

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, AUGUST 31, 1905.

[No. 33.]

## Honest Principles and Sterling Values



We endeavor to deal honestly with those that patronize us. We aim to give a 1 value, not only in the material we sell, but in the trimmings we use. See our special two piece suit to order (unlined coat) for \$12.

**BERKINSHAW & GAIN,**  
348 Yonge Street, Toronto.

## CLERICAL REGISTRY AND CHOIR EXCHANGE.

THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company. There are vacancies now for Clergymen. Salaries—\$600 to \$1,500. For Organists, \$500 to \$1,200. — Canadian Churches can be promptly furnished with English Organists from the United States and Great Britain.

**WANTED.**—A Curate in deacon's or priest's orders, unmarried, of moderate views. Apply to (Archdeacon) J. K. McMORINE, Kingston, Ont.

**NURSES.**—St. John's Riverside Hospital, gives a two and one-half years course. Applicants must be from 21 to 35 years of age, of sound health and good education. Address the Superintendent, Yonkers, N. Y.

**WANTED.**—A Nursery Governess, to take charge of one child. One speaking both English and French preferred. Good references. Apply, stating terms, to Mrs. J. J. Sharples, St. Peterville, Island of Orleans, P. Q.

**WANTED.**—Clergyman wanted in October for rising town and district in N. W. T., on Canadian Northern main line. Must be a good man, sound Churchman, but evangelical. Prospects very bright and work encouraging for earnest, energetic worker. Address, "N. W. T.," Canadian Churchman, Toronto, Ont.

Men and boys wanted to learn plumbing trade; great demand for graduates \$4-\$5 day; many complete course two months; graduates admitted to Union and Master Plumbers' Association. COVNE BROS. CO PLUMBING SCHOOLS, New York, Cincinnati and St. Louis. (Day and Night class.) For free catalogue address 239 Fifth Ave., New York.

## ANTHEMS and SERVICES.

We beg to announce that we have been appointed sole Canadian Agents for the universally favorite Anthems and Services of **Galeb Simper**, (England). Mr. Simper's music is easy and effective and is particularly suitable for small choirs. Over 3,000,000 copies sold. Catalogue sent on request, or sample copies cheerfully sent on approval to any organist or choirmaster requiring same.

**ASHDOWN'S MUSIC STORE**  
143 Yonge Street, Toronto.

**COWAN'S** Healthful and Nutritious Hygienic Cocoa...  
Sold in 1/2 lb., 1/4 lb. and 1 lb. Tins only. Absolutely Pure.

## Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

**THOS. SOUTHWORTH,**  
Director of Colonization.  
Parliament Buildings, Toronto.

## CANADA'S HIGH GRADE PIPE ORGANS

Tubular and Electric Pneumatic and Mechanical Actions

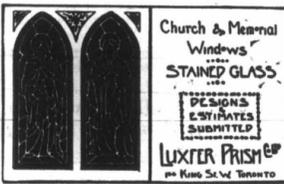
Also a specialty made of Reconstructing and Revoicing **Old Organs.** Electric and Water Motors supplied. Estimates furnished on application.

**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders,  
140-144 Spadina Avenue, Toronto.  
A. E. BRECKELS. — A. MATTHEWS.

## CHOP CUT

A Delicious Cool Smoking Mixture. Made from Purest Virginity and Latakia Tobaccos. Superior to any High Class Tobacco now on the market. Quarter pound tin, 50c., half pound tin \$1.00.— Sent prepaid on receipt of price.

**A. CLUBB & SONS,**  
SOLE DISTRIBUTORS,  
49 King Street West, - Toronto.



## Canada Plate & Window Glass Company

Stained Glass Windows, Fancy and Figured Glass for Churches and School Rooms. Tile and Mosaic Floors and Walls. Mantles and Fire Place Fittings.

29 to 31 Richmond Street East, - Toronto, - Ontario.



**30,000 McSHANE BELLS**  
Ring 'Round the World  
Memorial Bells a Specialty  
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

## Memorial Windows

DOMESTIC ART GLASS  
Cheapest and Best. Send for References.  
**H. E. ST. GEORGE, LONDON, Ont.**

## Clerical Tailoring

You will require a new suit this autumn, and a good suit is cheaper in every way than a poor one that does not wear or fit. — Call on us or write for samples.

**GEO. HARCOURT & SON,**  
57 King St. West, - TORONTO

## INTOXICATED.

Positively nothing better in the world for the DRINK HABIT than the FITZ TREATMENT. Nothing cheaper.

REV. CANON DIXON, 15 Toronto St.—handled it for years—is interested, and agrees to answer questions—hundreds cured.

A trial free. Write for printed matter.  
**Fittz Alcohol Cure Co.,**  
Box 214, Toronto.

## MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments.  
**McINTOSH - GULLETT CO'Y, Ltd.**  
Phone N. 1249. 1119 Yonge St., Toronto.



## CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures.  
**CHADWICK BROTHERS**  
(Successors to J. A. Chadwick).  
MANUFACTURERS  
188 to 196 King William St HAMILTON, Ont.

## Memorial Windows

Our Specialty.  
**The N. T. LYON GLASS CO., Ltd.,**  
141-3 CHURCH ST., - TORONTO.

## J. YOUNG,

THE LEADING Undertaker and Embalmer  
359 YONGE ST. Telephone 679

## W. H. Stone

UNDERTAKER  
Telephone N. 3755.  
**32 CARLTON ST.**

## Cambridge Bible

For SCHOOLS and COLLEGES.  
NEW TESTAMENT, - Complete.

Gospel according to St. Matthew. Rev. A. CARR, M.A.—60c. net.  
Gospel according to St. Mark. Rev. G. F. MACLEAR, D.D.—60c. net.  
Gospel according to St. Luke. Very Rev. F. W. FARRAR, D.D.—90c. net.  
Gospel according to St. John. Rev. A. PLUMMER, D.D.—90c. net.  
Acts of the Apostles. Prof. LUMBY, D.D.—90c. net.  
Epistle to the Romans. Rev. H. C. G. MOULE, D.D.—75c. net.  
First and Second Corinthians. Rev. J. J. LIAS, M.A.—45c. net each.  
Epistle to the Galatians. Rev. F. H. PEROWNE, D.D.—30c. net.  
Epistle to the Ephesians. Rev. H. C. G. MOULE, D.D.—45c. net.  
Epistle to the Philippians. Rev. H. C. G. MOULE, D.D.—45c. net.  
Colossians and Philemon. Rev. H. C. G. MOULE, D.D.—45c. net.  
Epistles to the Thessalonians. Rev. G. G. FINLAY, B.A.—45c. net.  
Epistles to Timothy and Titus. Rev. A. E. HUMPHREYS, M.A.—60c. net.  
Epistle to the Hebrews. Very Rev. F. W. FARRAR, D.D.—75c. net.  
Epistle of St. James. Very Rev. E. H. PLUMPTRE, D.D.—30c. net.  
St. Peter and St. Jude. Very Rev. E. H. PLUMPTRE, D.D.—60c. net.  
Epistles of St. John. Rev. A. PLUMMER, D.D.—60c. net.  
Book of Revelation. Rev. W. H. SIMCOX, M.A.—60c. net.

The Set, \$10.00 Net. -- Carriage Paid.  
**UPPER CANADA TRACT SOCIETY**  
James M. Robertson, Depository,  
102 Yonge Street, - Toronto.

## Now Ready

Postpaid, 15 cents at this office or through any bookseller.  
**Who Are the Higher Critics?**  
What is the Higher Criticism?  
By the

**Rev. Dyson Hague.**  
A REAL HELP to Clergy and Laity who desire to understand the men and movement. Published by request.



## MEMORIAL WINDOWS.

Our productions are extensively adopted.  
**Robert McCausland, Limited**  
86 Wellington St. West, TORONTO

## St. Augustine Wine

Registered.  
\$1.50 per Gallon.  
Direct Importer of High Grade Foreign Wines, etc. All goods guaranteed Pure and Genuine. Telephone Main 625.  
**J. C. MOOR, 433 Yonge St. Toronto**

**"ST. AUGUSTINE"**

(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, \$5.50

F. O. B. BRANTFORD.

J. S. HAMILTON & CO., BRANTFORD, Ont.  
Manufacturers and Proprietors.**GEO. W. COOLEY**

Importer of 567 Yonge St.

High-Class Wines &amp;

Spirits for Medicinal

Use.

Telephone, North 89. Sacramental Wine.



THE CANADIAN NORTH-WEST

**HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

**APPLICATION FOR PATENT**

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa of his intention to do so.

**INFORMATION.**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORRY

Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

**A Physician's Testimony for Labatt's Ale.**

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard,  
FRONT ST., NEAR BATHURST.  
Telephone No. 449.

Established 1856.

Office and Yard,  
PRINCESS STREET DOCK  
Telephone No. 190**P Burns & Co.**Wholesale and  
Retail  
Dealers in**Coal and Wood**

Head Office, 38 King St. West, Toronto. Telephone 131 &amp; 132

**J. W. PARKIN  
PHOTOGRAPHER**115 Church St., - TORONTO.  
Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.**THE OXFORD PRESS**THE OLD ESTABLISHED  
CHURCH PRINTING HOUSE.**GEO. PARKER & SONS,  
PROPRIETORS.**42 Adelaide St. W., Toronto, Can.  
Phone, Main 1527.**The York County  
LOAN & SAVINGS Co.**

It is not so much the 3% interest we pay as the plan by which we encourage systematic and steady saving that makes our shareholders so successful as money accumulators.—Sums from \$50. and upwards received.—Head Office, 243 Roncesvalles Avenue, Toronto.—JOSEPH PHILLIPS, President.

**Business  
Bringing Printing.**Good printing holds old  
business on your books  
and draws new. . . .  
We are better equipped  
than ever to do all kinds  
of Commercial Printing  
that draws trade.**MONETARY TIMES PRINTERY,**  
62 Church Street, Telephone  
TORONTO. Main 1485.**Our \$2.50  
Boy's Shoe.**

We have a Boy's Shoe that we are selling for \$2.50—that we are positive can't be duplicated anywhere else for the price.

This Shoe is made to do business and will stand any amount of thumping and kicking.

Not only are they solid—and serviceable, but they are stylish. Made of Box Calf with solid leather soles.

Wish you'd let your Boy try a pair.

**H. & C. BLACHFORD,**  
114 Yonge Street, Toronto.

"A book which no clergyman and no thoughtful layman can afford to do without."

**Year Book**and Clergy List of the  
Church of England  
in the Dominion of Canada.  
Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Pritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.

All Church people will find the YEAR BOOK an indispensable guide to Church Work in Canada.

J. P. CLOUGHER, PUBLISHER,  
77 Victoria St., TORONTO.**Dominion Line Steamships****MONTREAL to LIVERPOOL**

Sailing every Saturday at day-light.

The S.S. "CANADA" holds the record of having made the fastest passage between Great Britain and Canada, viz.,—5 days, 23 hours, 48 minutes. The S.S. "CANADA" and S.S. "DOMINION" have very fine accommodation for all classes of passengers.

**To Europe in Comfort At Moderate Rates**

TO CLERGYMEN, STUDENTS AND OTHERS

spend your vacation in Europe.

S.S. "OTTAWA" (formerly the White Star Line

S.S. "GERMANIC"). S.S. "KENSINGTON."

S.S. "SOUTHWARK."

To Liverpool, \$42.50 and \$45.00. To London,

\$45.00 and \$47.50, according to steamer.

These steamers carry only one class of cabin passengers, namely, Second Cabin, to whom will be given the accommodation situated in the best part of the vessel. This accommodation includes Promenade Decks, Smoke Rooms, Ladies' Rooms, etc., all amidships, and meets the requirements of that section of the travelling public, who, while wanting the best the steamer affords, do not care to pay the higher rates demanded for such in the ships having two classes of cabins.

For all information apply to Local Agents,

or to DOMINION LINE,

17 St. Sacramento St., Montreal.

**GRAND TRUNK RAILWAY SYSTEM****SINGLE FARE****FOR LABOR DAY.**

Good going September, 2, 3, and 4th.

Returning until September, 5th. Be-

tween all stations in Canada, also to Detroit

and Port Huron, Mich., Suspension Bridge

and Buffalo, N. Y.

**Canadian National Exhibition****TORONTO****SINGLE FARE**

Going August 28th, to September 9th. And

lower rates on special excursion days.

All tickets valid returning until Sept. 12th

For tickets, and full information call on

Agents, Grand Trunk Railway.

J. D. McDONALD.

District Passenger Agent, Toronto.

**TOOLS**

AND

**T****O****O****L****X****E****S****E**We carry a full  
line of Tools and  
Benches suitable  
for - Mechanics  
and - Amateurs,  
also a full line of  
ADDIS  
English  
CARVING  
TOOLS**Rice Lewis & Son, Limited,**  
Cor. King & Victoria Sts., Toronto.**Fine Ladies'  
Tailoring and  
Gownmaking.**New goods are arriving.  
Orders should be left now to  
prevent disappointment.  
Our Fashion View will  
soon be ready.  
Send name for one now.**JOHN CATTO & SON**King Street—opposite the Post-Office.  
Established 1864 TORONTO.**Western****FIRE - Assurance  
and MARINE Co'y**

Assets, over .....\$3,800,000

Annual Income, over. \$3,890,000

HEAD OFFICE,  
Cor. Scott & Wellington Streets  
TORONTOHON. GEO. A. COX, J. J. KENNY,  
President, Managing Dir.

C. C. FORSTER, Secretary

**BELLE EWART****The Best for  
Your Home**Absolutely pure, clear as crystal, hard,  
solid and cheap.Order your supply to-day—it will prove  
a paying investment.**BELLE EWART ICE CO.**

5 MELINDA ST. (Globe Building).

Telephones: MAIN 14, 1947, 2933.

FAVORABLY KNOWN SINCE 1826 BELLS  
HAVE FURNISHED \$5000  
CHURCH, SCHOOL & OTHER  
GLOBE FURNITURE CO. LIMITED  
WEST-TROY N.Y. PUREST BELL-METAL  
GENUINE BELL-METAL  
CHIMES, ETC. CATALOGUE & PRICES FREE

In answering any advertisement it is desirable you should mention The Canadian Churchman.

August 31, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 31, 1905.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

**ADVERTISING RATES PER LINE - - 20 CENTS**

**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., two cents a word prepaid.

**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.

**DISCONTINUANCES.**—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 at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. 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.

**CORRESPONDENTS.**—All matter for publication of 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, **FRANK WOOTTEN**  
Phone 4643 Main. Box 34, TORONTO.  
Offices—Union Block, 36 Toronto Street.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

September 3—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 12, 28 & 13.

Evening—1 Kings 19 or 21; Mark 6, 14 to 30.

September 10—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 2 Cor. 1, 23-2, 14.

Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 10, to 32.

September 17—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 9.

Evening—2 Kings 6, to 24, or 7; Mark 14, to 27.

September 24—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; Galatians 3.

Evening—2 Kings 10, to 32, or 13; Luke 1, 57.

Appropriate Hymns for Eleventh and Twelfth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

## ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 274, 516, 542.

Offertory: 210, 215, 233, 546.

Children's Hymns: 336, 338, 340, 571.

General Hymns: 7, 21, 288, 294.

## TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 165, 172, 186, 189.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 36, 163, 169, 295.

## Mission Hymns.

We have been forcibly impressed by the substitution of hymns, not included in our Church Hymn Books, for those which there appear at some mission services held by Churchmen. It is in no captious spirit that we urge upon our zealous and faithful brethren, whose self-denying devotion in conducting such services is worthy of all praise, that though they may not think it they are thereby weakening the hold of the Church on the people to whose spiritual needs they strive to minister. It does not require a laboured argument to show that there are in our Church Hymn Books, hymns suitable in word, thought, and music for all such occasions. Hymns that with simple beauty, tender sympathy, moving spirituality, and most appropriate melody are

capable of teaching to young and old; rich and poor; educated and the reverse—the essential doctrinal lessons of the Church, and gently and persuasively performing their part in the great redemptive scheme which she was founded to unfold and offer to man. By all means let us have, together with our own form of service, adapted to such occasions, habitual to our people, our own appealing, beautiful, familiar, and truth teaching hymns.

## The Lambeth Conference.

As the General Synod foregathers, we would impress upon each of its members the fact that three years hence, in 1908, will be held the next Lambeth Conference. No better opportunity will be offered the clergy and laity of the Canadian Church to consider and determine so far as wisdom can dictate at this early day, the part which our branch of the Church will undertake on that great occasion. In the older countries of the world events of such importance call for, and receive, careful and thorough provision, with the result that the outcome is worthy of the character and conduct of such great undertakings. All that we ask now is that the Canadian Church in its solemn and representative meeting at Quebec places itself on record in preparation for that event, with the prescience, prudence, and enterprise which ought to be looked for in the leaders of that great branch of the historic Church of the British race to which the spiritual care of her children is committed in the northern portion of this vast continent.

## Teaching Children Religion.

In many homes, alas, the children receive no religious teaching. In some, what they do receive is crude, uninteresting and unimpressive. Did parents and teachers more fully realize the deplorable result, not seldom caused to the after life of children committed to them for guidance and tuition—by indolence, neglect, and incompetence—they would surely be moved more adequately to fit themselves for their great and responsible task. Think for a moment of the long years of arduous and thorough preparation necessarily undergone to fit one to discharge the duty of a public school teacher. And then reflect upon the influence of religious principles on the formative character of a child, and the preparation the average parent or Sunday School teacher has had to enable him thoroughly and effectively to impart them. In the face of this great, far-reaching responsibility which rests upon the Church not only with regard to her own children, but to her influence on the State at large, this solemn duty must be no longer shirked, but calmly and seriously considered, undertaken and discharged. The Christianity of the Churchman twenty-five years hence may well be measured by the character, capacity, intelligence, and knowledge of the parents and teachers of the child of the Church to-day. This grave matter cannot be lightly passed upon. The children of to-day will be the Church of the future. Can any one say that the foundation is being well and truly laid?

## The Attack on Dogma.

It is a somewhat fashionable habit to rail at dogma, and almost invariably as associated with religious teaching. In an able and brilliant paper in the August number of The Churchman the Bishop of Derry and Raphoe, speaking of the popular criticism of an occasional theologian "that he is too dogmatic," makes this sensible comment, "Why this complaint should be kept for theologians only is what I never could understand. The late Mr. Huxley was a self-confident

and rash dogmatist, though he was no lover of what is known as dogma; and Mr. Herbert Spencer, while he thought himself to be refuting all dogma, was weaving large tissues of that very fabric, of which a great part has vanished like a mist."

## Dogma and Truth.

The learned Bishop further says, "the rightful making of dogma is always going on. Without it no science could exist. For dogma is simply a formulated and careful pronouncement concerning truth supposed to be made out and settled," and then he aptly asks questions which are well worthy of being pondered by popular critics, "Shall we say, then, that in the field of religion there are no such dogmas? Or, that, if there are, we have not the faculties to discover them?" "Dogmatic teaching," continues his Lordship, "as such is unpopular." The reason being, we may say, that most people prefer the sway of stirring emotion to the prompting of well-grounded principle. "Dogma," says His Lordship, "logical, exact, austere, beckons us into a schoolroom and calls for our best attention. But some of us are not in the habit of giving our best attention to anything—to religion perhaps least of all." In another place dogma is defined to be a man's "firmest convictions, his certainties, accurately propounded and put into a logical and formal statement. Such a statement of any truth is really a dogma—gravitation just as much as the resurrection of the dead. Theology has its dogmas, and these are unpopular; but so has chemistry, so has astronomy. Dogma resembles faith in this respect that it plays a great part in religion simply because it plays a great part everywhere." Were our clergy and laity well grounded in the essential dogmatic teaching of the Church the bubble of popular criticism would be more readily pricked and its filmy iridescence proved to cover nothing but thin air attenuated for the most part in German force pumps.

## "Assured Results of Criticism."

Not a little interest has been roused by the suggestion of The Churchman, endorsed by the Guardian, that Canon Driver should give a list "of those results of the Higher Criticism which he and other critics say are assured, and put beyond all question." There is far too much vague assertion, and bold assumption on matters which either directly or indirectly affect the faith and doctrine of multitudes of believers in revealed religion. By all means let the air be cleared—by a positive statement on their part, of what the learned critics deem to be the assured results of their labours.

## The Industrial Problem.

A writer in the Church Times, referring to the industrial problem in Great Britain, says: "The development of home-industries is hardly more than in a tentative stage, and we sigh with envy when we see in Switzerland that practically every one on the land has a home industry, and every one employed in manufacture has a bit of land. There is work that wants doing. There are workers that can do it and want to do it. The bringing of them together must now be the duty of the State. The problem cannot be solved by private persons or even by local bodies, since where the greatest distress exists, there is the least financial ability to deal with it. It is not a matter affecting only the great cities where most the evil is bred and is patent. The national resources must enable local government to act without penalizing those who desire to act, and without freeing from financial responsibility those

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS

Son, Limited, 101 St. St., Toronto.

Ladies' Sewing and Making. The arriving. To be left now to attention. An View will be ready. for one now.

TO & SON. Site the Post-Office. TORONTO.

ern Insurance Co'y. \$3,900,000 over. \$3,890,000. 111-113 King Street East. J. J. KENNY, Managing Dir. C. R. Secretary

EWART. Clear as crystal, hard, to-day—it will prove. ART ICE CO. F. (Globe Building). IN 14, 1947, 9938.

CH FURNITURE. SCHOOL DESKS. LOBE FURNITURE CO. LIMITED. WALKERVILLE, ONTARIO. SINCE 1826 BELLS. PUREST BELL. GENUINE. ROY. N. Y. BELL-METAL. CATALOGUE & PRICES FREE.

ng any adver- sible you on The Cana- an.

distracts that evade their own duty and have no sense of social connection with other poorer boroughs. The State must show the way by large works, leaving local bodies to imitate in smaller ways. Devotion to the supposed sanctity of the Law of Supply and Demand must be demonstrated to be but the idolatry of a vampire, the delirium of a bogey. The evil that has slowly grown up in centuries is not to be cured in a decade. Yet as the nineteenth century undid the wrongs of children and gave them their elementary rights, so now must the twentieth devote itself to the undoing of the industrial and economic mistakes, and the removal of the results, whether of neglect or of wrong action, that we have inherited from the Tudor, the Stuart, and the Hanoverian times, and aggravated in our own. It is now no more a local than a personal matter. The State must act, and when it acts then localities and individuals will bring intelligence and humanity into the working out of the industrial redemption and the economic salvation of those who already form an army of inaction, and may soon be a nation of despair."

#### A Noble Purpose.

At the unveiling of the monument in Canterbury Cathedral, recently dedicated to the memory of the late Archbishop Temple, Archbishop Davidson amongst other things said: "The great teacher, and leader, and friend, whose monument we unveil to-day, carried into the temporary concerns of his public life—the duties of which he discharged so nobly—qualities larger and deeper, and more enduring than those possessed by ordinary men. God had undoubtedly given him powers of the highest order; but his greatness, after all, consisted in the indomitable purpose, the lofty aim, the persistent industry, and, above all, the pure, straightforward simplicity with which he applied those powers to the furtherance of His Master's Kingdom upon earth, to the setting forward among men of whatsoever things are just, whatsoever things are pure, whatsoever things are of good report. Speaking here in Canterbury, eight years ago, on the day when he took up undaunted, at the age of seventy-five, the awful and unenviable burden of the highest office in the Church, he spoke to the people frankly about what had been the purpose of his long life. 'I have felt,' he said, 'that at any rate this was within the reach of any man who entered the ministry of the Church, that his one aim should be to make it easier for Christians to become better Christians, and easier for those who are not Christians to become Christians. And that, to my mind, stands above every other aim that a man can have in this transitory world of ours. To help anyone to live more according to God's commandment, to help anyone to feel more truly the love of the Lord Jesus Christ, to help anyone to fight the battle with evil, most of all, and first of all, in himself, and then in all others, this is indeed a worthy object; this is worth more than anything that a man can put before himself to aim at.'"

#### Religion Subserving Politics.

Earl Nelson, writing on the political uses which are made of the "Free Churches" in the Old Country, does not mince matters:—"They justify their attack upon Church establishments," says the writer, "on the ground that it is bad for religion and politics to be associated together, and yet it is notorious that the Dissenting chapel in every place is the centre of so-called Liberal politics; and history reminds us that when they had the power none were more eager than the old Puritans to establish their own as the State religion, and to use the State and the power of the Sword as the best way of propagating their own narrow beliefs. People are very ignorant as to the past history of their country, and it

takes a long time to bring things acted under our own eyes into proper recognition. We should, therefore, be thankful when such outrageous proceedings draw prominent attention to the fact that what people or Churches are very eager to preach they are very loth to practise. And yet there stands before us the great fact, that the real strength of the Free Churches lies in their religious life, and so soon as this is forsaken, and they drift into politics, so assuredly will their power cease for good in the land, and their apparent expansion come to an end. Good will, however, come out of evil, and the true unity of all real Christians in the land will be secured. All the Free Churches, though they may get new members from time to time, are obliged to confess to many leakages, and they are doing their best to stop them by various new methods. They may, however, take my word for it, that the more political they become the greater the leakages will be, and soon their best and most earnest members will look elsewhere for a union of all who love the Lord Jesus Christ above all things, and who desire to devote their whole life to the advancement of His Kingdom."

#### RELIGIOUS NOVELTY.

A marked feature of our time is the restless craving for change. An insatiable desire for something new. It would appear as though human ambition—like the sea, ever restless—is never content to develop to the utmost the good it knows—but is ever seeking to discover something new to put in its place, or to add to it. The pride of life, the joy of acquisition, the longing desire to provide for ourselves, and others some new object of interest—attractive, useful, admirable—which bears the impress of our own thought, gratifies our own taste, and is in keeping with the fashion of the day constantly influence the mind, and at times sway the judgment even in matters so vital to life and character as religious belief and practice. One would be loath to find fault with any honest and fair attempt to give new force and significance to some old truth, by presenting it in modern form, and thus seeking to commend it to the present mode of thought and expression. But even in such a case, great care should be taken that "the truth, the whole truth, and nothing but the truth," to use a phrase whose deep significance most men, at some time, in their lives have learned to appreciate—should be given. Error, ever insidious and sinister, finds no more helpful, ready ally than the craving to which we refer. Itself the true subject of reform. In fact, the direst foe with whom Truth contends. Yet, its constant and subtle aim is—to assume the garb and mien of truth, and deceive and entrap the unwary. Whilst we, by no means deprecate the love of reform—where reform is necessary—and the enlightened and progressive spirit which, like the gold hunter ever seeking the precious metal despite the difficulties, deprivations, and even dangers which bar the way—strives to bring truth to the surface to be seen and appraised at its true worth by all men—yet even here there is need of sobriety and caution. That was a wise maxim of Lord Bacon, "It were good that men, in their innovations, would follow the example of Time itself, which indeed innovateth greatly, but quietly and by degrees scarce to be perceived." And the judicious comment thereon by Archbishop Whately, "Most wise, therefore, is Bacon's admonition, to copy the great innovator Time, by vigilantly watching for, and promptly counteracting, the first small insidious approaches of decay, and introducing gradually, from time to time, such small improvements (individually small, but collectively great) as there may be room for, and which will prevent the necessity of violent and sweeping reformations." It is well to remember that before

we accept any proposed innovation, it matters not how attractive it may seem or how plausibly it be advocated—we cannot too calmly or carefully test it by the law and the testimony. The light and faith we have, came to us by the way of the old standards. Verified and confirmed, as they have been, by our new Law-giver from whom we have received Grace and Truth, we are well furnished with suitable tests by which we may prove religious novelties and see whether they be true or false.

#### INDIA'S NEW VICEROY.

Whilst Canada sustained a real loss in the office of Governor-General being vacated by Lord Minto, it is satisfactory to our citizens to know that her loss has proved India's gain. The qualities of head and heart which enabled the distinguished nobleman to fill the by no means easy position which is the highest gift of the Crown as regards the Dominion of Canada—worthily and well—will, we feel confident, not only enable him to efficiently discharge the duties appertaining to his present high office—but will with greater growth of experience and maturity of powers enhance his reputation, and help him to strengthen the ties of Empire in our great Eastern dependency. Lord Minto may well be described as an imperial minded man with a keen sense of the due relation of the various parts of the Empire to each other, and of the true constitution of the Empire as a whole. We take no part in the political life of our country—except so far as it affects our Church—or touches questions of public morality, truth, or honour. But we are keenly alive to the fact that we are no unimportant part of a great world power. That a due appreciation of this fact and a just appreciation of our duties, responsibilities and privileges in that connection are most salutary and necessary for our people. Lord Minto, from the time he undertook the duties of Governor-General of Canada, until in due course his term of office ended, sought most successfully to fill the office with advantage to the people of Canada, and with honour to the Crown and Empire. How well he succeeded not only the hearts of our people but the voice of our legislators have testified. The knowledge of Canadian affairs derived from previous visits to our country in official capacity stood His Lordship in good stead. We are convinced that the close attention given to his official and social duties, the sympathetic interest taken in our people, and the unceasing efforts to obtain a thorough knowledge of our country, its resources and possibilities, and the tact, good sense, kind and patriotic feeling which marked Lord Minto's residence amongst us cannot fail to have produced good results on all hands. He has the satisfaction of knowing that he faithfully discharged the duties of his office, and sought in every way to advance the interests of the Canadian people, and promote a harmonious and patriotic sentiment between Canada and other portions of the Empire. We have no hesitation in believing that the new Viceroy of India will prove himself a capable and beneficent representative of the Crown in the East, and that the Empire and India will be the stronger and better for his efficient services. Lady Minto, we may confidently add, will admirably second and support His Lordship in the discharge of the various duties of his most responsible station.

#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest.

It is certainly most interesting to observe the various reasons advanced against a rational re-adjustment of the Prayer Book, and in favour of patching up that magnificent book with an

appendix or s  
have noticed  
who fears th  
the Prayer B  
cord just wh  
General Sync  
that be a go  
god a centu  
serious diffi  
so closely  
people as th  
liturgy retai  
day will no  
obvious cha  
some troubl  
stress and d  
moment car  
resistance.  
there will i  
appeal to a  
generation  
any sense o  
that difficu  
timidly dall  
firm grasp  
vanishes. I  
thing is all  
possible; it  
way, then  
be a case  
is not the  
that there  
and many  
ments ind  
the imperi  
services, s  
obviate all  
danger of  
notice the  
convening  
Scott: "Th  
the case  
to receive  
James do  
administ  
Prayer B  
Church it  
still retai  
it can—tl  
revision

At the  
business-  
ham of  
about th  
such an  
force to  
he says,  
talk; to  
matter,  
cussion  
discuss  
the ma  
It woul  
sense  
General  
to hear  
The m  
and he  
stand t  
ing to  
want r  
is righ  
up of  
before  
take.  
ho is  
frills  
to ma  
likely  
add t  
time  
be di  
away  
utter  
figure

[August 31, 1905.]

innovation, it matters not how plausibly it seems or how calmly or carefully the testimony. The name to us by the way is confirmed, as new Law-giver from Grace and Truth, we submit tests by which we can rely and see whether

#### VICEROY.

and a real loss in the office being vacated by the departure of our citizens to the new India's gain. The right which enabled the office to be filled by no means the highest gift of the Dominion of Canada—we feel confident, not only to discharge the duties of a high office—but will experience and maturity of the office, and help him to govern our great Empire in our great day. Lord Minto may well be called a man with a keen eye for the various parts of the Empire and of the true con- sideration of a whole. We take no account of our country—except so far as it touches questions of honour. But we are not we are no unimportant matter. That a due appreciation of the office and privileges in that office and necessary for the time he under- stands the office of Canada, the term of office ended, to fill the office with the best of Canada, and with the Empire. How well he understands the interests of our people but we have testified. The affairs derived from the office in official capacity and stead. We are content given to his sympathetic interest in the unceasing efforts of our country, abilities, and the tact, patriotic feeling which unite amongst us can- good results on all occasions of knowing that the duties of his office, to advance the interests and promote a harmonious Empire. We have not the new Viceroy of capable and beneficent in the East, and that will be the stronger and wiser. Lady Minto, we admirably second and the discharge of the responsible station.

#### TO WEEK.

#### Questions of Public

resting to observe the against a rational re- Book, and in favour of a book with an

[August 31, 1905.]

appendix or some similar device. The latest we have noticed comes from Dr. Scott, of Quebec, who fears that if we tamper with the text of the Prayer Book we will be "sure to breed discord just when we are beginning in our new General Synod to taste the sweets of unity." If that be a good reason to-day, it will be equally good a century hence. It is impossible to avoid serious differences of opinion over a question so closely touching the religious life of our people as the revision of our liturgy. If that liturgy retains the affections of our people the day will never come when even apparently obvious changes can be made without causing some trouble. It came into existence through stress and differences, and no alterations of any moment can ever be made without strenuous resistance. But out of this conflict of judgment there will issue what in a very short time will appeal to all. It is but a small fraction of one generation at the most that could possibly feel any sense of injury. But we have often noticed that difficulties are serious only while you timidly dally with them. Lay hold of them with firm grasp and high purpose, and the danger vanishes. If men were saying to-day that everything is all right; the Prayer Book is the best possible; it meets every need in the very best way, then the issue would be clear. It would be a case of revision or no revision. But that is not the situation. Everyone seems to say that there are obvious amendments necessary, and many desire to attempt to meet the requirements indirectly rather than directly. Let all the imperfections, the overlapping of separate services, stand as they are, they say, and we will obviate all by an appendix. But what about the danger of discord in taking up this subject? We notice the following notice of motion in the convening circular standing in the name of Dr. Scott: "That this Synod, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James do authorize the use of the prayer for the administration of unction, printed in the First Prayer Book of Edward the Sixth." If the Church in Canada can handle that resolution and still retain "the sweets of unity"—and we think it can—then it is able to tackle any problem that revision is likely to call up.

At the conclusion of a singularly direct and business-like charge to his Synod Bishop Newnham of Saskatchewan said some wise things about the method of conducting discussions in such an assembly that would apply with equal force to the General Synod. "Keep in mind," he says, "that our object here is to work, not talk; to get at the truth and the wisdom of the matter, not to air our views. Let there be discussion where needed, but not for the sake of discussion; let it be calculated to throw light on the matter and bring about a right solution." It would be difficult to compress more common sense into so few words. The members of General Synod would do well to take this counsel to heart. Speech-making should be discouraged. The members of Synod are men of intelligence and honesty of purpose. They want to understand the problem before them, and act accordingly to wisdom and right judgment. They don't want rhetoric to obscure the clear vision of what is right and what is wrong. There is no lining up of parties, but each man is anxious to justify before his own conscience the action he will take. It is the root and essence of the subject he is seeking, and he cares not a button for the frills of oratory. In fact, oratory is almost sure to make men suspicious. Eloquence is more likely to conceal weaknesses of argument than add to the discussion of a proposition. The time is too short and valuable, the problems to be discussed too vital to allow men to fritter away great opportunities by lengthy rhetorical utterances. We trust that the man of poetic figures and abstract general deductions will be

#### CANADIAN CHURCHMAN

525

politely asked to stand aside while serious men get to business.

We think that the time has come when the Canadian Church should make an effort to preserve the evidences of its history. The human mind is always interested in the past, and it is an easy matter of most interesting and instructive epochs in our ecclesiastical life to pass away without the evidences of the same being preserved. There are many letters, documents, articles of church furniture, etc., that have become exceedingly valuable because of the history and sentiment associated with them. The preservation of these ought to be taken in hand before it is too late. It would seem to us that there ought to be in every diocese a Church historical society, with associate branches in every deanery for this very purpose. It would be a great educative factor in the lives of our young people, and prove exceedingly useful to the historian. In the See city there could be an historical museum under the care of the diocesan secretary or registrar, into which might be received all objects and documents of historic value. It is surprising what an interesting collection can be made in a few years when adequate means are provided for the preservation of such things. Now that the Church is about to celebrate the hundredth anniversary of the consecration of our first cathedral it would be fitting that we take some step towards preserving the landmarks of the past. The hundred years behind us enclose many stirring incidents and many turning points in the career of our Church in this country. From the pioneer days in the forests of Eastern Canada to the days of great cities and cultivated homesteads is a long cry. It is a period that contains many things worth remembering. Could not our Bishops, collectively or individually, take this matter up and make a beginning at once?

Next Monday will be Labour Day, and on more than one continent the men who toil will turn out in tens of thousands to keep a holiday consecrated to industry. It should not be merely a day when the labourer and mechanic promote an interest in their unions and organizations, but an occasion when all men and women, rich and poor, are reminded of the necessity of toil and the glory of industry. Everyone ought to be contributing in some form or other to the world's work, and of all the pitiable objects in life, they without definite occupation and without the desire for service are the most notable. We would like to see our Church take a deeper interest in the toiler. In some way or other it has got into the heads of men, and even into books, that where there is a big wedding or a fashionable function there the Anglican Church is at home, with, of course, the inference that it is not so comfortable elsewhere. Whatever may be said about the rich, we know that in some places at least the Anglican Church leads all others in its care and consideration of the poor. But nevertheless there is room for the Church to render important service to men who are feeling their strength in organization, and may be carried away with vicious ideas of duty. We do not imagine that the Church is at all called upon to formulate plans for the solution of labour problems, but it can do no harm, and may do much good, for Churchmen to have an intelligent and sympathetic knowledge of the ideals and aspirations of organized labour. These men are among our best and most useful citizens, and we may be perfectly sure that they have very deep and strong convictions when they show such readiness to suffer that the cause they represent may be promoted. They should certainly not be allowed to imagine that the Church is not interested, deeply and lovingly interested, in them. Is there not a message that might be sent forth from our pulpits on Sunday next reminding us of the necessity of

industry, a necessity that the great apostle so keenly realized that he held that if we worked not neither should we eat.

We observe that a suggestion or memorial comes from the Sunday School Committee of the Board of Management that a field secretary be appointed by General Synod. We would like to have known something of what was in the minds of these men from whom this proposition issued. What are supposed to be the duties of this officer? From whence will come his salary, and what is he expected to accomplish? We have referred so often to this lack of information about important subjects to be acted upon by Synod that we do not propose to again canvass the subject. Coming from the source it does, we would naturally imagine that the appointment is contemplated in the interests of the Missionary Society in the Sunday Schools. This is purely a conjecture. It seems to us that every clergyman and every Bishop ought to be a missionary agent, not only in congregations, but also in the Sunday Schools. There may be important work for such a man in a central office, and by means of literature coming into contact with the Sunday Schools. It is apparent that one man can come into the presence of few Sunday Schools in fifty-two Sundays. Then it may be supposed that such a man may go about the country holding teachers' institutes and that sort of thing, and giving points on modern methods—methods that are either in the experimental stage or discredited by those who have a true insight into child life. The subject requires very careful consideration in every aspect. The field is so immense that it presents great difficulties. It would seem to us that each diocese will for the present at least have to control its own Sunday School work. At all events it is not wise to jump at a proposition of this kind until we are able to get something like an intelligent view of what is proposed to be accomplished. SPECTATOR.

#### BOOK REVIEWS.

"The Collapse of Russia" is the apt title of the series of articles with which the Nineteenth Century for July begins, which are followed by two important papers, one on "National Defence," by the Duke of Argyll, and the other bearing on "The Fleet," by an authority, Sir William White. In the August number, "The Nation and the Army," takes the lead. The Earl of Errol, and the Rev. H. R. Wakefield being the contributors. This number is well varied, instructive and entertaining.

The Church of Christ.—By a Layman. Funk & Wagnalls Co., New York and Toronto. Price, \$1 net.

We should take this "Layman" to be a Congregationalist or Undenominationalist. He has written an elaborate book, and has brought out many excellent teachings from the Bible, yet we doubt if he believes Jesus Christ to be the co-eternal Divine Son of God, the only begotten of the Father before all time, even from all eternity. The chief theme of the book is "Pardon," but the full grace of the Incarnation is not set forth. The writer speaks of the Church as an "organic institution," but the only ministers or officers are Bishops or presbyters and deacons. What became of the apostles, with whom the Lord promised to be to the end of the world, of whom we find at least fifteen so-called in the New Testament? According to the reasoning of our author, what we call in the Creed the "Holy Catholic Church" was for about 1,500 years not the Church of the New Testament. We cannot agree to this. It is possible that the various Protestant bodies may unite as Congregationalists, but this is in the future. Our author is severe on the Protestant divisions.

Israel's Historical and Biographical Narratives, Students' Old Testament, from the Establishment of the Hebrew Kingdom to the End of the Maccabean Struggle, with Maps and Chronological Charts.—By Chas. Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Chas. Scribner's Sons. Price, \$2.75 net.

This is the second volume of the Students' Old Testament Series, and, like its predecessor, is the result of what must have been tremendous labour and minute pains. The author is a devoted adherent of what has got, we believe,

to be called in Protestant divinity schools in the States the "Graftian" school of Higher Critics. For all those who accept these theories this book will prove a rich treasury of information. It will be of great service to others also. We are glad to find the author speaking as he does of the Apocrypha, especially of the First Book of Maccabees.

The Apple of Discord; or, Temporal Power in the Catholic Church.—By a Roman Catholic. Apple of Discord Co., Buffalo, N.Y.; pp. 495.

This is a remarkable book. It is thoroughly American, and, if one may judge by the name given to its publishing company, it will not be the last of its class. It marks a new departure in the Roman Church in the United States, and will, it is probable, have readers in Canada. It is an ingenious attempt to account for all the evils of the Roman Church by laying the whole blame on the claim of the Pope to temporal power, and the endeavours, often of a kind seriously open to severe censure, to sustain and augment that power. Nothing is said of the Pope's claim to be supreme head on earth of the whole Catholic Church, or of the very important and novel additions made in Rome to the Catholic faith. The whole blame is laid upon the "temporal power," which has always been "the apple of discord." In working out his thesis the author goes very minutely into the papal history of the centuries from the eighth to the nineteenth. He says that "Pope Stephen the Third (752 to 757) was the first Pope who exercised kingly power over Rome and the papal States." He goes well into the history of the forged Edict of Constantine, so-called, and shows the "far-reaching effect of the forged deed." There are striking chapters on the mischiefs caused by the "temporal power" in the administration of the Church—on its effect upon outward worship. This chapter is noteworthy; on Total Abstinence, which the author advocates as a necessity for this continent, for, owing to its exceeding possession of electric influences, it produces an unusual susceptibility to alcoholic effects in creating "American nerves." The United States must take the lead in inducing the nations of the world to become total abstainers. In a word, the whole drift of the book is to show that if the Roman Church will only throw off the incubus of the temporal power, and its Bishops and priests return to primitive unworldliness and zealous Christian work, that Church would become such a power in the world as has hardly been seen since the earlier Christian days. We hope the book will be extensively read by all interested in the subject of which it treats.

#### INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Thank-offering, \$10; L. M. Sandhurst, \$1; "Lilian," \$5. If there are others who feel they would like to help some of these little ones by keeping them a little while in the homes to which they were taken during the time of the awful famine in India, I shall be so glad to send their offerings, and can only wish them God-speed in their work of love. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### Home & Foreign Church News

From our own Correspondents.

#### NOVA SCOTIA.

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

North Sydney.—The Bishop during his stay here was the guest of the rector, the Rev. A. P. Shatford. He visited Sydney Mines, and at Trinity Church confirmed a class of ten candidates, who were presented by the rector, the Rev. A. Gale. The same afternoon he returned to North Sydney, where a class of twenty-eight was presented for Confirmation by the Rev. A. P. Shatford. The Rev. C. W. Vernon acted as chaplain to the Bishop. After the Confirmation service the Bishop gave a practical address, setting out the nature of the rite, and full of good advice to the newly confirmed. His Lordship was then taken to Sydney, and in the evening held a Confirmation at St. Alban's, Whitney Pier. Christ Church, Sydney, was crowded to the doors Sunday evening, the occasion being the first visit of Bishop Worrell to that church. Twenty-four candidates were in waiting, and as the services commenced these were presented by the rector, Rev. C. D. Schofield, for Confirmation. After the Confirmation services were concluded the Bishop delivered an address, prin-

cipally for the newly confirmed. During his discourse he emphasized the importance of each individual who had there renewed the promises made at their baptism to believe and do the things then promised for them. He referred to the fact that great men of history, such as the Duke of Wellington—the Iron Duke—and General Gordon, were men of prayer, and were held in the highest respect by all men. He recited an incident in the life of each of the above great men to show that, though they were strong and determined, they were men of gentleness and prayer. His Lordship urged upon the newly confirmed to interest themselves in Church work, and to be active and regular attendants, as well as to be regular visitors at the Communion service.

#### FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—The Bishop has returned from an extended Confirmation tour in Kings county. During His Lordship's trip, which lasted just one week, he confirmed at Lower Norton Church 28 candidates; at Hampton and vicinity, 55; at Kingston, 28; at Belleisle Creek, Springfield, 17, and at Johnstone, 26. During the trip the Bishop drove about eighty miles besides the railway journey.

St. John.—St. Peter's.—Work has begun on the construction of new steps up to this church. These steps are to be built of Hudson River bluestone from the Rondout quarries, New York State, with a quantity of freestone, to correspond with the trimmings of the church. There will be three approaches to the doors, the centre steps being about 13½ feet long and the two side approaches 14 feet each. When completed these steps will be without doubt the handsomest in St. John, and will add greatly to the appearance of the church.

#### MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

North Wakefield.—Churches of Holy Trinity and Good Shepherd.—The Archbishop visited these churches on the 14th and 15th of August, and, notwithstanding harvest being in full swing and the second day very wet, large and earnest congregations were present. At both services the Sacrament of the Lord's Supper was administered, the Archbishop being assisted by Revs. J. A. Lackey, of Chelsea; Rural Dean Taylor, of Aylmer, and William Garner, the recently appointed incumbent. After the service at Holy Trinity the Archbishop baptized Irene Vera, the infant daughter of the rector. Steps are being taken to build a third permanent church in this parish at an out-station, where each week the schoolhouse is crowded with earnest worshippers. A site and lumber are already promised. The women of the congregation have recently presented the Church of Holy Trinity with a handsome flagon to complete its Holy Communion set, and a city friend has given to the Church of the Good Shepherd a costly set of Holy Table linen. The work is altogether most hopeful in this large and scattered parish.

#### ONTARIO.

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

Gananoque.—Rural Dean Patton, of Prescott, has exchanged duty this month with the Rev. J. R. Serson, rector of Christ Church.

Brockville.—St. Peter's Church has recently been wired for electric lighting, and the new lights give the old church a decidedly pleasing effect.

St. Paul's.—Rev. Mr. Matsiu, Japanese clergyman, preached in this church on Sunday morning and evening, and gave a most instructive account of Christianity in Japan, and of the Christian work being done in connection with the present war, both in the army and among the wounded soldiers in the hospitals. Mr. Matsiu is an ordained clergyman of the Church of Japan, and is a graduate of the University of Osaka, and is at present a student at Wycliffe College, Toronto.

Trinity.—Rev. Rural Dean Anderson, of Morrisburg, preached at both services in this church on Sunday. The rev. gentleman delivered two exceptionally fine sermons.

Kingston.—St. Paul's.—The choir of St. Paul's Church held their picnic to Lake Ontario Park on Wednesday, August 16th. Tea was served on the grounds. The Very Rev. the Dean of Ontario, accompanied by Mrs. Smith and Miss Jessie Smith, has gone on a trip to Montreal and Quebec.

Belleville.—Christ Church.—The Rev. R. C. Blagrove, the new rector of this church, will take charge of this parish on October 1st.

Adolphustown.—St. Alban's.—The churchwardens of this church wish to thank the visitors from Camp Le Nid and elsewhere, and the home congregation for their generous contribution at afternoon service on August 6th. The offertory amounted to \$28.18, and as it was no special offering the amount was highly gratifying.

Camden East.—The Rev. C. E. S. Radcliffe has returned home after a month's holiday and taken the services. There were good congregations at all the churches, but especially at Camden East. Mr. A. T. Love, Bishop's College, Lennoxville; Mr. S. B. Gillard Wright, B.A., Trinity College, Toronto, and the Rev. T. F. Dowdell, B.A., rector of Selby, officiated during the rector's absence. Mr. Radcliffe spent a week with the Rev. T. R. Serson, rector of Gananoque; also paid short visits to Kingston and Perth, but made Sharbot Lake headquarters. The bracing air and rest and change have made him feel ready for another year's work. Whilst at Sharbot Lake Mr. Radcliffe was offered, but declined, the rectorship of St. Barnabas', Erie City, Pa., with an income of \$1,100 a year.

#### OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Carleton Place.—St. James'.—Rev. E. A. Anderson, who has been chosen by the diocese as canvasser for the Endowment Augmentation Fund, to which the Church people of the diocese are asked to subscribe at least \$100,000, commenced his duties here on Sunday last, and preached both morning and evening.

Vankleek Hill.—The Rev. E. A. Anderson, rector of this parish, will remove to Ottawa, and Mr. A. T. Love will take the duties here as locum tenens.

Cornwall.—The Rev. Rural Dean Houston has left for Portland for a rest and to recuperate his health. The Sunday School of St. John's Church enjoyed their annual excursion to Stanley Island on Saturday last. There was a good attendance.

Toronto.—His Serene attended div large cong

St. Paul's England las ing.

St. Cleme appointed r his duties o the third re

St. Mart 27th, the L firmation it very full a work of h of the wor being don greatly enj

The Bis Canon Sw Bishop st: from Eng pect he w He has b to the Old leave on would ask member t age.

The Re Seattle month of Huntsville

Bright their an the beau at Presq delighted

Jarvis was the Hamilto Although giving, and th bright, Burns music 1 of the excelle offering surplis rural t villag servan visitor When a large culty, ceive helpfu on th service

I Str Cluff, his d

Fa The of la

[August 31, 1905.]

[August 31, 1905.]

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. James'.—Last Sunday morning His Serene Highness Prince Louis of Battenburg attended divine service in this church. A very large congregation was present.

St. Paul's.—Rev. Canon Cody returned from England last week, and preached Sunday evening.

St. Clement's.—The Rev. J. Bushnell, the newly appointed rector of this parish will commence his duties on September 15th. Mr. Bushnell is the third rector of the parish.

St. Martin's.—On Sunday morning, August 27th, the Lord Bishop of Caledonia held a confirmation in this church. His Lordship gave a very full and interesting account of the mission work of his diocese, showing the great variety of the work to be done, as well as that which is being done at the present. The congregation greatly enjoyed the Bishop's visit.

The Bishop of Toronto's Commissary, Rev. Canon Sweeney, has received a letter from the Bishop stating that he and his family will sail from England on the 31st August, and we expect he will arrive in Toronto in about ten days. He has been considerably benefited by his trip to the Old Country. The Rev. Canon Ingles will leave on the same date with the Bishop. We would ask the clergy and Church members to remember them in their prayers, during their voyage.

The Rev. J. P. D. Lloyd, rector of St. Mark's, Seattle, Washington, U.S.A., is spending the month of September with friends in Toronto and Huntsville.

Brighton.—St. Paul's Sunday School enjoyed their annual picnic this month exceedingly on the beautiful grounds which surround the hotel at Presque Isle, and returned home thoroughly delighted with the day's outing.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Jarvis.—Mutually pleasant and advantageous was the visit of the choir of St. Luke's Church, Hamilton, to this parish on August 5th and 6th. Although unusually early for harvest thanksgiving, the occasion was used for that purpose, and the services were accordingly particularly bright, and the sermons by the Rev. E. N. R. Burns were founded on the joyful theme, the music part of which was from the mind and pen of the able leader, Mr. Walter Spencer, and was excellently rendered by the forty voices. The offerings amounted to \$50. The plan of a city surplised choir taking an annual outing in a rural parish and conducting the music in the village church is worthy of more general observance. It gives pleasure and health to the visitors, and edifies the congregation visited. When systematically undertaken the billeting of a large number of choristers creates no difficulty, the parishioners being delighted to receive and entertain them. Such an event proves helpful to all concerned. The Jarvis church on the 6th inst. was full to overflowing at both services.

HURON.

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

Stratford.—St. James'.—The Rev. W. T. Cluff, the new rector of this parish, has assumed his duties.

Falkland.—A new church will be erected here. The church has been needed for some time, and of late determined efforts have been made to

raise the necessary funds. A bazaar and garden party were held at Princeton lately at which \$125 was raised, and will be devoted to the fund for building the church, towards which a good sum has already been subscribed.

Correspondence.

CHURCH HYMNS.

Sir,—Though at present little more than an outsider in the Canadian Church, and therefore, having neither right nor worth to speak forth the authority of experience in it, I beg to say a few words on several points raised in your last issue on the above subject. (1) It has given me some satisfaction that the suggestions I ventured to throw out in a letter of June 15th, as to the adoption of the S.P.C.K. Church Hymns in a Canadian edition has also been urged, appropriately and with much more force by Mr. McClure, the secretary of the S.P.C.K., and that it has the support of the Bishop of Niagara, and several others. (2) Mr. Sparks, I am quite sure does not intend to belittle the Church in Jamaica, and is quite right in stating that there is no loyal sequence from its action to the action of the Canadian Church. But as a clergyman of that Church, and a member of the Synod that adopted it as the Diocesan Hymn Book, I might point out that it was adopted not because colonials of that Church are incapable of compiling a Hymn Book of their own, nor that in every respect it suited all the needs of Jamaica, but because it is the best English Church hymnal extant, it is the result of wise thought and ripe experience of men of various types of Churchmanship, and its adoption helps to unite together various branches of the Anglican communion. And Mr. Sparks will, I am sure, see that these arguments "mutatis mutandis," apply to Canada, and as an illustration or precedent, Mr. McClure has not greatly erred in citing Jamaica. (3) Various correspondents have made lists of hymns missing in the new "Church Hymns," but found in Hymns Ancient and Modern, Hymnal Companion, 2nd and 3rd edition. Sacred Songs and Solos, the Presbyterian and M.S.C.C. Hymn Books, and whatever Hymn Book is going to include all the detachable hymns of popular Hymn Books will have to number its hymns up to the 1,000, like the Baptist or Methodist book. (4) Mr. Dyson Hague in his admirable and forcible article, has I venture to think, given away one argument for his side, in referring to the "Oxford and Cathedral" tone of those two great Old Country institutions had been as extensive and accurate as his knowledge of Canadian Church life, he would have rather quoted their use of hymns and tunes as on the popular side. Adding their reversed arguments to the very many conclusive and pointed reasons urged, I must freely acknowledge for one, that they seem to be quite decisive in favour of a Canadian Church Hymnal, with its own Tune Book. Only, as no doubt he is aware, and others who agree with him, it will probably be no light nor easy nor rapid task, and when accomplished, it may be as slow to win general approval as say the Revised Version of the Bible.

C. H. COLES, M.A. OXON,

Secretary to S.P.C.K. Committee in Jamaica, B.W.I.

THERMUTHIS.

Sir,—Who was this Pharaoh's daughter, who according to the Bible and Josephus, rescued Moses from the Nile and adopted him, bringing him up presumably, as her son and heir? This can best be determined by finding out who was the reigning Pharaoh (king) when Moses was born. If there is one point without question amongst all Egyptologists, it is that the Pharaoh

of the Oppression was Rameses II. If Moses was born during the reign of Seti the First he would be nearer 100 than 80 at the time of the Exodus, and there would have been two Pharaohs of the Oppression instead of one which is contrary to the Bible, Josephus and the monuments. Any one writing of an incident in the life of a daughter of the Queen of England in A.D. 1905, would mean, of course, a daughter of Queen Alexandra, not a daughter of the late Queen Victoria. So in Exodus, and in the "Antiquities of the Jews," both writers could have meant none other than a daughter of the reigning King. When Seti the First died Rameses was conducting a primitive expedition against the rebellious Ethiopians and Soudanese, and was then helped by his son Prince Amenherkhepeshef, who was old enough to have helped in the field, and also performed an important state function on the submission and tribute-giving of the Ethiopian commander. This incident is proven to be true by the bas-reliefs at Beyt-el-Welly. In the fifth year of his sole reign he conducted the campaign against the Khetans, and allied Hittite tribes and besieged their capital city Kadesh (holy city) on the Orontes. A picture of the most famous engagement during this siege is preserved on an abutment to the south wall of Karnak, and also on the north wall of a large room at Abou Simbel. Both these pictures depict some sons serving under him in the battle. He lived about 100 years, and his mummy may be seen to-day at the Boulak Museum, at Cairo. Brugsch and Maspero, two of the most reliable writers, agree that the birth of Moses occurred about the sixth year of Rameses sole reign. He was rightly called the Oppressor, for he compelled the Israelites, who were free colonists, to labour on the public works the same as slaves or captives taken in war. The work was hard—but it could be done, and the food was sufficient, they were not broken down by excessive labour, for they multiplied and grew. It was only after Menephtah who had already, at the age of sixty, proved himself an infidel priest, and a cowardly general, succeeded to the throne, that the condition of the Israelites became intolerable, and their cry of anguish went up to heaven to the God of their fathers, whom probably most of them had neglected and forgotten. How long that cry went up to heaven before Moses was commissioned from the burning bush to go to their rescue, we do not know, probably several years. After Moses and Aaron appeared before Pharaoh with their demand, several years must have elapsed before the Exodus. The ten plagues would not naturally occur, day after day, or even week after week, but would naturally extend over several years. We know at any rate that Menephtah reigned about 20 years. Besides, we have the proof in the remains of Pithover, which M. Naville explored in 1883. He found the Bekhen, or storehouse, 12 acres in extent, surrounded by a wall 30 feet thick, partly subterranean and separated into convenient chambers and passages by walls from 8 to 10 feet in thickness. He found that these walls bore eloquent testimony to the truth of the Bible story, for the bricks of the flooring and lower part of the walls were made of clay and chopped straw, dried in the sun in the usual way. Higher up no straw is to be found, but chopped weeds and the leafage of various plants from the marshes in the delta; above that they are bricks without straw as Exodus declares. If these Bekhen were of two stories, as they naturally would be, the underground for grain, as in warm countries to-day, the upper story for linens exported, silks imported, jewels, spices, gold, precious stones, and the thousand and one things which made up the immense foreign trade of Egypt, Bubastes and Rameses were similarly furnished as Bekhen, and we may be sure that several years must have passed after the order "No more straw," before the exhausted (Aperin)

Church has recently lighting, and the new a decidedly pleasing

siu, Japanese clergy- h on Sunday, morn- a most instructive Japan, and of the in connection with the army and among the hospitals. Mr. yman of the Church of the University of student at Wycliffe

Anderson, of Mor- rvices in this church leman delivered two

the choir of St. Paul's Lake Ontario Park h. Tea was served Rev. the Dean of Mrs. Smith and Miss a trip to Montreal

—The Rev. R. C. of this church, will on October 1st.

an's.—The church- h to thank the visi- d elsewhere, and the ir generous contri- on August 6th. The 8, and as it was no t was highly grati-

C. E. S. Radcliffe month's holiday and were good congre- s, but especially at Love, Bishop's Col- B. Gillard Wright, to, and the Rev. T. of Selby, officiated Mr. Radcliffe spent L. Serson, rector of visits to Kingston t Lake headquarters. d change have made year's work. Whilst iffe was offered, but St. Barnabas', Erie of \$1,100 a year.

Bishop, Ottawa.

s'.—Rev. E. A. An- n by the diocese as ment Augmentation eople of the diocese least \$100,000, com- n Sunday last, and evening.

E. A. Anderson, remove to Ottawa, ce the duties here as

ral Dean Houston est and to recuperate hool of St. John's l excursion to Stan- There was a good

Hebrews were released from their labours by the first Passover and the Exodus. Thermuthis on the face of it is not an Egyptian name, but one changed in form by a Hebrew writer. The Israelites were very flush with their th's while the Egyptians were not. As an illustration, Pa Bast (noon), and Pa Tum (sunset), timing the sailing of canal boats from the east, were called by the Israelites Pibezeth and Pitom, names without any significance for us,—yet these were both built by the Hebrews, and they should have known how to name them. Amongst the many daughters of Rameses depicted at Derr, is one little girl beneath the King who lifts her arms, and holds a sistrum in one hand, wears a coronet and is named Neferari. On the wall of the great temple (or palace) at Abou Simbel, she also appears and is recorded as Nef-er-ari by name. Among the bas-reliefs at West Silsilis is this same princess, now Queen, and is called "Great Royal Wife, Lady Ruler of the two Lands." She has become the wife of her royal father, but is still only called Neferari. After a time she becomes a mother, and takes the additional appellation Mer-en-Mut, beloved of Mut (motherhood), Brugsch and Maspero both believe that the finding of Moses was in the sixth year of Rameses sole reign, and then the daughter of Pharaoh would be nearly sweet sixteen. So the Bible is perfectly right in calling her "Pharaoh's daughter." Two or three years after this she marries her royal father, but still retains her name, being called the "Royal Wife Nefer-ari,"—till she becomes a mother, and then calls herself Mer-en-Mut as above, the (T-Mer-Mut) of the Greek historians. Josephus first calls her daughter, and afterwards Thermuthis, indicating also that she was almost a co-ruler with her father. It is absurd that a maiden or childless wife should call herself Mer-en-Mut, the beloved of Mut (motherhood). When I wrote in The Churchman last April that "Moses was adopted in a kind of a way," it was written advisedly. Rameses is credited with a family of 170 children, three sons and three daughters of whom were the children of his beloved Neferari. Could any one of common sense suppose for a moment that he—the proudest king that ever lived—would pass over all his sons, to place on his throne an unknown foundling (Moüsa), the water baby?

S. R. RICHARDSON, M.D.

#### PRAYER BOOK REVISION.

Sir,—In my former communications on the subject of the revision of the Prayer Book, I stated that I should confine my remarks to such minor alterations as, I thought the General Synod would have no objection to make if they were proposed; and the suggestion I offered was that in the new Prayer Book there should be no dividing up of the Psalms and Lessons for the day into "morning" and "evening" parts, but that the clergy might be left free to make their own selection of Psalms and Lessons for their services from any that were marked on the table for the day and date. And now I should like to mention a few other simple changes, which I believe would commend themselves to the common judgment,—changes by which our Church worship would gain in brightness and lose in length.

Everyone, I think, must have felt how dull, for a happy festival, are the opening portions of our Order for Morning and Evening Prayer. I have, therefore, to suggest that on the Church's High Days, the officiating minister should be authorized to dispense with the sentences, exhortation and absolution, and to commence the service, as in the first Prayer Book of Edward VI., with the Lord's Prayer, after the hymn. Another tedious feature in our morning service, is the repetition of the ten commandments with their ten responses, and the collect for the King, in the ante-communion office. I am aware, that the commandments are said in this place to help

the worshipper's self-examination in connection with the prayer for purity of heart. But just because they have this penitential intention and use, I submit that their recitation is out of place on festal occasions, were bright services are required to respond to joyous feelings. As regards the collect for the King, which follows the commandments, there are few, I think, who would not be glad if it were removed from here altogether. Only a little later on the Sovereign is prayed for, in the "Prayer of the Church Militant." The collect is therefore quite superfluous. Its introduction in this place is, moreover, an intrusion, which disturbs the unity that binds together the services for the Lord's Prayer to the end of the Nicene Creed. The great thought of this service is the whole Church knit together in one divine communion and fellowship, worshipping at the feet of her heavenly Lord and King, and to break in on this exalted idea with a collect for our earthly ruler and for us, "his subjects," must strike every devout ear and mind as a most discordant interruption.

COUNTRY PARSON.

#### PRAYER BOOK REVISION.

Sir,—While deprecating any hasty revision of the Book of Common Prayer, most of us probably feel that something should be done quickly in the way of local adaptation of the English book that we are now using. Not so long ago I read an article in the Church Times, in which it appeared that in England Bishops even have not the authority to issue special services for special occasions, or as much as to authorize collects not in the Prayer Book for use on particular occasions. This is an instance in which the usurping power of Parliament has robbed the Bishops of a power always recognized in the Catholic Church to be inherent in the office. We in Canada are fortunately better situated and enjoy wider freedom in this respect. But there are now many regular extra services introduced on Sundays that, so far as the Church here is concerned, stand almost, if not quite, in the same position as saints days. We have periodical recurrences of harvest thanksgiving, mission services, Lord's Day Sunday, Day of Intercession for Sunday Schools, Prison Sunday. All these could well take equal rank with the commemoration of Apostles and Evangelists, and it would not be a radical interference with the Prayer Book if they were in a Canadian edition treated as such, that is to say, instead of a 'form of service' such as sometimes we have for these things these special days should be inserted in the calendar with their proper lessons put in the table of lessons for Sundays and Holy Days, and in their proper order among the Collects, Epistles and Gospels, appropriated passages from Holy Scripture inserted together with special collects, practically ranking them as holy days to be strictly observed in addition to the holy days of the Church. This would be in keeping with all liturgical practice, and preserve the symmetry of the Prayer Book. It would have a further result, namely, that the special services would not come upon congregations in an unfamiliar manner and unity of supplication and praise would be the result. Another necessary thing, which has probably struck most clergymen, is the revision of the Sunday lectionary. How often do we have to read in service chapters that to ordinary people coming but once a week to church must seem very meaningless; and how some of us regret the absence of the very practical lessons from the Book of Proverbs, which in most congregations are never heard read in church at all. We could well spare some of the visions of the prophets for a chapter from one of the "Book of Wisdom." And also as "Country Parson" (who voices the thoughts of many country parsons) says, where a clergyman officiates in three dif-

ferent places on Sunday, why should not the one lesson do for all three places as well as the one sermon. A few chapters from the Apocrypha would also be an additional advantage to the Sunday lectionary. Another point which perhaps is even of greater importance than the revision of the lectionary is that something should be done for the improvement of afternoon services in country places where matins is never said. These services will be held for a good many years to come, and evensong seems to me to be hardly sufficient. A service that was meant to be part of a daily series is not appropriate to be said by itself once a week. The one Christian hymn appointed to be said in the daily offices is practically unknown to many country congregations, and a provision to sing the "Te Deum" in place of the magnificat would be a desirable improvement, and the second collect at Morning Prayer would be welcome at afternoon service. I suppose we could use the Litany if we chose even now, but permission in the Prayer Book itself would strengthen a clergyman's hands if he wished to introduce it. At afternoon service also there is no place at present for the "Quicumque Vult." Why should the Athanasian Creed be confined to the morning service? Indeed it would be very desirable to increase the use of this great "Exposition of Faith," and to bring it more into prominence. It is now only read on three Sundays in the year unless a saints day should happen to fall on Sunday. And should the Eucharistic service be substituted for the ordinary matins it is not read at all. For the express purpose of using the Creed it has always been my custom, (though I only read the communion service on communion Sundays), to read matins also on the great festivals. Were the "Quicumque Vult" read at evensong, this might be obviated, together with the possibility of being late at the next appointment. Oh, if the Athanasian Creed were appointed for some other days its loss would not be so much felt at Easter and Whitsuntide. Why should it not be said on Low Sunday, Advent Sunday, the first Sunday in Lent, the Sunday after Ascension Day, and the Sunday after the Epiphany? As for the Psalms, in the old liturgical offices they were never said through as they are now, and special psalms for every Sunday would be quite in accordance with Catholic practice; the only objection would be the bulky awkwardness of such an arrangement, and the most practical arrangement would be "Country Parson's." One very small alteration in the Psalms, but the removal of a very practical difficulty would be the abolition of Roman numerals. Another desirable change would be the insertion in the Litany, and in the prayer for the Church Militant (when matins is not said) of the special suffrage for sick parishioners.

EDGAR W. PICKFORD.

#### THE GENERAL SYNOD AND THE AUTHORITY OF BISHOPS.

Sir,—In Mr. Walker's letter of the 5th July there are some remarks upon the authority of Bishops which call for some reply. He seems to claim the sole right of Bishops to legislate for the Church. In his mind "the Synod is but an advisory and representative body so far as it is considered apart from the Bishop." And again, the Bishop is "answerable to his Master" and to his "brother Bishops." But the Bishop is himself the representative of the electorate who gave him his position. He must be, therefore, answerable to that electorate; that is to his diocese. If he is answerable to "his brother Bishops," he is, therefore, answerable to the whole Church which has elected them, for Bishops derive their authority from the Church by election as much as from God by their consecration. I think this reasoning is perfectly clear, and ancient usage will, I believe, bear me out, for when we read of Bishops acting autocratically, there are generally circumstances which compel that autocratic action. In early times and in the beginning of missionary dioceses there is often nothing else possible—there is no machinery for ascertaining the voice of the Church. When, however, the Church can voice her sentiments, the Bishops must listen. And even Mr. Walker gives away his case when he says: "The Bishop, by and with the consent of the clergy and

ould not the one is well as the one m the Apocrypha advantage to the point which per- lance than the re- something should of afternoon ser- matins is never held for a good song seems to me ce that was meant not appropriate to The one Christian the daily offices is country congrega- the "Te Deum" in be a desirable im- ollect at Morning afternoon service. itany if we chose the Prayer Book rgyman's hands if afternoon service present for the old the Athanasian ning service? In- le to increase the of Faith," and to e. It is now only rear unless a saints nday. And should substituted for the at all. For the ex- reed it has always nly read the com- Sundays), to read stivals. Were the song, this might be sibility of being late , if the Athanasian me other days its felt at Easter and t not be said on the first Sunday in sion Day, and the As for the Psalms, ey were never said special psalms for in accordance with ection would be the n arrangement, and t would be "Coun- all alteration in the very practical dif- of Roman numerals. ld be the insertion yer for the Church said) of the special

W. PICKFORD.

**ED AND THE BISHOPS.**

the 5th July there are Bishops which call for e sole right of Bishops is mind "the Synod is body so far as it is And again, the Bishop o his "brother Bishops." resentative of the elec- He must be, therefore, s to his diocese. If he ops," he is, therefore, hich has elected them, from the Church by their consecration. I ear, and ancient usage hen we read of Bishops generally circumstances t. In early times and ioeses there is often machinery for ascer- When, however, the he Bishops must listen- his case when he says: sment of the clergy and

lalty." If the Synod be only an advisory body, why the consent. In turning, however, to the best authority of all, we find the authority of the Church recognized. At the ordination of the first deacons the apostles said to the brethren: "Choose ye out men of honest report, whom we may appoint over this business," and in the council of Jerusalem we read: "Then it pleased the apostles and elders, with the whole Church," etc., and when the encyclical was sent out to the Gentile congregations the super- scription was, "The apostles and elders and brethren send greeting." Bishop Christopher Wordsworth, who is a more reliable authority than Prebendary Sadler, wrote of General Councils these remarkable words: "The only adequate proof that a council is truly general or oecumenical is that its decrees, being built upon Holy Scripture and Catholic tradition, are subsequently received by the Church Uni- versal, which is the Body of Christ, to which He promised His perpetual presence and the guidance of the Holy Ghost" (Ch. Hist., Vol. I, p. 392). And has the Upper House of the General Synod of Canada more authority than a general council? On the next page the Bishop says: "It follows that even in a certain sense the same council may be called a General Council in some respects and not general in others. For example, the Nicene Council, which put forth the Nicene Creed, also put forth a canon on ritual (in a spirit of reverence for Christ's Resurrection), forbidding anyone to kneel in prayer in church on the Lord's Day or between Easter and Pentecost (Canon 20). In the former act the council was a general one; in the latter, not so. And why? Because the former act was approved by the whole Body of Christ; but the latter did not receive that sanction." Arguing now from the greater to the lesser, we may safely say that no action of the Upper House of the General Synod can be binding that has not the consent of the whole body of the faithful as voiced in their legitimate representatives, the Lower House. Added to all this we have the authority of St. Paul that the Church is the "pillar and ground of the truth."

E. W. PICKFORD.

**THE CANADIAN CHURCH HYMNAL.**

Sir,—We have read with profound interest the letters that have appeared regarding the proposed Hymnal. We are delighted with the letters of Dyson Hague and Edmond Jones, and we begin to hope that the Church may possibly wake up and give us this thing that we need so badly. We feel the greatest need of a book suited to our conditions. Within the past few months a request has come from a Sunday School Superintendent for a children's hymnal with hymns that the children could sing, but he was told to wait and see whether anything would be done at the coming Synod to give us a Hymn Book with suitable Hymns and tunes for children. At present we search for suitable tunes to some of our Hymns Ancient and Modern. What is true of children's hymns is almost equally true of hymns for missions, etc. Every week before choir-practice we have to pass over a great many pages of our present Hymn Book before we can find anything that the choir can manage, or that the congregation could join in singing. We feel that this must be the experience of the clergy and any of the laity who take an interest in the musical part of the service. We think that it is up to the Synod about to meet in Quebec to give us a Hymnal suited to the conditions in Canada instead of what we have, which is better suited for Cathedrals in England than for use in Canada. We shall be the most bitterly disappointed men in Canada if something definite is not done in this matter.

**TWO NEIGHBOURING PARSONS.**

—Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better, and spend a useful and beneficent life if you will practise this lesson, shedding around you the grace of human tenderness in word and act, and by the spirit of your life.

**TO MAKE LIFE BEAUTIFUL.**

"Give me this day, dear Lord," I cried,  
"Some blessed station near Thy side!  
Some work in very deed for Thee,  
That I may know Thy need of me."  
Thus pleading, praying, up and down  
I wandered, searching field and town,  
Intent on task, the very best  
Eluding still my eager quest.

And morn to noonday brightened; night  
Drew slowly toward the fading height,  
Till I, low kneeling at the throne  
With empty hands, made weary moan.  
"Thou hast not any room for me!  
No work was mine, dear Christ, for Thee!"

Then sudden on my blurring sight  
Swept majesty and love and light—  
The Master stood before me there  
In conscious answer to my prayer!  
He touched my eyes. In shame I blushed,  
In shame my weak complaining hushed.  
For lo! all day, the swift hours through,  
The work, Christ given, for me to do  
In mine own house had slighted been.

And I, convicted so of sin,  
Could only lift my look to His;  
The grace of pardon ask for this:  
That I had wandered far and wide,  
Instead of watching at His side;  
That I had yet to learn how sweet  
The home tasks at the Master's feet.

—Margaret E. Sangster.

**A WORD TO MOTHERS.**

A mother must realize that child-training is a work quite as important as any profession, and one which requires an equal outlay of patience and persistence. Women with but small talent will devote years of time and expend money and enthusiasm upon the study of music or the drama in order to enter on these careers. They will relinquish social life, and give up all pleasure and amusement not connected with their chosen professions. It is only when mothers are ready to show a like interest in the profession of child-training that they can hope for success. The constant care of a talkative child is very taxing. I do not believe a mother should be constantly with her child; but when the child is in her company she should devote herself to making every moment valuable, mentally and morally. She should plan and arrange the amusements of her child when it is in the care of others, and should see that the right people are employed to carry out her designs, just as she would take pains to employ the right coaches and teachers for herself were she preparing for the stage.

**UNDERSTANDINGS.**

This gift supplies us with an answer to those who seek for a reason of the hope that is in us, as through it we discern the grounds on which our faith rests. Secondly, it not only discloses the foundations on which the superstructure rests, but helps us to grasp the relations of one part of the building to another, the purposes of each apartment, its shape, and connection with the rest, and to form a notion of the symmetry of the whole. Thirdly, it belongs to this gift to give the power to fathom the various meanings which underlie the letter of Scripture, and to trace the interconnection of the various books, as a continuous revelation of the Mind of God. "Then opened He their understanding, that they might understand the Scriptures."—Archdeacon Hutchings.

**WHAT IS THE "VATICAN?"**

The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of Nero. About the year 1160, Pope Eugenius built it on a magnificent scale. Innocent II., a few years afterwards, gave it up as a lodging to Peter II., King of Aragon. In 1305 Clement V., at the urging of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a state of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical court of Rome, which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered the regular residence and palace of the Popes, who, one after the other, added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures and books, until it became the richest depository in the world. The library of the Vatican was commenced 1,400 years ago. It contains 40,000 manuscripts, among which are some by Pliny S. Thomas, S. Charles Borromeo, and many Hebrew, Syriac, Arabian, and Armenian Bibles. The whole of the buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters and curios, medals, and antiquities of every description.

**DUTIES WELL DONE.**

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we should do anything really worth while that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes, and courtesies that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of this colour died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude.

**FAMILY DEVOTION.**

We are quite convinced that it rests largely with the mother of the family whether or not there is to be a family altar in the home. It certainly is hard to get three or four little folks quieted down, prepare breakfast, care for baby and help the older ones off to school. If the father must be at work early it is still harder. But it is not impossible, if the mother is determined to have worship every morning. May we tell you how we managed? There were seven, and at one time, nine of us. We had worship every morning before breakfast, and the father needed his breakfast early. At six o'clock the children were called. When everything was ready for breakfast the eldest child brought the Bible and found the place. Then either father or mother read the chapter, and father followed with a short prayer, closing with the Lord's Prayer, in which all joined. It seldom took more than ten or twelve minutes, and oh, how good the breakfast tasted after prayers! Later, on the older children, had a longer distance to walk to school, and it did take considerable hurrying at times, but we considered worship as much a part of the morning's work as the breakfast.

Try this plan, dear mother, in your dear little home, and see if it does not more than pay you. Outside of the feeling that you are doing your duty as mother, a special joy will possess your soul, of which the world knows nothing.

Our evening devotions we held after tea, whilst all were still seated around the table. Thus all the tiny ones could enjoy the services, and we generally added the singing of a hymn to the programme, which never failed to put the little ones in an exceedingly happy mood for retiring, no matter how tired they were.

"Before our Father's throne  
We pour united prayers,  
Our fears, our hopes, our aims are one;  
Our comforts and our cares.

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

"When we at death must part,  
Not like the world's, our pain;  
We part to meet again."

\*\*\*

#### OUR STRENGTH PROPORTIONED TO OUR TASK.

He who hath appointed thee thy task, will proportion it to thy strength, and thy strength to the burden which He lays upon thee. He who makes the seed grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed, which He hath sown in thy heart, and leaven thee by the secret workings of His good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to His moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have His will fulfilled in thee, and He will teach thee what to pray for, and will give thee what He teacheth thee. He will retrace His own image on thee line by line, effacing by His grace and gracious discipline the marks and spots of sin which have defaced it.—Edward B. Pusey.

\*\*\*

#### A PASSING OPPORTUNITY.

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering.

If you are ever to learn these things you must learn them now, and oh, when you shall see those glorious jewels shining in some one else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Matthew Simpson.

\*\*\*

#### HANDSOME IS AS HANDSOME DOES.

A woman, famous as one of the most kindly and lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season when I was a child by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying

"What's the matter?" she said.

"Oh, madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room, and after amusing me some time, said 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you. "Ugly," did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two."

"I planted and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah!" she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart and came up into the sun."

"It was the first time that it ever occurred to me that in spite of my ugly face I, too, might be able to win friends and make myself beloved in the world."

\*\*\*

#### LOST IN THE BUSH! COMFORT AND COMPANIONSHIP IN THE BOOK OF COMMON PRAYER.

The following account is sent us by the Bishop of New Guinea, of a prospector's experience in Central Australia, in July, 1903. It was not communicated to the Bishop direct, but he vouches for the truth of it:—

A prospector went out with pack-horses and stores for a fortnight. In the great desert of Central Australia he was "bushed" and saw no human being for eight weeks. Not even an aboriginal came in sight, though he frequently came across their tracks. For six weeks he subsisted solely on a species of native cucumber, about the size of an almond, and of the shape and appearance of a water-melon. More than once he made an effort to reach the telegraph line, which stretches its vast length across the Continent from Port Darwin to Adelaide, but was beaten back from want of water. Altogether he travelled fully 1,000 miles. A search party was organized to rescue him, and after one unsuccessful effort achieved its purpose.

But the solitude and suspense, and the scarcity of food and the blazing sun, and the dreary waste must have been a prolonged agony. What kept him from the mental gloom which so often accompanies such an experience? A Common Prayer-book! These are the man's words in a letter to a friend.—"I had a Prayer-book with me, and read the Psalms every day. This enabled me to mark the dates, and saved me from losing my head. On Sundays I 'spelled,' and read the morning and evening services—in fact I read the Prayer-book through from beginning to end, and so learnt lessons which are engraved deep into my life. The Great Dispenser of all things has taught me much that I shall never forget."—The Mission Field.

\*\*\*

#### TEMPTATIONS.

Persons fancy too often that they can look back on past evils without risk as so many facts of by-gone experience. They forget that temptations can shâm death. They read again, perhaps, words which once had a baleful power over them; they even adventure themselves within the atmosphere which they once found so infectious. "Curious," they say, "this change in me; I have got through all that; it is just something to remember, to be added to the stores of one's experience; it awakens in me now no sympathy; I could even wonder that I ever cared about it; the fire is quite safely raked out. . . ." All at once there is a rush, a sweep as of dark wings, a blast as of poisonous breath; the allurements

which they were so calmly analyzing start up with a stronger fascination than ever, carry them off their feet, shake their will to its very centre; then comes a fall, heavier than the former.—Rev. Dr. Bright.

#### SEPTEMBER.

In far-off russet cornfields, where the dry  
Gray shocks stand peaked and withering, half  
concealed

In the rough earth, the orange pumpkins lie,  
Full-ribbed; and in the windless pasture-field  
The sleek red horses o'er the sun-warmed  
ground

Stand pensively about in companies,  
While all around them from the motionless  
trees

The long, clean shadows sleep without a sound.

Under cool elm trees floats the distant stream,  
Moveless as air; and o'er the vast warm-earth  
The fathomless daylight seems to stand and  
dream,

A liquid cool elixir—all its girth  
Bound with faint haze, a frail transparency,  
Whose lucid purple barely veils and fills  
The utmost valleys and the thin last hills,  
Nor mars one whit their perfect clarity.

Thus without grief the golden days go by,  
So soft we scarcely notice how they wend,  
And like a smile half happy, or a sigh,  
The summer passes to her quiet end;  
And soon, too soon, around the cumbered eaves  
Shy frosts shall take the creepers by surprise,  
And through the wind-touched reddening  
woods shall rise

October with the rain of ruined leaves.

—Archbishop Lampman.

\*\*\*

#### THE CHRISTIAN'S ASPIRATION.

"Oh, to be nothing, nothing!" cries the mystic singer in his revival hymn, desiring to lose himself in God. "Nay, not that; oh, to be something, something!" remonstrates the unmystical man, longing for work, ardent for personal life and character. Where is the meeting of the two? How shall self-surrender meet that high self-value without which no man can justify his living and honour himself in his humanity? Where can they meet but in this truth? Man must be something that he may be nothing. The something which he must be must consist in simple fitness to utter the Divine life, which is the only original power in the universe. And then man must be nothing, that he may be something. He must submit himself in obedience to God, that so God may use him, in some way in which his special nature only could be used, to illuminate and help the world. Tell me, do not the two cries meet in that one aspiration of the Christian man to find his life by losing it in God, to be himself by being not his own, but Christ's?—Phillips Brooks.

\*\*\*

—"There exists somewhere in Africa, a leper-house for lepers, surrounded with walled-in gardens and fields and within which no one in health is admitted; and the sufferers once in are allowed no return to the outer world. An English missionary from a hill-top once saw the inmates at work. He noticed two men sowing peas in a field, one had no hands, the other had no feet, these having been wasted away by the disease. The one with no hands was carrying on his back the one with no feet, who carried a bag from which he dropped a pea now and then, which the other pressed into the ground with his foot. Application: The missionary uses his feet. It is for us to use our hands and give him the seed to drop into the soil."—MacCheyne.

HE DIED FOR ME.

When time seems short and death is near,  
And I am pressed by doubt and fear,  
And sins, an overflowing tide,  
Assail my peace on every side,  
This thought my refuge still shall be:  
I know my Saviour died for me.

His name is Jesus, and He died  
For guilty sinners crucified;  
Content to die that He might win  
Their ransom from the death of sin;  
No sinner worse than I can be,  
Therefore I know He died for me.

If grace were bought, I could not buy;  
If grace were coined, no wealth have I;  
By grace alone I draw my breath,  
Held up from everlasting death;  
Yet, since I know His grace is free,  
I know the Saviour died for me.

I read God's Holy Word, and find  
Great truths which far transcend my mind;  
And little do I know beside  
Of thoughts so high, so deep, and wide;  
This is my best theology—  
I know the Saviour died for me.

My faith is weak, but 'tis Thy gift;  
Thou canst my helpless soul uplift,  
And say: "Thy bonds of death are riven,  
Thy sins by Me are all forgiven,  
And thou shalt live, from guilt set free,  
For I, thy Saviour, died for thee."  
—George W. Bethune, D.D.

COMPASSION FOR OTHERS.

Our care and compassion for ourselves are apt to swallow up all other cares, and leave no room for compassion for our brethren. But with Him all the cares of each smallest person in the multitude were clearly beheld and felt in His heart. He saw and felt for all, as we may perhaps feel now and then for some one whom we love very much, or who has suffered some extraordinary trouble. He who knows the hearts of all men looked into the heart of each one in the crowd, saw what vexed and troubled him, saw where he had gone wrong and failed, saw what was his besetting sin; and not only saw, but felt as we should do if we saw the sin and danger of a favourite child. What would seem to us but a collection of faces to be forgotten for ever the next moment was to Him a collection of souls, each running his race of life or death, each with a treasure to lose or save, which to him was worth all the world; each deserving the deepest interest and fellow-feeling in his difficulties that man can give to man.—Dean Church.

THE FINDING OF BISHOP TUCKER.

"Many years ago a poor young English artist stood before his canvas painting the picture of 'A lost woman.' As the picture grew, the artist's soul became more and more absorbed in the tragedy he was attempting to portray. It represented a stormy winter's night, and the poor woman, thinly clad, with her babe pressed to her bosom, wends her way along the dark, deserted streets. Only faint lights flicker here and there, and all doors are closed and barred. As he developed the distress and agony on the poor woman's face he could no longer control his own feelings, but threw his brush to the floor and exclaimed, 'Why not go out and seek to save the really lost?' Acting on the impulse, he left his studio and determined to prepare himself for the ministry; repaired to Oxford, and by the aid of his pencil and brush and other toil, he paid his expenses through. Then for two years he held

an appointment in some north of England vicarage. But wishing to come in closer touch with the lost, he repaired to London to work in the slums. Prebendary Fox's interest in him led him into the Church Missionary House, where he laboured for five years more. But at last one day, with deep feeling, he told the venerable secretary that he could no longer satisfy his conscience with such work in a land of so much light, and that it was his burning desire to go to the darkest lands and seek the most hopeless of the lost. At his own earnest request he was sent as a missionary to East Africa, and in course of time was called to succeed to martyr Hannington as the Bishop of Uganda."

CHRISTIANITY AND CHEERFULNESS.

Christianity has been called the religion of sorrow. The chief characteristic of its Founder's life may have had something to do with this. Isaiah spoke of Him as "a man of sorrows, and acquainted with grief." His life was one of suffering, and at its close He was crowned with thorns. He drew around Him the sick, and suffering, and sorrowful; and ever since His departure men have thought more of Him in their times of trouble than in their hours of health and happiness. The Gospel He came to preach was for "the poor"—that is, the weak and helpless. Sorrow is also a universal element in the Christian life—sorrow for the sufferings of Christ, sorrow for the sins which pierced and nailed Him to the cross, and sorrow for the sins of men whom His love has not inspired with a desire for spiritual things. It is natural, therefore, that the popular, ideal life of His followers should be that of suffering also; and so we find that the ideal saint, if we take the testimony of art and poetry, is the pale, melancholy countenance, the wasted form, the hands clasped humbly in prayer, the rough garment, and self-inflicted tortures. The great example is John Baptist, between whom and Himself Christ draws a striking and emphatic contrast, adding: "He that is but little in the kingdom of heaven is greater than he."

It is, so we think, a wrong conception. Though we are never told that Christ either laughed or smiled, a man of sad and sorrowful manner is not the picture that is drawn of Him in the Gospel. Young children were never afraid of Him or repelled from Him. He increased the pleasant festivities of a wedding by the first miracle that He wrought, in Cana of Galilee. And He was not infrequently found at the tables of men, apparently so enjoying the amenities of social life as to give rise to the calumnious retort that He was "a gluttonous man, and a winebibber, a friend of publicans and sinners." Neither is the popular idea of a saintly character that of the picture of Peter, John, and Paul as drawn for us in the New Testament. They were warm-hearted, sympathetic, cheerful men who carried sunshine with them wherever they went. 'So it is now. The true saint of God is a happy, cheerful man who innocently enjoys the pleasant things of life. "I have known," says the late Dr. Dale, of Birmingham, "some eminent saints—people who loved God with a great love, trusted Him with a perfect faith, kept His commandments, and lived and moved and had their being in the light of the Divine presence—but they were not at all of the sort that artists delight to paint and poets to celebrate. They were not melancholy, ghastly, sorrow-stricken persons at all. They were brave and hopeful; they heartily enjoyed the pleasant things of life and made light of its sorrows. Some of them had humour and wit, an eye that twinkled merrily, and a laugh that rang like a peal of bells. In health and strength they were the kind of people that take sunlight with them wherever they go, and in sickness they preserved an indomitable cheerfulness."

It is as much the Christian's duty to cultivate

the spirit of cheerfulness as to cultivate the spirit of joy and peace. It is a duty he owes to himself. It not only gives him peace of mind, but it also gives him complete control over his powers and faculties. As Addison remarks, "His imagination is always clear and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with relish to all those goods which nature has provided for him, tastes all the pleasures of creation which are round about him, and does not feel the full weight of those accidental evils which may befall him." It is a duty also that we owe to others. It has a reflex benefit and naturally produces love and goodwill towards them. But it does more than this, for it raises good-humour in those who come within its influence. They will ask, What is it that cheers me? As Sir A. Helps says: "In the first place, the unexpected kindness which goes for much. In the next place, the immense encouragement it gives [him] to see that [he] does not appear such a feckless, withered creature to another, as, in moments of despondency, [he] appears to [himself]. He] takes refuge in the other's opinion, and says, After all, there are life and hope in me yet. The sick man is really very ill—no fancy about that—but the cheery doctor comes in, rubs his hands, talks of the weather, wonders what the division will be, considers whether the Ministry will resign or dissolve, if they are beaten, and, in fact, treats [him] so thoroughly as if [he] were getting better, that the ailment begins to drop off a little while he is with [him. He] cannot resist such a rush of life as the doctor has brought into the room." And it is also a duty he owes to God. It is an expression of his gratitude. It rises as a sacrifice of praise and thanksgiving for His providential care and goodness. It is the way in which he expresses his satisfaction in the state of life to which he is called, and his secret approval of all God's dealings with him.

The one thing which is destructive of cheerfulness is the consciousness of guilt. If the Christian is conscious of secret sin or some unconfessed wrong that he has done, he will have no claim to that quiet serenity and tranquillity of mind which are the natural results of innocence

THE HOUSE OF QUALITY  
[REGISTERED]

OUR FINE FUR... SHOW FOR 1905-6

Is the finest we've made in all these years we have been in the fine furs business.

We invite you to visit our Showrooms.

If you are to be in the city during the Toronto Industrial Fair, we extend you on a very hearty invitation to pay the store a call, beside the grand fur display there are many other departments in the store that will interest you.

Let us have your name for our NEW CATALOGUE.

Fairweather  
24-26 Yonge St.  
TORONTO

analyzing start up  
ever, carry them  
its very centre;  
the former.—Rev.

re the dry  
d withering, half

pumpkins lie,  
less pasture-field  
the sun-warmed

panies,  
the motionless

without a sound.

distant stream,  
vast warm earth  
is to stand and

rth  
transparency,  
ils and fills  
hin last hills,  
t clarity.

days go by,  
ow they wend,  
a sigh,  
quiet end;  
e cumbered eaves  
epers by surprise,  
uched reddening.

nd leaves.  
shop Lampman.

PIRATION.

cries the mystic  
iring to lose him-  
oh, to be some-  
s the unmytical  
for personal life  
meeting of the  
r meet that high  
an can justify his  
n his humanity?  
this truth? Man  
may be nothing.  
be must consist  
Divine life, which  
he universe. And  
he may be some-  
self in obedience  
him, in some way  
ly could be used,  
rd. Tell me, do  
at one aspiration  
his life by losing  
ing not his own,

in Africa, a lazar-  
ith walled-in gar-  
h no one in health  
nce in are allowed  
An English mis-  
aw the inmates at  
sowing peas in a  
ther had no feet,  
y by the disease.  
rying on his back  
ried a bag from  
d then, which the  
vith his foot. Ap-  
his feet. It is for  
him the seed to  
e.

and virtue. Under such circumstances, to put on the appearance of cheerfulness is mere assumption, if not something much worse. But apart from this, there is nothing, not even the trials and afflictions of life, that can or need destroy it. The sufferings of life are but for a moment, and work in us a far more exceeding weight of glory. Pain and sickness, hardship and poverty, do not deserve the name of evil when we consider the great good they may do us. A mind at peace with God "may bear up under them with fortitude, with indolence, and with cheerfulness of heart. The tossing of a tempest does not discompose him, which he is sure will bring him to a joyful harbour." Why should he be downcast when victory is sure?

Every Christian man has three sources of cheerfulness. First, himself. He is an immortal being, his existence can never end, and he can rejoice in the thought that after unnumbered ages he will still be at the beginning. As he reflects upon his past, the great progress he has made in the few years of this life, and how, when he enters into the presence of God, with all his powers and faculties enlarged and expanded, there will be fresh stages of perfection to be attained and new fields of knowledge to explore, he cannot help but be more cheerful. The consciousness of such an existence will fill with holy joy the heart of a good man, and make him happier in himself than he has power to conceive.

Secondly, God on whom we depend. We know comparatively little of Him now, but what we do know shows us that He is a Being of infinite power, wisdom, and goodness; that He is great and glorious, and full of compassion and mercy; that we are the objects of His Fatherly care and foresight. "In short, we depend upon a Being," as Addison remarks, "whose power qualifies Him to make us happy by an infinity of means, whose goodness and truth engage Him to make those happy who desire it of Him, and whose unchangeable will will secure us in this happiness to all eternity."

And, thirdly, the world in which we live, which is full of objects calculated to produce in us this cheerful state of mind. "Those who love nature can never be dull. They may have other temptations; but at least they will run no risk of being beguiled by ennui, idleness, or want of occupation, 'to buy the merry madness of an hour with the long penitence of after-time,'" (Lubbock). The world was made for those who dwell therein, and our heavenly Father has furnished it, not only with things useful, but with things beautiful for our enjoyment, instruction, and pleasure. "If thy heart be right," says Thomas à Kempis, "then will every creature be to thee a mirror of life, and a book of holy doctrine." And Ruskin, speaking of the mountains, says: "They seem to have been built for the human race, as at once their schools and their cathedrals; full of treasures of illuminated manuscript for the scholars, kindly in simple lessons for the worker, quiet in pale cloisters for the thinker, glorious in holiness for the worshipper. They are great cathedrals of the earth, with their gates of rock, pavements of cloud, choirs of stream and stone, altars of snow, and vaults of purple traversed by continual stars." To the Christian there is infinite delight in nature, because he sees his Father's hand in everything. Edward Garbett, speaking of the writer of Ps. civ., uses these words: "He speaks of the glories of the sky; but it is God who covereth Himself with light, who maketh the clouds His chariots, and walketh upon the wings of the wind. He describes the spreading landscape, with the green hills and fertile valleys, rich with the olive and the vine, musical with the running streams, and filled with the sound of happy life from the birds of the air to the browsing herd; but it is God who sendeth the springs into the valleys,

and watereth the hills, and bringeth fruit out of the earth. He celebrates the marvellous order of the world and all its wise contrivances, with sun and moon, and day and night, all in their courses. But it is that he may exclaim, 'O Lord, how marvellous are Thy works! in wisdom hast Thou made them all.'"

The cultivation of this spirit of cheerfulness is a duty incumbent upon all, but especially upon those who are workers for God among the toiling masses of mankind. "The best person," Dr. Dale remarks, "to visit the aged and the poor—other things being equal—is the one whose step is the lightest, whose heart is the merriest, and who comes into a dull and solitary house like a fresh mountain breeze, or like a burst of sunshine on a cloudy day. No one can make a greater mistake than to suppose that he is too cheerful to be a good visitor of the sick and wretched. Cheerfulness is one of the most precious gifts for those who desire to lessen the sorrows of the world. It can do what wealth cannot do. Money may diminish external miseries; a merry heart can, for the time at least, drive the interior grief away."—Churchman Magazine.

\*\*\*

"And Jesus said unto her, give me to drink."—John IV., 7.

"Give me to drink"

Thus, in these simple words,  
Infinite love revealed,  
The incarnate Son of God.

"Give me to drink"

I, who created all;  
I, who thy fathers fed,  
I am, Invisible!

"Give me to drink"

Taking the needful's place,  
Whereas Thou knewest well,  
She needed of Thy grace.

"Give me to drink"

So simple, yet Divine,  
Amazing love of God,  
Upon our darkness shine.

Give us to drink,

Hear our appealing cry,  
Revive Thy work, arouse  
Thy Church's apathy.

Give us to drink;

We know the Gift of God,  
We know Thee who Thou art  
The everlasting Word.

Give us to drink

The living water give;  
Oh! Christ our souls are parched,  
Through Thee alone we live.

J. R.

\*\*\*

#### COMMUNION WITH GOD.

There is no joy like the joy of communion. Living apart from God is misery. Look at Gethsemane. See the Saviour's face—how sad with sorrow because of the Father's wrath! But on the Mount of Transfiguration, when the Father said, "This is my well-beloved Son," the person of Christ glistened with glory. Communion with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. . . . When men seek to entice you to forego communion with God, and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you. Christians can sometimes do more by shining for God than by speaking for Him.—Andrew A. Bonar.

3<sup>1</sup>/<sub>2</sub>%

Not the  
Highest  
Rate of  
Interest,

but the highest paid by any Financial Institution affording its depositors such security as

Paid-up Capital, \$6,000,000.00.  
Reserve Fund, \$2,000,000.00.  
Assets, - \$24,000,000.00.

Dollar deposits welcome.

CANADA PERMANENT  
MORTGAGE CORPORATION,  
TORONTO STREET, — — — TORONTO.

#### DICHMONT, MUSICIAN.

One of the Men Who are to aid in the Musical and Artistic Development of the West.

To those self-sufficient residents of the eastern part of this Canada of ours who believe, or affect to believe that Manitoba and the Territories are destitute alike of art and artists, the life story of William Dichmont, of Winnipeg, will come as a revelation.

Born in England, he manifested at an early age a great musical talent, and was placed under the tutelage of Herr Gerard Kuhnel, of Hamburg, soon becoming a pianist of considerable ability. Later he studied the violin under Mr. Arthur Sandford, and while he was yet in his teens was recognized as a soloist of artistic taste and great technical attainments. Still studying, playing, composing, he occupied his time until coming to Canada and establishing himself in Winnipeg, where he already has won a brilliant reputation. His future career will be watched with the keenest interest, for it is exceptionally promising.

In view of these facts many an opinion concerning the "artless" West will have to be revised. Mr. Dichmont is recognized all over Canada as a musical authority, and therefore the following letter addressed to the firm of Gourlay, Winter and Leeming will show what this eminent Toronto firm is doing to aid the people of the West in establishing correct ideals in musical art. Says Mr. Dichmont: "I wish to inform you of my complete satisfaction with the Gourlay piano purchased by me some months ago. I have used it constantly in my studio, and I now feel confident that it is the best instrument I could have procured in Canada. Your instruments are worthy of the highest rank."

That others in the West think as does Mr. Dichmont is shown by the following telegram sent by the firm's Winnipeg representative to the Toronto office: "Kindly rush more Gourlay stock. Only two left." When the great wheat crop is gathered in and money begins to circulate more freely, Messrs. Gourlay, Winter and Leeming look for a phenomenal increase of business west of the Great Lakes.

\*\*\*

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The richness may not come in the shape of houses and lands, or gold and silver, but in the blessings of a happy home and hosts of friends. With these, though earthly possessions may be scarce, any man is rich, and such riches never breed sorrow.

On every side we hear complaints of the decline of family worship. Why should it be omitted? It does not consume over ten minutes, morning and night. Surely it were better to call for breakfast ten minutes earlier than to omit it. And there can be no difficulty in having the family remain together for this purpose immediately after supper.

**Children's Department.**

**THE DEAREST DOLLS.**

Miss Winifred Evelyn Constance McKee  
 Invited our dolls to an afternoon tea.  
 "But don't bring them all,  
 For my table is small.  
 Just each little girl bring her dearest,"  
 said she.  
 I felt in my heart it would not be  
 polite  
 To take my poor Rosa—she's grown  
 such a fright!  
 She's blind in one eye,  
 And her wig's all awry,  
 For she sleeps in my bed with me all  
 through the night.

I explained to dear Rosa just why  
 she must stay,  
 And I dressed Bonniebell in her  
 finest array;  
 And then, do you know,  
 When the time came to go,  
 I snatched up my Rosa and ran all  
 the way!

And—what do you think?—of the six  
 dolls that came  
 There were four that were blind,  
 there were two that were  
 lame!  
 And each little mother  
 Explained to some other,  
 "She's old, but I love her the best  
 just the same!"  
 —Youth's Companion.



**IN MEMORY OF THE BAKER.**

For some months a family, the  
 poorest of the poor, lived on a mis-  
 erable street in New York in an al-  
 most starving condition. The oldest  
 boy, a lad of fourteen, sold papers;  
 but the income from this uncertain  
 and petty trade barely paid the rent  
 of the cramped and cheerless quarters  
 in which the six children and their  
 mother lived.

In the neighborhood was a Jewish  
 baker, who made a living by the  
 hardest and most unremitting toil.  
 He was poor, but his religion taught  
 him to love his fellow creatures. He  
 heard of the distress near him; here  
 were people poorer than himself, and  
 he caused one of the children to come  
 over once a day and take a loaf of  
 bread. This charity, meaning so  
 much to the baker, became for  
 months almost the only means of  
 supporting life that this poverty-  
 stricken Christian family had.

But one day John, the little father  
 of his brothers and sisters, "struck  
 a job," as the phrase goes among such  
 boys. Pretty soon the family moved  
 into another tenement, where once a  
 day the sun glanced in at one window.  
 John was doing very well, and his  
 family, although still poor enough,  
 were happier than they had been for  
 years; but he could not forget the  
 baker and the kindness he had shown  
 them when they were starving.

All one week John was very  
 thoughtful. At last, one evening, he  
 said to his mother:

"Mother, I want to put a thought  
 before you. I've had it in mind some

**Simpson's Fall Catalogue is Ready.**



ONE of the features in the history  
 of the quickening of Canada's  
 development has been the growth of the  
 Robert Simpson Company's business,  
 and the spread of their mail-order influ-  
 ence throughout the length and breadth of  
 the land. That service is at the reader's  
 disposal this present moment, and here  
 are some of the advantages the Canadian  
 Postal Service brings almost literally to  
 to your very door.

**Dress Goods  
 Wash Goods  
 and Silks**

The stock of the Robert Simpson Company in the Dress Goods Department stands at the forefront of dress goods stocks in America. An experienced buyer is retained to watch the markets of Europe, and spends weeks every season touring the manufacturing cities of France, England and Germany. Nothing new produced in dress goods escapes our attention. If it is in good taste it will be seen here in our store in Toronto about as quick as it is placed on sale in the shops of Paris and London. Our output is so big that our orders are correspondingly so, and our influence has extended to every manufacturing centre of importance. Thus we receive the first choice and selection.

**Coats, Cloaks,  
 Dresses,  
 Waists.**

In our magnificent Cloak Department we demonstrate to the most fashionably fastidious that the Ready-to-Wear idea includes the highest degree of style together with its undoubted qualities of convenience and economy. For this department, as in Dress Goods, a specialist tours the foremost cities of Europe, where fashion has her abiding places and styles are born. Paris, Nice, The Riviera, Vienna, Berlin and London are each visited and searched for what is best and newest. Thousands of dollars' worth of imported gowns and wraps are to be seen in the department whenever you come to Toronto. Each one is a jewel of its kind. With these masterpieces as authorities, our designers catch the subtleties of changing fashion. The result is, that Simpson's Coats, Jackets and Suits are exactly what Canadian ladies find best suits them. The further consideration of economy firmly establishes this department as all that a woman of taste and judgment could wish.

**AT YOUR SERVICE THROUGH THE MAILS AND OUR FALL CATALOGUE.**

**Gloves and  
 Hosiery**

About Gloves we can say this:—We carry the best gloves made anywhere in the world. Accident alone allows a poor pair of gloves in the stock, and in such rare cases we are always ready and anxious to make the matter right.  
 About Hosiery we may make the same claim to superior values as we make about  
**Gloves.** We positively claim a larger range of fancy hose than any other store in the Dominion.

**OUR FALL CATALOGUE GIVES YOU FULL CHOICE.**

Write to us to-day for this fine Fall and Winter Catalogue.  
 You will find it of greatest use right now.

Address: **THE ROBERT SIMPSON COMPANY, LIMITED, TORONTO, ONTARIO.**

**THE HOME SAVINGS AND LOAN COMPANY**  
 (LIMITED)  
**ASSETS, \$4,000,000.**  
 Offices:—75 CHURCH STREET,  
 532 QUEEN ST. WEST.  
**3 1/2 %**  
 INTEREST ALLOWED ON DEPOSITS.  
 Withdrawable by Cheque.  
 Office Hours:  
 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.  
 Every Saturday Evening 7 to 9.  
**JAMES MASON, Managing Director.**

**The RELIANCE**  
**LOAN & SAVINGS CO. of Ontario**  
 HEAD OFFICE:  
 84 KING ST. EAST, TORONTO  
**DEPOSITS**  
 SUBJECT TO CHEQUE WITHDRAWAL  
 3 1/2 per cent. interest allowed on deposits  
 of one dollar and upwards, compound-  
 ed half-yearly.  
**DEBENTURES** issued for \$100 and  
 upwards, for terms from 5 to 20 years; in-  
 terest at 4 per cent. per annum, payable  
 half yearly.  
 Moneys for the above may be forwarded  
 by mail.  
 HON. JOHN DRYDEN, J. BLACKLOCK  
 President. Manager

**MENEELY BELL COMPANY,**  
 22, 24 & 26 RIVER ST., 177 BROADWAY,  
 TRUDY, N. Y., NEW YORK.  
 Manufacture Superior  
**CHURCH, CHIME, SCHOOL & OTHER**  
**BELLS.**

**BELLS**  
 Steel Alloy Church and School Bells. Send for  
 Catalogue. The C. S. BELL Co., Hillsboro, O.  
**Now** is the time to subscribe  
 for **THE CANADIAN**  
**CHURCHMAN.**

time, an' I can't help thinking it's a  
 duty.  
 "You know how the baker helped  
 us out? Now, there's that family  
 across the street, where the old man  
 has just died. There's six children in  
 that family, just like us, an' not a  
 mouthful for 'em to eat. Can't we  
 take one of 'em in? I could git up a  
 little earlier an' go to bed a little  
 later, an' work a little harder. But if  
 you don't want to do it, I won't say  
 any more."  
 The boy stopped and looked at his  
 mother. Their struggle was hard  
 enough as it was. They could scarce-  
 ly live, and if John lost his place they  
 would be worse off than ever. What  
 a risk to undertake to feed' another  
 mouth!

**Designers and Manufacturers of GAS AND ELECTRIC FIXTURES**  
**ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.**  
**The JAS. MORRISON BRASS MFG. CO., Limited, 89-97 West A delaide St TORONTO**

**NESTLÉ'S FOOD.**



Nestlé's Food protects baby against colic, cholera infantum and the ills of the "second summer." Physicians say that Nestlé's Food Babies are so nourished that **Hot Weather can't affect them.** Baby's health depends on baby's food. Nestlé's Food means healthy babies. Sample (enough for 8 meals) sent free on request. THE LEHRING, MILES CO., Limited, Montreal.

"What do you want to do this for," asked the mother, softly.

John looked away. "Well," he said, "just on account of what the baker did for us."

"All right, John," said his mother; "for the sake of the baker we will take the child in."

An act of kindness sows its own seed; and its harvests repeat themselves somewhere and some time, if not in direct return. The joy of imitation, as well as the duty of gratitude, will pass on the first giver's good deed after he has forgotten it. The Master's blessings to us leave us in debt to His poor. "Freely ye have received, freely give."—Youth's Companion.

\*\*\*

#### THE LUCK OF DICK WHITTINGTON.

A long, long time ago, a poor boy went up from the country to London to get work. He was a very poor lad indeed, and it was a long while before he could find anyone who

wanted such a forlorn little fellow. At length, however, as the story goes, a rich merchant took pity on the lonely lad, and engaged him as a scullion in his kitchen.

It was a very hard place, you may be sure, for a ten-year-old boy. He had to turn spits at the fire, and to scour brass pots and kettles all day, and the cook was often cross and boxed his ears, and the other servants bantered him. He had no other pay than his board and lodging, and he slept in a rude garret, where the rats and mice scampered about all night long. He was made so miserable that he finally thought he would run away. So one dark night, when the stars were all asleep behind a black cloud, he crept out from his master's house, and set out to go back to the country. As he had to walk all the way, he soon grew so tired that he sat down by the roadside to rest, and then fell asleep.

He was awakened by hearing the bells ringing up in the London church towers. It is said, in the famous old story that has made so many young eyes sparkle with the dawning impulse of ambition, that Whittington—this was the boy's name—fancied the bells sang as he was trudging away from them:

"Turn again, Whittington,  
Thrice Mayor of London."

Of course, the bells did not say any such thing, but he may have thought they did. Anyway, he turned and went back, and resumed his former occupation of turnspit. After awhile his master, to reward his industry and faithfulness, gave him a piece of money; and with this money, it is said, Dick bought a cat to catch the rats and mice in his garret. Now this, strange to say, was the beginning of luck to Master Dick Whittington.

Not long afterwards Dick's master, the rich merchant, got ready to send a ship to foreign parts, laden with rare and costly things for sale; and as every servant had the privilege of adding something to the cargo, Dick, having nothing else, boxed his cat, and had it carried on board. The ship sailed away, and we can imagine Dick looking after the receding sails, and crying at the loss of his pet as if his little heart would break, for pussy had been a great favourite with the lad. But the cat was to bring great fortune to little Dick.

The merchant ship arrived at the distant port, and the cargo was unladen and sold. Dick's cat found a purchaser in the king of the country, whose palace was so overrun with

Well and favorably known,  
the world over

# Abbey's Effervescent Salt

Every second, of every minute, of every hour, of every day, of every year—someone is taking Abbey's Effervescent Salt. It is used wherever civilization has penetrated. The march of progress and good health is under the banner of Abbey's Effervescent Salt.

At all Druggists. 25c. and 60c. a bottle.

rats that they crowded over the tables, and ate up the dainties in the king's plate. Tabby soon put an end to such business, and the king was so pleased that he added a large sum to the price he had already paid for the cat. Dick, with this money, was enabled to set up in business for himself, and in time became a rich and a great man.

A great many people doubt this story of the cat; but there is no doubt of Dick Whittington at all. Such a man did really live, and he was so good and wise that he was chosen Lord Mayor three times by the grateful people of London. The last time he was Mayor he entertained King Henry V. and his queen with a magnificence that was not often exceeded. Even the fires were red with cedar and perfumed wood. "Surely," cried the amazed king, "never had another prince such a subject."

"If your Highness forbid me not," said Sir Richard, "I will make these fires still more costly." As he ceased speaking, and the king nodded, acquiescing, he drew forth a packet of bonds, and, advancing to the fire, resumed: "Thus do I acquit your Highness of a debt of sixty thousand pounds." And then he threw the bonds into the flames.

After such an Arabian Night's feat, the worthy Mayor still had enough left to found several hospitals, and to endow churches and schools, so that his name is still famous as one of the great benefactors of London. Now suppose, for a moment that little Dick had not gone back when he heard the bells ringing, would he have ever been Mayor of London? Would he have been the great and good man he became? We think not.

His turning then, if the story is true, was certainly to his advantage. Those bells, if they did not ring those very words, might have awakened his conscience, and whispered to his soul, "Turn again, turn again."

It is cowardly to flee from one's duty, and brave little Dick was not a coward. So, like a man, he went back to labour and to duty, to a true home and honest livelihood. And though he doubtless laboured hard, and struggled year after year, he was

## Rheumatism Cure Free



John A. Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you. All you have to do is fill out the coupon below and mail to him. Every reader of this paper should send to-day.

**FREE PACKAGE OFFER.**  
JOHN A. SMITH, 1958 Gloria Building, MILWAUKEE, WIS.

I am a sufferer from rheumatism and I want to be cured. If you will send me a package of your discovery by mail, free, I will give it a trial. My address is:

Name.....  
Street No.....  
City.....  
State.....

# Fruit-a-tives

OR "FRUIT LIVER TABLETS"  
Fruit with tonics. Try them for constipation, headaches, biliousness, skin and kidney diseases.

"I am taking Fruit-a-tives, and find them all right. The easiest to take and the most effective laxative I have ever used."

At druggists—50c. a box. Mrs. L. DAVY, Prescott, Ont.  
Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

**Does Your Money Slip Through Your Hands?**

Try the Saving Effect of an Account in the

**Bank of Toronto SAVINGS DEPARTMENT.**

Deposit a stated sum weekly or monthly, (\$1.00 will open the account and secure you a passbook), and watch your balance grow.

Interest will be added every six months.

**The Security is Absolute.**

Capital ..... \$ 3,400,000  
Reserve ..... 3,700,000  
Total Assets, 30,000,000

Head Office:  
**TORONTO, CANADA**  
Incorporated 1855.

**North American Life**  
Solid as the Continent

**"LET WELL ENOUGH ALONE."**

A popular saying—but is the condition of "well-enough" easily reached? Has any man with others depending upon him attained this condition if he does not carry some life insurance for their protection? A policy with a good company makes a security the payment of which is absolutely certain.

The strong financial position of the

**North American Life**

suggests where the insurance should be carried.

**Home Office, Toronto, Ont.**

- J. L. BLAIKIE, - - - President.
- L. GOLDMAN, A.I.A., F.C.A.,  
Managing Director.
- W. B. TAYLOR, B.A., LL.B., Sec.

blessed at last, and left a good and an honoured name.

But many a boy hears the clear tones of the bells hung up in the tower of his conscience—a tower of enduring strength and exquisite architecture, wherein the bells are most musical if properly heeded—ring out, "Turn again, turn again." And the sweet strain has rung on unnoticed until the chimes grew jangled; and finally stopped altogether.

Dear little readers, do not shut your ears to the gentle chimes of those silver bells, but remember the story of the boy who was turnspit and became Lord Mayor, and "turn again" when they send out their solemn warning.

—Fred Myron Colby.

**LITTLE BUILDERS.**

Little builders are we,  
Building for God's eye to see;  
Not with hammer's cheery ring,  
Not with outward chiselling;  
Back and forth to plane we draw;  
Never need we use a saw;  
Though no tools our hands may show  
All the while the buildings grow.

Little builders day by day,  
Building with the words we say;  
Building from our hearts within  
Thoughts of good, or thoughts of sin.  
Building with the deeds we do  
Actions bad or pure and true;  
Oh how careful we must be,  
Building for eternity.

**WHO WAS CINDERELLA?**

Cinderella's real name was Rhodope, and she was a beautiful Egyptian maiden who lived 670 years before the common era, and during the reign of Psammetichus, one of the twelve kings of Egypt.

One day she ventured to go in bathing in a clear stream near her home, and meanwhile left her shoes which must have been unusually small lying on the bank. An eagle passing above, chanced to catch sight of the little sandals, and mistaking them for a toothsome tidbit, pounced down and carried off one in his beak.

The bird then unwittingly played the part of fairy godmother, for, flying directly over Memphis, where King Psammetichus was dispensing justice, it let the shoe fall right into the king's lap. Its size, beauty and daintiness immediately attracted the royal eye, and the king, determined upon knowing the wearer of so cunning a shoe, sent throughout all his kingdom in search of the foot that would fit it.

As in the story of Cinderella, the messengers finally discovered Rhodope, fitted on the shoe and carried her in triumph to Memphis, where she became the queen of King Psammetichus.—Lutheran Observer.

**WHAT A BAND OF MERCY BOY DID.**

Mr. Harvey was riding along the dusty road, looking in all directions for a stream, or a house, where he

**A Slow Watch Loses Time  
A Fast Watch Steals Time  
But an  
ELGIN  
WATCH  
Keeps Time**

If your watch is an Elgin you have all the time there is.

Every Elgin Watch is fully guaranteed. All Jewelers sell them. "Timemakers and Timekeepers," an illustrated joint history of the locomotive and the watch, sent free upon request to  
**ELGIN NATIONAL WATCH CO., Elgin, Ill.**

**Popular Editions of Theological Works**

- THOUGHTS ON RELIGION.**  
By George J. Romanes. Edited and with a Preface by Charles Gore, D.D., Bishop of Birmingham.
  - SOME ELEMENTS OF RELIGION**  
By H. P. Liddon, D.D., Sometime Canon and Chancellor of St. Paul's.
  - ROMAN CATHOLIC CLAIMS.**  
By Charles Gore, D.D., Bishop of Birmingham.
  - APOLOGIA PRO VITA SUA.**  
By John Henry Cardinal Newman. \*This edition contains a letter, hitherto unpublished, by Cardinal Newman to Canon Flanagan in 1857, which may be said to contain in embryo the "Apologia" itself.
  - BISHOP GORE AND THE CATHOLIC CLAIMS.**  
By Dom John Chapman, O.S.B.
  - SOME THOUGHTS ON INSPIRATION.**  
By J. Armitage Robinson, D.D., Dean of Westminster.
  - SOME THOUGHTS ON THE ATHANASIAN CREED.**  
By J. Armitage Robinson, D.D., Dean of Westminster.
  - SOME THOUGHTS ON THE INCARNATION.**  
By J. Armitage Robinson, D.D., Dean of Westminster.
- Any of above in paper, 15c. The last four titles bound also in cloth, 30c.

**The Church Book Room, - Toronto.**

might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse; and at the same time a boy ten or twelve years old came out into the road with a pail and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy, respectfully.

"Indeed he would, and I was wondering where I could get it."

Mr. Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner; and therefore he offered him a bit of silver, and was astonished when he refused it.

"I would like you to take it," he said, looking at the boy.

"No, I thank you," said the boy, "I don't want it. You see, sir, the distance from Painsville is eight miles and there is no stream crossing the road that distance, and I like to water the horses."

Mr. Harvey looked into the gray eyes that were kindling and glowing with the thought of doing good, and a moisture gathered in his own, as he jogged off pondering deeply on the

quaint little sermon that had been given so innocently and unexpectedly.

**Teething Eczema and Scald Head**

**Bring Much Suffering to Babies and Young Children. Certain Cure in Dr. Chase's Ointment.**

In the home where there are young children Dr. Chase's Ointment is found useful almost every day of the year. During the teething period, especially, there is almost sure to be an attack of eczema, scald head or some form of itching skin disease.

Besides the keen distress which such ailments bring to the little ones, there is always the danger of eczema becoming chronic and clinging to them through life.

There is no reason for any child to suffer in this way so long as Dr. Chase's Ointment is obtainable, for it is a prompt and thorough cure.

Only a few applications are required to bring relief from the itching, stinging sensations, and the skin is left in a clear, smooth and healthful condition. Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edman-son, Bates & Company, Toronto.

ry day, of  
It is used  
gress and  
alt.

atism  
re  
e



at German scientist,  
bove, cured himself  
1 in its very worst  
years and will cure  
do is fill out the  
il to him. Every  
uld send to-day.

**GE OFFER.**  
Gloria Building,  
411 WAUKEE, WIS.  
umatism and I want to  
d me a package of your  
will give it a trial. My

INCORPORATED TORONTO SIR J. A. BOYD  
1886. PRESIDENT.

# CONSERVATORY OF MUSIC

COLLEGE STREET.  
EDWARD FISHER, Mus. Doc.,  
Musical Director.

Fall Term Opens Tuesday, Sept. 5th.  
Students should register if possible previous week.  
SEND FOR NEW CALENDAR.

SCHOOL OF EXPRESSION, } F. H. Kirkpatrick, Ph. B.,  
Principal.  
SPECIAL CALENDAR.

CHURCH DAY SCHOOL  
Major Street, Toronto

SISTERS S. JOHN THE DIVINE  
KINDERGARTEN and  
ELEMENTARY DEPARTMENT

DUNHAM LADIES' COLLEGE,  
DUNHAM, - QUE.  
Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

Edgehill, Church School  
for Girls  
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.  
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.  
Lady Principal, Miss Gena Smith, (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.  
Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry.  
Preparation for the Universities.  
For Calendar apply to DR. HIND.

Ridley College, St. Catharines, Ont.  
Residential School for Boys.  
Lower school for boys under fourteen; completely separate and limited in number.  
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
REV. J. O. MILLER, M.A., D.C.L.,  
Principal.

University of Bishop's College,  
LENNOXVILLE, QUEBEC.  
Faculties of Divinity and Arts.  
Michaelmas term opens  
Monday, Sept. 18th, 1905,  
when Lectures will begin, and the Matriculation Examinations held.  
Applications for admission should be made to the Rev. F. J. B. Allnatt, D. D., Vice-Principal, Cap a l'Aigle, P. Q.  
Calendars and information may also be obtained from the Registrar, F. W. Frith, B. A., Lennoxville.  
A limited number of Divinity Exhibitions and Arts Scholarships are available for deserving candidates.

HIGHER EDUCATION FOR GIRLS  
(Thirty-ninth Year)  
THE BISHOP STRACHAN  
SCHOOL  
PRESIDENT the Lord Bishop of Toronto,  
Wykeham Hall, College Street, Toronto.  
Re-opens for Resident Pupils  
September 12th, Day Pupils 10  
a.m. September 13th.  
For Calendar apply to  
Miss Acres, Lady Principal.

ST. ALBAN'S CATHEDRAL SCHOOL  
Howland Avenue, Toronto.  
Boys Prepared for Honor Matriculation.  
Reopens for BOARDERS and DAY Boys,  
September 14th. For Prospectus  
Apply, M. E. MATTHEWS, Principal.

Trinity College School  
PORT HOPE, Ont.  
Next Term begins  
September 12th.  
For Calendar and all particulars apply to  
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster.



"Glen Mahur"  
RESIDENTIAL AND DAY SCHOOL  
FOR GIRLS  
651 SPADINA AVENUE, TORONTO  
Thorough English Course. Individual Attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large staff of Resident and Visiting Teachers.  
MISS VEALS, Lady Principal.

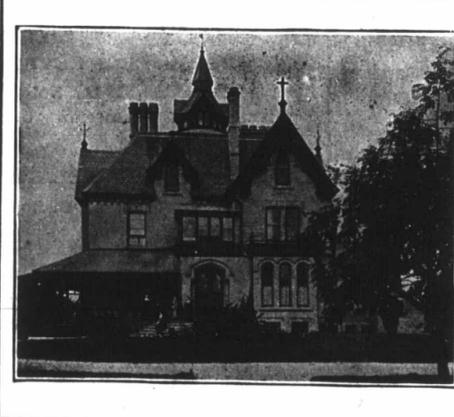
School of the Sisters of the  
Church, 106 Beverley Street,  
TORONTO, Ont.  
Boarding and Day School for Girls.  
Visitor, The Lord Bishop of Toronto.  
Terms Moderate. Vacancies for Boarders.  
SCHOOL RE-OPENS MONDAY, SEPT. 11th, 1905.  
ADDRESS. — SISTER IN CHARGE.

WESTBOURNE School for Girls  
340 Bloor Street W., - TORONTO, Can.  
Re-opens September 11th, 1905.

FA Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals,  
MISS M. CURLETTE, B.A.  
MISS F. E. DALLAS, Mus. Bach

ONTARIO LADIES' COLLEGE  
And ONTARIO CONSERVATORY OF MUSIC AND ART, Whitby, Ont.  
POINTS TO BE CONSIDERED BY PROSPECTIVE STUDENTS.

(1) Ideal home life amidst "TRAFALGAR" charming surroundings and in "CASTLE," a palatial building modelled after one of the aristocratic country seats of England. (2) The most careful and judicious attention to the social and religious training of students, with a view to the development of a refined Christian womanhood. (3) The best facilities and equipment for advanced instruction in literature, music, art, oratory, commercial and domestic science and art. Thoroughness and exact scholarship in every department, as well as a healthful moral atmosphere, are the leading characteristics of the college.  
Send for calendar to  
REV. J. J. HARE, Ph. D., Principal.



Bishop Bethune College,  
OSHAWA, Ontario.  
Visitor, the Lord Bishop of Toronto.  
Preparation for the University.  
Young Children also Received.  
For terms and particulars apply to the SISTER IN CHARGE, or to  
The Sisters of St. John the Divine,  
Major Street, Toronto.

Girls' School  
For Resident and Day Pupils  
171 MacLaren Street, Ottawa, Ont.  
(Formerly Harmon Home and Day School)  
WILL OPEN SEPT. 12TH.  
Primary, Intermediate and Matriculation work. Special afternoon classes in History and Literature, as a preparation for foreign travel.  
MISS CLARIBEL SMITH, B. A.  
Principal.

..Branksome Hall..  
102 Bloor St. E., - Toronto  
A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.  
Under the joint management of Miss Scott, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and Miss Merrick, formerly of Kingston.  
Autumn Term begins Sept. 11th.  
For Circular apply to MISS SCOTT, Principal.

Established 1884. Telephone Main 1137.  
COPELAND & FAIRBAIRN,  
House and Land Agents,  
24 Victoria Street, - - Toronto,  
MONEY TO LEND.  
Night Telephone, North 2362.

The Alexander Engraving Co.  
(Successors to Moore & Alexander.)  
16 Adelaide Street West, Toronto.  
Half tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.  
Our Outs give Satisfaction. | Samples on Application | Phone Main 2158.

1860-1906  
British American Business College  
Thoroughness, Accuracy, and System keep us ahead in Shorthand, Typewriting and Bookkeeping Training—5 courses—20 subjects.  
Illustrated Catalogue FREE.  
R. A. FARQUHARSON, B. A.  
Y. M. C. A. Building, Toronto.

CROWN ART  
Stained Glass Co., Limited  
Memorial Windows  
and Art Stained Glass  
For Churches, Public Buildings, and Dwellings.  
GLASS TILING A SPECIALTY.  
96-98 Adelaide St. E., Toronto.  
Phone Main 5006

CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.  
KEITH & FITZSIMONS, LIMITED  
111 King Street West, Toronto.

JONES AND WILLIS  
Church Furniture Manufacturers  
Metal, Wood, Stone  
and Textile Fabrics.  
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.  
Opposite British Museum.  
Also at Birmingham and Liverpool.



ST. ACNES' SCHOOL.  
A Church School for Girls,  
ELMPOOL, BELLEVILLE, ONTARIO.  
Patron—The Lord Bishop of Ontario.  
Thorough Courses in English, Languages, Music, Art and Physical Culture.  
Conservatory of Music Examinations held at the School.  
Pupils taken from the Kindergarten to Preparation for the Universities.  
The success of the School has justified a large addition to the building, containing six Class Rooms, Piano Rooms, Gymnasium, Swimming Bath and Sleeping Apartments. The building is heated by steam and lighted by gas and electricity.  
The grounds extend over five acres.  
For Prospectus and further information apply to  
MISS F. E. CARROLL,  
Lady Principal.  
Terms Moderate.

Havergal College  
Re-opens Sept. 12th, 1905.  
Principal, Miss Knox, University of Oxford, first-class Cambridge University Diploma in teaching. Assisted by three heads of departments—  
House—Miss Edgar, B.A., University of Toronto.  
Junior House and School—Miss Wood, B.A., London, England.  
Day School—Miss Jones, L.L.A., St. Andrews, and by a staff of twenty-two resident Mistresses, mostly graduates of English or Canadian Universities, and by thirty visiting teachers and masters.  
Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in Music of the Conservatory and the Toronto College of Music, and in Art of "The Royal Drawing Society," London, England.  
The College offers exceptional conversational advantages in French under a resident French Mistress, assisted by six resident specialists in modern languages.  
Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College and give individual care to the pupils.  
Large grounds adjoin the College and afford ample space for tennis, basket ball, cricket, etc., in summer, and for hockey upon a full sized rink in winter.  
The Junior School has its own staff and is entirely separate from the Upper School. The Curriculum includes among other subjects elementary courses in Cookery, Wood Carving, Basket Weaving and Domestic Science.  
French is taught in the Kindergarten and is continued by a graduated course throughout the Junior School.  
For information apply to the Bursar.

UPPER CANADA COLLEGE  
Founded in 1829.  
TORONTO, ONT.  
Principal—HENRY W. AUDEN, M.A.,  
Cambridge, late Sixth Form Master at Fettes College, Edinburgh.  
The College will re-open for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a.m.  
Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment.  
Fifty acres of grounds. Separate infirmary with physician and trained nurse.  
Courses for University. Royal Military College and Business. Every facility for cultivation of sports and athletics.  
Examinations for Entrance Scholarship Saturday, September 16th, 1905. Special scholarships for sons of old pupils.  
For Calendar and all particulars, address  
THE BURSAR, Upper Canada College,  
Toronto, Ont.