

# Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, JULY 22nd, 1909.

No. 3529

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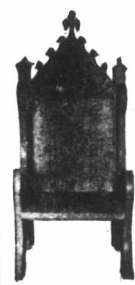
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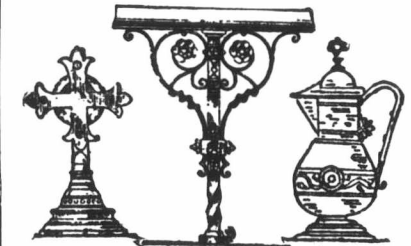
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# Canadian Churchman.

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July 25.—Seventh Sunday after Trinity  
Morning—2 Kings 1 to 16; Luke 9, 51 to 57.  
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.  
August 1st.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.  
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.  
August 8.—Ninth Sunday after Trinity  
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.  
Evening—1 Kings 11, 10 to 15; or 11, 26 to 33; Mat. 21, to 23.  
August 15.—Tenth Sunday after Trinity.  
Morning—1 Kings 12, Rom 12  
Evening—1 Kings 13; or 17, Mat. 24, 29.

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

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 243, 293, 367.  
Children's Hymns: 217, 233, 242, 336.  
General: 235, 239, 214, 514.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 302, 390, 447.  
Offertory: 227, 265, 268, 298.  
Children's Hymns: 228, 330, 338, 339.  
General: 275, 290, 447, 633.

## ST. JAMES THE APOSTLE.

St. Matthew tells us that St. James gave a very decided answer to a very definite question put to him and his brother by Jesus Christ: "Are ye able to drink of the cup that I shall drink of?" asked the Lord. "We are able," said the Sons of Zebedee, with a spirit that reminds us of St. Peter. Their answer constituted a self-imposed responsibility. And while in common with the rest of the Apostolic band they occasionally faltered and wavered, yet at the end they were found to have been faithful. To-day we are concerned with St. James and his discharge of the trust committed to him. It is hardly to be expected that St. James could take perfect cognizance of the full significance of the "cup." He knew that it meant for

him the same lot as would befall His Master. And the future development of that lot was going to dismay the Apostles. But his answer shows a wonderful trust in Jesus Christ considering that our Lord had not yet made the way of His life and their lives patent. That confidence in Jesus was never destroyed. For James drank the cup of the Lord, followed in the Master's footsteps, being put to death by Herod. King Agrippa was as jealous of the preaching of the Kingdom of the Messiah, as his grandfather had been at the news of the birth of the King of the Jews. The perfect agreement between promise and fulfilment in the spiritual life of St. James stands as a much needed example to our present age. This agreement implies two lessons from the Saint's life and ministry. (1) The readiness and completeness with which he obeyed the call of Jesus. He was well-connected and had a sufficient competence. But he leaves it all in Galilee that he may become a fisher of men. Perhaps it would be truer to say that he dedicated his means as well as his powers to the extension of God's Kingdom. God calls us to be fishers of men. That is to say He calls upon us to direct our powers towards, to expend our means, upon, the spiritual uplift of men. All who serve will "drink the cup." And we have a double meaning for that phrase. He who drinks the cup and follows the Lord's footsteps is strengthened for that work by drinking the cup of the Lord in the Blessed Sacrament. St. James was called; we are called. He readily obeyed; let us as faithfully hear the voice of the Lord. (2) His loyalty to God even to martyrdom. The great test of life and love is to be punished for well-doing. In our circumstances and surroundings capital tests have been abolished. But the testing still goes on. Many temptations to deny Christ are set before us. The desire to be rich in this world's goods, the affectations of scholarship, as seen in radical higher criticism, the pomps and vanity of the world, and the indulgence of the passions. These are opportunities to be disloyal. And renunciation and discipline are frequently a very martyrdom. But the martyrdom is worth while. It is an example to the world. "The blood of the martyrs is the seed of the Church." It is the gaining of the crown of life. "Whosoever shall lose his life for my sake and the Gospel's shall save it." "But, and if ye should suffer for righteousness sake, blessed are ye."

### A United Service.

We may be allowed to express a wish that until the Prayer Book is revised our clergy would respect the one which we have and conform the services to its directions. Too many seem to feel themselves at liberty to abbreviate, alter or vary at their pleasure, forgetting that we go to church to worship, to give thanks and to pray, all of one mind. People attend a Roman church to say their own prayers and so there is a continual coming and going. On the other hand we have the Presbyterians and others who, when they join in worship, do not know what they will sing, what prayers will be put up on their behalf or what portions of Holy Scripture will be read. But with us we know before hand what the service should be and expect to take an intelligent part in it. There should be nothing done or left undone to provoke criticism, for where fault-finding begins devotion ends.

### Sunday Schools.

No parish is complete without a Sunday School. There are, it is admitted, here and there in our country districts, two or three or even more churches where the rector or missionary is obliged to travel many miles each Sunday to hold service in each church. Under such circumstances it may be and often is extremely difficult to find time and

energy for Sunday School supervision. But we maintain that even in such cases the existence or non-existence of Sunday Schools proves or disproves the enthusiasm, perseverance and progressiveness of the clergyman in charge of the churches. We readily admit that a man cannot be in three or even two places at the same time. But what of the personal example, teaching and influence of the clergyman? We are loyal friends of the clergy, but we must be true to the Church. The Sunday School is the nursery and training school of the youth of the Church. It is, indeed, essential that the doctrines and principles of the Christian Faith should be regularly and thoroughly taught to the children, such teaching being adapted to their growth in intelligence. Under ordinary circumstances this cannot possibly be done where there is no Sunday School. It is idle to suppose that the pulpit can take the place of the Sunday School. It cannot do so. Each has its own province in the economy of Church life and growth. One might almost as well argue that we need no preparatory schools as long as we have university colleges. The clergyman who attempts to excuse the absence of a Sunday School in his parish is his own accuser. The remedy lies in his own hands!

### Erasmus as an English Rector.

It probably is not generally known that during the reign of Henry VIII. the famous scholar and Reformer was for nearly a year, on presentation of Archbishop Warham, at the suggestion of the King, appointed rector of the parish of Aldington, Hythe, Kent. It is proposed as a memorial to Erasmus to complete the tower of his ancient church. The tower, as it stands, was built through the instrumentality of Archbishop Warham. It is, indeed, interesting that a work of church architecture, begun by Churchmen some four centuries ago, should be completed by their descendants of to-day in memory of a former rector, who, though of foreign birth, was one of the most distinguished Christian scholars of modern times.

### Missioners.

One thing our Church in Canada lacks, and it is a serious lack indeed. In the Church within the British Isles there are men especially qualified—through learning, power in speaking, judgment, tact, and above all grace in its spiritual sense—to conduct mission services. We do not mean services held in remote and sparsely settled districts, but services held in the thronged centres of civilized life. Services held with the object of bringing the claims, privileges, the doctrines and blessings, the inestimable advantages of communion and fellowship with the Church, home to the homeless, the needy, the stranger, the ignorant and indifferent, who form such a large proportion of the population of our large cities and towns. It is time we had set about supplying this lack. There are, it may be true, comparatively few men who have the devotional, intellectual, temperamental, and physical qualifications necessary to command success in this most important work of aggression, persuasion and conviction. One of the approved workers in this field in the old world is the Bishop of London. We should make a beginning!

### The Great Divines of the Church.

Any one who has the slightest knowledge of theological and religious literature knows what masterpieces of learning and wisdom have been produced by the great divines of the Church of England. Eminent divines of other Communion, like the Rev. Dr. Lyle, of Hamilton, are not ashamed to confess, as we have heard him confess, his deep obligations to Church of England

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scholarship. Think how much poorer the Christian world would be if men like Trench, Vaughan, Ellicott, Liddon, Dean Church, Isaac Williams, Lightfoot, Westcott, Farrar, Sanday, Moule, Gore, Alexander, etc., had never lived. And yet, with such a wealth of scholarship within reach, some fledglings have been heard to say they never read a book more than two or three years old. When Dr. Illingworth produced his recent work on "The Doctrine of the Trinity" we remember the Church Family Newspaper saying: "We observe with pleasure that Dr. Illingworth is not afraid to quote and stand by Paley's evidences." We venture to say that Liddon's great book on "The Divinity of Our Lord" has grown in influence in all the years since 1866, when it was first produced. And if Christians will only make good use of the masterpieces written by such divines as those above mentioned, we need not fear any assaults on the Bible or on the Church or on the Christian creed.

#### Sudden Death.

From time to time the shadow of sudden death falls with startling unexpectedness upon some happy home. A member of the family, who, in the morning, went forth, seemingly strong and well, to discharge his daily duties, is at some fateful hour of the day, brought back sadly and silently to his bereaved family. Or, it may be, the stroke falls on one of the dear ones at home, from whom he tenderly parted in the morning. Sudden death brings grievous sorrow to the beloved survivors. It teaches us the frailty and uncertainty of life. But to those who have learnt the lesson of life aright, and who find themselves thus quickly bereft of one who faithfully strove to walk not after the flesh but after the spirit, the dark cloud is not without a "silver lining." The sharp pain of sorrow is relieved by the remembrance of the faithful promises of God's blessed Word and above all by the soothing ministrations of the Comforter, whose sustaining power is never more strongly felt than on such trying occasions. "The true manner of preparing for the last moment," says Fenelon, "is to spend all the others well, and ever to expect that. We dote upon this world, as if it never were to have an end; and we neglect the next, as if it were never to have a beginning."

#### The Decay of Good Manners.

Not once or twice, but many times, have we, in these columns, deplored the growth of selfishness and its unsocial outcome, rudeness. That prominent scientist and keen observer, Sir Oliver Lodge, has been speaking on this subject. He said that: "He was very much struck at present with the thoughtlessness and selfishness and general ill behaviour of the mass of the people one encountered. There seemed no kind of consideration for others." And he went on to advocate the giving in undenominational training colleges more time and attention to "the study of the principles which underlie right conduct." We venture to say that nowhere in the wide world can a sounder basis be found for the building up of good manners than the Church has provided for hundreds of years in the teaching in her venerable Catechism of our "duty towards God" and our "duty towards our neighbour." No child of the Church who has been thoroughly taught these simple and incomparable lessons, inculcating, as they do, in language of singular beauty and clearness, reverence, wisdom and unselfish love, and who is true to their teaching can ever be lacking in good manners.

#### Reform of Criminals.

It is well worth while for our Legislators and those interested in improving the mental, moral and physical well-being of their fellowmen to constantly aim at the improvement of our criminal law. It would be well intelligently to contrast the

point of view of our forefathers of fifty or one hundred years ago with that of to-day. Human life was held in light esteem in early days. The forger, coiner, and even the sheep stealer, were summarily dealt with, and on what was held to be sufficient proof suffered the penalty of death. Grievous miscarriage of justice sometimes occurred, as when through mistaken identity the life of an innocent man was taken. Hence the legal saying, that it were better that one hundred criminals should escape punishment than that one innocent man should be condemned. Men nowadays are not over eager to invoke the law to shed blood. Rather is the aim, and properly so, of advanced civilization to seek the reform of the criminal. Those who have intimate knowledge of the working out of this process are aware that many a convicted criminal has, after the expiration of his term of service, become a useful, moral and sincerely religious member of society. By all means let us gather and spread information on this vital subject and not rest content with our present advance in the study and practice of criminology. Not only humanity but Christianity impose it upon us as a duty.

#### Pronunciation.

We sympathize with the English lady in Alberta who bewailed the dreadful pronunciation and slipshod language that she heard round her, and wondered whether, possibly in the Southern States, some place could not be found where her children could grow up hearing English undefiled. We regret that such places do not exist. Some parts of the West India Islands and British Columbia are better than other lands in this respect. But unfortunately where English is rooted as the mother tongue there are provincialisms. It is impossible to get away from them any more than in the City of London or any country district in the United Kingdom. At the same time we believe much more might be done than is accomplished in training teachers to speak at all times the best English with the best intonation, and when and where that is attended to the scholars' voices are improved. Language, manners and religion all need the attention which seems to be thought to be superfluous.

#### Reading the Service.

This complaint about poor English gives us an opportunity of again calling the attention of those responsible in our theological colleges to the reading of the services by the students. We fear that, in these high pressure times, the subject is slurred over. Whatever the cause may be there can be no doubt, among the hearers in the pews, that there is not the care taken that used to be the rule in former times. In those old days, when the whole service was read, the reading was as a rule excellent, and the music was poor. Nowadays, when much of the service is sung, the reading is poor. But missionaries have to read as in the old days and too much attention cannot be bestowed on perfecting as far as possible their methods and language.

#### Life of Obedience.

It is becoming a common experience to meet with tracts or to hear a certain class of preachers (e.g., Plymouth Brethren) decrying obedience or good works and drawing unscriptural distinctions between faith and good works. But a Christian who says all his life, "I believe in God the Father, etc.," ought surely to remember that obedience is the very best test of true worship. In fact, St. John says, a man who pretends to know God, and yet keeps not His Commandments is a liar (I. John 2:4). St. James says the same thing: "Faith without works is dead" (James 2:20). St. Paul says the same thing: "Faith worketh by love" (Gal. 5:6). St. Paul demands the service

of the whole body (Rom. 12:1), and the body can only serve God by work. It is a diabolical thing to decry good works, for this is nothing less than an attack on the Fatherhood of God. Every father, and God, most of all, is entitled to the obedience of his children. "Let your light so shine before men that they may see your good work and glorify your Father which is in heaven" (Matt. 5:16).

#### "THE CRIMES OF CHRISTIANITY."

The above expression is used in a recent work by the popular and widely read Socialistic writer, Robert Blatchford. He enumerates all the crimes that have been committed in the name of religion, and after charging them to Christianity, asks the question: "Hasn't the world been a loser rather than a gainer by it?" Now this is a question that doubtless has occurred to many of our readers, and on the face of it seems to be rather an awkward one. Undoubtedly much wrong has been done in the name of religion. There have been wars, persecutions, civil tumults, divisions between individuals, families and organizations on its account, and hasty and superficial thinkers have come to the conclusion, while more seriously-minded persons have been tempted to do so, that Christianity is to blame for a very large proportion of the ills that mankind has suffered from during the period of its ascendancy. But a very little reflection is sufficient to demonstrate the fallacy upon which this contention is based. Who is it that will not say that Liberty is a good, a noble, aye and a sacred thing. And yet who can begin to enumerate the crimes that have been perpetrated in its name. The same superficial view of this question would inevitably lead to the conclusion that the world had lost more than it has gained by the age-long struggle for liberty. When we come to reckon up the oceans of blood that have been shed, the myriads of lives that have been lost, the incalculable suffering that has been brought about, the evil passions that have been aroused in man's endeavours to attain liberty, we lay the blame at the right door. We do not talk about the "Crimes of Liberty," but of the crimes that have been committed in its name. So with Christianity. The inconsistencies of its advocates and professed admirers are the failings of human nature. The marvellous fact is, that in spite of the way in which men have perverted and caricatured Christianity, it still retains its strength and vigor. After all, the question is not what men have done in the name of Christianity, but what does the Master say. And this applies not only in the historic sense, and in connection with organized Christianity, but to individuals as well. There always has been a tendency with men to love the organization better than the truths or principles which it stands for. We see this in politics. It is a common saying that men will do things for their party that they would scorn to do as private individuals. They are not unpatriotic, but they confound loyalty to their party with patriotism, and so in supporting their party they often violate the first principles of patriotism. Thus with religion, men confound the material well-being of their particular Church with great fundamental principles of Christianity, and to advance its interests they have violated, and, alas, still often do violate, fundamental Christian principles. This explains all the "crimes" that have been perpetrated in the name of religion. To strengthen what they honestly believe to be the cause of truth and righteousness, they have gone in direct opposition to the teachings of the Master. They have been hard, cruel, treacherous, implacable, unforgiving, and thought all the time they were doing God service. They unconsciously did evil that good might come. They "fought the devil with fire." They "hungered and thirsted after righteousness," but they confused the issues. They fell into the mistake vulgarly ascrib-

ed to the "Jesuits," the mistake not of any age or particular class of men but of human nature in every field and department of mankind's manifold and diversified activities. It is the world-old story of the "end justifying the means." Men have always been tempted to think that as long as "you get there" it matters little what road you take. One of the universally admitted indications of fine weather is that the wind must "follow the sun." Not infrequently the wind gets into the right quarter by going against the sun, but such a "clearing" is never permanent, and is always eventually followed by worse weather. The wind has to go back the way it came and then begin right. So men have gone "against the sun" in their honest attempts to do God and man service. They have attempted short cuts, but they have in the end discovered that there is only one way of building up the Kingdom of God on earth, and that is on the principles laid down by its Founder. And so we find the "Crimes of Christianity" have invariably brought their own Nemesis, not on Christianity itself, which still "stands four square to every wind that blows," but upon those organizations that have attempted to profit, by violating its essential and fundamental principles.



#### A DISTRESSING PROBLEM.

To do the right thing in the wrong way is oftentimes worse than not doing it at all. For when you have once done the right thing, even disastrously wrongly you cannot undo it. It must remain done, because to go back to old and evil conditions so as to start over again is impossible. Such, we fear, is to-day the position of the American people in regard to that great act of justice the emancipation of the negroes. If ever there was a conspicuous instance of doing the right thing in the wrong way it was the sudden freeing of the Southern slaves by a stroke of the pen by Abraham Lincoln. Although undoubtedly a good war measure, and in this respect probably most effective, and possibly well meant, it was a most inhuman act, and a direct and deadly blow against the best interests of the race it was ostensibly or really intended to benefit. Few Americans to-day in any part of the country, whatever may be their affinities or sympathies on the great question which less than half a century ago divided the great Republic, but will admit that the freeing of the slaves in the manner described was one of those blunders which in their unhappy effects are "worse than a crime." Of course, it may be urged, that the Civil War, whose direct issue it must always be borne in mind, was not the question of slavery, complicated matters, and rendered the gradual emancipation of the slaves an impossibility. Slavery, no doubt, was a minor and indirect issue in the war. It was generally expected that the defeat of the Confederacy would result in the abolition of what used to be called "the peculiar institution," but for a considerable time the thought of immediate emancipation was never seriously entertained by the Northern leaders. Then as the Southern States developed an unexpected strength and endurance, and the outcome of the conflict began to appear doubtful the emancipation of the slaves suggested itself as a means of embarrassing the enemy by materially increasing the tremendous difficulties with which they had hitherto successfully contended. We do not say (or deny) that this move was decided upon with the deliberate intention of inciting a servile war. If it was it failed, for as a matter of fact the vast majority of the negroes, with touching fidelity, remained on the plantations and protected their master's families and property, and in some cases, we believe, were enrolled as home guards. But at the close of the war and the final crushing of the Confederacy, one of the most gallant and magnanimous of "lost causes," the inevitable took place, and the negroes entered upon their

full untrammelled "freedom." It was a tremendous experiment, and quite unparalleled, or even approached in history, and dearly, disastrously, and ruinously has the nation paid for it. Could it have been left for final settlement to a period subsequent to the war, when the passions aroused by the conflict had had time to settle, how differently things might have worked out. But we must not blame the Northern authorities too severely. The temptation must have been almost irresistible, and there were many grounds on which it could be plausibly justified. And yet assuming that it was done in perfect good faith, what an act of cruelty it has proved to the race as a whole! The only course, it is now plain, was gradual emancipation, such as obtained in the British West Indies. An intermediate generation would have thus grown up, which would have acted as a buffer between the old generation and the new, the negroes would have grown into freedom. As it was they were plunged into it and lost their heads, which they have never since found. Surely, to use Lincoln's own pet phrase, this act of sudden emancipation was swapping horses crossing a stream with a vengeance. Of all conceivable times it was the most unpropitious, and the most dangerous. For the present unhappy state of affairs we can conceive of no solution at the present moment. It is impossible to see how in the present temper of the whites any amicable understanding can be arrived at. No two races can live amicably together except on the terms of the undisputed supremacy of one over the other, or of absolute social equality. As matters now stand, and are likely to stand long after our time, neither of these conditions is feasible or even thinkable. The United States has a problem on its hands that literally staggers the imagination, for it defies solution, and so far as we can see will indefinitely continue to do so. As Canadians and Britishers let us be thankful that we are "out of it."



#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

Spectator learns that a prominent member of the Board of Management is far from pleased with what he has said concerning the Board and the Columbia Coast Mission. That perhaps is not altogether to be wondered at, but we regret very much to learn that Mr. Antle is credited with inspiring our articles on the subject. That is a theory of inspiration that is absolutely untenable. Mr. Antle has done Spectator the honour of consulting him at several critical junctures of that now famous Mission, and he hopes that he has been of some service to him, for he believes both in the work and the workman. But anything that could be construed into "inspiration" of the articles in question Spectator asks his readers to dismiss at once, as quite unworthy of Mr. Antle. When Mr. Antle has anything to say he is quite capable of saying it in good, vigorous English, where it will have the greatest effect. In simple justice, therefore, we say that for what Spectator has said upon this subject, he and he alone is responsible. We withdraw nothing. This is a far larger question, be it remembered, than Antle or Spectator or the Board of Management. It involves the whole Canadian Church. If the Columbia Coast Mission is in as critical a position as we think it is, a crisis arising not out of failure but out of success, then we want to say that it may be a glorious thing to found a diocese in China, but it would be an infamous thing to allow this work among our own fellow-citizens to perish. If it be possible to generate enthusiasm for work among another race on another continent then it is possible to generate enthusiasm for work among our own kindred in our own Dominion. The Columbia Coast Mission requires a larger, stronger, more

commodious and more seaworthy ship if it is to do the work that is demanded of it; now what is the Church in Canada, through its Board of Management, going to do about it? England has promised about \$7,000. About \$3,000 more has been promised by well-wishers in this country, and \$7,000 more is required—\$8,000 would be better. Until the \$7,000 is forthcoming most of the \$10,000 will not be available. Is it any wonder that this should be spoken of as urgent and critical? Lastly, we have probably all heard of a principle laid down by the Board, that it supports only the "Living Voice," no broncho to carry that Voice over the prairie, no tent into which the Voice may betake itself and be at rest, no ship in which the Voice may be rocked in the cradle of the deep or carried to where it may minister to a dying man. We notice, however, in the estimates for the new diocese in China the very first item is, "cost of building, etc., \$5,000." That is what we propose to do for the "Voice" in China. Come now, can't we do as much for a Voice on the western coast of Canada?

We have before us a draft programme of "the Bi-Centenary of the Church of England in Canada," to be held in Halifax from August 28th to September 12th, 1910. This will mark the two hundredth anniversary of the opening of Anglican services in this country. Two hundred years bring us back to the days of small things in Canada, and if we honestly and squarely review our history to discover what contributed to our success and what were the causes of our failures we shall be wiser and stronger. The programme seems to us to be a very promising one. It is divided into two sections, one deals with practical problems confronting the Church in this country, such as "Our Relations with Other Christian Bodies," "The Social Evil," "Drink Traffic," "The Workingman and His Problems," "The Church's Attitude Towards Socialism," etc. The other deals with the more personal side of Church work, such as "The Child and Home," "The Church's Work Among Men," "Men's Work for the Church," and so on. Perhaps it is open to one criticism, namely, that it does not seem to have given scope enough for the distinguished visitors who shall attend from across the Atlantic. A few subjects affecting the whole Anglican Communion, such, for example, as "The Authority of Scripture," or "What Has Modern Research Done for the Church," would give us an opportunity of hearing our visitors at their best. This seems, however, to be by far the most worthy attempt that has ever been made in this country to have an Anglican Congress, and it is to be hoped that it will be a success in every way.

The conference that is now being held on Imperial defence is probably one of the most important gatherings within the Empire for many a long day. For centuries the colonial policy of England seemed to bring increased responsibilities without any material return; now it would seem that the foresight of her statesmen has been demonstrated and justified. At a moment when the resources of England have been drawn upon almost to the limit, the various self-governing dominions are coming together to see what they can do for the common protection and safety. The possible enemies of England have now to consider not only what are the resources of Britain but what are the resources of the Greater Britain. The Empire assumes a new power and a new position among the powers of the world. But is not all this talk of Dreadnoughts and possible war with a national neighbour a sad commentary on our Christian civilization? We have talk of war by the ream and nothing said about the cause of war. What nation is trampling upon the rights of another state? What national wrong has to be righted? One would imagine that in these days a

nation could go to war simply for the excitement and possible glory to be derived therefrom. We hear a great deal about a possible German invasion. Is it not a reasonable question to ask, what would induce Germany to invade England? Suppose that Germany were absolutely convinced that it could ultimately overthrow England—a supposition that requires a bit of imagination—it would still take many years and an awful outpouring of life and treasure. What could induce Germany to face such an undertaking? Is there still no safety in national justice? If we go our own way and fulfil our obligations is not that a sufficient security even yet? If Germany were to throw every engine of war into the sea and disband every soldier would England walk in and take possession? Surely we must be looking for the time when righteousness shall be the most powerful armament of a nation. But in all this talk of defence and the necessity for more Dreadnoughts we are a little sceptical. If all these outbursts of aggressive patriotism were traced to their source we would find in many cases that an interested party, men who profited by shipbuilding and manufacturing arms and the trade that follows these things, would have something to do with the war scare. What troubles us is that in the national attitude to these things the Christian view seems to be but a bubble on the water. It apparently doesn't count. We all swing into line to put down what we term the "enemy." If we value our rights we ought to be able to appreciate the value other nations attach to theirs. At all events Christian nations ought to be keenly alive to the righteousness of their claims.

Spectator.

#### CALVIN—AN HISTORICAL STUDY.

By Canon Dyson Hague.

Four hundred years ago, in a little town in the north-east of France, John Calvin was born. He has been accounted the greatest of the theologians of the Reformation era. The great epochs of the world have always sprung from individuals; the pivotal movements of history turned always on the personality of some great man. And though Calvin has been much misunderstood and on account of a somewhat austere strain in his character, has excited more animosity than the majority of men, he is to-day recognized as one of the great world leaders and epoch-makers. The greatness of Calvin may be summarized briefly as follows: In the first place, he was great as a thinker. One of the foremost American historians has entitled him the Aristotle of the Reformation. The massiveness of the man intellectually is best understood by the impress it has made upon subsequent generations. As a theologian, he laid the foundations of all the modern systems of Protestant theology and to this day, the doctrinal standards of the Church of England, the Church of Scotland, and all the Presbyterian and Reform Churches of the English-speaking world, are modelled more or less upon his great foundations. Some of the Churches have accepted his system in entirety. Others, like the Church of England, with a certain moderation. Up till a few years ago, it was an axiom that the theology of the Church of England was moderate Calvinism, and no one dreamed of asserting the contrary. In the next place, he was great as an educationalist. His practical and organizing genius made him the founder of politics, and one of his most famous characteristics was his determination to lay deep the foundation of educational establishments. He established a university in Geneva, and some of the greatest scholars of the day became teachers and students; from all parts of Europe men flocked to that city of learning. In this respect, Calvin has been followed by nearly every great reformer. The anxiety of Cranmer, Ridley, in the Reformation of the Church of England, was to secure educational establishments; and from Knox the Scotchman down to Moody the American, educational institutions have been left as their permanent memorial. In the next place he was great as a student and a writer. Before he was twenty-two, he had an international reputation as a scholar, and even at that early age was considered the leading scholar of Europe by means of his tireless industry. He wrote book after book, and now between fifty and sixty large volumes written in Latin and French have been translated into English and other languages. His

Institutes, which were written in most elegant Latin, and even to-day in English, are an example of classical writing, and are considered the greatest of his genius. In the next place, he was great as a patriot. He loved with an intense love his country, and he laboured with never dying zeal for the weal of the city in which he lived. He could say with the great Worman writer of old *Nihil humani a me alienum puto*. If Calvin had been nothing more than a civic reformer, and a forwarder of benevolent enterprises, and a promoter of institutional Christianity his name would have been famous. In the next place he was great as an influence. The leaders of politics, the leaders of international politics and reform movements flocked to him as Moslems to their Mecca. To him came daily delegations and representatives of the leading powers of Europe, and from him went forth messages to kings and princes, councillors, nobles and rulers of the Church and State. His letters to Edward VI., to Sommerset the Lord Protector, and to Cranmer, Archbishop of Canterbury, are examples. I hold in my hand a volume containing these letters, written in the most charming style of the courtier, the scholar, and the Christian, and also a volume of the most charming letters written in the most brotherly spirit by Cranmer to Calvin, in which he says: "Nothing tends more effectively to unite the Churches of God and make powerful to defend the fold of Christ, than the pure teaching of the Gospel, and harmony of doctrine. Our adversaries are now holding their Council at Trent for the establishment of their errors. Shall we neglect to call together a Godly Synod for the refutation of error and for restoring and propagating the Truth," and signed, "Your very dear brother in Christ." In the last place, he was greatest as a man and as a Christian. The leading characteristic of his personality was simplicity and straightforwardness, and a profound faith in the sovereignty of God. He lived a simple life. He lived a strenuous life. He was a simple God-fearing upright man. Pusey called him a saint even though Newman rebuked him for it. No one has ever been able to deny Calvin's disinterestedness. He was to the last a lover of peace, order, and unity. The blot upon his character have been unduly magnified, chiefly by his Roman detractors. Somewhat austere in habit, his austerity has been exaggerated and if he spoke at times in anger, no one could deny the honesty and sincerity of his zeal for the Truth. The one great blot upon his life is his consent to the burning of Servetus, the Spanish heretic, who denied the Divinity of Jesus Christ, an awful thing in those days when critical and liberal Christianity was practically unknown. It is unwise to attempt to palliate or deny the wrong that he did, except to say that we cannot judge men of that age by the standards of this, and Calvin's was the only voice that pleaded for some less cruel form of death than burning. In its depiction of biography the Bible while never venerating the faults of its heroes, is ever magnifying their virtues. We feel after four hundred years more inclined to dwell upon the diligence, the patience, the industry, the liberality, the sympathy of Calvin, than his undoubted faults. The secret of the man's greatness after all was his personal conversion and his scriptural enlightenment. He loved Christ, he loved the Word of God; and the centre of his theology was the supremacy of the Divine Will. His Doctrine of Predestination was in his view, a restatement of the Pauline and Augustinian theology and his severity an imitation of the doctrine of St. John.

#### "A PURDAH PARTY IN LAHORE."

Miss E. V. Strickland.

I was invited last week by a married friend, living in Lahore, to attend a purdah party which she was giving. Now purdah parties in the Panjab are a novelty; until the last two years such a thing had never been heard of, far less attended. But even in the Panjab, even in this land of ancient customs, where Time himself seems to walk with noiseless footsteps, even here "lo the old order changeth, giving place to new." So with some curiosity, and much interest I made a pilgrimage over to Lahore. I found my friend's garden completely surrounded by high canvas tanats (side pieces of a tent) looking like a huge tent without a top. In the house all the men folk from the sahib to the sweeper had been banished, the curtains were drawn, and out in the verandahs chicks had been carefully let down. At half past four the guests began to arrive, being driven in closed carriages, and many of them wearing "burqas" or heavy veils. From every point of view it was a most

interesting gathering. From the social standpoint the guests were all on the Government House visiting list, or rather their men folk were. Clad in graceful flowing draperies of silk, or the finest muslin, glittering with gold jewels and gorgeous chadars, they presented a very pretty picture. Nearly fifty ladies must have been present, including a few Europeans, Mahomedans, Hindus, Parsis, and some Indian Christians were all represented. Many of them spoke English fluently, one proved to be the editor of a paper for Indian ladies, another at the head of a large school for girls. They seemed to thoroughly enjoy themselves, joining in games, making up sets for Badminton, all meeting together on the common platform of friendship and progress, and forgetting at least for a time the differences of colour, caste and creed. Later on there was music in the drawing-room, followed by papers written by various members of the purdah club. To one knowing the hard and fast rules which for so long have bound these Eastern sisters of ours and understanding, too, how difficult it is for them to act independently it was truly a marvellous sight. When one remembers, even here in India, where women are considered inferior beings, that the hand behind the purdah may arrest all progress in the home, unless guided and influenced in the right way, then the value of these purdah parties may be gauged aright. India's women are awakening, they are groping for the light, do they not appeal to us for help? We believe that to us has been given the knowledge of the true Light, without which all earthly progress is vain and empty. My sisters, if we do not bestir ourselves now and endeavour to share that knowledge we shall lose a wondrous opportunity. These are women of intellect, they will one day be women of power and influence. Alas, too, many of India's men have failed to find the way leading to eternal life. They are drifting, drifting into atheism, although seeking for material progress. Let us see to it, that as far as in us lies, we stretch out loving hands to the women of India, that their awakening may prove to be eternal life.

#### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

The number of Chapter reports received up to date is 253; made up of 196 Seniors and 57 Juniors. This is a considerable advance upon last year's record of 170, but there are yet a number to come in and Chapter secretaries, who have overlooked the matter, are urged to return their report promptly. From October 1st, 1909, to July 15th, \$4,334.03 has been received at Head Office from all sources. A Chapter will shortly be working at St. Michael and All Angels, Wychwood, Ont., and Junior Chapters will be formed at St. Mary's, Brandon, Man., and at St. Monica's, Toronto. A Junior Chapter will likely be formed in the fall at Trinity, St. John, N.B., a number of boys being interested, as a result of visit paid by General Secretary. Steps are being taken towards the formation of a Junior Chapter at St. James, Ingersoll, where there is already an excellent Senior Chapter. Chapters are working at Arcola, and at Carlyle, Sask., and at the end of three months probation application will be made for charter. Oscar Weiler, formerly director of Huntsville Chapter, has removed to Haileybury, Ont., where he will carry on active Brotherhood work. The three leading Chapters in Toronto in contributing to the Extension Fund have sent in this year, respectively, \$292, \$208.90, and \$185, and more is to follow in each case. During this Brotherhood year 50 charters have been granted by the Executive Committee—27 Juniors and 23 Seniors. Bishop Worrell, in his charge to the Synod of Nova Scotia, spoke at some length about the work of the Brotherhood of St. Andrew, and hoped to see it increase in his diocese. St. Mark's, Toronto, are considering the question of taking up open air services in conjunction with the neighbouring Chapters. Each week Head Office receives from the Brotherhood men working in the Toronto hospitals names of Churchmen who have been discharged and these names are forwarded to the proper Chapter. Steps will be taken to form a Chapter at St. Mark's, Port Hope, in the autumn, and a letter from the rector of St. John's, Port Hope, states that an active Chapter will be at work there in the fall. The appointment of another Travelling Secretary will be made early in the autumn, and Brotherhood men throughout Canada are asked to make this important matter a subject

of prayer—offering up petitions both in their private devotions, and in the Chapter prayers, that, through God's blessing, the right and proper man may be chosen.

#### PACIFIC COAST INTERNATIONAL CONVENTION.

Vancouver, B.C., September 9th to 12th, 1909.

—Every Brotherhood man and boy doubtless knows that the Alaska-Yukon Pacific Exposition is being held this summer and fall in Seattle. Many no doubt are planning to attend the big fair and also visit other cities on the Pacific Coast. In the neighbouring city of Vancouver the Brotherhood intends holding its Pacific Coast Convention from September 9th to 12th. It is hoped that many of those who intend going to the Seattle Exhibition will also plan to attend the Vancouver International Convention. Vancouver is now recognized as the Western Mecca for tourists. It is Canada's most westerly commercial and industrial metropolis and has now a population of one hundred thousand. It lies about one hundred and fifty miles north of Seattle. Vancouver always impresses visitors favourably. The Vancouver Convention promises to be the largest and most successful ever held in the Far West. At least two hundred delegates from British Columbia, Alberta and other Western Canadian Provinces and from the neighbouring States of Washington, Oregon and California are expected to attend. In preparation for the Convention, Mr. G. Frank Shelby, travelling secretary for New York City and district, will visit the principal cities and towns in the Pacific Coast States. Mr. J. A. Birmingham, the Canadian Western secretary, will make a similar tour of the Canadian cities and towns on the Pacific Coast. Western Canada.—All delegates coming from points in Manitoba, Alberta, Saskatchewan and British Columbia, be sure and buy single tickets to Vancouver, and ask for Convention Certificate, having same signed by local ticket agent. When at the Convention hand certificate to the secretary of the Convention, who will countersign it and if we have over one hundred delegates, with certificates, as we expect to have, the C.P.R. will return delegates to home points free; if we have less than one hundred delegates with certificates and over twenty-five, they will return delegates to home points at one-third of single fare. Come C.P.R. if possible, as their Canadian Convention rate is cheaper than the American roads, and don't fail to get certificates. If the local agent has no certificates on hand, please notify the Convention secretary at once. Hospitality will be provided for all visiting Brotherhood members and other Churchmen and boys. Arrangements are being made to have the mail of the Convention delegates delivered to the Convention headquarters, Christ Church Schoolhouse, Georgia Street, Vancouver. Further information about the transportation, hospitality and other arrangements may be procured from Mr. Charles H. Hewett, Dominion Council Member for Vancouver, who is acting as secretary of the Convention. His post office address is Box 132, North Vancouver, B.C. Secretaries of Chapters and all intending delegates should notify Mr. Hewett immediately as to the number of delegates coming from their parishes, their names, time of arrival, whether hospitality will be required or not, etc. The Vancouver Convention programme, as printed below, will provide a Spiritual feast. Almost all the important phases of Brotherhood work will be discussed. The work of the boys will receive special attention.

Provisional Programme.—Thursday, September 9th.—8 p.m., "Quiet Hours," Christ Church, Rev. A. Silva White, Nanaimo, B.C. Friday, September 10th, 7 a.m., Holy Communion, St. Paul's Church. 10 a.m., Opening of Conference, chairman, Mr. H. Taylor, Pres. Vancouver Local Council; Addresses of Welcome, the Right Rev. John Dart, Bishop of New Westminster; His Worship Mayor C. S. Douglas; Mr. J. M. Graham, general secretary, Y.M.C.A.; Rev. C. C. Owen, rector, Christ Church, Vancouver. 11 a.m., First Session, chairman, Mr. C. J. Loat, New Westminster; subject, "The Brotherhood Way"; (a) Prayer, Mr. H. O. Lichfield, Victoria, B.C.; (b) Service, Mr. J. A. Birmingham, Canadian Western secretary, Vancouver. 1 p.m., Lunch. 2.30 p.m., Second Session, chairman, Rev. J. Hugh Hooper, rector, St. John's Church, North Vancouver; subject, "The Boy Problem"; (a) Its Importance, Rev. H. St. George Buttrum, rector, All Saints' Church, Vancouver; (b) Its Solution, Mr. E. G. Boulton, Vancouver. 4 p.m., Third Session, chairman, Rev. A. U. dePencier, rector, St. Paul's Church, Vancouver; subject, "Extension Work"; (a) The Forward Movement in the United States, Mr. G. Ward

Kemp, Seattle, Wash.; (b) The Forward Movement in Canada, Mr. C. H. Hewett, Vancouver, B.C.; (c) Report of Western Travelling Secretary, Mr. J. A. Birmingham. 8 p.m., Public Meeting, chairman, Rev. G. Halford Wilson, rector, St. Michael's Church, Vancouver; The Call to Service, Right Rev. Bishop Keator, of Olympia; The Response, Mr. G. Frank Shelby, travelling secretary, New York City. Saturday, September 11, 7 p.m., Holy Communion, St. Michael's Church; Fourth session, 10 a.m., chairman, Rev. H. Beacham, rector, Holy Trinity Church, Vancouver; subject, "Opportunities for Service"; (a) In the Parish, Mr. G. E. Greene, Victoria, B.C.; (b) In the Home, Social and Business Life, Mr. G. Frank Shelby, New York City. 11.30 a.m., Question Box. 12.30 p.m., Photograph of Convention. 1 p.m., Lunch. 2.30 p.m., Fifth Session, chairman, Rev. A. H. Sovereign, assistant rector, Christ Church, Vancouver, B.C.; subject, "The Brotherhood Boy"; (a) His Prayers, Merton Seymour, Christ Church Juniors, Vancouver; (b) His Example, Harry Norris, St. Barnabas' Juniors, Victoria; (c) His Chapter and Personal Work, Ernest Sykes, St. Michael's Juniors, Vancouver. 4.45 p.m., Drive around Stanley Park. 8 p.m., Preparation Service for Corporate Communion (Christ Church), Right Rev. Bishop Perrin, of Columbia. Sunday, September 12th, 8 a.m., Corporate Communion, Christ Church. 11 a.m., Special Services in all city Churches. 4 p.m., Mass Meeting for Men and Boys (in Vancouver Opera House), chairman, His Worship Mayor Douglas; subjects, Our Responsibility for the Boy, Mr. A. H. Newill, Portland, Oregon; Our Responsibility for the Man, Right Rev. Bishop Paddock, East Oregon. 7.30 p.m., Final Service in Christ Church. 9 p.m., Farewell Meeting.

### Home & Foreign Church News

From our own Correspondents

#### FREDERICTON.

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

St. Stephen.—Christ Church.—A very successful Sunday School Teachers' Conference was held in this parish on Tuesday and Wednesday, July the 13th and 14th. Some 40 teachers were present, including delegations from Fredericton, St. Marys, Woodstock, Grand Manan, and St. John. Great interest was taken in the proceedings, and the papers read were carefully prepared. These papers were given by the Rev. G. A. Kuhring, of St. John; the Rev. D. Convers, of St. John; the Rev. F. W. M. Bacon, of Richibucto; the Rev. H. I. Lynds, of George, and Mr. Steiper, of St. John. A Model Lesson was given by Mrs. H. H. Pickett, of St. John, on St. Paul at Philippi. A most interesting Bible Reading was given by the Rev. G. A. Kuhring, on the Epistle to the Romans. A very interesting and helpful discussion took place on the subject of "How to Create a Missionary Atmosphere in the Sunday School." It was suggested that a monthly missionary meeting for the scholars might be held, on a week-day, for instruction concerning the various missionary fields. On the subject of Teachers' Training for their work, a resolution was passed, asking the Standing Committee to arrange for lectures to be given on this subject in some of the centres of the diocese, by some specialist in the work. At the evening meeting which was open to the public, a larger number were present and a very valuable paper was read by the Rev. D. Convers on "The Bible in the Light of Modern Discoveries." The visitors to the Conference were entertained by the teachers of Christ Church Sunday School, and members of the congregation.

St. John.—Quarterly meetings of the boards and committees of the Diocesan Synod of Fredericton were held in this city on Tuesday, Wednesday and Thursday, July 13th, 14th and 15th. Amongst them were the following: The Executive Committee, the Board of Missions, the Board of Finance, the Board of Church Literature, the Board of Education, the Standing Committee on Sunday Schools, the Committee on Statistics and State of the Church, the Committee on the Widows' and Orphans' Fund. The Bishop presided at the meetings. Arrangements were made by the Board of Education to establish three Exhibitions of \$50.00 each, and two Scholarships of \$50.00 each, in connection with the Rothesay Collegiate School. At the meeting of the Board of Missions a large amount of business was transacted. Quite a num-

ber of divinity students from Wyckliffe College, King's College, Windsor, and Lennoxville, are at work during the summer months, and several more men are expected shortly from England to take up work in the diocese. It is hoped that before long the Missions will all be filled. Strong efforts are being put forth to make the new plan of graded stipends and the augmented stipend plan a success. It is hoped that in a short time the stipends of the clergy, who have served for some time in the diocese will be materially increased. A grant of \$75.00 was made to the Anglican Committee of the Laymen's Missionary Movement to defray the expenses of the visit of the General Secretary. A committee was also appointed to confer with the same committee regarding a grant for the general work of the movement in the diocese. The Board of Church Literature took some action with reference to the issue of the new Canadian Hymn Book, and have made arrangements by which the book will be placed on the shelves of the book depository as soon as it is issued. Steps were taken towards the establishment of training classes for Sunday School teachers at the Rothesay Collegiate School buildings during the months of July and August in each year. Mr. Jarvis brought the subject of the formation of separate provinces for the dioceses in Ontario and those in the East before the Executive Committee, but it was thought that the subject was too important to be dealt with at the time, and it was on motion referred to the meeting of the Diocesan Synod to be held in November.

#### ONTARIO.

William Lennex Mills, D.D., Bishop, Kingston.

Kingston.—St. James'.—A meeting of the Advisory Board was held at the rectory on Tuesday evening, July 13th, at eight o'clock. The Rev. T. W. Savary, the vicar, presided. Reports from various departments were received, and showed that the work was being carried on in an encouraging manner. There is a goodly increase in the amount given to the support of the church and missions, and the number of people giving. A resolution of condolence with Mrs. Henry Wade, on the loss of her husband, an esteemed member of the congregation, was passed, and a copy will be sent to the family of the deceased. The churchwardens were authorized to issue debentures to the amount of \$1,000 for necessary repairs to the church and the roof of the rectory.

Cobden.—St. Paul's.—A strawberry festival was held in this parish on a recent Friday evening. At the conclusion of a specially prepared programme and some speech-making, the rector called to the platform Mr. James Little, the oldest man in the congregation, and Miss Mildred Barr, one of the youngest little girls in the Sunday School. Then began one of the most interesting scenes in the history of the congregation and one to which they had long been looking forward. Mr. James Little held the mortgage on the church building while Miss Mildred Barr applied the match which reduced it to ashes. The match was furnished by Mr. J. F. Berton, Ottawa. While the mortgage was burning, the choir, assisted by members of the choir from Beachburg, sang the doxology. Instrumental music was furnished during the evening by Mr. W. G. and Miss Livingston. The proceeds were in the neighbourhood of \$77.

Westport.—On Monday, June 21st, the Lord Bishop visited this Mission. At Evensong there was a crowded congregation and the service was very bright. The clergy who assisted were Canon Cooke, F. D. Woodcock, of Brockville, H. F. D. Woodcock, of Brantford, and the incumbent, A. O. Cooke. Tuesday was a beautiful and happy day, long to be remembered by the people of Bedford Mills and by those who attended the consecration service at St. Stephen. This church was built during the incumbency of Rev. H. F. D. Woodcock, and is one of the finest mission churches in the diocese, everything being complete and well finished. The land was given by John and Benjamin Tett, the latter helping largely in the building fund. Many gifts, donations and memorials have been received and the Ladies' Guild were very generous and active. The procession entered the main door, headed by the wardens, B. Tett and J. Kirkpatrick, who read the petition asking the Bishop to consecrate the church. Then the clergy, proceeding up the aisle, chanting the 24th Psalm, the petition was presented to the Bishop, who placed it upon the altar, and then proceeded with the Communion

office. Eight candidates were presented for Confirmation. The Bishop's sermon moved the congregation.

**Crystal Rock.**—The Bishop held Confirmation services at this place on a recent Tuesday morning, Shanly in the afternoon and St. Paul's Church, Cardinal, in the evening. The service here was largely attended and was characterized by excellent music. A large number of candidates were confirmed.

**Lansdowne Rear and Athens.**—The Lord Bishop of Ontario visited the churches in this parish on Friday, 25th ult., when the rector presented twenty-four candidates to him for confirmation. A memorial window at Trinity and a dossal at Christ's Church, Athens, were consecrated.

The annual social of Christ's Church was held on the rectory lawn on Friday, 2nd inst. Although the weather was unpropitious yet about four hundred people were present. The grounds presented an unusually attractive appearance, and only the persistence of a shower prevented the occasion being a most delightful one. The ministers of the town were present and a large representation from all the different churches.

**Leeds Rear.**—The Lord Bishop during his visitation of this parish confirmed eleven candidates at St. Luke's Church, Lyndhurst, and dedicated to the Glory of God and for use in His sanctuary a number of handsome gifts. Among them was a very beautiful brass altar rail executed by Messrs. Chadwick Bros., of Hamilton, the inscription on which reads, "To the Glory of God and in loving memory of the Rev. G. Metzler, rector, 1901-1904." His Lordship also dedicated a handsome solid brass alms basin, the inscription on which in part reads, "In loving memory of the Rev. G. Metzler, in the Rest of Paradise, July 14, 1904." The former was a gift from St. Luke's congregation and the latter the gift of a very loving friend. It will be remembered that the late Rev. G. Metzler was appointed to this parish at a very critical time in its history. Owing to his indefatigable efforts and consummate tact much was done to bring the parish to its present excellent status. He is held in deep veneration by the people of this parish for his unwearied labours as a faithful parish priest, the incessant toil of which hastened the end of his earthly life, yet ushered him into the presence of "the Shepherd and Bishop of souls." Requiescat in pace.

#### TORONTO.

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

**Toronto.**—St. Simon's.—The Rev. E. J. Wood left for a vacation last week. He will be away for about six weeks.

**Collingwood.**—All Saints'.—The young men of this church have organized a fife and drum and bugle band, under the leadership of their sexton, which meets in the Parish Hall every Wednesday evening for practice. They have already 18 fifers and drummers and expect to have eight buglers. They have also installed a fine large double lenze electric lantern for lectures in the Parish Hall, operated by the sexton, who is busy in church work. This move is a most praiseworthy one, and is worthy of being imitated in many another parish.

**Penetanguishene.**—All Saints'.—Many improvements are being made to this church, and with the new seats, and the beautiful scheme of decoration being executed by the Thornton-Smith Company, of Toronto, the congregation will in future be able to feel justly proud of their church.

**Innisfail.**—The Rev. E. A. Paget, late assistant priest at St. Alban's Cathedral Toronto, has been appointed rector of this parish. He will enter upon his new duties next month.

#### HURON.

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

**Millbank.**—About twenty-five years ago, during the incumbency of the Rev. James Ward,

this congregation began holding an annual garden party on July 1st. At the first it was small, but they kept it up every year and it has grown in public favour every year until it has become one of the most important annual gatherings in the County of Perth. Many of those who worked at the early garden parties are there still, and they have worked faithfully and unselfishly and perseveringly all these years, and each year sees a gathering bigger than any that have gone before. This year the net proceeds were \$200, and this with other earnest efforts put forth will go far towards reducing the small balance of debt on the church. We commend this garden party to other congregations as a fine example of what may be accomplished by an earnest, determined, persevering effort; for the results of this gathering played no small part in encouraging and assisting the erection of the beautiful new church.

**Coderich.**—St. George's.—The Ven. Archdeacon and Mrs. Jones-Bateman and the members of their family arrived in this town recently and have taken up their residence at the rectory. The Archdeacon is in charge of the parish for the months of July and August, and at the end of that time he proposes to pay a visit to the British Isles before returning to Mexico.

#### CALGARY.

**William Cyprian Pinkham, D.D., Bishop of**  
**Calgary, N.W.T.**

**Calgary.**—Clerical Conference.—The Biennial Clerical Conference of the Diocese of Calgary took place July 5th-9th, at Gull Lake near Lacombe. The committee responsible for the arrangements had chosen an ideal site as regards scenery for the venue of this conference, and a very carefully drawn up programme was prepared and most effective arrangements made by the convener of the committee. The Rev. H. M. Shore, of Didsbury, and the Rev. A. T. Patstone, the clergyman in charge of the district, assisted by most valuable help from Canon Webb, the diocesan missionary, to ensure success to the conference. In view of this it is somewhat disappointing to note at the outset that the numbers present failed to reach the expectations of those responsible for the arrangements. Notwithstanding this the clergy and lay readers who attended were very fairly representative of the whole diocese, with the exception of one deanery, which only sent one representative. And to a large extent the comparative smallness of the numbers present (22 in all) was largely outweighed by the great interest shown by all alike in the work of the conference. Most of the members arrived on Monday evening from Lacombe, coming from widely distant parts of this great diocese; one or two however could not possibly reach Gull Lake from their distant outstations until late on Tuesday evening. Tuesday, July 6th, was spent as a "Quiet Day," and was occupied in worship and meditation and observed in silence. The conduct of this day of retreat was in the able hands of Canon Webb, who at the various Offices of the Hours and at the Holy Eucharist, with which the day began, gave a most helpful and instructive series of addresses on the subject of "Man Alone with God." He began with our solitary dependence upon God in our creation, at our birth, and at all times during our lives—the fact only being brought home to us by various crises—such as grief, love, calamity, sudden realization of sin, a gradual realization of our oneness with Christ in the Holy Communion. From this he gradually developed his subject, approaching eventually the climax of our aloneness with God at the moment of death and above all at this particular judgment. On Wednesday, after a celebration of the Holy Communion, at the first four sessions a series of papers were read. He concluded by showing that the awe and fear and helplessness and hopelessness resultant in fallen man on the realization of their aloneness was more than counterbalanced in penitent, redeemed humanity learning to realize the inestimable virtue of the Passion, its intimate connection with the sufferings and death of Christ and His consequent joy in the fellowship of his Master and eventually His peace and happiness in aloneness with God. On the following devotional subjects—Sin, Salvation, Sanctification, Service, by the following members, respectively: Rev. H. M. Shore, W. Whitehead, A. Fletcher and W. V. McMillan. In the first paper the writer began by the statement that the way in which the

world, the State, the Church, the community or the individual regards sin is a test of its life. He proceeded to show that there were two ideas of sin prevalent: (1) That it proceeds from a limited outlook, a restricted knowledge, in fact is the result of ignorance. (2) That it is on the contrary rebellion against God—a disease in our human nature—a debt which we owe to our Maker. This rebellion may be viewed in three aspects: (1) Considering man's relationship to God; (2) Man's individual freedom of will; (3) Man's relation to his brother man. He analysed the subject as divided into two parts, original and actual sin; the latter shows in three ways: thought, word, and deed. And finally he showed that the results of sin are separation from God: deprivation of His grace, and spiritual death. Mr. Whitehead characterized the work of salvation as God's method of delivering man from the spiritual death of sin and restoring him into fellowship with Himself; theories of this work have sometimes alienated the mind of man, but the fact itself was the conviction in the hearts of men in every age and every country. The principles of our Lord's earthly life show what is meant by this salvation. At once it is noticed that in His teaching and His healing He strengthened the conscience and will of man. Sin, however, is something more than the deadening of conscience and weakening of will power. It is lawlessness, man's will set against God's will. Before there can be any restoration of man there must be some act of penitence on his part. Perfect penitence involves complete realization of the nature of sin, and perfect identity with the will of God. Such penitence is impossible on the part of man, but Jesus Christ has taken upon Himself our human nature: He is our representative: He views sin from God's point of view, and His life is spent in perfect obedience to the will of God. Here at last is an act of perfect penitence, so that God can forgive men in Jesus Christ, while His eternal opposition to sin remains. Various objections on the ground of substitution and the difficulty of reconciling God's forgiveness with His justice were considered. The Atonement was objectively complete in itself but actually it must be realized by the individual. There was a danger, however, that the Atonement might be considered too subjectively; not only were faith and penitence needed, but what in fact makes man to share in the benefits of Christ's death, is the gift of the Holy Spirit, bestowed in response to that penitence and faith. The work of salvation is realized in the process of sanctification. The reader of the Paper on Sanctification described it as total abstinence from sin and entire dedication to God: so a church is in consecration separated from all secular and profane uses and is also dedicated to God's service. He showed the need for it on God's side as being God's will for us—part of His scheme of redemption and the end of man's justification. Second, on man's side in his yearning to regain the lost image of God: he emphasized the power of a holy life and went on to describe the means of sanctification as being found in Christ by faith. Finally he spoke of consecration as the result and end of sanctification and urged Bible reading, meditation, fasting, prayer, in public and private, and public worship as aids to faith. On the subject of Service it was shown that the life of our Blessed Lord was from beginning to end a life of service. He was among men as one who served, we learn our lesson of service from His words as well as His life. In examining this life of service is found that it was built upon love; that its character was one always of considerate thoughtfulness with the alternate issue of the forgetting of self and is one of self-surrender. Two of the subjects of the following day were also taken on the afternoon of Wednesday, namely, "Ministries of Healing" and "The Moral Witness of the Church in relation to Social and Economic Questions." The paper on the Ministries of Healing, by Canon d'Easum, was read in his absence by Canon Webb. It consisted of an admirable refutation and exposition of Mrs. Eddy's system and work in Science and Health and a very strong plea for the authoritative recognition of religious healing under certain restrictions. The subject of the Moral Virtues of the Church in relation to Social and Economic Questions was ably discussed in an interesting paper read by the Rev. W. H. Mowat, in which he insisted on the duty and responsibility of the Church not only to guide and protect and influence individual souls but also to be concerned with the principal standards of conducts of corporate bodies and institutions, municipal and other public bodies, and that the Church must feel the social problems of the day and maintain with regard to them the highest standards and insist on her voice being heard.

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## Correspondence.

## WORK AMONGST THE CHINESE.

The Rev. Canon Robson on Thursday morning read a paper on the Reunion of Christendom. He said at the outset that it was unnecessary to dwell on the desirability of reunion. The Church's whole system demanded it, each nation must eventually have its branch of the Universal Church intended to include the whole people of that nation. Sin is the main cause of disunion, as having always caused separation among men, illustrated by the story of Babel and the History of Israel. Present day schisms are almost always caused by petty reasons; schism perpetrates and fosters schism. Believing in National Churches no man's desire should be for home reunion; the great stumbling block to this he maintained to be Episcopacy. He stated the belief of many that Episcopacy was necessary to the bene esse but not to the esse of the Church and suggested the probability that the real obstacle of the acceptance of that was the mode of manifestation and of putting forth the claims of the Episcopacy. He advocated the adoption by the Episcopal bench of this modern democratic principle of "representative government," rather than the arbitrary method to meet the spirit of the age. He sounded this call to the Bishops to be Apostolic in practical adaptability to the times. Dogmatic differences within the Church show that unanimity in that respect is not so necessary as oneness of heart and spirit. He closed his paper with a summary of points for discussion, necessarily excluded from the material of the paper by the limits of the time available. The last paper was then taken and read by the Rev. C. W. Eck on the "Revision of the Prayer Book and its adaptation to work in Missionary Fields." He spoke first on the urgency of the need for revision. He insisted on the necessity of viewing the whole matter, not from a Canadian but from a Catholic standpoint, and so it was necessary to take into consideration all the hindrances and obstacles in the Motherland to this work, and urged the prime importance of full and adequate representation in the Mother Church and all her Colonies. He then dealt with the plan of revision, beginning with the Communion Office as the chief service of the day and proceeding to the consideration of the Choir Office, keeping always in view the object of our early reformers to aid what was true and Catholic. A great deal of interesting discussion took place on all these subjects with the exception of those on devotional subjects; and all the members felt that the influence and help derived from this intercourse and interchange of thought and ideas had proved exceedingly valuable and would be to a great extent permanent. The discussion on the last paper closed early on Thursday afternoon and the rest of this day was spent in pleasant recreation. The meditations at the daily Eucharists were given by the Rev. H. W. Sykes. The conference came to an end on Friday morning, and the members dispersed to their various Missions.

## CALEDONIA.

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

Claxton.—On Sunday, July 4th, the Bishop visited this cannery town, where he dedicated the new pulpit which has been made by the Japanese for the church. It is constructed of red and yellow cedar, pegged together. The Rev. R. W. Gard is the clergyman in charge, and during the summer ministers to the white people employed in or about the cannery as well as to the Indians of various tribes and a few Chinese and Japanese. Sometimes there are as many as a thousand persons living at Claxton, and at such times the beautiful little church at the end of the town is well filled at the Sunday services.

New Westminster.—Two additions have been made to the ranks of the clergy within the past few days. The Rev. H. H. Gillies, M.A., has been placed in North Vancouver as assistant to the Rev. J. H. Hooper, and Curator in charge of St. Clement's, Lynn Valley. Mrs. Gillies is a graduate of King's College, Windsor, N.S., and the General Theological Seminary, New York. He was rector of Westfield, N.B., for seven years, and the past year he has taken a post-graduate course at Columbia College, New York and the General Theological Seminary. The Rev. C. W. Brooke Haslam, B.A., has taken charge of Sapperton and Burnaby. He is a graduate of St. John's College, Winnipeg, and previous to leaving England was married in St. Leonard's to the second daughter of Lieut. Colonel Howarth, late of the "Bufs."

Sir,—As a woman who has worked among the Orientals for the past fifteen years, I feel called upon to say a few words with regard to the tragedy in New York, which has stirred America. Of course, as could not be expected, some people have become hysterical, and a good deal of nonsense has been written. There are those who advocate, that in consequence of this, the millions of Chinese should be allowed to remain in heathen darkness, that as their gods have satisfied them in the past, they should be allowed to do so in the future. To argue with people of that kind is useless, for the command of the Christ means nothing to them. There is in this country a most unchristian prejudice against the Chinese, and even the Japanese, for which there is no justification. Taken as a whole they are much more law-abiding than their white brothers, and the statistics in California at least, which has the largest numbers of these people, show that but few of them are to be found in the jails, or reformatories. When a white man commits a crime it seems to be treated as a matter of course, but let this man be an Oriental and the whole country rings with the horror of it and "race hatred" runs riot. There is no question but that women are more successful in carrying the Gospel message to the Oriental than men are, and for the reason given by the Ven. Archdeacon Shaw, in Japan: that women are more patient, more sympathetic, and will take up the smaller details of the work, and the Oriental is, in many respects, quite like a child. But the kind of woman to be employed, on this hangs the whole question; their selection should be in the hands of the Church, and their work only undertaken by official authority. Sisters, Deaconesses, and other consecrated women are the ones best fitted, and, as a rule, such women are safe anywhere. The Church has splendid Missions to the Chinese in New York, Chicago and Philadelphia, and in California Deaconess Drant is doing a great work among the Chinese in San Francisco. All these Missions are under Church authority. There are now large numbers of Chinese in Canada, and by this new order of things that number is likely to be largely increased. The Church in British Columbia is doing a good work among them, but what is the Church in Eastern Canada, in Toronto, doing to spread the knowledge of the Gospel of Jesus Christ among the hundreds of Chinese who are living in this city? Is this helping the Bishops and priests in China, who are so bravely fighting to plant the banner of the Cross, and to instruct the natives in the truths of the Holy Catholic Church? Is she sending back to their native land priests who will feed their people with the Bread of Life, who will tell them of Him Who is the Light of the World? If she is not, then she must give an account to the Lord for the souls that have been lost through her neglect. This is a day of great opportunity, will this Church in Canada rise to it, or will her candlesticks be removed?

M. L. Paterson, Japanese Church  
Missionary, Los Angeles, California.

## THE ATHANASIAN CREED.

Sir,—John Byrom once wrote with regard to rivalry between Handel and Buononcini: "Strange that such difference there should be 'twixt tweedledum and tweedledee," but I have lately been wondering at the strange differences of opinion among learned men as regards such an important matter as the Athanasian Creed, and its so-called damnatory clauses. For instance, the great Richard Hooker commended the Athanasian Creed as "the strongest safeguard against all heresies affecting the doctrines of the Trinity and of the Incarnation." Martin Luther called it "the bulwark of the Apostles' Creed." Richard Baxter, esteemed it as "the best explication he ever read of the doctrine of the Trinity." Dr. Waterland thoroughly agreed with those writers. Bishop Harold Browne, whose book on the Articles used to be, and may be now, a textbook for Ordination candidates in our Diocese of Ontario, states that it is of great value in "guarding the doctrines of the Trinity and of the Incarnation against the various heretical subtleties by which it has been explained away," and "by its accurate language, calculated to produce accuracy of thought." The late Dean Goulburn demonstrates that the dogmatism of the Creed is not "arrogant or wanton," but necessary, now as formerly, to preserve the Faith once for all delivered. He expatiates on

"its explanatory and illustrative character," an "the constant protest which it serves to maintain among us, in favour of dogma, and dogmatic truth," and its great "practical value in directing our faith towards the Person of Christ rather than towards His work." "Be thankful," he says, "for this Creed, which places the Saviour in a point of view scriptural, and directs faith straightforward to His Person as its great satisfying object." Again, the very learned Bishop Wordsworth, of Lincoln, it may be remembered, once delivered in the House of Lords a lengthy and exhaustive address in explanation and defence of this Creed. Near the end of his Church History also he tells us "the clear statements of doctrine in the Athanasian Creed on the Trinity and Incarnation are to be reckoned among the gains of the Church from the Councils of Ephesus and Chalcedon." And readers of Lyra Apostolica will readily remember the learned and saintly John Keble's estimate of the Athanasian Creed:

"Creed of the Saints and Anthem of the Blest,  
And calm-breathed warning of the kindest love

That ever heaved a wakeful mother's breast  
(True love is bold and gravely dares reprove),  
Who knows but myriads owe their endless rest  
To thy recalling, tempted else to rove?"

These extracts, a few out of many that might be given, from the writings of able men who knew whereof they affirmed, are thoroughly commendatory of the Creed. But now comes "Spectator" with his condemnation of the Creed (hardly ever heard!) as not appealing to men's consciences, conveying no helpful presentation of the Truth, as aggressive and triumphant, as containing statements "unintelligible to human understanding," as if all truth concerning the God-head should be understood by human brain, as going beyond our Lord's teaching. Which estimate is the correct one? I write with no thought of controversy, for which I have neither time nor inclination, but to remind "Spectator" and others in what high regard so many able minds and saintly souls have held this ancient exposition of the Faith, and that it is hardly fair to speak of this expressed regard as mere "pretence," and also to express my own "rejoicing in the Creed," in common, I'm convinced with millions of others. "as an expression of my own faith." I value the Creed for its intensely dogmatic character, "dogma," to appropriate Goulburn's words, "being at the foundation of all religion; the skeleton or bone framework underlying the warm flesh and blood of Christian practice."

William Roberts.

## THE THREE-FIFTHS CLAUSE.

The Bishop of Huron emphatically approved the "three-fifths clause" now required by the Liquor License Act in order to enact or repeal local option, and he also insisted on compensation for those who would be financially injured by the suppression of the liquor traffic or abolition of the bar. Inasmuch as the Bishop's sentiments were afterwards endorsed by his Synod, there is little doubt that this pronouncement and its endorsement mark the turn in the tide on this question.

Sir,—The above copied from the Churchman appears in the London Free Press of 9th inst, and may have the effect of placing the Synod of Huron in a false position. The Bishop in his Charge spoke in approving terms of the three-fifths clause, and incidentally approved of compensation. The committee appointed to report on the Charge, recommended both. In the discussion which ensued, and which lasted some time, the three-fifths clause was unanimously sustained, but the compensation clause although carried, was opposed by between fifty and sixty members of the Synod. It was felt by many that had this been a question likely in the near future to be a political one, it would not be said that the Synod of Huron placed itself on record as favouring compensation for the abolition of the bar; but many realizing that it would have no immediate effect on legislation, voted for the clause lest they might be misunderstood as opposing their Bishop.

A Member of Synod of Huron.

## CHURCH UNION.

Sir,—The explanation of Archdeacon Ker concerning the discussion on Church Union at the conference of the Archdeaconry of St. Andrew's is not satisfactory for it ignores the evident historical basis of the Preface to the Or-

dinal (which otherwise would have been a taking of coals to Newcastle), viz., that it is a definite protest against the Presbyterian ideas which were beginning to dominate Reformation theology in many places, both in and out of England. As England was definitely Episcopalian, and Rome ditto, against what concept could it be set forth, but that one which had so newly arisen? The condemnation of Presbyterian notions is none the less explicit for being voiced in a firm declaration that the Church of England will have none of it. The "silence" of the Ordinal is to many of us as suggestive as the written word. As to the "canons of 1604," except where obsolete, they have been accepted by the Declaration of the Bishops as the formation of the Provincial Synod, and, as to-day we still accept as equals, episcopally ordained men, while we re-ordain all others, it is evident that whatever the "canons" may or may not do, we, in this "present day," condemn as invalid non-episcopal ministries. This is further seen in the action of the Bishops objecting to the Presbyterian committee on Church Union asking for a conference on equal terms, because it made for the recognition of the validity of Presbyterian orders. Catholic Church men are willing to go to great lengths for the sake of unity, but they will never consent to the basic principle of the Church's ministry being abandoned or emasculated; however great the liberty, in the expression of that principle, they may concede for the sake of Him Who prayed we might all be one.

George Bousfield.

#### COMMENDATORY LETTERS.

Sir,—In a recent issue of the Canadian Churchman there appeared an article upon the immigration question called forth by some utterances of the Bishop of Calgary. It would seem to represent the Bishop as being entirely ignorant of the S.P.C.K. chaplaincy work in Quebec in the summer and Halifax and St. John, N.B., in the winter now that at these ports endeavours are, with great difficulty, made to secure the names and addresses of the newly arrived and commend them to the clergy in charge of their respective destinations. Each immigrant interviewed is given a commendatory letter bearing a number, a duplicate card with a corresponding number is also mailed to the clergyman residing in the district or nearest to the district where the interviewed immigrant is expecting to locate; in this card in plain print we request the clergyman to kindly reply as to whether he has met the commended or not; many do reply with thanks. Canon Welch rendered us invaluable service along this line, and I believe more immigrants have gone to Toronto these last two months than to any other place. Others there are who do not reply, and in consequence we cannot give the clergyman credit as to whether he troubled to enquire after them. This immigration work I freely grant is open for much discussion and criticism, but under existing circumstances we do the best we can. Regarding the suggestion that immigrants should be advised to go to those districts where the Church is represented, to my mind the plan is foreign both to missionary spirit and commercial enterprise.

W. H. Cassap,  
Immigration Chaplain, Quebec.

#### CORPUS CHRISTI.

Sir,—My English newspapers contain items about the celebration of this festival in several London churches. Reading them set me thinking of the two strains of religious belief, the best of which in our services have been wonderfully balanced. The earliest written record of the origin of the Lord's Supper is in first Corinthians and then follow the three gospel narratives. All agree that there was a supper, and after it the institution. I have been unable to appreciate the enormous literature on the doctrine of the Real Presence, as I believe, and I am sure that we all do, that the Body and Blood which Christ gave to the apostles is the same Body and Blood which we receive. The rite was a Hebraic one, and one which all Israelites would understand as they understand a passover. At that time the practice of sacrifice and the belief among the Gentiles differed. In the early morning there were animals sacrificed at the high altars and the meat was offered with solemn ceremonies on the altars of the Temple gods. The worshippers partook of this flesh as the earliest meal of the day believing that with it they assimilated the attributes of the Deity. History tells

us that as Christianity grew in popularity the religious ceremonies were adapted so as to be as far as possible understood by all. Though Rome was powerful the older thought of practice was never quite overcome. Just before St. Francis D'Assisi there were strong bodies of dissenters who were put down with Hildebrandian rigour, and this festival was instituted. It puzzles and saddens me to read of Clergy professing to be loyal to the Church obeying in preference the orders of the Pontifex Maximus of Rome. The Latin name conceals the claim that the Body of Christ is paraded to be gazed upon in spiritual worship. This is the work of a school whose ideas, the northern English Bishops say are largely those of the thirteenth century.

An Old Subscriber.

#### UNLEAVENED BREAD.

Sir,—In reference to the letter signed "A Parish Priest," in which he advocates the use of unleavened bread in the Holy Eucharist, may I point out the following facts in regard to the matter: 1. There is no positive evidence for the use of unleavened bread in the Western Church before the 7th and 8th centuries. 2. Leavened bread is used altogether in the Eastern Churches, and there is no evidence to show that anything else was ever used. 3. St. John xix. 14 states that Good Friday was the day of the "Preparation of the Passover," consequently on the day before that leavened bread would be used at meals. The probability therefore is that our Lord used leavened bread; and the custom of the Greek Church (apart from any evidence of a change having taken place) is a strong testimony as to the practice of the Primitive Church.

E. W. Pickford.

#### BRITISH PUBLIC SCHOOLS ASSOCIATION.

Sir,—I was very interested to read the note in your current issue on the British Public Schools Association (to give it its correct title) in Montreal, as it was my privilege to bring its existence and object before the readers of the London Times some years ago, as the mouthpiece of the members. We were led to do so by the profound conviction of the utter folly of sending out boys of the class alluded to without proper introductions or some means of obtaining them. When the money furnished them, often at the cost of much self-denial on the part of those "at home" is finished, such cases almost invariably, as you say, go under. The Association, as its name implies, only professes to help those who have been educated at one of the recognized British public schools, and they must bring the highest credentials as to character. I may be wrong, but personally I believe that there is plenty of room in this country for young Englishmen of high character and some ability. I may add that the work of the Association, being purely voluntary, is naturally somewhat limited in scope. If it had the necessary funds to extend its activities it could do more.

E. J. Bidwell (Vice-Pres., B.P.S.A.)  
Dean of Ontario, and formerly  
Headmaster of Lennoxville School.  
Kingston, July 17, 1909.

#### USE OF UNLEAVENED BREAD.

Sir,—I noticed in your issue of July 15th a letter from a correspondent signing himself, "A Parish Priest," on "The Reverent Administration of the Lord's Supper." The writer is arguing for the use of unleavened bread, and he supports his position by maintaining that according to the Rubrics such bread is really preferred by the Church of England. After stating that unleavened bread was used in England up to the time of the Reformation, he adds: "During the troublesome times of Reformation, a Rubric was added allowing priests, at their discretion, to use leavened bread. 'It shall suffice that the bread be such as is usual to be eaten.'" Now while the words as they stand isolated from their context might be taken as merely permissive, yet their history shows that in reality they are a command always to use ordinary leavened bread, as has been well pointed out by Canon Hague. (1) In the first Prayer Book of Edward VI. there was a rubric ordering that the bread used at the Communion should be unleavened, like the Roman wafer. The wafer had, however, become associated in men's minds with the doctrine of transubstantiation. The Reformers, therefore, in the second Prayer Book of Edward VI. deliberately omitted all reference to unleaven-

ed bread, and substituted, in place of the old Rubric, the one which stands at present in the Prayer Book. "And to take away all occasion of dissension and superstition . . . it shall suffice that the bread be such as is usual to be eaten." Such a rubric is a command, not a permission, to use leavened bread. (2) This view of the rubric is further borne out by the fact that at the revision of the Prayer Book in 1661 it was proposed to add the words, "Though wafer bread pure and without any figure set upon it, shall not be forbidden, especially in such churches where it hath been accustomed." The addition was, however, struck out and rejected by Convocation. We conclude, therefore, that the use of unleavened bread is illegal in the Church of England, until such bread comes to be the bread in use in ordinary life.

C. V. Pilcher.

#### CHURCH UNION.

Sir,—We have, in the letter of the Rev. J. Ker in your last issue, the same misstatement regarding the preface to the Ordination services to which I called your attention in my last letter. Will you permit me, as briefly as possible, to point out these errors: (1) We read in Holy Scripture, in the Apostles' time, of no "other Ministries" in addition to the three Orders, except those connected with the miraculous outpouring of the Holy Spirit manifest by visible results; these have long ceased in the Church, and therefore, there is no reason why they should be alluded to in this preface. And we read of no other Church but the one universal or Catholic Church, schism from which is denounced as a sin, as "carnal." Mark those that cause divisions among you contrary to the doctrines that you have received and avoid them. (2) The use of the word "torture" in this connection is a mean sneer, both against the Anglican Church, and against loyal and conservative Churchmen. No one advocates "torture" being inflicted on dissenters, nor approves of the penal laws formerly in force against Nonconformists. And the penalties imposed under the Elizabethan Act of Uniformity, were fines and imprisonment, not torture. It was, no doubt, somewhat of the nature of a torture to cut off the offender's ears, and to slit his nostrils, but this penalty was only inflicted for scurrilous abuse of those in authority in Church and State, and incitements to rebellion against the Government. The Canons framed by the King and Convocation were confirmed by the representatives of the laity in Parliament, by the last Act of Uniformity, that of Charles II., and in this combination, of these two authorities, Church and State, you have the voice of "the whole Church of England," and this statute confirms and approves of the Liturgy and Articles. Now with regard to these Canons, they are referred to first in the Rubric at the head of the Communion service, as part of the recognized Statute Law. "He shall proceed against the offending person according to the Canon." At the end of the Baptismal service the 30th Canon is referred to in defence of the Sign of the Cross. Then concerning the excommunications mentioned in these Canons, it is appointed that after the sermon, "Excommunications, etc.," shall be read, the Burial service shall not be read for those that die excommunicate, and Article 33 asserts that "Excommunicate persons are to be avoided." Up to a very recent date these Canons have been received and acted upon by the Ecclesiastical Courts and the Supreme Tribunal of the Privy Council. Of course the General Synod may revise the Liturgy, and revise or set aside these Canons, and alter the title of the Church to the "Church of Canada," but until then, we are "the Church of England in Canada," and the official formularies binding on us all are the Liturgy Articles and Canons. This is plainly asserted in the "Solemn Declaration of the General Synod." "We are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord has commanded in His Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer . . . and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons,' and in the 39 Articles," and to transmit the same unimpaired to posterity.

E. Soward.

#### BOOK REVIEWS.

**The Vision of His Face.** By Dora Farncomb. London, Ont., Canada: The William Weld Company, Ltd. 1909. Price, \$1.  
Miss Farncomb has taken an excursion into one of the most attractive fields open to the Christian writer, one in which she has in certain respects been preceded by such notable

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authors as Thomas à Kempis, Blaise Pascal, St. Francis of Sales, Richard Baxter, John Bunyan, Bishop Jeremy Taylor, Fenelon, Bishop Andrewes, and a host of lesser lights. But though Miss Farncomb has ventured on ground that has been richly cultivated by some of the noblest intellects, and most devout spirits the world has seen, she has acquitted herself most creditably, and, what we are sure is of much more importance in her estimation is, the fact, that she has in this book some good seed that is bound to bring forth an abundant harvest for the Master. Now the object of the authoress, if we understand her aright, is to bring home to the hearts and minds of men the absolute fulfilment of the promise of our Lord made to His disciples not long before His departure—"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more but ye see me." And again, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Now the Divine Being through Whom this revelation is made is called by our Lord "The Comforter," "The Spirit of Truth," the Holy Ghost. And He it is Who, being made an acceptable tenant in the human body of the man or woman, who in our blessed Lord's words "hath my commandments and keepeth them" reveals to the spiritual sense of such an one the wondrous and compelling vision of the Master's divine, yet human face. It would be impossible to attempt to tell all the varied and beneficent ways in which that wondrous vision works upon the spirits, souls and bodies, of the sons of men. As well attempt to number the blades of grass in meadow, the trees in forest, flowers in garden or fruit in orchard—wherever the life-giving, enriching rays of golden sunlight fall—there is the fulfilment of the rainbow promise of Nature's seasonable growth and successive harvest. So as the gifted authoress of this noble book points out—wherever in the infinitely varied fields of this human life of ours there are those who, in the appointed way, seek and find—and are "not disobedient unto the heavenly vision" power will assuredly be given of "witnessing both to small and great" "of speaking forth the words of truth and soberness," and of proving from actual, personal, spiritual experience that those were no vain words of His which said, "Seek ye my Face." Vain only are they to those who will not with heart and life and voice reply, "Thy Face Lord will I seek . . . ! But we may not dwell longer on this entrancing subject. Miss Farncomb writes with the delicate insight, tender sympathy, and cultivated mind of a devout Churchwoman. To her the stream of life—with all its troubles, trials and perplexities—from the tiny rill, the rushing rapid, and broadening river has been a subject of deep and fruitful reflection, and the mystery of it all she has found wisely, and lovingly solved within the sacred pages of the Book of Life. We regret the omission of extracts from Miss Farncomb's volume, but if our readers will take our word for it we may cheerfully and gratefully say that never have we read a book published from the Canadian press more worthy to be placed in the hands of our readers, young or old, throughout the Dominion of Canada, and more suitable to be by them sent to their friends and acquaintances abroad than is this. The clergy, as well as the laity, will find in it a bright, rich, and beautiful blending of "things new and old." And whoever reads it in the right spirit will acknowledge, as we do, that it gives a deep and moving view from the true standpoint of "The Vision of His Face."

**Scripture and Song in Worship.** By Francis Wayland Shepardson and Lester Bartlett Jones. University of Chicago Press. 1909. Price, 59c.

This book is intended as "a service book for the Sunday School" and its Scripture readings, responses, prayers and hymns are well suited for the purpose. Among much that is so good we find one unpardonable blemish, frequently repeated, viz., "Prayer, all seated, with bowed head." However excellent the rest of the book may be, this direction would forbid its use in any Church of England or Protestant Episcopal Sunday School, and such a direction ought to be omitted in any future editions. We also notice that our day of worship is called the Sabbath, and we would commend to the authors and publishers the better example of "the Lord's Day Alliance," who have adopted the proper and Scriptural name "the Lord's Day," which commends itself to all Christians. Many of the hymns in this collection are old favourites, by

such standard writers as Isaac Watts, H. Bonar, C. Wesley, Mrs. Alexander, Neale's translations, etc., and they are arranged under appropriate headings such as God's Majesty, Prayer, Resurrection, Christian Missions, etc. If the blemish referred to were removed, and the word "Sabbath" changed to Lord's Day, we could cordially commend this book.

**The Gospel and Human Needs.** John Neville Figgis, D.D. Hulsean Lectures at Cambridge, 1908-1909: Longmans, Greene & Co. 4s. 6d. net.

The author is a member of "the Community of the Resurrection" and holds tenaciously the verities of the Christian faith. Miracles, once a stumbling-block, may (he says) become a help to faith and are of the essence of Revelation. The Incarnation of our Lord, the efficiency of Sacraments, the necessity of the Church, the power of prayer—these and such as these have been grounds of attack, but may be made strongholds of the Christian apologist. If God cannot perform a miracle, He is the slave of His own creation. The four lectures on Revelation, Mystery, The Historic Christ, and Forgiveness vehemently assert and defend the miraculous element in one religion. A few sermons by the same author are added on such kindred topics as "Otherworldliness," "Church Authority," "Not Peace but a Sword," "Little Children," and "Butler's Analogy." Both lectures and sermons are intended to serve practical ends. Christ, His Church, the Holy Eucharist, and Christian experience are facts; and these undoubted facts are the best answers to the questions raised about them. Christianity is not a speculation but a life, and those who live the life of obedience can best testify to its hidden power. The manger and the Cross of Christ reconcile, as nothing else can do, our present lowliness with one conscious greatness. In the chapter on "Forgiveness" Dr. Figgis lays bare the crudities of such men as Rev. R. J. Campbell, Sir Oliver Lodge and Dr. Crapsey; and the deep consciousness of sin in the saints in all ages—St. Paul, Augustine, Pascal, Andrewes, Pusey, and Bunyan co-exist with the highest sanctity. The whole book is a fresh, reverent and scholarly handling of some of the most recent attacks and perversions of the Christian faith.

**The Religion of the Threshold and Other Sermons.** By Donald Sage MacKay, D.D., LL.D. Price, \$1.50. New York: A. C. Armstrong & Son. Toronto: William Briggs.

The author was educated at Glasgow University and New College, Edinburgh, but exercised his ministry in the United States as a minister of the Reformed Church. Like Robertson, of Brighton, he won a quick and an enduring fame ere death claimed him at the early age of 44. His sermons are all fresh, practical and keensighted. Not one is dull or tawdry. The titles—sincerity, self-control, the simple life, the true man, religion in homespun, etc., show the intensely practical character of the whole book. One of the best is entitled "The Unfortunate Neighbour," a breezy and searching exposition of the parable sometimes called "The Friend at Midnight." He reminds us that Christ's disciples asked Him to teach them, not to preach, but to pray and the Scriptures present 34 definite answers to specific prayers. The preacher evidently valued the privilege of preaching the Gospel and never forgot that the blessing depended, not on the art of man but on the Grace of God. We heartily commend this book.

**Immortality.** By E. E. Holmes, Honourary Canon of Christ Church, Oxford. Longmans, Greene and Company. Price, 5s.

This is a volume of the valuable series called the Oxford Library of Practical Theology. The editors of the series have done well to include this subject, and they have also done well to entrust it to Canon Holmes. Besides presenting in a convincing manner the arguments in support of the Christian belief in a future life the author deals with several topics which arise naturally out of his main subject, as, for example, prayers for the departed, the sin of suicide, eternal punishment, on all of which he has useful things to say himself, and valuable words to quote from other writers. We recommend this book to those who were so much interested a few years ago in Dr. Osler's "Science and Immortality," as being, in some respects, at once a needed supplement and a desirable corrective of that fascinating essay.

## Family Reading

### ST. JAMES.

O King of saints, we praise Thy name,  
For all Thy love divine,  
Thou Who hast caused the Gospel flame  
Upon the world to shine.

To nations long congealed in night  
Its glorious ray has reached,  
The darkness flees before the light  
Thy chosen twelve first preached.

One of that faithful company  
We now remember, Lord:  
Saint James, the first to die for Thee,  
A victim of the sword.

He drank indeed Thy bitter cup  
And tasted of its woe,  
And thence by Thee was lifted up  
Eternal joys to know.

O dearest Saviour, may we tread  
In lowly faith and love  
The way which Thou Thyself hast led  
To Thy sweet home above.

The life divine which cannot die,  
The strength which never faints,  
May this be ours, O Lord most high,  
With all Thy blessed saints.

Grant us with them to bear the cross  
Of daily toil and pain,  
To count all earthly things as loss  
Celestial things to gain.

O Lamb of God, receive the praise  
Which at Thy feet we pour,  
May we throughout eternal days  
Thy wondrous love adore.

—William Edgar Enman.

### DISCUSSING OUR MINISTERS.

An imaginary conversation. By John Plainman.

The scene is in Antioch. Date Cir. 43, A.D. The occasion an informal gathering of the Christians. Members of the Christian Church are seen in discussion. Subject, the relative merits of Paul and Barnabas as ministers.

Amplias.—Well, I think Paul is by far the better preacher; he is really a most wonderful speaker at times.

Apelles.—That may be. He is a fine preacher, I must admit. But to my mind, Barnabas is the better visitor, and pastoral worker.

Urbane.—Yes, and as to Paul being a fine preacher, he is altogether too deep for my liking.

Demas.—And too argumentative at times. He is very dogmatic and positive in the way he states his points. Now I like Barnabas better. He is so calm and gentle. He never makes these dogmatic statements, or preaches as if you needed a lot of enlightenment. He is soothing, and so helpful. What I don't like about Paul is his positive way of putting things. He is, absolutely sure that he is right, and that the people who don't agree with him, are wrong.

Persis.—Still you must admit that he is very loving. No man could be kinder, or gentler, or of greater heart. And if he doesn't visit as much as Barnabas, it's because he has so much to do and think of. He is a great student and writer.

Demas.—Oh, yes. He is loving enough, and good and earnest and all that. But he is too positive. Now what I like about Barnabas is that he never dogmatizes. He allows people to disagree with him without trying to put them right, or at least without trying to make them agree with him. Paul doesn't. And then he speaks altogether too plainly for some of the wealthier and influential people. It's all very well to call a spade a spade, and to deliver one's mind about divorce, and keeping the Lord's Day, and commercial honesty, and the duties of wives and husbands, and conforming with the fashions of the world, but you know it's not wise to be always emphasizing these points. We all can't be apostles and live up to his standard. When you are in Rome you sometimes have to do as Rome does. Now Barnabas doesn't speak so personally. What I like about him is that he just talks about the love of God, and the need of consecration. He doesn't come down to these personal details.

Lucius.—Did you ever hear Peter? They say he's a fine speaker.

Johannes.—Yes, I have heard him. I was under him for a while in Joppa. On the whole, I think he is a better speaker than either Paul or Barnabas. But there are some things I don't like about him. He's very impulsive, and some times he speaks strongly. He quite offended the mayor one day by the way he spoke about Christians going to what he called worldly places. His ideas, too, about the way women should dress don't suit some of the leading families there at all.

Demas.—Talking about worldly places. That's the very thing I mean. My wife wanted me to go with her to the Gardens of Daphne the other day, and we afterwards spent an hour or two in the circus, and in his last sermon Paul made a dead set at us for it. It tell you I didn't like it.

Persis.—I am surprised to hear you say that. In his last sermon? I don't remember him saying anything about you and your wife, or the Gardens of Daphne, or the circus. He was preaching about the constraining love of Christ, and the unselfish and unworldly life.

Demas.—(Rather confused). Of course, he didn't mention our names, or say anything definite; but I knew he was preaching at us all the time. Barnabas wouldn't have made us feel the way he did at all.

Urbane.—Another reason why I like Barnabas so is that you haven't to think too much, and follow him too closely. And then he tells such nice anecdotes, and has such a lovely smile. Barnabas is the minister for me.

Demas.—And for me, too. They say Paul is thinking of going to another place, and I won't be sorry when he leaves.

Amphias.—Well, I don't agree with you. Paul is by far the better man of the two in the pulpit; he's a fine organizer also.

Lucius.—And Barnabas is better with children, they say, than Paul.

Johannes.—Oh, as to that, I think, Peter would be better than either of them in the woman's meeting. He likes a musical service, too.

Persis.—(With a troubled look). Please do stop! They all turn quickly round, and as they turn, Paul and Barnabas came up arm in arm. They see at once that something has happened for they are greeted with confusion, and there is a most awkward silence. Shamefacedness covers them all as if they were school boys caught in a trick. Even Persis blushes scarlet.

Barnabas.—Why, what is the matter, friends? Have we intruded in any way? What can have happened? Persis, will you tell us?

Persis.—I don't like to tell.

Barnabas.—Surely there is nothing wrong. Amphias.—Yes, I am sorry to say there is. And as I am the guiltiest I will tell you. I see now how wrong we have been. The fact is we have been discussing the relative merits of you and Paul as preachers and ministers!

Oh for an artist to delineate the look of astonishment that came over the faces of those beloved men of God. A deep, deep silence fell on all which at last was broken by Barnabas.

Barnabas.—Discussing our relative merits as ministers and preachers! God have mercy upon us! Whoever on earth put such an idea into your head as that? How could you think of such a thing. God never made two blades of grass alike, still less two men. Some have some gifts, some have others, and the man with a fine voice may not have such quick feet, and the man with clever brain may not have such a wise tongue or active hand. And you know perfectly well that gifts are of God, and He gives to each one as He will. Oh, brethren, a truce to these evil contentions. I implore you, cease these unedifying comparisons, and be completely unified, in thought and opinion.

Paul.—Yes, friends, and let us never forget what my dear brother Barnabas said about all human accomplishments and powers being God's gift. Who am I, and who is Barnabas, and who is Peter, but servants of God ministering simply and solely because of the ability which God has so graciously given us. I perhaps may be a little more fluent speaker than Barnabas because God who made man's mouth gave me this gift. But Barnabas is a far better visitor and teacher than I am because God intended him to be specially fitted for this work. I perhaps am better at planting, but he is far better at watering. I perhaps am more gifted in laying foundations, but he is far more gifted in building up. But we are both one in the Lord. We are labourers together with God. And if we have diversities and differences it is the same dear Lord Who worketh all in all.

Yes, I am sure you won't do it again. But let us have a little prayer about the whole matter, and let us specially ask the Master to shed abroad in our hearts the most precious gift of all, His own holy love. And when he had thus spoken, he kneeled down and prayed with them all.

#### GOD WILLS IT SO.

The truest words we ever speak  
Are words of cheer.  
Life has its shade, its valleys deep,  
But round our feet the shadows creep,  
To prove the sunlight near.  
Between the hill those valleys sleep—  
The sun-crowned hills,  
And down their sides will those who seek  
With hopeful spirit, brave though meek,  
Find gently flowing rills.

For every cloud a silvery light;  
God wills it so.  
For every vale a shining height;  
A glorious morn for every night;  
A birth for labour's throes.  
For snow's white wing a verdant field;  
A grain for loss.  
For buried seed, the harvest yield;  
For pain, a strength, a joy revealed,  
A crown for every cross.

—“British Weekly.”

#### STEEL PENS.

Steel-pens owe their invention to a modest German, John Henry Buerger, instructor in penmanship in the Lutheran parochial school at Koenigsberg in Prussia. In his time the quill reigned supreme, and Koenigsberg was the great market for geese as well as goose-quills. A number of citizens by this craft of making quills had their wealth. When they learned that Buerger had succeeded in inventing a steel pen, they first called him crazy, then persecuted him and finally drove him mad. He ended his days in a lunatic asylum. Some Englishmen studying philosophy in the University of Koenigsberg, got wind of the disgraceful affair, appropriated Buerger's invention, recognized its possibilities, and the outcome is known to everybody using steel pens. More than one inventor was literally or figuratively stoned and hooted as a crank or never got any benefit from his invention. Others stepped into their shoes and walked ahead, utterly forgetting him to whom they owed their fame and shekels.—“Lutheran.”

#### NEW TRANSPORTATION BUILDING.

The addition to the Canadian National's Exhibition City this year is the Transportation Building now under construction. It is of red pressed brick, with buff stone trimmings and roof supports of trusses of steel. Its dimensions are 377 feet by 153 feet, and it provides 43,000 feet of exhibit floor space. It is one of the finest buildings, from an architectural standpoint, on the grounds, and will be all ready to receive automobiles, motor boats and other vehicles of transportation when the Fair opens on August 28th, at Toronto. The Canadian National has now \$2,000,000 worth of buildings on its grounds.

#### FRANKNESS WITH DAUGHTERS.

Playing at hide-and-seek with our daughters is such a mistake. We cannot blind ourselves to the fact that she is changing daily, that every day adds to her development. We must be aware that each month and each year which rolls over her head carries her closer to womanhood. We know that she does not look upon life at seventeen as she looked upon it at fourteen, and she knows that we know it. It is no use for us to say:—“O, Elsie is still a child. She never gives a thought to such things.” Elsie is not a child any longer, and the sooner we cease playing at this game of hide-and-seek with her the better it will be for us both. We want the broad, full light of day upon all our thoughts and all our deeds where our daughters are concerned. Literally, she must be heart of our hearts and soul of our souls if we would see her develop into true, noble womanhood with a mind far above petty things, subterfuge, and deceit.

#### NAMING THE SHIP.

“A long time ago, when I was a little boy,” began Grandfather Alden, “there used to be shipyards, where vessels were built, very near my father's house. And one year there was a ship built there named ‘Robin.’ Now you little people can't guess why she was named for a bird.” Doris, who was not quite five, owned at once that she could not guess. Indeed, she thought to herself that it was very silly to try when grandfather knew and would surely tell her; but Robert was two years older, and was full of guesses. “He named her ‘Robin’ so she could fly through the water,” he ventured. “That would have been a very good reason, but it isn't the right one,” responded grandfather, smilingly. “I will tell you the story. While the ship was being built, a bird began to build her nest up toward the bow. The men worked round her nest, hammered and planked, but she did not mind. When children came down into the shipyard the carpenters would tell them about this nest, and I remember being lifted up to see four little eggs in it. Then there came a day when the eggs hatched, and there were four little robins, and in a few weeks away flew the mother with her little family. “That very week another bird built a nest over on the starboard side, and reared four more young ones. The owner of the ship was so interested that he hung up the planking till the last one was hatched out. Then when the last small bird came the vessel was finished and was named ‘Robin.’” “What became of the ship?” questioned Robert. “She sailed off across the seas,” replied grandfather, “and I have heard was always a fortunate vessel, as she ought to be, because she was built by a good man, who respected the rights of even a family of birds.” How did the mother robin know about the ship?” asked Doris. “Oh, I expect a little bird told her,” replied grandfather, laughingly.—Alice T. Curtis, in “Youth's Companion.”

#### A MOTHER'S THREAT.

A lady returning from England on one of the great ocean steamers narrated a horrifying incident that occurred on the home journey. It amply illustrates the folly and danger of attempting to exact obedience from children by means of threats intended to inspire them with fear. A mother was crossing with her three children, unattended. Being obliged to leave them alone in the state-room for a time, she warned them in a fashion common among mothers that she would throw the child who created any disturbance during her absence out of the porthole if any commotion among them was detected on her return. The children were all young, the oldest being under eight years. While the mother was away on her errand, the baby of the party began to cry. She was a tiny baby, less than six months old and easily handled by her sisters, who, finding their efforts to pacify her unavailing, promptly pushed her through the porthole and into the Atlantic Ocean, reasoning perhaps that they were saving their mother the trouble. The mother returned and immediately missed her youngest. Wild questioning elicited the facts detailed above. The baby, of course, was never recovered, and the mother, lapsing into what was blessed unconsciousness at the time, awoke a raving maniac, and is considered hopelessly insane. An awful story, truly! Who is to profit by its lesson? The children are too young to be lastingly impressed by either the horror or the example in such an experience, although as a memory and occurrence, that will always sadden their lives it may ultimately bear fruit. The mother is beyond benefit of any kind. Poor woman, she meant no more than do thousands of women who use the very same means to beguile quiet and good behaviour from their little sons and daughters. Many women need to be brought to their senses in this respect, for it is a rare mother who does not use some form of persuasive argument that is not healthy for the child's ideas of why he should do as he is bidden by his parents.

#### BIG MANUFACTURERS' DISPLAY.

The display in the Manufacturers' Building at the Canadian National Exhibition this year promises to eclipse anything ever seen there before. Every inch of space in the big building which covers two acres of ground, was applied for three months before the opening of the Fair, and as more applications are pouring in every day, the

Management have been able to select exhibitors who put in an attractive display. There is no better evidence of the growing popularity of the Canadian National than the anxiety of the manufacturers to display their wares there.

### THE LEGEND OF THE DIPPER.

There is a pretty story which tells how the seven stars came to form the dipper. Once, in a country far away the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse that they could not sing. The whole land was sad and mournful. One night, after the stars had gone out, a little girl with a tin dipper in her hand, crept quietly out of a house, and went into a wood nearby. Kneeling down under a tree she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell into a sleep. When she awoke she was overjoyed to find her dipper full of clean, cold water, the first she had seen for a long time. Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper she hurried towards home. In her haste she stumbled, and, alas! dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for the want of water. She lifted her dipper and what was her surprise to find that not a drop had been spilled! Pouring a few drops on her hand, she held it out for the dog to lick. He did so and seemed much revived. But as she had poured out the water the tin dipper had changed to a beautiful silver one. Reaching home as quickly as possible she handed the water to the servant to give to her mother. "Ah," said the mother, "I will not take it. I will not live any longer. You are younger and stronger than I am." As she gave the servant the dipper it changed into shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary and she handed him the dipper of water. He took it, saying: "Blessed is he that giveth a cup of cold water in My name." A radiance shone all over him and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain which supplied the thirsty land with water. The seven diamonds rose higher and higher until they reached the sky, and there they changed into bright stars, forming the Greater Dipper, ever telling the story of an unselfish act.—Selected.

### THE KAISER AND THE NUN.

Most of the stories one reads of the Kaiser show the "funny side;" one seldom hears of the other—his more sympathetic side. That there is a great deal of sentiment in the Emperor's nature is beyond doubt, as this incident, which happened during his visit to Corfu last year, proves. Visiting "Death's Island," where an ancient nunnery exists, His Majesty entered into conversation with a nun. "How long have you been in the nunnery?" he asked. "Twenty years," was the reply. The Kaiser remarked that she must have commenced her novitiate very early. She said, "At sixteen." "What caused you, so young—almost a child, to renounce the world? Some great misfortune?" "No," came the answer; "only love for God. And you who have remained in the world, what pleasure do you find in it?" The Kaiser, without replying, asked, "Did it cause you no sorrow to sacrifice your youth?" "What is youth?" she said, "A dewdrop in the field, which nature gives in the night, and which disappears with the first rays of the morning sun." After this the Emperor left her, but during the day he kept on asking, with a melancholy shaking of the head, "Youth, what is youth?"

### HOLIDAY READING.

There is so much written and offered for sale in the way of light literature that were better unwritten and unsold that one welcomes a judicious word of praise regarding the work of commendable writers. We are glad to repeat a merited appreciation from the Scottish Chronicle of two deserving Scotch writers: "Scotland is happy in being able to claim as its own two men who, as

writers of clear, beautiful, and charming English, stand head and shoulders above most of their contemporaries. One is Neil Munro, who received the freedom of his native town of Inverness a few days ago; the other is Cunninghame-Graham. Differing in many things, they both wield a magic pen, and both have the elfish privilege of discerning the sacred mysteries of nature and of human life. They use their words, not as battering-rams, but as fairy wands or well-poised spears, and there is a glamour in their pages, a music in their thoughts, that we seek for in vain in the writings of scores of more popular literateurs."

Earl Grey, the Governor-General, who is now in England, has been telling the British press of the importance of the Canadian National Exhibition, Toronto, and The Daily Mail and other leading English journals are urging British tradesmen to take advantage of the Exhibition as a means of showing their wares to the Canadian public.

### "A PENNY FOR YOUR THOUGHTS."

By Elizabeth Preston Allen.

Lotta did not know what a pretty picture she made, standing in the door of her father's flower-shop, with the blossoms banked behind her, and the feathery palms framing in her fresh young girlhood. Her face was bright with joyous hope, for her father had just consented to let her go on with her lessons in vocal music. They were very expensive lessons, and it required some self-denial to meet the demand; but old man Craig had a long head, and he realized that this was the best provision he could make for his girl's future. He had no fortune to leave her; but experts in the musical line had assured him that Charlotte's voice, though not worth a fortune, would make her easily self-supporting, if properly trained. It was not a great voice, not suited for opera, these musicians told him, and the old Scotchman promptly snubbed the suggestion; his daughter should never sing on a stage, he declared, no matter what sort of voice she had. But a concert was different, and as a teacher, he would gladly see her make an honest living. "But you maun be verra carefu', daughtie," the father had just said to her, as she was leaving his flower-shop to go to her music teacher; "music is a bonny wark, but it's mony a temptation to be giddy ye'll find along wi' it; ye maun keepit yoursel' wi' deegnyty and no show any boldness or forwardness." And then to this lesson of high morality, the old Scotchman added a shrewd caution: "Ye maun show yoursel' a leddy, gin ye wad hae leddies to trust you wi' their bits o' lassies." "Yes, father," laughed pretty Lotta, "I'll keep a ramrod down my back, never fear!" Then she stepped out to the street, and closed the shop door behind her. A sound of discordant music made her wince; she would rather be slapped in the face than listen to discord. Searching for its source, her eyes fell upon a pathetic sight, a crippled veteran supporting himself on a crutch, was playing on a battered violin, much in need of tuning. Lotta stood waiting until he had finished, "I'll give a penny for your thoughts," and then she stepped up to put a tiny bit of money in his cup. Lotta's money was only in small bits; and not many of them; this nickel meant that she would walk several hurried miles, instead of taking a car. The nickel echoed in an empty cup: "You have not been lucky to-day, Captain," she said in a gently sympathetic voice. "No, lady," said the soldier, in a discouraged tone, "I can't play anything but old fashioned tunes, and nobody cares to listen to me." A sudden impulse was born in Lotta's tender heart. "I could gain him enough to let him take a day's holiday, perhaps;" her face flushed like the dawn, and she stepped forward; would this act tell against her? Would it make her desired patrons think she was no "leddy?" The girl shrank back from her own impulse, and inherited caution pulled in the same direction: "Father might not like it," she said to herself, excusing her cowardliness, "it might cost me my chance to be a singer." She started to walk on, but the sight of the faded uniform, the crippled leg, the sad old face held her. "This is my chance to sing in a great cause," she thought, and her heart leaped up. "What did God give me a voice for? I will use it for this poor child of His, and if I lose my career, I lose it." "Here, Captain!" The old man was about to put his violin up and move on, but the fresh, hearty young voice arrested him: "Play that last thing again," said Lotta, "and we'll make people listen,

and give, too." The old man obeyed, he hardly knew why; he played the introductory bars, and a joyous surprise flooded his whole withered body, as a high flute-like soprano rose and soared above the noise of the street, on the simple words "I'll give a penny for your thoughts." He quite forgot that it was for money this beautiful young woman was singing, and that the money was for him; he simply rejoiced in his musical old soul at being a partner of this heavenly melody, and he played worthily, with new skill and spirit. Lotta herself felt the joy of creating such sweet sounds; she recognized the new throb in the battered old violin, the new skill in the battered old fingers, and threw her whole gift into the performance. She realized that she had never sung so well before. When the song was ended, she and the old street musician came back to earth with a slight jar. There was an enthusiastic crowd around them, applauding and pouring nickels and dimes into the old man's cup until it ran over. But the performance was not ended. "Let me have a try, father," said a deep, rich voice from the edge of the crowd. Lotta started violently, and turned as red as a rose with agitation. This—wonder of wonders—was the great Herr Mozel himself, her renowned master of vocal music! What was he thinking of her? Not anything hard, evidently. The ever-increasing crowd gave way before him as he passed through and stood between the old musician and the radiant young singer. Taking the old violin in his fine, shapely hands, he bowed to Lotta:—"Now, Miss Craig," he said, "we will give them an encore," and he played the prelude of "The Rosary," which the girl sang with tender pathos and feeling, and great richness of expression. The listeners fairly held their breath to catch every tone of the silvery, flute-like voice. In the storm of applause that followed, Lotta slipped away, but not until she had seen the famous Herr passing bare-headed among the people, collecting in his soft felt hat, what would seem like wealth and ease and comfort for the old street musician. And yet another surprise marked the day for our young singer; for on the outskirts of the throng she ran against her father, stopped short, gasping. But instead of the reproof she looked for—"Eh lass—" was all he said, "the good God has seen fit to gie thee a heart o' gold, to match the silver voice o' ye."—"The Advance."

### GONER.

By Annie Louise Berray.

When he came to school,—a little black-haired, black-eyed Apache Indian boy—he told them his name was "Goner," and Goner he had always been. He loved to go to school until Miss Emma married Mr. Hunter, the superintendent of the big copper mine. Miss Emma didn't teach school any more and Goner was unhappy. Instead of going to school he spent most of his days sitting in the sunshine about the mouth of the shaft and watching the cages go up and down. When the Indians saw the cage, as the little car is called, go out of sight they shrugged their shoulders and said "Ugh." They knew it went down, down, hundreds of feet, straight into the ground. The men working about the mine often invited the Indians to go down, but always they would shake their heads and shrug their shoulders. Sometimes they would go to the top of the shaft and look down into the blackness. Goner looked down more often than any of the others and wanted very much to go down only he did not dare tell any of the other Indians so. One day as he was looking down, Mr. Hunter came past. He wore a long rubber coat and a helmet, and carried a candle, so Goner knew that he was going down as soon as the cage came up. "Hello, Goner," he said, and then as the gong sounded for the cage to start down, he picked Goner up under his arm and down they went, Goner kicking and screaming, and all the other Indians dancing about at the mouth of the shaft. They thought some harm would surely befall them. Goner did not recover entirely from his fright until they were back in the sunshine, but as soon as he stepped out of the cage he was the proudest body in Arizona. All the other Indians crowded about him, and for days he was busy telling every one he knew about his wonderful experience under the ground.—"The Sunday School Times."

"Pour oil on troubled waters," but do not pour oil on the fire unless you wish to be burned or blown up, and perhaps both.

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### British and Foreign

Archbishop Maclagan celebrated his 83rd birthday on the 18th June, Waterloo Day.

Mr. Alfred Adams, the blind organist of Hawkhurst Parish Church, Kent, has acted in that capacity for half a century.

The Rev. Canon Allen Edwards, the well-known vicar of All Saints', South Lambeth, manages a Sunday School with over 3,000 scholars.

Another gigantic Sunday School in South London is that of the Rev. G. A. Souter, of St. James's, Hatcham. The latest published returns of this school showed the number of scholars to be 2,813 and the teachers over 230. This number has increased since then and that the present total is over 3,000.

The Rev. J. B. Hughes, Vicar of Staverton, Totnes, known locally as "the father of the clergy of the West Country," recently celebrated his 92nd birthday.

The Bishop of St. David's has appointed Mr. Marley Samson Chancellor of the Diocese of St. David's, in the place of the late Mr. Arthur Lewis, deceased.

The Society of St. Charles, King and Martyr, of England, has presented a pair of brass candlesticks for the altar of St. Christopher's Church, Columbus, Ga.

St. Thomas, Taunton, Mass., has recently received from Mr. and Mrs. W. C. Baylies the gift of \$20,000, which they desire shall be expended in the erection of a fine Sunday School building.

A fine processional cross has been presented to Holy Trinity, Maidstone, by several old members of the congregation and it was used for the first time, appropriately enough, on Trinity Sunday.

At a public meeting which was held at Worcester lately, the Dean presiding, it was decided that the memorial to the late Precentor Woodward should take the form of a new choir school and house.

The sum of \$100,000 has been given to Kenyon College, Gambion, Ohio, by Mr. Samuel Mather, of Cleveland. The income is to be used for the purpose of increasing the salaries of the teaching staff.

There was only one way in heaven or earth by which the mercy of Christ could be obtained, and that was by being merciful with a deliberate, real, and considerate mercy like His.—The Bishop of Birmingham.

The University Press at Oxford produces on an average 3,000 copies of the Bible, not to mention Prayer Books, every day. The skins of 100,000 animals are used every year for the covers of Oxford Bibles.

The Abbey Church at Selby, in Yorkshire is to be re-opened for Divine worship (D.V.) on October 10th next. At the service, which is to be held on that day the Archbishop of York will preach the sermon.

In commemoration of the Jubilee of the Parish Church of Belmont, near Durham, a beautifully carved oak screen has recently been erected by the parishioners, being dedicated by the Lord Bishop of the Diocese.

The Bishop of St. Asaph, at the Parish Church of St. Chard, Hammer, on a recent date dedicated a magnificent tower screen and super altar in memory of the Hon. George

The Rev. Canon Taylor, who has been Vicar of Bromfield, Cumberland, for thirty-three years, has attained the jubilee of his ordination, which took place in 1859. All the 50 years of his ministerial life have been spent in the Diocese of Carlisle.

The Bishop of Lichfield has offered the Residentiary Canonry at Lichfield, vacant by the death of Bishop Anson, to Dr. Were, Bishop-Suffragan of Derby, who has accepted it. It is understood that Dr. Were will assist the Bishop of Lichfield in his diocesan work.

Dr. James Bellamy, the oldest head of an Oxford College, has resigned the position of President of St. John's, to which he was appointed in 1871. Dr. Bellamy, who recently celebrated his 90th birthday, has been a member of this college for more than 70 years.

Mr. Ralph Brocklebank, a well-known Liverpool shipowner, who resides at Haughton Hall, Cheshire, has generously undertaken to defray the cost of building a mission church at Spurstow, near Nantwich. There will also be a village institute in connection with the building.

Mrs. Elizabeth Wordsworth, who has just retired from the Principality of Lady Margaret Hall, Oxford, after a tenure of thirty years, is a daughter of the late Bishop Wordsworth, of Lincoln, and a sister of the present Bishop of Salisbury. She is a grand niece also of the poet.

The Rev. R. W. Hadden, Vicar of St. Mark's, North Audley Street, W., was walking down St. James Street, Piccadilly lately, with the Rev. Canon Sheppard when he suddenly dropped down dead. Mr. Hadden had been suffering from heart disease. There was no inquest.

Under the will of the late Mr. Frederick Beadel, his residuary estate at the death of his widow is left to St. Bartholomew's Church, New York, to be used in the promotion and expansion of its mission work amongst the poor. St. Bartholomew's Church will benefit to the extent of about \$10,000 by this bequest.

The announcement that the Liverpool Cathedral Council have fixed St. Peter's Day, June 29, next year, for the opening of the Lady Chapel, gives some idea of the progress which is being made with the first twentieth-century cathedral. The Lady Chapel will accommodate about 300 worshippers.

At a largely attended meeting of the parishioners of Mount Mellick and Rosenallis, Ireland, the Rev. R. Tilson, B.A., the late curate of the parish, was presented on the occasion of his marriage with a beautiful solid silver tray, suitably inscribed. The Rev. G. J. Wilson, the rector of the parish presided and made the presentation.

A memorial window which has been placed in Cloghar Cathedral to the memory of the late Archdeacon of Cloghar, the Ven. F. J. Hurst, M.A., was lately dedicated by the Bishop of the diocese. A large congregation, including a number of the clergy, were present at the service. The subject of the window is the Good Shepherd, carrying a lamb in His arms and followed by His sheep.

There was lately celebrated the sixtieth anniversary of the parish church of St. Botolph at Boston, in Lincolnshire—famously known as "Boston Stump," and quite a landmark in the

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flat fenland country that surrounds it. The celebration, which commemorates the laying of the church's foundation-stones, took the form of a dedication service, which was attended by an immense congregation.

The chancel of Colwick Church, Nottingham, which is a famous old Norman church, has lately been enriched by the addition of a stained-glass window in memory of the late rector, Canon Curran. The work has been done by the well-known firm of Jones & Willis of London, and represents the Blessed Virgin with the Infant Christ and St. John the Baptist after the well-known picture by Murillo.

The Rev. J. W. and Mrs. Jones were recently presented by the parishioners of St. Paul's, Manchester, on the occasion of their leaving the parish, Mr. Jones having been appointed vicar of St. Luke's, Chaderton, with an address and a purse of gold, the presentation being made to them on behalf of the donors by the rector of the parish. At the same time Mrs. Jones was presented with a silver rose bowl by the ladies of the congregation.

The Rev. T. G. S. Presslie, late curate-in-charge of St. Roque's, the Mission Church of St. Paul's Cathedral, Dundee, has been appointed rector of St. Mary's, Inverurie. Prior to leaving Dundee Mr. Presslie was presented by the congregation of St. Roque's with a Bible, a carpet, a rug and a study chair with an inscription. By the members of the choir of St. Roque's Mr. Presslie was presented with a Cathedral Prayer-Book and a handsomely-bound Hymn-Book.

Mr. Wakefield of Camaway Lodge, Kilcullen, Kildare, Ireland, left two portraits by Romney to her niece, Miss Marion Wakefield, for life, subject to their being insured for at least £4,000. At her death the por-

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## Vacation Time

When preparing for the Summer vacation it would be well not to lose sight of the fact that sooner or later a permanent vacation is coming for all, and now is the time to make proper preparations for it.

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Dudley for the Worcestershire side. Both these places are great industrial cities, the former being principally a place full of mechanics, and the latter being a bit of the Black Country. The Bishop is making an appeal for more Greyladies, so as to carry forward the interesting work in those centres of industry without delay.

The little town of Malmesbury has lately been celebrating the 1,200th anniversary of the death of St. Aldhelm. The actual date was May 25, and on that day, among other things, a great service was held in the fine old Abbey, when a most interesting historical sermon was preached by the Bishop of Bristol. Later in the day there was a reception in the Town Hall, the children were feasted, and a popular lecture was given in the evening by Mr. Brakspear of Malmesbury Abbey, illustrated by limelight.

A cathedral at Topeka, Kan., after many long years of waiting, is at last an assured fact, and most of the money necessary to build it is in hand or has been pledged. The building itself, without furnishings, is to cost about \$90,000. It will follow the lines of Gothic architecture as found in Brittany and will present an imposing and graceful effect with its two lofty spires and magnificent facade. The general plan is of nave, transepts and clerestory, with a west gallery and a morning chapel and ambulatory.

Two memorials have lately been placed in Christ Church, Andover, Mass. One is an eagle lectern of carved oak, given by Mr. T. D. Thomson in memory of his father, the Rev. James Thomson, who was for some years rector of the parish, the other consists of two offertory plates and an alms basin, all of silver, presented by Mrs. H. H. Tyler of Andover and her children, in memory of the husband and father, Mr. Horace Tyler, who served the parish for 35 years as a vestryman, treasurer, and junior and senior warden.

A short time ago Mr. A. Birrell, M.P., unveiled at Reading, in Berkshire, a memorial to King Henry I., which has been presented to that town by Dr. Jamieson B. Hurry. The monument, which has been erected in the Forbury Gardens, takes the form of an old style wheel cross standing on a massive base, weighing about 2½ tons, with steps on either side. It is executed in silver-grey Cornish granite and is 23 feet high. The following inscription is engraved in the base: "To the memory of Henry Beauclerc, King of England, who founded Reading Abbey on June 18th, 1121, and was buried before its high altar on January 4th, 1136."

Among recent gifts and memorials to St. Luke's, Marietta, Ohio, have been a brass altar desk in memory of Rachael V. Dale; a leather-bound service book, a thankoffering of Mr. and Mrs. E. G. Mildren for the birth of their first-born child; a solid oak

altar chest, the gift of the Altar Guild to the parish; a Schumann piano, the gift of the G.F.S.; a solid sterling silver baptismal font bowl in memory of Helen Goole Starr; a complete set of red silk altar hangings by Mrs. Rinehart; a solid oak Credence Table in memory of Mrs. Ralston; a silver Communion plate for the Credence by Mrs. J. P. E. Cowan; and lastly a concrete walk around all of the parish buildings by Mr. T. B. Bosworth.

Plans are being prepared for the new parish buildings which are to be erected by the Church of the Ascension, Lakewood, Ohio. Lakewood is a suburb of Cleveland. The building, which is being planned by the rector and vestry of the parish, will be unique even amongst city churches. In the church building, besides the auditorium and choir and vestry rooms, will be suites of rooms for seven or eight poor families who will be given their quarters free of charge. There will be a hospital for the care of the sick of the parish and a gymnasium for physical training. There will be a large assembly room capable of being thrown into the main auditorium and thereby affording seats for 2,000 persons. Libraries, reading rooms, offices for parish purposes, dining room and kitchen will also be provided.

The Bishop of Waiapa, New Zealand, who has worked continuously there since 1853, has just resigned his Bishopric. Bishop Williams is in his 80th year. He was ordained deacon in London by Bishop Blomfield in 1853, and three years later was ordained priest by Bishop Selwyn. In 1860 he was appointed Archdeacon of Waiapa, and in January 1895 was consecrated Bishop of Waiapa in succession to Bishop Stuart, who left New Zealand to take up missionary work in Persia. The Bishop was baptized with the first Maori infants received into the Church of England at the Bay of Islands in 1829. During the whole of his ministerial life the Bishop has been closely associated with the native race and the Training College for the native clergymen at Lisborne has grown from the classes originated by him during his term as Archdeacon.

A special memorial, which has been erected in St. Peter's, Eaton Square, London, of which he was the vicar for 14 years, to the memory of the late Bishop G. H. Wilkinson, the late Primus of Scotland, was lately unveiled by Viscount Mountgarret, who was one of his old parochial helpers at St. Peter's. The Archbishop of Canterbury made an eloquent tribute to the memory of the deceased prelate. The memorial itself is a beautiful recumbent figure of Bishop Wilkinson, carved out of a snowy block of Pentlican marble, which rests on a slightly recessed cenotaph of Hoptonwood stone. The warm, yellowish hue of the cenotaph throws into striking contrast the almost dazzling purity of the effigy. The memorial lies in the south transept, immediately under the stained-glass window which was erected in memory of Mrs. Wilkinson in 1877. It has been designed by Professor Lethaby, of Westminster Abbey. The sculptor of the effigy is Mr. Sterling Lee. Amongst those who were present at the service in their robes was the late Archbishop of York, who looked wonderfully and hearty for his advanced years, he being now in his 84th year.

On St. Peter's Day and on the previous Sunday a series of Festival services were held in Southwell Minster in order to commemorate the 800th anniversary of that ancient fane and now the Cathedral Church of a diocese. There is little doubt that Southwell has had a church of some kind ever since the days of the

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Roman occupation of Britain, and it is almost certain that the College of Secular Canons, which lasted at Southwell till the year 1840, was founded soon after the year 956, which was the date of the grant of land from King Eadwig to Archbishop Oskytel of York. It is known for certain that the College of Canons was established a good while before the Conquest and, which was unusual, that the Canons were already Prebendaries at that time. On Sunday, June 27th, 1109, Thomas of Beverley was consecrated Archbishop of York in St. Paul's Cathedral. There is the strongest evidence that Thomas of Beverley, who was more generally known as Thomas II., set in hand the building of a great church at Southwell, the nave, towers and transept of which still remain as strong and as firm as when the chant of the mediaeval Canons first struck upon their newly-carven stones. As the actual dates of either the beginning or the completing of the building are not known for certain the Rector of Southwell, the Ven. J. G. Richardson, Archdeacon of Nottingham, thought he was doing right in keeping June 27th as the 800th anniversary of the Minster. But as a Sunday was an impossible day for the Diocese of Southwell to travel to this old-world town, the 29th (St. Peter's Day) was fixed upon for the celebration. The Festival began on Sunday, when the feature of the day was the service at 10.30 a.m., which began with a procession round the nave. At the High Celebration an impressive sermon was preached by Dr. Nolloth, Vicar of Beverley Minster. On St. Peter's Day at 1 p.m. the Rector of Southwell delivered an eloquent oration in the nave of the Minster, in which he dealt with the life of Thomas II., and also gave a condensed and interesting history of the old Chapter. At 3.15 p.m. the principal service of the day was held, at which amongst others there were 220 clergy of the diocese present, all in their robes. These took their allotted place in the procession, the Bishops of Lichfield and Lincoln, the Bishop of the Diocese, and the Archbishop of York, all of whom were attended by chaplains, and Bishops Hamilton-Baynes and Were were also present and took part in the procession. His Grace the Archbishop of York was preceded by a mace-bearer and a chaplain carrying his cross and his train was carried by two pages. At the end of the procession came the Bishop of Southwell with his chaplain and the Rector of Southwell, followed by Mr. Kempe, the Chancellor of the Diocese. The sermon was preached by the Archbishop of York, and this was preceded by the Bidding Prayer with special additions suitable to the occasion. After the alms had been presented at the altar by the Bishop of the diocese His Lordship came back to the screen and said a special prayer of thanksgiving and gave the Blessing. The singing of the "Te Deum" had to be omitted for want of time. The procession, in retiring, passed out of the west door and proceeded round the Minster outside.

traits are to be sold and the proceeds are to go to the Bishop of London for the East London Church Fund. Mrs. Wakefield also left a quantity of plate, old china, and jewellery to the Bishop of London, upon trust, to be sold for the benefit of the Bishop of London's Church Fund.

The Archbishop of York recently consecrated an addition to the churchyard at South Kivington, near Thirsk, of which parish the Rev. T. W. Kingsley has been rector for 50 years. The rector, who has almost completed his 94th year, has served under six Archbishops, Musgrave, Longley, Thomson, Magee, Maclagan, and Lang. He was present on this occasion and took an active part in the proceedings, at which the Rural Dean, Canon Julian and a number of the local clergy were present.

The Bishop of Worcester has obtained an excellent house and garden on the high ground of Coventry as the new centre for Greyladies in the Warwickshire half of his diocese, and is negotiating for a similar house in



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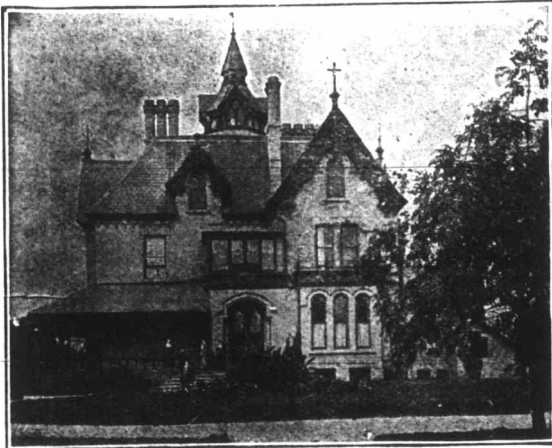
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