

# IN THE RELIGIOUS WORLD

## SUMMER SUNDAYS;

By Dr. J. D. Burrell.

In the Clason Avenue Presbyterian Church, Clason Avenue and Munroe Street, the pastor, the Rev. Joseph Burrill, D. D., preached last evening on "Summer Sundays." He took for his text Isaiah lvi: 12-14: Dr. Burrell said:

Evidently, I have considered the observance of the Sabbath day a very important matter for the people of God. The summer time has come, although perhaps the temperature does not seem to indicate it. Nevertheless, the days are turning toward summer days, and the attraction of the country and of country recreation on the Sabbath day will be felt by people everywhere. I always feel at such a time that it becomes us to think about how we are going to spend the Sabbath day. There is a great deal of uncertainty in people's habits in this country, and it seems to me that it comes us to take a broad view of the subject; to have some definite convictions with regard to it, and then, by the grace of God, to live according to those convictions, no matter what other people may do or say.

Now, the Sabbath day has a threefold relation that we ought to bear in mind. It is important, first, as a day for us as individuals, and obviously, second, as a day for the church, and, third, as a day for the world. First, of all, it is God's opportunity for rest, given to us by God, and God knows that we need rest in these days, and need to have it. We change, and obviously, we need to have it. It is not only to have our work, but to have recreation; to read our newspaper, to do a great many things that have their due place in the programme of our weekly life. It is the Sabbath day which is a good many habits which are not wrong in themselves become wrong if they are brought across the border into God's holy time of rest. Take, for example, the reading of the Sunday paper. As I have often said, the Sunday paper is no worse than the Saturday or the Monday paper. The only objection to it on the Sabbath day, it seems to me, is that it is not to be found in its quality, and a great many people have often made a mistake in laying emphasis upon that; but the harmfulness of it is simply thinking to what we have been accustomed in all the days of the week; and so we have no mental rest, no change, no variation from the ordinary routine, and that monotonous, that when we think of the week on the same day, that seven days in the week is what wears us out. I believe there are a great many people who break down in this busy life by reason of overstrain mentally, largely because they have not the force of will to cut off all everyday thoughts when Saturday night comes and refuse to take them up until Monday. There is many a man today confined in an insane asylum who might not be strong and well if he had only broken off thinking of things that occupied him all the week on Sunday.

But that is only in part that is the negative side; to refrain from the ordinary line of thought and occupation. The positive side is to refrain from what we may cultivate ourselves along the higher lines of our being, that of our souls. But there are many people who do very little for the real soul, and are starved and do not know what is the matter. They are made for the contemplation of high and holy things, for association with God and the development of moral and spiritual life in the likeness of Jesus Christ. They were made for this, and they have never allowed themselves to realize any of it, and they are starved. What a beautiful opportunity it is that Holy Sabbath offers to us with its quiet seclusion to come together in God's house with those who are like minded and honor Him who has redeemed us to meet with our families in our homes and enjoy the happiness of domestic life; to teach in the Sunday school and to do a bit of good work for our Lord Jesus; to find occasion to visit some sick one who is forgotten by the busy people of the world. These are the things the Sabbath gives opportunity for; and back of all this is the atmosphere of peace and the possibility of being in fellowship with God and of finding in the sacred page some message that will uplift and cheer.

In the second place the Sabbath day is of great importance to the cause of religion in the world. Let us lay down two propositions: The first is that the existence of religion in the world in strong and conquering vitality depends upon the church. I do not say that if the church were to go out of existence that religion would perish. I think God is installed more deeply into the human heart than that. It is so deeply built into the fibres of humanity that all institutions might vanish and still religion would be here. There was re-

gion in the world before there was a church, but I say that the existence of religion in the world in strong and conquering vitality that the possibility of progress throughout the world of society and in nations of the whole depends upon the Church of Jesus Christ. The Church publishes the Bible and other literature for the information of the world, instructs the young, gives an impulse to charitable work, and is the body social in the world. While there are many who never enter a church and yet are in a degree religious, yet the existence of religion in the world in any strong and triumphant form depends upon the existence of the church. The second proposition is that: That the existence of the church depends upon the observance of the Holy Sabbath day. The church that aims to be a church, depends upon the observance of the Sabbath day. Every church has its week day meetings, but the thing that represents the life of the church is the gathering of God's people in its place twice a day to worship their Father in heaven. That is the center and heart of the church's life and it is made possible by our release from labor and being free to come together in the house of the Lord. If men had to work every Sunday, where would the hope be for church life or social religion?

The third point is: The importance of the Holy Sabbath day in our national life. One thing that is necessary to emphasize over and over again is the necessity for every one to try and do his best to live a good life. It is necessary for morality to be taught, and where is it to be taught? It cannot be taught in the public schools except by example and influence. It is necessary to be taught directly in the public schools, especially in connection with the sanction which we believe is essential to make morality workable, the sanction which religion gives to it. The church is and must be the great teacher of morality, especially of morals as connected with religion—the aspect of man's life which looks toward God in practical form. No institution can take the place of the church in that regard. The church is the place where the people of this nation shall learn to love truth and righteousness. More than this: what this American people needs, this great nation that has triumphed in business life have never been equalled, is to have the spiritual aspect of civilization brought out; to have all our mundane life interpreted from a religious point of view. That is the office and the opportunity of the church: to give to every busy man and tell him that while the life he is living is a useful life, yet that he is an immortal spirit, and that his higher life must be strengthened and glorified. If there is nothing in business but business and nothing in this busy life but what is seen, then the game is not worth the candle. We believe that the progress of civilization lies in a spiritual aspect, in order to have that brought out we need the work of the church; and in order to have the interpretation of the church given we must have the Holy Sabbath day with the opportunity of the church to speak. So I say the Holy Sabbath day is a necessity for ourselves, for the progress of religion in the world, and for our national life.

Two ought to be carefully considered, summer Sundays so as not to lend our influence to the side which will weaken the allegiance to the Sabbath or to stand with the thoughtless crowd. Our sentiment should be behind the Holy Sabbath day, on behalf of the church, on behalf of these spiritual interests which man neglect through mere carelessness. Whatever others do, as for you and me let us stand this summer Sabbath day with the belief that in regard to God's Holy Sabbath day, not using it for our own pleasures, as Isaiah says, but for God, and God will bless us and though we do good to others such as we can never measure.

THE ANGLICAN. IN CONNECTION WITH A discussion of a report on the state of the Church of the Anglican Synod, Ontario, Mr. G. C. Smith, of Cornwall, declared that the need of the day is that the Church should take a more active part in political matters. The Church, he declared, should endeavor to exert an influence on the choice of members of both the Federal and Provincial Parliaments. He supported the resolution before the Presbyterian General Assembly before the Anglican General Assembly. Mr. Smith declared that it was shameful that the details of the scandals of the past session should have been through the instrumentality of the press, been placed in the hands of the young. The duty of the clergy, he declared, is to help the state as well as the church. He hoped an effort would be made by the Anglican Church to help purify the political and commercial atmosphere.

THE PRIMATE SPEAKING ON Disestablishment at Canterbury Diocesan Conference said that it was almost impossible to exaggerate the peril which would belong to this country if deprived of that security of religious ministrations which had come to them from the dawn of English history. It was not the maintenance of a privilege, but the discharge of a tremendous trust.

A NOVEL CONCERT has been given at Great Yarmouth Pier Pavilion, England, when a clerical concert was given in aid of local church funds. The chorus consisted of two vicars and eleven curates, assisted by lady relatives and friends. The vicar of Gorleston acted as stage manager, and over \$400 was realized.

AT THE FESTIVAL OF THE Cuddesdon Diocese, the Bishop of London made a notable plea for peace in the church. He said that the conscientious men on both sides might sheathe their swords and keep a conscience void of offense before God and before man. It seemed to him that peace was possible, but both sides had learned so much from one another and understood each other better. Evangelicals were having daily services and weekly Communions while High Churchmen were preaching in the open air and holding prayer meetings. The Bishop advised the graduates of Cuddesdon not to shut themselves up in little cliques, by which they might lose the respect of the men of the church, but to make up their minds to cultivate brotherly relations with both Evangelical clergy and Nonconformist ministers. "Recognize the Nonconformist minister," he said, "as a Christian brother who is shepherding his own flock in his own way and teaching them to love and follow Jesus Christ."

THE BURNING QUESTION in the General Assembly of the Church of Scotland this year was the formula subscription to the confession of faith. The following is the finding at which the assembly finally arrived: "I hereby subscribe the Confession of Faith, the public and avowed confession of the church, approved by former General Assemblies as most agreeable to the Word of God and ratified by parliament in the year 1690, declaring that I believe the reformed faith therein set forth, to where I will adhere." This finding will be submitted to Presbyteries in terms of the Barrier Act.

THE FREE CHURCH'S new psalmody book which is about to be published will be printed in single copies for 1s. 6d. and in bound form for 2s. 6d. from it on the piano or organ.

DURING THE CHURCH YEAR of 1906 the number of catechists employed in the Maritime Provinces during the summer months was 49. These catechists supplied 46 fields, which had 113 preaching stations, an average attendance of 4,485; 1,523 families, and 1,748 communicants, of whom 159 were added during the year. The people in these fields paid for the services of the students \$3,782.04, besides contributing \$532.85 for the schemes of the church, of which \$237.81 was for the Home Mission Fund. To assist these mission fields the Home Mission Committee made grants aggregating \$2,442.57, which was a somewhat larger amount in proportion to the number of laborers employed than for the previous year.

MR. MOSES M. COADY, of the diocese of Antigonish, student of the Propaganda College, Rome, has recently obtained the degree of Doctor of Philosophy from the Roman Academy of St. Thomas Aquinas. Mr. Coady was the salutatorian of the class of '05 at the recent jubilee celebration of the University of St. Francis Xavier. He went to Rome during the autumn of 1905 and is at present a member of the first year class in theology at the Urban College.

MOST REV. PATRICK VINCENT FLOOD, O. P., Archbishop of Port of Spain, Trinidad, died on May 31. The beloved prelate had been in failing health for some time, necessitating a visit to Europe every year to recruit his strength, which was being slowly undermined by a deadly malaria. The late Archbishop was born in 1844 at Lagann, County Londonderry, Ireland. He entered the Dominican novitiate at Tallaght in 1860.

THE FOREIGN MISSION BOARD of the Southern Baptist convention raised during the year just closing, considerably over \$600,000, and discharged every dollar of debt.

REV. R. S. MACARTHUR, D. D., has just celebrated his thirty-seventh anniversary of his pastorate of Calvary church, New York. "A striking feature of his ministry is that this is his only pastorate. The progress of the church has been continuous all through these years, and the work has never been more hopeful than it is today." Dr. MacArthur was born and his early training received in Canada.

SIR HENRY H. FOWLER, M. P., has "blocked" the parliamentary bill for legalizing the union of the Methodist Free Churches and the Bible Christians. The bill, which has already passed through the House of Lords, would probably have gone through "unopposed" and would have been enacted in aid of local church funds. The church consisted of two vicars and eleven curates, assisted by lady relatives and friends. The vicar of Gorleston acted as stage manager, and over \$400 was realized.

THE CHRISTIAN WORLD has the following: Rev. S. J. Russell, of Liang-Allen, is sending to Newfoundland next week six Primitive and Wesleyan Methodists as outside the federation; and (2) to the power which the bill would confer upon the United Methodists to revise their doctrinal forms.

REV. S. F. COLLIER, of the Manchester Mission, is laid up, owing to an accident to a leg muscle. He is ordered to take perfect rest.

A REMARKABLE SCENE in the centenary of the Primitive Methodists was witnessed at the session of the conference at Leicester, Eng., recently. The Rev. W. P. Hartley, a prominent Methodist, rose and offered \$45,000. This was received with enthusiastic acclamations, and the delegate after delegate rose and promised generous contributions. At the close of the meeting it was announced that these offerings, with the pledges already made, of the churches, reached a total of \$1,350,000.

THE METHODIST CHURCH of Japan, formed by the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Church of Canada, is now an accomplished fact. Its first president is the Rev. Yoitsun Houdon, D. D. He is 68 years of age and has been a Methodist for more than 30 years.

SATURDAY SERMONETTE UNSHED TEARS. I saw a little girl the other day who had been disappointed or rebuked. I don't know what the trouble was—but she wanted to cry, and she had been alone she could have found relief in tears, but to cry before strangers who might mock her tears was what that little girl of three or four years had said to her brave little soul she would not do, and she fought back the tears that filled her eyes, and not one drop ran over the brimming lids. That little girl and her unshed tears brought to my remembrance a picture I saw when a little boy. It was in the "good old time" when funeral sermons were preached, and the minister who

BISHOP FOSS, of the Methodist Episcopal Church, has been making a tour of "Astetic lands, especially the mission stations of his church. He spent some time in Swatow, China, of which he says: "In Swatow we found the headquarters of a strong Baptist mission, founded by the now venerable Dr. Ashmore, and in which his son has long been an efficient worker. The founder is now erecting, at his own expense, a noble hall for the Theological Seminary, which has for many years been training native preachers, under whose labors there have been numerous converts in hundreds of villages."

WRITING IN THE Canadian Baptist of the work in the West, D. B. H. says: "In 1835 there were forty English speaking Baptist churches in the Convention of Manitoba and the northwest with a total membership of about 2,100. Now, there are over forty non-English Baptist churches with about 2,100 members. In 1855 there was one Scandinavian Baptist church in the West, with a membership of 400. In 1895 there were five German Baptist churches in Western Canada with a total membership of 480; now there are twenty German Baptist churches with a total membership of 1,500. In 1835 there were thirty-four Baptist pastors and missionaries all told in this convention, now 35 pastors among the non-English in the same territory."

THE PRIMATE SPEAKING ON Disestablishment at Canterbury Diocesan Conference said that it was almost impossible to exaggerate the peril which would belong to this country if deprived of that security of religious ministrations which had come to them from the dawn of English history. It was not the maintenance of a privilege, but the discharge of a tremendous trust.

SIR HENRY H. FOWLER, M. P., has "blocked" the parliamentary bill for legalizing the union of the Methodist Free Churches and the Bible Christians. The bill, which has already passed through the House of Lords, would probably have gone through "unopposed" and would have been enacted in aid of local church funds. The church consisted of two vicars and eleven curates, assisted by lady relatives and friends. The vicar of Gorleston acted as stage manager, and over \$400 was realized.

THE CHRISTIAN WORLD has the following: Rev. S. J. Russell, of Liang-Allen, is sending to Newfoundland next week six Primitive and Wesleyan Methodists as outside the federation; and (2) to the power which the bill would confer upon the United Methodists to revise their doctrinal forms.

REV. S. F. COLLIER, of the Manchester Mission, is laid up, owing to an accident to a leg muscle. He is ordered to take perfect rest.

A REMARKABLE SCENE in the centenary of the Primitive Methodists was witnessed at the session of the conference at Leicester, Eng., recently. The Rev. W. P. Hartley, a prominent Methodist, rose and offered \$45,000. This was received with enthusiastic acclamations, and the delegate after delegate rose and promised generous contributions. At the close of the meeting it was announced that these offerings, with the pledges already made, of the churches, reached a total of \$1,350,000.

THE METHODIST CHURCH of Japan, formed by the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Church of Canada, is now an accomplished fact. Its first president is the Rev. Yoitsun Houdon, D. D. He is 68 years of age and has been a Methodist for more than 30 years.

SATURDAY SERMONETTE UNSHED TEARS. I saw a little girl the other day who had been disappointed or rebuked. I don't know what the trouble was—but she wanted to cry, and she had been alone she could have found relief in tears, but to cry before strangers who might mock her tears was what that little girl of three or four years had said to her brave little soul she would not do, and she fought back the tears that filled her eyes, and not one drop ran over the brimming lids. That little girl and her unshed tears brought to my remembrance a picture I saw when a little boy. It was in the "good old time" when funeral sermons were preached, and the minister who

could make the "mourners cry the loudest and with the greatest demand." I remember one minister who was always wanted at funerals. He would after his long sermon address the mourners one by one, commencing with the eldest and finishing with the youngest. If it was the funeral of a wife and mother, husband and children were told that they would never see mother again, they would go back to their lonely home and find no mother there, they would go from room to room, from the parlor to the kitchen, from the bedroom to the pantry; no mother. By the time that good but tactless minister would get through with his picture of the lonely home, there would be such hysterical sobbing all over the "meeting house" that he could scarcely be heard, and the widow, if he had by his scolding and nagging and stinging shortened his wife's life, was almost sorry that he had killed her.

In front of the high pulpit was a "deacon seat" in front of that was a black pall was placed, behind the coffin on the deacon seat the chief mourners sat.

Can you imagine anything more farthest was in the greatest demand. I remember one minister who was always wanted at funerals. He would after his long sermon address the mourners one by one, commencing with the eldest and finishing with the youngest. If it was the funeral of a wife and mother, husband and children were told that they would never see mother again, they would go back to their lonely home and find no mother there, they would go from room to room, from the parlor to the kitchen, from the bedroom to the pantry; no mother. By the time that good but tactless minister would get through with his picture of the lonely home, there would be such hysterical sobbing all over the "meeting house" that he could scarcely be heard, and the widow, if he had by his scolding and nagging and stinging shortened his wife's life, was almost sorry that he had killed her.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

What tragedies are hidden away in hearts that we do not know. How often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long. I have seen a man who was a loving wife and a loving wife, and I thought when she suddenly died that my heart was broken—ah me; how often our hearts break—behind the casket sat the father and mother, the mother was hysterical and I did not wonder at her loud sobbing, but I did wonder for many days how the father could sit so long and weep so long.

## KING ALFONSO SEEMS TO BE GREATLY PLEASED WITH HIS NEW HEIR



MADRID, June 15.—This is the first photograph taken of King Alfonso, since the birth of his son and heir. The young king attended a christening ceremony in the uniform of a general of cavalry. He was deeply moved by the hearty reception of his subjects, and "never lost his perfect smile." One gracious act made a great impression on the public in the galleries. During the procession they were so anxious to get a nearer view of the royal baby that they nearly succeeded in breaking through the files of halberdiers. Seeing this King Alfonso gave a hurried order that the people should be allowed to have their own way, as they were anxious to demonstrate their affection. Accordingly the royal procession was soon passing through a narrow human avenue, and everybody expressed thanks to His Majesty, who by this democratic act did more than any amount of etiquette to win his people's regard.

## STARTLING INCREASE IN THE PRICE OF BEEF AND OTHER MEATS; CATTLE VERY SCARCE

The prices of beef and other meats now in is to have a sufficient stock of sirloin roasts and also dispose of the rest of the carcass. The retail price on lamb, veal, pork and mutton has advanced about twenty per cent. in the past few weeks. An advance in the wholesale price, Mr. Williams said there was a scarcity of cattle. Many cattle are purchased up river, in New Brunswick, Ontario and Ontario are also depots where cattle is purchased by the local wholesalers. The majority of fat cattle come from Ontario, as there is not enough well bred stock in the province. Owing to the backward spring the cattle are not yet out on the grass, so that the stall bred cattle are being killed later in the season than usual. When the grass cattle are brought to market the prices will probably ease a bit. The demand for steaks and meat of all kinds is advancing yearly. Mr. Williams says the advance in the past ten years is very noticeable. The working people are in better circumstances than they were five or ten years ago and are eating meat of the same quality as the merchant and wealthier man. In regard to pork Mr. Williams says the price is higher than at any time in the past fifteen years. It is now nine cents a pound, where last year it ranged from seven to eight cents a pound. The retail price of pork has also advanced.

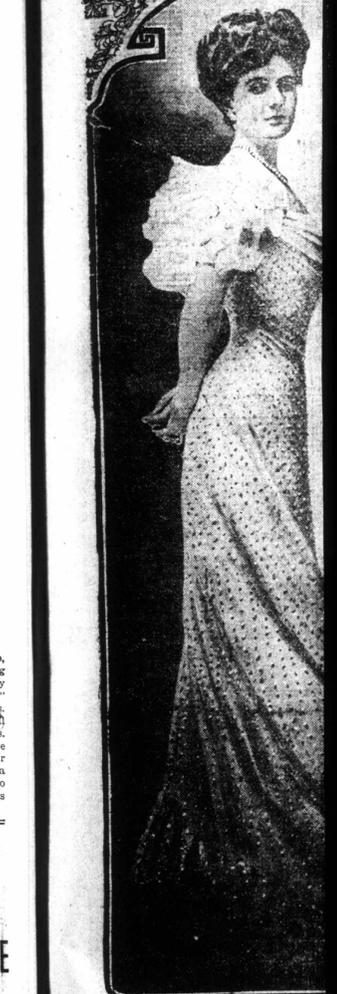
## SIR WILFRID WILL BE WELCOMED HOME

QUEBEC, June 28.—Preparation which will attain quite extensive proportions to tender Sir Wilfrid Laurier an enthusiastic reception on his arrival here from Europe towards the end of July have already begun. A special committee for the purpose has been appointed. It is proposed to meet Canada's Premier when he disembarks from the steamer and conduct him to the Chateau Frontenac, the route to be gallantly decorated. All prominent Liberals of the district will participate in the welcome. Quebec (Sir Wilfrid's constituency) will tender its distinguished representative an ovation, and the Premier will address his electors. The evening following his arrival here, as Lady Laurier is accompanying the Premier, there are likely to be social festivities and Sir Wilfrid may be banqueted while in this city.

## NEW IMMIGRATION ARRANGEMENT SETTLED

WASHINGTON, June 28.—Secretary Williams of the Department of Commerce and Labor, ratified for the government yesterday, the agreement entered into between the Bureau of Immigration and the Canadian Transportation Company respecting the transportation of aliens through Canada who intend to come to America. The agreement was made to conform to the immigration law enacted at the last session of congress.

## Mrs. Hart McKee, Who is Said by the Queen Awarded the Crown of



## LOST HIS COURAGE AT RECTOR'S DOOR

NEW YORK, June 28.—Parted not quite at the altar, but at the door of the Rev. Dr. Houghton, friend of the homemaker, after a courtship of two weeks, a chance meeting in the Waldorf-Astoria palm room, a sudden proposal of marriage and a prompt acceptance, Miss Eloise Evans and Wm. F. Eastman went different ways last night. Mr. Evans pondering deeply and not very comfortable and Miss Evans laughing. She returned to the Waldorf and there told friend of her unique experience. "He lost his courage at the church," she said. "Now I am not sorry that he did so." Miss Evans is the daughter of a New York lawyer who lives at No. 30 West 122d street. She is nineteen years old, attractive and a favorite in the younger social set of the upper west side.

## CASTORIA For Infants and Children. The Kind You Have Always Bought.

Begets the Signature of *Chas. H. Ritchie*