

PRINCE OF WALES TO VISIT CANADA LORD STRATHCONNA RESIGNS OFFICE

LONDON, June 30.—Two important announcements were made tonight at the Dominion Day dinner, which was attended by prominent Canadians. The first was by the Duke of Connaught, who said that the Prince of Wales probably soon would visit Canada, and the other by Sir Wilfrid Laurier, the Canadian Premier, who said that Lord Strathcona and Royal Mount Royal, High Commissioner for Canada, was about to resign his office.

QUEEN'S VISIT TO CANADA.
In his speech the Duke of Connaught said:

"I can assure you that Queen Mary bears the most lively and most pleasant recollections of her visit to Canada. Of the Queen-mother Alexandra I can only say this, that during the Coronation ceremonies, if she was not present in person she was in spirit. The Prince of Wales is only a boy, but I think from what I saw of him during the past week he will walk in the footsteps of his father and his grandfather."

The Duke of Connaught was moved by the ovation that was accorded him. He expressed his admiration for Canada and pledged that he would do his utmost for the Dominion and the Empire.

LORD STRATHCONNA.

Born in the pretty town of Forres, Morayshire, on August 6, 1820, Donald Alexander Smith, at eight, found himself minding his mother's cows and getting one hour of schooling a day. At twelve he went to sea with his father and at eighteen he set sail for Canada, with his uncle, a well-known fur trader, to take up a junior clerkship in the service of the Hudson Bay Company. By 1868 he became the Governor of the Company, and three years later he sat in the Manitoba Parliament.

He was Special Commissioner during the first Riel Rebellion in Red River settlements; sat in the Dominion House of Commons from 1871 to 1896, when he became High Commissioner; is director of the St Paul, Minneapolis and Manitoba Railway Company, and the Canadian Pacific Railway Company; Hon. President of the Bank of Montreal. He is a Fellow of the Royal Society, an honorary D. C. L. of Oxford and Dublin, L. L. D. of Cambridge, and has similar distinctions from half a dozen universities.

Lord Strathcona and Mount Royal has received many honors from the King. He is a G. C. M. G., G. C. V. O., and a member of the Privy Council. His work for hospitals and universities is well-known, and his generous gifts to public objects, amounting to over a million pounds, have done incalculable good.

AN EXCELLENT INVESTMENT

Among the many good provisions of the Canadian Government Annuities Act is that under which a husband and wife, two sisters, or, in fact, any two persons may join in the purchase of what is known as a Last Survivor Annuity, that is an Annuity which will be paid to both so long as both live, and to the survivor so long as he or she lives. For example, a man who is now 71 recently purchased a Last Survivor Annuity for himself and sister, two years older, at a cost of \$4,676. This secures them an income of \$500 a year, the first quarterly payment falling due three months from the date on which the purchase money was paid. Prior to the investment in a Government Annuity the money had been drawing 6 per cent interest, or yielding an income of only \$280, so that the increased income will make a vast difference in the comfort and happiness of the annuitants, while at the same time it will relieve them of anxiety as to the state of the money market and the safety of the investment.

Any information desired on the subject of Annuities may be obtained by applying to your postmaster, or addressing the Superintendent of Government Annuities, Ottawa, to whom letters go free of postage.

CANADA'S TRADE A BILLION DOLLARS IN TWO YEARS

Toronto, June 29.—Sir Richard Cartwright unbuckled his doughty sword to-night, and laid it aside. He came to Toronto Liberals not to sound the battle cry, but to give counsel. He spoke as a Canadian, with a perspective of nearly half a century's experience in the limelight of public service to Canadians. He dropped the armor of the political warrior and donned the robes of the doctrinaire. He diagnosed national efforts and prescribed remedies.

Once, in passing, he blinked a bit longingly at the sword. Describing the great material progress of Canada under Liberal administration he predicted that if the Government's reciprocity policy is carried into effect, the trade and commerce of the Dominion would reach the stupendous sum of a billion dollars by the end of 1912. But he was not, he explained, talking reciprocity on this occasion.

AWAITING THE OPPORTUNITY.
"I am awaiting a further opportunity to express my opinions on that subject. Now, as the Americans say, you are full upon it, almost as full as our friend, Mr. R. L. Borden, will be when he has completed his acquaintance with the sentiment of the Prairie Provinces." (Laughter and applause.)

Sir Richard's voice has lost little of its vigor. When he rose, leaning his left hand upon his cane, he was greeted by enthusiastic applause. He had listened, smiling grimly, while President Mowat, of the Liberal Association, who proposed his health, recounted the experiences of the past, how the waves of opposition had wasted themselves and receded into the sullen sea of obscurity, and told of the triumphs of the warrior who "never asked for quarter and never gave it."

CANADIAN PROGRESS.
"Among those things I have lost during my forty eight years of public life," Sir Richard began, with his dry smile, "must be numbered the capacity to blush." He spoke of Canadian opportunity, Canadian progress, Canadian prosperity. So remarkable had been the all round development under Liberal rule that political opponents were today acclaiming it and constituting their campaign on the extraordinary argument that everything had become so prosperous that "we beg of you to let it alone."—Chronicle.

Porcupine Wood Fires Are Serious

Toronto, Ont., July 3.—Despatches from Porcupine and elsewhere report dangerous forest fires. The first despatch was as follows: "Forest fires are raging everywhere. South Porcupine is in great danger. Looks as though several miles mines were burning. Fires also on the right of way of the Temiskaming & Northern Ontario Railway; Lakeview town site burning."

Later despatches said the building of the Dome Extension Mine had been burned. A camp of the railway was also destroyed and the fire was raging at Bob Lake.

A despatch at 10 o'clock said, "Particulars hard to get, but North Dome and West Dome buildings reported destroyed. Fire extends to Pearl Lake. Captain Anchor, manager of the Dome Extension, and sixteen men, as to whose fate there was some anxiety, are all well, but the mine plant was wiped out. The members of the Temiskaming & Northern Ontario Railway commission, with Hon. Frank Cochrane, who came up for the opening of the Porcupine branch of the Temiskaming & Northern Ontario Railway, and who were visiting the Dome and the Hollinger mines, are safe."

"After an exciting experience Mr. Englehart, Hon. Frank Cochrane and Mr. Murphy were taken from Aura Lake in a canoe to the Bewick Moring Mining Co's camp. The remainder of the party had to crawl along the edge of Pearl Lake through smoke and flames, and were in momentary danger of being cut off. One of the party gave out on the trail and had to be assisted into camp. It is feared that many prospectors were cut off in the bush."

MINARD'S LINIMENT CURES NEURALGIA.

LETTERS TO THE EDITOR

The Sentinel does not assume responsibility for the opinions expressed by correspondents.

Rev. Mr. Simonson Crosses Swords with Rev. Dr. Gibson

Episcopacy Defended by an old
Woodstock Boy
(Now Dean of Southern Arizona.)

Mr. Editor:—

I am not writing as a champion of "ancient Order" but as an old Carleton County boy whose interest in the "Homeland" has not died. And perhaps it will not seem strange when I write upon a subject that stands boldly within the circle of professional interest.

I notice that the Rev. Mr. Gibson in the sermon preached at the induction of Rev. Mr. Baird advanced the claim of apostolicity for the Presbyterian form of Church-government. Also that he paid respect to the Church of England in that he made her the measuring-line. I suppose that it would be expected that if a Presbyterian made such a claim, he would stretch the line a little longer for Presbyterianism than for Episcopacy. He would be like the old "darkey" preacher who espoused the idea of the "Higher Critics" and maintained his position by a little unconscious stretch of Holy Scripture. He was ready, he affirmed, to believe that the old sacred writers showed such signs of weakness that their productions must be accepted with some "lowances". In fact the Sacred Book says there were many things that they "forgot." "We read plainly," he says, that "Abraham forgot Isaac: and Isaac forgot Jacob: and Jacob forgot Joseph."

Sure enough forgetting is a bad business. "And the understanding of dogma is difficult." I am first surprised that Mr. Gibson should say that the Church of England regards "Apostolic Succession as a 'doctrine.'" She has never so regarded it. Her "doctrine" is expressed in the Apostle's Creed. This creed has never changed as has the creed of Calvin. And in this comprehensive statement there is nothing about Episcopacy.

I am again surprised that Mr. Gibson could reduce his scholarship to the statement,—"The members of the Church of England are they 'who lay most stress upon Episcopacy.'" This is too much honour to that branch of Catholicism. Where is your Roman friend; or your Christian brother, the Greek, Russian, Coptic and Nestorian? At least Nine Hundred in every thousand in the household of faith teach with the precision of the Anglican.

The teaching of the Church of England is, that Episcopacy is the only "canonical order" in church government, and that this "order" dates to the Apostles. She means by this that no other form of church government is, or ever was, recognized by the church as a church. Luther and his followers freely acknowledged this. I quote "Apologia Confessionis" Art VII section 24:—"Nos libenter conservamus esse ecclesiasticam et CANONICAM politiam." It was none the less "canonical order" because Luther failed in his attempt to adjust his interests to it. It becomes none the less "canonical order" because more modern organization in extreme protestantism protest against Episcopacy. It remains the "canonical polity" of the church until the church (in her wholeness) alters the canon. And it is unreasonable upon historical foundation to expect a minority of ten per cent to alter an accepted constitution. It is especially unreasonable when with the constitution lives the memory of the church's victorious struggle, and the household tradition of her well being beneath this system in the past and even to-day.

Those who hold to the Presbyterian form of church government claim that the whole church went over from Presbyterianism to Episcopacy about the year 168 A. D. They freely admit that it was all Episcopacy after this date. There is an absolute silence in history of any such change. Is it at first, REASONABLE, that such a change could be made without one record: without a loud protest: without an historical struggle? The absence of this confirms the conviction of an historian that no such change was made. And there is abundant testimony on the part of the early church "Fathers,"—those whose testimony establishes the Canon of Scripture,—that no such change was made.

The great trouble of a Presbyterian in looking toward Episcopacy is, in NOT appreciating that those who

support Episcopacy do not claim that Bishops are successors of those who are CALLED BISHOPS IN THE NEW TESTAMENT. Episcopal Churchmen have ever acknowledged that the term "bishop" was, in New Testament times, applied to the second of the three "Orders" of the Ministry, viz, the Priest or Presbyter, or Elder. It is not necessary to reason why the term "Bishop" was taken from the "Order" of a Presbyter, and, in time, only applied to the successor of the Apostle.

It matters not so far as the "OFFICE" is concerned what term is applied to it. Episcopacy affirms that in New Testament times there were three "Orders," or offices. And that these three offices have ever continued, and have alone been considered "Canonically" the polity of the church (as a whole church) in government.

The matter is simplified if we think of three "Offices, or Orders"; rather than three names that designate these "Orders." Admitting that the term "Bishop" was one of three popular titles (Presbyter and Elder being the other two) in New Testament times applied to the second, or if you will, to ONE of the orders of the christian ministry; let us turn to these Scriptures and see if Episcopacy is not justified in its teaching, that

(A). There were THREE "Orders".
(B). The power of ordination was vested in an "Order" above that of either PRESBYTER (Elder, Bishop, or deacon).

Doing this, we come at once upon the distinct "Order" of APOSTLE. And it was this "Order" that ordained, and led in the government of the Church. The "Acts of the Apostles" is the earliest history of the Church of God. Inspiration gives to it a distinctive quality. We turn to it.

First the DEACONS were ordained by the Apostles. (Acts VI 3.6). And the Apostles led in government.

"Then the Twelve called the multitude . . . and said . . . look ye out . . . men . . . whom WE may appoint. Whom they set before the APOSTLES: and when THEY had prayed they laid their hands on them."

This plainly disposes of the first point. Second the ELDERS (Presbyters, bishops) (Acts XIV 23). We have the account of Paul and Barnabas being consecrated APOSTLES in the preceding chapter. Now they are in the mission field. Here we read: "They (Apostles) ordained . . . ELDERS in every church." Again, and later, when Paul had consecrated (by the gift of my hands) Timothy to be his successor as APOSTLE if you refer to the epistles to this Timothy you will see that Paul instructs him in the matter of his ordaining the TWO lower "Orders," Presbyter (here called Bishop) and Deacon. Three "Orders" again,—Apostle Presbyter, and Deacon; and the Apostle ordaining.

The XV chapter of "The Acts" is a very important one in its bearing upon this subject, as here we have an account of the first general council of the Catholic church, and one to which we trace the "canonical polity" above referred to. The subject of the Council was the reception of the Gentile. Paul and Barnabas, the two great Apostles of the Gentiles, came to Jerusalem: which, by the way, is the "mother-church," not Rome. They were received of the "Apostles and Elders." The Deacons are not mentioned except as a part of "the whole church,"—that is, with the laity. First one Apostle (not a record of a Presbyter) James, the presiding Apostle gives his "decision" that an encyclical letter be addressed to the christian world. This pleased "THE APOSTLES and ELDERS and the WHOLE CHURCH." (Verse 22). Then see how this letter begins (verse 23). "THE APOSTLES and ELDERS and BRETHREN send greeting" etc.

Conclusion. The Apostles were distinct from the Elders, deacons and brethren. The Apostolate was an "Order" distinct from the laity Presbyter or Deacon. The APOSTLE led in the government in calling the

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council and in leading it. The Apostles ordained.

I add to this a statement that cannot be refuted. There is not ONE record in Scripture of a Presbyter or Deacon ordaining. Is not this significant when we forget the names applied to the three Scriptural "Orders" and think of the "Offices" (threefold and distinct) that were established in the morning of Pentecost.

Presbyterianism admits that after 168 there is an abundance of testimony on the part of the Apostolic Fathers in proof that Episcopacy was universal. I will therefore make no quotations from a date beyond this. But let us bring down the arguments already founded upon the Scripture to the years anterior to 168 A. D.

Clement of Rome writing before 97 A. D. . . .

Clement (Ibid C 42 to 44) draws a parallel between the threefold Jewish ministry and the threefold ministry of the Christian Church and likens his own ministry to that of HIGH-PRIEST and addressed the "Orders" beneath him. He says: So our APOSTLES having foreknowledge of (contention) appointed persons, as we have said before, and gave THEM direction how, when they should die, other chosen and approved men should succeed in THEIR MINISTRY." Here are three ideas: the continuance of the office of APOSTLE; succession in the "Apostolate"; appointments of successors in the hands of the APOSTLE.

Ignatius, born about three years before the death of Christ: by tradition the little child whom Christ placed in the midst of the twelve when he gave them the instruction on humility. Many authentic epistles of this great man have come to light some quite recently. Bishop Lightfoot after reading them all changed his mind regarding the inauguration of the Episcopal system and stated his opinion founded chiefly upon these, that there could be no doubt regarding the fact that Ignatius so boldly pronounced upon, that there had been a succession of Bishops in the office of the Apostolate from the very original twelve Apostles. To make one quotation from the Epistle of Ignatius to Philadelphians; "In unity with the Bishop the Presbyters and the Deacons who have been appointed according to the mind of Jesus Christ."

It is evident that at this time the term "Bishop" became the title of the highest of an threefold order in the ministry: that the three original "Orders" of APOSTLE, PRESBYTER, and DEACON remained: that to these three orders were set the titles BISHOP, PRESBYTER and DEACON. The name is nothing if the three "Orders" remained; and if the duties of these offices remained also.

Mr. Gibson was right when he said "In the early church there were no Bishops in the Diocesan and modern sense of that term." The Diocesan and parochial system developed later. It as a system of order in the church was borrowed from the civic order of the Roman Empire. But before there were parishes and before there were dioceses there were three orders in the christian ministry; and in the Apostolate or Bishopric alone was authority vested for leadership in government, and for ordination. This is the "canonical polity" of the church which has attained from the very beginning of an organized christianity: the "canonical polity" Luther respected and from which he departed with every expression of regret: the "canonical polity" that ninety per cent of the Christian Church to-day, wiser than Luther, respects and refuses to depart from. If it is Apostolic it is in accordance with the will of Christ: if it is the reflect of Christ's will and purpose, it is better than the opinion of man, even if this opinion is, to a degree, popularized.

I am, dear Sir
With heart in the Homeland,
ERNEST W. SIMONSON.

(Chronicle.)

Of the systematic attacks upon Sir Wilfrid Laurier in a portion of the London press the Toronto Star Weekly says: "No doubt much that was said in censure of the Canadian Premier was as entirely Canadian as its origin as if it had appeared in the Montreal Star or the Toronto Mail and Empire. Of this system of underground connection Sir Wilfrid Laurier seems to have been well aware, and he did not vary his course by a hair's breadth because of the complaints of the Morning Post or because of those singularly Toronto-like letters which appeared 'anonymously in the Times.'"

The French government was defeated on the 23rd inst, on a question relative to the supreme command of the army in case of war. The ministry resigned.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

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Eleven Daring Aviators Made Cross Channel Flight

London, July 3.—The first half of the International Aviation Circuit Race was accomplished today by eleven of the thirty-nine competitors who started from Paris. Nearly all the survivors are Frenchmen. The arriving point was Hendon Park just outside London.

Starting at Calais, France, soon after four o'clock this morning the eleven aviators crossed the English Channel without mishap and proceeded to Dover, the first official stopping in England in little more than half an hour's time.

At Dover the mayor of the city and a great crowd welcomed the aviators.

Only by making the cross channel flight under some extraordinary circumstances will any aviator ever be able hereafter to gain any particular glory from the feat. After today the flight must be considered an ordinary affair for the morning saw less than eleven contestants in the International Race winging their way across the channel and alighted in Dover easily

as a flock of birds might have done. Moreover one of the eleven, Renaux carried a passenger in his biplane.

The morning was perfect, hardly a breath of wind ruffled the surface of the channel as the pick of Europe's expert aviators headed for this shore. The air was as still when they landed on the downs here. A great crowd had surrounded places in anticipation of the arrival of the birdmen. They had but a short wait before Verdair Sistenly, the leader in the previous stages of the race, drove his monoplane into sight of a bank of fleecy clouds that hung low over the channel. He made a circle of the aerodrome and landed gracefully, the flight from Calais in about half an hour. The others followed in quick session. Seven monoplanes were almost bunched then came two biplanes and another monoplane in the rear, everything went as orderly and in as ordinary fashion as if at a horse race. One by one the machines appeared over the trees, swept down to the aerodrome, circled it and landed without a semblance of a mishap. There was not the excitement that has characterized the finish of the previous cross channel races.

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