

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper

Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 40. TORONTO, CANADA, THURSDAY, JULY 3rd, 1913 No. 27

**ES & LLIS**  
FICIAL ART  
KERS  
Carving, Stone,  
ined Glass, Mosaics,  
ideries.  
ders to be addressed.  
t., London, Eng.  
h Museum).  
am and Liverpool.

**HITNEY**  
ENGLAND  
ICE, STOLE AND  
B MANUFACTURER  
1.—Russell Cord,  
Serge, \$3.04 to  
12.18 to \$30.68.  
\$1.09 to \$10.23  
Boys', \$1.09 to  
\$1.37 to \$4.75.  
Inon.—Boys' from  
rom \$1.34.  
from \$32.08.  
AND PATTERNS FREE.

**FICIAL ART**  
RASS WORK,  
TEXTILES,  
No. 100 Post Free.  
**TAILORING**  
MENT.  
SURPLICES,  
self-measurement  
rec.  
28 Margaret St.  
London, England,  
and at Oxford.

**COLLEGE**  
S - ONT.  
rch School  
oys  
nd Prepara-  
ent entirely  
ite  
NG MADE FOR  
TERM.  
n apply to  
M.A., D.C.L.,  
Principal

**DURNE**  
Day School  
RLS  
Toronto, Ont.  
nto Conservatory of  
nowles, R.C.A., Art  
ent and information.  
RILETTE, B.A.

**GLASS**  
THE N.T.  
ON GLASS CO  
ST. TORONTO ONT

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**WANTED**—In city or convenient suburb, by missionary on furlough, furnished house of 6 or 7 rooms and bath, from Aug. 1st or Sept. 1st to April 30. No children except a babe. Careful tenants. Address, with full particulars, *Missionary*, 98 Victoria St., Brantford.

**ORGANIST** and Choirmaster wanted for the Pro-Cathedral, Calgary. Must be communicant of the Anglican Church, and competent to train a large choir of men and boys. Applicants will please state salary required and address replies (to be received not later than July 25th) to the Rector and Wardens, Pro-Cathedral of the Redeemer, Calgary.

**PATENTS**  
**FETHERSTONHAUGH & CO.**  
THE OLD-ESTABLISHED FIRM  
Head Office, ROYAL BANK BUILDING, 10 KING ST. E., TORONTO. Branches—Hamilton, Montreal, Ottawa, Winnipeg and Vancouver, Canada; and Washington, United States.

**ORGAN ARCHITECT AND CONSULTING ORGANIST**  
\$50,000 in contracts this year. Specifications, Supervision and Organ Openings. Organ Committees should secure expert advice. Write now for information and appointments. Will be in the Canadian West the month of June. ALBERT D. JORDAN, Organist First Methodist Church, London, Ont.

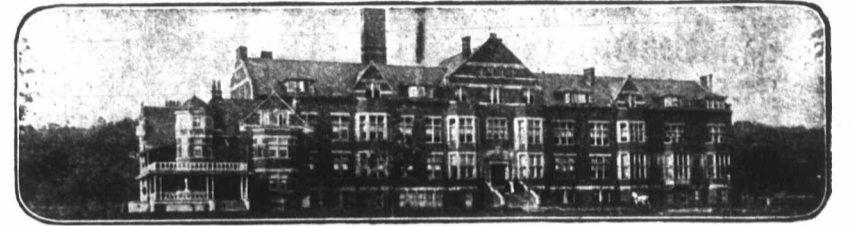
**BIBLES, PRAYER BOOKS, &c.**  
GEORGE V. EDITIONS  
Cash Discount 25%  
Catalogues Post Free  
THE LONDON BIBLE WAREHOUSE,  
22 PATERNOSTER ROW, LONDON, ENG.

The Largest Selection in London.  
**Church Books**  
Bibles with Apocrypha, Priests' Pocket Bibles, Daily Service Books, Hymns A. & M., with or without Prayer Book.

**Anthems and Services**  
Morning and Evening Services, Communion Services, Organ Voluntaries for Pipe or Reed Organ, and  
**GENERAL MUSICAL SUPPLIES**  
Music sent on Approval to Clergy or Choir Leaders.  
**ASHDOWN'S MUSIC STORE**  
144 Victoria Street, Toronto.

**Be a Nurse**  
Be a real nurse. Don't waste your time and money by taking a so-called course of nursing in some advertised school whose training and diploma you soon learn to be of little value.  
Graduate from a training school of a reputable hospital, so that your standing may be second to none.  
For particulars apply to President of the Graduate Nurses' Association of Ontario, 295 Sherbourne Street, Toronto.


**MENEELY BELL CO**  
TROY, N.Y., AND  
177 BROADWAY, N.Y. CITY.  
**BELLS**



**ST. ANDREW'S COLLEGE TORONTO, ONTARIO.** A Residential and Day School for Boys. Preparation for Universities, Business and Royal Military College. Upper and Lower Schools. Calendar sent on application. Autumn Term commences Sept. 11th, 1913. REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster.

**P. BURNS & CO.**  
Wholesale and Retail Dealers in  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
ESTABLISHED 1856 TELEPHONE 131 AND 132  
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 & 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.

**WHILE ON YOUR VACATION**  
Deposit your Valuables with us  
The cost of a deposit box in our Safety Deposit Vaults is too trifling to be of any consideration compared with the value of having the protection.  
Nothing too Large or too Small for  
**SAFETY STORAGE**  
We are equipped with storage room for boxes, trunks and parcels of all sizes. Let us send you a booklet about our Safety Deposit Vaults.  
**THE TORONTO GENERAL TRUSTS CORPORATION**  
TORONTO CANADA  
BAY AND MELINDA STREETS



**We Will Provide an Income for Life to Your Wife or Any Other Beneficiary.**  
A man aged 30, beneficiary same age, for an annual premium of \$78.25 may secure his beneficiary an annual income for life of \$250, after his decease.  
These Policies are issued pro rata from \$50 to \$5,000 per annum.  
Send dates of births. Rates and full particulars will be furnished.  
**North American Life Assurance Co.**  
"Solid as the Continent"  
Head Office .. .. Toronto, Canada

**Cassocks & Surplices**  
For Clergy & Choir Use  
Write for Circular  
**HARCOURT & SON**  
103 King Street West ... Toronto

**BOOKS**  
**The Man Among the Myrtles**  
A Study in Zechariah's Visions  
by REV. JNO. ADAMS, B.D. 60 cts.  
**Antichrist**  
and other Sermons, preached by  
JOHN NEVILLE FIGGIS \$1.50 net  
**The Moabite Stone**  
by W. H. BENNETT, D.D., LITT. D. 90 cts.  
**The Passion-Hymns of Iceland**  
being translations from the Passion-Hymns of Hallgrím Petursson and from the Hymns of the Modern Icelandic Hymn Book, by G. VENN PILCHER, B.D. 70 cts.  
**The Parochial Mission**  
A handbook for the use of Incumbents and Missioners  
by W. J. L. SHEPPARD, M.A. 70 cts.  
**The Children's Home Finder**  
The Story of Annie Macpherson and Louisa Birt. By LILLIAN M. BIRT \$1.25  
**God and the Universe**  
A Physical Basis for Religion and Ethics  
by G. W. DeTUNZELMANN, B.Sc. M.I.E.E. \$1.25  
**The Church and the Age**  
by WM. RALPH INGE, D.D. Net, 60 cts.  
**Origin of Light and Defence of the Bible**  
by CANON REINER. Net, 50 cts.  
UPPER CANADA TRACT SOCIETY  
2 Richmond St. E., Toronto, Ont.

**The Atlantic Royals**  
Canadian Brotherhood Excursion  
in connection with the  
**National Brotherhood Conference**  
Birmingham, Eng.,  
SEPTEMBER 20th TO 24th, 1913  
Leave Montreal Steamer Leave Bristol  
Aug 9th Royal Edward Oct. 4th  
Aug 23rd Royal George Oct. 18th  
Sept. 6th Royal Edward Nov. 1st  
Special parties will be formed to sail from Canada on above dates and choice accommodation reserved for them. For full information and details apply any Steamship Agent or H. C. Bourlier, 52 King St. E., Toronto.

**TORONTO Conservatory of Music**

A. S. VOGT, Mus. Dir.;  
Musical Director.

Faculty of 100 Specialists  
WOMEN'S RESIDENCES.

Re-opens on Tuesday,  
September 2nd

Send for Year Book, 1913-14

Conservatory School of Expression

F. H. KIRKPATRICK, Ph.D., Principal  
Public Reading, Oratory, Physical and Vocal  
Culture, Dramatic Art and Literature.  
Special Calendar.

**THE CALL OF THE NORTH**

Do you know of the many advantages that New Ontario, with its Millions of Fertile Acres, offers to the prospective settler? Do you know that these rich agricultural lands, obtainable free and at a nominal cost, are already producing grain and vegetables second to none in the world?

For literature descriptive to this great territory, and for information as to terms, homestead regulations, settlers rates, etc., write to

H. A. MACDONELL,  
Director of Colonization,  
Parliament Buildings,  
TORONTO, ONTARIO



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4 P.M., on Monday, July 14, 1913, for the supply of coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office and from the caretakers of the different Dominion Buildings.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the contract. If the tender be not accepted the cheque will be returned.

By order,  
R. C. DESROCHERS,  
Secretary.

Department of Public Works,  
Ottawa, June 14, 1913.  
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.—42889.

Telephone Main 7404

**Do You Want the BEST PRINTING?**

The best paper, the best inks, the best workmanship, and most modern designs of type faces—if you want all these, let us do your printing. We make a specialty of commercial work.

The Monetary Times Printing  
Co. of Canada, Limited

62 CHURCH ST., TORONTO  
N.W. COR. OF COURT ST.



For Nearly 40 Years the  
Favorite Fuel

**ELIAS ROGERS CO. LTD.**

28 W. King St., Toronto

**St. Augustine's Wine**

REGISTERED

COMMUNION WINE  
\$1.50 Per Gallon

25c. extra for containers.

\$4.50 per doz. Quarts, F.O.B.  
Toronto

Imported Wines and Spirits

**D. G. STUART**

391 Church Street, Toronto  
Telephone, Main 1329.



**EAGLE AND RAIL LECTERNS**

Altar Rails, Crosses, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures; Communion Services made or refinished.

**CHADWICK BRASS CO., LTD.**

Hamilton ... .. Canada  
Send for Catalogue.

Pure **ICE** Exclusively  
**GRENADIER**  
ICE AND COAL COMPANY

"CHAPMANS LIMITED."

Main 217 & 712 Head Office: 337 CON-  
Park 103 FEDERATION LIFE  
Junction 1260 BLDG., Cor. Queen &  
North 7056 Victoria Streets.

Lowest Rates. Your Order solicited. Storage capacity 50,000 tons. City Rates—12 lbs. daily, \$2.00 per month.



**PRITCHARD ANDREWS**  
CO. OF OTTAWA, LIMITED  
200 Sparks St. OTTAWA

**WM. SMITH & SON**  
CHESLEY - ONT.  
Manufacturers of

**CHURCH PEWS AND**  
**CHURCH FURNITURE**  
Send for Illustrated Folder

**THE FIRST SIX MONTHS OF 1913**

have given the Great-West Life a record Business—largely in excess of that of any previous year.

The amount of Insurance now held in force is over \$89,000,000. This convincing evidence of popular approval of the Company's methods and plans will not be lost upon those desiring to secure

**THE BEST AVAILABLE IN LIFE INSURANCE**

Rates and full information on request

The  
**Great-West Life Assurance Company**  
Head Office, WINNIPEG

**Cassock Cloths**

All qualities of materials of various makes suitable for cassocks are shown by us, perfectly fast dye, durable weave and satisfactory wearing qualities. Superior value.

SAMPLES WITH PRICES  
SUBMITTED ON REQUEST

**JOHN CATTO & SON**  
55-61 King Street East - Toronto

**MEMORIAL WINDOWS**

Scripture subjects skillfully treated in richest

**English Antique Glass**

Quality has first place with us.

**Robert McCausland, Ltd.**  
141-143 Spadina Ave., Toronto.

**NORTHERN NAVIGATION CO., Limited**

**"A Fresh Water Sea Voyage"**

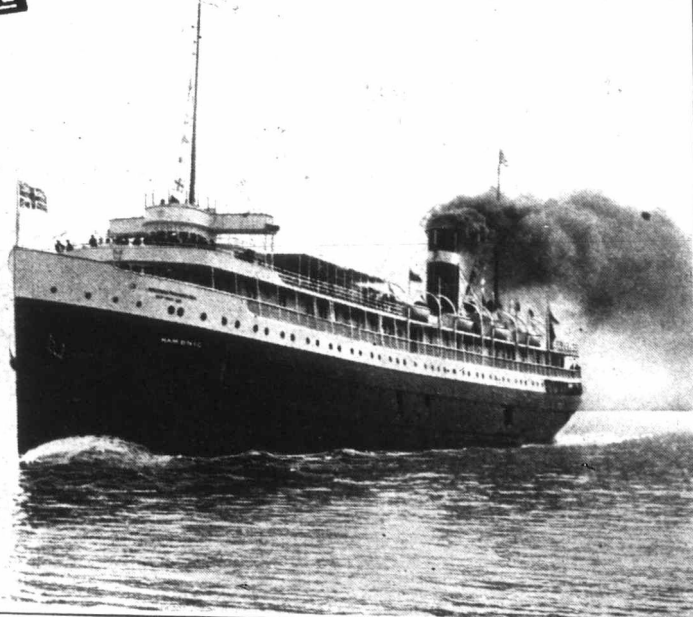
to S. S. Marie, Port Arthur, Fort William and Duluth.

Sailings from Sarnia, Mondays, Wednesday and Saturday.

Special Grand Trunk train service between Toronto and Sarnia Wharf, via Hamilton and London, connecting with steamers.



TICKETS AND INFORMATION FROM ALL RAILWAY AGENTS, OR THE COMPANY AT SARNIA, ONT., OR COLLINGWOOD, ONT.



**"That Georgian Bay Trip"**

to Mackinac Island, S. S. Marie and way Ports, via North Channel.

Sailings from Collingwood and Owen Sound, Tuesdays, Thursdays and Saturdays.

**"Among the 30,000 Islands"**

Effective June 16th—Daily Service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk Service between Toronto & Penetang

# The Canadian Churchman

TORONTO, THURSDAY, JULY 3, 1913.

**SUBSCRIPTION - - \$1.50 PER YEAR**

**Send all Subscriptions by Postal Note**

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.  
**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

**ADVERTISING RATES PER LINE, 15c.**

**Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

**The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**Discontinuance.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

**Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

**Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.  
Address all communications.

EVELYN MACRAE,

Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

**EIGHTH SUNDAY AFTER TRINITY.**

(July 13th.)

Holy Communion: 140, 257, 262, 407.

Processional: 7, 376, 397, 653.

Offertory: 343, 619, 620, 753.

Children: 392, 402, 711, 731.

General: 38, 560, 654, 759.

## The Outlook

### Sense of Church Responsibility

One of our Canadian Bishops made a remark not long ago that was very suggestive. "I have noticed," he said, "that many English people coming to Canada seem to have no particular love for their Church, and are just as willing to go or let their children go to the Methodist or Baptist Sunday School as to their own. They do not seem to have as a class any sense of Church responsibility. They do not appear to have a strong conscience with regard to their duty of giving to the Church and supporting it. But I have observed also, and it has struck me as very remarkable, that it is not so with the Irish. Irish Church people on coming to Canada are nearly always loyal to their Church, and, though they may even find fault and protest, they are steadfast and true in their support." The Bishop's statement is one that will be corroborated by the experience of many of the clergy. One of the strangest things in Canada is this curious Church indifference of not a few English Churchmen on arriving in this new country. The day after their arrival they find the way to the grocery shop, and within a week they know the way to the day school for their children, but it is sometimes six

months or a year, or even two years, before they find their way to the Sunday School or to the Church. Especially is this the case with the lower-middle or working classes, and the chances are that if the clergyman calls, he will find the children already sent to the nearest Methodist, or Baptist, or Mission school. The reasons are not far to seek. One is that the Methodist and others have far more people on the lookout than we have. Their people talk up and work for their Church more than ours do. The moment they hear of newcomers they go after them and invite them, and use every effort to win them. In a word, they are first-rate workers. English Church members, on the other hand, instead of going after people, usually wait for people to come to them. Another reason is that many people who come out from English parishes seem to think that they have no duties towards the Church. The Church is an institution that has many duties towards them. It is the duty of the clergy to come and look after them. It is the duty of the Church officers to safeguard their interests. But very often they do not seem to think of their own duty towards God and the souls of their children. It would be well if it were possible to write in large and striking letters over every immigration shed in Canada, and over every house where the English Church immigrant arrives, "Seek ye first the Kingdom of God."

### Religion and Philosophy

In a delightful book recently published, giving an account of the life of the well-known Swiss commentator, Godet, there is an incident connected with his friendship with the great historian, Neander. The two men often met and went out for walks. On one occasion the conversation turned on Hegel, and Neander remarked to Godet that the philosophy of the German philosopher was "a great commentary on the word, 'The wisdom of men is foolishness with God.'" Apart from the sparkling wit of the remark there is a profound truth in the contrast between man's wisdom and God's truth. On the highest authority we know that "the world by wisdom knew not God." God's revelation of Himself in Christ is only appreciated by the sincere, humble, and simple-minded, who are willing to learn what God teaches irrespective of their own preconceived ideas. To such people Christ, Who is regarded by the world as foolishness, becomes "the wisdom of God."

### The Ethics of Newspaper Circulation

At the recent meeting of the Associated Advertisers' Club of America a speaker dealt with some of the men who prepare circulation returns, which are published for the information of advertisers, and with absolute frankness it was remarked that "the trouble that exists between advertisers and publishers is really based on lying." For years a circulation statement was generally regarded as entitled to the place of honour in any joke book, and there were men, the soul of honour in their editorial conduct, who would not hesitate to make a sport of veracity when it came to circulation. The guilt of such fraud is, or ought to be, obvious, and the speaker hoped that one day it would be made amenable to law, so that if an advertiser can be sent to gaol for swindling the public, the publisher who defrauds the advertiser should occupy an adjoining cell, for once the perpetrator of such lies sees the penitentiary doors opening

the situation would be clarified. Much more to the same effect was urged by this very frank speaker, who is connected with the Chicago "Tribune," and his words will find an echo in the minds of all who are concerned for the highest and best welfare of the community. Any daily or weekly paper of whatever kind that gives a false impression of its circulation for the purpose of increasing its advertisements deserves, and in the long run, we believe, will get, the opprobrium of all right-minded men. Any business, newspaper or otherwise, that is not based on common honesty is a disgrace to the whole community.

### Undue Political Influence

President Wilson has just given expression to one of his blunt, fearless statements for which he is becoming more and more famous. He called attention to the way in which Washington is overrun with Lobbyists, who seek "to create an artificial opinion and to overcome the interests of the public for their private profit." He denounced such men who were at work to defeat certain provisions of a Bill now before the American Senate, and he deplored the way in which they were spending money without stint in order to bring pressure upon opinion antagonistic to some of the chief items of the Bill. We are not in the least concerned with the particular Bill in question, but the fact that these efforts are apparently being made to "create public opinion" shows the unreality of very much in the political life of to-day, and the extent to which private interests are pushed at the expense of wider and deeper issues. It is surely the duty of all men to avoid creating anything like "artificial opinion, and to prevent the interests of the public being overcome by private profit. The more thoroughly public opinion understands what is being done the more effectively will such a line of influences be checked and destroyed. Our aim in everything political ought to be "the greatest good of the greatest number."

### Does Christianity Limit Thought?

Attention has been recently called to the attitude of the poet Shelley to Christianity. When he was asked why he called himself an Atheist, he replied that it was to express his abhorrence of superstition, adding that the delusions of Christianity are fatal to genius and originality because they limit thought. A newspaper has thereupon shown now entirely unwarranted is this view when attention is given to the relation of Christianity to some intellects of the world:—

Christianity evidently exercised no hampering influence upon such jurists as Sir Matthew Hale, Francis Bacon, and Sir William Blackstone. It brought no sense of limitation to Newton, Agassiz, Humboldt, Guyot, and other scientific investigators. The metaphysician Locke found intellectual sunlight in the Christian faith. Statesmen like Burke, Gladstone, and Bismarck were not crippled by believing in Christ. Sam Johnson found room enough for his intellect in the Christian religion. The Bible was the constant companion of Von Moltke, the famous German strategist, in those campaigns by which he brought his country to unwonted glory. The brilliant French historian and philosopher, Guizot, declares that, though in his early life he fancied reason would

July 3, 1913.

ST SIX  
OF 1913

the Great-West  
Business—largely  
that of any pre-

of Insurance now  
over \$89,000,000.  
ing evidence of  
val of the Com-  
s and plans will  
on those desiring

AVAILABLE IN  
SURANCE

ormation on request

e

est Life  
Company

WINNIPEG

Cloths

erials of various  
r cassocks are  
fectly fast dye,  
nd satisfactory  
Superior value.

TH PRICES  
N REQUEST

O & SON  
East - Toronto

WINDOWS

ts skillfully  
richest

que Glass

place with us.

usland, Ltd.  
Ave., Toronto.

nited

That  
orgian  
yTrip"

ckinac Island,  
Marie and way  
via North  
iel.

ilings from  
igwood and  
Sound, Tues-  
Thursdays and  
lays.

ly excepted,  
orts. Spe-  
& Penetang

solve the great problems of existence, he finally discovered the inadequacy of this power, accepted the truths of revelation, though he could not comprehend them fully, and declared his faith in the Lord Jesus Christ.

Many other instances could easily be given of men who have not only found no intellectual limitation through their acceptance of Christianity, but, on the contrary, have found the deepest, truest inspiration in their loyal devotion to Jesus Christ. As a well-known author once said, we must "measure Jesus Christ by the men whom He has mastered."

### Education and Crime

It is remarkably striking and significant that one who has studied the conditions of prison life expresses the opinion that "those convicts who ask for the highest literature . . . are those who have been guilty of the worst crimes." And the writer goes on to say that, as they could not have acquired their taste in prison, they must have brought it with them, so that an explanation is required of "the apparent connection between the highest culture and criminal proclivities." This is only another way of saying that education is not an effective preventive of crime. We know from history that several literary and other geniuses were guilty of habitual sin, and noted criminals have often been persons of intellectual attainment, which has even made easier the committal of their evil deeds. This is a striking testimony to the Scriptural requirement of regeneration and not mere improvement. Salvation is not by character or culture, but character and culture come through salvation.

### A Witness for God

A letter was recently sent by a resident in New York to every paper in the world with a circulation of four thousand and upwards, suggesting the daily publication of a portion of God's Word in a prominent position on the ground of its spiritual and moral benefit. In a short time several newspapers have stated their willingness to take up the matter, and the writer has now suggested a method of insertion, and furnished a table of portions to be taken from the Bible day by day during the remainder of the year. It remains to be seen whether the proposal will become general, and the one who initiates it asks readers to use their influence to get the plan tested in their neighbourhoods. The idea is a good one, and would prove spiritually fruitful if generally adopted. Further particulars can be obtained from Mr. Arthur Walsh, 741 Fifth Avenue, New York City, U.S.A. Those who believe in the assurance that God's Word will not return to Him void will welcome this effort to bear testimony to the Scripture of truth.

### The Soul of Social Service

It is of great interest and vital importance to realize that the best social work done during the last century has been inspired by the essential spiritual principles of the New Testament. The late Dr. Barnardo was an earnest Christian, and his work for orphans was conducted on this basis. Sir W. Robertson Nicoll, who writes an introduction to his "Life," refers to this, and pertinently asks: "Is it not true that so far the greatest social reforms have been effected by men who hold the same views?" More recently still, the founder of a similar organization says that he does not see how rescue work could have been maintained during the last thirty years but for the sympathy and help of those who possess a spiritual experience of true religion. An ex-

perienced newspaper man corroborated this by saying that if we drop out the leaders of Christian philanthropy in London that are men of this type we should drop out the backbone of that philanthropy. All this shows how true are the words of Bushnell: "The soul of improvement is the improvement of the soul."

## THOU HAST MADE SUMMER AND WINTER

(Ps. 74:17)

Summer is here with all its light and life and beauty. It makes us shiver now as we think of all the weary weeks and months when frost blurred the window-pane, when winds without were sharp and keen-edged like a knife, cutting to the marrow. Above, the skies were steel; beneath, the earth was iron. What heart that does not leap up and respond to the light and warmth and multitudinous life of summer! Summer is the ideal season. We have pictured Paradise as a perpetual summer:—

Thy gardens and thy gallant walks  
Continually are green;  
There grow such sweet and pleasant flowers  
As nowhere else are seen.

Our heart beats in harmony with this pulsating life and movement about us: face answers to face, deep calleth unto deep. The sun by day urges his fiery chariot through the sky. No wonder he seemed to be a god to the ancient Egyptian or Babylonian. The stars—but who can describe those flashing eyes which, now warn, now threaten, now bless us as we lift up our puny faces to the height above unknown height of the vast dome of heaven? But it would be futile to enumerate again the sunrises and the sunsets, the mountains, the rivers, the forests, the flowers, the birds, the beasts, and all that ever-changing panorama which poets have raved about. For, after all, to feel the Presence is the important thing; "to see the light that never was on sea or land." This makes life worth living. For we are assured, not by an external, logical proof, which appeals to the reason alone, but by the deeper sense of the whole man, that here we have the message of a Friend Who sticketh closer than a brother; of a Father, too just to be fond and partial, too loving to be malicious and spiteful.

"The heavens declare the glory of God  
And the firmament showeth His handiwork,  
Day unto day uttereth speech  
And night unto night showeth knowledge."

He who shapes his life in harmony with the Spirit manifested in this good, green world cannot go far astray, for "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made" (Rom. 1:20). And it cannot be well with the man who ignores this revelation. Such a one is at war with himself. He cannot reach his highest and best. His worst punishment is that he has not attained to the glorious moral height to which the Spirit called him.

But some one will warn us that this is dangerous ground—that we seem to preach a Gospel which ignores the revelation of God in Christ. Nay, no; at least so far as we ourselves personally are concerned. However, we can see that it is easy to define Nature in such a way that the religion of Nature excludes not only the revelation of God in Jesus, but His revelation by the prophets, apostles and saints as well. But why

in that narrow way? If Nature includes man, then it embraces what has all along been called the supernatural. And Jesus Christ is man—yes, the Divine Man. He who made the worlds, He who created man, reveals Himself here as nowhere else in the world. Here He reveals Himself as Father-love, as Mother-love, as love unchangeable, as love unto the end. Just as the human heart opens up to Nature, so when it understands Christ it opens up to Him; and in Him it finds salvation—salvation from sin and salvation unto righteousness.

Is it too much to hope, too much to urge, that in these summer days, when this God in Whom we live and move and have our being, this God who is beckoning to us in Christ and calling us to ever higher levels of life and service, religion will be more of a reality to us than at any other season of the year? Alas! we hear on every hand the charge that men are not more, but less religious now in summer. We are told that many who use diligently all the means of grace during the winter months will as systematically ignore all the means of grace during the summer months. See how the attendance at our city churches falls off when summer comes. True, many have gone down for the holidays, but still, many who have not gone down do not attend church, and many who have gone down never dream of going to church, ring the church bell never so loudly. Take a walk along the shore at our resorts at service time and see the listless forms lying in the sand. I am told that some of these are foremost Churchmen and Church workers in the city. Take your stand on a Sunday morning on the main street of West Toronto or at the Woodbine, and see the endless procession of motors crowded with merry-makers hurrying away into the country. Again I am told that some of these are shining lights in the churches of the city. But are they on their way to church? No; such a thing is not in all their thoughts, for, you see, it's summertime now.

That summer attracts us more than winter to the great out-of-doors it must be granted, but why religious observances or means of grace which are supposed to be necessary in winter may be dispensed with in summer is rather puzzling. There must be some misunderstanding here. Is it God's beneficent smile or His frown which attracts us most to Him? You say His smile, His grace, His goodness. It is God's goodness which makes us religious; "we love Him because He first loved us." Then one would suppose that when Nature smiles we should be drawn closer to God. Ah, but you say, Nature—Nature is not God. Just so. In much of our thought Nature is divorced from God, and God from Nature. Yes, Nature may be even regarded as a kind of devil, who entices us away from God and His worship, and thus it is easier to be religious in winter than in summer, and the religion of winter is becoming quite a different thing from the religion of summer.

In conclusion, let us say that the return to the Psalmist's point of view as expressed in the 10th Psalm, that God and Nature cannot be divorced, that Nature is the revelation of God, might tend to make summer religion just as real, and serious, and definite as winter religion. Is it just possible that religion, as we express it in winter, needs modification as much as religion, as we express it in summer? But what we contend for is that, if religion is a real thing, if its Object is real, if it is the response of the heart to a Revelation which is constant and not fitful, if God is always good and not malicious, then the expression of religion ought to be more uniform, and the monastic ideals of winter are no more in keeping with true religion than the bacchanalian ideals of summer.

# A GREAT GATHERING

## A National Missionary Conference in China

By the Rev. Dr. W. E. Taylor, of Shanghai

THE Conference met in Shanghai from March 11 to 14th, inclusive, under the chairmanship of Dr. John R. Mott, chairman of the Edinburgh Conference Continuation Committee. The entire delegation was divided into eleven committees under the following heads:—Occupation, Chinese Church, Chinese Christian Leadership, Training of Missionaries, Christian Education, Christian Literature, Medi-

Slowly but surely the influence of the Edinburgh Conference has been spreading and at last has reached the China Mission field in full force. The vital link between the missions in China and the spirit and outlook of that world gathering has at last been established. A spirit of readiness for united advance marked the entire Conference, coming to fruition in the last session in a clarity of vision which made easy the necessary

Church life. It is theirs already by the gift of God." Missionary work will no longer be just as it has been. The foreigner need not feel that the whole burden of the responsibility for the work rests on his shoulder. God has raised up Chinese men and women able to share the heaviest burdens of responsibility in Church, school and hospital, and in this joint bearing of the load there can be no doubt that it will become lighter and that a more rapid advance will be made possible. If the missionary body read aright the lessons of these conferences, we shall hear in the coming years less talk of the "Independence of the Chinese Church."

It is impossible here to give even extracts of the findings of the Conference. In these findings certain positions accepted by the Conferences appear to have become significant. It was strongly felt, for instance, that the Chinese Churches must in the future have a greater share than ever

### DELEGATES TO CHINA CONTINUATION COMMITTEE

#### NATIONAL CONFERENCE, SHANGHAI, MARCH, 1913.

THE INSCRIPTION ON THE GREAT CROSS IS:

"Born in its light—Passing through the dark valley in its power—Resting in its safety."

(Official Photograph taken in British Consulate Grounds, Shanghai.)



FRONT ROW—(Sitting) left to right (4) BISHOP ROOTS (Hankow); (5) BISHOP BUSHFORD (Peking); (6) BISHOP LANDER (Hong-kong); (12) REV. DR. BONFIELD, Hon. Secretary, B. & F.B.S.; (13) REV. CHEN CHIN-YI, Chinese representative at Edinburgh Conference; (14) REV. DR. CAMPBELL GIBSON (Swatow); centre—DR. JOHN R. MOTT, Chairman; (16) REV. DR. ARTHUR SMITH (Peking); (17) REV. CYRIL BARDSLEY, Hon. Secretary, C.M.S. (London); (18) MR. CHANG PO-LING, Educational Board (Peking); (21) REV. DR. POTT, President St. John's University (Shanghai); (22) BISHOP HUNTINGTON (Wuchu); (23) REV. TING LI-MIE (Student Volunteer Movement).  
SECOND ROW—(Standing) (10) REV. DR. W. E. TAYLOR (Shanghai); (16) BISHOP FLIFF, S.P.G. (Shangtung); (20) BISHOP PRICE, C.M.S. (Foochow).

cal Missions, Evangelization, Co-operation, Woman's Work, The Editing Findings.

The sessions were held in the Martyrs' Memorial Hall, where the Centenary Conference met in 1907. One hundred and fifteen delegates were present; in addition, five visiting delegates, including Rev. Cyril Bardsley and Rev. F. Baylis, honorary secretaries of the C.M.S., London.

Woman's work was represented by twelve women delegates, of whom three were Chinese. The Conference was international and inter-denominational, thirty-five different missionary societies being represented, and the British, Continental, American and Chinese delegates being nearly equal. Most delegates were elected by the five sectional conferences which had been previously held in Canton, Shanghai, Tsinan-fu, Peking and Hankow. It was the rare privilege of the writer to be present at all these conferences. The conferences were made up of experienced experts chosen with great care to represent the various phases of work, as well as the positions of the different communions.

adjustments. This particular unanimity in the Conference, however, could not have been reached without the pre-existence of a growing spirit of unity which, even though it was hitherto only partially realized, has yet made itself felt. The National Conference has summed up the ideals of the entire missionary body and in the China Continuation Committee has left an organization far in advance of any yet in existence, to carry them out.

There is no doubt that the large participation of the Chinese in these meetings produced a profound impression upon all the delegates. Some were surprised and all were rejoiced at the ability, the earnestness of conviction, the mature thought and the sound judgment which they brought to the deepest. All must have felt that a new day has dawned in the work of Christian Missions in China. "We know," says Dr. J. C. Gibson, the well-known missionary writer, "as never before, that the Chinese Church is richly gifted in its leaders. Such men do not need to plead with us to give them the control of the

in the control and direction of Christian work in China. This is not only in respect as to what is financed and supported by themselves, but also in the work supported by resources from abroad. It is anticipated that Chinese influence will be felt from now on as possibly never before. Again, the findings reiterate the necessity of an increase in the scale of support of Chinese Christian workers. Standards here are rapidly changing as elsewhere. Yet it was recognized that this is not the chief incentive of Christian service; the call of Christian effort must be a call to heroism—the cry of a needy country for unselfish service. One other thing stands out clearly; a definite call for an Evangelistic campaign that shall take the whole of China into its purview. The recent remarkable Evangelistic campaign under the leadership of Dr. Mott and Mr. Eddy in fourteen of the great cities of China, demonstrated beyond any doubt the openness of the field and the ripeness of thoughtful people for direct Christian approach. Plans are already being made for a much more extensive campaign next year, begin-

ning with the larger cities and working from those cities to the prefectural cities through twelve to fourteen of the eighteen provinces of China. The prayers of Christians at home are already asked for, that the way may be prepared for a more effectual campaign than any that has been held hitherto.

There is every indication that permanent gains have been secured in the recent Conference. The home base will no longer be in doubt as to the genuine developments of mission policy on the field. The consensus of Mission opinion has been evolved that makes it more really representative than that put forth in any conference in China being held before. The day of Chinese leadership has come. Then too, an organization now exists—The China Continuation Committee—

which, while it has no power to enforce its decisions, may confidently be expected to carry great weight by its advice. The prospect for the future of Christian advance in China is greater than it has ever been before.

One decision of the Conference which is of more than usual interest to Church people was the provision for the compiling and printing in Chinese of a Book of Common Prayers for the use of Churches of all denominations. More significant still has been the acceptance of one common name for the whole Protestant Christian Church in China—the "Ching Hua Chi-To Chiao" or "The Church of Jesus Christ in China." In another article, I hope to give a summary of the most important findings of the Conference.

## The Gift in the Lord's Supper

By the REV. PREBENDARY WEBSTER, M.A.

"The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?"—1 Cor. 10, 16.

THIS reference to the Lord's Supper is introduced by the way, and for purposes of illustration. St. Paul is dealing with the attendance of Christian people at idolatrous feasts. It was natural and right that these Corinthian believers should wish to keep up intercourse, as far as possible, with their unconverted relatives and friends; but the social functions to which they were invited were largely dominated by idolatrous rites, and in the course of the banquet the heathen host might test his Christian guest by reminding him that a certain dish or flask of wine had been offered to some idol.

Some strong-minded Christians, knowing that an idol is nothing, and that no moral taint would cleave to the food because it had been offered to an idol, thought that they showed their contempt for the idol by partaking of such food without scruple. St. Paul knew that this was a very perilous course. With passionate earnestness he warns them, "Let him that thinketh he standeth, take heed lest he fall." Then, to show the real significance of such participation in an idolatrous banquet, he refers to their own Holy Eucharist. They would certainly resent it if anyone urged that their partaking of the Lord's Supper involved no real fellowship with the Lord Himself, or did nothing to tighten the bond which bound them to their fellow Christians. So the partaking of the cup offered to devils meant "fellowship with devils," and identification with all those who, in their idolatry, worshipped devils.

But obviously St. Paul would not have thus referred to the Lord's Supper—at any rate the reference would have been wholly irrelevant and unconvincing—unless it was commonly believed and understood that the reception of the Holy Communion involved real identification with Christ and with fellow communicants. The Holy Communion is, then, the sacrament of our common union and fellowship with the Lord Jesus Christ.

### A REAL GIFT BESTOWED.

But this fellowship is such that we are said to be participants in the Body and Blood of Christ. So the prayer in our Communion Service says: "Grant that we receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed Body and Blood." This means that there is something to be partaken of—that a real gift is bestowed upon us in the Communion Feast. There is not only the stirring of faith, the concentration of thought, the kindling of love, and all that we might call the natural moral effect of the act of participation; there is also the Lord's honouring of His own Sacrament, the Lord Himself meeting us according to His promise, the Lord feeding us, if we receive aright, with the spiritual food of His most precious Body and Blood.

### MYSTERY OF GRACE.

It is here that the element of mystery comes in. Where grace works mystery reigns. Not only in connection with the Lord's Supper, but whenever we view the workings of God's grace, we speak in a language which passes the wit of man, of Christ coming to us, of Christ manifesting Himself to us, of Christ living and abiding in us. The language is figurative, but real. There is not only a receiving of truth by the intellect, there is not only a spiritual impulse by the work of the Holy Spirit, there is a real receiving of Christ in all

His fullness, a dwelling of Christ in our hearts by faith.

How Christ comes and dwells in our hearts is a mystery. Personality works in a way we cannot describe, and the essence of Christianity is the personal influence of Jesus Christ, that is, the impact upon His believing people of His whole Spirit and Soul and Body. That impact takes place frequently through the preaching of the Gospel. It also takes place through the sacramental presentation of the Gospel in Baptism and the Lord's Supper. But that impact, that incoming of Christ, is a mystery. So the Holy Communion is the Sacrament of a great mystery, the mystery of our real personal union through the Holy Spirit with the living Christ.

### NO MYSTERY OF THE ELEMENTS.

But some want to make a mystery of the Holy Communion itself. This they do by declaring that, independently of the believing reception of the Sacrament, and independently therefore of God's gracious reward of the obedience of faith rendered in that reception, there is a real spiritual gift, a mysterious presence of Christ, in the elements themselves.

### COMPARISON WITH HOLY BAPTISM.

This, of course, makes the Sacrament of the Lord's Supper quite different from the Sacrament of Baptism. There is, we believe, a real spiritual gift accompanying the right reception of Holy Baptism; but that gift, the mysterious grace of Baptism, whatever it may be, is not in the sacramental water. The water is consecrated just as the Bread and Wine are, but no change or addition is made to the water, and in like manner no change or addition is made in the Bread and Wine.

### THE NATURE OF THE GIFT.

This idea of a mysterious presence in the elements themselves arises from a misunderstanding of the nature of the gift in the Holy Communion. The gift is certainly, in the words of the Scripture, the Body and Blood of Christ, the Flesh and Blood of the Son of Man. But in what sense are these words to be understood?

We may say playfully to one friend, "I wish I had your brains," or to another, "I wish I had your physique," or to a third, "I wish I had your spirit, your courage, your buoyancy." And it is quite possible that these gifts of intellectual, and physical, and moral strength, have their roots, to a very large extent, in the actual material of our physical nature. Yet it is a wholly false exegesis which interprets the eating of the Flesh and drinking the Blood of the Son of Man as if it meant the infusion into our nature of the root-elements, whether material or spiritual, of the unique personality and sinless humanity of our Lord.

Such a transmission of flesh and blood does, of course, take place when an infant is born into the world, inheriting, sometimes to a very marked degree, the dispositions and tastes, the virtues and vices, of its parents. But our union with Christ is not of this physical order. It is not like the union of parent and child. We are related to Christ as the Bride to the Bridegroom. There exists between Christ and His Church not a physical union, but a spiritual union, based upon a covenant relationship. So this eating the flesh of the Son of Man and drinking His Blood is not the

language of spiritual physics, but of a sacrificial or covenant rite.

Our Lord introduced the expression into His discourse at Capernaum, a discourse at the time of the Passover, to show that He was the true Bread of God to our souls, because, and only because, His flesh was given, and His Blood shed as an offering for the sins of the world. So eating the Body of Christ and drinking His blood does not mean a partaking of Christ's sinless nature, but a partaking of the saving virtue of His sacrificial Death and Resurrection. This saving virtue is the real gift to faith in the Lord's Supper, and it is of infinite value. Body and soul are preserved unto everlasting life by the abiding potency of the once offered Body and the once shed Blood of the great atoning sacrifice. But the nature of the gift in the Holy Communion is the same as that which rewards our faith whenever we draw near to God: it is salvation to the uttermost, it is the strengthening of the inner man, it is Christ dwelling in our hearts by faith.

### PHYSICAL VIEW LEADS TO CONFUSION.

Nothing but hopeless confusion results from any attempt to identify the gift bestowed at the Lord's Supper with the literal Body and Blood of Christ. "It stands to reason," writes one of the ablest supporters of the physical view, "that if there be a real communication to us of the Flesh and Blood of the glorified Christ, for no other exists." That is sound logic, but it is the direct contradiction of our Lord's words. Christ did not say, "This is My glorified Body," but, "This is My Body, which is given (or broken) for you." If, as this writer declares, the crucified Body and the shed Blood of Christ no longer exist, it follows that the gift bestowed in the Lord's Supper cannot be the literal Body and Blood of Christ, for it was of the broken Body and the shed Blood, and of them alone, that Christ spoke.

Moreover, is it right to speak of the Blood of the glorified Christ? Our Lord said, "A spirit hath not flesh and bones as ye see Me have"; and St. Paul, referring to the necessity of resurrection, declared that "flesh and blood cannot inherit the Kingdom of God." The only Blood of Christ that we know of is the Blood that was shed upon the Cross.

The Blood which cleanseth us from all sin is the healing virtue of the blood that was once for all shed in atonement for our sins. The gift in the Holy Communion is just "the sprinkling of the Blood of Jesus"—not the infusion of the Blood of the glorified Christ, but the application to our whole being, as we draw near in faith, of the saving virtue of the death of Christ.

### PHYSICAL VIEWS GIVES WRONG EMPHASIS.

Again, this physical interpretation of the Lord's words concentrates our attention more upon the Incarnation than upon the Atoning Sacrifice. Now the Lord's Supper has to do with Calvary rather than with Bethlehem. It is His death which is shown forth, or preached, in the Holy Communion. Yet this physical view speaks of the Eucharist as the extension of the Incarnation. Thomassin, a Roman Catholic priest, writing nearly 200 years ago, called the Eucharist "perpetuation incarnationis," and taught practically that the Incarnation is incomplete, in the sense that it fails to fulfil its object, until it is extended or perpetuated in the Eucharist.

But the application of the Cross and its saving power is by faith. The Gospel is the power of God unto salvation to every one that believeth. Simple, genuine faith, with or without the Eucharist, is all that is needed to extend to the guilty soul the full saving benefit of Christ's atoning Death. The faith which finds such helpful expression in the Lord's Supper, and which receives there the Divine gift of the full virtue of the Cross, is faith, not in the Incarnation alone, but in Christ's Death upon the Cross for our redemption.

### PHYSICAL VIEW LEADS TO TRANSUBSTANTIATION.

Above all, this physical interpretation of our Lord's words leads up to, and prepares the way for the error of Transubstantiation, the doctrine taught by the Church of Rome, that there is, immediately upon the consecration by the Priest, a conversion of the whole substance of the Bread and Wine into the whole substance of the Body and Blood of Christ.

### THIS IS NOT SCRIPTURAL.

Our Lord's language must be understood in view of the occasion when it was uttered. It was at the close of the Feast of Unleavened Bread. The idea of transubstantiation is absent alto-

gethe  
prese  
in it.  
over  
Easte  
guag  
Bread  
His s  
in the  
natur  
dersta  
were  
would  
of the  
nectio  
ber, I  
said,  
sacra  
and e

If  
"is"  
of."  
mean,  
ment.  
menta  
prejud  
that  
does  
pledge

TRAN

It is  
lics de  
are pe  
God, i  
into t  
possib  
Christ  
and ta

God  
did no  
to ass  
remain  
It is r  
underr  
confid  
true w  
given

No t  
first fo  
Pope t  
Inquis  
tain ar  
tury.

Ther  
of any  
secrete  
use th  
the pri  
no tra  
more p  
ments

Ther  
writing  
Beaus  
in the  
He is p  
and Pa  
rection  
hailed

Church  
apart a  
are we  
of imm  
"the sy  
Church  
quent u

IF  
Every  
is appo  
any ide  
element  
would  
spiritua  
nances  
guard i

"I sp  
If God  
wine to  
Christ;  
quiet an  
Passion  
and neg

If sor  
to a sa  
charm,  
tain exi  
munion  
and refr

of a sacrificial

mission into His  
se at the time  
was the true  
and only be-  
His Blood shed  
world. So eat-  
ing His blood  
st's sinless nar-  
r virtue of His  
This saving  
ie Lord's Sup-  
Body and soul  
by the abiding  
and the once  
sacrifice. But  
Communion is  
ur faith when-  
alvation to the  
of the inner  
parts by faith.

CONFUSION.

results from  
stowed at the  
and Blood of  
tes one of the  
view, "that if  
s of the Flesh  
the Flesh and  
other exists."  
direct contra-  
did not say,  
"This is My  
for you." If,  
Body and the  
ist, it follows  
s Supper can-  
Christ, for it  
ed Blood, and

the Blood of  
aid, "A spirit  
e Me have";  
ssity of resur-  
od cannot in-  
only Blood of  
that was shed

om all sin is  
was once for  
The gift in  
sprinkling of  
n of the Blood  
ication to our  
th, of the sav-

WRONG

tion of the  
tion more up-  
toning Sacri-  
do with Cal-  
is His death  
in the Holy  
ew speaks of  
e Incarnation.  
riest, writing  
charist "per-  
it practically  
in the sense  
it is extend-

nd its saving  
the power of  
at believeth.  
ut the Euch-  
ist's atoning  
elpful expres-  
hich receives  
virtue of the  
on alone, but  
our redemp-

TRANSUB-

ation of our  
res the way  
the doctrine  
there is, im-  
the Priest, a  
of the Bread  
of the Body

AL.

nderstood in  
red. It was  
ened Bread.  
absent alto-

gether from that Passover feast; the ideas of re-  
presentation and commemoration are conspicuous  
in it. Even to-day the Jews speak of the Pass-  
over as the Body of the Paschal Lamb. Like all  
Easterns, the Jews always use pictorial lan-  
guage. If our Lord meant us to believe that the  
Bread and Wine were the appointed symbols of  
His sacred Body and Blood, the words recorded  
in the Gospels are the very words He would most  
naturally have used. If he had meant us to un-  
derstand that the Bread and Wine became—i.e.,  
were changed into, His Body and Blood, He  
would have used a different word, as in the case  
of the water which was made wine. In this con-  
nection "is" means "represents." And remem-  
ber, before Christ said, "This is My Body," He  
said, "Take, eat." The Bread is not the sign or  
sacrament of Christ's Body until it is received  
and eaten.

If our exegesis is to be fair and consistent,  
"is" can only mean, "is the symbol or pledge  
of." "This cup is the New Testament" cannot  
mean, "This cup is changed into the New Testa-  
ment," but does mean, "This cup is the sacra-  
mental pledge of the New Covenant." It is not  
prejudice, but sound scholarship, which decides  
that "is" cannot mean "is changed into," but  
does mean "represents," "is the symbol and  
pledge of."

TRANSUBSTANTIATION IS NOT POSSIBLE.

It is not possible that that which Roman Catho-  
lics declare could be true. You say, "All things  
are possible with God." It is quite possible for  
God, if He think fit, to change a piece of bread  
into the glorified Body of Christ, but it is not  
possible for God to change it into the Body of  
Christ, and leave it exactly the same in shape,  
and taste, and color, and smell as it was before.

God changed Moses' rod into a serpent, but He  
did not tell Moses to believe it was a serpent, and  
to assure Pharaoh that it was a serpent, while it  
remained looking and feeling exactly like a rod.  
It is not possible for God to play with truth, to  
undermine the foundations of man's trust and  
confidence by asking him to believe that to be  
true which every sense and faculty that God has  
given him prove to be untrue.

IT IS NOT PRIMITIVE.

No trace of this theory can be found during the  
first four centuries. Pope Innocent III., the same  
Pope that deposed our King John and set up the  
Inquisition, was the first to set it forth as a cer-  
tain article of faith. That was in the twelfth cen-  
tury.

There is no trace in any of the early Liturgies  
of any adoration of Christ as present in the con-  
secrated Bread and Wine. While the early fathers  
use the strongest pictorial language to express  
the priceless value of the Holy Eucharist, there is  
no trace of any belief that the Lord Jesus was  
more present after the consecration of the ele-  
ments than before.

There is simply no place in any of the early  
writings for the doctrine of Transubstantiation.  
Because they are about to commemorate His death  
in the way their Lord appointed, they know that  
He is present in all the saving virtue of His Cross  
and Passion, His Death and Burial, His Resur-  
rection and Ascension. The Bread and Wine are  
hailed as soon as they are brought into the  
Church as the Body and Blood of Christ, and  
apart altogether from the act of consecration they  
are welcomed in simple faith as "the medicine  
of immortality," "a purge that expels all evil,"  
"the symbols of our Resurrection." The early  
Church never dreamed of any presence conse-  
quent upon the act of consecration.

IF TRUE, IT WOULD BE INJURIOUS.

Every useful purpose that the Lord's Supper  
is appointed to serve is fully served, apart from  
any idea of a change in, or addition to, the sacred  
elements. The doctrine of Transubstantiation  
would only tend to weaken our faith in that real  
spiritual presence of Christ, apart from all ordi-  
nances and sacraments, which is our chief safe-  
guard in the hour of temptation.

AN APPEAL.

"I speak as to wise men; judge ye what I say."  
If God has appointed a simple meal of bread and  
wine to be the sacrament of our fellowship with  
Christ; if he undertakes to meet us at the ban-  
quet and bestow upon us all the benefits of His  
Passion, is it wise to turn away in indifference  
and neglect?

If some devout souls are drawn by superstition  
to a sacrament which they regard as a spiritual  
charm, let faith and love bring us with more cer-  
tain expectation of blessing to the simple Com-  
munion feast, in which God is pledged to nourish  
and refresh our souls.

## What it Costs to Be a Missionary

### A Picture of the Suffering and Sacrifice Involved

By JESSIE HERTSLET

MY reason for writing the following facts is  
that all who profess an interest in mis-  
sionary work abroad may come to a bet-  
ter understanding of what it is from the  
missionary's point of view. You hear about the  
heathen and the converts, expansion of the work,  
and great need of funds, but you have probably  
very little idea at all about the actual circum-  
stances of missionary life and what it entails. If  
you had, I believe that the old, old cry for more  
interest, more prayer, and more money would  
cease, and instead you would rejoice and be eager  
to share in the sacrifice as you do not now.

Let us at once have done with that comforting  
remark apropos of missionaries:—"Well, they  
knew what they were going into, and counted the  
cost!" Even if they did, it is no reason for your  
dismissing the matter from your minds; but, as  
a matter of fact, no one starting on a journey can  
tell what will befall him before his goal is  
reached.

AN ATMOSPHERE OF HEATHENISM.

The missionary who bids you farewell and goes  
out alone severs himself from all that you hold  
best in life—friends, home-life, and love, the stim-  
ulating intellectual life of modern England, and  
the help and guidance found in a religious at-  
mosphere.

He goes to live among heathen, immoral, super-  
stitious, cruel, often mere savages. He present-  
ly finds himself in contact with as personal a  
devil as ever Martin Luther defied, and has to  
meet with a people of a demoniac nature. His  
senses are shocked and his soul is sickened; he  
cannot speak or understand the language that he  
hears about him, and sometimes he almost gives  
up to the depression that seems waiting to  
overwhelm him. Of course, his letters home are  
cheerful enough, but we on the field see what he  
suffers. Presently God leads him out of this  
dark place, and the usefulness that falls to his lot  
makes him happy again.

Replace the masculine pronoun by the femi-  
nine, and try to imagine what it means to a girl,  
aching for her mother—a girl who has never even  
heard of the sins that confront her every day, a  
girl who is actually nauseated many times a day  
by the sights that meet her eyes.

Often a man or woman with brilliant mental  
gifts devotes year after year to uplifting dull, un-  
intelligent savages, who do not want to learn.  
Do not make the mistake of thinking that con-  
verts are at once transformed into highly intel-  
ligent people thirsting for more light. Many love  
to stay where they are, simply relying on the fact  
of salvation, with little or no desire for further  
advance in any way.

SOME OF THE TRIALS.

There are hundreds and hundreds of mission  
stations where there are only two workers, a man  
and wife, and often they can never get other  
white society, or spiritual counsel or sympathetic  
companionship apart from each other. And yet  
this draws them very near to each other and to  
their God.

The heathen influences around a mission  
station must be felt to be understood, but a bright,  
earnest church, even if very small, is like a lamp  
in a dark room. Missionaries are almost always  
poor, in some societies terribly so. But this is  
always reckoned by them as a very minor hard-  
ship indeed, even when they come from homes  
containing comfort and even luxury. They see so  
clearly that they can work much more effectively  
for Christ without unnecessary to hamper them.  
There are many great physical hardships—bad  
climate, poor food, journeys for days and weeks  
in jolting carts, or river boats, or swinging  
machilas, insect pests, and the constant contact  
with filthy people. But lately a missionary who  
has lived quite alone in darkest Central Africa for  
two years wrote that the only hardship he recog-  
nized was being unable to preach to the thousands  
still unevangelized but within reach of him. Just  
try to imagine for yourself that man's life, quite  
alone with the heathen, no friendly voice to cheer  
him, no welcome home after a long day's work,  
and at night the still darkness of miles and miles  
of country all given up to Satan's rule, in-  
describable sin, and sorrow, and cruelty. But his  
only hardship is his inability to do more.

Do you love your Saviour like that?

And the missionary children! "Ah," you cry,  
"I have always said that missionaries should be  
celibates!" If you had spent six months on the  
field, or even three, you would have changed  
your mind. You can judge for yourself from the  
number of men and girls who go out with the  
same belief and are almost immediately converted,  
showing the change in a most practical manner!  
No, when we discover a country peopled by cel-  
ibates we can fittingly decree that no married mis-  
sionaries must work there, but at present the  
countries occupied are inhabited entirely by  
people who are—(1) married, or (2) determined  
to get married, or (3) very sorry that they cannot  
manage it.

A WORD ABOUT THE CHILDREN.

There is no point of contact between white and  
black, or yellow and foreigner, or red and brown,  
so inevitable in result as common parenthood.  
And never shall we dispel the foul miasma of hea-  
thenism so well as by the presence of a perfect  
Christian home.

But the cost! It cannot be counted beforehand,  
because parents cannot possibly gauge the meas-  
ure of parent love before the little ones are there.

With regard to the children, the poverty does  
hurt. When the pale Indian-born children are  
home on furlough, and taken into one of your  
nurseries, packed, crammed with magnificent  
toys, when they are bewildered with joy, and cry  
because they cannot carry the treasures off with  
them, there is such a lump in their mother's  
throat that it is quite hard for her to speak polite-  
ly and be duly grateful for the "pleasant after-  
noon." No, the "little dears" must go back to  
their rag doll and the box that does duty as a  
bandy, because their parents have chosen to be  
poor.

There is such danger for the children on a  
mission station of contamination by the heathen  
around that the mother, busy missionary though  
she may be, has to watch over them every minute  
of the day. She cannot send them off for a walk  
or into the garden to play, because she never  
knows what they may see or hear, and in spite of  
all her vigilance they sometimes show signs of  
coarsening. And then she has to pray and watch  
and trust that the spot on her lily may disappear.  
God does wonderfully watch over these little  
children in the midst of so much evil, and keeps  
them sweet and innocent as any child in a shel-  
tered English home. This alertness is very tiring  
for the mother, and she has to do a great deal  
of mission work, too, because there is a perma-  
nent shortage of workers.

The difficulty of getting a reliable native nurse  
often obliges her to do everything for the chil-  
dren herself, and so they learn to love her and  
cling to her with affection that is undivided.

On many stations the children's health is a mat-  
ter of great anxiety. Try to imagine yourself  
watching your baby tossing in fever, knowing  
that no doctor was available. What if your baby  
grew worse and worse, in spite of all your amateur  
efforts, and presently your husband had to go  
out and dig a little grave, while you just blindly  
held on to the Lord and trusted to Him to make  
your rebellious heart right somehow.

And all this in a far, lonely country, with only  
the two to comfort each other, so that the luxury  
of breaking down cannot be thought of for a mo-  
ment; only the young wife longs for her mother,  
that she might just cry on her comfortable shoul-  
der and give up the sorry pretence of being brave  
for a little while.

IN THE FURNACE.

Did you ever shut the book and sit quietly  
thinking what it really meant when Dr. Paton  
buried his young wife on that far-away cannibal  
island? Suppose it had been your husband be-  
reft of you! Even here at home you cannot bear  
to think of it, but what of a man utterly alone out  
there?

But there is One who does indeed walk in the  
furnace with His children, and, perhaps, those  
who never go into one cannot know Him so inti-  
mately.

It hurt dreadfully when your boy went to board-  
ing school for the first time. You cried over his  
box, and both of you cried at the station. Mis-

sonary parents are particularly intimate with their children, because they cannot trust them away from them as you can, and perhaps the children are specially precious because they are such bright spots in a world of darkness. Then there are no other white children available in most cases, so they are unique, altogether invaluable. Yet they almost always have to go from the parents to be educated. Your boys and girls come home three times a year, and what a wealth of love you give them! And they are always within reach in case of sickness. That missionary mother has to leave her little brood, timid, unused to England, never away from "mother" for an hour together, and go away thousands of miles. If they are ill she can do nothing; they have no settled home for the holidays, but are banded from one rather unwilling relation to another; they do not always develop properly; but what can be done? The parents come back after years of separation, and the grown children are shy of them, and secretly blame them for all the loneliness and longing that they have been forced to suffer.

You hear of the Joneses or Smiths going back without their children, and think no more of it. You do not trouble to picture to yourself what that empty home means to them away in that heathen land. Arrived there, they settle into work, but seem strangely older and quiet. And they fall into a habit of lying awake when common-sense dictates sleep. She is trying to wipe away the quick tears so quietly, lest by any chance he should be wakeful; and he, foolish fellow! is lying staring into the darkness, with one big hand stretched towards the place where the crib used to be. He is trying to cheat himself into thinking that little Jack's plump fist is lying in his, and that he can hear his soft, regular breathing close beside him.

#### IS IT WORTH WHILE?

I once met a little woman who had just returned to the field, after taking her children home for education; she sat quite still among us, with a little patient smile on her face; she could control her lips quite well when they were set thus, but it was fatal to try and talk! She might have counted the cost, but in the weeks that had passed since the sacrifice she had not got further than bearing the pain patiently. She could not talk yet.

Every bit of the sacrifice and pain and weariness and overwork is worth while. Our Lord Jesus makes it up to us; He is dearer than home or friends, even husband and wife or children. The joy in His service is such that any pain entailed is an honour; it brings us a little bit nearer understanding what He suffered for us.

If you were to go alone, and live with and like the lowest savages on the face of the earth, and were to toil for them for three years, and then be martyred, do you suppose you would get anywhere near the sacrifice made by our Lord when He came to earth and lived among us and was killed by us? No words can describe, no mind can fathom what the Son of God suffered for us, and what God the Father suffered in letting Him be the sacrifice.

That is why you who never suffer at all for Him are wrong. It seems hard to us sometimes that on the top of our difficulties and pain we should have the "hardship" of being hampered for opportunity, but you are lacking to Him more than to us. The Cost to us is little, but what was it to Jesus?

Give up, give up! Your gift means nothing to you; we all applaud your munificence, but we know that there is not a tinge of sacrifice in it. If you do not love the Lord enough to care for what He bore for you, there is no hope for you. If you do care, or think so, somehow, somewhere enter into the blessedness of sacrifice with Him, and suffer with Him that you may be glorified together with Him.

### THE LAYMEN'S MISSIONARY MOVEMENT For 1913-14

During the nearly six years of its existence in Canada, the Laymen's Missionary Movement has made more than one notable contribution to the life and work of the Christian Church. The following advances are due in a large measure to its efforts:—

1. Financial methods in the parish have been revolutionized, and hundreds of congregations have adopted the Scriptural and business-like principles embodied in the weekly

offering to parochial purposes and to missions, through the duplex envelope.

2. Thousands of laymen have been enlisted in definite organized activity in their own parishes. They have, by means of the every-member-canvass persuaded large sections of their congregations hitherto contributing nothing, to give regularly and systematically to missionary work.

3. The amount given for all missionary purposes in Canada and abroad has increased from \$1,492,660 in 1908-09 to \$2,512,800 in 1911-12, or 66 per cent. in three years. It is safe to say that givings to parochial purposes have increased in even greater amount.

4. New conceptions of "the central place of missions in the life of the Church" have become current among men, and to-day there is a new realization of the vital importance of Christian missions in relation to political, economic and social movements in non-Christian lands.

5. Diocesan Synods are strongly recommending the methods which have proved so successful.

The Synod of Niagara has recently passed a resolution favoring a simultaneous missionary campaign of education and an every-member-canvass over the whole diocese in November next. The Synod of Toronto also passed a resolution urging the adoption of the duplex envelope and the annual every-member canvass in every parish in the diocese. The Synod of Ottawa Diocese offers to supply duplex-envelopes gratis for the first year to any parish which will adopt the system. The Synod of Huron in 1912 passed a resolution advocating the use of the weekly system throughout the diocese.

All this is great gain for which we give thanks to Almighty God. Yet much more remains to be accomplished. It is to be doubted whether as yet there has been made a really adequate effort to induce every congregation to adopt the best methods, to enlist every member of the Church in active service, and to arouse the whole Church to the unparalleled missionary opportunities of our day. Thus out of 270 parishes reporting from the five dioceses in Ontario, 161 use a weekly system of giving to missions, in 112 the laymen have made a personal canvass of the parish, and 95 have missionary committees. In one of our largest cities it was reported in 1912 that out of 13,900 communicants in 33 parishes, only 5,059 gave regularly (i.e., by envelope) to parochial expenses, and only 3,136 were giving regularly to missions. "There remaineth yet much land to be possessed." These conditions which are to be found all over the Dominion call for serious attention on the part of the clergy and other leaders whose duty and privilege it is to lead the church at home to world conquest for missions.

After very careful thought the Canadian Council of the Laymen's Missionary Movement has decided for the coming season upon the largest and most far-reaching plan of campaign which has yet been undertaken. A systematic effort will be made to reach every congregation in Canada and to persuade each to carry out a personal every-member-canvass. The following are the essential parts of the programme which has been adopted:—

"The campaign to be in the interests of the missionary work of the churches, aiming at the enlistment of the entire membership.

Its Object: a nation-wide canvass for Home and Foreign Missions in the season of 1913-14, on the part of as many churches as can be led to undertake it.

"To emphasize the value of such a canvass and to study methods used in various churches, county conferences shall be held in every possible county in Ontario, and district conferences in Montreal, Sherbrooke, and Quebec, to be followed by a simultaneous canvass of the churches of Ontario and Quebec the first week in December. (The responsibility for deciding upon and conducting the canvass must, of course, finally rest with the individual congregation.)

"On Wednesday and Thursday, October 1st and 2nd, representative clergymen and laymen shall be asked to come to Toronto for a conference with Mr. J. Campbell White and others, concerning these conferences and the canvass to follow.

"The campaign in the West to reach at least 50 cities and towns as centres. The programme to be a conference in the afternoon on committee work and the canvass; the evening to be inspirational. The canvass to be in March and April.

The United work for the Maritime Provinces to be deferred until April and May, 1914.

"The campaign aims not only at securing larger missionary contributions, but at the development of the latent spiritual resources of the Church. Prayer, Bible study, personal service and stewardship will be emphasized in their relation to Christian efficiency."

The National Committee of the Laymen's Missionary Movement in the Church of England will co-operate in the simultaneous campaign outlined above. It will endeavour to secure the largest possible attendance at the more than 100 conferences which will be held throughout Canada. So far as may be possible special meetings will be arranged in different districts for leaders in our own work. Literature suitable for general distribution throughout the parish previous to the canvass, as well as leaflets to assist canvassers in the preparation for their work, will be prepared. An effort will also be made to provide laymen speakers for men's missionary suppers where such are desired.

In view of the large amount of work involved in this campaign requests for meetings, speakers and literature should be sent to the Secretary, Anglican L.M.M., as soon as possible. Early as it may seem, it is none too early for parishes to decide to make the canvass.

## The Churchwoman

SASKATCHEWAN. — SASKATOON. — The W.A. deanery meeting for Saskatoon was held on May 14th and 15th in Christ Church Hall, with a splendid attendance and bright and enthusiastic meetings. Forty communicants were at the celebration at 9.30 a.m. Eight branches were represented at the business meetings. A Bible reading by Mrs. E. P. Goulding was given in the morning, and one in the afternoon by Mrs. Burton. Papers on the following subjects were given:—"Our Diocesan Deficit and how to arouse interest," by Mrs. Gamble, Christ Church; "Our United Thankoffering and Mite Boxes," Mrs. Wyatt, St. George's; "Our Girls', Babies' and Junior Branches," by Miss Simcox, Christ Church; and one on "The Proposed Changes in our Constitution and By-laws." A co-operative bale was packed and sent from this meeting to Cedar Lake, valued at \$120. The meeting was closed by a very pleasant reception in the evening, a splendid programme being given and refreshments served.

KINISTINO.—The annual reports of St. George's Branch showed \$238.85 total receipts, which were disbursed in offerings to missionaries, Divinity student help, and local church improvements.

## Church News

### QUEBEC.

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

LENNOXVILLE. — BISHOP'S COLLEGE SCHOOL.—The closing exercises in connection with Bishop's College School were held on June 20th. The annual athletic sports took place in the morning and afternoon. The Cadet Corps' parade was one of the chief events of the day, and was a fine combination of soldierly bearing and smart drilling. A service was afterwards held in the chapel, when an able address was delivered by the Bishop of the diocese, who is an old and valued friend of the school. In the evening, the prize distribution took place. Mr. J. Tyson Williams, Headmaster, presided. He said that since last Speech Day all the boys who had been sent up for the entrance examination to Kingston, had been successful, one of the candidates, H. F. G. Greenwood, taking a higher place than those from any other Canadian Public school. Among the Old Boys at Kingston, one had graduated and taken second place and gained a Commission in the Royal Engineers of the Imperial Army, as well as the sword of honour for conduct and discipline, the Governor-General's silver medal, and several first-class prizes. Sir Montagu Allan distributed the prizes. G. A. Magor won both the Governor-General's and the Lieutenant-Governor's Medals.

This College celebrated the sixtieth anniversary of the gift of the Royal Charter on June 10th. In order to form a permanent memorial of the occasion, it was decided last year to raise a diamond

jubilee of education; language and economic principles; has already ment has to the public; Sir Lon French-an academic tains the tions of has a convoca special sided at Princip; Septem men on these n in Divin list this in the was pro ber. Arts an sion ext worked ferred t P. Davi the Hon Court; K.C., o cellor o LL.B., Lewis, real; th of Coat ceived t England The J Rev. C course) six, and Memori

MON TEUR. dempte basin a The ar the sil Benoit. held, t about gather After t Mille I on the only a ally.

AYL promit presen and a parish the L the en

KIN favour the Ba well w adjuto crowd bishop the co goma politar Niaga preach of Nov Halifa Canon Ontar Catheton, a Thom



me Provin  
May, 1914.  
at securing  
but at the  
l resources  
y, personal  
emphasized  
ency."

aymen's Mis-  
England will  
aign outlined  
e the largest  
n 100 confer-  
t Canada. So  
tings will be  
aders in our  
general dis-  
vious to the  
cavassers in  
be prepared.  
vide laymen  
ppers where

ork involved  
ings, speak-  
he Secretary,  
le. Early as  
r parishes to

ian

ON. — The  
was held on  
Hall, with a  
enthusiastic  
at the cele-  
were repre-  
Bible read-  
given in the  
Mrs. Burton.  
ere given:—  
rouse inter-  
; "Our Unit-  
Mrs. Wyatt,  
and Junior  
Church; and  
ur Constitu-  
le was pack-  
Cedar Lake,  
closed by a  
r, a splendid  
ents served.  
rts of St.  
tal receipts,  
missionaries,  
ch improve-

3

bishop,

COLLEGE  
a connection  
eld, on June  
place in the  
corps' parade  
ay, and was  
g and smart  
held in the  
vered by the  
and valued  
g, the prize  
on Williams,  
t since last  
sent up for  
n, had been  
F. G. Green-  
se from any  
ong the Old  
d and taken  
sion in the  
y, as well as  
d discipline,  
and several  
distributed  
e Governor-  
or's Medals.  
anniversary  
ne 10th. In  
l of the oce-  
e a diamond

jubilee endowment fund for more modern subjects of education in the Arts course, such as modern languages, nature, science, history, philosophy, and economics, which are at present unendowed. Principal Patrick announced that about \$45,000 has already been raised. The Provincial Government has voted \$12,500 to the fund. The visitors to the convocation included many famous men in public life, and there was the added interest of Sir Lomer Gouin, the Premier of the province, a French-Canadian and Roman Catholic, receiving an academic honour from a university which retains the strongest and most conservative traditions of the old English educational life, and which has a very decided Anglican spirit. At the convocation service the Bishop of Algoma was the special preacher. Chancellor John Hamilton presided at the convocation proper in the afternoon. Principal Parrock, in his report, stated that last September saw one of the largest entries of freshmen on record, and with subsequent additions these now numbered twenty-two in Arts and five in Divinity. The total number of students on the list this year now numbered 58, of which 42 were in the Arts faculty and 16 in Divinity, and there was prospect of another good entry next September. The reversion to the three years' course in Arts and two years' in Divinity, with a longer session extending to the third Thursday in June, had worked smoothly. The degree of D.C.L. was conferred upon Hon. Sir J. L. Gouin, the Hon. Sir C. P. Davidson, Chief Justice of the Superior Court; the Hon. W. W. Lynch, Judge of the Superior Court; Principal William Peterson, G. G. Stewart, K.C., of Quebec; A. C. Boyce, K.C., M.P., Chancellor of the Diocese of Algoma; Wm. Morris, LL.B., K.C., chairman of trustees; Lansing Lewis, Montreal, treasurer of the diocese of Montreal; the Rev. Albert Stevens, M.A., Rural Dean of Coaticook. Dr. P. J. Illsley, who last year received the degree of Mus. Doc. from Centerbury, England, received the same degree from Bishop's. The Bishop of Nova Scotia, the Right Rev. C. L. Worrell, was given a D.D. M.A. (in course) was conferred on six students, B.A. on six, and L.S.T. on four. O. L. Jull won the Waitt Memorial Scholarship in Divinity.

\*\*\*

**MONTREAL.**

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

MONTREAL.—L'EGLISE DU REDEMPTEUR.—The congregation of L'Eglise du Rédempteur have made a presentation of an alms-basin and brass vases for the Communion Table. The articles were suitably engraved in honour of the silver wedding of the pastor, the Rev. Henri Benoit. Special services of thanksgiving were held, the rector preaching. Later in the week about 250 members and friends of the church gathered to give a silver casserole to Mrs. Benoit. After the rector responded, Rev. R. E. Page, of Mille Isles, congratulated the rector and his wife on the progress of the French Church. Though only a few years old, it was now contributing liberally.

AYLMER.—On June 24th, several of Aylmer's prominent citizens, including Mayor Mulligan, presented Rural Dean Taylor with a testimonial and a purse of gold. Mr. Taylor resigned his parish some time ago, and has been appointed to the Lower Chelsea district. He left for there the end of June.

\*\*\*

**ONTARIO.**

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

KINGSTON.—ST. GEORGE'S.—Ideal weather favoured the services at this Cathedral on John the Baptist's Day, when Very Rev. Dr. E. J. Bidwell was consecrated Bishop of Kingston and Co-adjutor Bishop of Ontario. The Cathedral was crowded for the impressive ceremony. The Archbishop of Ottawa, Metropolitan of Canada, was the consecrator. The Bishops of Ontario and Algoma presented the Bishop-designate to the Metropolitan. The Bishops of Huron, Toronto and Niagara were also present. The sermon was preached by the Rev. J. D. Llwyd, D.D., Dean of Nova Scotia, and rector of All Saints' Cathedral Halifax. Following the consecration of the Bishop, Canon G. L. Starr was inducted by the Bishop of Ontario as Dean of the diocese and rector of the Cathedral. Rev. F. W. Armstrong, rector of Trenton, and Rev. G. R. Beamish, M.A., rector of St. Thomas' Church, Belleville, were installed as

canons of St. George's Cathedral by Bishop Bidwell.

The sermon by Dean Llwyd was an able effort setting forth the claims of episcopacy in an unusual way. 1 Chron. 12:32 was his text. The Practical Value of the Episcopate was his subject. He said in part: "Every organization of men which aspires to do permanent good for the human race is exposed to certain perils, perils arising out of our human nature as perverted by sin. There is the peril of disintegration—the break-up of the society into its parts and the consequent destruction of its unity. There is the peril of infidelity to the ideal,—either in the form of the corruption of the true deal, or the substitution of a false one in its place. There is the peril of time,—which is ever at work to imprison within a few generations an influence meant to be of enduring service. There is the peril of sterility,—arising from the want of directive intelligence to centre activity upon one aim, and so arrest the drift towards the scattering of power. Hence every society banded together to accomplish the lasting good of man must possess within itself a safeguard against these perils. There must be some factor to represent the thought of unity; something to act as a centre and a rallying point around which the otherwise scattered elements may gather and cohere. A centre of unity, a guardian of fidelity, a reproducing power, a guiding and directing mind—these seem to be the external things demanded to resist disintegrating forces, and to maintain healthy life in every brotherhood of men. This universal statement is no less true of that greatest of all societies—the society which is blent at once of earthly and heavenly elements—the society which is human and yet Divine, the Catholic Church of our Lord and Saviour, Jesus Christ. He wills its unity; He wills its fidelity; He wills its perpetuity; He wills its serviceableness. Moreover, He deliberately permits His Church to grow in harmony with the laws acting in other purely human bodies. No charmed circle of peace is promised, no immunity by miracle, the influences threatening lower organizations operate also here, the foes are just as deadly, the seductions equally tempting, and equally fatal in the last result.

"Schools of thought have existed both within and without the Church, emphasizing as her one and only safeguard the inner principle of life,—the Holy Spirit, the Alter Ego of Christ. Without this vital spark of heavenly flame the Church would be indeed a dead affair. His presence alone explains her astonishing power of self-revival after catastrophes which seemed to have rung her death-knell. The kingdom of God is before all else the kingdom of inextinguishable resurrection life. A mere association might be fortified for a time against shocks from without by the fact that its members shared a common experience. But the Church of Christ's founding is not a mere association—she is Christ's physical self on earth—the means through which He wills to express Himself and to become a living power among men—not an organization but an organism—a body differentiating herself into countless forms of ministry—chief among which stands that of the Episcopate. All over her history is seen the interplay between these protective necessities and the ministerial supply. In the beginning the power in question is the Historical Christ. To this immediate rule of the Redeemer succeeds the Apostolate with its special energies for the work of laying foundations. Then follows what has been called the tunnel period of her history when the Church passes out of recorded knowledge until she reappears in the letters of Saint Clement of Rome and of Saint Ignatius. Here comes the outstanding fact of the whole matter. When the Church emerges from her wilderness' experience and stands before us in the blaze of second century record the only form of ministry, with one doubtful exception, which she knows as central in government and authority is the Episcopal. All the world over wherever the Church of Christ springs up it organizes itself in one way. Augustine crosses the channel to evangelize England in 597, only to find already in existence a British church whose beginnings are lost in the mists of antiquity and an episcopate similar in all essentials to his own. That is the fact about the Church when it emerges into the light of history in the first decade of the second century—it knows one system and one established mode of administration. And this remarkable fact is followed by another almost as surprising. No sooner does the Episcopate show itself than it stands forth as in full possession of the equipment called for by the situation. It is a centre of unity. It is a guarantee of truth and of historical continuity. It is the acknowledged pilot of the Church ship, launching its missionary work among the heathen. All down the ages this argument for the Episco-

pate is strengthened by the further witness of history to its practical working value.

"Addressing himself to the Bishop-designate: My brother, those words opportunity and service recall us to our own beloved country, and to the problems which are nearest home. Never was opportunity greater than ours, never was service more in need, or more abundantly crowned with result. Providence alone can forecast the future unfolding before us. We of the Anglican Church must be loyal to our opportunity. Comfort and good cheer will be ours who do our work in the lesser ministries of the Church to see you and others like-minded with you at the wheel as helmsmen. Greater still will be that strength and comfort if we see you content with nothing less than the highest, if we see you standing as a witness to the eternal Truth, dwelling much on the great things that matter, and less upon that which is not of the essence of the Faith, witnessing to the living Christ in whom all our discords fall into music, if we see you keeping open the windows of the soul to the inflow of the heavenly vision; sympathetic to every effort to plant the cross in the darkness of midnight lands across the sea, yet not unmindful of the call of our Macedonians here at home; praying, urging, beseeching, commanding; and so helping to convince Christendom amidst its divisions of the value of that order of which you are the latest and the youngest son.

\*\*\*

**OTTAWA.**

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

ASHBURY COLLEGE.—The M.S.C.C. and the Sunday School Commission held a joint summer school at this college from June 23rd to 27th. The evening lectures were delivered by men well known in Church work. On Tuesday, T. B. R. Westgate, of Eastern Equatorial Africa; Wednesday, Bishop of Toronto; Thursday, Rev. A. P. Shatford, Montreal; Friday, R. A. Hiltz, general secretary of the Sunday School Commission. This year is the third year that this summer school has been held, and its success is obvious. The lectures during the mornings were on China, the Church's opportunity there, Bible, study, missions and subjects connected with Sunday School work and ecclesiastical history. The general idea was to give those who participated in the classes a better understanding on how to teach missions in the home and Sunday School.

\*\*\*

**TORONTO.**

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

ST. JOHN THE BAPTIST.—The Rev. W. L. Baynes-Reed, rector of this church, issued a letter to the Anglicans of the district urging church enlargement. Special services were held on June 22nd, which was observed as the patronal festival. It was also the twentieth anniversary of the opening of the present church. The building fund debt on both the church and handsome new parish house, which stood at \$5,000, was considerably reduced by the contributions. Special sermons were delivered by Rev. F. L. Barber, vicar of Picton.

WYCLIFFE COLLEGE.—In the college chapel on June 24th Canon Greene, Institution Chaplain of Toronto, solemnized the marriage of his son, Rev. Heber H. K. Greene, to Jean Emily, daughter of Mr. Thos. E. and the late Mrs. Moberly, of Toronto. The newly-married couple left at once for the scene of his labours at Masset Inlet Mission in the Queen Charlotte Islands. Masset is on the largest island of the group, about 75 miles long and 35 wide at the widest point. It is out in the Pacific about 80 miles west of Prince Rupert. Agriculture is the mainstay of the Island, although there are large coal beds. It is expected that these will soon be developed because it is near to Prince Rupert. The Rev. W. Hogan is the incumbent of Masset. Mr. Greene will open a new station on the sea inlet about 30 miles south.

\*\*\*

**NIAGARA.**

**W. R. Clark, D.D., Bishop, Hamilton, Ont.**

HAMILTON.—ALL SAINTS.—The Local Assembly of the Brotherhood of St. Andrew met in this church on June 16th. After routine business, the rector, Archdeacon Forneret, welcomed the members. A. C. Silverlight, diocesan missionary

to the Jews, gave an address on the needs and methods of his work. Rev. Dyson Hague, of Toronto, spoke with characteristic force on the ideals, methods and results of Brotherhood work. Incidentally he urged that B.S.A. take a stand against profanity and indecent speech.

**GUELPH.—ST. GEORGE'S.**—Sunday, June 22nd, was anniversary day at this church. The preacher for the day was the Bishop of Huron. He was assisted in both services by Ven. Archdeacon Davidson and Rev. C. A. Sparling. The music of the day was of a special character, and the services were much enjoyed throughout. His Lordship spoke in the morning from the text: 1 Chronicles 22:1, "This is the house of God." In his opening remarks the Bishop of Huron pointed out that a certain great preacher had once said that it was a most astonishing thing that hundreds of thousands of people went to church on Sunday year after year, worshipped One whom they could not see, and come away greatly cheered and refreshed. The worship of the unseen God was one of the wonderful things of the age. The speaker went on to say that if any person worshipped God inwardly they must necessarily show some outward evidence of it. The preacher spoke of the work of the Church of England toward making the British Empire what she is, and contended that the Church's influence went a great way toward building up the reputation of the Empire, both at home and abroad. The Church of England put God first in everything. This was particularly true of the worship of the Church. The Church of England was also a great centre of moral light. There were other centres of light, such as the schools and universities, but they were not centres of moral light. They were centres of educational light. Our educational system is said to be a very practical one, and if a man is only to live three score years and ten, it was very practical, but if he is to live forever, it is very impractical. The only practical education, which lasted forever, was that received in the Church of God. It was not in the schools of the country that the children were being given their moral training. It was in the churches. Then the Church was the spiritual home of the people. It was necessary to the life of its members. It was a reminder of heaven, where they entered into communion with the unseen, and where past memories were refreshed, and where the business cares of the world were forgotten. Just as the body is refreshed in their own homes, their souls are refreshed in the Church. At the evening service His Lordship spoke from St. Luke 10:2, 3, 24, "Blessed are the eyes which see the things that ye see," with missionary applications.

**WEST FLAMBORO AND ROCKTON.**—The Bishop of the diocese has appointed the Rev. E. M. Rowland, recently, rector of Powassan, in the Diocese of Algoma, to be rector of this parish. Mr. Rowland will assume his new duties about the end of the present month.

**ANCÁSTER.—ST. JOHN'S.**—The Woman's Auxiliary and Sanctuary Guild of this church have undertaken to collect funds for a new baptistry, more in keeping with the rest of the church. Over 300 circulars have been sent out to those who have been baptized in the parish, asking for their help in this project.

#### HURON.

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

**LONDON.—CHURCH OF REDEEMER.**—The wardens of this church have been officially notified that the Rev. H. Ashby has accepted the rectorship made vacant by the resignation of the Rev. S. S. Hardy, who has recently gone to Toronto.

Rev. Frederick C. Ryott, who has been assisting Archdeacon Richardson for the last three years as a student, has been appointed incumbent of the Mission of Kirkton and Saintsbury. He will be succeeded by Mr. Richard J. Lee, senior student at Huron College, who will enter on his duties at once at St. John's Church, London Township and St. Luke's, Broughdale.

**SYNOD.**—The results of the election of the last Synod were as follows:—Executive Committee—Clerical, Ven. Archdeacon Mackenzie, Revs. W. J. Doherty, A. Carlisle, J. W. J. Andrew, L. W. Diehl, Canon Hicks, Canon Craig, Canon Sage, R. S. W. Howard, W. F. Brownlee, T. Dobson, G. B. Ward, Principal Waller, C. Miles, R. J. W. Perkins, Canon Davis, Precentor Tucker, Archdeacon Hill, Prof. Wright, W. G. Reilly, Archdeacon Richardson, J. W. Hodgins, G. F. Robinson, C. R. Gunne, W. J. Taylor, Archdeacon Young, Dean Davis, W. Lowe, W. T. Hill and Canon Ridley. Lay representatives, Messrs.

Judge Holt, E. G. Henderson, Judge Ermatinger, A. H. Backus, John Ransford, J. C. Judd, K.C.; Dr. W. H. Moorehouse, Chas. Jenkins, Henry Macklin, Matthew Wilson, K.C.; Judge Robb, F. P. Betts, K.C.; F. E. Macklin, Geo. Graham, J. K. H. Pope, W. E. Rispin, Dr. Bradley, C. C. Hodgins, ex-M.P.P.; J. D. Noble, Judge Barron, A. F. Nash, W. F. Cockshutt, M.P.; A. E. Welch, Chancellor Cronyn, J. E. J. Aston, Chris. Hodgins, H. M. Pousette, Walter Mills, K.C.; T. H. Luscombe and Alfreed Hunt.

**General Synod Delegates.**—Clerical, Rev. Archdeacon Mackenzie, Canon Tucker, Canon Sage, Canon Craig, R. S. W. Howard, Dean Davis, Archdeacon Hill and Archdeacon Richardson. Substitutes, Revs. A. Carlisle, J. W. J. Andrew, Principal Waller and C. R. Gunne. Lay delegates, E. G. Henderson, Chas. Jenkins, Judge Ermatinger, John Ransford, Judge Holt, W. F. Cockshutt, M.P.; Matthew Wilson, K.C.; J. C. Judd, K.C. Substitutes, Dr. W. H. Moorehouse, Judge Barron, A. H. Backus, Judge Robb.

**Provincial Synod.**—Clerical, Ven. Archdeacon Mackenzie, Revs. Canon Tucker, Canon Hicks, A. Carlisle, Canon Craig, J. W. J. Andrew, R. S. W. Howard, Canon Sage, Dean Davis, Archdeacon Hill, Prof. Wright, Archdeacon Richardson. Substitutes, Rev. Principal Waller, Ven. Archdeacon Young, Revs. C. R. Gunne, W. J. Doherty, J. B. Fotheringham, C. E. Jeakins. Lay delegates, Judge Ermatinger, E. G. Henderson, Judge Holt, Chas. Jenkins, John Ransford, W. F. Cockshutt, M.P.; A. H. Backus, Matthew Wilson, K.C.; Dr. Moorehouse, C. C. Hodgins, ex-M.P.P.; Judge Barron, Chancellor Cronyn. Substitutes, Henry Macklin, J. K. H. Pope, Dr. Bradley, Judge Robb.

**ALL SAINTS.**—Presentations to the Rev. T. B. and Mrs. Clarke.—On the 23rd June the Rev. T. B. Clarke completed ten years' service in this parish. During that period a rectory and a fine church has been built. The church is one of the most beautiful and best appointed in the diocese. As regards Church extension Mr. Clarke has played his part in starting St. David's Mission. His congregation showed their respect and affection for their rector by presenting him with a gold watch. Mr. Clarke has on hand a scheme for a Church Orphanage. For this purpose he has purchased some acres of land on the outskirts of London. Mr. Clarke's religious interests are not confined to this parish. He is President of the Ministerial Association of this city.

**ST. DAVID'S.**—Four years ago the Rev. T. B. Clarke, the rector of All Saints', founded this Mission. It was first served by students and then by a curate under the direction of Mr. Clarke. It is now being formed into a separate parish. Rev. S. E. McKegey, of Huron College, who was ordained deacon on June 15th, is the first incumbent.

**ST. THOMAS.—ST. JOHN.**—It is understood that this church will receive \$600 towards its building fund, under the terms of the will of the late Margaret Miller, whose death occurred on June 17th, at the advanced age of 87. Miss Miller had been a member of the congregation, practically since its inception, and the remembrance of her will be gratefully received by St. John's, especially at this time when the congregation are making a special effort this year to cancel the balance of the cost of the new building. Miss Miller's father was the donor of the original site of St. John's on Balaclava Street.

**BRANTFORD.—GRACE CHURCH.**—On June 22nd, the Rev. H. F. D. Woodcock, rector of Oakville, and formerly curate of this church, preached to about 300 members of the Sons of England Order from 1 Peter 2:17.

**CLINTON.—ST. PAUL'S.**—At a recent meeting of the vestry of this church it was decided to enlarge the building. Additions will be made both to the church and the schoolroom, which will give the needed accommodation for this growing congregation.

**BRANTFORD.—ST. PAUL'S.**—This congregation purposes building an extension to the Sunday School building.

**NEW HAMBURG.—ST. GEORGE'S.**—The vestry have determined to erect a parish hall.

**MEAFORD.—ST. PAUL'S.**—A new church will be shortly erected in this parish.

**CREEMORE.**—Mrs. A. C. Miles, wife of the retiring rector of this parish, was presented with a life member's certificate and gold pin by the members of the W.A., who also expressed their esteem for both rector and wife in a written address. Mrs. Miles has been president of the branch and a very active worker since coming here over fifteen years ago. She is the youngest sister of Bishop Hamilton, of Japan, and belongs to a family who are all keenly interested in missions.

#### ALGOMA.

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

**LITTLE CURRENT.—HOLY TRINITY.**—The Sunday School of this church was recently re-organized with a full staff of officers and teachers; Rev. C. C. Simpson, the rector, is superintendent.

**FORT WILLIAM.—ST. LUKE'S.**—The quarterly meeting of the Deanery of Thunder Bay was held on Tuesday, June 17th, in this church. It began with a celebration of Holy Communion at 8 o'clock, the celebrant being the rector, Canon Burt. Eight clergymen of the deanery, and Mr. Francis Williams, Western Travelling Secretary of the Brotherhood of St. Andrew, were present. Rev. H. L. King presided. Greek Translation of Hebrews VII. was taken by Rev. Canon Hedley. Mr. Williams spoke on the "Relation of the Brotherhood to the Clergy." After Rev. R. C. Bartels, curate of St. Paul's, read a paper on "The Church and Socialism," provoking much discussion. In the evening a meeting of the Diocesan S. S. Association was held in St. Luke's Parish Hall, the Rural Dean presiding. An excellent paper was given on the method of teaching primary work by Rev. F. G. Sherring; and Rev. A. A. Adams read a paper on "Some Difficulties in Sunday School Work." Both papers were warmly discussed. At the close of the meeting a presentation of a cut-glass fruit bowl was made by Canon Burt to Mrs. M. Daley, a former worker in St. Luke's Sunday School, but now a member of St. Thomas' parish, Westfort. The Association adjourned to meet in September in St. Thomas' Parish Hall.

\*\*\*

#### MOOSONEE.

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

**MONTEITH.**—The incumbent of this Mission, the Rev. Harold Cruse, has been compelled to leave on account of ill-health. He had to undergo an operation at Toronto which has resulted successfully. He expects to spend the summer and autumn at Gravenhurst. While here Mr. Cruse was very industrious. At Monteith he built a rectory, (a 20 x 30 bungalow of four rooms), practically without any help. He made most of the furniture himself. At Watebank it was necessary to plaster the outside of the church with mud to make it windproof. Inside it is finished more securely with v-joint lumber. In Homer a mission room has been built and in Matheson the ground for a church has been given. In spite of all these difficulties Mr. Cruse has kept services going in this 40-mile circuit, and has presented for confirmation a class of six during his six months' incumbency. Monteith is the location of the Demonstration Farm, and at present the municipality is unorganized, but the future is promising.

**COCHRANE.—HOLY TRINITY.**—Cochrane has been chosen as the residence for the Bishop, and work will be started on a \$5,000 house for him. He will remove from Chapleau here about September. He is at present making a trip through the north. It has been decided to rebuild this church. The new church will be of brick and will be the most imposing religious edifice in the town when completed. The Sunday School and congregation are growing rapidly.

\*\*\*

#### RUPERT'S LAND.

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

**WINNIPEG.**—The Rev. Dr. Page, who has been acting as General Missionary for the past year has returned to England. For the short time he held the position he accomplished a very great deal, especially in connection with the Home Mission Fund. General regret is felt that Mrs. Page's health made it impossible for him to remain in the West.

**SYNOD OFFICE.**—Archdeacon McDonald, the veteran missionary to the Indians of the Dioceses of Mackenzie River and Yukon lies dangerously ill at his home here. His advanced age of 82 years greatly increases the seriousness of his illness.

**ST. MICHAEL'S AND ALL ANGELS.**—Fire did damage to the extent of \$600 to the building and furnishings of this church on Sunday, June 22nd. The loss is covered by insurance, and the damage will be repaired as speedily as possible.

**ST. JAMES.**—A Sunday School building is being erected by this congregation. It is hoped that it will be finished this season.

Jerv

PRI

bert.

who g

lege n

to the

was g

with s

of St.

hours

real b

pastor

owed,

steria

Alban

congr

the B

mon v

based

spoke

God to

gifts,

The

katche

Rev.

Tucke

Short

Brails

Elliott

Garlic

The

thirtee

Indiar

chists

ple.

sion f

twelve

Arcl

where

ing of

revisio

pendin

RO'

nual

\$1,376

debt.

HAL

last re

count

to \$11

SOU

contin

accide

churcl

by a

SAS

silver

was p

grega

The V

Turne

donate

A.

VA

third

May

room

citizen

repres

donia

bia re

dent l

Presic

The l

depart

of the

the W

adres

At th

Aid s

ing w

auspic

The

Hall w

honor

were 1

fifty p

pour

Sover

Bole,

and D

of Tr

appre

Lawre

## SASKATCHEWAN.

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

PRINCE ALBERT.—Ordination at Prince Albert. On Friday, 16th May, thirteen of the men who graduated this spring from Emmanuel College met in Prince Albert preparatory to ordination to the Diaconate on Trinity Sunday. Saturday was given up to a series of devotional meetings with short addresses, conducted by Dean Robinson, of St. John's College, Winnipeg. These quiet hours were very greatly appreciated and proved of real help to all, dealing with the work of the pastor, dangers to be avoided, precepts to be followed, and of the beautiful character of the ministerial office. The Ordination took place in St. Alban's pro-cathedral in the presence of a large congregation. The candidates were presented to the Bishop by Archdeacon Dewdney. The sermon was preached by Professor Ferguson, who based his remarks on 1 Corinthians 12:4. He spoke of the different gifts which are given by God to His servants, of the need for a diversity of gifts, and of the underlying unity behind them all.

The officiating clergy were the Bishop of Saskatchewan, Dean Robinson, Archdeacon Dewdney, Rev. J. I. Strong, Professor Ferguson and Dean Tuckey. The Gospel was read by Rev. F. P. Shorto. The following were ordained:—Wm. Brailsford, E. G. Canham, H. R. Canham, H. M. Elliott, F. I. Fife, A. W. Fiske, F. G. Frost, B. B. Garlick, G. H. Holmes, J. Rance, G. L. Roberts.

The clergy list of the diocese now shows that thirteen clergy and five catechists are engaged in Indian work, and sixty-nine clergy and three catechists are engaged in work among the white people. Eighteen students are in the diocesan mission field for the summer. The diocese now has twelve self-supporting parishes.

Archdeacon McKay has returned from England where he has been superintending the printing of a revised Cree grammar, some necessary revisions of the Cree Prayer Book, and an appendix to the Cree Hymnal.

ROSTHERN.—ST. AUGUSTINE'S.—The annual reports at the vestry showed total receipts \$1,376. The church and grounds are free from debt. \$450 is owing on the rectory.

HARDISTY.—ST. MARK'S.—This mission's last report is most encouraging. The stipend account is fully paid and the church debt is reduced to \$150.

SOUTH SASKATOON.—The Mission at Victor continues church services in spite of obstacles and accidents. Subscriptions are asked for a new church, the school house having been wrecked by a wind storm last autumn.

SASKATOON.—ST. GEORGE'S.—A set of silver communion vessels for private celebrations was presented to the Rev. H. Assiter by this congregation on his leaving for St. John's Church. The W.A. suitably remembered Mrs. Assiter. Mr. Turner, a member of the congregation, recently donated a lectern Bible and large Prayer Book.

## NEW WESTMINSTER.

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

VANCOUVER.—LATIMER HALL.—The third annual closing of Latimer Hall was held on May 7th, in Christ Church schoolroom. The room was filled with an audience of interested citizens and visitors. The "platform" was a most representative one, including the Bishops of Caledonia and New Westminster, the Dean of Columbia representing the Bishop of Columbia; President Falconer, of the University of Toronto; the Presidents of the Hall, and several local clergy. The Principal's address showed progress in all departments of the work. Bishop de Pencier spoke of the kind of men needed for the ministry in the West, and President Falconer gave a strong address on the meaning of a University education. At the conclusion of the meeting the Woman's Aid served refreshments. On the whole the meeting was the most successful yet held under Latimer auspices.

The annual meeting of the Trustees of Latimer Hall was well attended and very enthusiastic. The honorary treasurer showed that the year's receipts were three times as large as two years ago, and fifty per cent. larger than last year. Prof. Trumppour was elected Registrar in place of Rev. A. H. Sovereign, who is spending a year abroad. Judge Bole, New Westminster; F. L. Beecher, Vancouver, and D. R. Ker, Victoria, were elected to the Board of Trustees. A resolution was passed expressing appreciation of the interest of the late Dr. Lawrence.

The Woman's Aid has had a most successful year. They have spent over \$250 on new furnishings, added \$100 to the sinking fund for future work, and have a fair balance in the treasury. They have raised over \$1,400 since their organization less than three years ago. In addition to this they have given many gifts of furniture, fruit and flowers.

The Primate of Australia was an interested visitor to the Hall recently.

ST. MARK'S.—Rev. A. H. Sovereign, who for the last three years has been filling the dual position of rector of St. Mark's, and Professor of Apologetics at Latimer Hall, was married on June 12th, at Vernon, B.C., to Ellen Fearnought, daughter of Hon. Price Ellison, Provincial Minister of Finance. Before his departure for a year abroad, Mr. Sovereign was tendered a formal farewell, and was presented with addresses, a purse of gold, and other evidences of esteem and affection. He will take up philosophical studies at Oxford.

CHRIST CHURCH.—The many friends of Rural Dean Owen rejoice to know that he is making steady, if slow, progress, and hopes are now entertained that he will be fully restored to health.

ST. MICHAEL'S.—An unusual share of honours have come to Rev. O. J. Nurse, for the past year assistant at St. Michael's Church. He has just received the degree of M.A. from the University of Toronto. He has been appointed rector of St. Luke's, South Vancouver. He has just been married to Dr. Eva J. Taylor.

ARCHBISHOP WRIGHT'S VISIT.—The Primate of Australia was a recent visitor to the city. He evidenced a keen interest in Church problems at the coast and seemed anxious to know more of our methods of Church work. Several of the local clergy had the opportunity of meeting him.

MERRITT.—Work on the new \$5,500 church here has been started. It is expected that Bishop de Pencier will come shortly from the coast for the laying of the corner-stone.

## COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—CATHEDRAL.—London, June 13th.—Oxford University is conferring the degree of Doctor of Divinity upon Bishop Roper, of Columbia.

METCHOSEN.—COLWOOD.—After about two years of organizing by the Rev. H. B. Hadlow, assisted by Mr. H. Pearson as lay reader, the district is about to be divided; during this short period; a church hall has been erected at Langford; a vicarage has been built at Metchosen; the contract for a church has been let at West Sooke, and all will be complete in six weeks; the plan for the church at Colwood has been accepted and tenders for the erection are being called for; in two instances acreage has been given and two pieces of land have been purchased, all the buildings will be free of debt; many other improvements have been made, and a great part of the money required for the whole outlay has been raised in the district, which has also paid nearly \$1,000 per annum to diocesan funds.

ALBERNI.—Rev. T. A. Fawcett, who was at one time in charge of this place, but had to relinquish it on account of ill-health, is at present in High Park Sanatorium, Toronto. About a month ago, he was so low that his death was hourly expected, but he has been granted a wonderful measure of recovery. His friends hardly hope for a complete restoration.

## CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—ST. ANDREW'S.—On June 26th in this church were married Rev. W. J. H. Petter, incumbent of Terrace, B.C., and Ethel M. McIntyre. Mrs. Petter is a sister of Rev. E. A. McIntyre, rector of St. Aidan's, Toronto.

## YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

CARCROSS SCHOOL.—Rev. W. T. Townsend, B.A., who was recently ordained deacon for this post has left Toronto for the passage west and north. He expects to commence duties in the school and surrounding district in August.

## HONAN.

W. C. White, D.D., Bishop.

KAIFENGFU.—Two years ago excessive rains flooded out the harvests in the eastern portion of Honan Province where it borders on Kiangsu and Anhwi. This year again Honan is suffering from famine, but from different causes to those causing all the distress in 1911. At an informal meeting at which missionaries, officials and gentry were present, held in the Foreign Office, in this city, just one month ago, a discussion of the situation brought out the following contributory causes of the present famine that affects not less than half a million people. First since the April of 1912 no efficient rain has fallen. Second, the autumn crop of 1912, was a failure in many places. Third, the wheat crop is now a prospective failure. Fourth, devastation wrought by brigands in the affected areas. Fifth, density of the population and the fact that without industries of any kind the people all depend on the soil. For many weeks Kaifeng has been filled with refugees that came from the least affected parts; and yet some forty thousand famine stricken people have been preserved from death by measures inspired by the enlightened Governor of the Province. The refugees have been as far as possible concentrated in relief camps outside of the city. The Governor has furthermore ordered all officials and gentry in the famine districts to open the public granaries and to import grain to be sold at non-famine prices. But the official resources cannot hold out till the autumn crop comes to relieve the situation, and the result of the Foreign Office meeting was the formation of the Honan Famine Relief Society. The Society, whose chairmen are the Bishop of the Diocese of Honan, and the President of the Chinese Chamber of Commerce for Honan, has adopted the principles of the Central China Famine Relief Society, (now defunct), the main item of which is to give relief by providing labour. In consequence of this the balance of the funds collected by the Shanghai Society have been turned over by the trustees for relief of famine in Honan, and the Society is appealing to the Chinese public for funds to enable it to maintain life for the next four months; to our appeal President Yuan Shi Kai has responded with \$10,000 (Mex), and our own Governor has personally given \$13,000 (Mex). The committee has decided not to make a world-wide appeal, but any contributions by Canadian sympathizers may be given to the M.S.C.C. office for transmission, and will be gratefully received and acknowledged. Since forming the relief society God has graciously sent abundant rains, and so an autumn crop is anticipated, but thousands are dying daily, and must die unless help is given continuously through the summer.

KAIFENG.—Bishop White left Peking for England via Siberian Railway on June 13th. He is suffering from nervous breakdown, and will require a long rest. In addition to his diocesan anxieties, the Bishop has been active in planning relief measures for the famine-stricken in this district. Miss Howland has successfully passed through an operation for appendicitis. Mrs. Jones has been taken seriously ill.

## Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

## THE ROSS BIBLE.

Sir,—Thinking over the utterances at the Presbyterian Congress, and at the other meetings of religious bodies in Toronto, I have noticed a general wish for the teaching of the history contained in the Bible, the habits of the ancient peoples as shewn in it, and the religious truths in the Public schools. The success all over the continent of the Palestine Exhibition is an evidence of this desire. These have brought to my mind the Ross Bible of a quarter of a century ago. This compendium was the work of W. H. C. Kerr, an

accomplished scholar and a deeply religious Methodist. His enthusiasm for the religious teaching of the young culminated in this volume, which was so well done as to run the gauntlet of expert criticism and to be printed at the expense of the province for use in the schools.

But a furious storm of feeling, anger without knowledge, swept over the province and it was never used. I believe there are thousands of copies stored away in a Government vault. The impelling cause of this outburst of Protestant distrust was the sanction given to the book by Archbishop Lynch. Poor Kerr knew the value of a book acceptable to both the Public and Separate schools and the advantages to flow from its most general use.

It seems to me that the time is opportune for a re-examination of the volume by the men of this generation, and in the spirit of Bishop Pollock, remembering how simple and few are the things that really matter.

### THE CHURCH IMPERIAL CLUB.

To the Editor of the Canadian Churchman.

Sir,—May we enlist your powerful co-operation in calling the attention of your readers to the Church Imperial Club to be situated in close proximity to Westminster Abbey and the Church House, London? Not only will the club be open to bishops and clergy of and in connection with the Anglican Church throughout the world, but the lay qualification also is very wide.

The club has the cordial approval and distinguished patronage of most of the dignitaries of the Church and of the aristocracy. That it supplies a long-felt want is shown by the fact that applications for membership have already been received from all parts of the United Kingdom, from Canada and from the continent of Europe.

The subscription for those residing outside the United Kingdom is limited to six dollars and there is no entrance fee. Arrangements for enabling members to entertain visitors (ladies as well as men) at a moderate tariff and for residential accommodation have been carefully elaborated.

Full particulars will be forwarded to anyone communicating with the Secretary of the Church Imperial Club, Church House, Westminster, London.

Yours faithfully,  
Montague Fowler (Chairman),  
Chaplain to the late Archbishop  
(Benson) of Canterbury.  
J. T. Rowe (Archdeacon of Rochester),  
On behalf of the committee.

June 9th, 1913.

### POCKET COMMUNION SET.

Sir,—Would you be kind enough to "advertise" for a pocket Communion Set for me? I have an immense district (eight stations in all), and do all my work on foot and cycle. If you are successful in getting one for me, it could be sent to "The Dean of Columbia, Victoria, B.C." and marked, H. B. H., Colwood.

Yours very sincerely,

H. B. H.

If anyone can provide the above, kindly first advise this office, so that not more than one will be sent.—Editor.

### Books and Bookmen

1,175,000 sales are recorded for Morgan and Scott's "Golden Treasury of Devotion." Clearly printed and well bound, for one shilling a volume, they make a remarkable series of good books published cheaply. Recently, the publishers have added two titles (timely reprints). "The Gift and the Life," by Theodore Monod, a book of 250 pages, has its own charm because the author writes so lucidly regarding the first things of Christian life. Preachers should make a note of it for a Lenten course. "Fundamental truths" is a collection of short papers by eminent writers on various subjects. Bishop Moule writes on Regeneration, Canon Girdlestone writes on The Eternal God, the Origin of the Bible, the Contents of the Bible, Dr. Griffith Thomas writes on Justification, Dr. Monro Gibson on Faith. In all seventeen writers contribute the 220 pages which treat of vital subjects.

The Epistle to the Hebrews has a place of its own in Christian literature. It is the classic

of advanced Christian life and thought. But its symbolic setting and treatment is puzzling to some readers. Any book which makes the author's purpose plainer is welcome. Philip Mauro's last book, "God's Apostle and High Priest" (Morgan and Scott, 2s.), uses the Epistle as a groundwork in treating the work of our Lord in the stages of past, the Apostle of God, present, the High Priest in the Heavenly Sanctuary, future, the Priest King in the age to come. The writer has no theory to support. He sticks close to Scripture. Indeed, one of the merits of Mr. Mauro's work is his explanation of Scripture by Scripture. Mr. Mauro by his previous works has secured an increasing number of readers, who will be glad to get this volume.

Special interest attaches to the publication of a volume of "Occasional Sermons," by the late Canon Duckworth, of Westminster (A. R. Mowbray and Co., Ltd.), in that he enjoyed the unique honour and privilege of being Chaplain to three English Sovereigns in succession—Victoria, Edward and George. Two of the sermons included in the volume were preached before Queen Victoria, and the rest, for the most part, on special occasions at Westminster Abbey and elsewhere. A quotation from the editor's preface will best describe their matter and style: "For all their polish of language and fullness of historical and literary allusion, they are quite simple in their main outline, and dwell chiefly on the plain duties of the Christian life, in all sobriety, and with no attempt at high-flown and evanescent sentiment." One interesting feature of the volume is a sermon in French, preached on the anniversary of the foundation of the French Hospital, Victoria Park, London.

People interested in Imperial politics cannot do better than read a little book recently issued entitled "British Citizenship" (Longmans, Green and Co.), being the reprint of a discussion initiated by E. B. Sargant in "United Empire," the Journal of the Royal Colonial Institute. The subject of the discussion is the meaning of British citizenship, and among the contributors are such notable names as Lord Plunket, Earl Brassey, Dr. Walton, of Montreal, Canon Barnett, Rt. Hon. James Bryce, and many of the Governors of his Majesty's Dominions throughout the Empire.

### The Family

#### DIDN'T NEED A CHURCH PAPER.

"What Church paper do you take?"  
"None. Haven't time to read. Take more papers now than I can read."  
"When and where is our next Church Synod?"  
"Don't know."  
"What is our M.S.C.C. doing now?"  
"Don't know."  
"Have we a Foreign Mission Board at all?"  
"Think we have, but don't know for certain."  
"Is it doing anything?"  
"S'pose it is. Don't really know."  
"How much money did it raise last year?"  
"Don't know."  
"Where is home mission work most needed?"  
"Don't know."  
"What is our membership in Canada?"  
"Don't know."  
"What is it in Toronto?"  
"Don't know, can't say."  
"Who are some of our strongest men?"  
"Don't know."  
"What good are you to the Church, anyhow?"  
"Don't know—that is,—well, you see—?"  
The "Canadian Churchman" can be ordered from their office, 36 Toronto Street, Canada.  
With apologies to "The Scottish Chronicle."

#### NEBUCHADNEZZAR'S PALACE.

From the engineer's camp I followed the course of the old river of Babylon down to the famous city of Nebuchadnezzar, where the German Oriental Society is digging up the records of 4,000 year ago, writes a correspondent. I saw the famous stone lion; the bas-relief of Nebuchadnezzar himself, with his quaint curly beard; the stone goose which was the standard measure of weight in Babylonian grocery stores; the odd tribe of kinky-tailed cats, the thousands of queer dishes, urns, vases, utensils, figures of men and beasts, bath-tubs, bowl-shaped coffins and cuneiform tab-

lets which have been unearthed by the careful Germans. They showed me the magic name of Nebuchadnezzar stamped on numerous bricks, and I walked through the very banquet hall where, peradventure, the handwriting came on the wall at the feast of Belshazzar and a "thousand of his lords." On the perfectly preserved walls of the palace I beheld the strange figures of mythological beasts and the everlasting bull, which held a high place in Babylonian worship. Under German guidance a host of Arabs have toiled—toiled for a quarter of a century—digging carefully, as they dig at Pompeii, not to crack or ruin the priceless treasures which lie buried everywhere, and each day brings some new surprise.

### THE CONVERSION OF A JUDGE.

By R. Cameron, D.D.

As the person concerning whom this is written has passed to his reward I have no scruples about giving his name.

Some years ago I was wired by W. P. Crombie, Y. M. C. A. secretary, to come to Simcoe and help him in some gospel meetings. They were then held in the schoolroom of the Church of England. But this soon grew too small and we went to Groff Hall. Nearly everybody in the town attended these meetings. At the close of one of the services Judge McMahon asked me if I would come and dine with him the next day and bring Mr. Crombie with me. Of course we went. I sat at his right hand while the table was filled with a number of beautiful children. In the course of conversation the Judge told about a number of fine young men, and amongst them the son of Dean Grasett, who had become Christians, and then he added, "It is only during the last two or three days that I myself have come to understand these things." He then said that under a sermon of the late Rev. Egerton Ryerson he had received some help but he had only found rest and peace within the last two or three days.

I asked him to tell this to the meeting that night, but he shrank back and said he was not a public speaker. However, just before I began to speak, I called him to the platform—and, as nearly as I can call to mind, these were his words:

"My friends and neighbors, I have lived amongst you for a number of years. I have not been, in every particular, the good man that I ought to have been, but I hope by the Grace of God to live a better life in the future. There are three steps to the Christian life. The first is to believe that Jesus Christ will save sinners. The second is to believe that He will save you if you trust Him, and the third is, to trust Him and know that you are saved because He has declared that all those that put their trust in Him shall be saved. When I was a little lad I took the first step. I remember well when it was deeply ground into my soul that Christ came into the world to save sinners. A few years ago I took the second step and believed Jesus would save even me, if I would trust Him." Then, turning around and motioning at me, he said, "but it is only in the last few days that I have learned to take the last step; to trust in the Lord Jesus Christ and to know that I am saved because I trust Him." I was then hoping he would go on and speak further, but the great burly form of the noble man shook like an aspen leaf, there was a big lump in his throat which choked his words and the rest of the tale was made with the tears rolling down his cheeks. I need scarcely add that the whole audience was moved to tears and it was the turning-point of many a soul that night.

Do you want to know what happened? The Judge went the next day to Dean Grasett and asked what he could do in the Lord's service. He was immediately licensed as a lay reader. From that time until the week before he died, the judge took a service out in a little country chapel where he read the Church of England prayers and spoke with deep earnestness and great profit to the increasing crowds that came to hear him. He died in peace and joy, and we shall meet him when we are gathered safe to be with the Lord forever at His coming.

Have you taken the first step? You surely believe that Jesus came into the world to save sinners. Then can you go a step farther and say that He will save you if you trust Him? If so, why not take the last step and trust Him. Then you have His word that you "have passed out of death into life." "Believe on the Lord Jesus Christ and thou shalt be saved."

the careful  
magic name of  
is bricks, and  
t hall where,  
on the wall  
ousand of his  
walls of his  
of mytholo-  
l, which held  
Under Ger-  
toiled—toiled  
carefully, as  
or ruin the  
everywhere.  
ise.

JUDGE.

is written  
cruples about

P. Crombie,  
Simcoe and  
They were  
e Church of  
mall and we  
in the town  
se of one of  
e if I would  
y and bring  
we went. I  
le was filled  
n the course  
a number of  
the son of  
ristians, and  
e last two or  
e to under-  
that under a  
rson he had  
found rest  
e days.

meeting that  
he was not  
ore I began  
orm—and, as  
se were his

have lived  
I have not  
man that I  
he Grace of  
There are  
e first is to  
nners. The  
e you if you  
st Him and  
He has de-  
rust in Him  
lad I took  
hen it was  
st came in-  
years ago I  
s would save  
en, turning  
l, "but it is  
e learned to  
Lord Jesus  
d because I  
ould go on  
rly form of  
f, there was  
d his words  
th the tears  
ely add that  
s and it was  
night.

ened? The  
ett and ask-  
vice. He was  
ler. From  
e died, the  
ntry chapel  
nd prayers  
great pro-  
me to hear  
d we shall  
to be with

surely be-  
to save sin-  
er and say  
im? If so,  
Him. Then  
passed out  
Lord Jesus

**NORTHERN CROWN BANK**

Head Office .. WINNIPEG

Authorized Capital ... \$6,000,000  
Paid-up Capital ... 2,746,000

President—Sir D.H. McMILLAN, K.C.M.G.  
Vice-President—Capt. W.M. ROBINSON  
General Manager—ROBERT CAMPBELL  
Supt. of Eastern Branches } V.F.  
and Manager Toronto Branch } CRONYN  
General Banking Business Transacted.  
Special attention given to Savings Bank Accounts.

**5% to 7%**

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.

**BRENT, NOXON & CO.**  
(Members Toronto Stock Exchange)  
Canada Life Bldg. - TORONTO

**LONDON & LANCASHIRE FIRE INSURANCE COMPANY LIMITED**

**KEITHS LIMITED**  
(Formerly the Keith & Fitzsimons Co. Ltd.)  
111 King St. West  
Toronto  
Designers and Makers  
**CHURCH LIGHTING FIXTURES  
ECCLESIASTICAL BRASS WORK**

Phone North 28  
**DANIEL STONE**  
Undertaker  
525 SHERBOURNE ST.

**The CANADIAN CHURCHMAN**

Any person sending in new subscribers to the Canadian Churchman will be paid a

**Liberal Commission**

Men or Women or Young People write us at once.

**THE BEST AND MOST WIDELY CIRCULATED CHURCH PAPER**

Personal & General

Mr. Percy W. Broughton, who was operated on last week, is progressing very favorably and is still in the hospital.

President Poincare is receiving a royal welcome in England. It is the first visit of the French President officially.

The Duchess of Connaught's progress is so satisfactory that her Royal Highness has definitely decided to return to Canada with the Duke in fall. Arrangements to this end are being now completed. Yesterday she was able to take a drive near her beautiful Surrey home, Bagshot Park.

The city committee of the Laymen's Missionary Movement met last week at St. James' Parish House. Representatives of all five communions were present as well as representatives of the Missionary Education Movement, who presented plans for the summer schools now in session.

In connection with the tour shortly to be made of Canada, Australia, and possibly New Zealand, by British members of Parliament, it is announced that the following have been selected to go:—Lord Emmott, Colonial Under-Secretary; Lord Sheffield, Lord Hill, Lord Cattlemain, Stephen Collins, Sir Hildred Carlisle, Will Crooks, L. S. Amery, Norton Griffiths, Hamar Greenwood, Donald MacMaster and Sir Joseph Walton.

When the Queen opened the outer doors of the Queen Mary Hospital, she pressed a button in her boudoir at Buckingham Palace and over cables and land lines the electric current sped to do her will. The only witnesses of the ceremony at the Palace were Princess Mary and Mr. E. W. Wallington, her Majesty's private secretary. The signal sent to Ontario was received and acknowledged over a space of between 7,000 and 8,000 miles in a matter of a minute.

The "Health Bulletin" of the Great-West Life Assurance Company, a quarterly periodical mailed to all policyholders, deals, in the current issue, with the vital subject of "tuberculosis." The wide interest displayed in this important subject suggests that many others than policyholders of the company might like to have copies of this issue. These will be mailed to any interested person on request to the Great-West Life Assurance Company, Head Office, Winnipeg.

A well-known English surgeon was imparting some clinical instructions to a dozen students. Pausing at the bedside of a doubtful case, he said: "Now gentlemen, do you think this is or is not a case for operation?" One by one each student made his diagnosis, and all of them answered in the negative. "Well, gentlemen, you are all wrong," said the wielder of the scalpel, "and I shall operate to-morrow." "No you won't," said the patient as he rose in his bed; "six to one is a good majority; gimme my clothes."

The record flight of a homing pigeon from Rio de Janeiro, Brazil, 4,200 miles, is reported by Stephen Krupa, a local fancier. Last April, he shipped "Sunny Jim" and two other racing pigeons to a Rio fancier, who liberated them in the public square of Rio on May 8. Sunny Jim put in an appearance here yesterday after 48 days' flight. Krupa declares that a pigeon never before "homed" from a point below the equator. No bird heretofore has been able to make its way through the equatorial regions on account of the extreme heat. The air line distance is about 4,200.

Dr. Storrs, who has lately been installed Dean of Rochester, speaking

at Rochester on a recent Tuesday night, said that at the moment he was holding so many offices that he scarcely knew who he was. He was vicar of St. Peter's, Eaton-square, till June 24; a surrogate of the diocese of London, and Rural Dean of Westminster. He was until Saturday an honorary chaplain to the King, and for a few more hours was a Prebendary of St. Paul's; and he had reason to believe he was Dean of Rochester. "Talk about a double-barrelled gun!" he added. "Why I am a whole battery of artillery."

Prof. Adami, of Montreal, chairman of the committee delegated by the Canadian Association for the Prevention of Tuberculosis to investigate the alleged curative serum of Dr. Friedrich Franz Friedmann, of Berlin, presented his report at the convention of the Canadian Medical Association, held in Montreal last week. The unqualified condemnation of the cure contained in the report caused the six hundred physicians in attendance to express their satisfaction, and, the approval of the distinguished gathering was unmistakably expressed by applause. The finding was based on observations of all of the patients treated by the German scientist in Canada.

The Times says that Sir Archibald Hunter, Governor of Gibraltar, will resign at the end of the month, and be succeeded by Sir Herbert Miles. A few months ago the Governor delivered to a deputation from the Gibraltar Chamber of Commerce a speech in which he criticized the attitude of the chamber towards his own measures of reform, and commented severely on the working of the jury system, imputing to native jurors partiality in favor of native residents as opposed to English. These expressions of opinion created great indignation among the inhabitants, and a deputation was appointed to proceed to London and lay a memorial before Lewis Harcourt, the Colonial Secretary.

A curious mistake has arisen in connection with the meaning of the new Marriage Act amendments, some of the city clergy being under the impression that no clergyman from outside the province can perform marriages. This misapprehension led Rev. A. L. Geggie, of Parkdale, to make special arrangements for having marriages performed, as the ministers who are to relieve him during his absence in the Old Country this summer are from other provinces, and he called attention to the fact (as he thought) that these ministers could not perform marriages in Ontario. The amended Act makes no reference to any point such as that raised by Mr. Geggie, its purpose being solely to require publicity on the part of those contemplating marriage.

June 25 was Alexandra Day in London, and when the Queen Mother drove through the west end, Queen Mary was with her. Twenty thousand women, charmingly attired in white, and wearing hats encircled with flowers, waylaid all Londoners on the streets during the day and compelled them to buy artificial roses in honour of Alexandra day, the jubilee of the Queen Mother's arrival in England. It was fifty years ago on March 8 last that Tennyson's Sea King's daughter from over the sea landed, but a British March is no time for a flower fete, so the celebration was postponed. President Poincare bought an Alexandra rose, and wore it to the luncheon. Twenty millions of the roses were made by the crippled children, and they were sold for two cents each. The proceeds will go to charitable institutions in which the Queen Mother is interested.

**DOMINION BOND COMPANY, LIMITED**

President - G. P. GRANT  
Toronto

Vice-President - B. G. WINANS  
Montreal

Vice-President - E. E. BOREHAM  
London, Eng.

General Manager - S. MANN  
Toronto

**INVESTMENT SECURITIES**

**7% BONDS**

**PROFIT-SHARING**

Series \$100, \$500 and \$1000

**TERMS 5 YEARS**

Withdrawable after one year.  
Send for special folder.

**NATIONAL SECURITIES CORPORATION LIMITED**  
Confederation Life Bldg.  
TORONTO

**Imperial Loan and Investment Company of Canada**  
Incorporated 1869  
(Incorporated by Special Act of the Parliament of Canada).  
Founded and commenced business 1869.

Capital \$1,000,000

**5%**

**Debentures ISSUED**

HEAD OFFICE  
Company's Building, 37 Yonge St.  
Toronto  
DOUGLAS A. BURNS, President  
GERARD MUNTZ, Manager and Secretary

**THE METROPOLITAN BANK**

Capital - \$1,000,000.00  
Reserve Fund \$1,250,000.00  
Undivided Profits \$181,888.26

Head Office:  
**TORONTO, Ont.**

A General Banking Business Transacted.  
S. J. MOORE, President.  
W. D. ROSS, General Manager.

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 70, Est. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

POOR COPY

TO GUARD AGAINST ALUM IN BAKING POWDER SEE THAT ALL INGREDIENTS ARE PLAINLY PRINTED ON THE LABEL, AND THAT ALUM OR SULPHATE OF ALUMINA OR SODIC ALUMINIC SULPHATE IS NOT ONE OF THEM. THE WORDS "NO ALUM" WITHOUT THE INGREDIENTS IS NOT SUFFICIENT. MAGIC BAKING POWDER COSTS NO MORE THAN THE ORDINARY KINDS. FOR ECONOMY, BUY THE ONE POUND TINS.

HEALTHFUL BISCUIT, CAKE, ETC.

DIRECTIONS

THIS BAKING POWDER IS COMPOSED OF THE FOLLOWING INGREDIENTS AND NONE OTHER: PHOSPHATE BI-CARBONATE OF SODA AND STARCH.

MANUFACTURED BY E. W. GILLETT COMPANY LIMITED TORONTO, ONT.

CONTAINS NO ALUM

E. W. GILLETT COMPANY LIMITED  
WINNIPEG TORONTO, ONT. MONTREAL

Last week saw the annual gala day for the orphans of the various charitable institutions of Toronto, one that will cheer the youngsters for some time to come. The children were conveyed in motors provided by the Ontario Motor League to Queen's Park, which was selected as the starting point, whence they were taken to Scarboro Beach for a day's outing. The scene presented at the park before the start was one well worth seeing. Children of all nationalities and creeds made up the noisy gathering, which consisted of over 800 individuals. The procession, when stretched out, covered nearly two miles, and flags and pennants flying from each automobile created a brilliant appearance. On reaching the Beach toward 12 o'clock luncheon was provided for the youngsters, after which each was given a present. For the benefit of the children the amusements at the Beach were free, so that there was a continual round of merriment.

## British and Foreign

The memorial to the late Dean of Rochester (Dr. Ernauld Lane), which has been subscribed to by private friends, and which is about to be erected in the Cathedral, will take the form of a canopied marble frame with a brass kneeling figure and three shields. It is to be placed in the south choir transept.

The Bishop of Crediton, on Tuesday, June 22nd, dedicated in the church of the Royal Naval Barracks at Devonport, four stained glass windows and two panels in memory of Capt. Scott and the four other members of the expedition who perished. The memorial was subscribed for by the officers and men serving in the barracks, and ships based at Devonport, the birthplace of Scott.

## Boys and Girls

### THEIR BATTLE OF WATER-LOO.

(Specially written for the "Canadian Churchman.")

They had been rivals ever since they had first met—Wellington Hargrave and Napoleon Maurice. Partly for this reason and partly on account of the coincidence of their names they were often referred to as the "Duke

of Wellington" and "Napoleon Bonaparte."

Many a difference of opinion had been keenly contested, many a heated battle had been fought in the playground when the teacher's back was turned, and many a penalty for some deed of daring or mischief had been shared together—it was the only thing they had ever been known to share. In the matter of lessons the competition was very keen between them. Napoleon had the greater aptitude for learning, but Wellington made up in patience and perseverance, so they generally kept pretty well abreast.

At the beginning of the new year their teacher, Mr. McGregor, had announced that at the public examination in midsummer a beautifully illustrated book on the wild birds of Canada would be presented to the boy or girl whose report for attendance, good behaviour and general proficiency should be the best.

Napoleon and Wellington each determined to win that prize, come what might, and both worked so steadily and faithfully that when the summer term was nearly at an end no one but Mr. McGregor had any idea which stood first in the race. Yet, unknown to them, the tide had turned in favour of Wellington.

Napoleon's father, who lived on a farm a little way out of the village, owned eight beautiful and very valuable horses, including a pair of ponies which were the envy of nearly every boy in town. Napoleon was very fond of riding his favourite, Firefly, and this accounted for many an hour snatched from his lessons. Thus it was that Wellington, who had no pony to ride—and how he longed for one!—was steadily gaining ground.

A few days before the examination the rivalry between the two turned to bitterest enmity. And this is how it came about. One day at noon a stranger in an automobile stopped before the schoolhouse gate and went to speak to Mr. McGregor. The boys gathered round the machine in keenest interest. Few of them had ever had a ride in an auto, but Wellington, some time before, had learned how to run it himself.

"Wouldn't it be jolly," he said, "just to jump in and go off for a spin?"

"Yes, it would be jolly," returned Napoleon, half scornfully, "if you weren't afraid."

"Afraid!" exclaimed Wellington; "I'm not afraid."

"Well, do it, then," the boy replied. "I dare you to do it."

Wellington hated to refuse a dare. Without stopping to think of the consequences he sprang into the car and started off down the street amid the cheers of the spectators at the gate.

He was not yet out of sight when the gentleman, accompanied by Mr. McGregor, emerged from the door. Mr. Grover, who was in nervous haste to meet an important engagement, was in a rage to find his auto had disappeared, and Mr. McGregor was none the less exasperated.

In twenty minutes, Wellington, his bravado somewhat cooled, returned.

DRUDGERY BANISHED FOREVER

IF YOU USE THE I.X.L. VACUUM WASHER

PRICE, \$3.50

Washes Anything and Everything from a Horse-Blanket and Overalls to the Finest Laces without Injury

Coupon Below Saves You \$2.00

Washes a Full Tub of Clothes in 3 Minutes Perfectly

Not Only Washes But Rinses and Blues

SENT UNDER A MONEY-BACK GUARANTEE

"THE CANADIAN CHURCHMAN" COUPON

Cut out and mail coupon and your name and address with \$1.50 to Dominion Utilities Manufacturing Co., Ltd., 482 1/2 Main Street, Winnipeg, Man., and you will receive One I.X.L. VACUUM WASHER. All charges prepaid anywhere in Canada on condition that your money is to be refunded if the Washer does not do all that is claimed.

With cheeks aflame he listened to the scathing rebukes of the irate man, and met the quieter but equally keen displeasure of his teacher, who said, briefly: "Go to your seat immediately, Wellington. I will be with you shortly."

Only a few minutes Wellington had remained alone in the class-room, bitterly repenting of his rash act, when Mr. McGregor faced him with the stern question: "What have you to say for yourself?"

"I—I—he dared me to do it," the boy stammered.

"Who dared you to do it?"

"Napoleon."

"Indeed! And is your strength of character so slight that another may goad you into wrong-doing by a mere word?"

Wellington had no answer forthcoming.

"Your foolish act has caused great inconvenience and perhaps serious loss to my friend," continued Mr. McGregor. "But I am not going to punish you, Wellington, further than

## THE WATER WAY TO WINNIPEG AND THE WEST.

Whether it is the call of pleasure or of business that induces a western trip, there is no more delightful route open to the traveler during the summer months than that via the Great Lakes from Sarnia to Duluth. In this way the invigorating cruise is a whole day longer than by Port Arthur, without any additional expense while the direct double daily service of the Duluth, Winnipeg and Pacific Railway between Duluth and Winnipeg constitutes a still further advantage. The country traversed by the above line is one of great scenic charm, serving as it does the famous "Dawson Trail" to those newly-discovered playgrounds of tourist or sportsman known as the Quetico Forest Reserve and Rainy Lake District. Convenient over-night trains from Duluth are equipped with electric lighted sleeping cars; day trains with parlor cars. In all cases the service is up to the standard recognized by experienced travelers as "C. N. R. quality." For tickets and all information, apply to F. V. Higginbottom, city ticket agent, 52 King Street East, Main 5197.

CURE that BUNION

Why bear the pain of enlarged toe joints when it is so easy to cure them permanently with Dr. Scholl's BUNION RIGHT. Simply place one between your toes and get INSTANT RELIEF. It is comfortable, light, and sanitary. Does not interfere with walking. Guaranteed or money back. 50c each or \$1.00 pair at all good shoe or drug stores. Write for Dr. Scholl's free book on "Bunions." The I Scholl Mfg. Co., 214 King St. E., Toronto.

## Is Health Only a Game of Chance?

If you are accustomed to look on health as a gamble, you will probably prove a loser early in the game.

Some may hold on to health and life for considerable time and defy the laws of nature, but there are many rules of the game which are conducive to health and long life.

Take nervous diseases, for example. There are many symptoms to warn one of the approach of nervous exhaustion long before there is danger of locomotor ataxia or some dreadful form of paralysis.

But they seem such little things that their danger signal is not taken notice of. Sleeplessness, headache,

indigestion, irritability, loss of vigour and energy, discouragement and despondency, all point to low vitality and exhausted nerves.

Dr. Chase's Nerve Food has been wonderfully successful in the cure of nervous diseases of a serious nature, such as prostration, locomotor ataxia and partial paralysis, but persistent treatment and considerable patience are necessary.

On this account we prefer to think of Dr. Chase's Nerve Food as a preventive treatment, which overcomes these symptoms by rebuilding the feeble, wasted nerve cells and restoring vigour to mind and body.

## Dr. Chase's Nerve Food

50 cents a box, 6 for \$2.50, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

INC  
IN  
B  
SWEET  
SANIT  
O  
D  
C  
MANY  
TION:  
CAN

The  
Niagara  
effect b  
Falls th  
and the  
"Dalho  
are mal  
cept Si  
pleasan  
hours.  
they sti  
for pic  
vice is  
vious y  
make  
avoid p  
attent  
special  
cilities  
ing of  
modera  
makes  
spots a  
to. F  
apply  
East, C  
5179 ar

to tell  
the pri  
would  
awarde  
studiou  
odds b  
slight  
this off  
It w  
lington  
humili  
ing so  
he res  
Mr.  
self n  
sympa  
"We  
hand c  
"Do y  
illustri  
bear?  
do his  
market  
is to  
every t  
worthy  
a. mor  
two."  
But  
vet, fo  
friends

Chas  
Sore I  
Italian  
for po  
for a  
mentic  
tribute  
Co., 1

**RYED R**

**WASHER**

**You \$2.00**

**Y-BACK GUARANTEE**

**CHMAN" COUPON**

and your name and address  
Manufacturing Co., Ltd.,  
Man., and you will receive  
HER. All charges prepaid  
tion that your money is to be  
not do all that is claimed.

**NO TROUBLE TO KEEP**

**INFANTS BOTTLES**

**SWEET, CLEAN and SANITARY With**

**Old Dutch Cleanser**

**MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10¢**

**THE PICNIKER'S OPPORTUNITY.**

The full summer service of the Niagara-St. Catharines Line is now in effect between Toronto and Niagara Falls through the Garden of Canada, and the speedy, comfortable steamers "Dalhousie City" and "Garden City" are making four round trips daily except Sunday across Lake Ontario, a pleasant sail of little more than two hours. The management report that they still have a few good dates open for picnic engagements but their service is even more popular than in previous years and it will be advisable to make early application in order to avoid possible disappointment. The attention of intending picnickers is specially directed to the improved facilities at Port Dalhousie for an outing of this kind which, together with moderate rates and frequent service, makes it one of the most suitable spots available to residents of Toronto. For tickets and all information apply at ticket office, 52 King Street East, or Yonge Street Wharf. M. 5179 and M. 2553.

to tell you that you have thereby lost the prize you had so nearly won. It would have given me pleasure to have awarded it to you, for you have been studious and industrious; but the odds between you and Napoleon were slight at most, and I cannot overlook this offence."

It was in that moment that Wellington experienced his first bitter humiliation of defeat. A little, choking sob quivered in his throat, but he resolutely forced back the tears.

Mr. McGregor had been a boy himself not so very long ago and his sympathies were keen.

"Wellington," he said, placing his hand on the boy's drooping head, "Do you remember what is said of that illustrious soldier whose name you bear? 'He had no ambition but to do his duty.' It seems to me that a marked ambition of this Wellington is to go one better than Napoleon every time. Do you think that is quite worthy of you? I should like to see a more friendly spirit between you two."

But Mr. McGregor did not see it yet, for the boys were further from friendship than ever; and when on

**Chapped Hands — Rough Skin — Sore Lips — Cured by Campana's Italian Balm.** Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

the examination day Napoleon received the coveted prize there was no word of generous congratulation from Wellington. Napoleon never missed an opportunity of rubbing it in about the auto ride, and the feud grew in bitterness as the weeks went by.

It was late on a sultry evening in July, and a thunderstorm was in the air. Mr. and Mrs. Maurice were away from home, and, as they were not expected back till late, Napoleon had taken tea with a school friend in the village. There was no one at home but Greaves, the hired man. Napoleon was on his way home when he met Wellington. The boys did not speak.

Then both at the same instant caught sight of a lurid light in the sky.

"O Wellington!" gasped Napoleon, "it's our stable. And like as not the horses are all in. Greaves always puts them in if it looks like a storm. Let's hurry."

Just as they started on a tight run they met a neighbour going toward the village.

"Mr. Jackson," panted Napoleon, "our stable is on fire. Do, please, hurry and give the alarm."

One glance back, and with a brisk "All right" the man quickened his pace. The boys sped on.

In a short time they reached the blazing building. Together they unbarred the stable door, and together they rushed into the smoking furnace where the horses were shrieking piteously in their terror. The fire had started in the loft above, but was rapidly descending to the lower stalls. The heat was momentarily growing more intense and the smoke more stifling. Yet the boys did not desert the dumb beasts in their peril. One after another of the horses was loosed and led out to safety, until only the

**COOL AND REFRESHING**

**"SALADA"**

**Iced Tea is the best of all Summer drinks. Invigorating, healthful and economical.**

**Sealed Lead Packets Only.**

**Allow the tea to steep for five minutes and then pour off into another vessel to cool gradually. Never use artificial means of cooling until ready to serve; then add sugar, ice and lemon.**

ponies remained. Then Napoleon fell exhausted on the threshold. Wellington seized him by the shoulders and dragged him to safety.

A little crowd now began to gather on the scene, and the fire engine dashed into the yard. "Come back!" men shouted as Wellington once more plunged recklessly into the burning building, but the boy paid no heed. In a few moments the ponies emerged into safety, and a fireman, who had dashed in after Wellington, brought him out unconscious and severely burned. In a short time the fire was extinguished, but the building had been severely damaged.

Napoleon soon recovered from his faint, and, though his hands and face were blistered, his injuries were not serious. Wellington, however, had to endure some weeks of suffering as a result of his daring dash.

One day when he was sufficiently recovered to sit out on the shady veranda Napoleon rode up on Firefly, followed by Mr. Maurice, leading his mate, Cricket.

Napoleon gave Wellington a cheery greeting, and Mr. Maurice said:

"Wellington, I haven't tried to thank you for what you did that night—I can't. Cricket must do that for me; he is yours. I have given Firefly to Napoleon. I hope that you and he will enjoy many a good ride together, and be as good friends as two such brave boys ought to be."

For a moment Wellington's surprise and delight were too great for speech. Then he burst out: "Oh, Mr. Maurice! Can it be true? Cricket, beautiful Cricket, my very own!"

Mr. Maurice would scarcely wait for thanks, but left the two boys to talk it out alone. Having dropped their little jealousies while braving a common peril, they decided never to resume the warfare.

"It was your Battle of Waterloo," said Mr. McGregor afterwards. "Both of you have behaved like heroes. Now let us hope that the strife is at an end."

Now through the long, sunny days Napoleon and Wellington may be seen riding together side by side, the very best of friends.—Lilian Leve-ridge.

**YOUR YEARLY DIVIDEND AS A PEASE USER**

**PRODUCED BY LOWER COAL BILLS AND NO REPAIR COST.**

**PEASE "ECONOMY" FURNACES**

**DAD'S VISION**

Dad was a traveller, away most of the time—and the dull days of coming winter brought him a vision. He saw his wife engaged in the dirty, dusty and unending job of trying to make the furnace heat the house, in his absence. He saw her shivering at her meals—her health impaired and the children uncomfortable, because of the lack of heat, and yet, he saw his coal bill growing and growing like the Evil Spirit in the Fairy Tale and eating a big hole in his savings.

He returned home one bitter morning, down-hearted and chilled to the bone and expected little comfort at home. Entering the house he was greeted by his wife—bright-eyed and happy, the children playing around on the floor—he found every room warm and cosy. Astonished, he asked his wife "What's the answer?"

She took him down to the cellar, saying:—"I got this PEASE FURNACE in while you were away, and that is where all the heat comes from. Mr. Smith, next door bought his wife a new fur with the money he saved on his last year's coal bill. See that large combustion chamber and that ingenious air blast in the fire-pot that actually burns air and all the gases, that in ordinary furnaces go right up the chimney and are wasted from the coal—and that vertical shaker relieves me of the back-breaking stoop when shaking the furnace. Oh! it is lovely!"

Dad was overcome with joy, and what was a cold and cheerless house is now a warm, cosy and happy home. and Dad's PEASE "ECONOMY" FURNACE "Pays for itself by the coal it saves." Write to-day for free booklet.

**PEASE FOUNDRY COMPANY**

**TORONTO**

Branches  
Montreal Hamilton Winnipeg Vancouver  
Factories—Brampton, Ontario.

**IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."**

**Bishop Strachan School**  
 Forty-seventh Year.  
 Wykeham Hall  
 College St.  
 Toronto

**Principal:**  
 MISS WALSH  
**Vice-Principal:**  
 MISS NATION

A Church Residential and Day School for Girls. Full matriculation course. Elementary work. Domestic art. Music and Painting.

Also 221 LONSDALE AVENUE  
 A Branch Junior Day School, Kindergarten, Preparatory and Lower School Classes.

**HILL CROFT SCHOOL**  
 BOBCAYGEON - ONT.

A Residential Preparatory School where boys receive the best educational advantages amid healthy country surroundings. The buildings are new, built for the purpose, with modern conveniences. Individual tuition in small classes. Masters are University men. Next term begins Thursday, Sept. 11th, 1913.

Write for information to the Head Master:  
 W. T. COMBER, B.A. (Oxford)

**CLEMENT'S COLLEGE**  
 FOR BOYS  
 Residential & Day School  
 North Toronto, Ont.

Healthy situation. Large playgrounds, tennis lawn, rink and gymnasium. Military instruction and manual training. Boys prepared for the Universities, Royal Military College, and for business. For prospectus and all particulars apply to

**REV. A. K. GRIFFIN, Principal.**

**St. Agnes' School**  
 Belleville

Patron—The Lord Bishop of Ontario

Special Courses in Music, Art and Physical Training. Preparation for the Universities.

Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of outdoor sports, large rink. Ideal spot for school. Apply to—  
 Miss F. E. CARROLL, Principal.

**Glen Mawr**  
 651 SPADINA AVENUE  
 TORONTO

**RESIDENTIAL AND DAY SCHOOL FOR GIRLS**  
 Principal - MISS J. J. STUART  
 (Successor to Miss Veale)

Classical Trips, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games Rink  
 School Re-Opens New Prospectus  
 September 11th. from Miss STUART.

**TRINITY College School:**  
 PORT HOPE, ONTARIO  
 Residential Church School for Boys  
 FOUNDED 1865

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, magnificent New Covered Rink.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys.

Next Term begins Sept. 11th.  
 For Calendar apply to the Headmaster,  
 REV. F. GRAHAM CRCHARD, M.A., Camb.  
 (Late Headmaster St. Alban's School, Brockville.)

**Church Chime Bells**  
 Memorial Bells a Specialty.  
 McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH OF ENGLAND  
**DEACONESS AND MISSIONARY TRAINING HOUSE**  
 179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse.

**ST. MARGARET'S COLLEGE**  
 TORONTO  
 A RESIDENTIAL AND DAY SCHOOL FOR GIRLS  
 (Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work.  
 Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus  
**MRS. GEORGE DICKSON, President** **MISS J. E. MACDONALD B.A., Principal.**

**"Edgehill"**  
 CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons. Eleven English Mistresses. Examined by the Royal Academy and Royal College of Music, also Royal Drawing Soc., London, Eng.

French and German Mistresses. Foreign. Domestic Science Teacher, Graduate MacDonald Institute, Guelph, Ont. Preparation for the Universities. Perfect Sanitary Conditions.

Easter Term begins April 2, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**WYCLIFFE COLLEGE**  
 TORONTO  
 Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.  
 H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

**Havergal Ladies' College**  
 JARVIS ST. TORONTO

Principal - - - MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

**HAVERGAL-ON-THE-HILL** College Heights, Toronto

A second Junior School to be opened for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.

For illustrated calendars and prospectus apply to the Bursar.  
 SCHOOL WILL RE-OPEN ON SEPT. 13. R. MILLICHAMP, Hon. Sec.-Treas.

**The Ideal Fabric for all Seasons**  
 BLUE SERGES OR CHEVIOTS  
**VICKERMAN'S BLUES**  
 Are the Best that Money Can Buy

They have always a clear lustrous finish and never fade or get rusty in any climate

**The Cloth for Men Who Want Good Clothes**  
**NISBET & AULD, LIMITED, Toronto**  
 SELLING AGENTS TO THE TRADE

CANVASSERS WANTED NOW in Every Town in Canada. Let the reader write us for rates of commission and terms. YOU can make GOOD MONEY.

WRITE AT ONCE  
 THE CANADIAN CHURCHMAN ... 36 Toronto Street, Toronto

**JONES AND WILLIS**  
**ECCLESIASTICAL ART WORKERS**

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries.

All enquiries and orders to be addressed.  
 43 Great Russell St., London, Eng. (opp. British Museum).  
 Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
 WORDSLEY, ENGLAND  
**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.  
 Clergy Surplices, \$1.09 to \$10.23  
 Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.  
 Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.  
 Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ECCLESIASTICAL ART**  
 SILVER AND BRASS WORK, WOODWORK, TEXTILES,  
 Illustrated Price List No. 100 Post Free.

**CLERICAL TAILORING**  
 DEPARTMENT.  
 CASSOCKS AND SURPLICES,  
 Price Lists, patterns and self-measurement forms free.

**MOWBRAY'S** 28 Margaret St. London, England, and at Oxford.

**RIDLEY COLLEGE**  
 ST. CATHARINES - ONT.

Canadian Church School for Boys

Upper School and Preparatory Department entirely separate

ENTRIES NOW BEING MADE FOR AUTUMN TERM.

For information apply to  
 REV. J. O. MILLER, M.A., D.C.L.,  
 Principal

**PRINTING**  
**GOWANLOCK PTG. CO., LTD.**  
 103 Adelaide Street West  
 FOR PRICES Phone M. 1359

**MEMORIAL WINDOWS**  
 ENGLISH ANTIQUE  
**STAINED GLASS**  
 THE N.T. LYON GLASS CO.  
 141-3 CHURCH ST. TORONTO ONT.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

TI  
 V  
 Han  
 New s  
 matic  
 REC  
 Canad  
 WAN  
 (unma  
 Salary  
 WAN  
 ate.  
 diffic  
 indepe  
 porary  
 CY.  
 Athar  
 ORC  
 be con  
 petent  
 Applic  
 address  
 25th t  
 of the  
 WE V  
 to dist  
 nity.  
 Mas. c  
 Spare  
 BIBLE  
 O C  
 \$50  
 tions  
 Com  
 Writ  
 Will  
 June  
 Meth  
 Ar  
 Mor  
 mun  
 GEN  
 ASI  
 THI  
 SI  
 The  
 on  
 Spec  
 cour  
 semi  
 sion  
 The  
 W  
 Re:  
 340  
 Aff  
 Musi  
 Direc  
 addr