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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JULY 9th, 1914

No. 28

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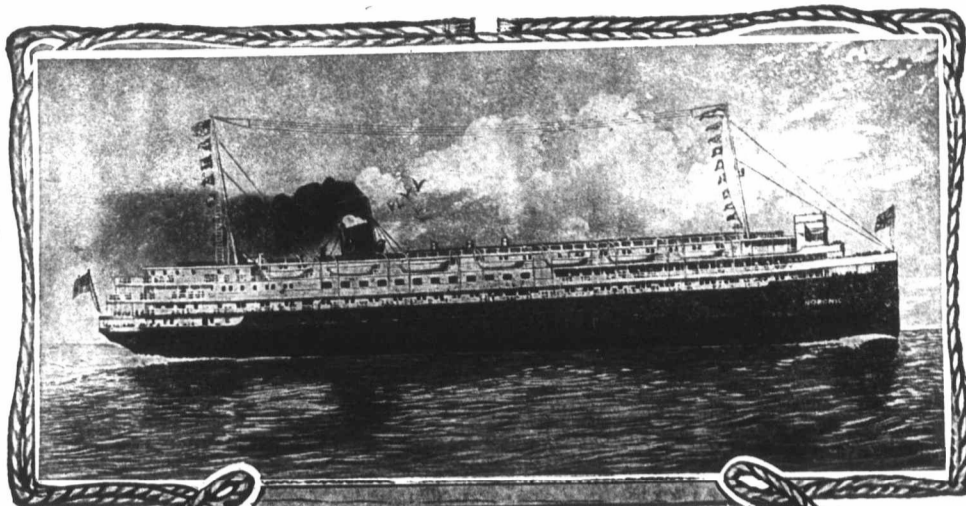
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TORONTO

The Canadian Churchman

TORONTO, THURSDAY, JULY 9, 1914.

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

SIXTH SUNDAY AFTER TRINITY.

(July 19th.)

Holy Communion: 239, 244, 246, 489.

Processional: 318, 391, 464, 530.

Offertory: 322, 329, 492, 501.

Children: 697, 700, 703, 704.

General: 22, 406, 453, 493.

The Outlook

Union Churches

We have just been told of the opening of a Union Church at Frobisher in Western Canada, where, according to the account, Anglicans, Methodists, Presbyterians and Congregationalists have united to form the congregation. It is said that the minister of this Union Church has received upwards of fifty letters from towns and villages, asking him to come to them and tell of the Union Church work. It is thought that a propaganda for Union Churches will spring up, and that unless something practical is done towards Church Union the present denominations will be swamped by the rising tide of Union sentiment in the newer settlements, and will perhaps be brought face to face with a new denomination, or a group of Churches of a modified Congregational type. All this points to the need of the various Churches facing the great problem of overlapping, and, as a contemporary rightly says, "It is not a question of whether such a propaganda for Unionism is safe or dangerous, wise or foolish; it is a question of what to do with it, being here and gathering strength and force every day."

A Striking Message

One of the most familiar lighthouses to Canadian travellers is that on the Fastnet Rock, off the southeast corner of the Coast of Ireland. It is the last light seen by the liners on their passage across the Atlantic. It is one of the most expensive towers ever erected and represents nearly six years' labour. The rock on which it stands is exposed to the full fury of the Atlantic, and there are few bleaker spots on the Irish Coast than this dreaded headland. After the structure erected in 1848 had stood for some months it was seen that it was being gradually undermined, and costly work had to be put in hand periodically to prevent its collapse. To the surprise of many, the builder decided to erect a new tower at the point of the extreme Western ledge of the rock, where the full fury of the waves was experienced. He argued that if he built his tower on this ledge the base would receive the heaviest seas before they could rise to their full height, and if the base was composed of solid masonry and arranged in steps it would be an excellent buffer to break the strength of the waves. The securing of the foundation and the laying of the lower sections was very trying and arduous work, and for weeks at a time labour had to be suspended on account of rough seas. But towards the end of the sixth year the structure stood complete, a memorial to the skill and perseverance of the builder. The spiritual message of this is evident. We do well to strengthen our lives at the very point where the full force of temptation is likely to be experienced. Dumbarton Castle was taken at the side which, because it was thought to be impregnable, was left unguarded. Satan generally attacks us at our presumably strongest rather than our weakest point.

A Cheerful Giver

In a missionary congregation in Jamaica, a collection was to be taken for missionary purposes. One of the brethren was appointed to preside, and resolutions were adopted as follows: "Resolved (1) That we will all give. Resolved (2) That we will give as the Lord has prospered us. Resolved (3) That we will give cheerfully." Then the contribution began, each person, according to custom, walking up to deposit his gift, under the eye of the presiding officer. One of the most well-to-do members hung back until he was painfully noticeable; and when he at length deposited his gift, the brother at the table remarked: "Dat is 'cordin' to de fust resolushun, but not 'cordin' to de secon'." The member retired angrily to his seat, taking back his money, but conscience or pride kept working till he came back and doubled his contribution, with a crabbed, "Take dat, den." The brother at the table again spoke: "Dat may be 'cordin' to de fust an' secon' resolushuns, but it isn't 'cordin' to de third." The giver, after a while, accepted the rebuke and came up the third time with a still larger gift and a good-natured face. Then the faithful president expressed his gratification: "Dat's 'cordin' to all de resolushuns."

King George's Example

In an article in a Chinese paper a missionary writes these interesting words:

"A very encouraging and hopeful sign is the spirit of inquiry abroad amongst all classes. Recently an officer in the Imperial

Army was visiting Honan. He was most interested in the Gospel, and came to our services on Sunday. We presented him with some books, and after his return home he wrote asking for more to give to his fellow-officers. He wrote a second time later on, saying he had decided to be baptized and enter the Church. A General in the Sixth Division brought all his children to be enrolled as inquirers; and when he was told that King George read a Chapter of the Bible each day, he immediately said he would read *two* every day."

All who believe in the power of Holy Scripture will pray that for these Chinese Christians the entrance of the Divine Word may give light.

A Great Opportunity

Once again the time of year provides the opportunity for Open-air Preaching, and we trust that the Churches will use this to the full. It is a glorious work to undertake, because it assures the hearing of the Gospel by many who never enter a place of worship. It would mean a great thing for the cause of Christian truth if many of our leading clergymen and laymen would proclaim the Gospel in the open air during this summer. What crowds they would have and what blessings would result! Open-air preaching is one of the best ways of carrying out with literalness our Lord's command to "Go."

A Remarkable Confession

The will has just been proved in the Courts of Pittsburg of a man who died last year worth considerably over half a million dollars made in the wholesale liquor business. And yet one clause in the will reads: "It is my will that no idle, intemperate, wayward or vicious child shall become a beneficiary. I also stipulate that any beneficiary who, directly or indirectly, engages in the liquor business shall forfeit all rights and claims in my estate." We are not concerned with the curious inconsistency between precept and practice, but it is certainly striking that one who was associated with the liquor trade should recognize the awful evils of it. It is another testimony to the value and also the need of temperance work in our Churches.

China's Appeal

"The Chinese Review," a new monthly magazine in England, is owned, edited, and managed entirely by Chinese, and it aims to be a journal of friendship and understanding between the East and the West. The Editor is well known in Christian circles in England, and contributes an important foreword, in which he appeals to England with the following hope that

"What she has done in the past for Greece, for Italy, and for other struggling nations, she will yet accomplish for China. Whatever the Chinese are to-day, let it be remembered that at one time or another they have given light to well-nigh one-half of the human race. And there are those well qualified to speak who believe that a rejuvenated and spiritualized China may yet have lessons to teach which the world will be the better for learning."

It need hardly be said that such hopes will be endorsed by all Christian people. But one

thing is clear beyond all others: the strongest and best British influence in China will be due to the Spirit and power of Christ. The more we can give to China of the everlasting Gospel the wider and more lasting will be the results to that wonderful country.

An August Relationship

The recent return of Whitsunday reminds us of the way in which St. Peter described the action of Ananias and Sapphira. He said that it was "a lie to the Holy Ghost." The entire matter seemed at first to be simply between them and the Church, but the Apostle showed that God also was affected by their deception. A well-known writer has, therefore, put the matter very plainly in these words:—

"All this makes things very big and very terrible. God becomes a very immediate presence, and life is revealed as a matter of grave and solemn responsibility. When Ananias told this lie he smote the Lord as truly as did the military officer who struck the Saviour with the palm of his hand. It would be a momentous moral safeguard if we could consistently realize this in our daily life. God is present in every human drama, whether the actors be many or few. The searching standard of judgment must always be this. "What will this purpose do to the Lord? What am I doing? In this design am I offering God homage or insult? Will he receive obeisance or a blow? Let us be sure that in everything we are dealing with the Holy Ghost."

The Source of Strength

The more the Church grapples with the problems that are ever confronting her, the more she realizes her own weakness. This is true also of the individual. Our only hope and strength and victory is in God's Indwelling Spirit. He is the Source of Strength. In our failures and discouragements it is well we should read again one of the greatest chapters in the New Testament, in which is found the clearest revelation of the Holy Spirit (Rom. 8). There are two important things in the second verse: the first is, "Life in Christ Jesus," and the second, the Spirit in us as the power of that life. To impart life was the beginning of God's ways with our souls. Till then we were dead—alive to every worldly object, but dead to God. Now by His grace the Spirit has laid hold of our hearts, and there has been the communication to us of Divine life. As we were born into natural life, so are we born absolutely anew. Except a man be born anew he cannot see or enter into the Kingdom of God. Nothing can be more important than this. "In Him was life; and the life was the light of men." These two things, life and light, are bound up together, and as surely as there is life so there is light in the soul. Apart from life there is no real conviction of sin in the soul. That is where the first part of the Epistle to the Romans comes in. It lays the foundation in righteousness of all God's ways of grace with the sinner, in setting forth His Son to be the propitiation, that every question of what troubled us (our sins) might be gone into and settled for His glory. Then there is God's acceptance of Christ's finished work in raising Him from the dead, the glorious proof given to the believer that our sins which He bore on the Cross are gone for ever. "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high." Then, as we see from Romans 5:12 on to chap-

ter 8, we find the deeper question raised, not of the sins, but of the root that produced them. Just as we needed the conviction of our sins to know forgiveness, so we needed the conviction of self in its entire evil and absence of strength, that we might be brought at last to give up the vain struggle to make anything of it, and to bow to the judgment of all we are as well as of what we have done, and to see that judgment executed when God condemned sin in the flesh in the death of His Son.

We began by receiving His life, but then we needed to know His work for forgiveness and liberty, that we might enter into and realize our privileges. Here we find the elements that go to make up our position in Christ: "There is, therefore, now no condemnation to them which are in Christ Jesus." We are in Christ risen from the dead, passed beyond every question of sins and sin, the judgment of God, and the power of Satan. We have our new place in Christ and in all that He is as man before God, and in the Spirit as the power of that new place. That is the position of every child of God. For it is not everything that we are in Christ, for inseparably connected with it as the power of this position, is the fact that the Holy Ghost dwells in us.

The two parts of His work come before us in the testimony borne to His Glory in St. John 1:29: "Behold the Lamb of God which taketh away the sin of the world," and then verse 32: "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. . . . The same is He which baptizeth with the Holy Ghost." When we go to St. John 7:39, we read that "the Holy Ghost was not yet given, because Jesus was not yet glorified." This shows how entirely distinct a thing the gift of the Spirit is now in Christianity. He was not given while Jesus was here, or before that. Jesus is glorified now, and the Holy Ghost is given as He never was before; so we cannot look back to the Old Testament for it. In ch. 14:16 it is said: "He shall give you another Comforter, that He may abide with you for ever." This is entirely distinct from being born of the Spirit. The unbeliever has to be born of the Spirit, but it is only in the believer that He can dwell. Then, again, the Lord says: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." So great and inestimable is the blessing that it is better for us that He is gone, that He is glorified, for He has sent His Spirit to dwell in us always and never to leave us. And then we see what He does. "He will guide you into all the truth. He shall take of Mine and show it unto you." In Acts the great fact is that God the Holy Ghost has come. Ever since then His dwelling-place has been here upon earth and in the believer. Now we may ask: When does the believer receive the Holy Ghost? Let us recall Acts 10, where St. Peter was sent to Cornelius, and was to tell him words whereby he and all his house should be saved. We read in v. 43: "Whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them that heard the word." So we see that the Holy Ghost taking His place in us is connected with the remission of sins. The moment we receive the remission of our sins, that moment the Holy Ghost takes up His dwelling in us. "In whom also after that ye believed (that is, the 'gospel of your salvation') ye were sealed with that Holy Spirit of promise" (Eph. 1:13). The ray that convicted us of our sins revealed to us the Person of our Saviour, and became life in our soul. And when the testimony to His finished work is believed, the Holy Ghost dwells in

us—come from the glory to be the power of Christ's life in us as well as a Divine Person dwelling in us.

Thus we have the first great fact of our deliverance; the law of the Spirit of life in Christ Jesus has made us free (v. 2). We carry the flesh in us still; it has undergone no change; the two natures remain with us, each having its own character, as the last verse of Romans 7, coming after the deliverance is reached, states. But now we are entitled to reckon ourselves dead to the old, and no longer in the flesh, but in Christ, and in the Spirit given to dwell in us and to be the power of the believer's walk; and through the Spirit we are enabled to keep the evil nature within us in the place of death. Secondly, we are free by the new range of objects presented to us (ch. 8:5). The flesh finds its objects in the world, and it is a sphere perfectly suited to it. But there is a sphere of things suited to the new nature, "the things of the Spirit," or else we should be like fish out of water. The Holy Ghost takes of the things of Christ and shows them to us. He is not merely the power of the life we have received in Christ Jesus, but He also communicates to us the things of that life—of its new relationships, new joys, and new objects where Christ is. We look at unseen things. We have our mind on things above; our citizenship is there. Therein we find the immense practical power of our deliverance; we are as delivered persons free to enjoy the things that the Spirit thus ministers to us. And thus we prove the immense formative power of an object, adequate to fill and absorb the heart. We see the power of the same principle in earthly things. He who seeks money is avaricious, he who seeks fame is ambitious. But how different when the object is Divine! When Christ was here the Spirit descended on Him in the form of a dove, and now that same blessed Spirit directs our hearts to where He is, to the One that will fill them for eternity. Is He not an adequate Object? Can He not satisfy now? He delights to do it if we will only let Him. Are we allowing the Spirit to take of the things of Christ and form our hearts by the Son of God as our object, like Noah with his one window up above; or are we trying to break a hole in the side, to be interested and to find our objects in a judged world? The Holy Spirit will never depart from us, but we may grieve Him, and then all communion and joy and power cease. There is no heart more miserable than one who has tasted of what Christ is as an Object, and turns away to be occupied with the things of the world.

Altho' my feet have walk'd thro' mire unshod,
And He is whiter than the shining snows,
I cannot teach my soul to hide from God:
Because He knows.

I never touch the truth of any sin
But in my heart a sheltering pity grows;
And hath not Heaven view'd it from within?
The Maker knows.

We spirits wander thro' a lonely land:
Dumb phantoms all with hands that cannot close.
Our cry goes up: the gulfs of space are spann'd,
And Something knows.

My outer courts tell ghostly tales of death,
That road down which no lighted window glows:
Within my shrine a sovereign whisper saith,
"Be still: He knows."
Frederick Langbridge.

THE GOSPEL AMONGST THE ESKIMOS

By the Rev. E. J. Peck

THE Eskimos! Truly a wonderful people. They are scattered over an immense area. They inhabit the shores of Greenland, Labrador, Alaska and the western side of Behring Strait. They fringe the northern shores of this vast Dominion, and they possibly cover, on the aggregate, a coast line of some five thousand miles.

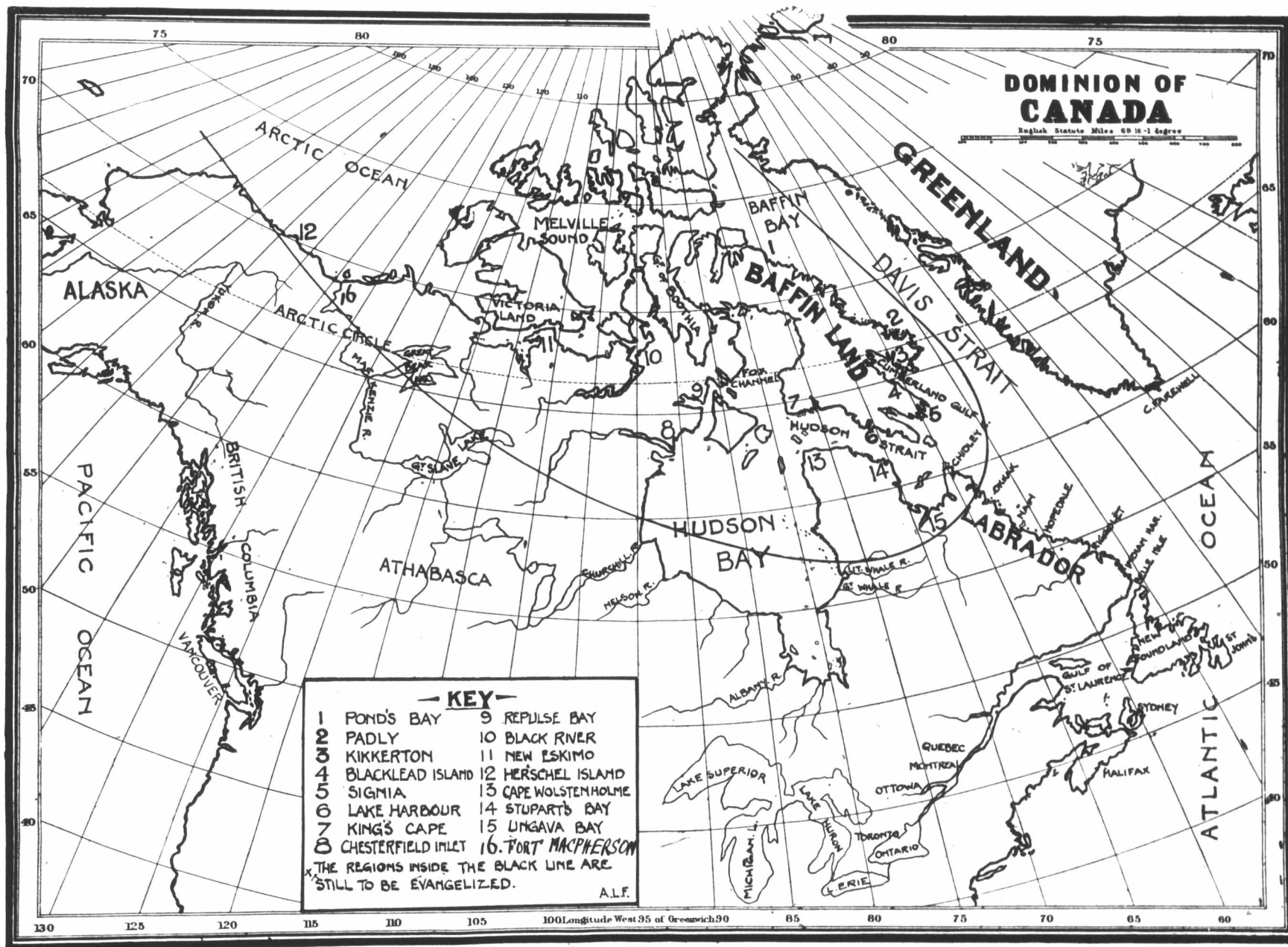
Where did they come from? Some think they passed from the Siberian side across Behring Strait to the icy wastes beyond. Others say they came from Japan. Others, again, suppose them to be an Indian tribe which was driven north by some stronger Indian community. Of these different opinions, the first seems the most likely. For there is a decided affinity between the language spoken on the Siberian side of Behring Strait and that found amongst the eastern Eskimos. Their clothing, hunting implements and

Looking, of course, from the numerical point of view, and comparing the Eskimos with the vast multitudes of India and China, they may well be called a few scattered sheep in the wilderness. Precious, however, are they in the eyes of Him, who in that wonderful parable, compared Himself to the seeker of just the one, and wonderful are the ways which He has used these weak things of the earth to show forth His praise. The Eskimos won for Christ on the barren shores of Greenland and Labrador, teach us the might of His love. News have reached us from those cold shores which have quickened our zeal and strengthened our faith, while the records of the devoted Moravian Brethren's labours have been, for many years, an inspiration to the whole Church of God.

Or if we think of the Eskimo of Mackenzie River, here, again, we see the power of the Gos-

more westerly direction. I now gather up the latest records of the brethren connected with the Baffin Land Mission, etc. Our object in so doing is, not only to emphasize the wonderful work of the Holy Spirit, but also to call forth definite and most earnest prayer for these our brethren in the Lord. The Rev. E. W. T. Greenshield, who has laboured at Blacklead Island for 12 years, with only short periods of furlough, writes in the most encouraging manner of "An Arctic Advance." The following are extracts from a striking article which appeared recently in the C.M.S. "Gleaner":—"In Cumberland Sound, where but a few years ago heathenism of a revolting character reigned supreme, which was, on the confession of the people themselves, one of the strongholds of the Sedna worship (Sedna being the great spirit of evil of the sea), with all its attendant ceremonies, its immoralities, its innumerable traditions, its cruel customs, its harsh laws, connected with every aspect of Eskimo life, is now no more. Not a professing Angakok, or Sedna-priest, exists in the district.

"Kanakka, the once leading Angakok of Blacklead Island, who had an extraordinary influence



IT IS WITH PARTICULAR PLEASURE THAT WE HAVE HAD THIS MAP PREPARED FOR OUR READERS, ILLUSTRATING THE ARTICLE BY THE REV. E. J. PECK, OUR NOBLE MISSIONARY IN THE FAR NORTH EAST OF CANADA, AND ALSO SHOWING THE TERRITORY IN WHICH BISHOP STRINGER, BISHOP LUCAS, ARCHDEACON WHITTAKER, AND MANY OTHERS, OF THE CHURCH'S HEROES ARE WORKING, SO HEROICALLY IN THE MASTER'S SERVICE AT THE FRONT.

general mode of life are, in several respects, also the same.

What is the Eskimo population? As regards their total number, we cannot arrive at even an approximate figure. The reason of this is obvious. There are vast regions still unexplored where, it is believed, Eskimos exist. The "Blonde Eskimos," which Mr. Stefansson found in the region of the Coppermine River, illustrates this statement. Captain Amundsen also, while on his marvellous voyage through the north-west passage, met bands of Eskimos, who came from regions still practically unknown. And when we glance at some of the more easterly regions we are confronted with the same difficulty. Fox Channel, for instance, and the coast line of Baffin Land in that locality, is, so far, unexplored, and yet there is likely to be a large party of Eskimos in this region. Speaking, however, of the diocese of Moosonee, and of the Eskimos who have been discovered in this diocese, they number 2,200 souls—viz.; 1,200 in Baffin Land, and 1,000 on the southern shores of Hudson Straits and along the north-east shore of Hudson Bay.

pel. Bishop Bompas, Bishop Stringer, Bishop Lucas, the Rev. C. E. Whittaker and Mr. Fry have not laboured in vain. The fruit of many years of patient, prayerful and persevering toil is now manifest.

The Mission in Baffin Land, which was commenced in 1804, is also a striking proof of Christ's love and power. For several years the hearts of the Eskimo in that desolate region seemed closed to the Gospel. But the prayers of the Saints finally prevailed. The Holy Spirit convicted the Eskimos of sin, righteousness and judgment, and souls were thus won for Christ at Blacklead Island. A season of great tribulation followed, and it seemed, at least for a time, that the Mission, chiefly on account of the difficulty of communication, could not be carried on. But God was better than our fears. For the stream of life flowed on. In 1909 the Mission at Lake Harbour was started. Here we found Eskimos from Blacklead Island, who had carried the Gospel to this region, and now there is a little Arctic Church at Lake Harbour, which we trust will be a means of light and life to the heathen Eskimos who live in a

over his people, and was a great opponent of Christianity, came back to us last winter from his northern home, whither he had travelled some years ago, and confessed that he is now a Christian.

"A great desire for baptism is shown by the people in all directions, and they are realizing to a greater extent the solemnity of baptism, and the increased responsibility entailed by it. They do not wish to be hurriedly baptized, but are desiring further instruction, and lament that as yet they know so little. Twenty-two baptisms have taken place in Cumberland Sound, and we have been privileged to see the first baptism in *Kikkerton, the most northerly station in the Sound.

"There are now 12 men and six women scattered in different parts of the country, the former acting as preachers, the latter chiefly teaching the children. They are all doing a good work in a humble quiet way. Our two old friends at

*Kikkerton is another station on the opposite side of Cumberland Sound. Please see map.—E.J.P.

Blacklead Island, Peter Toolookjuak and Luke Kidlapik (the Eskimo Catechists), are still doing their work faithfully and well, and are known and respected by all for hundreds of miles round the coast. They are both good preachers and earnest workers and have made great advance of late. They are now in full charge of the northern district where there is no white missionary at present and will travel, the one to the north, the other to the south, visiting the settlements this winter, all being well."

The Rev. J. W. Bilby, who most nobly remained alone at Lake Harbour during the winter of 1913, spoke of 32 new converts, who had been received into the visible Church of Christ by baptism, and the heathen in that locality show a keen desire for instruction. The following extract from a letter written by Mr. Bilby to the Montreal Diocesan W.A. is well worth quoting, showing as it does how much the people appreciate what is done for them:—"This summer a case of hymn books in Eskimo have arrived and were very much needed, most of our hymn books being completely worn out with frequent journeys and constant use. The people were overjoyed to get new ones. The Scripture pictures were also of great use, and the people would sit for hours looking at them and hearing them explained; they knew the Bible stories well, but had never seen them illustrated before, and now the stories will be more real to them and be fixed in their memories and talked over in their camps from one end of the country to the other. The Eskimos are learning to trust us and come to us for advice and help. They say, 'We cannot go to Jesus for help as those in the books did, so we come to you, for you are His servants.'"

The Rev. A. L. Fleming, as many friends know, returned to Lake Harbour on August 21st of last year. A most interesting account of his voyage appeared in the pages of the "Canadian Churchman." He went to this station when first it was opened in 1909, and stayed for two years and then came back for two years' college work. Mr. Fleming, on account of Mr. Bilby's enforced return to England through ill-health, is now alone. And yet not alone, because we feel sure that many prayers are concentrated upon him, neither will the Saviour in any wise leave nor forsake him as he travels over the frozen wastes to search out the poor Eskimos.

Friends will, we feel sure, remember in their prayers, the Rev. S. M. Stewart, who has laboured so devotedly amongst the Eskimos of Ungava Bay, also the Rev. F. C. Sevier and his noble wife who labour for the Lord at Fort Churchill. For these lonely workers for God are not only upheld by our prayers and sympathy, but we become, in a very essential sense, labourers together with them for God. For the Holy Spirit teaches us our far-reaching influence and responsibility. Our brothers and sisters "in the high places of the field," cannot stand without the prayers and practical help of the Church at home. And in this connection some one has well said that "Prayer wins," and "those who invest their means in God's work receive everlasting interest." There are many places in the Arctic wilds still to be won for Christ, and God's people, through the might of God, are going to win them. It is estimated—taking a low figure—that some 12 million dollars have been spent, and over six hundred lives sacrificed in connection with Arctic and Antarctic Expeditions. These noble men pierced the Arctic wastes chiefly for purposes of discovery; we go to bring the life-giving message of the Gospel to weary souls. We have the command, the presence, and the power of the Missionary of the Ages—Jesus Christ—behind us and for us in a work like this. Well may we, therefore, look forward, through the Holy Spirit's teaching and inspiring power, for earnest prayer, hearty sympathy, consecrated lives and many offerings of love so that the uttermost parts of the earth may become the possession of our King.

[On account of Mr. Bilby's inability to return to Lake Harbour this year, it seemed for a time that Mr. Fleming would be compelled to face another year alone in this isolated work. We are glad to announce that entirely through the efforts of Dr. Grenfell of the Labrador Mission, a physician has volunteered to go to Lake Harbour and district. The Canadian Government are paying his salary and expenses. There is no doctor near Lake Harbour and the elementary medical knowledge of the missionaries is soon baffled. It is thought that in a year or two a physician will have so prescribed for the ordinary ailments of the Eskimo of simple life, that if even he has to return, the missionaries will profit by his advice and prescriptions. The physician, of course, does not know the language at present, and our missionary must act as his interpreter.—Editor, "Canadian Churchman."]

DR. SANDAY'S POSITION

By THE REV. CANON SCOTT HOLLAND, D.D., REGIUS PROFESSOR OF DIVINITY, OXFORD.

PART II.

It is this naturalness of what we call "miracle" which was so spontaneously evident to them. It is impossible to exaggerate the change that has come over the word, as we view it in our modern way. Somehow, we have always, in our imagination, a tightly closed system of Natural Law, absolutely complete, self-determined, self-sufficient, self-explanatory, with iron limits fixed by rigid necessities of causation, into which, by some abrupt and inexplicable violence, there breaks something of another type, out of another world, by some strange and alien act of a will that can intervene between cause and effect, and can hold up natural law in suspense. It is a sudden inroad of disruption into an ordered and integral Whole. Now, could anything be more wildly remote from the picture given in the Scriptures of what was intended by the word "Miracle"? Disorder, suspension, intervention—these are terms for which these writers have no place, or use. It is from inside the present order of Nature that these special acts occur. They belong to it as wholly and verily as any other phenomena. They agree with it. They spring up out of it. Given the conditions, they are purely normal and natural. "Thy Faith hath made thee whole." It is so entirely right and unsurprising, that those who are healed see no reason to ask Who it was Who did it. They are not stirred even to give Him thanks. It has happened, like anything else happens: and that is enough. God, the very same God Who makes the earth and all that is in it, has given one more special proof of His Compassion. That is all. Far from its representing or involving disturbance or disorder in the common system of things, it is the wonderful Act itself which wipes out disorder, and restores the natural harmony of things. This was the kind of way in which the wonders of His Life affected them. And it is precisely in the same mind that they greet the Resurrection from the Dead. That mighty Act of God does not break in, to suspend law, but to set it free. Creation cries out for it, to complete its own ordered sequences, its own prolonged endeavour. For Creation is no closed scheme, shut in upon itself. It is alive: it aspires: it moves: it grows. It is in travail: you can hear its groans. It is straining forward, with neck outstretched, towards a goal which it dimly suspects, and knows not how to attain. It is an unfinished world, in which we find ourselves living. It is still in making. And Man, its highest product, has not yet arrived. He is to interpret the entire process: he is to justify the age-long effort: but he has not yet attained. The whole Creation waits for him to come to his consummation. Until he does this, there is uncertainty: confusion: incompleteness. There is more to come. And, moreover, there has been some slip, some disaster, on his side. He has lapsed. He has taken a wrong turn. He has lost his tracks. He is worsening. There must be a recovery: a change: a reversal: to retrieve the world from disorder. The Creation not only strains as at the leash, in earnest expectation of something better: but, also, it groans and travails for the strong work of recovered adoption, the redemption of the Body. This is the Nature which we see and know: and into this Nature the Resurrection drops, as the keystone into the arch: as the exact and harmonious solution: as the world that brings peace and reconciliation to all created things. It is no foreign introduction: no breach of law: no isolated and abrupt intervention. Nay! it is the one and only rational fulfilment of the entire process from end to end. It carries up the known story on to its final level. It sets free the hampered, and restores the disorganized, forces of his nature. It is the supreme consummation of every desire, every movement, every straining faculty. It satisfies: it renders man intelligible: it integrates: it pacifies: it interprets: it purifies: it makes perfect. In it and through it, the natural man comes to its full stature. Humanity arrives at itself in God.

SCRIPTURAL PRESENTATION OF MIRACLE.

Now, that is the Scriptural view of "miracle." And are we not returning to it? The mechanical conception of Nature is broken up. Biology has presented it with facts for which it has no categories. Selection is a principle of life which no science of mere mechanical reaction can handle. Organic Continuity is a matter which no science of mere juxtaposition can explain. And, above

this again, there is a world of interpenetrating personalities, which demand higher and nobler Categories than even Biology can supply. And, in all human history, there is real creation proceeding. Events cannot be generalized under abstractions: for they are never sheer recurrences. On the contrary, no event can ever be repeated. It is, necessarily, itself and no other, unique, and spontaneous. There can be new things done. Personality has new possibilities to disclose. Man is still in making. Creation goes forward under our eyes. Spirit is unexhausted: and the material is its instrument and expression. The twain cannot be divorced. A rush of new thought has passed over us. And it would be, indeed, intellectually disastrous, if, at such a time, under such a spiritual invasion, we were to be satisfied with the obsolete formula for miracle which we had fashioned under the pressure of the days when the mechanical idea of Nature dominated us. That formula, with its machinery of "intervention" and "suspension," is as obsolete as the circle of ideas from out of which it sprang. And we have not yet arrived at the formulæ which new thought would suggest and sanction. We have not yet framed what we mean by "miracle" into the new intellectual setting. It is a day of formative suspense, as to how it should be said. Therefore it is that we should think it fatal to accept, as Dr. Sanday seems to me to do, the hypothesis of a Science which is already in a process of self-correction, and to rest the argument for and against Miracle on a way of looking at things which everybody is employed in surrendering. There are, obviously, many more things in heaven and earth than were ever thought of under that particular scheme of philosophy. Doors are opening. Winds are blowing. We are moving out towards new horizons. Morally, physically we need what is conveyed by "miracle" as sorely as ever: for we need to be changed: we need a reversal of what we are. And this reversal cannot be other than supernatural, beyond our human power: and it cannot be confined to the Spirit and the Will: for we need the change to be complete, in our bodily, at least as much as in our spiritual self. Christ, Who raises our spirits from the death of sin, must be able also to raise our mortal bodies into incorruption, into the true redemption. We may have to wait a little before the new formula for this can frame itself. In the meantime, we will not throw away the prize of our high Calling out of slavery to an outworn and discredited tradition.

SUPRA AND CONTRA.

"Supra Naturam" Dr. Sanday will allow; but not "Contra Naturam." Quite right. Nobody asks for anything to be "Contra Naturam." It would be an irrational and paradoxical request. For the very idea of a "miracle," as of argumentative value, depends on its being the effect of an adequate and reasonable Cause. It has a "nature" in accordance with which it has happened. Otherwise, it would convey nothing to us. It would not be able to show cause why it had occurred. It would be useless and futile, a mere freak, from which no conclusions of any kind could be drawn. The argument from "miracle" must always be an appeal to reason. So far, so good. Nothing against Nature, against Reason, can be tolerated or conceived. But the difficulty is that the phenomena of the Supernatural are apt to appear exactly counter to the laws of the level which has been surpassed. Standing at the lower level, the new experiences seem to contradict what is natural at that level. Of course, in any real sense, this is not so. But they will inevitably wear the air of it. For instance, from the level of mechanical Physics, at which gravitation holds the field, the phenomena of Electricity, still more of Will, will appear as if they directly traversed the necessities of gravitation. In reality, they use the forces of gravitation, to accomplish their own special results. But the results themselves defy the conditions which gravitation assumes to be final. Biological organisms will perform feats which repudiate the categories of juxtaposition. Personality will overleap the rigid limitation which mechanism imposes upon material constructions. Viewed from below, "Supra" will always look as if it spelt "Contra." That is where the two terms overlap. In the light of the Absolute, there can be nothing "Contra Naturam." But we, poor

mortals, are dealing with things that are horribly relative to us. And it will be very hard for us to say where the "Contra" begins to be illegitimate. For each rise in order and value takes the form of a reaction on what has preceded it: and it makes its appearance on the scene for the first time precisely in the form of doing this very thing which, on the lower plane, had been prohibited as impossible.

THE PRESENT POSITION.

The truth is that the Criticism of the Gospels, pursued with such splendid resolution and labour for a hundred years, has begun to exhibit its limitations. It has narrowed down its material. It has shut itself down to the Four Books: or, rather, to the Three, for the Fourth has been dismissed as unhistoric. Finally, it has tracked the heart of the Three down to the One: St. Mark, with a fringe of Q. Then, it has tried to build Christianity up from this narrow and isolated base. But how very slight and fragmentary the base has become! The Gospels are but hints. They tell of a life, organized and social, of which they were the outcome. They tell of a full, abundant, positive, growing Faith which had existed long before they were in existence: and was wholly independent of them. That Faith had risen to its full height and force, before they were thought of, out of facts which they hardly attempted to include within their record. They only attempted to put together some few memories of the days that had led up to the creative crisis of their belief, and had prepared for it. But Faith was focused on a point outside their range, on the Risen Christ, seated at the Right Hand of Power, sending down His Spirit to beget a living Church. The Mark, on which much stress is laid, does not, in the form that we know it, even go so far as to include the very fact on which the entire Belief of the Church turned. This Faith, in its early uprush, hardly needed Gospels at all. Only when threatened by Docetic illusion, did it require to assert vigorously the reality of the days in the Flesh. And always, the new Believers required to be given some image of what had led to Cross and Passion and Resurrection and Ascension, and of what the Lord had been while yet He walked this earth. The memories, so supplied, were offered to a Faith already formed. They were never intended to create it. To ask of them this, as Criticism has done, is to ask of them what they could not be expected to yield. They appeal to a faith which only came into being after their story was over, and the Resurrection had occurred. The Faith in the Master, as evoked by His life, was a Faith which broke hopelessly into fragments under the shock of Calvary. It was not strong enough to survive that disaster. It had no grounds that it could give for itself. It was without rational justification, until the light and power of the Resurrection had transformed it. The study of its formation, as Criticism pursues it, is the study of a faith which, historically, failed to produce a Religion. That is exactly the state of things to which Criticism has brought us. It stops short of the Resurrection, and applies itself to a closer and closer apprehension of the Life that preceded it. But that Life, as originally lived, failed to interpret itself: failed to make itself intelligible to the Disciples: failed to create a living Religion. As it failed in itself, in its actual reality, so it will always fail to do, in the pale shadow of its Gospel record. Only, by starting from the Resurrection, does the life, or its record, become a Revelation, a Power, a Religion. The Criticism which would confine its work to the life as lived, condemns itself to spiritual bankruptcy.

RUPERT'S LAND.

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

SYNOD.—The following additional results of elections have come to hand:—

Executive Committee.—Clergy—Canon Matheson, Canon Murray, Rev. W. B. Heeney, Rev. C. S. Quainton, Rev. Dr. Robinson, Rev. Douglas Biggs (and Rural Deans).

Laymen.—Judge Curran, J. G. Dagg, Hon. G. R. Coldwell, Sheriff Inkster, Dr. Speechly, Jas. Argue, M.P.P., G. W. Baker, Judge Locke, W. J. Tupper, E. D. Martin.

Diocesan Nominators.—Rev. Canon Murray, Rev. Canon Matheson, His Honour Judge Curran, St. John's College Council.—Clergy—Rev. R. B. McElheran, Rev. W. B. Heeney.

Laymen.—Judge Curran, J. G. Dagg.

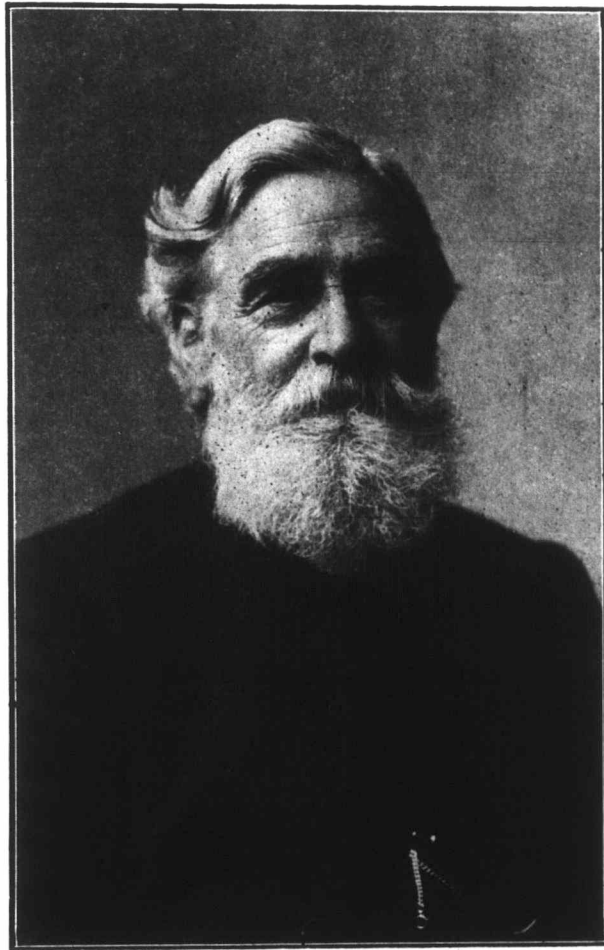
NOTES FROM ENGLAND

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

BY the death of Sir William Anson, one of the best known Churchmen has been removed from our midst. He was Warden of All Souls' College, Oxford, and represented the University of Oxford in Parliament. The author of an appreciation in the "Times" refers to him as "the spokesman of so many causes, the willing bearer of so many burdens."

An interesting example of the progress of events is the stone-laying of the new Church at Oxford for Presbyterian students. Lord Bryce performed the ceremony, and spoke of his arrival fifty-seven years ago at Trinity College, as an almost solitary Nonconformist. The Dean of Christ Church was present as Vice-Chancellor, and delivered a very frank and friendly speech. The gathering was thoroughly representative and influential. Naturally emphasis was placed on the repeal of the University Test Act in 1871.

REV. E. J. PECK.



Mr. Peck went out to Hudson Bay in 1876 and spent sixteen years in arduous toil among the natives. In 1894, he began the missionary evangelization of Baffin Land. (See Mr. Peck's Article, page 441.)

In the death of Mr. Theodore Watts-Dunton, the leading English literary critic has passed away. Some one referring to this said that "the last rose of a great Victorian summer is fallen." Mr. Watts-Dunton and the late poet Swinburne lived together for thirty years or more. The reminiscences of Mr. Watts-Dunton from personal friends are particularly interesting. He seems to have been a great admirer of Coleridge, for he says that the more he strove to know about English poetry the more strongly he felt impressed by "the sheer and sovereign greatness of Coleridge."

The sensation of the week has been a letter in the "Times" from the eminent naval authority, Admiral Sir Percy Scott, who argues that great battleships are no longer of any use because they cannot protect themselves against submarines at sea, or in narrow waters. He claims that the introduction of vessels that swim under water has abolished the utility of ships that swim on the top of the water, and that submarines and aeroplanes have entirely revolutionized naval warfare. The letter is being keenly discussed both in England and on the Continent, and authorities differ widely on Sir Percy Scott's opinion. But there is no likelihood of any relaxation of vigilance, or a decision to trust the safety of the Empire to anything novel and untried.

The Laymen's Missionary Movement is beginning to make itself felt in England, though unfortunately the various churches are forming their own denominational organizations instead of uniting in one great Laymen's Missionary Movement, as in the United States and Canada. This may possibly be due to the special circumstances of England and its intense denominationalism, but in view of the fact that the Laymen's Missionary Movement, as originally projected and worked, has borne such magnificent testimony to the essential unity of all the churches in regard to missionary effort, it seems a pity that the American and Canadian plan has not been followed over here.

Oxford has been celebrating the Seventh Centenary of the Birth of Roger Bacon, the forerunner of modern science, and thereby drawing attention to "one of her worthiest and most remarkable sons." The "Times" Literary Supplement has an interesting article on "Roger Bacon and his Work." Sir Archibald Gekie unveiled a new statue of the great Franciscan at the University Museum, and Sir John Sandys has published an article on "The Work of Bacon."

Some significant particulars of the recent Christian Endeavour meeting in Barcelona have come to hand. Early in May a gathering of these Protestant Christians was held in the Fine Arts Palace of Barcelona, but owing to a plot, which was happily frustrated by the City Governor, it required 600 to 700 soldiers and police mounted and on foot to secure a peaceful session. The plan was to inflict chastisement which would serve as a warning, such as neither the authorities, Protestants, or anyone else would forget for years to come. Blood was to flow freely at the signal given, for the savage, hired ruffians, armed to the teeth, were to respect no one in the audience, not even the women and children. A blow was to be struck inside the Palace, and at the cry of "Long live the Catholic Religion," certain people occupying the gallery were to fire a volley upon the unarmed crowd below. Then in the general confusion each one would fire independently, and with revolvers in hand would make for the exit. In the street a large number of the same gang would be waiting to fire on the people as they left the building. The article, from which we take these particulars, goes on to describe the drastic and effective measures taken by the Governor which rendered the plot abortive. The object-lesson is too instructive to need further application.

One of the English Judges has just spoken of the evil of betting as spreading in all classes of society, among old and young alike; and having regard to the thinness of the line between gambling and crime, he urged abstinence from all such doubtful and disastrous practices. The "Spectator" has been discussing the Ethics of Gambling, but so far no clear and distinct principle has been laid down; only the warning against excess and abuse. The accounts of what happened on the recent "Derby Day" were very saddening reading. Betting men talk much of "honour," but the problem is rather one of "honesty."

One of the most striking evangelistic methods in England is that connected with the recent effort to preach the Gospel on race courses. The accounts given of the work on Epsom Downs on "Derby Day" are most interesting. Great crowds go for gambling, while many others go there simply for a picnic, with the added zest of races thrown in. The task of evangelizing this motley gathering is unusually difficult, for the spirit of the hour is naturally one of unrest. But there are weary hearts to be reached even there, and in no field does the Gospel worker realize more keenly the necessity of sowing the good seed. The afternoon meetings are the most difficult, since they are held during the running of the races, and almost anything easily distracts attention. While the terrific shout goes up that the race is in progress the workers give themselves to prayer, and then after the race is over the testimony is resumed, this time to a crowd often subdued by being much the poorer in pocket. Arrangements are made by the Open Air Mission to do similar work at the forthcoming Ascot Races,

and there can be no doubt of the real value of the testimony given, however difficult and trying it may be. It would be a capital thing if something similar could be done at the race meetings in Canada. The meetings at the Woodbine would give Christian workers a splendid opportunity.

Dean Inge, in his lecture referred to in my last notes, spoke of the revolt now evident against Determinism and Intellectualism. And in referring to Modernism he urged that it stripped the figure of Christ of all that Christians love to see in Him and left us only an enthusiastic peasant. He thought that disciples of Plotinus the Neo-Platonist, would be able to deal effectively with some of the questions which were agitating the minds of the present generation, and in particular he spoke of the philosophy of Eucken, in which "the new birth" is the central doctrine. Eucken is never tired of insisting that salvation consists of a definite transition from a common experience of life to a new and higher sphere which he calls life of spirit. Dean Inge considers that all this is a very good sign, showing that our generation is ripe for this kind of religion. It is a philosophy of life which has nothing to fear from scientific or historical criticism, and is broad based on personal experience and buttressed by sound metaphysics. Its morality is pure and elevated; it cares nothing for denominational barriers; it finds ample room for science and art, honouring both; and gives a valuation of the goods and evils of life, and as such is a guide to practical wisdom. All this is particularly interesting, coming from so keen a thinker as the Dean, but it still remains to be seen whether it is possible to separate faith from facts in this very drastic way. It is no doubt true that Eucken emphasizes the spiritual, but it must not be forgotten that he does so at the expense of historical Christianity and the usual acceptance of the Person of our Divine Redeemer.

A significant illustration of what is to be found in the English Church is offered to Canadian Churchmen in an article in the "Guardian" on "The Difficulties of a New Diocese." It relates to the experience of St. Edmundsbury and Ipswich, where through some curious misunderstanding, or worse, the Cathedral at present is fixed in one part of the County of Suffolk, at Bury St. Edmunds, and the residence at quite another, in or near the city of Ipswich. But there is a further difficulty, and this will be the surprise to Canadians. The officials of old dioceses, out of which the new one has been carved, are, at least some of them, up in arms at the loss of fees belonging to their office. The new diocese cannot be provided with its machinery, because an official in one of the old dioceses claims compensation for loss of income as Bishop's Secretary as well as Diocesan Registrar. In the latter office it is arranged that he should receive half the fees as Registrar from that portion of the new diocese which was once in his sphere of influence, and this arrangement is to continue for the rest of his life, while the newly appointed Registrar does the work and takes the other half of the fees. But when we come to the office of the Bishop's Secretary it is proposed that he should receive no compensation for the loss of office, and this he considers an injustice, and he blocks the passing of the necessary legal Order-in-Council, as he is not satisfied. This is all the more surprising from the fact that the said official has only held these joint offices for the space of about three years. And so, as the article says, here is a new diocese with everyone anxious to get to work, and yet arrested in its development, without Chancellor, without Registrar, without Proctors, without Honorary Canons, and without Diocesan Surveyors, just because one official in the old dioceses demands compensation which in the opinion of many is excessive. In our Canadian Church such a state of affairs would, of course, be impossible, but this will give some idea of complications in England.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop
of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. GEORGE'S.—The Sunday School of St. George's held their annual picnic to Long Island Park on July 2nd. There were three hundred and thirty-five present.

THE LATE HON. S. H. BLAKE, K.C.

An Appreciation

ON Sunday morning, June 28th, Archdeacon Cody, Rector of St. Paul's, Toronto, preached on St. Paul's retrospect of his life, found in 2 Tim. 4: 6. "I have fought the good fight. I have finished the course, I have kept the faith," and made an application of the words to the late Hon. S. H. Blake. Among other things he said:—

The passing of Mr. Blake in the early hours of June 23rd marked almost the end of an era in the history of this Province. One of the greatest of its "makers" has gone. For two generations Mr. Blake has been an outstanding figure in Canadian life, known from the Atlantic to the Pacific, although he never served in Parliament or Legislature. His father, the Hon. W. H. Blake, Chancellor of Upper Canada, his distinguished brother, the Hon. Edward Blake, and himself, form a noteworthy trio in the legal history of Canada. He was a man who possessed a unique combination of qualities, qualities which often seemed incompatible. Of eminent physical and intellectual powers, he was a dominating personality in every gathering. His convictions were real and strong and were expressed with a directness and vigour that could never be mistaken. He was profoundly sincere. In an age of too much moral neutrality and indifference it is refreshing to find a man of strong views and positive force, even if his expression of them provokes reaction. He had a simple, deep faith in God, which made him splendidly audacious in venturing for a good cause. He did things himself, and he had the power of getting things done, while others talked. Though sometimes caustic in utterance, he had a big heart and a helping hand of lavish generosity. He was a valiant Crusader for whatever he believed to be the cause of righteousness. He loved to say that the word "success" was only once found in the Bible, while the word "righteousness" was almost on every page. Above all, he was a devoted Christian, loving and seeking to serve his personal Saviour. It is not an exaggeration to describe him as the most prominent lay Churchman in our communion.

His achievements in the religious and philanthropic spheres almost defy enumeration. We need not speak of his eminence as a lawyer. The whole Dominion recognized him as one of the leaders of his profession. Family traditions, knowledge of the law and wide experience, combined to make him a supreme advocate and counsel. That one of our greatest of lawyers was also a great Churchman and Christian philanthropist, was in itself a fact of significance and inspiration. During his whole active life he was engaged in Sunday School work, as a teacher and superintendent. He exercised for years a remarkable influence on the Sunday School teachers of this city by his Bible Training Classes on Saturdays and Sundays. He knew at once the difficulty of teaching and the crucial importance of the teacher's work, and felt it was worth while to spend himself in the better equipping of teachers for their task. As a member of the International Sunday School Committee he bore a part in securing and extending a uniform series of lessons for the children in all lands. Before the "Institutional Church" was known or the term "Social service" invented, he carried on the Sackville Street Mission on the lines of practical evangelism, that dealt with character and conditions. In later years he was jealous lest "Social service" should ever be used as a substitute for Christianity, instead of as an invariable accompaniment and result. In years when Temperance Reform was less popular than it is to-day, he was a pioneer in the cause. By reason of his active interest in the founding and support of the Prisoners' Aid Society and the Prison Gate Mission, he was affectionately called "the father of first aid to the imprisoned." He was one of the earliest supporters of the Y.M.C.A. movement and served as a director and as president. His interest in young men was unbounded. To many a lonely student his hospitable house became a second home during college days. He had a large share in the founding and developing of Wycliffe College. He was its protagonist in days of stress, danger and attack, and its most generous benefactor. If it has won a recognized and assured position in the Church, if it has made a worthy contribution to the life and growth of the Church in Canada and on the Mission field, to him must no small portion of the credit be given. All for which the College stood and stands found in him a champion and a bulwark. He was one of the

founders of Ridley College, St. Catharines, for the education of boys, and of Havergal College, Toronto, for girls. The Church of England Deaconess and Missionary Training House owes much to his effort, faith and generosity.

His presence in the various Synods, Diocesan, Provincial and General, contributed to the interest and worth of the proceedings. His power of unravelling a complicated question, of vigorous debate, of wit and ready repartee, made him easily a central figure. He always maintained the character of the Church as Protestant and Reformed, as well as Catholic and Apostolic. Above all when moral and spiritual issues were raised, he lifted up his voice like a prophet of old, called for deeper spirituality, repentance from worldliness, and fresh consecration to Christian living. No one can forget or overestimate the efforts he put forth to promote the practice of Family Prayer throughout the Church. He felt with all his soul that the Prayer Life of the whole Church must be enriched, and that unless this were done, organizations and campaigns would be in vain.

In the founding and subsequent developments of the General Missionary Society of the Church, he took a conspicuous part. From the day in Montreal when at its inception he made a munificent gift to the diocese of Keewatin, up to the present, he has given unstintedly of his thought, prayer, time and money to further the work and improve the efficiency of the Society. His gifts set a new standard of missionary offering. Even when all did not agree with his strictures on some branches of the missionary work, all recognized the sincerity of his purpose; and the discussions bore fruit in improved methods and real advance. He always espoused the policy of larger faith and greater works. We gladly remember his interest and practical help in every forward movement in this parish, whether that movement was for a larger church or a larger missionary offering. We gratefully record his noble gifts to this new church, the corner stone of which he laid in September, 1910, and the opening of which he was able to attend in November, 1913. All his life long he has been lending a helping hand to individuals, to churches, to causes, to Missions. He said once that he had gone security for such undertakings, in sums that amounted in the aggregate to hundreds of thousands of dollars, and he added with a twinkle in his eye that he had never thus lost a dollar. At the critical moment he would stand behind the effort, and bring it safely over its necessity. No one but his Lord knows how much he gave away in his lifetime. He preferred to give while he was alive and able to add counsel and encouragement to the gift.

He has "fought the good fight." He was a warrior of the Cross. He was a real Crusader against corruption in public life; against dishonesty in business and finance; against the growing luxury, complexity and worldliness of private life; against unspirituality and indifference in Church life; against all who seemed to him to be belittling or impairing the Sacred Scriptures. In a good cause, he was willing to stand fast, even though he might stand alone.

He has "finished the course." He was a strenuous worker. He could "toil terribly," even amid bodily pains. He could do extraordinary things as part of the ordinary work of the day. He represented an age in which men were not soft or weak or seeking for easy tasks. He was never weary in his well doing, knowing that he would have all eternity in which to rest.

He has "kept the faith." He was a valiant warder of the trusts committed to him. Loyal to his own communion, he gladly co-operated with "all who love the Lord Jesus in sincerity and truth," and found in this common love to Christ the centre of unity.

He held fast to those great Evangelical principles which seemed to him the core of the Gospel. He held fast to the Lord's House, as a place for spiritual communion, common prayer, and the worship of the whole congregation. He held fast to the Lord's Day as a breathing space for the soul and a defence for the sanctities and spiritualities of life. He held fast to the Lord's Word, as the message of the Most High to His people, as an utterance of authority and life-giving power. He held fast to his personal Redeemer, with all the high trustfulness of a little child.

His unique figure will be sorely missed. The Dominion and the Church are the poorer for his passing. And yet I feel sure that his word to us to-day would not be of the workman so much as of the work. "God buries His workman but car-

ries on His work." A great warrior, worker and warder is gone; but his works do follow him. There can never be slavish imitation or repetition; but so far as any work is true to God and His cause, it cannot pass away. Mr. Blake's personality and achievements urge us to form deep convictions, to be bravely loyal to them, to be strenuous in action, to be "steadfast, unmovable, always abounding in the work of the Lord."

Brotherhood St. Andrew

By one of the Secretaries.

The Brotherhood of St. Andrew is an organization of laymen in the Church of England who are pledged to definite prayer and service for the extension of Christ's kingdom among men. Two simple rules bind its members: 1st. To pray daily for the spread of Christ's kingdom among men. 2nd. To make an earnest effort each week to bring some man nearer to Christ through His Church.

In Canada at the present time we have over two hundred Senior Chapters, with a number of Probationary Chapters whose members have not yet definitely accepted the Brotherhood rules. In the Diocese of Toronto there are 43 active Senior Chapters and 1 Probationary Chapter. It is gratifying to note that there has been an increase of eight chapters in the diocese during the past year.

The principal methods whereby Brotherhood men are endeavoring to fulfill their Rule of Service are: through personal visits to men of the congregation and to newcomers to the parish in an endeavour to interest them more largely in the work of the Church; by inviting men and boys to attend the regular services of the Church, particularly Holy Communion; by interesting themselves in the Sunday Schools and Bible classes; by assisting various parochial organizations; by welcoming men at the church door and, in general, by taking up any work which may lead to the winning of men for Christ. In particular Brotherhood men are endeavoring to carry their religion into their daily lives in a practical and definite way.

There are several extra-parochial activities in which the members of our organization are interested, among which may be mentioned the visiting of the sick in the hospitals and ministering to those in detention at the jails. It is safe to say that where there is a hospital in the same town or city as a Brotherhood Chapter, that hospital is being regularly visited by Brotherhood men. In every hospital in the city of Toronto our members are visiting each Sunday, while in the Toronto General Hospital a regular chapter assists the chaplain in every way possible. One interesting chapter is that which has been formed during the past year at the Toronto Free Hospital for Consumptives at Weston, where all the members are patients in the institution, with the exception of the director, who is one of the doctors attached to the staff of the hospital. The chaplain states that the work being done here is simply invaluable.

Active chapters are at work in Trinity College, Wycliffe College, and the University of Toronto. The head office, situated at 23 Scott Street, Toronto, places its facilities for the following-up of Churchmen who move from one town to another unreservedly at the disposal of all who care to make use of them. During the past year over 1,300 names have been passed on in this way, with the result that many men have been kept in touch with the Church who might otherwise have been lost sight of. There are at the present time many branches of this follow-up work which might be mentioned as an indication of its far-reaching effects.

1st. Every year at the commencement of the University term the names of all students of Toronto University are gone over and those who register themselves as members of the Church of England are listed and their names sent to the clergy and the chapters in the different parishes where they are residing. 2nd. The name of each patient discharged from the Toronto General Hospital is passed on in the same way if the patient claims allegiance to our Church. 3rd. Under an arrangement with the Y.M.C.A. all persons registering as Anglicans with them in their various buildings are forwarded to us and assigned to the different parishes. 4th. Last but not least of the activities in this direction in Toronto is the work of helping lads who have been arraigned in the Juvenile Court. Brotherhood men all over the city are looking after those lads who belong to the Church, and more than 100 are being looked after at the present time. The secretary of the

Big Brother movement passes on to us all Anglican lads and their names are distributed as soon as men can be found who will undertake the responsibility of endeavouring to lead them into a right way of life.

In the wider field of the Dominion our office is in close connection with the chaplains at the ports of entry, and the names of immigrants are passed on as soon as they can be definitely located. The method pursued is a very simple but a very effective one. The names of the immigrant agents at the various distributing points is supplied to the nearest chapter, and arrangements are made for the agents' books to be gone over at regular intervals and all persons registered therein who belong to our Church are noted and their names forwarded to the authorities of their respective parishes. In this way it is hoped that almost all will be kept in touch with.

The Church Emigration Society, which yearly sends a considerable number to our shores, and the Church of England Men's Society, whose members come to our country in considerable numbers, both supply us with the names of those coming out from the Mother Land and we endeavour to put them in touch with the Church in their new homes. We emphasize the work being done in this direction because we believe that one of the most persistent sources of loss to our Church is by losing sight of those who move from one part to another and in the changed conditions of their new lives neglect to give the Church an honoured place. Sometimes the fault is not altogether on the side of the newcomer, but nevertheless a system of prompt and judicious action cannot but be of inestimable value in reducing to a minimum the leakage of men.

All these activities carried on by Brotherhood men involve a large number of personal visits to reach men. It would be difficult to find out the actual number of calls made in this way, but perhaps an estimate would be of interest. One chapter in the diocese reported making 800 personal visits to men in the parish during the past year, another chapter reported 600, another 400. Of course all do not equal these records, but to take a conservative estimate of 300 calls per chapter throughout the diocese, it would give 12,000 personal visits made by the members of the 23 chapters in the ordinary course of their year's work.

No report would be complete without some mention of the work that is being done by the Junior Chapters. The Brotherhood is a firm believer in the truth that boys are willing and able to do real work for the Church, and that they can be made of use in extending Christ's kingdom among boys just as effectively as their elders can be got to do it among men. To use the boy without always considering it essential to amuse him is the axiom upon which the Junior Brotherhood is based. Their work is of necessity not so definite in its character as that of the Seniors, but that which they do is well done. Just one instance may be given of one Junior Chapter in the city of Toronto which added fifty new scholars to the Sunday School by their own efforts in one year.

There are at the present time 20 active Junior Chapters in the Diocese. They are looking after absentees from the Sunday Schools and endeavouring to secure new scholars, trying to bring other boys to Baptism and later to Confirmation, patrolling the streets of the parish on the lookout for vacant and re-occupied houses, so that they can ascertain when newcomers arrive in any part of it, holding boys' services, and in many other ways proving themselves of use to the Church.

Church News

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

SYNOD.—The twenty-first Session of the Diocesan Synod of Newfoundland met on June 23rd in the Synod Hall, the Bishop of the diocese being President. The session opened as usual with the singing of the Veni Creator, the recitation of the Apostles' Creed and the Prayers. The first business of the session was the election of Secretaries. On motion of Rev. Canon Smith, seconded by Rev. Canon Noel, the Rev. Canon Bolt was re-elected Clerical Secretary. Sir W. H. Horwood moved and Mr. H. W. LeMessurier seconded, that the Hon. Robert Watson be elected Lay Secretary. This motion was carried. The auditors, Rev. J. Brinton and Mr. H. W. LeMessurier were then re-elected. The Bishop nominated to act as reporters during this ses-

sion, Rev. T. W. Upward, Rev. G. H. Maidment, Mr. W. R. Sterling and Mr. R. Dowden.

In his charge the Bishop paid an eloquent tribute to those who had responded to the call for help of the dependents of the brave sealers who had met misfortune or death on the icefields. His Lordship also endorsed the determination of the public meeting held after news of the sealing disaster had been received that there should be established a Permanent Marine Fund, and that arrangements should be made to collect subscriptions every year. Besides telling the story in clear language of the efforts to bring the Diocese of Newfoundland within the body of the Canadian Church His Lordship dwelt thoughtfully on the problems of the missionary field, and made reference to the changes which had come over the spirit of the times. He told of the desire for concerted action among the sister Churches, commended the movement which is to be inaugurated next month, and emphasized the value of the counsel of a worker like Dr. Mott, who has had abundant opportunity of examining missionary effort from the whole world point of view. The Bishop also dwelt on the Re-union of Christendom in a thoughtful and sympathetic vein. In brief, he laid down the principles of fidelity in matters essential, conciliation in matters doubtful, and charitable consideration in all matters.

NOVA SCOTIA.

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

SUMMERSIDE, P.E.I., DEANERY AND W.A.—A Deanery meeting and the semi-annual meeting of the Women's Auxiliary were held in Summerside on June 24th. The clergy from the various parishes throughout the Island were present with the exception of the Rev. Canon Simpson, whose absence owing to illness was much regretted. There was a celebration of the Holy Communion at 10 a.m., at which Rev. A. W. Watson, Rural Dean, was the celebrant, assisted by the Rector, Rev. C. DeW. White. At 2.30 a combined meeting of the Deanery and Women's Auxiliary was held in the church, where the Rector in a short address extended a welcome to the large number of visiting delegates, after which D. W. Rose, Anglican Secretary of the Laymen's Missionary Movement, addressed the meeting. Mr. Rose gave an earnest, forceful address, in the course of which he paid a high tribute to the women and their work in the W.A., their business ability and success in raising money for missionary work through earnest, persistent effort. He urged the women to form study classes as a means of procuring an intelligent interest in missions. At the close of this meeting the clergy delegates and members of the Women's Auxiliary proceeded to the rectory, where the business meetings were held. At 6.45 service was again held in the church, with an address by Mr. Rose, who made a strong appeal to the people for a fuller realization of their responsibilities regarding missions and more progressive and methodical means in meeting the same.

QUEBEC.

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

QUEBEC.—Forty of the unidentified dead from the "Empress of Ireland" disaster were buried in a common grave in Mount Hermon Cemetery on Monday, June 22nd. The clergy of the Anglican Church and the other Protestant Churches participated in the service held at the graveside.

LENNOXVILLE.—The Bishop's visitation and Clergy Conference was held in Bishop's College, June 22nd to 25th. It was attended by about fifty clergy and the Bishops of Quebec and Algoma. Archdeacon Balfour presided over the sessions of the Conference. The papers read were of an exceptionally high order, and embraced such subjects as: "The Priest in His Study and in the Church," "The Priest in the Parish," "The Church and Her Mission in the World," "The Church's Call to Service," "Prayer Book Revision," "The Catholic Heritage of the Church," "The Basis and Hope of Church Union," "The Observance of the Lord's Day," "The Place of Worship in the Christian Life."

OTTAWA.

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

W.A.—Mrs. Fred. H. Smith was given tangible evidence on Friday afternoon of the appreciation of the Women's Auxiliaries of the Diocese of Ot-

tawa of her services. Mrs. Smith has been for some time an officer of the Board, first as Recording Secretary, then as Treasurer, and latterly as President, and has been most faithful in the discharge of the duties of her office. In recognition of her good work she was recently presented with a general life membership in the Woman's Auxiliary, the gift being from the different branches throughout the diocese. The presentation was made by Miss Annie Low, first vice-president, the certificate was presented by the second vice-president, Mrs. T. J. Stiles, and the address was read by Miss McNabb. The presentation took place in St. George's parish hall, and a number of the members of the city branches were present. Mrs. Smith and family are shortly to leave Ottawa to take up their residence in Edmonton.

ASHBURY COLLEGE.—In the recent entrance examinations of the Royal Military College, students from Ashbury College, Rockcliffe Park, Ottawa, obtained first place, and all candidates sent in passed, which reflects great credit upon the College and its staff. An important step was taken by the directors of Ashbury College, when, at the recent annual meeting it was decided that in future all pupils must be in residence at the College, and that consequently no day boys would be allowed to attend the school. The additional care and attention to students will be apparent to all. Ashbury possesses probably the most beautiful school site in the country, and its buildings and equipment are second to none. It is confidently expected that under the new regime its past records as a successful school will be more maintained; and that its influence on the life of young Canada, exercised for over twenty years, will in the future be greater and further extended than in the past.

TORONTO.

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

SYNOD OFFICE.—The Bishop of Toronto laid the corner-stone of the new building at St. Mark's, Parkdale, on Monday last. On Wednesday, the 8th, the Bishop also laid the corner-stone of the new St. Paul's, Innisfil, which was destroyed by fire.

On the 10th His Lordship will preach at the opening of the new Church of the Epiphany, Scarborough, and on Sunday morning in St. Alban's Cathedral, and in the evening at the opening of the new organ at St. Aidan's, Balmy Beach.

TORONTO.—ST. SIMON'S.—Rev. C. P. Smith, D.D., Dean of Argyll and the Isles, preached at this church on Sunday morning, July 5th.

ST. MARY MAGDALENE.—Too many people think, talk and act as though the sacred truths taught by Jesus Christ were not suitable to the present age, said the Rev. C. P. Smith, D.D., Dean of Argyll and the Isles, in the course of an eloquent sermon on the unchangeableness of the love of Christ, at this church, on Sunday, July 5. Taking as his text, "Jesus Christ, the same yesterday, to-day and forever" (Hebrews 13: 8), he made a strong appeal for greater recognition of religion in everyday life. In the present age there was too much indifference and carelessness regarding spiritual affairs. People seemed to be so absorbed in worldly affairs, making money and seeking pleasure, that they had no thought for God and the hereafter. When troubles came to them they sought peace where there was no peace, forgetful of the fact that true peace was only found in Christ, who was full of love, mercy and sympathy for all who sought Him. He was still omnipotent as in the days of old, and our tower, our refuge and strength. All His promises were true and sure, while those of the world were empty and vain. Hope, strength and encouragement to fight the battle of life, to resist sin and temptation, were only given those who had abiding faith in Christ. His will was unchangeable, of which fact the Church was a living witness. Right down the ages, despite the changes, troubles and dissensions of the world, the Church stood fast, it still preached the same Gospel, administered the same sacraments, and taught the same faith. The reason for this was that God was with her. It was His will that the Church should continue, and all the scoffers, mockers and enemies in the world could not prevail against her. Show yourselves true and loyal Churchmen, by revealing to your fellow-men the truth that is in you. Practise what you believe and preach, show the world that you have a living faith in Christ by putting that faith into works, was his concluding exhortation.

PARKDALE.—ST. MARK'S.—The school-rooms of this parish are to be completed by the

erection of a new Parish House adjoining the present schoolhouse and replacing the roughcast building, which was the original St. Mark's Church, erected in 1877. The contract has been awarded to Mr. A. T. Darragh, who has the old building torn down and the necessary excavating completed. The Bishop of Toronto laid the corner-stone of the new building on Monday, July 6th. When completed it will be of three stories and basement. The top story will be the sexton's residence. A new steam-heating system for the whole church plant is to be put in this summer. A new organ will be installed in the church next month. The alterations now contemplated will cost nearly \$17,000, of which over half has been paid in. The Woman's Guild has over \$1,000 on hand towards the purchase of a rectory. The annual Sunday School excursion and congregational picnic was held last week at Scarborough Heights Park, and was largely attended.

PARKDALE.—ST. MARK'S.—The corner-stone of the new Sunday School building was laid on Monday by Bishop Sweeny, who spoke of the responsibility of the Church of the present for the character of the Church of the future and emphasized especially the great advance in Sunday School activity and work among young people. Archdeacon Ingles, who was Rector for over thirty years, also gave an address on the beginnings of the work in the parish. Rev. Mr. Hiltz, of the Sunday School Commission, spoke of the new conception of modern Sunday School work. Rev. W. L. Armitage, St. Mark's Church, introduced the speakers.

NORWAY.—ST. JOHN'S.—Services of a special character were held at this church on July 5, on the occasion of the 21st anniversary of the founding of the church. The sermon was preached by Rev. Dr. Bridges, who dwelt on the work of extension carried on by the church, and eulogized the work done by the Rector, Rev. W. L. Baynes-Reed, during the past 17 years. He pointed out that several Missions had been established and despite these branches being made the church proper had continued to grow until just recently the parish had found it imperative that additions be made to the present church buildings. The policy of extension which has been followed throughout was still in evidence, and on Friday night of this week the new Church of the Epiphany is to be opened at Scarborough Junction. The Rector announced that although the church anniversary was being held that day, it did not fall exactly on the same day on which the church was inaugurated. It was on July 10, 1893, that the church was consecrated to the work among the people in the growing east end. Since that time the anniversary has been celebrated as nearly as possible to the patronal feast of St. John the Baptist, after whom the church was named. Rev. Dr. Bridges in his sermon dwelt on the power of personality and of individuality. He took as the great example of character St. John the Baptist, whose figure he declared had stood out prominent in the pages of sacred history as a man of great power.

TRINITY COLLEGE.—The convocation at Trinity College, which was postponed last week owing to the death of Hon. S. H. Blake, was held on Friday, July 3rd. On this occasion, in addition to the degree to be conferred upon the Very Rev. Dr. Smith, Dean of Argyll and the Isles, there was also conferred the degree of D.D., honoris causa, upon Rev. Charles Allen Seager, Principal of St. Mark's Hall, Vancouver, a graduate of Trinity College.

CENTRE ISLAND.—ST. ANDREW'S.—The Rt. Rev. Bishop Reeve is again, for the third year, in charge of the summer services, much to the general satisfaction of the Islanders.

ORILLIA.—ST. JAMES'.—The Orillia volunteers returned from their annual camp of instruction at Niagara on June 26th, and the ladies of the Church of England Temperance Society served luncheon at St. James' Schoolroom, as has been their custom thirty years or more. The Rector, Rev. J. R. S. Boyd, addressed the guests. He said that the desire of the Society and others who took part in the "welcome home" was to mark their interest in and appreciation of those who were training for the defence of the Empire. He rejoiced that there was neither war, nor even the prospect of war, upon the Empire's horizon—but it was wise in time of peace to prepare for war, and he and those for whom he spoke appreciated the service of those who underwent training to fit them for defending the honour of the Empire abroad and maintaining law and order at home, whenever occasion should arise. Mr. Boyd distributed the prize Bibles, given each year for smartness in camp.

Why not make good pocket money during the holidays? Write The Canadian Churchman for particulars.

NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—A fairly large congregation heard the Bishop of the diocese preach at the Church of the Ascension on June 28th. He chose his text from Psalm cxxii. 1, "I was glad when they said unto me, let us go into the house of the Lord," and began by speaking of the intense love of the Jew for the city and temple of Jerusalem. He went on to deal with some of the aspects of the Church which should appeal to the lives of the people. Taking the outward aspects of the Church first, he said the walls, the spires, the towers all stood as a witness for the living God. As he travelled through the length and breadth of the diocese he often thought of how much the people would lose if they were suddenly deprived of their churches, and of what that little bit of stately beauty meant to the people of every village and town and city and cross-road. Then the Church also told of their memory and associations. As they entered the church with uncovered head and subdued voice and silent tread, everything within the building seemed sacred to them. His Lordship proceeded to say that this was an age of hurry, commotion and excitement, with people running and rushing off to all sorts of things. Business men were pressed and worried as they had never been pressed and worried before, so how good and important it was that they should have one day in seven when they could be perfectly quiet; when they could retire from their business and sit down calmly and seriously to speak of the living God and hear Him speak to them. But there were many people who would make Sunday a secular holiday—their day and not the Lord's day—and so they look forward to it as a day for pleasure and for outing and for recreation. Mentally, physically and spiritually, man needed the Lord's Day, and never more than at the present time, and they should all do their utmost to encourage others to observe it as a day of quiet rest and worship.

Members of the District Orange Lodges worshipped on July 5th at the Church of the Ascension, where Rev. Dr. Renison preached on the need of holding to right. His text was, "Thy Kingdom come," and he amplified the thought by stating that Orangemen had always been guided by it and should continue to have faith in God.

HURON.

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

LONDON.—ST. JOHN'S.—ANNUAL GARDEN PARTY OF ST. JOHN'S GUILD.—The annual garden party was held on Tuesday, June 30th, at "Easton Hills," the beautiful residence of Mr. Edgar Fraleigh. It was a marked success in every respect. The grounds presented a picturesque appearance, overlooking the city and illuminated with colored lanterns. An address was given by Rev. R. I. Hosking, pastor of St. John's Methodist Church, and Archdeacon Richardson briefly introduced the programme and tendered the congratulations.

ST. THOMAS.—TRINITY.—The 25th Regiment attended divine service at Trinity Church Sunday morning, June 28th, where Ven. Archdeacon Hill, chaplain of the regiment, delivered a strong sermon to the soldiers and the large congregation present. Archdeacon Hill took as his text the words from second book of Samuel, chapter 23:10, "He arose and smote the Philistines until his hand was weary, and his hand clave unto the sword."

WOODSTOCK.—ST. PAUL'S.—The children of Old St. Paul's Church held their annual picnic on July 3 at Fairmount Park, west of the city. Games, races and boating on the river made the afternoon a very pleasant one for the large number present, and the picnic was one of the most successful in years.

OBITUARY.—Rev. E. G. Edelstein, Rector of Christ Church, Glanworth, died on July 5, at the rectory, after an illness of six months. He had been in charge here for 25 years. Mr. Edelstein was ordained in 1877 by Bishop Hellmuth and had charge of several parishes in the diocese of Huron before his appointment to Christ Church in 1889. He was a professor of Hebrew at Huron College for several years. Mr. Edelstein was widely known throughout this vicinity and highly respected not only by the members of his own parish, but by a great many of other parishes and denominations. Besides his wife, Mr. Edelstein is survived by two sons and two daughters, Edward, of Regina; Maurice, of Winnipeg; Mrs. W. H. Shore, of Glanworth, and Miss Edith, of Denver, Col.

KEEWATIN.

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

KENORA.—ST. ALBAN'S PRO-CATHEDRAL.—The annual meeting of the Woman's Auxiliary of the diocese was held in St. Alban's, June 22nd, 23rd and 24th. On Monday evening a reception was held in the schoolroom of the church. On Tuesday Communion service was held, and Canon Murray, of Winnipeg, delivered the sermon. In the afternoon the officers presented their reports of the work accomplished by the Auxiliary in the diocese during the year, and a very comprehensive and interesting address was read by Mrs. Ball on "Home Missions."

One of the interesting events of the annual meeting was the presentation of a life membership of the General Board to Mrs. Lofthouse by the Woman's Auxiliary of the Diocese of Keewatin. Mrs. Lofthouse has taken a life-long interest in missions, and in recognition of this the women of the diocese honoured her. The address was read by Miss Hockley and Mrs. Pither presented the pin. Mrs. Ball was made a life member of the Diocesan W.A. by Mrs. Hose as a tribute to her work in the interest of the Auxiliary. Mrs. Pither read the address and Mrs. Hose presented the badge. On Wednesday the following officers were elected: Patron, the Bishop of Keewatin; Hon. President, Mrs. Lofthouse; President, Mrs. Pither; First Vice-President, Mrs. Gibson; Second Vice-President, Mrs. Diamond; Secretary, Miss Hockley; Treasurer, Miss Halstead.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—Three dozen members of St. John's W.A. prepared and packed the outfits of clothing for a boy and girl who are students at The Pas Indian Mission School. Mrs. Jos. Sutton, senior, is president of the auxiliary; Mrs. D. W. Little, secretary; and Mrs. Godfrey Massy, treasurer. The Girls' W.A. of St. John's, of which Mrs. J. E. Harrison is president, held a reception and tea at the rectory on June 26.

BATTLEFORD.—INDUSTRIAL SCHOOL.—Last week saw the closing of the Indian Industrial School, where for the last thirty years the Indian children of the surrounding reserves had been cared for and educated. It would have been difficult to have selected a more picturesque spot for the Governor's residence and council chamber, as this was the purpose for which the building was erected when Battleford was decided upon as the capital of the North-West Territories. This was in 1876, when the Hon. David Laird was Lieutenant-Governor. In 1883, when the Department of Indian Affairs decided upon a system of Indian schools, the building which had formerly been the Governor's residence and council chamber became an Industrial school, which has continued its work from that time. The first Principal was the Rev. Thomas Clarke, who is still a clergyman in the diocese. In 1895 the Rev. E. K. Matheson was appointed Principal, and has remained in charge of the school ever since. The position is by no means an easy one to fill, and no better selection could have been made than the Rev. Matheson, who had done excellent work among the Indians for many years before coming to Battleford. He has endeared himself to the Indians, young and old, by his unselfish, untiring efforts on their behalf. In spite of great difficulties, discouragements and disappointments Canon Matheson has laboured on faithfully for nineteen years, but certainly not without good results. True, there have been pupils, boys and girls, too, who have turned out failures, but not by any means through the fault of their school training. Canon Matheson has always helped, pleaded with and prayed for those who have fallen, only to be rewarded time and again with base ingratitude, but he can look on others who have succeeded, who are living good, useful lives, striving to better the condition of their brothers and sisters—some as native missionaries, others as teachers on the reserves, while many are using the knowledge they gained at school by showing well-kept farms and clean, well-built and healthy habitations. In this noble work Canon Matheson has been ably helped by Mrs. Matheson, who has at all times been greatly interested in the welfare of the Indians. No Indian in trouble or need was ever turned away from her door. She always found time to attend to their wants, and amongst the sick she has undoubtedly proved a brave and clever worker. With the advent of the improved day schools, now being erected on many of the reserves, the industrial schools will gradually disappear. The

best wishes of the community go with Canon and Mrs. Matheson and the retiring staff.

GOSCHEN.—ST. GEORGE'S.—Rev. C. L. Mortimer, incumbent, preached his farewell sermon to the east end Anglican congregation last evening, after a three years' ministry. On July 1st Mr. Mortimer took charge of the congregation of All Saints' Church, Melfort. Mr. Mortimer took as his text the words from Hebrews 13, verse 8, "Jesus Christ, the same yesterday, to-day, and forever."

CALGARY.

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

SYNOD.—(Additional Report).—An impressive service, in which nearly all the clergy of the Diocese of Calgary took part, closed the proceedings of the second day of the Synod. In the Pro-Cathedral of the Redeemer hundreds of people interested in the mission work of the Church had assembled. An earnest and inspiring sermon was preached by Archdeacon Tims, the veteran missionary to the Indians, who told of the great work that was being done in the mission fields of the world, and the great need for further efforts in this part of the Church's work.

At one of the sessions a proposed new canon, called the Diocesan Stipends Fund, was carried as amended for the purpose of providing for the payment of the stipends of the clergy ministering in parishes and missions not entirely self-supporting and for the maintenance and extension of the work of the Church in the poorer districts within the diocese.

The following resolution was moved by Chancellor C. F. P. Conybeare, and seconded by Major Burke, and carried: That a committee of five be appointed by the Bishop to draw up a memorial to the General Synod urging upon that body the necessity of the Indian and Esquimaux work in Canada being taken out of the hands of the dioceses and being controlled by the Church in Canada as a whole, or through the intervention of M.S.C.C. This is a very important and far-reaching motion, as it affects an important branch of the Church's work, not only in this diocese, but throughout the Dominion. The committee of five will be appointed later. Another important resolution anent religious instruction in the public schools was that a committee be appointed to wait on the Provincial Department of Education with the following suggestions:—

1. That in addition to the Lord's Prayer a passage of Scripture may be read as part of the opening exercises.
2. That the last half-hour be changed to the first half-hour of each day for religious instruction.
3. That a bonus examination be given to those leaving the public schools in Bible knowledge.
4. That some suitable provision be made in the curriculum for explicit moral instruction, and that also provision be made whereby teachers can be trained in this subject.
5. That before submitting these suggestions to the Minister of Education the concurrence of other associations and bodies be sought here and in other parts of the province, namely, ministerial associations, church courts, women's councils, etc.

The following interesting document was issued at the closing session of Synod. It was signed by a large number of lay delegates, many of whom are wealthy men:—

"We, the undersigned, who have hereto attached our signatures, freely and voluntarily agree to pay to the Secretary-treasurer of the Synod of the Diocese of Calgary five per cent. of the profit accruing to us from any financial transactions in oil or in connection therewith during the next three years, the same to be devoted to the purpose of putting the Church of England, Diocese of Calgary, on a proper financial basis and wiping out its present deficit."

The following delegates were elected to the General Synod:—

Clerical Delegates—Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Archdeacon Hogbin, Canon McMillen, Canon Gale.

Substitutes—Canon Murrell-Wright, Canon Mowat, Canon Stocken, Canon Montgomery, Canon James.

Lay Delegates—Chancellor Conybeare, K.C., D.C.L., Sidney Houlton, W. A. Geddes, E. H. Riley, Major Burke, J.P., J. W. Jowett.

Substitutes—E. N. Barker, F. W. Godsall, W. Parlby, Inspector Hefferman, Col. Gregory.

Provincial Synod—Archdeacon Dewdney, Archdeacon Hogbin, Canon McMillen, Archdeacon Tims, Canon Gale, Rev. A. W. Swayne, Canon Mowat.

Chancellor—Conybeare, K.C., Sidney Houlton, W. A. Geddes, Major Burke, J.P., E. N. Barker, J. W. Jowett, W. Parlby.

Executive Committee—Canon Gale, Canon Murrell-Wright, Rev. A. W. Swayne, Canon James, Rev. J. R. Gretton, Dean Paget, Archdeacon Hogbin, Archdeacon Dewdney and Archdeacon Tims.

Chancellor—Conybeare, K.C., Col. Sanders, D.S.O., W. D. Geddes, Major Burke, J.P., E. N. Barker, Sidney Houlton, E. H. Riley, J. W. Jowett, W. Parlby, Inspector Hefferman.

The Bishop appointed the following delegates to a committee for the purpose of strengthening the hands of Miss Cox, honorary secretary of the Sunday School, by post system: Rev. O. Creighton, convener; Miss Cox, Rev. H. E. Scallon, Rev. A. Giles-Wilkin, Rev. A. V. Grant.

NEW WESTMINSTER.

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

BISHOP'S MOVEMENTS.—Bishop de Pencier returned on June 26 from a tour through the Kootenay and Okanagan districts, where he conducted Confirmation services in several of the towns. He left on July 2 for a two weeks' vacation trip.

VANCOUVER.—GENERAL SYNOD.—The General Synod will be held in this city, beginning September 9th, and will be in session for two weeks. The convention will be composed of the two houses: that of the Bishops, of whom twenty-six will attend, and that of the representatives, including both lay and clerical delegates. Archbishop Matheson, of Rupert's Land, will be there for the conference. The opening session will be held in Christ Church and the following sessions in Hamilton Hall. At the same time the triennial convention of the Women's Auxiliary will be held. Over 500 delegates will be present from all parts of the Dominion. A special train has been arranged to bring the large number of representatives of the eastern parishes. The task of billeting this large number of members of the Church in Canada falls upon the local Executive Committee, which is busy completing plans for the sessions. The most important question to come up before the delegates will be that of the enrichment and adaptation of the Prayer Book. The detailed programme has not yet been drafted, but Bishop de Pencier and Archdeacon Heatcote are putting forth every effort to have it completed shortly.

VANCOUVER.—ST. MARK'S HALL.—The Rev. Charles Allan Seager, M.A., of Trinity College, Principal of St. Mark's Hall, Vancouver, and previously rector of St. Cyprian's Church, Toronto, last week at a meeting of the corporation of Trinity College, Toronto, was granted the degree of Doctor of Divinity honoris causa.

Dr. Seager entered Trinity College in 1892, took his B.A. degree in 1895, and his M.A. degree in 1896. In the same year he was ordained deacon by the late Archbishop of Toronto, and began his pastoral work under Dr. Roper, the present Bishop of Columbia, when he was Rector of St. Thomas' Church, Toronto, proceeding from there to St. Cyprian's. In 1911 he was elected Rector of Vernon, B.C., being called from there to St. Mark's.

Correspondence

"A CURIOUS INCIDENT" IN NOTES FROM ENGLAND.

Editor, "Canadian Churchman":—

I understand that in your issue of June 4th, under the heading of Notes from England, by the Rev. Prof. Griffith Thomas, D.D., there read the following:—

"A curious incident in connection with the diocese of Zanzibar is being told over here. Miss Southwell was the secretary of the U.M.C.A. and for the past two years resided in Zanzibar under the instruction and guidance of the Bishop. It appears that she travelled with Dr. Weston from Zanzibar to Naples, and when he set out from thence for England she proceeded to Rome, where she made her submission to the Pope and has been received into the Roman Church."

It is very difficult to write quietly about so gross a mis-statement of fact; and the manner of presentation of whatever truth there is in the story, is such, when it comes from one who ranks as a spiritual leader of men, to discourage and dishearten many of us younger men who find—sometimes quite sincerely, Sir, if you would only believe it—the road to truth less plainly and clearly blazoned by Protestant axes than Professor Griffith Thomas doubtless believes it to be.

But that is personal; what I wish to do, is to remove the imputation cast, in your columns, on the Bishop of Zanzibar.

Miss Southwell was never at any time secretary of the U.M.C.A.; she never was even normally, on the staff of the Mission. She had her own house in town at her own charges, and only, most kindly, as an independent lady, rendered help to the diocese loyally in the secretarial department.

She was never under "the instruction and guidance" of the Bishop any more than any other Christian lady in Zanzibar might have been, and in so far as the Bishop had anything to say to her in regard to Rome, his influence was always strongly on the other side.

She was in the Bishop's mail by sheer chance, or rather he was in hers by sheer chance, for he was to have sailed with me a month previously, and her passage had been booked to avoid this. As you may know, the Bishop was delayed by circumstances over which no one had any control. They did not see much of each other on board, and again, when the subject of Rome was mentioned, it was only to urge her against a decision to which she had come at least two months before sailing from Zanzibar.

To this I would only add that I am aware of these facts for the best possible reasons of personal friendship, and that so far from the Bishop having contributed to conversions to Rome, it is largely owing to him that I myself am where I am.

You will please insert this letter without delay; and since "curious incidents" in connection with Catholicism are so common in the circle in which Dr. Griffith Thomas moves, you could perhaps ask him to sift the evidence in future with that care which is expected from a man of his profession.

Robert Keable.

Westminster, England., June 17.

CONSTITUTION OF THE GENERAL SYNOD.

Sir,—Several persons have written to me asking what provisions are made for the payment of travelling expenses of delegates to the meeting of the General Synod at Vancouver. They are as follows:—Section 30.—The expenses of the Synod, including the necessary travelling expenses of the members shall be provided for by an assessment of the several dioceses represented in the Synod, proportioned to the number of licensed clergymen in them; dioceses having less than ten clergymen being exempt; provided however, that the expenses of any member of the Synod not attending during the whole session of the Synod shall only be paid pro rata, and such proportionate part thereof as his attendance bears to the whole time the Synod is in session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the Synod. And such assessment shall be paid to the Treasurer of this Synod who shall manage and administer the same.

Journal of the Sixth Session of the General Synod held in London, Ontario, September, 1914, page 97:—

2. That every delegate, or his substitute, attending Synod, be required to pay the sum of \$10 towards the travelling expenses of the Synod.

4. That the travelling expenses include transportation and sleeping car fare and not more than \$2 a day for meals on train.

Will you kindly publish this in the "Canadian Churchman."

Faithfully yours,

Herbert S. McDonald,

Honorary Treasurer of the General Synod.
Brockville, Ontario, 29 June, 1914.

PRAYER BOOK REVISION.

To the Editor:—

I agree with Mr. Howard that it would be much better to have "Hades" in the creeds instead of "Hell," with an explanation. There should also be mention of "Earthquakes" as well as "fire and flood" in the Litany. And there should be prayer for Jerusalem; Ps. 122: 6 and Isaiah 62: 7 are clear, the latter is a command and

should be obeyed. Moreover the Church does not reach its full consummation of bliss until the Lord re-visits Jerusalem, therefore in praying for Jerusalem we are helping ourselves. Mr. Harvey would like a slight change made in the Absolution. I would like the whole either entirely recast or omitted. As it stands it is nonsense.

The first part to the first: is a statement of fact (if indeed it be a fact, which many deny). The second part to word "wherefore" is another statement of fact, which has nothing to do with the sins of baptized people, it is for Jews, Samaritans and Gentiles coming into the Church. The remainder is a prayer for the repentance necessary to obtain pardon. The congregation of baptized people confess, then a certain grade of minister, if present, tells them what God's wishes concerning unbaptized people, and what He is willing to do for them on certain conditions, and exhorts the congregation of baptized people to pray for repentance and the Spirit in order to live so as to please God and finally reach Heaven. And this is supposed to be a conveyance of pardon from God to the congregation for the sins just confessed. Then, as if not pardoned, they proceed in the following prayer to ask for forgiveness. The whole thing is nonsense.

Yours truly,

Capel B. St. George.

Sir,—Would it not be better if the word "prevent" were changed to "further" in the closing prayers? Why should we sometimes say Jesu and at other times Jesus? Could we not have the present English use of the relative and apply only "who" and not "which" to God, as in the Lord's Prayer? This is done in the American Prayer Book. Could we not omit the Lord's Prayer where it occurs the second time in Morning Prayer, as the American Prayer Book does?

Camilla.

An Old Subscriber.

HOLY TRINITY CATHEDRAL, NEW WESTMINSTER.

Editor, Canadian Churchman.—In your report of the Synod of the Diocese of New Westminster, published June 25th, the last clause contains the following statement:—

"A new canon, to be No. 24, was passed, in which it is stated that by courtesy the Holy Trinity Church be styled as Holy Trinity Cathedral in future, although not being the cathedral of the diocese."

I should like to be permitted to quote the actual wording of the canon which was passed nem. con., and which differs very widely from the statement made in your columns.

"Whereas the parish of the Holy Trinity, New Westminster, has abandoned its claim and right to restrain the Lord Bishop of the diocese from removing his See from the city of New Westminster;

"The parish church of the Holy Trinity, New Westminster, shall retain, by courtesy, its title of Cathedral, in perpetuity, although it may cease to be the Cathedral Church of the diocese."

Will you be kind enough to publish this letter, as far-reaching interests are involved.

Yours faithfully,

G. C. d'Easum,

Rector, Holy Trinity Cathedral,
New Westminster, B.C.

Books and Bookmen

"The Evangelical Churchman: His Status and Vocation." Addresses by Various Speakers (London, England: C. J. Thynne, 6d. net.).

A report of the meeting of lay Churchmen held in January last at the Church House, Westminster, and addressed by a number of representative Evangelical laymen. Although some of the positions necessarily apply almost entirely to England, the book deserves careful study by Canadian laymen, because of its insistence upon great fundamental principles of universal application. Clergy should make this book known and get it circulated among their lay people.

"Daily Guidance." Compiled by M. A. Wykes (London, England: Morgan and Scott, 6d.; 1s.; 1s. 6d.).

A new text book containing passages for each day with suitable verses. The texts and poetry admirably carry out the suggestion of the title. The book is eminently one for daily guidance.

"Under the Redeeming Aegis." By H. C. Mabie, D.D., LL.D. (London, England: Hodder and Stoughton, 2s. 6d.).

A series of lectures to pastors and students in Europe, delivered under the auspices of the Faculties' Union of several Theological Seminaries in the United States and Canada. Dr. Mabie, the secretary of the Baptist Missionary Society of the United States, here endeavours to give what he calls "An Exposition of the Evangelical Principle," arguing that reconciliation is at once spiritual and cosmic, and that the true idea of Atonement presupposes certain things potential both in God and man. The application of these principles to the world-wide propagation of the Gospel is then made. In these six lectures there is much food for thought and study as well as inspiration for heart and life. The book would make a very helpful introduction to the study of the Bible doctrine of the Atonement and its results.

Received—"Sunday School Council of Evangelical Denominations." Minutes of the Fourth Annual Meeting, Chicago, January 27-29, 1914 (Office of the Secretary, 150 Fifth Avenue, New York, U.S.A.). A valuable summary of reports and suggestions connected with Sunday School work. Among the denominations affiliated with the council we are glad to see our own Church included. Clergy, superintendents and teachers will be glad of this repository of information.

The Sunday School Commission of the Church of England in Canada has issued a pamphlet dealing with a Boys' Missionary Organization, together with a sample set of membership cards and a sample of the button badge. Material for starting these boys' clubs is now ready, and full particulars can be obtained from the General Secretary of the Commission, 137 Confederation Life Building.

The Family

A QUACK'S REMEDIES.

A correspondent of the "Lancet" tells of a man who, when he went to a "quack," and complained of a sharp pain in the loins after sitting on damp grass for some hours, during which he frequently sucked the point of the lead pencil with which he was writing, was told that he was suffering from "plumbism," and given some pills. The next day he returned to the "quack" and said, "You told me I had 'plumbism,' which is lead poisoning, and I now find there is no lead in lead pencils, only graphite of plumbago." "Oh," replied the "quack," airily, "did I say plumbism is the cause of your lumbago? I meant to have said plumbago is the cause of your lumbago." "Oh," said the man, "but anyhow, your pills are only bread." "Of course," replied the "quack," "don't you know that bread is the oldest and finest thing to remove pencil marks with? You didn't want me to give you india-rubber pills, did you?"

"THE EYE OF A NEEDLE."

The gates of Eastern cities are always closed at night to keep out robbers and plundering lawless Arabs. If a caravan of camels is belated, and the gates of the city are closed for the night when they arrive, what is to be done? The gates are never opened until morning light. The camel driver in charge taps at the gate; there is a small hand-gate in the great iron-studded doors, and in this a watch-hole which the gate-keeper opens and looks through. A liberal "baksheesh" gains admittance through the little hand-gate. The camels, one by one, are made to kneel down; then the heavy luggage is taken off, the saddle, trappings, and everything stripped from them; the camel is led up to the little gate and made to kneel down, the man walks through and pulls the camel's head through; he lifts or coaxes the camel's knees over the sill, and then with forcible persuasion the beast bends and wriggles through, stripped of all its load. This little gate is called "the eye of the needle"—the practical eye of an Eastern seeing a similarity between the pointed arch of the gate and the head of a wooden needle used for sacking, etc. The "eye of the needle" is the small gate in the large one. Doubtless Jesus, who gathered His parables from everyday life, had often watched the operation.

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Canada was 47 years old on July 1st. The Duke of Leeds is in Canada and will remain for some time.

Dr. N. W. Hoyles has gone to Charlottetown, Prince Edward Island.

Archdeacon and Mrs. Bogart, of Ottawa, have left for Bar Harbour, Me.

Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew in the United States, is spending his holidays in Toronto.

Sir Arthur and Lady Conan Doyle sailed from Montreal, July 4th, for Liverpool on the "Megantic" after a tour of Canada and the United States.

His Royal Highness the Duke of Connaught, accompanied by Col. Farquhar, left Quebec, July 5th, by the H.M.S. "Essex" for Newfoundland, where he will spend nearly three weeks.

July 2nd was Sir Charles Tupper's ninety-third birthday. Since returning to England he has lived quietly at Mount Bexley, Bath, where he has always been pleased to receive calls from visitors from the Dominion.

The National Sunday School Association of Japan has adopted as a cable address for the next World's Sunday School Convention, the word "Raikes," Tokyo, in honour of Robert Raikes, the founder of the first Sunday School.

Two hundred missionaries from home and foreign fields are expected to attend the Sixth Annual Medical Missionary Conference, to be held in Battle Creek November 17th to 20th, 1914. Bishop Hendrix, of Kansas City, will preside.

The Bishop of London writes a letter to the Times clearly contradicting the idea that he condones militancy, though he reiterates his objections to forcible feeding. While a strong anti-militant he will continue to support the constitutional cause.

The Sunday Street Railway Operation by-law, which was submitted to the electors in Brandon, Man., July 2nd, was carried by 25 votes over the requisite majority of two-thirds of the total vote cast. A very small proportion of those qualified went to the booths.

West Virginia became a prohibition State at midnight, June 30th, twelve hundred retail and wholesale liquor establishments closed their doors, over 600 putting up "For rent" signs. A majority vote settled them. The State revenue loss will be \$1,000,000 per year.

Rev. M. N. Abraham, B.A., of Travancore, S. India, and who has been studying at Wycliffe College for the past 3 years, left on July 3rd for England. After a month's stay there he sails for India to take up his work again in the Ancient Syrian Church to which he belongs.

An announcement is made at the Salvation Army headquarters that Mrs. General Booth will come to Canada in the Fall. In connection with this visit Mrs. Booth will conduct the annual territorial congress in Toronto, and will also visit some of the larger cities in the Dominion.

Major R. W. Leonard has resigned as commissioner of the National Transcontinental Railway, and an order-in-Council has been posted accepting the resignation. This action is taken owing to the near completion of the railway and the demand upon Major Leonard's time by his private affairs.

The Empire lost a noted Imperialist by the sudden death on Friday last of the Rt. Hon. Joseph Chamberlain.

The family of the late Mr. Chamberlain has declined an offer by the Government to allow his body to be buried in Westminster Abbey. This action was taken in deference to the wishes of the late statesman.

Mrs. Salina Beulah South, a granddaughter of Laura Secord, the Niagara frontier heroine, died in Orangeville on June 29th, aged 85 years. Mrs. South bore a striking resemblance to her celebrated grandmother. Amongst her cherished possessions was an old rocking-chair once the property of Laura Secord.

The United States and Canadian troops who joined, July 4th, in a dual celebration of Independence Day and the centennial of peace between the United States and Great Britain, attended church on the 5th in a body. The troops included a squadron of the Second United States Cavalry and a detachment of the second brigade heavy artillery of Montreal.

Sir James Whitney at Massey Hall, Toronto, read from a letter written to him from a woman whose husband and son had been debased by liquor shops—not bars. "Sir James," said the writer, "I would like to see both bars and shops abolished." The Premier paused a moment. "And so would I," he exclaimed with ringing vehemence. The great audience burst into cheers.

There had been a missionary sermon and collections at a certain church, and a little girl who accompanied her father to the service seemed perplexed and meditative. When she reached home she asked her mother whether the natives of Africa of whom they had heard wore any clothes. "No," replied the

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mother, "they don't." "I men," retorted the observant young lady, "what was the use of the button that father put in the plate?"

Her Royal Highness the Princess Patricia of Connaught has graciously consented to become the patroness for the Dominion of Canada of the Band of Mercy Union. This organization is affiliated with the Royal Society for the Prevention of Cruelty to Animals, and has been of close and particular interest to the members of the Royal Family, her late Majesty Queen Victoria being the first honorary president and personally designing the medal used.

We hope the report is true that the alleged serving of intoxicating drinks to girls under the age of eighteen years in Canadian riverfront road-houses is to be stopped, according to orders received by county officials from the Ontario Government. Information is said to have reached the ears of the heads of the Government that young girls have been permitted to frequent many hotels along the riverfront, and that in some instances extreme cases of intoxication have resulted.

The Bishop of Yukon, speaking at Cardiff, said that some people ridiculed his designation as "the Bishop who ate his boots" as being due to a fable. For seventeen years, he said, he travelled up and down the Yukon territory with scarcely a day in which he obtained full meals. It was while returning from a visit to the Eskimos on the Arctic coast with a companion that they found themselves frozen and short of provisions. "Then the episcopal boots came in useful," added the Bishop.

The Bishop of Southwark, Right Rev. Dr. Burge, sails by the "Virginian" on September 4th for a visit to Canada on behalf of the Archbishops' Western Canada Fund. He will visit the head of the Archbishops' Mission, conducted at Edmonton by Rev. W. G. Boyd, M.A. His Lord-

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of these felonies. He caught one youngster and roundly charged him with the deed. "No, sir," the prisoner protested, "I wasn't up the tree." "Oh, yes, you were," retorted the captor. "No, sir; really I wasn't," insisted the youngster, "an' I'm in the choir, sir, so I couldn't tell you a lie." The householder let him go, although he was not greatly impressed by the suggested proof of virtue, for he happened to be in a choir himself.

The fourth annual report of the Archbishops' Western Canada Fund shows receipts are five thousand pounds less than last year. The total amount raised last year was £21,454. A large part of this was for special work, earmarked by the donors, and nearly three thousand pounds was paid to the S.P.G. and the Colonial and Continental Church Society respectively for their Canadian work. The balance was sent to Canada to support the fund's own work. The fund has now three large and important mission stations, one at Edmonton, one at Regina, and one in Southern Alberta. It is supporting over seventy workers in purely pioneer districts where, but for the men who have gone out in response to the Archbishops' appeal, no work would have been done. Generous help is also being given to the Bishops of the dioceses of Saskatchewan and Athabasca. The amount of support that has been given by the people among whom the fund works is steadily increasing. At the Edmonton mission in 1910 when Mr. Boyd first went out the people were able to raise only £50 a year; last year this was increased to £650. Sixteen churches have been built in the Edmonton mission, with an equal number of small clergy houses.

Under peculiarly distressing circumstances, Miss Ella Margaret Cameron Waller, aged sixteen, daughter of Principal C. Cameron Waller, of Huron College, London, was fatally injured on Monday afternoon, when an automobile in which she was riding with her father, sister and friends was struck by an eastbound C.P.R. freight train in North Rosedale. The other occupants of the motor car, Rev. F. E. Powell and his wife, Principal Waller, and a daughter, and the chauffeur, all of whom escaped injury. As they proceeded up McLellan Avenue the automobile stalled on the hill. Kennedy, the chauffeur, backed down the incline, and stopped the automobile on the railroad crossing. A train suddenly rounded the curve at a speed of twenty miles an hour. Rev. Mr. Powell noticed it, and jumping from the car with Kennedy succeeded in dragging all of the passengers to safety but Miss Waller. The train hurled the automobile into a ditch. Miss Waller was thrown from the seat and pinned between the automobile and a fence. Doctors were hurriedly summoned. After rendering first aid they sent Miss Waller to the General Hospital by the ambulance, but she never regained consciousness. Dr. Waller and his daughters returned yesterday from the Port Hope summer school. On Sunday night Dr. Waller delivered the closing address, in the course of which he spoke on the uncertainty of life. The late Miss Waller had intended offering herself as a missionary. She had been very popular in the gathering at Port Hope. It is quite impossible for the "Canadian Churchman" to adequately express our sympathy with the bereaved in their sudden and terrible loss.

British and Foreign

The Bishop of Yukon and Mrs. Stringer are expected to return to the Dominion about July 24. Bishop

MENTION "THE CANADIAN CHURCHMAN."

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Stringer has preached before large congregations, both in St. Paul's and in Canterbury Cathedral, and in many other churches.

News has been received of the death of Rev. W. A. Cavalier, M.A., curate of Benwell, Newcastle-on-Tyne, who passed away on June 2 at Lindula, Northwood, Middlesex, after a long illness. The late Mr. Cavalier was a son of Rev. A. R. and Mrs. Cavalier, of the Zenana Mission, who left Victoria, B.C., last January to go to their son, who was seriously ill at that time. Sincere sympathy is expressed by the many friends of the family.

The new Albanian flag, like so many others, will be a tricolor, with horizontal red, black, and white stripes. On the black stripe in the middle will be the five-pointed white star of Skanderbeg, the national hero of Albania. The new flag, with the necessary heraldic devices, has been designed by Emil Dopler, of Berlin, the great German heraldic authority. He has designed arms for the King, combining the arms of the house of Wied with the traditional emblems of Albania. The arms as designed consist of a red shield with a checkered red and black border, and a black double eagle, whose breast is a gold shield, on which is the peacock, always conspicuous in the Wied family arms. The eagle's gold claws hold forked lightning. The shield stands against a cloak of ermine, above which is the crown of Albania, with the Wied family motto, "Fidelitate et Veritate." The crowns of the new King and Queen will both bear the star of Skanderbeg.

Sir Percy Fitzpatrick is responsible for what promises to be a most interesting experiment in land settlement in South Africa. A syndicate, in which he and several other wealthy South Africans are interested, has purchased a large area of land in the vicinity of Port Elizabeth, capable of being irrigated, and said to be in every way suitable for settlement purposes. The land is in the vicinity of three other settlements which have already proved successful. No distinction of nationality, it is reported, is to be made in regard to the selection of settlers, but while people in the country will get the chief consideration, a proportion from overseas is to be imported. The land is to be allotted in small blocks, with large

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er areas of dry lands thrown in, and the purchase price will be payable on the basis of one-third cash and two-thirds on mortgage for minimum of two years at 5 per cent. Sir Percy is reported to be shortly leaving for Europe, and during his visit will endeavour to interest investors in this and similar land schemes in the Union.

Boys and Girls

LONDON'S APPALLING SIZE

From the statistical point of view, London's size is almost appalling, says an exchange. The population of all England in the reign of Edward III., when the victories at Crecy and Poitiers raised England to the position of paramount military power in the modern world, was scarcely 2,000,000. The population

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Mrs. H. K. Hower, farmer's wife, Eastburg, Alta., writes: "For about ten years I suffered from constipation, indigestion, headache and languid feelings. Treatment from two or three doctors afforded only temporary relief, so I turned to Dr. Chase's Kidney-Liver Pills, and with most satisfactory results. Headaches have disappeared, regular habits established and general health very much better. Both my husband and I can speak highly of Dr. Chase's Kidney-Liver Pills, as we have both been greatly benefited by them. One pill a dose, 25c. a box, 5 for \$1.00, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

of Greater London to-day is 7,537,000, and it is spread out over an area of 70 square miles. London proper, or the administrative County of London, has an area of 118 square miles and a population of about 5,000,000. It contains 8,000 streets more than 3,000 miles long; 650,000 buildings, including 1,500 churches, 6,500 public houses, 1,700 coffee houses and 500 hotels and inns. London is said to number among its citizens more Scotchmen than there are in Aberdeen, more Irishmen than in Dublin, more Jews than in Palestine and more Roman Catholics than in Rome. There are 15,000 Americans resident in the city and more than 100,000 pass through it every year.

The City, the old City of London, and the East End, or that part of London east of the Temple, form the commercial quarter. The West End is the quarter that spends money, makes laws and regulates the fashions. This is the part best known to tourists. Here are situated the palaces and mansions, the clubs, museums, picture galleries, theatres, hotels, barracks, Government offices and principal buildings, joined together by broad, handsome streets and wide parks and open spaces. Across the Thames, on its right bank, "The Surrey side," lies the ancient borough of Southwark, known from time immemorial as "the Borough," continued to the west by Lambeth and Battersea, the three forming the principal industry and factory district of the city. And below Southwark, stretching toward the mouth of the river, lie the several constituent municipalities of Bermondsey, Rotherhithe, Deptford, Greenwich and Woolwich, all crammed with trade.

A LITTLE SERMON

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear
And a thought of work well done.
—Our Young Folks.

THE EXPERIENCE OF A ROSE

By Elsie Smail, (13 years of age).

Written for the Canadian Churchman.

"I opened my eyes one morning," said a Rose, "and found that my home was in a beautiful old-fashioned garden. All around were flowers of every description. By my side grew a tall, proud hollyhock. Opposite was a bed of shy, dainty violets. They

seemed to be always trying to hide under some leaf or fallen twig. All that day I nodded to my companions and when evening fell I was acquainted with every plant in the garden.

"The next morning a young girl came through the garden and the moment she saw me she stooped and with a pair of bright scissors snipped me from the bush. Then carrying me carefully, so that my thorns would not prick her fingers, she placed me in a pretty vase in the bedroom of a sweet little old lady.

"For many days I stayed with the old lady making her hours more pleasant and filling the room with my sweet fragrance. About a week passed and one morning a neat-looking maid came in to tidy up the room. After helping my old friend into another room, she began to sweep and dust. Then she took the vase I was in and lifting up a window that faced a backyard she threw me out. I landed on a pile of rubbish and lay thinking how unjust some people are; I had always tried to look pleasant at the dear old lady and make her feel happy, and now before I was half wilted I was thrown away. But after all, I thought to myself my friend was not to blame; it was all the fault of that fussy maid.

"The next day the sun shone on the nasty smelling pile and I longed for a drop of dew and for the old garden. Just as I was mourning over my plight a little lad came along with a stick poking in the pile. When he first looked at me he did not pay much attention, but on a second thought he picked me up and took me to his home. Such a different place from the one I was used to. Everything was neat and clean, but poverty showed everywhere. In a small room on a white bed lay a little girl with golden curls falling around a thin, white, little face. Her large, dark-blue eyes reminded me of the violets in the old garden. The boy placed me in a cracked jug and put me on a table by the bedstead.

"My new friend proved to be the daughter of a woman whose husband had been killed in a terrible wreck leaving his wife and two children with very little money to live on. The mother took in fancy sewing for some big stores in the city and the little boy sold newspapers. The hot, oppressive air of the tenement house had made the little girl very ill. That night after she kissed her mother and brother good-night, she took me in her frail little hands and printed a gentle kiss on my petals. Although this home was bare I enjoyed living here very much. When the doctor came to see my little friend he said she was much better. And a few days after his visit she was out playing with the other children. Whether

it was the nice cool weather we had been having or that my fragrance had made her wish to get better, I shall never know. The mother took me out of the vase and put me between the leaves of a large book which they called a Bible.

"One day a beggar came to the door and asked for something to eat; he told the little girl's mother that he had once been a good, Christian man. But his wife had died and his children had all forsaken him, so he took to drink and spent all his money. When he got up to leave, the woman took the Bible that I lay in and gave it to the man, telling him that maybe if he would read it once in a while it would help him keep straight and turn back to God. The man thanked her and taking the Bible in his hand started out for another city. He walked out of the city streets into the country lanes. After he got a good way from the city he sat down under a big, shady tree and started to read the Bible. He listlessly turned over page after page until he came to the place where I lay. 'Ah! poor little rose,' he said, 'You are like me, once happy and good, now wilted and spoilt for life. How can you keep that sweet face of yours smiling through all your troubles? If a little, delicate plant like you can keep up such a brave smile, I, a strong man, should not be discouraged.' So he picked me up and for the second time my leaves were pressed with a kiss of thanks. We travelled on till we reached the next city and here the man went to a minister and told him his troubles and asked to be taken into the Church. He found a good position and rented a room in a nice boarding-house. He placed the Bible and me on a table by the window. And he often tells his Christian friends, who come to see him, how he had been saved by my brave smile. And I often think to myself, it was better that I should suffer a little, as my suffering had cheered an old lady's lonely hours, brought the flush of health back into a child's cheeks, and last, but best of all, brought a man back to the Saviour."

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