

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
 ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, AUGUST 31st, 1911

No. 35

## Modern Methods

of tailoring secure for our customers the best and most efficient service from the measuring to the final finishing. Modern fabrics enable us to give our patrons the newest shades and the most approved designs. Our new goods for Fall and Winter wear are all that could be desired.

Your order will be appreciated.

**Edwin T. Berkinshaw**  
 MERCHANT TAILOR  
 348 Yonge St., Toronto

## CAMPHO-CHOLERA CHOCOLATES

For Hot Weather Allments

Compact, convenient, effective.  
 By mail, 25c.

**Hennessey's Drug Store**  
 107 Yonge Street - Toronto

## St. Augustine Wine

REGISTERED  
 Communion Wine and Concord Wine  
**\$1.50 per Gallon.** 45c. extra for containers.  
 F.O.B. here. Direct importer of Foreign Wines and Spirits.

**BARFETT & CO., 433 Yonge St., Toronto**  
 (Successors to J. C. Moor) Telephone Main 625

Established over 30 years  
**CHARLES MEECH,**  
 Wholesale and Retail Butcher  
 487 Parliament Street - Toronto  
 Telephones North, 2100-2101

## The Clergy House of Rest

Cacouna, P.Q.

The House will be open for the reception of guests on Saturday, the 1st of July. As the accommodation is limited early application is requested to

MRS. SHARPLES,  
 59 Grande Allée  
 Quebec, P.Q.

## HOTEL CECIL

OTTAWA, ONT.  
**Walter B. Walby, Prop.**  
 Finest, Most Homelike, and Modern Hotel in the City  
 Special Rates to the Clergy.

## MEMORIAL WINDOWS

English Antique Stained Glass.  
**The N. T. LYON GLASS CO. Ltd.**  
 141-143 CHURCH ST., TORONTO.

## DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.  
 Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars, about a tea days free trial.  
 Strictly confidential.  
**Fittz Cure Co.,**  
 P. O. Box 214, Toronto.

**MENEELY & CO. WATERVLIET, N. Y.**  
 The Old Reliable Meneely Foundry, Established nearly 100 years ago  
**BELLS**  
 CHURCH, CHIME, SCHOOL & OTHER

## Clerical Tailoring

We Give Particular Attention to  
 Be sure and call on us when visiting Toronto, or write for samples and instructions for self-measurement.  
 New Fall Goods Now Arriving.

**Harcourt & Son**  
 103 King St. West - Toronto

## EDWD. LYE & SONS ORGAN BUILDERS

Specifications and Estimates for New Organs Re-building and Repairs. Catalogues Free.  
**10 to 18 St. Nicholas Street TORONTO**  
 Established 1864

## The Karn Church Organ

The Choice of the Critics

The Karn Church Organ has won the unanimous praise of musical critics. All the most desirable improvements have been, from time to time, embodied in the Karn, making it, to-day, Canada's Best.

## The Karn-Morris Piano & Organ Co., Ltd.

Head Office, Woodstock, Canada  
 Factories, Woodstock & Listowel

## MONUMENTS

We have the best stock on hand in Canada. Special designs made on application. Cemetery Memorials. Baptismal Fonts.  
**McINTOSH GRANITE Co., Ltd.**  
 1119 Yonge Street, Toronto

## HOLEPROOF HOSIERY

Perhaps you think it's a joke. Well, come in and see us, and we will tell you all about them.

SILK OR LISLE  
 MEN'S AND WOMEN'S

**BLACHFORD**  
 114 YONGE STREET

To forgive a friend is a human possibility, but to forgive an enemy is a gift from God.

## Elliott House, Toronto

Laurence Shea, Prop.  
 VERY QUIET AND CENTRAL  
**RATES: \$2 and \$2.50 per day.**

## W. H. HOSKEN

Transacts all forms of Accident, Life and Fire Insurance. Rates cheerfully given on all enquiries.

Telephone, write or call at

Room 11 Continental Life Building, corner Richmond and Bay Streets, TORONTO  
 Phone Main 6941

## 160 Acres of Land for the Settler

Large areas of rich agricultural lands, convenient to railways, are now available for settlement in Northern Ontario. The soil is rich and productive and covered with valuable timber.  
 For full information regarding homestead regulations and special colonization rates to settlers, write

## The Director of Colonization

DEPARTMENT OF AGRICULTURE  
 TORONTO

## WM. SMITH & SON

CHESLEY, ONT  
 Manufacturers of  
 Church Pews and Church Furniture  
 Send for Illustrated Folder.



**WARREN CHURCH ORGAN CO.**  
 OPERATED BY  
**HAY & CO.,**  
 WOODSTOCK ONT.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

1911.

**S. & L. S.**

LD.  
 metal, wood,  
 e, textile fab-  
 and stained  
 s.  
 DON, ENG.  
 sum.  
 erpool.

**NEW AND**  
**BLE AND**  
**FACTURER**  
 sell Cord,  
 s, \$3.04 to  
 \$30.68,  
 to \$10.23  
 \$1.09 to  
 \$4.75.  
 Boys' from  
 \$4.  
**\$32.08.**  
 r at once.  
**TERMS FREE.**

**AL ART**  
 30., Ltd.  
 lustrated  
**WORK,**  
**TILES,**  
 s, London,  
 rd, Eng.  
 siloring.

**ICH**  
**DOL FOR**  
**BOYS**  
 rom Toronto  
 of Toronto. Large  
 ds. Boys prepared  
 and Royal Military  
 tion give to  
 stering commenda-  
 us, apply to M. E.  
 id Master.

**irinos, Ont.**  
**OR BOYS**  
 en; completely  
 the universities,  
 at careful over-  
 d.  
 A., D.C.L.  
 Principal.

**me**

**E ST.**

floor  
 d Day  
 irls

**EAD, M.A.**  
 ty and for  
 quipped Art  
 cent staff.  
 tball, Rink.

**PUPILS**  
 ember 13.  
 ecretary

**S.**  
 la. 137 Send for  
 Hillsboro, O.

**LLS**  
 Specialty.  
 altimore, Md., U.S.A.

**"ST. AUGUSTINE"**  
REGISTERED  
The Perfect Communion Wine  
In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.  
Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.  
**J. S. Hamilton & Co. Brantford**  
ONTARIO.  
Manfrs. and Proprs. "St. Augustine Wine"



**GOLD MEDAL**  
FOR  
**ALE AND PORTER**  
AWARDED  
**JOHN LABATT**  
At St. Louis Exhibition, 1904.  
Only Medal for Ale in Canada.

**Continual and Increasing Success**

When The Great-West Life closed the books mid-way through the year—June was the best month on record. July was more successful still. August will undoubtedly be the best August on Record. The year promises to make another "record."  
This success has but one explanation. People see the Value of The Great-West Policies—then buy. Examine these Policies.

**The GREAT-WEST LIFE**  
ASSURANCE COMPANY  
HEAD OFFICE, - WINNIPEG

Telephone - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere. Our prices are inducing and should attract the shrewd business man—try us.

**The Monetary Times Printing Co., of Canada, Limited**

62 Church St., Toronto, N.W. Cor. of Court St.

**P. BURNS & CO.**

WHOLESALE AND RETAIL DEALERS IN

**COAL AND WOOD**

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856. TELEPHONE 181 AND 132

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



**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



**EAGLE AND RAIL LECTERNS**

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

**CHADWICK BROS.**  
Show Room 193 East King St. Hamilton  
Factory, Oak Avenue, near Barton St.  
Send for Catalogue

**TARTAN**  
**Steamer and Motor Rugs**

Made of fine pure Saxony Wool in various combinations of bright and dark Tartans or plain colors in the patterns of the principal SCOTTISH CLANS, FAMILIES and REGIMENTS in various sizes, qualities and weights, etc.

\$5.00 \$6.00 \$7.00 \$8.00 \$10.00  
Send for Illustrated Price List

**JOHN CATTO & SON**  
55-61 King St. East, Toronto



**The Thought**

of a possible helpless old age gives most people moments of anxiety.

**A policy of Endowment Insurance**

in the North American Life would provide against such a contingency and its attendant ills.

See one of our representatives to-day or write for information to the—

**North American Life Assurance Company**  
Home Office, Toronto

Many of our cares are but a morbid way of looking at our privileges.—Sir Walter Scott.  
Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—Beecher.  
When the service of the Lord seems hard it is because we are but imperfectly performing it.—L. P. Mercer.

**HAVE YOU SEEN THESE?**

**Men and Missions**

By WM. T. ELLIS

In view of the forthcoming Laymen's Missionary meetings to be held throughout Canada, this book should be in the hands of every layman who has the cause of missions at heart. Send in your orders at once for this work of interest, value and importance.  
Price \$1.00 net, postpaid

**The Boy Problem**

By WM. BYRON FORBUSH

Price \$1.00 net. (By mail, 10c. extra.)

**Burning Questions**

OF THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME

By WASHINGTON GLADDEN, D.D.

Price 50c. net, postpaid.

**Sharing His Sufferings**

OR THE SCHOOL OF CALVARY

By J. H. JOWETT, M.A., D.D.

Price 50c. net, postpaid.

**The Temple Dictionary of the Bible**

Written and edited by Rev. W. Ewing, M.A., formerly of Tiberias, Palestine; and Rev. J. E. H. Thomson, D.D., formerly of Safed, Palestine; and other scholars and divines.  
With 500 illustrations.

Price \$3.50 net. (By mail \$4.00.)

**The Right to Believe**

By ELEANOR N. ROWLAND, Ph.D.

(Instructor in Philosophy and Psychology in Mt. Holyoke College.)  
Price \$1.25 net. (By mail \$1.35.)

**Talks to Little Folks**

By J. C. CARLILE

(Author of "The Royal Life," "Men Who Move the Masses," "Alexander McLaren," etc., etc.)  
Price 30c., postpaid.

**Christian Life and Belief**

A DESCRIPTION AND DEFENCE OF THE GOSPEL

By A. E. GARVIE, M.A., D.D.

Principal of New College, London.

Price 75c. net, postpaid.

**The True Christ**

AND OTHER STUDIES IN "WHATSOEVER THINGS ARE TRUE"

By W. L. WALKER

(Author of "The Spirit and the Incarnation," "Christian Theism," "The Teaching of Christ," etc.)  
Price 75c. net, postpaid.

**Now in Stock**

**3 New Volumes of the Cambridge Bible**

Exodus, \$1.10 net

Numbers, 75c. net

An Introduction to the Pentateuch, \$1.10

Postpaid

**WM. BRIGGS, Publisher and Book Seller**  
29-37 Richmond St. West - TORONTO

Amid the howling wintry sea,  
We are in port if we have Thee.  
—Keble.

He who puts on the towel of service puts off a world of care.—Mark Guy Pearse.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."



**The Testimony of Science to the Credibility of the Book of Jonah**

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

By Rev. J. W. BEAUMONT, D.D., M.D.

In Pamphlet Form, Price Five Cents.

Canadian Churchman Office  
36 Toronto Street, Toronto, Ont.

# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 31, 1911.

**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.

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

**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 Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

## CANADIAN CHURCHMAN.

**Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.**

**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES, 5 CENTS.**

### Lessons for Sundays and Holy Days.

September 3—12. Sunday after Trinity.

Morning.—1 Kings 22:1—41; 1 Cor. 12:28 & 13.  
Evening.—2 Kings 2:1—16 or 4:8—32; Mark 6:14—30.

September 10—13 Sunday after Trinity.

Morning.—2 Kings 5; 2 Cor. 1:23—2:14.  
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

September 17—14 Sunday after Trinity.

Morning.—2 Kings 9; 2 Cor. 9.  
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.

Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.  
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

September 24—15 Sunday after Trinity.

Morning.—2 Kings 18; Gal. 3.  
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

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

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 260, 261, 446.

Processional: 386, 440, 443, 447.

Offertory: 28, 566, 622, 637.

Children: 686, 703, 706, 707.

General: 14, 27, 466, 467.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 254, 263, 452.

Processional: 49, 382, 488, 664.

General: 15, 420, 480, 482.

Children: 709, 711, 712, 720.

Offertory: 398, 417, 503, 621.

### THE TWELFTH SUNDAY AFTER TRINITY.

In the Gospel for to-day we are told of Jesus' act of mercy to one who was doubly afflicted. Notice two points: (1) "He took him aside from the multitude." (2) "He charged them that they should tell no man." These two points are quite typical of all the miracles of Jesus. They suggest privacy, and a desire on our Lord's part to prevent His miracles being talked about much by the crowds. In the telling and the re-telling the sense of proportion was bound to be lost. But, above all, the spiritual interpretation of the miracle was sure to be overlooked in the contemplation of the prodigious. And it was just this spiritual interpretation that He wanted the people of Israel to dwell upon; for we must look upon the miracles of Jesus as being one way in which He sought to teach the people. Jesus is the Word. Therefore, He is Divine. And not only Divine, but He is as well the bearer of a supreme revelation to mankind; for, being Divine, He is omniscient, and His revelation is supreme. Jesus never forgot that He came to reveal Truth. He, therefore, embraced every opportunity that presented itself to deliver or to emphasize some element of His revelation. In direct utterances (e.g., Sermon on Mount, denunciation of Pharisees, etc.), He puts before us the way of life. And all men are astonished at His utterances. In parables He teaches us just in the same gradual way in which nature unfolds her mysteries and meanings to developing senses and deepening appreciation. And in the miracles, too, our Lord shows forth His glory. But the true glory of the Christ is visible to us in spiritual truth; and not until we behold that truth can we partake of the glory of the Christ. Therefore, our Lord would always have us look beyond the act to the spiritual meaning of the act. He feeds five thousand with five barley loaves and two small fishes. The eternal significance of that miracle is wrapped up in the sacrament of the altar and its lesson of abiding in Christ by faith with thanksgiving. Once again do we emphasize the necessity of the Holy Ghost's ministry. We may contemplate the letter of the miracle, and wonder at the power demonstrated thereby. But only when we accept and apply the Holy Spirit's interpretation of the miracle can we be said to have life and grace abounding. Here, then, is an echo from Whitsuntide. Among the good things which we are not worthy to ask, the Holy Ghost is pre-eminent and all-satisfying. Therefore, pray for the gift of the Holy Ghost, for the stirring up of that gift already in us by the laying on of hands, that we may be able to appreciate the teaching of Jesus, and to apply it to our daily lives.

### Strike Settlement.

Whatever may be said against the strike as a menace to the community and as an almost invariable source of loss and injury, nothing but praise can be offered to the genius of the man who proves himself capable of bringing it to an end satisfactory to all parties concerned. Though the strike in Great Britain, so far as the State was concerned, came within the province of the Home Secretary, the Chancellor of the Exchequer, Mr. Lloyd George, has suggested the mode of its settlement. There is no higher test of ability than that afforded by a great emergency. It is to be hoped that the method adopted in settlement of this serious labour may prove an efficient means of averting similar troubles in the future. Capital has rights as well as Labour, and civilization demands that their respective claims be adjusted by arbitration and not by force.

### Youthful Indiscretion.

Not long ago, in conversation with an earnest and energetic rector, we were told that a mild-mannered divinity student of by no means conspicuous ability had, before the rector's family, taken it upon himself to criticize the manner and method of conducting the service by some of our most prominent clergymen. The rector said that, had the student not been his guest, he would, in a kindly way, have pointed out to him the unwisdom and indiscretion of such remarks. It is quite true that you cannot put old heads on young shoulders. But of one thing such a young man may be tolerably certain: the sooner he sets about acquiring modesty, humility, discretion, and that somewhat rare commodity—common sense—the better able he will be of speaking with charity and wisdom of those who occupy positions in the Church which he may possibly never be capable of attaining, and who, despite their defects, are capable of teaching him many a salutary lesson in life and manners.

### Controversy Concerning Baptism.

The columns of the "Churchman" have recently contained many letters on baptism, and there is always a danger when a controversy is in progress that it may relate to some minor question, or may imperfectly present some truth of the first importance, and so the casual reader may need something more and clearer than the controversial letters. There are many questions relating to baptism that every earnest Christian ought to think out for himself or herself: How should it be administered—by immersion or affusion, dipping or sprinkling? What does the word "baptize" mean? Should infants be baptized? Is there any scriptural proof for infant baptism? Is there any connection between baptism and circumcision? Does "burial with Christ by baptism unto death" point to immersion? What is the effect of baptism? What does "regenerate" mean in our baptismal service? Should baptism be repeated? What is the baptismal covenant? All these questions are discussed with remarkable clearness, with moderation, and with learning in a pamphlet, entitled "Baptized: How, Who, and Why?" by the Rev. Hubert Brooke (price, two cents), published by Marshall Brothers, Keswick House, Paternoster Row, London, England. We may not agree with every sentence in the pamphlet, but it is the kind of scriptural and common sense presentation of the subject that the average reader wants, and it ought to be circulated in tons in communities where infant baptism, and affusion or sprinkling or pouring are questioned.

### Mode of Baptism.

We very much fear that our good friends of the Baptist persuasion will not find much comfort in the scholarly reference to the subject of baptism in the last edition of the Encyclopædia Britannica. It certainly does not lean to their contention that primitive baptism was by total immersion. The learned writer on the subject says that "The 'Didache' bids us pour water on the head, and Christian pictures and sculptures ranging from the first to the tenth century represent the baptized as standing in the water, while the baptizer pours water from his hand or from a bowl over his head. Even if we allow for the difficulty of representing complete submersion in art, it is nevertheless clear that it was not insisted on; nor were the earliest fonts, to judge from the ruins of them, large and deep enough for such an usage. The earliest literary notices of baptism are far from conclusive in favour of submersion, and are

often to be regarded as merely rhetorical. The rubrics of the manuscripts, it is true, enjoin total immersion, but it only came into general vogue in the seventh century, when the growing rarity of adult baptism made the Greek word 'baptizo' patient of an interpretation that suited that of infants only."

#### Meaning of Miracle.

Dr. Sanday has been giving a scholar's view of the meaning of the word Miracle in the course of a sermon delivered at Great St. Mary's Church, Cambridge. The learned doctor first gave the following definition from the Oxford English Dictionary: "A marvellous event occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency, and must, therefore, be ascribed to the special intervention of the Deity or of some supernatural being; chiefly, an act (e.g., of healing) exhibiting control over the laws of nature, and serving as evidence that the agent is either Divine or is specially favoured by God." That (the preacher observed) is at least a very good definition of Miracle, though it is perhaps not quite ideal. My only doubt about it would be whether it does not enter a little too much into detail, and so perhaps imposes restrictions which are not necessarily inherent in the word. The object in view has no doubt been clearness; and that object is, I think we may say, attained. For my own part, I should not wish to press the objection. There is nothing in the definition as I read it that personally I could not accept. It is in the nature of definition to be absolute. And, therefore, when we read of an "event which cannot have been brought about by human power, and must, therefore, be ascribed to the special intervention of the Deity," we need not beg the question quite so far as this; it would be enough if we were to assume that the miracle, so far as it is a miracle, at least suggests Divine action and Divine intervention. I do not see that those who expressly affirm their belief in the supernatural can rightly take exception to this.

#### Paying for Our Whistle.

We have received a clever letter from a correspondent on the subject of our Hymn Book which we do not print to avoid raising any question in our columns of a provocative character on this issue; but we print a portion, which supplies information and suggests points which the committee have doubtless fully considered and will explain at the Synod. Our correspondent writes: "In order to ascertain what would be the effect of leaving out the Ancient and Modern tunes I have gone roughly over those of next year up to the end of 1917. There are forty-eight in all. Most of the hymns have two tunes in the book. There are only fourteen hymns to which the copyright tunes are the only ones suggested. Some would be a loss, such as "Jerusalem, my happy home," "Ten thousand times ten thousand," "And now, O Father," "Thou art coming." Others like "Christ, who once among us as a little child did dwell," are not commonly used, and a number are the common hymns of the people, such as "How bright these glorious spirits shine," "There's a friend for little children." Most of these tunes expire in 1917 and the rest run on for years. I think that there is nothing like freedom, and that there is such a thing, as Benjamin Franklin said, as "paying too dear for your whistle."

#### Thackeray's Cynicism.

So much has been said and written recently of Thackeray that it is almost superfluous to add anything more. But an extract from "Vanity Fair" throws such an agreeable sidelight on the motive of the great Victorian

novelist that it is well worth repeating in justice to his memory: "Occasionally," says the author, in referring to the practice of writers in depicting men and women, "to step down from the platform, and talk about them: if they are good and kindly, to love and shake them by the hand; if they are silly, to laugh at them confidentially in the reader's sleeve; if they are wicked and heartless, to abuse them in the strongest terms politeness admits of. Otherwise, you might fancy it was I who was sneering at the practice of devotion, which Miss Sharp finds so ridiculous; that it was I who laughed good-humouredly at the railing Old Silenus of a baronet—whereas the laughter comes from one who has no reverence except for prosperity, and no eye for anything beyond success. Such people there are living and flourishing in the world—Faithless, Hopeless, Charityless: let us have at them, dear friends, with might and main. Some there are, and very successful, too, mere quacks and fools; and it was to combat and expose such as those, no doubt, that laughter was made."

#### Higher Education.

There seems to be no end to the differences of opinion that prevail as to the importance of the study of the humanities to the undergraduates of our colleges. The views of scholars who have attained distinction in after life are always worthy of note. Mr. James Bryce, ambassador to the United States, has recently been giving expression to the following views with regard to the subject as related to the Motherland and the neighbouring Republic: "The subject of higher education in Great Britain and in the United States is one which it would have been a real pleasure to me to discuss. . . . Similar problems confront both countries, though the forms of the problems differ. The most serious of these concern the respective claims of linguistic and historical studies, on the one side, and the study of the sciences of nature on the other; and in the sphere of the latter there is also the question of the importance to be assigned to the abstract and the concrete side of the natural sciences as compared with the practical and gainful side. Personally, I am inclined to think that institutions of learning, such as universities, ought rather to stem than be carried away by any tendency which seems for the moment to be running with undue strength, and they ought, therefore, to vindicate for the so-called 'humanistic studies' a very important place in education, and ought to see that the essential parts of the natural sciences receive due attention before the students enter the practical part."

#### THE CHURCH OF IRELAND.

The General Synod of the Church of Ireland, which recently assembled in Dublin, was a very interesting gathering. The Irish Church is now entering upon the forty-first year of its existence as a non-established, self-supporting organization. On the whole, these forty years constitute a wonderful record of progress and consolidation. Our sister Church has undoubtedly "made good," and now stands, so far as human judgment, at all events, goes, unassailably secure. The Synod opened with service in the cathedral, at which the Primate, Archbishop Crozier, preached from the words, "Have faith in God." Speaking of the present outlook as to religious faith, he quoted the words of Dean Swift exactly two hundred years ago, who said that apparently hardly one person in a hundred acted by any principle of religion, and this was true of all classes. The Primate in his charge to the Synod spoke of Home Reunion, the Ne Temere decree, the Divinity School, and the ex-Primate, Archbishop Alexander, who recently resigned. A resolution to revise the Hymnal

was passed. The report on the finances of the Church was mainly satisfactory, and future prospects are encouraging. Out of the 2,043 clergy at the time of Disestablishment, forty-one years ago, only ninety-one now remain. The total assets of the Church have increased by considerably over half a million dollars during the past year. The average rate of interest on investments has been increased from about 3½ per cent. to a little over 4-1-10. The Church has lost in the last ten years through land legislation considerably over one million dollars. The Clergy Superannuation Fund has a capital sum to its credit of about \$535,000. During 1910 voluntary subscriptions amounted to £153,723. A legacy of £30,000 from the Rev. James Brown Smith for the purpose of providing clerical assistance to clergymen temporarily incapacitated by sickness, was reported. It will be administered by the Bishops and Archbishops. A motion to "facilitate the interchange of pulpits between the Irish and Presbyterian Churches" was ruled out of order because the canons put the matter of licensing preachers entirely in the hands of the Bishop. No committee of the Synod could draw up regulations on the subject without first altering the canon and the Ordinal. The Synod declined to pass a resolution in favour of making the teaching of Irish Gaelic compulsory in the primary schools. They also affirmed their conviction "that the great body of the laity, as well as the clergy of the Church, are as much opposed as ever to the introduction of any measure of Home Rule, the prospect of which they view with apprehension and alarm." A resolution to amend the tables of affinity, so as to legalize the marriage with a deceased wife's sister was lost. There was a small, united majority in its favour, but it failed to obtain a majority of both orders. Unlike our own General Synod, the Irish General Synod is presided over by the Primate, and the Bishops, priests and laity all sit and vote together. It gives us much pleasure to chronicle the prosperity of the Church of Ireland. Without her the Church of Canada would have been poor, indeed. It would, indeed, be difficult to over-estimate the debt owed by the Canadian Church to the Irish Church in the matter of eloquent divines and staunch lay members. The loyalty of the Irish Churchman to his Church is almost proverbial among us, and it compares most favourably with that of the average Old Country English Churchman. It is most pleasing to know that the Church, having survived the ordeal of Disestablishment, has surmounted all the difficulties and perils of the first critical years, and is now in such an excellent position. The terms of Disestablishment, however, it must be remembered, were very liberal, incomparably more so than those proposed by the present Government in regard to the Welsh Church.

#### "THE FRIENDS."

Last month there was unveiled in the Church of all Hallows, Barking, England, a tablet inscribed to the memory of William Penn, the founder of Pennsylvania, and one of the fathers of that religious communion, so long and honourably known on both sides of the Atlantic, and indeed, wherever the English-speaking races have taken root as "The Society of Friends." The tablet which was erected by the Pennsylvania Society of New York, records the fact that William Penn was baptized in the Church, October 23rd, 1644. He was, it proceeds to set forth, the "Exemplar of Brotherhood and Peace, Lawgiver, Lover of Mankind." The following quotation from one of his recorded utterances is given, "I shall not usurp the right of any, or oppose his person. God has furnished me with a better resolution and

giver  
ciety  
is a  
ally  
of la  
almo  
and  
and  
hand  
ent,  
whol  
and  
prob  
decre  
work  
in ex  
tiona  
ing t  
gun  
bygo  
a wr  
"Wh  
time:  
lishe  
ity."  
most  
the  
achie  
The  
to or  
regā  
and  
crim  
baro  
sens  
due  
fluer  
and  
fund  
pres:  
with  
acco  
over  
to pi  
of C  
gani  
Qua  
imp  
mac  
tem  
of a  
the  
istry  
trinc  
put  
evol  
sain  
has  
equa  
ity.  
tivel  
who  
tone  
gre  
and  
viva  
cent  
thre  
sent  
obe;  
has  
this  
divi  
idea  
ing  
dee  
app  
the  
scie  
the  
of  
of  
do  
ang  
fean

given me His grace to keep it." To-day, the Society of Friends, "commonly called the Quakers," is a half-forgotten institution. Always numerically and socially, insignificant, the society seems of late years to have relatively declined into an almost negligible quantity, among the various and multiform religious communions of England and America. We can not at this moment lay our hands upon the religious statistics of the continent, but we are under the impression that its whole membership to-day in the United States and Canada is considerably under 150,000. This probably represents a large relative, if not actual decrease during the past half century. But the work and influence of the "Friends" has been far in excess of their numerical strength. It is questionable if any religious body or society, approaching them in the paucity of their numbers, has begun to exercise the influence wielded by them in bygone years in both England and America. As a writer in the "Church Times" recently put it, "What sect of religious men of ancient or modern times has, in proportion to its numbers, accomplished a tithe as much for freedom and humanity." The Quakers were individualists of the most pronounced type, their organization was of the slightest and looest character, and yet they achieved a mighty work in practical philanthropy. The purifying of prisons, until then a scandal to our civilization, the abolition of slavery, once regarded even by religious people with tolerance and quasi approval, the reformation of the criminal law little more than a century ago, barbarous to a degree that now shocks our modern sensibilities—these achievements are very largely due to the quiet, persistent, silently leavening influence of these men, whose souls were lighted and inflamed with the love of God and man. The fundamental doctrine of Quakerism might be expressed in the words, "The Kingdom of God is within you," and "Everyone of us shall give an account of himself to God." Undoubtedly they over-emphasized this side of religion, or perhaps to put it more fairly they ignored the other aspect of Christianity, as a great world-wide visible organization or brotherhood, working in concert. Quakerism as an universal system, was perhaps impossible. It needed to be supplemented by the machinery of the Catholic Church. But as a system of personal religion it was one of the noblest of all human conceptions. Its spiritualizing of the Sacraments, its abolition of the stated ministry, the vagueness and nebulosity of its doctrines, cut it off from organized Christianity, and put it in a class by itself, but nevertheless it evolved a type of character which for genuine saintliness, vital godliness, and practical piety has never been surpassed and seldom quite equalled in the history of our common Christianity. Quakerism perhaps appeals to a comparatively small number of people, but to those to whom it does appeal it speaks in no uncertain tone and with transforming power. One of the great needs of these days of over-organization and objective and corporate religionism, is a revival of the Quaker spirit, the reaffirmation of its central principle that "Every Christian man has throned in his heart a sovereign power whose consent he must seek and whose dictates he must obey." Of William Penn himself, whose memory has been so fittingly honoured by the erection of this monument, it may be said that no single individual has left so inspiring a legacy of high ideals of the American people, not even excepting Washington and Lincoln. For Penn went deeper than these two great national leaders. He appealed to the spiritual instincts. He began at the beginning. He touched the individual conscience. He placed the duties of citizenship upon the one abiding and enduring foundation, a sense of direct responsibility to God. Here is a portion of his charge to the legislature of his colony. "I do charge you before the Lord God and His holy angels that you be lowly, diligent and tender, fearing God, loving the people and hating covet-

ousness. Let justice have its impartial course and the law free passage. Though to your loss, protect no man against it; for you are not above the law, but the law above you. Live therefore the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you; therefore do your duty and be sure you see with your own eyes and hear with your own ears." How much deeper does this go than the historic "messages" of either of the above-named statesmen.

\*\*\*

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.


The publishers in England have sent us a copy of "Our Empire," which is to be a Sunday School paper for all Anglican scholars within the Empire. That, at all events, is the ambition of those who have been behind the movement. The Sunday School Commission in Canada has been ardently supporting this enterprise, and, if we are not mistaken, its inception is due to Canon Downie. "Spectator" has not been in a position hitherto of making any suggestions in regard to the proposed style or make-up of the paper as he has not been favoured with an opportunity of doing so. We shall not attempt to conceal our disappointment that the Sunday School Commission should have seen fit to ignore Church journalism in Canada on a subject of Church journalism. The day, of course, comes when the press cannot be ignored, and gracious explanations can hardly suffice. Since, however, the publishers have sent us an advance copy in company with all Anglican clergy, we shall venture to make a few comments which might have been more useful if they had been made earlier. That, however, is not our fault. In the first place "Spectator" compliments the management on taking his advice some year or two ago in not pressing the Church into the name of the paper. Let the contents proclaim its parentage was our advice, and we were gently rapped on the knuckles for suggesting such a heresy. We call the attention of our readers to the result. In regard to the name as it stands at present, we think it would be an improvement to give the children a share in the title at once. If we are tied to the name "Empire," why not say "The Child's Empire," or "The Youth's Empire"? A paper of this kind, if it really meets the need, ought to have a large sale in the Sunday Schools of the United States. A more general title would be better if that were the case. Has the management considered the name, "The Young Crusader," or "The Cross and the Flag"?

We have carefully read this first copy of "Our Empire," and the following points strike us. Like the Athenians in Paul's day, it is "too

religious." From start to finish the child cannot get away from the feeling that he is being stuffed with religion and with Church teaching. Our knowledge of child nature leads us to the conclusion that no such haste in making children good Church members will be successful. You will not get children to read a paper like that if the object is spread out before them as is manifest in this initial number. There ought to be the plain, straightforward, healthy reading such as children love without the unnatural incorporation of religion just because it is a Sunday School paper. One or two articles a week ought to be frankly of spiritual or Church teaching, but the continual grind will be fatal. There are those who feel that the works of Shakespeare are more truly spiritual than the works of Milton, and we partly agree with the statement. Milton is forever thrusting you into the supposed presence of God, laying bare His inmost plans and emotions, and you resent the impious familiarity of man with the inscrutable Divinity. Shakespeare is certainly much more human, and yet his attitude is one that inspires reverence for the deity. It is a mistake to suppose that one has to be forever naming the name of God to teach godliness, or of Christ to teach Christianity. In the next place, there seems to be a manifest "talking down" to the children. It is hard to illustrate what we mean, and yet that touch of reality that makes the story or the lesson live for the child is not there. You are conscious that it is an older person trying to adjust himself to the child, and the simplicity is of the manufactured type. The first chapter of a continued story is given, and, while it is manifest that the author has been warned about the conditions in Greater Britain, and is heroically trying to keep the great Lord of the manor and the fussy old squire out of it, yet it will be a wonder if the little heroine does not eventually win eternal bliss by ordering herself lowly and reverently to all these, her "betters." That, of course, is one of the rocks of English publications, and it is teaching we cannot countenance in this country. It is, perhaps, unfair to judge a publication by its first issue, and yet, we suppose, more trouble has been taken over this one than will be expended over any subsequent issue. It will require time and intelligent watchfulness to make this experiment a success. If in one section of the Empire the Sunday School is regarded as a sort of training ground for future obedient and respectful servants, it will not be strange if literature that suits that purpose may not be suited to schools which produce our Governors, teachers, pastors, and masters.

The convening circular of the General Synod has come to hand, and contains the reports of many committees. It is gratifying to know that some, at least, of the various committees have attempted to discharge their duties and lay the results of their labours before the Church in time for consideration in advance of the Synod. The first report is a lengthy one from the Sunday School Commission. It occupies about twenty pages, and discusses in considerable detail the progress that has been made in the way of organization during the past three years. This is followed by the report of the Commissions on the Province of Canada and on "Holy Orders and Theological Colleges." This latter report occupies about fifteen pages, a large portion of which is occupied with the consideration of "degrees." We do not observe any recommendation to Church universities which possesses the power of granting degrees to exercise that power with some show of common sense. The flinging of a degree at some one who, it is hoped, will subscribe generously to the college funds, and the occasional gift of a degree where neither academic, literary, ecclesiastical, financial or political excuse can be advanced do not constitute a policy that makes for the high esteem of our college degrees. These reports are followed by reports on the Lord's Day Alli-

**COMMUNION  
WARE**



Our Ecclesiastical Department is prepared to supply all the requirements of the Communion service.

— Write For Booklet —

Cut Glass Cruet  
Sterling top \$5.50  
Silver-plated top \$3.50

**HENRY BIRKS & SONS, LTD.**  
Montreal

ance and Joint Hymnal Committee. This latter committee enters into detail concerning the financial end of the Book of Common Praise. Disappointment is naturally felt over the fact that the book is not sold outside of Canada. The difficulty arises out of a "gift," as many difficulties have arisen before. The publishers of Hymns Ancient and Modern, allowed us to use a hundred or more copyrighted tunes free of charge, but with the understanding that the book was to be confined to the Canadian market. There was some obscurity in this condition apparently which our committee did not observe, and, while it was supposed on the one side to be an unconditional gift, it was viewed in quite a different light by the other party. Our advice would be, if these tunes are worth having, let us have the right to use them on a business basis, and let us sell our book wherever a purchaser desires to secure it. This experience will, we trust, prepare the way for a clear understanding on all phases of the sale of our Canadian Prayer Book. It is interesting to know that the American revised edition of the Bible cannot be bought in Canada. One other word we would venture to add on the Book of Common Praise. We are told that "the contract provides that the publisher shall bind and publish in quality, finish and style equal to those of the present editions of Hymns Ancient and Modern, etc." Now this, we think, has not been carried out. In our judgment both style and finish are inferior to the same price and grade in Hymns A. and M. Even in the higher priced books there is that tendency to gape which is very offensive either in man or book, the twisting up of the corners of the covers, and various other symptoms of book boorishness. They certainly lack that well-bred look which was so familiar and so pleasing in the A and M. editions. This is only a business problem, and we mention it that our publishers may be held to their contract. We notice that the publishers have been pleading for extras which they overlooked. It would be well not to begin a series of concessions or there will be no end to the demands. We would also plead with the Synod to wipe out of existence one or other of the names attached to this Hymnal. To call it "The Hymn Book" on the outside of the cover and "The Book of Common Praise" within is to publish to the world our childishness. We really do not care a fig what the thing is called so long as we are not compelled to play hide-and-seek with names. Lastly, there is a report from the Committee on Moral and Social Reform and some matters sent up by the M.S.C.C. We have looked in vain for the triennial report of the M.S.C.C. and for the reports of the Committees on "Prayer Book Revision" and "Church Union." What is the object of holding back these reports? Will it be argued that there is no time to properly consider the recommendations of these committees, and hence that the subjects considered shall be left over for three years in cold storage. We simply mention this so that members of Synod may be ready for such an emergency. We are glad to see that the Synod will be asked to publish the minutes of the Board of Missions in the journal of Synod. Spectator.

Those that dare lose a day are dangerously prodigal; those that dare mis-spend it, desperate.—Bishop Hall.

A heart-memory is better than a mere head-memory. Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we ever heard.—De Sales.

Music once admitted to the soul, becomes a sort of spirit, and never dies. It wanders perpetually through the halls and galleries of the memory, and is often heard again, distinct and living as when it first displaced the wavelets of the air.—E. B. Lytton.

#### PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

199. Where do we find this statement, "The Bishop of Rome hath no jurisdiction in this realm of England"?

200. How many Homilies are there in the list of Homilies in the Prayer Book?

201. What is a Homily?

202. Where does it say that a Homily is to follow?

203. Where are found the directions, etc., for the "repairing and keeping clean of churches"?

204. Where do we find this statement, "The cup of the Lord is not to be denied to the lay people"?

\*\*\*

#### ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

180. In the words of the "Benedicite, omnia opera."

181. Daniel 1, 7, Shadrach, Mesach, and Abednego.

182. By the word Curates is meant all who are instructed with the cure of souls, or the care of souls. Curate refers to both Incumbent and Assistant.

183. In the opening words of the Preface.

184. The Ordinal is "The Form and Manner of making, ordaining, and consecrating of Bishops, Priests and Deacons."

185. The Ordinary refers to the Bishop, or other Officer having ordinary jurisdiction in matters ecclesiastical.

186. In the "Concerning the Service of the Church."

\*\*\*

#### FORT WILLIAM, MACKENZIE RIVER, CANADA, N.W.T.

April 22nd, 1911.

Easter has come bringing its message of peace, joy and hope. Never was this glad message more needed by us here than at this present time. Three adults and one child have been taken from our midst since the New Year. God has spoken to us all by these sad events, calling upon His children to exercise greater vigilance and earnestness, and bidding the ungodly, the careless and indifferent, to yield themselves to Him. There has been an indifference to spiritual things painfully observable amongst this people for the past three or four years, and we are praying and would ask you to pray—that life may come into this deadness by the Holy Spirit. Last summer I paid a visit to our mission stations in the North, some particulars of which may prove of interest to our friends. The steamer, bringing a mail consisting of an accumulation of letters of the past four months, and of papers from July of the previous year, arrived here on Monday, July 11th. I embarked on the same evening and at 7 a.m. the next day reached our next mission station at Fort Wrigley, 160 miles north. Here I met our small band of Indians, whose home throughout the winter is in the mountains, and their life a hard one in pursuit of fur-bearing animals. Most of them suffer from scrofula, and one always feels that each yearly opportunity of preaching the Gospel to them will probably prove the last in the case of some who are listening. After the usual handshaking and greetings were over, I gathered them all in the Chief's house and held a service, once more pointing them to Him Whom they need as their Saviour, Friend and Companion. Pray for these lonely ones who are as sheep without a shepherd. After spending nearly three hours with them, we left for the next post, Fort Norman, which was reached at 10.30 p.m. Here the Indians had been waiting a long time for the steamer, which was several days late, and eagerly scanned the boat to see if any minister was on board for them. I had, once again, to convey the news to them that no one was forthcoming. They were keenly disappointed, and it

was plain that our poor Indians at this place are losing heart at the repeated failure on our part to provide them with a teacher. We have great reason to praise God for their steadfastness in the main, but one communicant went over to the Romanists last summer for a wife. All the rest have stood firm, and this is due in large measure to the influence and work of the two Catechists who conduct services in the woods during the winter, and also in the church at Christmas and in the summer, when all the Indians assemble at the Fort. Upon my arrival, preparations were at once made for service in the church, and at 11.30 p.m. all our Indians gathered together, filling the building. The heartiness of their responses and of the singing, bore witness to their delight in thus being able to join together in worshipping God, and also testified to the great loss they are sustaining year by year through the lack of a regular ministry. Holy Communion was administered at midnight, and four Baptisms took place. They gratefully remembered my visit to them in the previous winter. After a stay of but three hours we started off and on the following day at 3 p.m. reached Arctic Red River, which is well within the Arctic Circle. Here we met with a very different condition of things to that which had saddened our hearts at Norman. Instead of Indians anxiously looking for a minister who was not forthcoming, we were eagerly welcomed by Eskimos with faces beaming with joy as they bounded along the rocky bank to the steamer's landing place. Rushing up the gangway, they seized me by the hand, called me all sorts of names in their excitement, using broken English. Mr. Fry, our recruit of last year, was with them, and his face showed plainly how happy he was in his work among them. He had come up from Peel River in order to meet the Eskimos upon their arrival here and had his tent pitched right in their midst. Services had been held every day at one or other of the chief's tents, in a sort of enclosure upon which pine branches were spread to serve as a carpet. At a word from Mr. Fry, all the Eskimos left the steamer and assembled for service. Upon my arrival at the camp, to which I was escorted by Margaret Herschel, (Punjiak) who was baptized in our church at Simpson five years ago, and had recently returned from the Hay River school—a case was brought out for me to sit upon by one of the men. Another man at once dived into the tent and produced a fine fur rug which he placed on the box. As soon as I was seated, a book was handed to me opened at the right page, while others provided me with hymn sheets containing special hymns newly translated by the Rev. C. E. Whittaker. They anticipated one's needs so naturally, in marked contrast to the more lethargic Indians further South. Mr. Fry led off with his concertina, and, with a volume of sound which greatly surprised me, they all sang the well-known hymn:

"I am so glad that our Father in Heaven  
Tells of His love in the Book He has given;  
Wonderful things in the Bible I see;  
This is the dearest, that Jesus loves me."

As they sang the chorus: "I am so glad that Jesus loves me," they looked it. A few weeks before, thirty-two of them had come forward for Baptism, and after careful instruction, were admitted into the fellowship of Christ's Church by Mr. Whittaker. To show how much they realized their duty "as children of God and of the light by faith in Jesus Christ to walk answerably to their Christian calling," those who had wives brought them to the church that they might be joined together according to God's holy ordinance. No wonder that I found Mr. and Mrs. Whittaker rejoicing in being thus permitted to see the fruit of many years of labour amongst this most interesting people; work which had not been without its dangers to life and health. All is now forgotten in the joy of seeing these souls turning to God, and rejoicing in their newly-found Saviour. Much work remains to be done, however, before it can be said that these Eskimos have been won for Christ. There are more than 300 of them inhabiting the Mackenzie River Delta and some 200 miles of the Arctic coast and Herschel Island, and of these, only 50 have as yet come forward for Baptism. Owing to the unaccountable action of the Missionary Society of the Church in Canada (the M.S.C.C.) in reducing its grant to this diocese to less than one-half of the sum asked for to meet the existing needs, this most promising work in the "Farthest North" is in danger of being crippled, if not abandoned. The Roman Catholic Bishop is trying his utmost to win these Eskimos to his Church, and he certainly does not lack either men or money. As yet, thank God, he has met with no encouragement. Still, we dare not leave

s place are  
n our part  
have great  
fastness in  
over to the  
All the rest  
ge measure  
Catechists  
during the  
stmas and  
assemble  
reparations  
church, and  
d together,  
s of their  
witness to  
ed in together  
to the  
ar by year  
try. Holy  
night, and  
atefully re-  
e previous  
hours we  
at 3 p.m.  
well within  
a very dif-  
th had sad-  
of Indians  
to was not  
ed by Es-  
y as they  
e steamer's  
gway, they  
ll sorts of  
en English.  
with them,  
opy he was  
e up from  
imos upon  
ched right  
held every  
s, in a sort  
ches were  
d from Mr.  
er and as-  
al at the  
Margaret  
d in our  
nd had re-  
school—a  
pon by one  
divided into  
which he  
s seated, a  
right page,  
sheets con-  
ted by the  
ated one's  
ist to the  
Mr. Fry  
a volume  
e, they all

them defenceless at this most important juncture, to the undoing of the work of the past fourteen years. God has graciously raised up two men (Mr. Fry and Mr. Young), who are ready to endure the conditions which the life and work amongst these people inevitably entail. Both are experienced men, are well-liked by the Eskimos themselves, and God is blessing their work. It remains now for God's children to say whether or not this work is to be given up or continued. When the above facts are made known, I have no doubt what the answer will be. We thank our friends who responded to my last appeal, and sent us the money needed to purchase the mission house at Akpaiyoochiuk (Escape Reef), and for the boat, which is indispensable for the summer itinerary along the Arctic Coast. Mr. and Mrs. Whittaker and Mr. Fry were making preparations for their visit to the Eskimo haunts at Escape Reef and Herschel Island by boat when I left them last July. How they prospered, and what was the result of their journey cannot be told here, as since that date they have not been able to communicate with us, and cannot now do so before July next. At Peel's River, the work amongst the Tukudh Indians is maintained by the Rev. C. E. and Mrs. Whittaker, the native deacon—Rev. E. Sittuchili—and Catechists. It was my privilege to assist in the administration of the Holy Communion to nearly 70 of them during my short stay. One of them, a boy who has recently left the Hay River boarding school, has returned to his home across the mountains from Peel's River, and gathers the people and children together for prayers and instruction every Sunday. He writes very happily of the work among his own people who rejoice in being thus able to meet together for worship. I have said very little of the Diocesan Boarding-school at Hay River, but those friends who continue to show their interest in the work there, will be glad to learn that it is still carrying on its most important work for the children of this huge diocese. The need for it has been emphasized more and more during the past year owing to the death of Indian parents who have left children to be cared for by the school. The Canadian minister of the interior was greatly pleased with all he saw at the school last summer, and warmly eulogized the farming operations carried on by the Rev. A. J. Vale and the boys. This mission is in great need of more workers to come in this summer. The permanence of the work throughout the diocese depends very largely upon the existence of this school, as only by its means is it possible adequately to instruct the children and train them in the fear of God. Thanking all those friends who have cheered us by their letters and help given in many ways, and commending the work to your prayers,

Yours heartily in His Service,  
Jas. R. Lucas.

**Appeal.**—Owing to the action of the M.S.C.C., in reducing its grant to this diocese to an absurdly small amount, we are compelled to make a most earnest appeal to our friends to come to our help. In view of the success attending the Eskimo work such action seems unaccountable. We believe, however, that as God has granted us the greater boon of men, He will provide the means to ensure the continuance of that work. To withdraw now would be nothing less than unfaithfulness. The salaries of the two men already on the spot must be raised. Who will share with them the honour of leading those most interesting people to Christ? Gifts, however large or small, will be most welcome. The chief needs are:—(1) The Eskimo Mission. Sum required, £250 per annum. (2) Continued support of the Hay River School, with its 40 Indian children, to save them from a life of ignorance in the woods, or from being taken into the Roman Catholic convents, many of them being orphans. (3) The Norman Catechists' Fund. £10 each per annum, is needed for our two Catechists there, who are doing good work. (4) The General Fund, to meet the deficiency caused by the annual reduction of the C.M.S. grant, and for current expenditure. Subscriptions to the General or Special Funds may be sent to T. H. Baxter, Esq., Secretary, Missionary Leaves Association, 20 Compton Terrace, Islington, London N.; the Rev. A. J. Easter, St. Matthew's Vicarage, Croydon; W. E. Gillett, Esq., 114 Leigham Court Road, Streatham, S.W.; the Rev. A. Morgan, St. Mark's Vicarage, Kemp Town, Brighton; Miss E. J. Stevens, The Parsonage, Cobham, Gravesend, Kent; or to the Right Rev. Bishop Holmes, Athabasca Landing, Alta., Canada. Yours very sincerely,

Jas. R. Lucas,  
Archdeacon, and Diocesan Secretary-Treasurer.

#### ON INVITING DISSENTERS TO HOLY COMMUNION

(By Canon Williams of Hereford.)

The Rev. F. M. Williams, Canon-Residentary in Hereford Cathedral, has, in reply to inquiries of a correspondent, written the following letter, which we are permitted to print:

My dear Friend,—Your suggestion that I should put into print some of the reasons I have given you why I feel obliged to hold aloof from the invitation given by the Bishop to "Christians of all Denominations to join in a Service of Holy Communion" seems to me a reasonable one; and the hope you expressed that such a statement may possibly help to relieve the distress which I know the invitation has caused to many loyal, devout Church people encourages me to act upon it. It will be convenient to express my views in the form of a letter to yourself. You, and all who know me, will need no assurance that it is with real pain that I find myself in so important a matter so gravely in disagreement with those who hold such high positions in this diocese. Nothing short of a strong sense of what I owe to others would induce me to make this disagreement public. But I know our Bishop would be the last man to bid me hold my peace when my conscience bids me speak, and I have the comfort and support of knowing that the other Bishops of the Province with the Archbishop have felt bound publicly to dissociate themselves from the proposal. I trust that no one will find in this letter one word disrespectful to my Diocesan. Let me, in the first place, make it quite clear to any who may read this letter that I long as intensely as anyone for the restoration of unity among Christians. Any price short of the surrender of principle would I willingly pay, if it would help to bring about the unity which our Blessed Lord so earnestly desires. It would indeed be a joy to me to see all Christians kneeling side by side before God's Holy Altar to receive the Bread of Life together, but they must kneel there as members of the same body, holding the same Faith; without that any outward show of unity would be an unreality. You, my friend, have known me for many years in my pastoral work in my last parish, and I am sure will bear me out in saying that I lived in thorough goodwill with those who were not in communion with the Church. I respected their conscientious objections to the Church, I rejoiced when, as was not unfrequently the case, I was enabled to remove these objections and receive them into the one Flock, but they had my respect and goodwill and I am thankful that I never forfeited theirs. When we had our great Ten Days Mission at Knowbury I do not think a single chapel refused to ask God's blessing upon our work; I had their hearty support. I have not changed my views in this matter; I feel before God, I am not lacking in charity towards any of those who feel they cannot conscientiously worship with the Church. I believe in their earnestness and devotion; I long for their return to the Church for their own sakes as well as for our Blessed Lord's sake, but I respect, while I regret, their present attitude of separation. 1. The first and simplest reason for my strong objection to the proposed action is this, it is a distinct and grave breach of the Church's law. The rubric at the end of the Order of Confirmation is very clear and definite. "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or is ready and desirous to be confirmed." This rubric was no

late invention, it is simply a re-enactment of Archbishop Peckham's Constitution IV. (A.D. 1281). "We ordain that no one shall be admitted to the Sacrament of the Body and Blood of the Lord, except in the hour of death, unless he shall have been confirmed, or else reasonably hindered from the reception of Confirmation." And this, I take it, has been the general rule of the Church. There have been exceptional individual cases in which from charity the strict rule has been suspended, but the rule has held good and been acted upon as a rule. And the reason of it I think we may gather from Acts viii., 14-17. The people of Samaria had been baptized by St. Philip the Deacon; "when the Apostles at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost." Those who believed on the preaching of St. Philip received the Sacrament of Baptism, there was no question as to the validity and regularity of their baptism, they were properly baptized by an ordained minister of the Church, but there was something lacking, they had only been baptized, a splendid gift indeed, they had been made children of God, but they had not received in full measure the Holy Ghost. Two Apostles were sent to complete the gift; they prayed for them, and laid their hands upon them, and they received the Holy Ghost. The Apostles evidently believed that great as is the gift of Baptism it needs to be completed by the "Laying-on of Hands." We shall not be wrong if we believe as they did. I am aware that it is pleaded that this rubric has reference only to the children of the Church, and I quite agree with that statement, for in point of fact every one of the rubrics in the Prayer Book has reference only to Church people; the Prayer Book is for their use and their use only. The only service that has any reference to others is the Order of Baptism for those of Riper Years, a service added in 1661 as rendered needful, Bishop Sanderson said, "by the growth of Anabaptism through the licentiousness of the late days," and this service was to admit them by Holy Baptism into the Church. It will not be out of place to remark that the last rubric but one in that service runs thus: "It is expedient that every person thus baptized should be confirmed by the Bishop as soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion." But with regard to the rubric in the Confirmation service, surely the Bishop of Winchester is right in saying that if it is intended only to apply to the children of the Church the principle of it applies with even greater force to those who are not of the Church at all, and are living habitually in other forms of Christian organization. But besides this rubric, which, we must remember, has the force of Statute Law, there are the Canons of 1603, which though not proprio vigore binding on the laity, are strictly binding on the clergy. Canon XXVII. is headed "Schismatics not to be admitted to the Communion." I know that it is considered by some as uncharitable to use the word "Schismatic," but there it is in the Canon; and there is nothing really offensive in the word; it is, of course, simply the designation of those who are living in separation from the Church, and pronounces no opinion as to the right or wrong of their separation. The Canon clearly, definitely, enacts that no minister shall, under pain of suspension, admit schismatics to the Holy Communion. This Church rule is, one must think, decisive. I am told that a correspondent of the local press has pleaded that the Church invites to the Holy Communion all such as shall be religiously and devoutly disposed. He must have forgotten, I think, that the words are addressed to a congregation of Church-people; he cannot really have thought that the invitation is intended for religiously and devoutly disposed Hindus as well as Churchpeople. 2. But these rules are no mere arbitrary requirements, they are the expression of important principles; and these principles are gravely compromised by the proposed action. The Church is a definite body, instituted by our Lord Himself and entrusted by Him with the definite commission to "Make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you" (St. Matt. xxviii., 19, 20). The Church is bound to teach all the truth. This, you will remember, is one of the reasons why, according to St. Cyril of Jerusalem, the Church has the title Catholic, "because," he says, "it exists over the world, and because it teaches

The Blonde Lumber and  
Manufacturing Co., Ltd.  
CHATHAM - - - ONT.

Manufacture CHURCH ::  
High - Grade FURNITURE

We make Chancel and Sanctuary  
Furniture and  
Church Pews and Seating our  
Speciality  
Our Catalogues are mailed  
FREE UPON REQUEST . .

When requiring quotations for pews,  
please send dimensions of church or number  
and lengths of pews required.

NOTE THE ADDRESS

universally with no omission that entire body of doctrine which men ought to know." We profess our belief in the Catholicity of the Church generally, and of that portion of it in this land, and we have been accustomed to think that Catholicity has ever been one of the characteristic marks of the Church. Other Christian Societies have always held portions of the true Faith, but separated from the Church because they could not accept the whole. St. Ignatius in his letter to the Church of Smyrna, A.D. 116, uses the word to distinguish those who maintained what had been universally taught from the beginning from those who had added to or subtracted from the Faith; and so it has been used ever since. The Church is bound to teach all the truth; to keep back any part of the Truth would be unfaithfulness to her Lord. She may not therefore teach, or allow people to think that she teaches, that it is a matter of little or no importance whether they receive Confirmation or not. The Church again, as the appointed guardian and dispenser of the Sacraments, has ever been very careful to preserve them from any misuse or irreverence; most especially has she guarded the Sacrament of Holy Communion. None but the faithful have ever been allowed to be present at the Celebration, those even of her own children who were under penance being obliged to leave before the Consecration. It will not, I think, be questioned by anyone that the separated Christian Societies of the present day hold, for the most part, very different views of Eucharistic doctrine from that which is set forth in the Catechism and in the Communion Service of the Prayer Book. But even these Societies are very careful as to whom they admit to their Communion Service. I know it is so with the Presbyterians and some of the Baptists; I believe it is so with other Societies as well. One cannot conceive any one of these Societies inviting "Christians of all Denominations" to what they consider their highest service. It may be, of course, that this expression in the invitation was adopted without sufficient thought. The title "Christian" is used sometimes rather vaguely. I hold with Archbishop Temple and I believe with Church-people generally that a man becomes a Christian by being baptized. If the word is used in the invitation in this sense, it will of course exclude the members of the Society of Friends, and members of the Salvation Army (qua Salvationists), neither of which societies recognizes the Sacrament of Baptism, and very possibly many others, for of late years a disregard even of Baptism has been growing fast in more societies than one. If the word is used, as it very commonly is, to include all who profess a belief in Christ, the question must arise as to what their belief in Christ really is. Do they believe in Him as the Church believes and expresses in her Creed as being "God of God, Light of Light, Very God of Very God, of one Substance (essence) with the Father"? or do they believe in Him only as Unitarians and Mahometans believe in Him, as a good man and a prophet? The expression in the invitation, unless it is further explained, will be commonly understood to include more than those who have been baptized, and can conscientiously recite the Nicene Creed. I can not myself think that the invitation was intended to embrace the unbaptized and the deniers of the Deity of our Blessed Lord, but, unhappily, the wording is vague. Believing then, as so many of us do, that the proposed action is a grave departure from the discipline and principles of the Church, we must draw attention to the fact that it is so, and that after all the invitation in this case is given only by an individual officer of the Church, high indeed in position and much respected, but still only an individual officer, and that officer is bound as much as anyone else by the laws and principles of the Church. We cannot allow that the Church herself is compromised by the action of an individual Bishop, and it comforts us to know that the highest officer of the Church with the other high officers of the Province have united in repudiating the suggestion. It has pained me very much to have to write this. Some will put it aside as the utterance of a sacerdotalist, possibly not quite knowing what that frightening word means. It is the utterance of a priest who believes in his priesthood, who accepts ex animo the whole of the teaching of the Catholic Faith as it is expressed in our Prayer Book. I quite believe the sincerity of the motive which prompted the invitation; I have, as I said at first, as strong a yearning for unity as any man can have, but I cannot seek it in this way. Indeed, I believe that such an action would hinder rather than help the cause of unity. The Lambeth Conference of Bishops of 1908 is often referred to in this matter; some of their words are much to the point now. They resolved, "This Conference re-affirms the

resolution of the Conference of 1897 that "Every opportunity should be taken to emphasize the Divine purpose of visible unity among Christians as a fact of revelation. It desires further to affirm that in all partial projects of union and inter-communication the final attainment of the Divine purpose should be kept in view as our object; and that care should be taken to do what will advance the re-union of the whole of Christendom, and to abstain from doing anything that will retard or prevent it." (Resolution 58.) Many of us feel strongly that the proposed action would be a hindrance rather than a help towards the attainment of God's Will in the re-union of the whole of Christendom, and so on this ground as well as on the ground of loyalty to the rules and principles of the Church, we enter our respectful protest against it, and desire to dissociate ourselves entirely from it. Yours very sincerely, Fred. M. Williams. (The Church Times.)

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—The Halifax Church Institute Boy Scouts held their first camp this year from July 29th to August 12th, the place selected being an ideal spot on MacNab's Island. Eighty-nine boys of the troop of two hundred and thirty were able to take part in the camp. They were in charge of Scoutmaster F. W. Micklewright, ably assisted by Scoutmasters Davis and Stay, and assistant Scoutmasters Woodill, Tucker, S. Micklewright and Boyle. The troop was accompanied by its chaplain, the Rev. C. W. Vernon, and Mr. John Weir, layreader of Christ Church, Dartmouth. Seven bell tents, kindly loaned by the Marine and Fisheries Department, and five marquees by the Nova Scotia Technical College, gave ample accommodation. Through the kindness of Mr. C. H. Harvey, agent of the Marine and Fisheries Department, and chairman of the committee of the Church Institute troop, the boys and their belongings, the tents and the rest of the outfit, were conveyed to and from the camping ground by motor and surf boats. Except for a tremendous downpour of rain on the last day, which led to the camp sports being postponed, the weather was perfect. The boys had a most enjoyable and profitable time. Drilling, scouting exercises, swimming games of all kinds, with the necessary work of fetching wood and water, cooking and tidying up the lines made every day too short. One day was profitably spent in a visit to MacNab Island Light-house, where the keeper, Mr. Ryson, kindly explained both light and fog-horn to the boys in small groups. Much of the pleasure of the camp was due to Captain and Mrs. Rudolf, whose summer cottage is near the encampment. Mrs. Rudolf's advice and help in the culinary department was invaluable, while Captain Rudolf was ever ready to teach the boys the use of the compass, land surveying through the woods, and the mysteries of nautical knots. Under the direction of several non-commissioned officers of the Royal Canadian Engineers, who were encamped on the island, the boys erected a single lock bridge of logs. A causeway with a French drain beneath was also erected across the brook. The religious aspect of camping was not forgotten. Prayers were said daily at 7.30 a.m. and 9 p.m. The Sunday services began with a celebration of the Holy Communion, followed by parade services at 10.30 and 5.30, conducted by the chaplain, assisted by Mr. Weir. At these services there was a large attendance of residents of the island and visitors. As far as could be learned church services had never before been held on the island, the residents being compelled to go to the mainland, if desirous of attending public worship.

**Wolfville.**—The Rev. R. F. Dixon recently preached in All Saints' Cathedral on the invitation of the Dean. A branch of the junior W.A. is to be formed in this parish.

**Lunenburg.**—The Rev. F. C. Ward-Waite takes charge of this important parish next month, to which he was elected some months ago. He will be greatly missed in Cape Breton.

**New Ross.**—This parish will soon be vacant by the removal of the Rev. J. Allaby to New Dublin. The Bishop recently confirmed a class of one hundred candidates in Sydney, C.B.

**Weymouth.**—This important parish is still vacant by the removal of the Rev. C. R. Cumming to Bridgewater.

**Charlottetown, P.E.I.**—The will of the late Mr. Justice Hodgson provides bequests for those who were in his employ at the time of his death, for some of his friends, and for his executors, the Rev. Canon Simpson, W. A. O'Morson and Chas. E. McKinnon. The remainder of the estate to be administered for the benefit of St. Peter's Cathedral, amounts to about \$30,000. At St. Peter's, Canon Simpson acknowledged the great debt which the church owes to the deceased gentleman who was its first and strongest member in life, and its benefactor in death.

### FREDERICTON.

**John Andrew Richardson, D.D., Bishop, Fredericton, N.B.**

**Chatham, N.B.**—The annual parish festival of St. Paul's and St. Mary's congregations was held at Cushman's Sidings on the I.C.R., on Tuesday, August 15th. The children of St. Mary's Sunday school, with teachers and members of St. Mary's congregation, assembled for shortened morning prayer in St. Mary's Chapel-of-Ease at 9 a.m., and after a brief address by the rector, Archdeacon Forsyth, the children were conveyed in carriages to the railway station. There they were joined by others on their way to the festival grounds, and soon the special train with its load of merry-makers, was speeding along amid waving banners and other signs of holiday gladness. At Johnston's Crossing and at Nelson Station the company was enlarged by the addition of a large number from St. Paul's congregation. In a short time all were on the picnic grounds, healthfully situated on the south bank of the Miramichi, opposite the thriving village of Melleiton. Soon the grounds presented a lively scene, while an army of willing workers made ready for response to the vigorous call of many appetites for meat and drink. Bountiful provision had been made, in anticipation, by the congregations for this call, and it was not long in being satisfactorily answered. Next followed the usual race contests for prizes by the children, while adults were on varied forms of pleasure bent. Before the hour of home coming arrived there was a second abundant provision made for the wants of the inner man, and then "All aboard" was heard resounding through "the valley." Soon the "iron horse" was on his way to Chatham, followed by his trainload of excursionists. At Chatham Station carriages again awaited the children, who, with the adults, some in wagons and some on foot, were quickly landed at their several homes. The representatives of St. Paul's congregation had gone from the train at Nelson Station and at Johnston's Crossing. So ended a happy day of wholesome hilarity among the juveniles and profitable social reunion by old and young.

### MONTREAL.

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

**Stanbridge East.**—On Sunday, August 13th, died at the Royal Victoria Hospital, Montreal, Anna Markland Sommerville, wife of P. C. Moore of this village, and only surviving son of the late Hon. Philip Moore. About six weeks ago Mrs. Moore went to the hospital to undergo a very serious operation. For some time after she seemed to be rallying and it was hoped by her many friends that she would be spared. Later, however, complications set in and she steadily sank until her death on the above date. Mrs. Moore was born and brought up in the town of Huntingdon, P.Q. The most of her married life was spent in the parish of St. Armand West where the Moore homestead was situated. About 13 years ago, however, Mr. Moore sold his property there and they removed to the village of Stanbridge East where they have since made their home. Mrs. Moore was much beloved by all who knew her, and she was widely known. She was ever since its organization, president



## NOTICE TO THE PUBLIC

The public and subscribers to the Canadian Churchman are cautioned not to pay any money to R. D. Irwin as he is no longer authorized to receive or collect subscriptions for the Canadian Churchman.

### OTTAWA.

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

**Ottawa South.**—Recently the congregation of the Merrivale Church met to entertain at a parish farewell tea, the Rev. Charles B. Clarke, who has been the rector there for the last five years. Many persons were present and enjoyed the entertainment. The children of the Sunday school also attended. After refreshments had been served an address from the congregation was read by Mrs. Henry Hopper containing expression of sincere regret at the departure of their rector from their midst for a field of arduous labour in British Columbia. They also conveyed their deepest appreciation and kindest feelings of gratitude for his zealous work among them during his pastorate and their best wishes for his future welfare and success. To Mrs. Clarke was also extended many words of praise for her valued assistance in parochial work, and at the conclusion of the address, she was presented with a beautiful cut glass salad bowl, accompanied by solid silver fork and spoon. The Rev. Mr. Steacy, of All Saints', Westboro, supported the address in a short speech full of good fellowship and praise and commendation of the good work done by Mr. Clarke as a pastor and secretary of the bishop's conference. He expressed his great regret that the diocese of Ottawa should lose a clergyman possessing the ability and Christian influence that Mr. Clarke always exercised in his work among his people. Mr. Geo. E. Kidd, K.C., an old friend of Mr. and Mrs. Clarke, spoke of their early associations and the popularity and respect they enjoyed wherever they had resided, and expressed wishes for their continued success in the diocese of New Westminster. The meeting dispersed after some appropriate singing and general hand-shaking and expressions of goodwill. The Rev. Mr. Clarke will be succeeded by the Rev. Mr. Scantlebury, now rector of Vankleek Hill.

**Westboro.**—The first annual picnic of the choir of All Saints' Church, Westboro, was held last week, a party of twelve making the trip to Chats Falls by steamer. The weather, although somewhat cool, was very enjoyable, the brisk wind which prevailed at starting dying down towards sunset and making the return journey delightful. Tea and ice cream were partaken of on board, Britannia being reached about 9.30 p.m. The trip was made possible by the kindness of Mr. F. A. Heney, whose generosity was much appreciated by the members of the choir.

### OUR WORK IN CHURCH DECORATION

is planned specially for each individual church. We furnish and execute the designs suitable for the particular edifice. Colored sketches submitted.

Correspondence is invited.

The Thornton-Smith Co.  
11 King St. W. Toronto, Can.

### TORONTO.

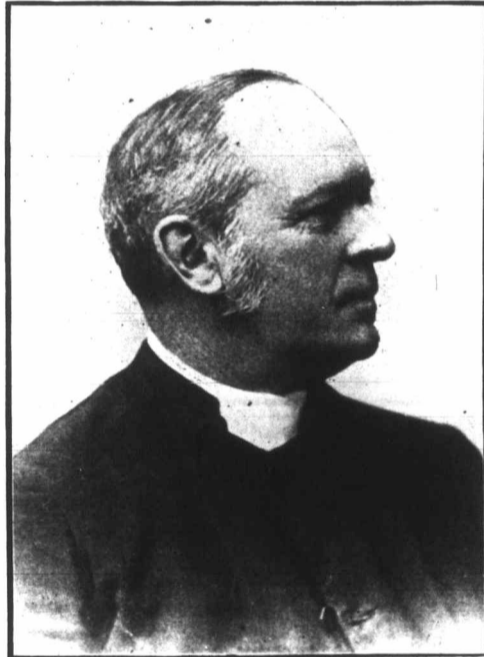
James Fielding Sweeny, D.D., Bishop.  
William Day Reeve, D.D., Toronto.

**Toronto.**—The following appointments have been made by the Bishop:—The Rev. W. J. Creighton, M.A., has been appointed incumbent of Bradford, in succession to the Rev. Canon Morley, removed to Toronto; the Rev. Chas. Carpenter, assistant curate, St. John's, Peterboro, has been appointed incumbent of Christ Church, Campbellford, in succession to the Rev. A. J. Reid, removed to Toronto; the Rev. Burgess Brown has been appointed assistant curate of St. Simon's, Toronto; the Rev. H. R. Trumppour, M.A., B.D., has resigned the rectorship of All Saints', Peterboro, to accept a professorship in Latimer College, Vancouver, B.C.

The Rev. Canon Morley, late of Bradford, has settled at 25 Howland Avenue, this city, and will begin his active campaign in the interests of St. Alban's Cathedral.

### THE LATE REV. CANON CAYLEY.

At his island home in Lake Rosseau, on Sunday, August 20th, the Reverend John D'Arcy Cayley, Canon and Precentor of St. Alban's Cathedral, and Rector Emeritus of St. George's Church, Toronto, passed to his rest. A serious operation had been performed about two years ago, and though the Canon had recovered from it in a way that surprised his friends, it left his robust constitution in a greatly weakened condition. On August 11th, an alarming attack of heart trouble came. For some days there seemed to be every prospect for recovery, but the trouble returned and the end came with startling suddenness. Canon Cayley was a son of the late Honourable William Cayley and was born in England in 1837. Coming as a boy with his



The Late Rev. Canon Cayley, D.D.

parents to Canada he received his early education at Guelph, and later at Upper Canada College. He graduated from Trinity College in 1860. After being ordained Deacon by Bishop Strachan, he went to England and was advanced to the priesthood by the Bishop of Chichester and remained at work in the Mother Land till 1863. On returning to Canada he was appointed incumbent of Whitby and parts adjacent. His work there is still remembered by Whitby's older citizens. It was due to his efforts that the beautiful All Saints' Church of Whitby was built. In 1874, Mr. Cayley became rector of St. George's Church, Toronto. There he ministered to a strong and influential congregation, which frequently taxed the accommodation of the church to the utmost and which was noted for its many good works. During recent years St. George's, like other down-town churches, has suffered from the movement of population northwards. This movement resulted in the amalgamation of St. Margaret's Parish (St. Margaret's having been an off-shoot for St. George's in 1880), with St. George's two years ago, when the Rev. R. J. Moore became associated with Canon Cayley in the rectorship. In 1904 the University of Trinity College conferred the Honorary Degree of Doctor of Divinity upon Canon Cayley in recognition of his valuable services to the Church of the diocese and his work as a parish priest. The late Canon was a man of many gifts; he had a wide knowledge of chant music and was one who kept up his reading to the end. It was

of the Woman's Auxiliary of this parish. She gave liberally of her time, her means and her strength to every good work. An ardent and enthusiastic member of St. James' Church, she could always be relied on and her passing from our midst into the Church, at rest has left a gap in the community and church which will be long felt. A friend to everyone who was in trouble or need she was a modern Dorcas, and all will miss the kindly and unobtrusive ministrations she so freely gave. To know her was to love and reverence her, and her saintly character and life have influenced many to higher ideals and purposes, and as one contemplates her life and work he is impressed with the deep influence that may be exerted for good by a simple, earnest life of Christian duty and devotion. The funeral was held on Tuesday, August 15th, at St. James' Church here and was largely attended in spite of the extremely bad weather. The following clergy were present and took part in the service: Ven. Archdeacon Naylor, the Rev. Arthur French, the Rev. H. Plaisted, the Rev. H. A. Naylor, and the rector, the Rev. R. Y. Overing. In the congregation also were the Rev. A. C. Wilson, of Bellows Falls, Vermont, and the Rev. Arthur French, Jr. After the beautiful burial service had been read in the church, the clergy, followed by the members of the Woman's Auxiliary, preceded the body down the aisle while the solemn and beautiful Nunc Dimittis was sung. At the grave in the churchyard nearby the body was laid to rest "In sure and certain hope of the Resurrection to eternal life through our Lord, Jesus Christ." From such a grave one turns away with the feeling, "Blessed are the dead which die in the Lord, even so saith the Spirit; for they rest from their labours."

This parish and community sustained a great loss on Monday, August 14th, by the sudden death of Mr. Carleton Hall, government inspector of Weights and Measures. Deceased was a popular and highly respected citizen and a prominent and interested member of St. James' Church here. He will be greatly missed. His wife alone of the family survives him, their two children having died some years ago. Mr. Hall was seventy years of age. The funeral was held from St. James' Church on Wednesday, August 16th, and was largely attended. Mrs. Hall has the warm sympathy of all in her sudden bereavement.

**Philipsburg.**—On Saturday, 12th August, a successful sale of work was held in the Whitfield Hall by the Ladies' Aid of St. Paul's Church; it was well attended by both visitors and residents, and all the work was sold (except a pen-wiper), and a good deal of ice cream and candy also found a market. All expenses paid the sale realized \$120. As the late rector says, the Ladies' Aid is "a great asset to the Church." At a vestry meeting on 21st August the Corporation of St. Paul's Church was authorized to invest, with the Synod of the diocese of Montreal, the sum of \$1,933.70. This is the bequest of the late Miss Mary Louise May, who thus becomes one of the honoured benefactors of the Church. No benefaction can compare for permanent usefulness with an endowment; it is not showy, but its value is lasting. As a matter of fact Miss May left us \$6,000, but the sum mentioned above is what we have actually received from her executors in Chicago, after long litigation. We owe the receipt of this amount to the interest, perseverance and judgment shown in the matter by our legal advisers, Messrs. Brown, Montgomery & McMichael, of St. James' Street, Montreal; they have refused to accept a cent in payment of their services. Mr. George Montgomery, K.C., is an old member of St. Paul's Church, and its constant friend still. The vestry passed an unanimous vote of thanks to the firm: The Montreal General Hospital too, have been generous in renouncing, in our favour, any claims they might have made as legatees. Assistance in the services of St. Paul's has been given this month by a former rector, the Rev. A. C. Wilson, now of Bellows Falls, Vt.; and by the Rev. Arthur French, jr., curate at Kensal Rise, London, Eng. The parish of St. Armand West shared in the deep regret felt in this district at the death of Mrs. Philip Moore, which is the loss of a keen Church worker; she was an old resident of St. Armand, though latterly she lived at Stanbridge East.

The moment we can use our possessions to any good purpose ourselves, the instinct of communicating that use to others rises side by side with our power.—Ruskin.

preached by a brother clergyman that he had as great a knowledge of the English Bible as any clergyman in Toronto. On Synod committees he was invaluable, especially on the Sunday School Committee, the work of which was very dear to him. Many among both clergy and laity will miss his presence among them. His bright and genial manner made him welcome in all gatherings of friends. The funeral service was held at St. George's Church on Wednesday, the 23rd. The opening sentences were made by the Rev. Prof. Cosgrave, of Trinity College, the lesson by the assistant Bishop, and the concluding prayers by the Bishop of the diocese. Many of the clergy from the city and country alike, were present, and the church quite filled with sorrowing friends and parishioners. The remains were laid to rest in the family lot on the north side of St. James' Cemetery.

**St. Martin's-in-the-Fields.**—Of late this church has been the recipient of many beautiful and costly gifts from the friends and members of the congregation. A very handsome brass lectern, in memory of the late Rev. Isaac Middleton, canon of St. Alban's Cathedral and first rector of this parish, was dedicated on Sunday morning last by the present rector, the Rev. S. DeK. Sweatman, M.A. In a very appropriate address he described how that Canon Middleton had won the love and affection of all his parishioners, and had during the three years of his incumbency, purchased land and had built the present church. This beautiful lectern was presented by the immediate relatives of the late Canon Middleton. This beautiful lectern was made by Keith & Fitzsimmons, Toronto. At the early eucharist, a handsome pyx, which was designed by Keith and Co., London, England, and a gift to the rector by some of his parishioners, was also consecrated.

**Cartwright.**—The visit of Archdeacon Warren to this parish on Sunday, August 20th, was much appreciated, it being the occasion of the re-opening of St. John's Church, which had been closed for the painter. The Archdeacon preached both morning and evening to large congregations. The people showed their appreciation by the keen interest and close attention with which they followed his remarks. The parish is deeply grateful to the Archdeacon and will look forward with pleasure to his coming to us on some future occasion.

#### HURON.

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

**Cranton.**—A letter has just been received in the parish from the Rev. A. J. Vale, missionary-in-charge of St. Peter's Mission, Hay River, Great Slave Lake. The letter is an acknowledgment of the offer of Mr. Fred. P. Warren, of this parish, in response to Mr. Vale's appeal for a teacher in his last annual letter. Since offering himself for the post, Mr. Warren has been accepted by Bishop Reeves of Toronto, acting for the mission. He left Cranton June 29th, Athabasca Landing about July 25th, and should now be nearing the end of the long 1,200 mile journey into the heart of the Northland. Mr. Warren is splendidly equipped for his new work, and is much missed in this parish where he was an enthusiastic worker.

#### ALGOMA.

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

The Bishop of Algoma in his charge to the Synod touched on some very important subjects, as follows:—

**Free Seats.**—Another matter calling for a word or two is the free seat system in our churches. It is a minor point but one of no small importance. When I became Bishop of Algoma there were many discouraging features in the outlook as I entered upon my work. But one feature there was which gave me no small satisfaction. There was not a church in the whole diocese which was not proclaimed free and open to all comers. Now however as I look around upon my growing field of responsibility I am not without apprehension in this matter. Our churches are still proclaimed free. But in several of our larger centres the selfish spirit has so overmastered the spirit of missions that the freedom of the seats in church is little more than theoretical. I think we still perceive the objections to the pew rent system,

namely, that it creates a money test, emphasizing the distinction between rich and poor, and giving the pew holder a right to turn strangers out and keep his pew empty if he chooses. I think we still have some realization of the fact that it alienates the poor and unimportant by relegating them back and out-of-the-way seats, and that it is clean contrary to the teaching of the inspired Apostle St. James. But yet there is growing up among us a system which is well nigh as objectionable as the pew rent system itself. People are appropriating, or having assigned to them, particular seats and are getting to think and speak of these seats as their own. In some cases they have even been known to turn visitors out. Now I wish to protest, with all reasonable emphasis, against this practice which is so absolutely inconsistent with the notice on the Church door telling the stranger that "All seats in this Church are free." Surely if we wish to foster the spirit of Christian fellowship, if we wish to be true to the missionary principle and draw outsiders to church, we must maintain, at whatever personal cost may be involved, the system of free and unappropriated seats in our churches. Of course there is no reason why, if they come in time, people should not habitually occupy the same seats. And regular attendants are quick to know and to respect each other's preferences. But they have no right to forget that habitual use confers no title to a seat and gives no right to expel other worshippers from it.

**Trinity College.**—There are one or two matters of moment to the Church at large on which I wish to touch. And first I wish to place on record my position with respect to the removal of Trinity College, Toronto, to a new site in Queen's Park. When the question came before me I voted against removal, as a step both undesirable in itself and calculated to perpetuate the recently accomplished federation with Toronto University, which I deplored. And now that the matter is settled I call upon all under my influence and jurisdiction to do what they can to make the College, in the highest possible degree, successful under the new order of things. For my opposition to change has not been mere wilfulness. I have been honestly anxious to maintain the Churchly and spiritual character of the College. There are abroad to-day many symptoms of a growing laxity respecting the Church's principles and traditions. There is an ominous revolt from all dogmatic instruction. Definite principles in religion are considered a sign of narrowness. The Church's sense of responsibility for her people is so feeble that under the fine phrase, "comity of missions," she is tempted to hand over her scattered flocks in out-of-the-way places to any respectable Communion before her in the field. Religious teaching has vanished from our public schools. Undenominationalism is in the air. Under colour of the re-union of Christians, the very principles for which our fathers fought and died are being dropped out of sight. If we are to hold our own our Colleges must be able to give our men the stamp of sound unswerving Churchmanship as well as high spiritual tone. Affiliation with great secular universities may help in many ways. Sometimes it may be the best that can be done. It is not likely to give much help in the matters to which I allude. This is a very old-fashioned view, I fear. But as an honest man I am bound to confess myself old-fashioned.

**The Ne Temere Decree.**—We cannot well ignore the course pursued of late by the authorities of the Roman Catholic Church with respect to mixed and clandestine marriages. By a decree published in 1908, and known from its opening words as the Ne Temere decree, the Roman Pontiff has put forth regulations respecting such marriages. According to this decree no betrothals are to be considered valid and binding but such as are put in writing, and signed by the contracting parties in the presence of a duly authorized priest and two witnesses. And marriages are only to be regarded as valid when contracted before the duly authorized priest in the presence of two witnesses and in accordance with certain specified rules. But this is simply and solely a decree of the Roman Catholic Church, and has, of itself, absolutely no legal force or authority whatsoever. Nevertheless, in applying it Roman priests have not scrupled to use it in such a way as to confuse issues, frighten and mislead people as to the state of the law, and cause serious distress and trouble in family life,—in some cases even effecting the separation of husbands and wives duly married according to the law of the land. We members of the Church of England in Canada should be careful not to go too far in uttering hasty and indiscriminating denunciations of the Ne Temere decree. It cannot be denied that any church, or religious society, has the right to regu-

late its own affairs, and to discipline, or even expel, those members who deliberately violate its regulations. Moreover, there are likely to be occasions when such regulations may, as the expression of conscientious conviction, be out of accord with the law of the land. On the principle of obeying God rather than men the law of our Communion here, and in England, is at variance with the civil law in respect of the remarriage of divorced persons and the marriage of a widower with his deceased wife's sister. It is important then that we should realize just where and what the wrong is of which we complain. That there is wrong, and very grievous wrong, there can be no manner of doubt whatsoever. But the wrong lies rather in the application of the decree than in the decree itself. It comes of Rome's attempt to force her regulations upon those outside her pale, and her application of them in such a way as to override the law of the land. It is obvious, therefore, that some clearing of the air should be effected by an authoritative declaration as to what the law of the land really is. Christianity has taught us to place marriage upon the highest possible plane, and to support and solemnize it with religious rites of the most sacred character. But these religious rites are not of the essence of marriage. The Church of Rome herself admits that the essence of marriage is the life contract, made between the man and the woman concerned. Where such a contract can be proven, and no impediment of pre-contract, affinity or consanguinity can be shown, there the real and indissoluble bond of matrimony must be admitted to exist, even though there has been no religious ceremony at all. This in no sense detracts from the importance of the religious ceremony which is of the nature of a solemn blessing such as no Christian people should be content to do without, and without which marriage cannot be regarded as Christian marriage at all. But it does detract from the consistency and straight-forwardness of the Roman authorities, who have the temerity to declare invalid, null, void, and even sinful, marriages against which can be alleged no impediment whatever in the way of previous contract, affinity, or consanguinity, but whose only defect is that they have not been performed before a Roman priest, and in accordance with Roman regulations. This is tantamount to saying that there is no such thing as lawful marriage, or legitimacy in offspring, outside the Roman Communion! And it convicts the authorities of that Church of outrageous wrong doing, against morality and home life, when, by public statement and by social and ecclesiastical influence, they carry matters so far as actually to separate persons duly married and to proclaim their children illegitimate. Against this wrong doing it is right we should lift up our voice demanding of our Government ample legislative protection.

**Prayer Book Revision.**—I cannot bring myself to pass over this subject without a word or two. It is a live question to-day. And there seems to be a widespread conviction that something, in the way of adaptation at least, is desirable to make the Book of Common Prayer suitable and effective for the Canadian Church. I have no disposition to quarrel with this conviction. There are certainly many respects in which the Prayer Book must sooner or later be adapted to our conditions and needs. But there are at least three points which I think ought to be urged with emphasis:—(1) Whatever we do we must be careful not to touch doctrine. And we must remember that this may be effectively done by the alteration of rubrics as well as by changes in the body of the book. (2) We shall do well to submit new forms and services to a process of testing before committing the Church permanently to them. And to this end they should be put into an Appendix at the end of the book rather than into the book itself. (3) Liturgical knowledge being in its infancy in Canada, we should be cautious and humble in our handling of such a precious heritage as the Book of Common Prayer, which embodies the wisdom of the ages in its forms and principles of devotion. And whatever we do should be modest and tentative in its character until, by careful study of the principles which governed the formation of the early Liturgies, our Church becomes really capable of shaping its own Prayer Book.

#### CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

SINGLE COPIES, 5 CENTS.

## KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

## Proceedings of the Fourth Synod of the Diocese.

(Concluded from last week.)

Thursday, August 10th, 9 a.m.—A celebration of Holy Communion was held in St. Alban's Pro-Cathedral, the Lord Bishop being the celebrant, assisted by Ven. Archdeacon McKim. The business session opened in St. Alban's schoolroom, the Bishop in chair. Prayers were read by Ven. Archdeacon McKim, after which the chairman in a few earnest words welcomed the delegates, and trusted that God's blessing would rest on their deliberations. Committees on Credentials and Bishop's Charge were appointed, who reported. The Rev. A. A. Adams was reappointed clerical secretary, and Mr. Fred. Eley, lay secretary. Reports of the secretary of Executive Committee and the treasurer of the diocese for years ending December, 1909 and 1910, were read and adopted. The notice of motion presented at the last Synod was then taken up, that the following clause from the canon law of England be incorporated and printed in the canons of the diocese: "The ordering of the services, including the musical part thereof and the use of the organ, shall be under the control of the rector or incumbent; also the fixing of the hour of service (in parishes not receiving aid from the Mission Fund), the ringing of the bell to summon the congregation to the same, and such like matters." The Bishop spoke of the wisdom of having something definite on the matter, as the authority of the incumbent was often questioned. Any man in charge of a Mission has the right to control the services and all matters connected with the church. After considerable discussion it was moved and seconded that the motion be carried, expunging the words in parenthesis. Capt. H. A. C. Machin gave notice of motion as follows: "Granting power to the Executive between meetings of Synod in case of vacancies on committees to select such fit persons to serve on same."

Thursday Afternoon, 2.30 p.m.—Session opened by reading and confirming minutes of previous session. Ven. Archdeacon McKim brought in a resolution that the financial year of all parishes in diocese shall close March 31st, which, on motion, was adopted. The Committee on Bishop's Charge brought in their report, which was ordered to be read and adopted clause by clause. A reception was tendered the delegates on Thursday evening at "Bishopstowe" by the Lord Bishop and Mrs. Lofthouse, which was a very happy affair.

Friday Morning, 9 a.m.—Morning Prayer was said in St. Alban's Church by the Rev. J. H. Atkinson, the lesson being read by the Rev. Wallace C. Allison. Synod assembled at 10 a.m. for business in schoolroom. After roll call the minutes of last session were read and confirmed. Ven. Archdeacon McKim brought forward the following resolution, introduced at last session: "That a Sunday School Association be formed in this diocese which shall act in conjunction with, and carry out the objects of the Sunday School Commission created by the General Synod, and that a proper constitution be adopted." The motion was vigorously discussed, and, when voted on, was declared lost. An amendment, virtually the same as the original motion, with the exception of the last clause, recommending a constitution, was carried. His Lordship was asked to name a committee of such members as he deems necessary to formulate a constitution for the guidance of the proposed newly-organized Sunday School organization. The secretary of the Synod brought up the question of delegates' expenses, and urged that something be done in the way of meeting the railway and steamboat fare of those attending Synod; but, though several members spoke on the matter, no definite action was taken and the subject dropped.

The following were the delegates to General Synod: Ven. Archdeacon McKim, Capt. H. A. C. Machin, M.P.P.; substitutes, Rural Dean Adams, Mr. J. A. Kinney. Delegates to Provincial Synod—Archdeacon McKim, Rural Dean Maltby, the Revs. Lofthouse, and R. Faries, Messrs. Machin, C. H. Carpenter, C. Pope, and C. J. Hollands; substitutes, the Rev. J. A. Atkinson, and Mr. W. C. Baldwin. Votes of thanks were passed to the various societies, both English and Canadian, for their generous assistance to the diocese, and to the various railway companies for courtesy extended to the clergy of

the diocese. Rural Dean Adams moved, seconded by Mr. Fred Eley: "That this Synod endorse the action of the Sunday School Commission in establishing a Sunday School paper, and that the members of same do their utmost to extend its influence and usefulness."

Friday Afternoon, 2.30.—Synod assembled after lunch. Roll-call and reading and confirming of minutes. Auditors for Synod—Messrs. J. Johnson and R. W. Ferrier (re-elected), Executive Committee—Ven. Archdeacon McKim, Rural Dean Adams (secretary), Rural Dean Maltby, the Revs. W. C. Allison, and J. Lofthouse, Messrs. Capt. Machin, R. W. Ferrier, J. A. Kinney, C. Pope, and J. Johnson. The chairman spoke of a possibility of a Mission being held in October, 1912, and hoped that much blessing would result from it. He urged that earnest prayer be made previous to the Mission that God's blessing would be vouchsafed, and that the spiritual life of the diocese might be quickened and sustained. The great power in the Church must ever be spiritual, and God's work could only be carried on by spiritual men, who realize that their sufficiency is of God. The following resolution was passed: "That a recommendation be sent to each parish in the diocese suggesting that an annual vacation of three weeks be granted to the rector and incumbent of the parish, and that the people provide for services during his absence." The Bishop appointed the following Committee on Sunday School Commission: Ven. Archdeacon McKim, the Revs. J. Lofthouse, W. C. Allison, and Messrs. C. Pope and J. A. Kinney. The business of the Synod being concluded, the chairman thanked the members for their attendance and attention, and trusted that the Synod would prove an inspiration and help as each one went back to his field of work. The Bishop dismissed the Synod with the Benediction.

## CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Grassy Lake.—At a meeting of the Church of England building committee on Tuesday evening plans for the new church were decided upon and arrangements made to start work early next week. The site is on the corner of Chamberlain avenue and Third street, north, where four lots have been given by W. Salvage. The church building will be 36 by 20 feet with vestry 10 by 12 feet and a porch with tower and belfry. A feature of the building will be the handsome windows, of gothic design with coloured glass and different emblems, and in the west end will be a circular window four feet in diameter of appropriate design. The building will be on a concrete foundation and will be finished inside with V joint and varnished. Exterior and interior will present a very pleasing appearance and the church will be a credit and an ornament to the town. A twenty-four inch bell has been ordered through Larson Bros. and an Estey organ will be secured through Gourlay, Winter & Leeming, of Toronto. The members of the building committee are: W. Salvage, Jas. Palmer, M. Hancock, W. Roper, L. Webb and W. Wynne. May I add that the town contains about 300 population besides being tributary to a large farming district made up principally of homesteaders who are far from being very well off. We have about 35 families, mostly young married couples. As the crops are turning out well, it is their desire to build a small church, and to this end are doing all they can. As the Mormons are well established with a good church in the town, it is most essential that we must do what we can to protect our own people. I shall be so glad to receive help in any way. I should also be glad to get disused altar hangings, ornaments, linen and holy vessels. The nearest churches to Grassy Lake at present are Taber, 20 miles west, and Bow Island, the same distance east.

## CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

SINGLE COPIES, 5 CENTS.

## NEW WESTMINSTER.

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

Merritt.—Archdeacon Pentreath is visiting the parishes of Merritt, Nicola and Ashcroft, and holding services and meetings with the church officers and congregations. The Rev. T. Walker, vicar of St. Michael's, Merritt, met with a serious accident a few days ago. When riding on his bicycle between Coutlee and Merritt, and opposite the C.P.R. gravel pits, he was struck by a rock from a blast on the left side, inflicting a wound which required three stitches, and otherwise bruising him. He was taken into Merritt and is slowly recovering. The congregation hope to erect a church shortly. At present they have a small parish hall, free of debt, with two rooms attached for a residence for the vicar. The Rev. J. Thompson, of Nicola, has arranged to hold a Sunday afternoon service during Mr. Walker's illness.

Nicola.—The debt on the parsonage, which was originally \$1,200, has been reduced through the efforts of the Ladies' Guild, to \$75. Mr. Thompson's stipend (including mission grant) has been increased to \$800. The Bishop returns to New Westminster on the 22nd. He has visited nearly all the parishes in the Kootenay diocese. On Sunday, the 20th, he inducted the Rev. C. R. Seager to the rectory of Vernon.

Fort George.—This new town, which will be a large and important centre on the Grand Trunk Pacific System, contains about 350 people at present, and is rapidly growing. It has two banks and a weekly paper. The Anglican Church has the credit of erecting the first church building. The Rev. Isaac Williams, who came out with the Quesnel Missionaries from England, is in charge. The church was opened August 4th. In one hour sufficient funds and labour were promised by citizens of all creeds, and the church was built in ten days. Mr. J. M. Lewis designed the building and gave his services. The interior decorations are the work of Mr. John Sandiford, who took a great interest in the work. Few people know, how amid many difficulties, the Church in the diocese of New Westminster has managed to keep abreast of the increasing needs the past few years. In many cases she has been the first in the field. Persistent and systematic efforts have been made to cover the ground and to provide services and churches wherever there were small communities of church people. There has been no lack of men applying for work, and means have often been unexpectedly provided. The stipends of the country clergy are slowly, but steadily increasing, and missionary contributions and the number of clergy have largely increased.

Quesnel.—The mission clergy, the Revs. T. Pelham and W. Drake, who recently came from the parish of St. John the Divine, Kennington, London, are actively at work in their large missionary district. The church building at Quesnel occupied by the Presbyterians, has been purchased and moved to the church lot and will be altered to suit the requirements of the church.

## Correspondence

## CONVERSIONAL REGENERATION vs. BAPTISMAL REGENERATION.

Sir,—In your last issue Mr. Rhodes rather naively tells us he only answers the questions that seem to him more important. It is an easy method of dodging those which are inconvenient to answer. I must therefore thank him for a reply to one of my several questions. He admits that "conversion" is not verbally connected with "regeneration" in the New Testament, but claims that conversion as a matter of "fact" is "connected" with regeneration. I am quite willing to concede this, for I do not see why an unbeliever, Jewish or Gentile, would willingly come to Christian baptism unless he were first converted. Their conversion (or turning from idols, etc.) must of necessity precede the sacrament of regeneration, and in this sense would of course be "connected" with it. (See Catechism reply to question, "What is required of persons to be baptized?") There repentance and faith signify conversion, or the moral change necessary in adults to prepare them for Baptismal Regeneration, or change of relation, by covenant, towards God).

In 1 Thes. 1, the first passage referred to by Mr. Rhodes, we find St. Paul addressing the "Church" of the Thessalonians (v. 1). Now the Thessalonians could only enter the church by baptism, (compare Acts 2:41 with Acts 2:47) by which they were regenerated (Tit. 3:5), therefore their "turning unto God from idols," led to their Baptismal Regeneration, and in this way their "turning" is, of course, "connected" with their regeneration. With St. Peter's saying in Acts 3:19, "Repent ye therefore, and turn again, that your sins may be blotted out," must be compared St. Peter's fuller expression of a few days previously in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," which was followed by the baptism of all those who were converted, Regeneration is not mentioned in either passage. It was not necessary for St. Peter to mention baptism again (even if his discourse is fully reported), for the example of the 3,000 at Pentecost, and of those who were then being added day by day to the church, (Acts 2:47) would be sufficient to show the method by which their sins could be blotted out (compare Acts 22:16). That St. Peter preached remission of sins by repentance and baptism on the day of Pentecost, and by repentance and conversion (?) a few days later, is simply incredible, since such instability would tend to make his hearers sceptics, rather than convert them to the Christian faith. The order on the day of Pentecost appears to have been that 3,000 were first converted, then repented and were baptized. By baptism they received remission of sins: (I acknowledge one baptism for the remission of sins, Nicene Creed). The word "conversion" is not "connected" in any way with the third passage adduced (concerning the household of Cornelius). It is true they received a certain gift (singular number) of the Holy Spirit (the power to speak with tongues), previous to their baptism, but it is the merest assumption on the part of Mr. Rhodes, and likewise untrue to say that they were "born of God" in the New Testament sense, previous to their baptism. It is not necessary to read the vapourings of Dean Goode and others of like ilk, to arrive at a conclusion as to what the great divines of the Church of England taught regarding this subject, when we can read the complete works of those eminent writers and find that they unreservedly declare their belief in Baptismal Regeneration. The quotation I gave from Cranmer in a former letter is conclusive as to his view, and similar language is found in all the other great fathers of the Church who wrote on Baptism. I would only be too pleased to give quotations were space at my disposal. That the wicked must be converted whether baptized or not, if they would be finally saved, I hold just as strongly as Mr. Rhodes, but I call it by its Scriptural name "conversion," and not by its unscriptural name "born again." I am glad to learn that Mr. Rhodes accepts Act. 26 fully, but if he does he must certainly alter his statement in his former letter. He was writing of infant baptism and specifically mentions infants in the sentences before and after the one I quoted. The sentence following, "That all the infants . . . have been regenerated . . . in baptism, I do not believe on the strength of the passages mentioned above," shows that I rightly interpreted my quotation to refer to infant baptism, only. Now unless he holds the Baptist view, he must admit that an infant must "rightly" receive the sacrament of baptism in every case, since it can oppose no barrier to grace. The sponsors could have no influence upon the result either way, whether they were "void of a lively faith" or not, since the Church teaches that baptism is just as validly performed without as with sponsors (see form of Private Baptism). There remains then only the ministers to influence the result, and to anyone carefully reading his letter it would appear that his statement would apply to them, and to them alone, since he says that God "will not hear them." Therefore as I cannot harmonize his statement in this letter with that to which I took exception, I am at a loss which to believe.

W. J. Hinchey.

Nanton, Alta., August 5, 1911.

#### SHORTENED SERVICES.

Sir,—In your issue of 13th you refer to summer heat and shortened services. May I suggest that the right way to approach the matter is to abridge that portion of the service which is the offering of man; but to maintain the gift of God intact, as

also the essentials of His worship, viz., Confession, Prayer and Praise, were transferred from Scripture: A well known visitor to Toronto pulpits says, "The Confession should be said slowly by the minister. I want to think what I am saying." The exhortation prepares the worshipper for confession, but how few ministers realize its purpose and power, and make the words tell! As to Psalms and Lessons, they are the Word of God. How often they seem placed in the service by a hand to suit the events of the day; whether we weep or rejoice, we find sympathy and encouragement; and the denunciation of the robber of God's Word (Rev. 22:19), comes home with added force when we think of abridging Psalms and Lessons. What then shall we omit? The answer is processions, hymns, and all ceremonial that can be dispensed with. They are the product of man. The same is true of the sermon. Dispense with it and instead give us a short, brief commentary on the lessons read. I heard an excellent address of three or four minutes' duration on the Gospel for the Day given recently, leaving two central thoughts on the subject. We cannot sit as interested listeners in a stifling heat, but we can pray and praise, and take pleasure in doing something towards God. By all means let us have a shorter service "when necessity calls for it;" but let our Bishops see to it that the dignity of God does not suffer by the thoughtless action of individuals who are endeavouring to obtain this end.

Laudamus.

#### THE NEW HYMN BOOK.

Sir,—Will you allow me to make one more point in connection with my criticism of the music of the Canadian Hymn Book? The point is this, that choirs, choirmasters and organists are almost unrepresented in Synod. I have the honour to be a delegate to our diocesan synod, but I fancy I am the only choirmaster or organist there. Now, in the matter of the Canadian Hymn Book (I am referring solely to the music) those really concerned are that very unselfish, hard-working, and often maligned body, the members of choirs. We had no chance of knowing anything about the musical make-up of the book till it was in our hands for use; it has been in our hands for some time now and we can judge of it and know what alterations and additions should be made in it. If the book is to be retained in general use it should be revised at once, and an opportunity given to, at all events, the representatives of choirs in the principal towns to offer suggestions. I brought forward such a motion in our last synod, and though it was lost, I received a strong support from those more closely interested in church music, and have received numerous requests not to let the matter drop and to bring it up again at our next synod. This is not intended to at all belittle the great and unselfish work of Mr. Jones, which we must all recognize, but I have also written music books for general use and know that they have to be revised on the suggestions of those for whose use they are intended.

L. H. J. Minchin,  
Choirmaster, All Saints' Church, Vancouver.

#### GRACE CHURCH, NEW PARISH.

Sir,—It may seem late to refer to your report of the meeting of the Toronto Synod, held last June, but having been away for some time I have only now seen the report. On p. 394, June 22nd, you say, "The question of the formation of the new parish of Grace Church on College Heights brought a strong protest of the Rev. T. W. Paterson, rector of Christ Church, Deer Park, out of whose parish the new parish had been formed. This matter was brought up in the discussion of amendments to the constitution providing for the involuntary disestablishment of parishes. After the Bishop and the Chancellor had spoken on the subject, both stating that the new parish had been established under the old canon on boundaries, the matter was put to a vote and Mr. Paterson's vote was the only one recorded against the amendments." I did not protest at the Synod against the formation of the new parish, as the wording of this passage seems to imply. That I and the whole parish of Christ Church did most strongly some months previously, but our protest was overruled. What I did protest against at the Synod in this connection was, that after it was decided to form the new parish the boundaries were settled without consultation with the authorities of Christ Church parish, though representations from the proposed



**FURS**

It is a profitable co-incidence for the out-of-town customer that the visit to Toronto for the fair comes when

**THE NEW FUR STYLES For 1911-12**

may be seen and selected to greatest advantage, and because our goods are everywhere acknowledged the best that Canada produces, a purchase may be made in haste if necessary with every assurance of satisfaction.

We make everything we sell and guarantee everything we make.

**OUR ILLUSTRATED FUR CATALOGUE**

contains all necessary information to make buying at a distance an easy matter.

IT IS FREE FOR THE ASKING

**FAIRWEATHERS LIMITED**  
84-86 Yonge Street  
Winnipeg TORONTO Montreal

new parish and from another parish three miles distant were consulted. This was unjust and contrary to the Spirit, if not the letter, of the canons, and resulted in making a boundary line between two parishes run through the rows of houses, placing the fronts of the houses in one parish and the rears in the other. But my real protest was against the confirmation of an amendment to the canon on the disestablishment of parishes on account of new matter which had been introduced into the amendment as brought before the Synod in the convening circular the previous year—matter which was in reality "sprung" upon the Synod—and the far-reaching effects of which did not present themselves to the Synod in the midst of its busy session. This amendment in effect authorizes a disestablished parish to hand over its assets to a people who had no interest whatever in the old parish, and had never contributed one cent to its funds. An example of its working was immediately before us. Even before the amendment authorizing it was confirmed by the Synod, the property of Grace Church, provided many years ago by a people who have for the most part passed away, had been made over to the wealthy community of College Heights to build a church for a people well able to provide a church for themselves, a people who had no interest whatever in Grace Church, and who had never contributed to its funds, and this, while all around the city had grown up districts peopled by the working classes and by the poor crying out, largely in vain, for assistance in providing the services of the Church. If only one vote was recorded, as you so pointedly and emphatically assert, against an action so extraordinary—perhaps illegal—and so well calculated to dry up the well-springs of liberality towards our Church Extension Fund, I am glad that that one vote was mine.

T. W. Paterson.  
Toronto, August 12th, 1911.

**Children's Department**

**THE CURIOSITY OF A LITTLE BOY.**

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:—

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work-bench, and often they amused themselves by looking at the sea through the little, smooth, concave glasses which their father used in his work.

Now, one day, it happened that the boy, while playing with two of those glasses, chanced to hold them before

OVER FIVE HUNDRED MILLION DOLLARS per year will soon be produced from the wheat fields of Western Canada, the last remaining undeveloped region on the continent. The Last Empire of Great Opportunities. You can share in the new wealth, get an interest in the natural resources of the Last and Greatest West, by our "Participating Unit Plan," upon the payment of only Ten Dollars per month for 10 months. Risk eliminated by our Special Non-Forfeit of Payment clause, which transforms what has heretofore been speculation into safe and conservative investment. Four Hundred Million Dollars of new capital being invested and Three Hundred and Seventy-five Thousand new settlers arriving in Western Canada this year. Its resources will quickly be in the hands of private individuals. If you would be one of those individuals, write at once for full information. Canadian City and Town Properties, Ltd., Capital One Million Dollars, 686 Stobart Block, Portage Avenue, Winnipeg, Canada.

his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had

**UNIVERSITY OF BISHOP'S COLLEGE  
LENNOXVILLE, P.Q.**



Residential College for Men: Women Students admitted to Lectures and Degrees. Four years' course in Arts; three years course in Divinity. The combined courses may be taken in six or, in special cases, in five years.

Michaelmas Term opens Saturday, September 23rd, 1911. Matriculation and Supplemental Examinations the 28th. Lectures begin the 28th.

For information and Calendars apply to the Rev. Principal Parrock D.C.L. (address during July, Little Metis, P.Q.); or to

F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

**BISHOP'S COLLEGE SCHOOL  
LENNOXVILLE, P.Q.**



Next Term Begins  
**Wednesday, September 13th, 1911**  
Headmaster—J. Tyson Williams, Esq., B.A. (Emmanuel College, Cambridge).

Well known Boarding School for Boys. Preparations for Universities. R.M.C., Kingston, or for business life. **Fine Buildings. Beautiful Situation. Separate Preparatory School.**

For illustrated calendar and information apply to the Headmaster, or to F. W. FRITH, M.A., Secretary.



**DUNHAM LADIES' COLLEGE, Dunham, Que.**

A RESIDENTIAL SCHOOL FOR GIRLS

President, THE BISHOP OF MONTREAL  
Rev. H. PLAISTED, M.A. (Oxford) Chaplain and Lecturer  
Pupils prepared for Universities, examinations of Associated Board, Royal Academy of Music, R.C.M., Lon., Eng., etc. Large residential and visiting staff of high academic standing. Large grounds for sports, etc. Ordinary fees, \$275.00 per annum. Re-opens September 11, 1911.

For Prospectus apply Miss WADE, M.A., Lady Principal.

**UPPER CANADA COLLEGE  
TORONTO**

FOUNDED 1829



Examinations for Entrance Scholarships, Saturday, September 16th.

Courses for University, Royal Military College, etc.

Senior and Preparatory Schools in separate building. Every modern equipment.

H. W. AUDEN, M.A.  
Principal

Autumn Term begins Thursday, September 14th.

**ASHBURY COLLEGE**

ROCKCLIFFE PARK, OTTAWA

New fireproof buildings, splendid equipment. Boys prepared for R.M.C., Universities, etc. School re-opens September 12th, 1911.

1910. First place in R.M.C. entrance. 1911. All candidates sent in obtained Cadetships.

For Calendar apply

REV. GEO. P. WOOLLCOMBE, M.A. (Oxon.), Headmaster

spoken the truth when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and a convex glass together in just the right position would make distant objects

seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So if you ever have a chance to look through a telescope and see the

wonders it has to reveal, just remember the little boy who once lived in far-off Holland.

**THAT HOMELY BOY.**

He has a shock of deep red hair—  
That homely boy.

It flashes in the sunlight's glare,  
A tangled mass, a brush-heap where  
The wild winds play, nor does he care—  
That homely boy.

His mouth is large and hath a smile—  
That homely boy.

His eyes are dancing now with fun—  
We know he hath some mischief done.  
That homely boy.

What has he done, that naughty boy?  
That homely boy.

Just tied a shuck to piggie's tail—  
And, as it flutters in the gale,  
Poor piggie runs with squeal and wail—  
He laughs—that boy.

The teacher has an easy chair—  
That homely boy

Watches that teacher resting there,  
Then slyly placed a needle where  
It brought sensation keen and rare,  
That naughty boy!

Red-headed, rough and uncouth he—  
And yet that boy,

Though full of fun and jollity—  
And ready for some mischief—he  
Is brave and truthful as can be—  
A manly boy.

Some day that boy will be a man—  
That homely boy.

Will brush his hair as others do—  
Will wear a shine, duds and shoe,  
In talent outshine me or you—  
That homely boy.

**IN POLLYWOG TIME.**

"You see, Tad, I just must learn about 'em 'cause they've got my name," said little Polly Palmér, as she crept out on a slippery log to watch the little wigglers in the brook.

"I tell you, Polly, let's catch some and carry them home, and they'll be specimens like the things Uncle Jeffry has; then we can see them all the time and watch them go," said Polly's brother Tad.

"Course that'll be the way!" exclaimed Polly. "You do always think of the best things, Tad. And I 'spect you know how to catch 'em, too."

Tad wore rubber boots, and right before Polly's admiring eyes he walked straight into the brook, and,

**FOGARTY & CO.**

Bailiffs and Bankrupt  
Stock Buyers

103 Victoria St. - TORONTO  
6 doors north of Shea's Theatre.

**DIAMONDS**

Ladies' and Gents' Gold and Silver Watches  
Silverware, Cutlery, Field, Marine and Opera Glasses.

Goods of all kinds, new or second hand.  
We can save you half on all purchases.  
We pay highest cash price for your old gold or jewelry or exchanges made.

When visiting the Exhibition give us a call.  
All goods guaranteed as represented.

**Memorial Windows**

Scripture subjects skillfully treated in richest!

**English Antique Glass**

Quality has first place with us

**Robert McCausland, Ltd.**

143 Spadina Ave., Toronto

## THE DOMINION BANK

Capital Paid up - \$4,000,000  
Reserved and  
Undivided Profits 5,300,000  
Total Assets - 62,600,000

### SAVINGS DEPARTMENT

Special attention given to Savings Accounts.  
Interest allowed on deposits of \$1 and upwards.

## The Home Bank of Canada

### QUARTERLY DIVIDEND NOTICE

Notice is hereby given that a Dividend at the rate of Six Per Cent per annum upon the Paid Up Capital Stock of The Home Bank of Canada has been declared for the three months ending 31st August, 1911, and the same will be payable at its Head Office and Branches on and after Friday, 1st September next.

The Transfer Books will be closed from the 17th to 31st August, both days inclusive.

By Order of the Board,  
JAMES MASON,  
General Manager.  
Toronto, July 19, 1911.

## About Your Will!

Our officers will be glad to advise you about any problems concerning the making of your will.

Write to—

## The Toronto General Trusts Corporation

Toronto Ottawa  
Winnipeg Saskatoon



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

scooping with his hat, he soon had a goodly number of "specimens."

"Oh, but it's just beautiful to be a boy!" exclaimed Polly, "and to wear rubber boots, and walk right into the brook!"

To Polly just then, womanhood in its "high estate" was only like dust in the balance over against a boy with rubber boots and a hatful of pollywogs.

Home ran Polly and Tad as fast as they could go, and the "specimens" were equally divided, by actual count, and deposited in large glass jars of water, along with a supply of water-weeds; and the young naturalists began their study of Batrachians at first hand.

"They aren't anything but tad-poles," said Tad, "but they swim as if they had always known how."

"Oh, don't they!" exclaimed Polly. "Pollywogs and boys do just swim beautiful." Uncle Jeffrey smiled be-

## "A Long Cold One"

Get a tall glass—fill with cold water—and add a pinch of Abbey's Salt.

It's the finest hot weather drink you ever tasted.

Pleasantly acid—sparkling—refreshing—and a single glass will quench the thirst. Abbey's Salt cools the blood—sweetens the stomach—braces and invigorates. 92

**Abbey's Effervescent Salt**

**BATES BURIAL CO.**  
124 AVENUE ROAD,  
Cor. of Bernard.  
J. W. BATES, Late of Bates & Dodds  
Phone College 3032.

hind his newspaper at the mingled admiration and pathos in little Polly's voice.

"But do see!" called Polly. "I do believe the poor little things haven't got any mouths at all."

And sure enough there was not a single mouth in the two aquariums, and the "specimens," when not

"swimming beautiful," clung to the water-weeds by a kind of snouts and suckers.

The children had not decided how their "specimens" were to be nourished, when suddenly they discovered that mouths had appeared, and what had seemed to be only tails at first were eating voraciously the soft edges of the water-weeds.

Then Tad, who had borrowed Uncle Jeffrey's magnifying glass, announced that his specimens had little fringes on the sides of their necks.

Polly took the glass and studied hers long and carefully, and stoutly declared it wasn't so. In defence of the wigglers that bore her name she even grew wrathful, and so far forgot her admiration for Tad that nobody knows what might have happened if their Uncle Jeffrey had not been near.

He showed them that they were both right. He told them that the fringes were a kind of gills through which the pollywogs breathed, and, while Tad's specimens had the fringe-like gills on their necks, Polly's had changed their outside gills for a set within. He told them, too, that, though pollywogs and fish live in the water, they have to have air to breathe, but they breathe air mixed with water.

The puzzles those pollywogs were! No sooner had one thing been learned about them than it was found the case was quite different. Very fast they grew, and it was not many days before the little "buds," as Polly called them, seemed to be sprouting out on their sides. In wonderment they were watched until it was discovered that the little "buds" were growing into legs.

Then the children's Uncle Jeffrey advised putting the specimens into a tub out of doors, where the air was cooler and the growing pollywogs might enjoy a larger water world. But with this change new complications arose, for Polly was no longer able to identify her own.

"And they've got my name!" she exclaimed, with convincing emphasis.

Again their uncle came to the rescue. "They have two names, Polly," he said. "One of their names is Pollywog, and the other is Tad-pole". Then how they all laughed!

"Oh, they belong to us both," declared Polly; and after that they were called "Polly-Tads."

Great was the consternation soon to find their pollywogs were losing their tails.

**MUNICIPAL DEBENTURES and PUBLIC UTILITY FIRST MORTGAGE BONDS**  
THE SAFEST FORM OF INVESTMENT.  
CORRESPONDENCE INVITED.  
**R. C. MATTHEWS & CO.**  
12 KING ST. EAST - TORONTO

"Their tails have been absorbed," said wise Uncle Jeffrey.

With the loss of their tails and the growth of legs other changes took place, even more wonderful. The outer skin was cast off; their fish-like mouths grew wide and frog-like; eyes popped out from under the skin; the little puzzles came up

## Hyslop \$25 Wheels



When you purchase a Hyslop Bicycle you know for a fact that it is the very best your money can possibly buy. Your assurance is 21 years of absolute reliability. Hyslop Bicycles are intended to give the greatest amount of all-round efficiency at a

popular price, and are built on lines of absolute thoroughness.

Send at once for Illustrated Folder

**HYSLOP BROTHERS, Limited**  
Shuter and Victoria Sts.,  
TORONTO

These two booklets tell you just what you want to know about heating your home—let us send you the one you want.

One tells chiefly about warm air systems, the other about hot water heating and steam heating.

Just write a post-card and mail to-day. It will pay you.

**PEASE FOUNDRY COMPANY, Limited**  
TORONTO WINNIPEG  
Showrooms: 32-36 Queen St. East  
Toronto 36

**PEASE FURNACES and BOILERS**  
SEE OUR EXHIBIT IN THE STOVE BUILDING AT THE  
**TORONTO EXHIBITION**

## THRIFT

**It pays to save.**

**The Saving habit** makes you careful in the things you do.

**It Teaches** the usefulness of money and while forming a good habit piles up your money for future use.

### A Savings Account

at the **BANK OF TORONTO** is an assistance all thrifty people should have. The interest added half-yearly helps the growth of your balance.

**Bank of Toronto**  
Assets over \$50,000,000

into the air to breathe, and, instead of feeding longer on leaves, they grew flesh-loving.

Finally there dawned a day when the tub was empty. Polly and Tad were in distress until their Uncle Jeffrey gave them the consolation that their specimens had grown up, and had gone out into the world, seeking their own food and their fortunes.

Many nights thereafter, when they listened to the "pied frog's orchestra," Polly and Tad were sure they heard familiar voices.

### H. H. NIGHTINGALE

**Stock Broker and Financial Agent**

Investments and Loans Negotiated

33 Melinda St. - Toronto

### HIS MOTHER'S PRAYERS.

A great man relates how on one occasion he suddenly opened the door of his mother's room, and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and

sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.

### WATCH YOUR WORDS.

Keep a watch on your words, my darling,  
For words are wonderful things;  
They are sweet, like the bee's fresh honey—  
Like bees, they have terrible stings;  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life:  
They can cut in the strife of anger,  
Like an open two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be un-  
said;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,  
Under bar and lock and seal;  
The wounds they make, my darling,  
Are always slow to heal.  
May peace guard your life, and ever,  
From time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

—Pansy.

### EVIL SPEAKING.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.  
—John Hall.

### DON'T GRIP THE THORNS.

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers, and unreasonable

# GILLETT'S PERFUMED LYE



**FOR MAKING SOAP, SOFTENING WATER, REMOVING PAINT, DISINFECTING SINKS, CLOSETS, DRAINS, ETC.**  
SOLD EVERYWHERE  
REFUSE SUBSTITUTES

words are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness and complaint. He who is "canny" will learn to put them aside with light touch and for the most part avoid their stings. They are not worth taking seriously enough to bring torn hands or heart.

### "CHEER UP."

We recall how once in an intelligent Christian family, when a shade of lingering illness with one of its beloved members made the father present too lugubrious a countenance, the mother would say, with a broad smile: "Oh, come, father, let's be silly!" That mother was not a whit less concerned about the precious child than was the father, but she realized, with a woman's swift and blessed intuition, that no good could come of presenting a gloomy and downcast face to the rest of the family. So with a woman's bravery and wonderful adaptiveness to any situation and its need, she drew forth an answering smile to her seemingly flippant proposal. It is sometimes the keenest need of the moment just to be silly. And if there can be a light and funny side to the decidedly clouded or untoward event, blest be the eyes that can see it. This refers to nothing crucial, never to an hour of affliction or any painful loss or disaster, but good judgment generally tempers one's manner and speech at such times.

Any bond that attaches us to another human creature attaches us also to Christ. Any blessing which we can receive through any other human creature, we can receive in fuller measure through Him. Just because he has an eternal and heavenly birth as well as an earthly birth, He belongs to no one time or country more than another. He is as near to us, as much our own as He was more than eighteen centuries ago to the little household of Nazareth.—F. J. A. Hort.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

Every mourner, in the pure sense of the word, as one humbled beneath the mighty hand of God, necessarily retreats within himself, and is very near at least to the susceptibility of receiving the true consolation.

A duty is distasteful. We think we cannot do it, it is so ungenial. We remember, then, that the Master has set the task for us, and at once it is transformed.

## No Desire For Food

**The Stomach Seems Played Out and the Appetite Fickle.**

**The Digestive System is Overloaded with Poisons—Relief Comes With the Use of**

### DR. CHASE'S KIDNEY - LIVER PILLS

Weak stomach, loss of appetite, indigestion, and all the accompanying symptoms of pains, aches, fatigue and lack of energy tend to make the springtime anything but joyous for many people.

The system is full of poisons, the blood is impure, the liver and kidneys have been overworked in an effort to remove the waste matter, and have failed. This accounts for the biliousness, the constipation, the backaches and headaches.

How is this condition to be overcome? There is no quicker or more certain way than by the use of Dr. Chase's Kidney-Liver Pills. This treatment gets the liver and kidneys in action at once and ensures regular movement of the bowels.

The poisonous waste matter which has been clogging the digestive system is removed and the organs of digestion are enabled to properly perform their duties.

Appetite is sharpened, you eat your food with a relish, the stomach is strengthened, the vital organs get the nourishment they require, and vigor and energy are restored.

There is no reason for anyone who knows of Dr. Chase's Kidney-Liver Pills to have impure blood or to suffer the annoyance of tired, spring feelings. One pill a dose, 25c. a box, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

**TORONTO CONSERVATORY OF MUSIC**

**EDWARD FISHER, Mus. Doc. Musical Director.**

Re-opens after the first Summer Holidays on **FRIDAY, SEPT. 1st.**

Send for free CALENDAR, giving full details relative to Courses of Study, Free Advantages, Scholarships, Teachers' and Tuition Fees, General Examinations, Local Examinations, Certificates and Diplomas, Residence and Board, 1,980 Students enrolled last season.

**Conservatory School of Expression.**

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



**ST. MARGARET'S COLLEGE, TORONTO.**

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath.  
Mrs. George Dickson Miss J. E. MacDonald, B.A.  
President Principal

**Bishop Strachan School**

**45th Year WYKEHAM HALL**  
College Street TORONTO

President—The Right Rev. the Lord Bishop of Toronto

PRINCIPAL MISS WALSH

VICE-PRINCIPAL MISS NATION

A Residential and Day School for Girls

Full matriculation course, also elementary, with domestic arts, music, painting. Centrally situated in large grounds. Tennis and other games. Skating rink and gymnasium.

Reopens after summer vacation, **September 11, 1911.**

**Hill Croft School**

**BOBAYGEON ONT.**  
A Residential Preparatory School for Boys—In the Country.

Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

Next term will commence September 14th.  
W. T. COMBER, B.A. (Oxford) Headmaster

**TRINITY COLLEGE SCHOOL**

Port Hope, Ont.

Residential School for Boys. Healthy Situation, Fireproof Buildings, Extensive playgrounds, large gymnasium, skating rinks, etc. Boys prepared for the Universities, Royal Military College and business. Special attention given to younger boys. Next term begins Sept. 13. New boys must report Sept. 12.

For Calendar and all information apply to the Headmaster.

Rev. OSWALD RIGBY, M.A. (Cambridge), LL.D.

Port Hope - - - Ont.



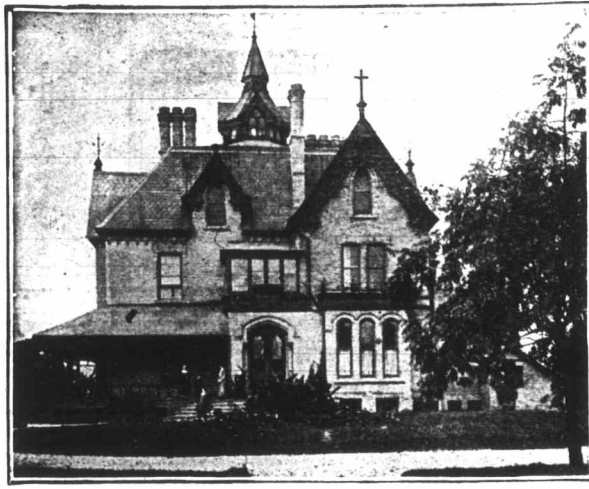
**CHURCH AND MEMORIAL WINDOWS**

STAINED GLASS Designs and estimates submitted  
**LUXFER PRISM COMPANY LIMITED**  
100 King St. West Toronto

**Glen Mawr**

651 Spadina Avenue - Toronto Residential and Day School for Girls

100% of all who wrote in July, 1910 and July, 1911 matriculated. Large Staff of highly qualified and experienced Teachers and Professors. Native French and German Teachers. Pupils prepared for the Universities and for examinations in Music of Toronto University, The Conservatory of Music, and the Toronto College of Music. Modern Educational Methods, Refining Influences, and Well-regulated Home. Lawn Tennis, Skating and other forms of recreation.  
For Prospectus, apply to **M S S VEALS, Principal.** School re-opens Sept. 12th



**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.



**ST. AGNES' SCHOOL, ELMPOOL, BELLEVILLE, ONT.**

Patron—The Lord Bishop of Ontario.

Thorough Courses in English Languages, Music, Art and Physical Culture. Pupils prepared for the Universities' Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building, thoroughly equipped with every modern convenience and improvement, including Gymnasium and Swimming Tank.

For prospectus and fuller information apply to **MISS F. E. CARROLL, Lady Principal.**

**"Edgehill"**

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

The Bishops of Nova Scotia and New Brunswick, Patrons. Miss Gena Smith, Lady Principal. Gold Medal, 1908-1910, from the Royal Academy and Royal College of Music, London, England.

Three Pupils matriculated third, fifth and ninth McGill 1910 examinations. Domestic Science Dept. Perfect Sanitary Conditions.

Re-opens Sept. 13th 1911. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**Havergal Ladies' College**

JARVIS ST. TORONTO

Principal . . . . . MISS KNOX

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

**HVERGAL-ON-THE-HILL . College Heights, Toronto**

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

For illustrated calendars and prospectus apply to the Bursar.

SCHOOL WILL RE-OPEN ON SEPT. 13. R. MILLICHAMP, Hon. Sec.-Treas.

**THE Kennedy School of Shorthand and Business**

Write for particulars.

**9 Adelaide E. TORONTO**

Established 1860

**British American Business College**

Y.M.C.A. Building, Toronto,

Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. **T. M. Watson, Principal**

When writing to or purchasing from Advertisers mention "The Canadian Churchman."



**ECCLESIASTICAL ART WORKERS**

LD. in metal, wood, stone, textile fabrics and stained glass.  
43, Great Russell Street, LONDON, ENG. Opposite British Museum.  
Also at Birmingham and Liverpool.

**E. C. WHITNEY WORDSLEY, ENGLAND**

**CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER**

**Clergy Cassocks.**—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.  
**Clergy Surplices, \$1.09 to \$10.23**  
**Choir Cassocks.**—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.  
**Choir Surplices, Linen.**—Boys' from 55 cts. Men's from \$1.34.  
**Ordination Outfits from \$32.08.**  
Please place orders for Easter at once.  
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ECCLESIASTICAL ART**

**A. R. MOWBRAY & Co., Ltd.**

Invite applications for their illustrated price list No. 100 of **SILVER AND BRASS WORK, WOODWORK, TEXTILES.**  
28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.  
Special Dept. for Clerical Tailoring.

**St. Alban's School Weston, ONTARIO**

CHURCH SCHOOL FOR BOYS  
Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to **Mr. E. Mathews, Head Master.**

**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.**

**Branksome Hall**

**592 SHERBOURNE ST. TORONTO**

Four Doors South of Bloor

**A Residential and Day School for Girls**

Hon. Principal, Miss SCOTT  
Principal, Miss EDITH M. READ, M.A.

Preparation for the University and for Examinations in Music. Well equipped Art Department. Thoroughly efficient staff. Outdoor games—Tennis, Basketball, Rink. Healthy locality.

**PRIMARY SCHOOL FOR DAY PUPILS**  
Autumn Term will begin September 13.  
For Prospectus apply to the Secretary

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.