

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 38

TORONTO, CANADA, THURSDAY, AUGUST 24th, 1911

No. 34

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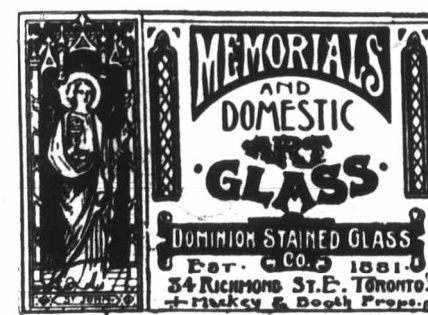
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The Bowery Mission of New York has found out that there are 4,500,000 unemployed men in the United States, where there are ordinarily but 1,000,000.

The daughter of the Japanese Ambassador to London is at Oxford University, and the Chinese minister's little girls are attending an English school with English girls.

The Bishop of Sodor and Man tells a story of a visit he once paid to a friend of his. At the station he found a carriage waiting for him, so he jumped in and closed the door. But the carriage did not move, and Dr. Drury sat still for some time wondering what was amiss. At last he put his head out of the window and asked the coachman what he was waiting for. "Well, sir," replied the coachman, touching his hat, "I was told to wait for the Bishop of Sodor and Man. You've arrived, sir, but where is your man?"

In David Livingstone's day the student custom was that when a candidate appeared to receive his degree he had to pay tribute to the students of the University of Edinburgh, or he must stand their "guying" for a time. But when David Livingstone, who, of course, would pay nothing to gain man's applause, stood up, jeers there were none. This man came, bronzed and bent, one arm hanging lifeless at his side, paralyzed by a lion's tectn—this man who had endured so much for Christ, stood up, and their jeers were changed to huzzas loud and long-continued.

The Right Rev. Francis Paget, Bishop of Oxford, died August 3rd. He was born March 20th, 1851. He was appointed Bishop of Oxford in 1901. The Rev. Francis Paget was the second son of Sir James Paget, Bart., and was educated at St. Marylebone and All Saints' Grammar Schools, Shrewsbury School, and Christ Church, Oxford. He won the Hertford Scholarship in 1871; the Chancellor's prize for Latin verse the same year; First Class Moderations also the same year; First Class (Lit. Hum.), 1873; senior student Christ Church, Oxford, 1873; tutor, 1876. He was Oxford preacher at Whitehall, 1882-83, and examining chaplain to the Bishop of Ely and Vicar of Bromsgrove, 1883-85. Following that he was Regius Professor of Pastoral Theology and Canon of Christ Church, and in 1892 was appointed chaplain to the Bishop of Oxford, and later Dean of Christ Church, Oxford, until his appointment as Bishop in 1901. He was the author of several theological works.

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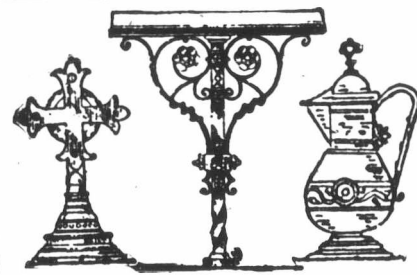
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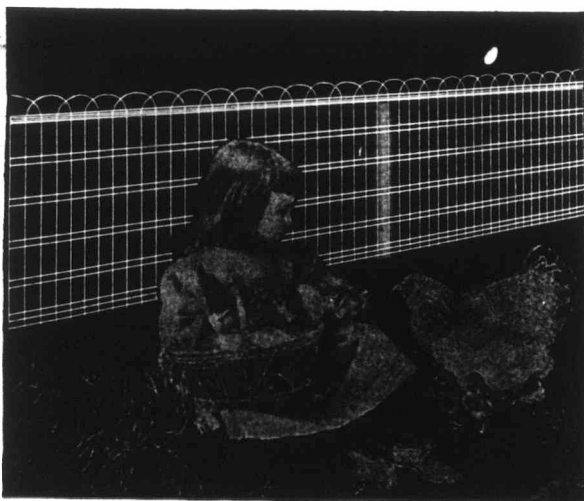
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only of the great men whom it commemorates, but also of the momentous events in the Church history of the nineteenth century in which they took a leading part. It will be to us and to those who come after us a symbol of the close and friendly connection (the severance of which we deeply regret) between the people of Addington and the Archbishops of Canterbury for nearly a century."



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Canadian Churchman.

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Lessons for Sundays and Holy Days.

August 27—11 Sunday after Trinity.
Morning.—1 Kings 18; 1 Cor. 7:25.
Evening.—1 Kings 19 or 21; Mark 2:1—23.

September 3—12 Sunday after Trinity.
Morning.—1 Kings 22:1—41; 1 Cor. 12:28 & 13.
Evening.—2 Kings 2:1—16 or 4:8—32; Mark 6:14—30.

September 10—13 Sunday after Trinity.
Morning.—2 Kings 5; 2 Cor. 1:23—2:14.
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

September 17—14 Sunday after Trinity.
Morning.—2 Kings 9; 2 Cor. 9.
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.
Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

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

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 252, 436, 438.
Processional: 44, 437, 448, 546.
Offertory: 107, 439, 477, 541.
Children: 698, 699, 701, 704.
General: 31, 404, 421, 666.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 260, 261, 446.
Processional: 386, 440, 443, 447.
Offertory: 28, 566, 622, 637.
Children: 686, 703, 706, 707.
General: 14, 27, 466, 467.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Eucharistic Scriptures for this Sunday present to our attention three types of manhood:—The pharisee, who says:—"God, I thank Thee, that I am not as other men are;" the publican, whose utterance is:—"God, be merciful to me a sinner;" St. Paul, with his faithful acknowledgment:—"By the grace of God I am what I am." Here we have three types. Let us look into their respective religious conditions that we learn to which type we approximate. The lowest type is, of course, the pharisee. The righteousness of which he boasts is not of a very high order. He has forgotten the words of Samuel to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" The pharisee picked out the lowest sins of his neighbours with which to contrast what he considered to be his chiefest virtues, fasting and a generosity exceeding what was required. The pharisee considered himself only in contrast with the despised publican. That is to say he did not heed God's command, "Be ye holy as I am holy." He did not study himself in the light of Divine holiness. We have recently meditated upon the popular estimate of the publican. The publicans were usually ranked with sinners and fornicators. Hence the suggestion to the pharisee:—"God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers." The sin of the pharisee is in his lack of love. For instead of separating himself from the publican he should have helped him. But the publican is really in a better condition than his scornful neighbour. Conscience is troubled. And in faithful humility he approaches God and asks for mercy and pity. He is conscious of a truth forgotten by the pharisee: God declares His Almighty power most chiefly in showing mercy and pity. And the publican in asking for forgiveness prepares himself to receive mercy and grace. Herein lies the strength of his position. Now we come to St. Paul. He had been a pharisee. As a pharisee he persecuted the Church. Therefore he calls himself "the least of the apostles." The appearance of God to Saul on his way to Damascus works this change in him. He advances from the selfishness of pharisaism to the contrition of the publican. "I fell upon the ground. . . . and I said, what shall I do, Lord?" Is not that question the appeal for mercy and pity, for enlightenment and grace? The prayer of the publican was answered, our Lord assures us. The request of Saul is granted, "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I but the grace of God which was with me." Read the Collect for to-day. How are we to carry out its teaching, attain unto its ideals, in our lives? We must have progressed through these three types. We must have moved away from the self-righteousness and indifference of the pharisee, through the abject sorrow, contrition, confession, and amendment, of the publican to the life of self-sacrifice as revealed in St. Paul!

London Fair and General Synod.

Our General Synod overlaps the London fair which is fixed for September 8th to 16th. Could it not be arranged that delegates and visitors to General Synod should get a greatly reduced railway rate in consequence of the fair coming at the same time? It is not yet too late to apply to the railroad companies for special terms, and to announce them, if conceded, to all who intend to attend or visit the Synod.

Our Hymn Book.

Our correspondent, "Old Boy," misunderstands our position. We were naturally much hurt at finding that our Hymn Book could not be sold out of Canada. Mr. Jones' letter shows that it is the very large number of hymn tunes for which this cannot be done, and that efforts are being made to effect some arrangement. We felt it only fair to Mr. Jones and his colleagues to say nothing which would prejudice their position and so published our article and have refrained and intend to abstain from comment until after the meeting of Synod, and we hope, later. Our correspondent's reference to the late able organist of St. James', Toronto, recalls the rapid change in musical arrangements. In those not distant days the organ and choir, male and female, were in a loft at the end of the church facing the chancel, there were no boys' voices, as a rule. Then came Moody and Sankey, hymns and tunes, and the chancel developments resulting even in many small towns in choirs of boys and men, and with these voices in place of the women and girls—processionals and recessionals with hymns became common. At the present time there are indications of the return of the west gallery. Thus there is constant change of fashion which necessarily must affect the music or be affected by it. As to the lasting power of the copyright tunes we have nothing to say. The Hymnal Committee will report on that subject, we have no doubt, and will also report on the cognate one, whether if the copyright tunes were dropped altogether, the others in the Hymn Book would supply substitutes.

The Powers That Be.

So lightly and disparagingly do some men now-a-days speak of those who are placed in authority and bear the rule over our British Empire that to those who still wish to do their duty to their neighbour as they were taught in childhood by the good old Catechism:—"To honour and obey the King, and all that are put in authority under him," it is strengthening and refreshing to turn from the vapourings of the radical press to the calm and dignified utterance of the great Liberal commoner, Edmund Burke, who, in intellect, constitutional knowledge, wisdom, and eloquence, has been unsurpassed in modern times. "As long," says Burke (in nearly his last words), "as our Sovereign Lord the King, and his faithful subjects, the Lords and Commons of this realm, the triple cord which no man can break; the solemn, sworn, constitutional frank-pledge of this nation; the firm guarantees of each other's being, and each other's rights; the joint and several securities, each in its place and order, for every kind and every quality of property and of dignity. As long as these endure * * * we are all safe together, the high from the blights of envy and spoliations of rapacity; the low from the iron hand of repression and the insolent spurn of contempt. Amen! and so be it; and so it will be." Or if, as Churchmen, we turn from the lofty, reverent and patriotic expressions of the true friend of Liberty, the brilliant and distinguished Irishman, to whom we have referred, to the solemn prayers in our Litany for King, Council, and Nobility, and furthermore, remember that the Archbishops and Bishops of our own Mother Church are members of the House of Lords, how can any self-respecting Churchman do otherwise than look with kindness and respect upon it as one of the triple constitutional bulwarks of the Empire.

The House of Lords.

The constitutional functions of the House of Lords and its historic attitude towards the electorate were expressed with singular clearness by the Earl of Derby when he said it was the duty of that

House to impose a salutary obstacle to rash and inconsiderate legislation; to protect the people from the consequences of their own imprudence." As is the case in most public bodies the House of Lords contains some inefficient members. We find this to be the case in most deliberative bodies in the world. On the other hand it numbers amongst its members the names of men who have attained the highest distinction in many of the strenuous walks of life; men great in learning, in affairs, in statecraft; men of proved ability, ripe experience, and incorruptible integrity. The names of Lansdowne, Cromer, Curzon, Rosebery, and others that could be mentioned, are names of world-wide repute. If character, wisdom, knowledge, capacity—proved and matured—count for anything in deliberative bodies, the House of Lords is on the whole deserving of the confidence and respect of all fair-minded men.

Strike and Bloodshed.

Whatever strike leaders may say there can be no doubt in the mind of the unprejudiced onlooker that had there been no strike in Liverpool there would have been no loss of life, no bloodshed, no destruction of property, no injury to innocent members of the community, no breach of the law. Then again in the case of a general strike as was recently stated in the newspapers, the prices of some, if not all, of the necessities of life were at once forced upwards. It is all very well to say that the fighting, wounding, killing of men, and destruction of property during a strike is not brought about by the strikers but by lawless men in the neighbourhood of the strike. The facts are against this contention. Again, why should one class in the community, after the fashion of men who lived in the Middle Ages, be permitted in these civilized days to put in force at the will of their leaders a movement that is injurious to all the rest of the community, and that at times results in a condition of affairs not far short of civil war. It is high time that the civilized governments of the world backed by that vast body of workers who do not style themselves "labouring men," began in earnest to enact and enforce laws compelling such men and their employers to settle their differences by peaceful methods. Let us do one thing or the other. Either maintain the strike and its lapses into barbarism, or abolish the strike and enforce civilized arbitration. In a word, let civilized law control and subdue brute force and brutal methods. Men of the public spirit and moral courage of Sir James Whitney are equal to this great undertaking.

Progress.

There is no such thing as standing still in true Church work. Forward it must go. The only true indication of spiritual life within, is aggressive and determined activity without. In each healthy human body the heart never ceases sending the blood of life coursing through all the veins, with throbbing power through the arteries, with diminished, but none the less steadfast on-flow, through the smaller veins to the extremities. So it is, and ever must be, with the spiritual life of the Church. Where the tide ebbs and does not return there comes stagnation and spiritual death. Everywhere throughout Canada is to be found evidence of material progress. Cities enlarging their bounds. Towns shaping themselves into cities. Villages reaching out for municipal powers and privileges. Prairies becoming homesteads. And what of the Church? Is she keeping pace with the onflowing tide of humanity and spiritual opportunity?

Enthusiasm.

The key-note of spiritual progress that must reverberate over the hills and valleys; the rivers

and lakes; the forest clearings; the broad prairies; the shores of the resounding sea, and far-spread ice fields of the north, and find a responsive echo in the heart of each loyal Canadian Churchman is the vital force, enthusiasm. As the bugle-call "advance" stirs the heart of rank and file with unwonted fervour, and fans into fervent flame the heroic fire of patriotism, so in this our day of opportunity in the noblest of all human combats must each true soldier of the cross be quickened into vigorous action at the clarion call of his Church. We need no Peter the Hermit with uplifted crucifix and tireless energy to pass from province to province and rouse the mail clad warriors to rescue the Holy Sepulchre from Paynim Hordes. But we do need Christian men, women, ay, and even children too from one end of Canada to the other, by prayer, study of God's Word, and by the means of grace, to "stir up the gift that is in them," and in this their day and generation, to "worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him. Tell it out among the heathen that the Lord is King * * * and how that He shall judge the people righteously."



The Right Reverend W. W. Perrin, D.D., D.C.L.,
Bishop of Columbia.

A Passion for Souls.

A concrete case is given by a writer in the "Missionary Witness" of what is meant by a "passion for souls." A minister had preached over a year in a large city church, and saw no results. He was troubled about it, and said he would resign. The elders assured him they were delighted and edified by his preaching. Edified for what? he asked. Did they go to work for God? Did they spread God's kingdom? In order to find out how much they were edified, the minister asked each one if he had ever led a soul to Christ in his life. All said "no." The minister repeated that he would resign unless some fruit was soon seen. His words were taken to heart. Next Monday morning one of the elders went to his office and called in a trusted clerk who had been in his employment fifteen years. He said to that clerk, I know you make no Christian professions, and after fifteen years I feel it my duty to speak to you about your soul. They knelt together and prayed for consecration for the one, and salvation for the other. The other elders also became busy for Christ, and next Sunday, thirty new members were added to that congrega-

tion. This story lays bare the reason for the lethargy and worldliness among Christians. They are not doing anything for God. They will not give time or talents or money to the Lord's service. They will not bear a cross for Christ. "Be ye doers of the Word, and not hearers only."

Love of Children.

A notable trait of some of the great men of earth has been, and is, their love of children. A Japanese officer says of "Togo," the great, silent Admiral: "The Admiral indeed is more famous for his love of children than for his victories, among those who know him well." Most people remember the story of the famous French King with whom a foreign ambassador sought an interview. On entering the King's chamber he was astonished to find his majesty romping on the floor with his children. Who can forget the remarkable illustration of the winsomeness of General Robert E. Lee, given many years ago in "The London Illustrated News," that if a strange child were placed within a group of men of which he was one, it would be drawn at once to Lee. The love of the gallant Gordon for his Gravesend street arabs and their deep affection for "The General," is one of the most touching facts of biography. Surely Charles Lamb's devotion to the little ones, that runs like a golden thread through his brilliant essays, largely accounts for their permanent charm. We question whether the ruthless Napoleon ever spent happier hours than those in which he played with the little daughter of his host at "The Briars," St. Helena. And One, far greater than Napoleon, One who freely and unselfishly shed His own life-blood in winning the greatest of earth's victories, has said: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

THE BISHOP OF MOOSONEE'S APPEAL FOR THE CHURCH IN COCHRANE.

Dear Mr. Wooten,—Thank you so much for your letter of the 12th inst. In addition to the names of subscribers, which I sent the other day, will you kindly acknowledge in your next issue the following, viz.:—Previously acknowledged, \$45; St. John's Church, Jordan, Ont., per the Rev. Robt. H. Ferguson, \$10.50; H. P. Blachford, Toronto, \$50; Brussels and Walton, Ont., per W. H. Boyd, Esq., \$9.60; from Pilot Mound sympathizers, \$5; a sister in Christ, Napinka, Man., \$1? Yours sincerely, John G. Moosonee.
August 16th, 1911, Chapleau, Ont.

INDIAN CATECHIST APPEAL.

Previously acknowledged, \$12; a trifle from a clergyman's widow, \$3.

RESIGNATION OF THE BISHOP OF COLUMBIA.

On the nomination of the Bishop of London, the Crown has appointed the Right Rev. W. W. Perrin, D.D., D.C.L., Bishop of Columbia, to the Suffragan Bishopric of Willesden, in the Diocese of London. This is a new Suffragan Bishopric, comprising the rural deaneries of Willesden, Hampstead, Hornsey and St. Pancras, with a population of 850,000. Willesden is the home of a quarter of a million artisans. Hampstead is a wealthy municipality, and one of the most beautiful residential districts in the whole of London. The income of the bishopric is derived from part of the revenue of St. Andrew, Undershaft, one of the churches of London City proper. The Bishop will reside at Hampstead. The Bishopric has been formed by the division of the

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Suffragan Bishopric of Islington. Dr. Perrin was born at Westbury-on-Tyne, England, and has just entered on his sixty-fourth year, and graduated at Trinity College, Oxford. From 1871 to 1881 he was senior curate of St. Mary's, Southampton, and from 1881 to 1892 was vicar of St. Luke's, Southampton. In 1892 the Synod of Columbia failed to elect a Bishop, and the choice was delegated to the late Archbishop Benson, of Canterbury, who appointed Dr. Perrin, and he was consecrated in Westminster Abbey on March 25th, 1893, and arrived in Victoria in May of that year. The Diocese of Columbia, comprising the Island of Vancouver and adjacent islands, is small in area, and largely undeveloped, but there has been a general progress, and a considerable increase in the number of clergy and churches built. The Bishop is a man of wide sympathies, and there is a general sense of loss, personal as well as communal, in the diocese. He has been a consistent advocate of temperance, having signed the pledge with Archdeacon Wilberforce in 1873. According to the canon, at least three months' notice must be given from the date of notice of resignation, for a special Synod, at which the only business transacted will be the election of a Bishop. The regular meeting of Synod will be held October 3rd, at which the Bishop will preside, leaving immediately after for his new duties. The special Synod will meet about the middle of November. Dr. Perrin was recently presented with a handsome pastoral staff for use by the Bishops of the See. "The Colonist" says: During his eighteen years of residence in Victoria, Bishop Perrin has greatly endeared himself to the people. His nature is kindly, manly and straightforward; his convictions are strong and he never lacks the courage to express and act upon them. His departure from the diocese will leave a vacancy that will not easily be filled. We are sure when we add that the fact that they will not likely again have the pleasure of meeting Mrs. Perrin will be a sad thought to hundreds of people here. Her residence in Victoria was not measured by many years, but they were numerous enough to enable her to find a place in the hearts of a very wide circle of friends. "The Colonist" wishes the Bishop of Willesden a long and happy future, and it knows it will be a useful one.

AFTER THOUGHTS ON THE CORONATION.

The recent Coronation with its subsidiary functions, has now passed into history. Of all Coronations recorded in the history of the British people, the one just passed, it seems to us, was the most striking and significant. That of King Edward was impressive and suggestive beyond all precedent, incomparably so. Nothing approaching, or remotely to be compared with it, had ever happened before. It marked the immensely changed conditions of the past three-quarters of a century. Such a function as the late two coronations, for they stand in the same class, would have been absolutely unthinkable by men living to-day, who have hardly passed middle age. Compare them with that of Queen Victoria, and you see at a glance the tremendous transformation that has taken place in domestic and imperial conditions. The coronation has become a great imperial function, not merely a quaint and impressive ceremony, and as such it appeals to millions, where less than a century ago it appealed to thousands. King Edward's coronation, no doubt, was a great and vastly impressive function, the greatest and most impressive "that had been," but King George's was still more impressive and still greater. As compared with the former it represented ten years of additional imperial development, and so a fuller, riper and more finished expression of its consciousness. Never, it may safely be said, has any city since the advent of our race on this planet witnessed its equal as a

pageant, and with equal confidence it may be said that in no other country or city such a pageant would have been possible, for nowhere else could either the actors or staging have been found. One obvious impression of the late coronation is, of course, the genuine attachment of the British people to the throne. Loyalty in England is undoubtedly a plant of vigorous and sturdy growth. It is something more than a mere passing sentiment. It has rooted itself in the popular consciousness. It has become what may be called a "fixed quantity." It is doubtful if, with all the personal popularity of the two previous monarchs, the English Crown ever stood so high in the general estimation of the people, as it does to-day. It has become in a sense, never before equalled, the symbol of Empire. Every new prerogative of self-government claimed by and accorded to the Dominions, emphasizes the fact, that the one great common bond of union between us all is the British Crown. Thus the Crown daily bulks into ever increasing importance. It is now the great force to be reckoned with. In exact proportion as various official ties between Britain and her colonies wear thin and disappear, does this one bond or tie strengthen. Some have taken upon themselves to predict that this will be the "last coronation." But every probability points the other way. As a race it is likely that we will cling closer and closer to this august symbol of our solidarity as time goes on. What else is there to hold us together? Is it conceivable that the Empire could continue under the rule of a President elected by some political party? The realization of this indisputable fact is sinking deeper and deeper every year into the public mind, and it is giving a character to our loyalty it never before possessed, a seriousness and solidity and vitality which will steadily intensify as time goes on. Humanly speaking there is no such stable institution to-day in the civilized world as the British Crown.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Some poet in the long ago put into verse sentiments which more or less adequately expressed our feelings on the approach of holidays. It began somewhat like this,—

"Home for the holidays here we go
Bless me; this train is exceedingly slow."

We cannot recall that any poet similarly endowed has attempted to give voice to our emotions at the close of the holidays when the almost forgotten duties have to be faced again and the day dreams, and the sunshine, and the wide open fields of a spacious countryside, and the tree-crowned mountains, and the lake that changes with every mood of nature, have to be left behind by a far too rapid train that is speeding us back to the grime and dust and roar of a particularly

noisy city, and to the grind and grill of duties that command our attention. Perhaps it is as well that the horrors of these emotions are not fixed in our minds by the art of the pen of a ready writer. We should learn presumably to face these trials with resolute hearts and meet the enemy with an unflinching front. After all it may be that the consciousness of having performed the duties is what gives reality and zest to the holidays. At all events "Spectator" is just wrestling with that dread problem, the renewal of his labours after a particularly happy holiday with his family at his old haunts on the shores of Brome Lake. Many lakes have been more widely known, but few can surpass Brome in quiet, heart-touching beauty. In area and form it is comparable to the famous Sea of Galilee. In setting it is said to closely resemble Windermere in England. As a sportsman's Mecca of the Walton type it has its claims to public attention. As we write from the gallery of a friend's cottage, the lake lies at our feet. On the further shore is a little hamlet where the vicar of a cathedral and the principal of a theological college find their holiday happiness in gazing across to the shore where "Spectator" dwells. Behind the hamlet lie the Bolton Hills, and in the offing Mount Orford rises in sunlit splendour. But why should we make our brethren envious? They who have not discernment to seek the hospitality of a summer city which rejoices in the name of a former Primate of Canada, have missed more than they know. And yet we have to turn our back upon this transient home and take up our abode when we may look out upon the apartment across the way, or into the lane in the rear, and shout to our friends as we walk with them on the noisy streets and breathe the unspeakable dust! But it has to be, we suppose, so

"Let us then be up and doing
With a heart for any fate."

It has been "Spectator's" custom to try conclusions with the denizens of the deep each year as he comes to live by the lake-side. He has had his usual measure of adventure and misadventure this summer. He has succeeded in capturing some fish which he has had duly weighed and measured and photographed in hopes that trustworthy evidence might fairly demolish the gainer. When one casually attempts to interest his Bishop in his triumphs with the rod and hears something that sounds like the apostrophizing of veracity, it surely is well to have collateral in your pocket. In the pursuit of fish the "beauties" usually escape. In the name of much mistrusted fishermen we ask what is more reasonable than that the stronger and more experienced fish should break the tackle or extricate themselves from the hook? Having dispelled that doubt, we go on to a further reflection. To the man imbued with the true sportsman's spirit, the fish that are vigorous enough or skilful enough to escape should be the fish most admired and honoured. In a contest of brains we have been outdone, and therefore we ought to pay our tribute to genius even if it be manifested beyond our depth. But that is a frame of mind "Spectator" seems slow to acquire. The impulse seems to be to cast reproach upon a fish that fights and wins, and to honour the one that fights and surrenders. Let us hope that movement is taking place towards the higher ideal. We shall, at all events, not narrow the feelings of our readers with regretful reminiscences of the fish that fled with fragments of our property, but we will venture to tell of two prizes that fell into our hands as the result of our skill. First, there was a magnificent pickerel weighing exactly five pounds. After getting hooked it dashed off and got entangled in another line. In vigorous circles and irregular gyrations it swept these lines through the water and incidentally sent successive thrills up and down the fisherman's spine. When piscatorial nature seemed about exhausted we thrust forth the landing net

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but the fish refused to enter head first, and it was physically impossible to enter transversely. One or two futile attempts at landing had the effect of infusing new life into the creature and off he shot again, only to get entangled in the anchor rope! Just how that fish, with two lines and an anchor rope to encumber it, was safely lodged in the bottom of the boat is somewhat obscure, for the emotions involved were most bewildering. Of this we feel certain that "Spectator" was not thinking of Prayer Book revision just then. His fish-ship was a splendid specimen of his race. His strong athletic proportions, his magnificently marked sides, his deadly teeth and jaws, his general aggressiveness, proclaimed him a king among the warriors of the deep. His final destiny was the table of a clerical brother already referred to, who afterwards spoke with visible emotion of the excellent quality of his Wednesday dinner. The second capture of note was a black bass of two pounds and three ounces' weight. It is not the size of this fish that impressed itself upon us, but its magnificent flight for liberty. Any one who has hooked a black bass knows that peculiar, vigorous, pushful tug which vibrates along the line and rod and down the spinal column. It means business from the outset. The bass is specially active in his efforts to make his escape in the water, but he has a trick known only to a few of the higher types of fish, and that is to leap out of the water and taking advantage of the greater freedom of the air to shake the hook from his mouth. That is one of the most critical moments in the capture of a bass. The one we refer to leaped twice. The first effort was an imperfect one, but having secured more line he made a magnificent spring, rising about eighteen inches above the water. While in the air he executed a series of alternating rotations that would rival a buzz-saw for speed. His whole attitude and actions showed a determination to rid himself of that hated and dreaded hook, and if he failed in his effort it was not for lack of energy or persistence. It was a splendid if futile struggle for liberty, and the question arises who taught the bass that a leap out of its natural environment increased its chances for escape? If we attribute this to instinct, how came this instinct in one family of fish and not in another?

"Spectator."

PRAYER BOOK STUDY.

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

193. If a Holy Day falls on any other Sunday, other than Advent, Whit Sunday, Trinity or Easter, what is the Rule governing the lessons appointed?

194. By what Latin name is the Creed of Saint Athanasius called in the Prayer Book?

195. At what Service is the Creed of Saint Athanasius used?

196. What service is to be used Daily at Sea?

197. In imminent danger at Sea, what are those to do who can be spared from necessary danger?

198. Where in the Prayer Book is the 51st Psalm used outside of the Psalter?

ANSWERS.

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

175. "The Epistle (or the portion of Scripture appointed for the Epistle) is written in the — Chapter of — beginning at the — verse."

176. "The Holy Gospel is written in the — Chapter of — beginning at the — verse."

177. The Epistle ended he shall say, "Here endeth the Epistle."

CANADIAN CHURCHMAN

178. The Gospel ended shall be sung or said, the Creed toll wing."

179. The word "Vouchsafe" found in the Te Deum, "Vouchsafe, O Lord, to keep us this day without sin," means to give consent to, to grant, and comes from the Latin *Voco*, to speak, to attest.

AT NORTHFIELD.

By the Rev. W. H. Griffith Thomas, D.D.,
Wycliffé College, Toronto.

Northfield, Mass., is well known as the birthplace and home of D. L. Moody and the centre of his great educational work. At Northfield itself the Seminary for Girls is located, where over five hundred are being educated. At Mount Hermon, four miles away, is a similar institution, where nearly six hundred boys and young men are being given a thorough training and education. In this splendid provision for those who would not be likely otherwise to obtain adequate education D. L. Moody revealed one of the marks of his genuine Christian statesmanship. But Northfield has become well known of late years for its series of Summer Conferences from June to September. They open with the Students' Conference, and it is interesting to observe that the one held this year was the twenty-fifth annual gathering. It is not generally known that the Student Volunteer Missionary Movement had its birthplace at the Students' Conference of 1886, held at Mount Hermon, and the room is shown where this momentous gathering was held, and where the now historic declaration of willingness to go if God should lead was first made. The Students' Conference is followed by Conferences for Young Women, for Women's Foreign Missionary Work, for Home Mission Work, and Sunday Schools, while in August three weeks are devoted to the Christian Workers' Conference, which is addressed by a number of prominent Christian leaders of various churches. Mr. W. R. Moody, the son of D. L. Moody, who is in charge of the work, has for several years past obtained help from England, and especially from Keswick, for these gatherings. Among the speakers of recent years are Prebendary Webb Peplow, Dr. J. H. Jowett, Dr. Campbell Morgan, the Revs. G. A. Johnston Ross and J. Stuart Holden. It is particularly interesting to observe the growth in attendance of Episcopalians, who value Northfield as a summer resort, which combines exquisite scenery with Christian fellowship and spiritual opportunities of a rare kind. Among the names announced as speakers at the Students' Conference were those of Bishop Lloyd and Bishop Coadjutor Rhineland, of Pennsylvania, though unfortunately neither was able to be present, being prevented at the last moment. At one of the gatherings during the Conference Mr. J. R. Mott gave an interesting account of his recent tour in the East, and of the Christian Conference at Constantinople. He was evidently impressed with the many tokens of oneness evinced at the Conference, which, as your readers already know, included representatives of Protestant, Armenian, Greek, and even Roman Catholic Churches. Mr. Mott is strongly of opinion that the Student Movement is being used of God to create an atmosphere in which the great truth of Christian unity can live and move. He believes that more will be done by emphasizing agreements than by discussing differences, and Northfield is certainly an illustration of the truth of this contention. Here we Episcopalians meet members of Baptist, Congregational and Methodist Churches, and find out all that we can of our essential oneness in regard to the fundamental spiritual realities connected with the Person and work of our Lord. In so doing we believe we are following the spirit and the letter of the Lambeth Encyclical and Resolution of 1908. Speaking for myself, I rejoice to see tokens of the way in which, by coming to Northfield and similar interdenominational gatherings, Episcopalians can contribute their own specific part to the great movement for Christian unity. It was not difficult to see the influence of the Episcopal Church in the hymnology of the Students' Conference, when the majority of the hymns were these associated with the great hymn writers of our Church. Eight years ago, when I was here before, it was pointed out to me that a large number of Episcopalians had come to Northfield for the summer, and on this account would welcome a service of Holy Communion according to the familiar Prayer Book Service. The authorities here were only too ready and glad to make arrangements for us, but the only possibility in the way of an adequate building was the Con-

gregational Church, which, of course, we gratefully accepted. To our great surprise we found a large number present for the service who were not of the Episcopal Church, but who had wished to participate with us in the memory of our Lord's redemptive love, and in strict harmony with the interpretation of the rubric, given by some of the highest English Churchmen, like the late Bishop Creighton, there was no hesitation in admitting them to Communion. At the close of the service a well-known American lady writer, now gone to her rest, said to me: "I shall write to my son, a rector in your Church, and tell him that surely the millennium has come. Here am I, a Methodist, receiving the Communion in a Congregational church from an Episcopalian clergyman." To all Episcopalians who desire to study Christian unity along spiritual lines, and at the same time to contribute their quota to the solution of the problem, I would say, "Try Northfield." Its fellowship is something to remember and something for which to praise God.

THE TRANSFIGURATION.

He called us from the valley to the mount;
From that deep vale at Caesarea's foot,
Gloomy with presage of His cruel death—
Up to yon pinnacle of sparkling snow,
Great Hermon's ice-crown; there He led the way,
As was His wont, and we with hearts all cold,
And spirits drooping as from sheer defeat,
Clomb in His steps. For such the Master's
spell,

So winning the miraculous magic of His smile,
That 'neath the portent of disastrous doom
We still must follow, still would be with Him.
A sunset fell—so marvellous that our souls
Drank colour—raptures as our bodies wine,
While e'en the very air breathed subtle light
And all the mount burned like a Sinai new.
Eventide found us toiling in ascent,
From height to height still loftier, till our feet
Rested upon a plateau girt with peaks,
Like spirés around some ancient sanctuary.
Night, like a watchful spirit, brooded round;
And thousands of her stars with reverent eyes
Gazed down in sympathy on Him in prayer.
WE SLEPT; alas! when at his loftiest, man is
but frail.

Yet in that sleep what mystic whispers spoke,
What memories of His words converted into
dreams,

Till from our rest self-recollection woke,
Startling us into sense, when this we saw;
The Man of Sorrows, glorious as the dawn!
The King we loved, all beauteous from within,
His face and form and e'en His clinging robes
Flashing with brightness, dazzling with the sheen
Of thrice ten thousand gems aburst with light.
Not Athens' brush could ever limn that sight,
Nor tongue of singer tell the exultant speech
Held with the Sage and Prophet, while His soul
Glowed through the flesh as through transparency,
And all the God within Him blazed supreme.

The vision ended. With awe-stricken hearts
Turned we again to the old scenes of pain,
The misery, the sneers, the threats, the hate;
All sweetened now and flushed with happiness;
Above Life's wail and rout the vision gleamed
Of Calvaries glorious with self-sacrifice,
Each cross the pledge of victories to come;
And o'er old Earth, in iris hues and gold,
Bloomed sweet the rose of Transfiguration morn.
Rev. Dr. Llwyd, Trinity College.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Rev. A. R. Beverly, rector of Trinity Church, Quebec City, was the preacher at St. Paul's Church, taking as his text Luke 9:29; Mr. Beverly preached an earnest and helpful sermon upon the Transfiguration. He dwelt upon the different interpretations which might be placed upon the miracle, and then spoke of the transfiguration of all life that is wrought by prayer and communion with God. The discourse, which was scholarly and eminently practical, was listened to with deep interest by the large congregation present. The Rev. Mr. Beverly was formerly curate of St. Paul's and has been receiving many warm greetings from his many friends here during a brief visit to the city.

August 24, 1911.

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QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Riviere du Loup and Metapedia Valley.—On Saturday, July 29th, the Right Rev. Walter Farrar, D.D., Assistant Bishop of Quebec, visited Riviere du Loup for a Confirmation, which was held in St. Bartholomew's Church on Sunday, the 30th, at 11 a.m. Two candidates received the laying-on-of-hands, after which they received their first Communion. In the evening the Bishop preached an eloquent and touching sermon at St. Michael and All Angels' Church at Riviere du Loup Station. On Monday, the 31st, the Bishop, accompanied by the Rev. A. J. Vibert, left for Sayabec at noon, being joined at Rimouski by Mr. A. H. Plummer (lay reader there), arriving at Sayabec at 5.30 p.m. The Bishop and party were met by Mr. Ed. Valpy, who kindly had the Bishop driven to his hosts, Mr. and Mrs. Johnston, while the others were entertained by Mr. and Mrs. MacLeay. After tea a Confirmation was held in the Anglican church at Sayabec, when one candidate was confirmed. On Tuesday, at 10.30 a.m., a celebration of the Holy Communion was held, at which the candidate received her first Communion. Then the Bishop and party repaired to Mr. and Mrs. MacLeay's, where a sumptuous dinner awaited them. After dinner the Bishop entertained the party with several stories of various incidents which had happened in his lifetime, and which were thoroughly enjoyed by all. Afterwards, through the kindness of Mr. Valpy, a team conveyed the party to the railway station, where, after having bought their tickets and waited for some time beyond train time, they were suddenly told by the I.C.R. agent there that, owing to a derailment at Causapscaal, the train would be indefinitely late. The Bishop was then driven to see Mrs. Pabke and the late John Fenderson Co.'s store, and, after tea at Ouellette's Hotel, near the station, left on the local, which was then about three hours late, for Saint Octave. On arrival there the Bishop and his chaplain were met by Mr. W. Le Grand and driven to the latter's house at Price, where a service was held, followed by a discussion as to how best the Church's interests in Price might be advanced. The people here, as elsewhere, were delighted at a visit from Bishop Farrar, and in the course of a few visits paid on the next day after a celebration, which was held in the morning, it transpired that this was the first time that one of our Bishops had visited Price, and also the first time that a Confirmation service had been held in Sayabec. That more frequent visits from the Episcopate would result in any amount of untold good was evident to all. After dinner on Wednesday the Bishop and chaplain were again driven by Mr. W. Le Grand to Saint Octave, and while waiting for the train the following amusing notice struck the attention of the Bishop and party: "A gentleman don't spit on the floor. Others must not do it." "Un gentilhomme ne crache pas sur le plancher, les autres ne doivent pas le faire." Needless to say the above was provocative of much laughter, which, however, was soon bridled by the arrival of the train, which took the Bishop and incumbent of Riviere du Loup to St. Bartholomew's parsonage, where the Bishop spent the night, and on Thursday morning left for Quebec. All concerned felt that the Bishop's visit had been all too short, and hope that the day is not far distant when the Bishop of Quebec may be assured of Episcopal assistance such as will make a visit from either the Bishop or the assistant to these scattered few a matter of more frequent occurrence.

MONTREAL.

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

Knowlton.—Brome Clericus.—The thirty-fourth meeting of the Brome Clericus was held here Tuesday, 15th August, 1911. The Holy Communion was celebrated at 10.30 a.m. in St. Paul's Church by the Rev. Canon Carmichael, rector of Knowlton, assisted by the Rev. H. Symonds, D.D., vicar of Christ Church Cathedral, Montreal. The sermon, based on Ephesians iii, 21, was delivered by the Venerable W. B. Longhurst, Archdeacon of Bedford. Other members and guests of the Clericus present were the Rev. Principal Rexford, LL.D., Montreal; the Rev. Canon Troop, M.A., Montreal; the Rev. Rural Dean Lewis, B.A., Cowansville; the Rev. J. A. Elliott, B.A., Montreal; the Rev. E. P. Judge, Brome; the Rev. J. M. Coffin, Mansonville; the Rev. G. A. Mason, West Shefford; the Rev. J. W. Martin, Iron Hill; the Rev. F. C. Ireland, B.A., South-Stukely; the Rev. F. W. Steacy, B.A., Glen Sutton; Mr. C. E. Scrimgeour, M.A., Sutton; Mr. W. J. Bradbury, Foster; Mr. Rowland Roberts, Adamsville; Mr. W. T. Payne, Bolton Centre. At the close of Divine service, the members assembled in St. Paul's Sunday school room for Bible study. At the request of the rector, the Archdeacon of Bedford presided, after prayer verses 1 to 11 of the second chapter of the fourth Gospel were examined. The forms and ceremony of ancient and of modern marriage were discussed and also the essence of a true marriage, namely, mutual consent. The members and guests were entertained for dinner at the Lakeview House by Dr. Symonds, and later at his cottage in Brome Lake the Clericus re-assembled for the business session. At the invitation of the rector of Knowlton, Dr. Symonds acted as chairman. The minutes of the next preceding meeting were read and confirmed. Letters from the Venerable W. H. Naylor, M.A., Archdeacon of Clarendon, and the Rev. E. Lawlor, M.A., of Adamsville, regretting their inability to attend, were read. The Rev. J. W. Martin invited the members to meet in his parish—Iron Hill—on Tuesday, 10th October, 1911, which invitation was accepted. At the next meeting a paper each will be expected from the Rev. E. P. Judge, the Rev. F. C. Ireland, and the Rev. Canon Carmichael. A motion was introduced and carried that the secretary be requested to send a letter to the Rev. E. Lawlor, M.A., Adamsville, conveying to him and his family the sympathy and good wishes of the Clericus in regard to his illness, now so long continued. Votes of thanks were proposed and carried unanimously to the Rev. Canon Carmichael for his permission to hold this meeting of the Clericus in his parish and for the use of the church; to the Rev. Dr. and Mrs. Symonds for their invitation and wholehearted and bountiful hospitality; to Archdeacon Longhurst for his sermon at the morning service. The Rev. G. A. Mason read a paper on the Ten-Day Mission held during October, 1910, in each parish throughout the rural deaneries of Bedford and of Brome, and of Shefford, in which paper he pointed out that benefits were received by (1st) the missionaries, (2nd) the resident clergy, (3rd) the people. Many of the clergy present expressed their opinions. Excellent preparations in each parish had been made for the mission. Tracts and advertisements had been widely and carefully distributed.

Many people had been personally invited to the services by the missionaries, as well as by the local clergy. Some clergymen reported that the mission had been successful in their parishes. Others stated that though those who usually attended the church services attended also the mission, yet the indifferent and careless generally were not affected. Dr. Symonds read a paper on "Mysticism," in which he showed that though the mystics have never formed an organization, yet that mysticism has existed in greater or less prominence in the Christian Church ever since the sub-apostolic age, that it has included among its supporters many famous and learned men, that some bodies of Christians have had their doctrines deeply tinged, and their practices largely influenced by mysticism, that its three steps are (1st) Purgation, (2nd) Vision, (3rd) Realization. Its object is the immediate unity of God and man. It has, however, at least one weakness—a tendency to selfishness. As the afternoon now was well advanced the paper prepared by the Rev. E. P. Judge was, at his request, allowed to remain over to the October meeting, and an enjoyable supper was then served in the cottage to all present.

TORONTO.

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

Toronto.—St. George's.—It is with deep regret we announce the death on Saturday last of the Rev. Canon Cayley, the rector of this parish. Fuller notice will be given next week.

The series of Men's Missionary Conventions, which are to be held in October and November, have been pronounced as "incomparably the greatest undertaking of the united forces of the Churches in the Dominion." Their importance is emphasized by the fact that Mr. John R. Mott, the chairman of the World Missionary Conference at Edinburgh, has agreed to attend four of them, and speak in each of the Western Provinces. Mr. Robert Speer, the General Secretary of the Presbyterian work in the United States, and second to none in his attractiveness and popularity as a missionary speaker, will attend the four in the central part of the Dominion, viz., London, Hamilton, Ottawa, and Montreal, and the three eastern cities will also be grouped with one or two prominent speakers in addition to the well-known Canadians who will attend all of them. Sir Andrew Fraser is coming from Scotland to be present at the entire series, and those who were present at the Toronto Congress in April 1909, will remember his peculiar ability for work of this sort. He is being sought by the leading American universities for addresses on India, since they have learned of his plan to visit Canada. An Executive Secretary has been elected in each of the Western convention cities, and they are already at work planning with local committees for the advertising of the conventions, and the Missionary Boards of all the Com-munions are at work along the same line in the interests of the general Convention and their own denominational conferences. The entire series of Conventions will be as follows: Vancouver, October 18th to 20th; Calgary, October 23rd to 25th; Regina, October 25th to 27th; Winnipeg, October 30th to November 1st; London, November 6th to 8th; Hamilton, November 8th to 10th; Ottawa, November 13th to 15th; Montreal, November 15th to 17th; St. John, November 20th to 22nd; Halifax, November 22nd to 24th; Sydney, November 26th to 28th.

Washago Mission.—St. Paul's Church has been very much improved by the work done last spring. The walls inside have been covered with a heavy, white paper and a wainscoting added all around, while the vestry and vestibule have also been finished with narrow birch boards in keeping with the ceiling of the church. A large Bible has lately been added for the reading-desk, a donation from the Church Bible and Prayer Book Society. A suitable Bell organ has also been subscribed for and placed in the church. All that now is needed to complete the furnishing of St. Paul's Church are pews for both the choir and the nave.

North Orillia.—The ladies of St. Mary's Church held a very successful garden party at the home of Mr. Wm. Peters, people's warden, on Tuesday evening last. The weather was most suitable for the occasion, and there was a large attendance. The proceeds of the evening amounted to \$40. This amount is to be devoted to the building of a stone foundation under the

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church. Immediately after harvesting their grain a drawing bee of the farmers will be formed to draw the necessary material and the work, it is hoped, will be completed before cold weather sets in.

Innisfil.—The Rev. G. H. Whitaker, D.D., vicar of Merrymeet, Cornwall, England, who is visiting Mr. and Mrs. Haughton Lennox, has preached several times at St. Paul's Church. Mr. Whitaker is leaving for England August 25th. Friday, August 11th, was a red-letter day in the annals of the parish of Innisfil. The occasion was a "Kirmess" and shredded wheat banquet. A large tent, 100 by 45 feet, was procured for the occasion. In it were nine booths, in which various articles, such as groceries, Gillett's baking powder, Dutch Cleanser, chocolates, fancy goods, teas, jams, Jell-O, toilet articles and refreshments were for sale. The people gathered at about 3.30, and from 6.30 till 9.30 about 650 people partook of the banquet provided by the Shredded Wheat Co. After the banquet a programme was given, at which the rector, the Rev. W. Langfeldt, acted as chairman. The manager of the Shredded Wheat Co. stated that in point of attendance this was the second largest of the four hundred or more banquets which his company had provided. The proceeds amounted to about \$250.

HURON.

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

Oshweken.—On Thursday the congregation of St. Peter's Church, Oshweken, and St. Luke's Church among the Delawares, met in the parish hall, Oshweken, to tender a farewell to the Rev. A. B. Farney and family. The large number present showed the esteem in which Mr. Farney and family are held on the reservation. Complimentary speeches were made on his noble work during his stay of three and a half years, which was not only uplifting to the people of the Six Nations, but brought into existence a spirit of moral reform which was unknown before Mr. Farney came to labour here, and which is only beginning to bear its fruits. During the evening he was presented with an address and his family with valuable and beautiful gifts. Following the presentation, Mr. Farney made a short but pointed speech, urging the people of the reservation to stand for their rights and pointed out the necessity of having an elective system on the reserve. He also stated the advancement and progress of the people was held in check by the pagan form of council which pretended to rule and govern the Six Nations. At the conclusion of his speech Mr. Farney spoke kindly of the Indians, and though he is leaving he stated he would still take a deep interest in the people of the reservation and would do all that lay in his power to improve the condition of the Indian in every way possible and from every standpoint. On the following Sunday the Rev. Mr. Farney was presented with a petition signed by fifty Methodists, asking that they become members of the Church of England. Mr. Farney is a man of sterling worth and has the courage of his convictions, and the people of the reserve realize they are losing one of the greatest missionaries sent to them by the New England Company.

ALGOMA.

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

Burk's Falls.—On Thursday, July 27th, a garden party was held under the auspices of the All Saints' Woman's Auxiliary on Dr. Partridge's lawn, which was a decided success. The grounds were thrown open to the public at 7 p.m., and proved both spacious and convenient. The W.A. were aided by the members of St. Andrew's Brotherhood, and every necessary preparation was made. The evening itself was favourable, and as it wore on a large crowd gathered, making it quite a social event. The Woman's and Junior Auxiliaries were in charge of the tables, which were well supplied, and a lively time was realized in meeting everyone's wants. There was quite a run upon the ice cream, which was Neilson's excellent manufacture; and a fish pond also furnished a great centre of attraction, which was completely emptied. Piano and gramophone were both in operation by the kind permission of Dr. and Mrs. Partridge, and Mr. S. F. Yeomans sang a couple of songs excellently under the able

leadership of Miss Alma Perry. In the meantime the officers of the W.A. were busy serving refreshments, which had been generously supplied by members of the congregation, both near and distant, and willing hands kept everything duly in motion. The grounds were made still more attractive by an arc light and Chinese lanterns, and the company kept on the move, chatting and gay, in a most sociable manner. All that was needed, by the consent of all present, was a band to render music, and give a crown of completeness to a very enjoyable evening. The gross receipts amounted to \$45. The Woman's and Junior Auxiliaries, the incumbent and churchwardens were all much gratified with the success of the efforts put forth, and expressed their thanks to all who rallied to their call, and responded to the invitation to spend a social evening. The warm thanks of all concerned were duly given to Dr. and Mrs. Partridge for their unlimited kindness and help on this occasion.

KEEWATIN.

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

Proceedings of the Fourth Synod of the Diocese.

Kenora.—August 9th, 1911. The Synod of above diocese began August 9th by a solemn service in St. Alban's Pro-Cathedral at 8 o'clock. The Bishop and clergy robed in the schoolroom and proceeded to the church, singing the hymn, "The Church's One Foundation." Those present were the Right Rev. the Lord Bishop of the diocese, the Right Rev. the Lord Bishop of Fredericton, Ven. Archdeacon Fortin, (Winnipeg), Ven. Archdeacon McKim, Rural Dean Maltby, Rural Dean Adams, the Rev. A. J. Bruce, the Rev. C. H. Fryer, the Rev. J. Lofthouse, the Rev. W. C. Allison, the Rev. F. Cousins, the Rev. J. H. J. Marshall, the Rev. J. H. Atkinson, the Rev. Joseph Fennell. The prayers were read by Rural Deans Maltby and Adams, the Rev. J. Lofthouse reading the Scripture lesson. The Bishop of the diocese delivered his Charge, and a most impressive service was concluded by singing the well-known hymn as a recessional, "For all the Saints who from their labours rest."

Bishop's Charge.—My Dear Brethren in Christ Jesus.—Once again, after a little over two years, it gives me the greatest joy and pleasure to meet you in Synod, and give you a hearty welcome to Kenora, the Mother Church of the Diocese. Our meeting is first and foremost to consult together about the work, but I hope our visitors may find time to see something of the beauties of the Lake of the Woods, second to none in the whole Dominion. Since we last met changes have taken place, as changes always will, but amidst all the changes and chances of this mortal life, the great Father of all is clearly working out His purposes. We sustained a great loss in the death of "Edward the Peacemaker," and some people thought that no other such King would be forthcoming; I certainly never had that idea, for I am a very firm believer that any man's place can be filled by others raised up for the occasion—quite as well, and often-times even better than it was before. As a church we thank God that He has not failed to raise up and prepare such a one. In King George we have not only a "true man" to succeed to the throne of England, but, I believe, "A Man of God." His first message to his people rang true as steel: "I take courage and hopefully look into the future, strong in my faith in God, trusting my people and cherishing the laws and constitutions of our beloved country." His message to his peoples beyond the seas breathes the same lofty spirit of reliance on God. "Under the good guidance of God" are the words with which he pledges himself to maintain freedom, justice and peace. Every utterance and act since has shown the same spirit, and is crowned by his message to the nation after the climax of the Coronation.

"To my people. Now that the Coronation and its attendant ceremonies are over, I desire to assure the people of the British Empire of my grateful sense that their hearts have been with me through it all. I felt this in the beautiful and impressive service in the Abbey—the most solemn experience of my life—and scarcely less in the stirring scenes of the succeeding days, when my people have signified their recognition and their heartfelt welcome of me as their sovereign. For this has been apparent, not only in the loyal enthusiasm shown in our passage to and from Westminster and in the progresses which we have made in different districts of London, but also in the thousands of messages

of goodwill which have come to me across the seas from every part of the Empire. Such affectionate demonstrations have profoundly touched me, and have filled me afresh with faith and confidence. Believing that this generous and outspoken sympathy with the Queen and myself is, under God, our surest source of strength, I am encouraged to go forward with renewed hope. Whatever perplexities or difficulties may lie before me and my people, we shall all unite in facing them resolutely, calmly, and with public spirit, confident that under Divine guidance, the ultimate outcome will be to the common good." With these words ringing in our ears, though there may be much unrest and many difficulties, I think we may take courage and go forward in trying to be fellow workers with our God for the uplifting and regeneration of the world.

The angel of death has also been at work nearer home. Bishop DuMoulin, the third Bishop of Niagara, one of that great trio of eloquent Irishmen, Sullivan, Carmichael, DuMoulin, who made Canada their home, and whose preaching always attracted such large congregations in Montreal, Toronto, or any other city, has been called to his rest. Not only was Bishop DuMoulin distinguished for his powers as an orator, but for his powerful and convincing advocacy of the great truths received and handed down by the church, and for his uncompromising denunciation of evil, in whatever popular or fashionable form it might garb itself. Our heartfelt sympathy goes out to those left to mourn the loss of a beloved husband and father. Archdeacon Cooper, "A man greatly beloved," was called to his rest only a few weeks after our last Synod. His loss was great to the diocese and especially so to the eastern portion, where he had done such splendid work as the pioneer and church builder. A more Christlike, humble-minded, untiring worker was never found. Not a preacher, not even a parish visitor, he was yet loved by all who knew him. He lived only for those amongst whom he laboured, and no task was too great for him to face if he could give to people the means of grace and the hope of glory. He laboured without one thought of self or self advancement; he laid the foundation and other men have entered into his labours. Besides this there have been few changes in our own diocese. One man, Mr. Mitten, of Emo, has left us, and gone to work in the diocese of Calgary. He left Emo simply because the people would not do their part. He may not have been the best of men, he had his faults, as we all have, but this I can truly say from a very intimate knowledge of him, he was a true, God-fearing, Christian worker, anxious only to do good to his people. Here I would like to say publicly, I will never help any parish where the people are not willing to do their share. I will never attempt to build up parishes on the English system where the people expect the Church and clergymen to do everything for them, and they do nothing. If they will do their part, as far as they are able, we will give them all the help in our power, if not, then we must follow the injunction of the Great Apostle to the Gentiles, and shake off even "the dust from our feet."

We welcome in our midst to-day two new fellow-workers, the Rev. J. H. Atkinson, who came to us as diocesan missionary, but who has taken up our new mission at Graham, or the Sioux Look-Out on the Grand Trunk Pacific, and who has already a good church, nearly free from debt, and a rectory which he hopes to see free from debt before this year is out. The Rev. J. F. J. Marshall, whom I especially welcome, is the first real Canadian to enter into our Indian mission work. He has taken up the work at Jack River, Norway House, and amongst other things during his first year has found time to build a nest for the companion who is joining him in that work.

Before going on to speak of diocesan matters there are one or two general or outside things that I trust you will forgive me bringing to your notice. (1) First of all you will all, no doubt, have noticed a great deal has been said and written, both in England and Canada, about Prayer Book Revision. There is no doubt there are in our Prayer Book things that might and could be improved, and the matter will, I believe, come up in the General Synod, to be held in London, Ont., in September. That some revision of the Prayer Book is necessary is acknowledged by all, but we must see to it that there is no pulling down of the principles of the Reformation, or of adding things that will bring us into closer touch with the Church of Rome. If the Church of England in Canada is to hold her own in this new and fast-growing young nation, she can only do so by holding fast to the true, pure Gospel, and maintaining the Protestant

character of her Prayer Book. The pre-eminent idea of the Prayer Book is that for every single soul that takes part in the worship of the Church of England there is a part in the service, and that the prayers of the Church are for the benefit of all. It is everybody's Prayer Book. It should be the endeavour of each Churchman to make the worship, the worship of all, and by all in each part, and to prevent its becoming a mere priestly performance, or a performance by the choir.

(2) Secondly, you all have no doubt read a great deal in reference to "the Marriage Laws" and I trust that the "Pastoral Letter" from the House of Bishops was read in all our churches in May. That pastoral should not only be read, but very carefully pondered; it is impossible for me to deal fully with it, but I would like to draw your special attention to the following, "It is of the greatest moment that those who enter into this estate should be married by a clergyman of the Church before proper witnesses, and, wherever possible, in the churchbuilding, and that they should be in agreement concerning their religious convictions. Mixed marriages are ever to be deprecated, as they deprive husband and wife of that mutual help which the one should be to the other in life, and make the religious training of the children in the home most difficult. Nevertheless, we emphatically assert the validity of such marriages when duly solemnized, and we maintain that once consummated they are indissoluble. No marriage should be annulled because of the divergent religious convictions of the parties; nor because of the ecclesiastical connection of the one solemnizing the marriage." As Protestants we must at all costs resist all such encroachments on the liberty of the subjects within the state. The proclamation of such a decree was nothing more nor less than an insult to the British people, and to enforce such upon the nation is to take away the long held, and proudly boasted British freedom. We fully admit the right of any ecclesiastical or religious body to make and enforce such spiritual penalties as may be in accordance with its own rules, but not the right to impeach or interfere with the civil status of the parties concerned.

(3) Third. The work of the Sunday school is coming to the fore, and none too soon; we may well thank God for the appointment of the Sunday School Commission and the work it has been enabled to do. Previous to the calling into existence of the commission, very little attempt had been made on the part of dioceses or deaneries to do anything in the way of Sunday school organization. The object sought by the organization of the whole Church in the Dominion is for more effective Sunday school work. In this connection I may say that the S.P.C.K. has undertaken to publish a Sunday school magazine for the whole British Empire. The magazine will be, at first, a twelve-page weekly, at a cost of twenty-five cents a year. It will be illustrated with suitable pictures, the diction will be simple as possible, and the treatment be of such a kind as will be interesting to the young. The Church's position in regard to Christian teaching will be enforced. It is thus to be hoped that we may before long have a long desired Sunday school paper without the great burden of financial responsibility.

(4) Fourth. I have received from the Board of Management of the M.S.C.C., a constitution for a Missionary Prayer and Study Union. This will be brought before you in the Synod, and it will, I am sure, be a real help in your parishes if it can be brought into use. Very few of our parishes are doing near what they might for missionary work.

We will turn now to more particular and diocesan matters and first of all I would like to speak of one thing that has always been near to my heart, and that is self help. My own aim since coming to the diocese has been to build up self-supporting parishes, though as yet we have only one such. In the initial stage of any mission help will always be needed, but care should be taken that such mission does not quietly sit down and expect this help to go on for ever. If our work is to be real and lasting we must teach our people that theirs is the responsibility for carrying on the work, and for raising the money, under the guidance and leadership of the rector or missionary. I know that many of our clergy have a feeling that it is "infra dig" to have to plead for their own stipends, and that they should not be expected to do so, but I fail to see anything "infra dig" in a workman asking for his pay, and I further see no reason whatever that any man need plead for his stipend, but as the General Manager—to put the matter on a business footing—he knows that so much money is yearly needed for the running

expenses of his church, and one item, and that with the first claim is the stipend, or the portion of the stipend paid by the parish or mission. On this matter of self-help I cannot do better than quote the words of the Primate at the Provincial Synod at Prince Albert last year. "While we are deeply thankful for all the assistance which is coming to us in supporting the work of the Church in this new land, I wish to emphasize one point. We must keep prominently before us and our people from the very first the looking forward to self-support in the ministry of the Church. Help from outside will come and help will go, but the permanent asset of a healthy and self-respecting church is the maintenance of it by the people themselves. We must look to outside help as temporary, but to self sustenance as the permanent destiny of the Church in our Canadian West, and with that end in view in order to guarantee a safe future we must have an educating present from the very beginning. In this connection I would especially draw your attention to the duplex envelope system which has been found to work so well in nearly every parish where it has been tried."

Financial State of the Diocese.—This, I am very thankful to say, is in a very healthy condition, all our funds are steadily growing and we have been able to meet all the claims. Our Parsonage Fund has been most useful, and three new parsonages have been assisted to completion by this fund, or four, including the mission house at Jack River. This is a very important and necessary step in advance, for it is impossible to get and keep men in our work when we can only pay them \$750 or \$800 a year and expect them to pay from \$10 to \$20 a month house rent. As soon as a church has been built in any mission which is likely to be permanent, every effort should be made to get a parsonage, and we are only too glad to give them a grant from the Parsonage Fund. Our Building Fund is also in a very good state and we are ready at any time to make grants for buildings or improvements, whenever such help is really needed to assist efforts made by any congregation.

Confirmations.—In most, not all our missions, Confirmations have been held; this is an important side of any clergyman's work, for many reasons, but for two especial reasons, it gives the clergyman a means for close personal dealing with the candidates, and it is an opportunity of distinctive teaching. A great stir has been made by the action of the Bishop of Hereford in inviting other bodies to partake of Holy Communion at the time of the Coronation. I fully agree with the Bishop in this matter. It was a special thing, and not a general invitation. Wherever, as in some of our missions, there are no other religious bodies besides ourselves, one is, I think, fully justified in admitting those whom you know to have been regular communicants in other churches, but wherever the church to which they belong has regular or even infrequent services, then I hold you are not justified in admitting such members unless they be willing to submit to the rules of the church, and one such rule with us is that before members become regular communicants they should be confirmed. So far as I know, no other religious body will allow any one to become a full and regular member without submitting to some rule, and no fraternal society, as Masons, Odd-fellows, etc., would dream of allowing any one to join their body unless they were willing to submit to the rules of that body, and I do not for a moment see why the Church should be less rigid than such. The following is a list of confirmations since the diocese was founded, or rather since 1903, for no confirmations were held

in 1902: 1903, from June to December, 49; 1904, 258. This includes over 200 Indians in the North; 1905, 47; 1906, 186. Again a large number of Indians; 1907, 57; 1908, 19. I was away most of that year; 1909, 450; 1910, 44; 1911, 44 up to the present date.

Reports and Statistics.—This is a matter that requires much more careful consideration at the hands of our clergy. If we are to know the conditions of the diocese, and various societies supporting our work want to know, as well as ourselves, then we must insist on these reports being filled in as correctly as possible, and sent in regularly immediately after Easter. If the diocese has a responsibility in assisting you in your missions, you also have a responsibility in assisting the diocese to a knowledge of the state of your parish or mission. The reports may not be perfect in their construction, but the general facts asked for are such that any one can fill them in and they will be a great help to a knowledge of what is being done. One thing I do want to find out, and this should be easy when the census returns are in, and that is the population of the diocese as a whole.

Collection of Funds for Various Objects.—

This is always a difficult matter to deal with. In many, nay most, of our missions, it is I know a hard matter to raise sufficient money to pay, or partly pay the man in charge, and to carry on the church work, and the temptation to churchwardens and clergy alike is to think that they can do nothing for outside objects until they can supply their own needs; this is, I know, a very feasible excuse, but one that has again and again been proved to be false. A noted American Bishop was once asked what he would do if placed in a parish completely run down and almost dead. His answer was, "Take up a collection for missions." There was far more wisdom in this than appears on the surface, and reminds one of good old John Bunyan's dictum, "There was a man they called him mad, the more he gave away the more he had." This is quite as true of congregations as individuals, in helping others we are helping ourselves in a way none of us understand. M.S.C.C., to which society we are greatly indebted, has assessed the diocese \$900. This is without doubt far more than we are able to raise, and I have over and over again protested strongly against it. That assessment is made, I believe, on the number of communicants, and seeing that fully two-thirds of our communicants are Indians in the North, where there is no money at all, and where the people are miserably poor, even compared to Indians in Saskatchewan or Calgary, or even in the southern portions of our own diocese. To class and tax such communicants with communicants of the churches in Toronto, Montreal, or Winnipeg, shows that those who make the assessment, have not the remotest idea of what Indian life in the North is. I am thankful that last year we were able to send \$500 to M.S.C.C. and it is fully as much, or even more, than I expected, but we could not have done this but for St. Alban's, Kenora, which has always, and still is raising half the whole amount for this and other funds. As in my last charge, so again would I urge you to more earnest efforts for these funds, but most of all for the Home Mission Fund, which last year came a long way short of what it should have been. Other societies besides the M.S.C.C. are aiding us in our work, and for these no collections have ever been taken. This, I must say, is not quite fair treatment. The C.M.S. have spent some hundreds of thousands of dollars in this diocese, for they have been aiding and supporting some of our missions for over fifty years, and yet so far as I know, not one cent has ever been returned to them. The same in a smaller degree holds good of the C. and C.S.S., and in a still smaller way of the S.P.G. and the S.P.C.K. I should be deeply grateful if some small acknowledgment could be made to these societies.

The Clergy Widows' and Orphans' Fund, and the Clergy Superannuation Fund.—May I again remind you that by Canon every clergyman in the diocese is bound to be a member of these funds, and those whose names are not on the secretaries list should at once join. Over and over again have I pointed out the wisdom and economy of joining these funds, even if you have to deny yourselves to do so. May I also remind you that even if you are a subscriber and yet neglect to take up your annual collection, even if it be only a dollar or so, you forfeit your prospect of receiving benefit from either fund. The Canon on the C.S. Fund goes even further than this, and empowers the diocesan treasurer to stop the amounts from grants to any mission, or in self-supporting parishes for the wardens to deduct any arrears from the clergyman's stipend.

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Correspondence Invited.

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We have accepted these Canons, we have signed our names to them, and we are bound in honour to see that we keep them. I would like, if the clergy are willing, to deduct from the quarterly grants in January and June the amounts of \$5 or \$6, as I have for years done with all our missionaries in the North. This would save trouble and ensure the fees being paid on time.

Extension and New Work. Now that the Grand Trunk Pacific is completed through the diocese there will shortly be growing up another series of small towns, similar to those along the C.P.R., and we are anxious, if possible, to begin work wherever there is a real need. Such we have already begun at Graham, Reddit, and the crossing. At present we have the field to ourselves, but there is no doubt that other bodies will come in, in fact, they have begun already to do so. The Baptists have sent in a man to hold services, although there were only two Baptist families. I can readily understand the Church of Rome starting services for their own people, but I cannot understand any other religious body going into a community where the Gospel is being preached, until there is a sufficient number of their own people to demand such a service. A great deal has been said, and is being said about unity, but an ounce of practice will be far better than tons of talking.

Indian Work.—Our Indian work is growing in the North, and I am thankful that Jack River is now a fully established station, but if we gain one in the north we lose one in the south, for I cannot see the necessity or usefulness of keeping open such a mission as the Long Sault on the Rainy River when the Indians are scarcely ever there, and with the degrading influences surrounding them seem to have lost all thought or care for the things of God, so entirely different to my own experience with Indians in the North. For over twenty years I have been looking for the opportunity of extending our Eskimo work at Churchill. Mr. Servier—who is now on his way back from England, or may be just arriving at Churchill—should have a fellow worker with him, and there seems to be some reason to hope that we may be able to open a new mission at Chesterfield Inlet, or Repulse Bay, if we can only find the man and the means of doing so. I hope next summer to visit Churchill and if the way is clear to appeal both for the man and the money. Before closing I must remind you what a deep debt we owe to the various societies which are helping us in our work, deepest of all the debts is that to the C.M.S. Long before any other society had begun to dream of the Northwest, fifty years before the M.S.C.C. came into existence, that society had done noble work in the North and West, not only for the Indians, though that was their first and chief work, but also for the few whites who were then in the country. And now, brethren, I have said quite enough and given you food for thought and discussion for the next two days. May God the Holy Spirit, the "Divine Guide and Light" so direct and rule our minds that what we do and say may be for the honour and glory of His great name, and to Him be all the Praise.

(To be Continued.)

CALGARY.

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

Leslieville.—What may be the birth of a new church was inaugurated at Benalto on Sunday, August 6th. Benalto is a prospective new town in this rapidly developing country on the Alberta Central Railway, about equal distance from Evarts and Eckville, west of Red Deer. The Rev. Canon Dyson Hague has been taking a few weeks' holiday with his son (one of the engineers) at Melita camp, and during that time has held services in one of the tents on Sunday afternoons. The people in the neighbourhood have also shown keen interest, and turned out well at these services. The Rev. E. G. Heaven (the Anglican missionary of the district) was present and assisted at the last service, and will endeavour to keep up the interest by having a service on the afternoon of the first Sunday in the month. The Canon gave a very impressive and earnest address on the words of St. Paul, "I am not ashamed of the Gospel of Christ," spoken by the little Jew when he had a keen and courageous desire to preach the message of Christ at Rome, the then great centre of science, commerce and society. The Canon drove home that this religion which was scoffed at by some men, as only fit for women and children, was the highest and noblest inspiration which gave to man character, which was better than

wealth. Money could not buy love. Money could not buy health. The rich millionaire with all his wealth could not purchase his soul's salvation. The gospel of Christ was the free gift of eternal life. The gift of God is eternal life through Jesus Christ our Lord. Just before the offertory the Canon said he was going to make what they might think a bold suggestion, viz., that the collection should be the nucleus of a Church fund for Benalto, which might in a few years be a prosperous town. Mr. McKay, the resident engineer, suggested that the names of all present should be taken down, and he also undertook to endeavour to obtain some land for a church building. The amount of the offertory at this little service was \$10. The amount altogether in hand for this purpose is \$24.00, which has been handed over to Mr. Heaven.

NEW WESTMINSTER.

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

Surrey Centre, B.C.—Christ Church.—The twenty-seventh anniversary of this church was celebrated on Sunday, August the 6th, by a special service which was largely attended. Rev. Wm. Bell, M.A., the pioneer vicar, now of Cedar Cottage, Vancouver, assisted by Rev. W. E. Gilbert, B.A., vicar, conducted the service. The church was beautifully decorated with flowers for the occasion, and the service was hearty and bright. Rev. Bell preached a most helpful and appropriate sermon, which was listened to with the deepest interest. Holy Communion was administered at the conclusion of the service. On the following Monday evening a congregational social was held in the Surrey Town Hall. The hall was packed to the doors with parishioners and friends, from the different centres in the parish, who heartily welcomed Rev. and Mrs. Bell who remained over for the social function. A splendid programme was rendered. Speeches were given by Rev. Wm. Bell and other visiting clergy, and by a few early pioneers, which brought forth great applause, after which light refreshments were served. A presentation was made during the evening to Mrs. H. D. Croft, of a handsome secretary in appreciation of her services as organist. Mrs. Croft thanked the congregation very gratefully in a few brief remarks for the gift. Altogether the anniversary service and social proved a very great success, and the next anniversary will be looked forward to with great interest and pleasure.

CALEDONIA.

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

Prince Rupert.—The sixth annual Synod was opened to-day, August 8th. Bishop DuVernet delivered a very able address, reviewing the work of the past year. He referred in feeling terms to the death of Dr. Ridley, who was consecrated in St. Paul's Cathedral, London, on July 25th, 1870, and resigned Ash Wednesday, 1904, after labouring heart and soul to promote the welfare of the diocese. Once more I have to record a serious loss to the diocese through fire. Last September the Mission house at Aiyansh, on the Upper Naas River, was completely destroyed, and our missionary, the Rev. J. B. McCullagh, who has laboured there for twenty-eight years, was left homeless. Prompt and generous were the responses made to our appeal for aid by friends in England through the Caledonia Missionary Union, of which Mr. C. B. Robinson is the energetic honorary secretary, and by friends in Canada through the Woman's Auxiliary of various dioceses. A new building is now being erected which will be a centre for still wider work. I wish to draw the attention of our clergy and laity to the importance of having our church buildings insured. It appears that it is not the custom of the Church Missionary Society to in-

sure its buildings. Hence the reason why the Aiyansh Mission house was without any insurance, but I would point out that, as the C.M.S. is gradually handing over to us its work, we shall be without funds to rebuild in case of fire unless we insure. One of the great problems we have to face at this stage of our development is how to give regular church services in places scarcely large enough yet to warrant a resident clergyman. I have tried the experiment of working from a centre, but the distances are so great and the means of communication so uncertain that it is a question whether this can be done to advantage. On the other hand, not only is there the great cost in giving each little community its own clergyman, but there is the extreme difficulty in securing men willing to devote their lives to a work where the numbers seem so small in comparison with some old-established parish. We need men for the West who have the power of seeing beyond the immediate present—men who have heard the Voice calling them and have seen the Vision of what is to be: the lonely trail changing into the beaten wagon road, the occasional log cabin giving place to the frequent farm house, the former stillness broken by the screeching locomotive. We need more men, but they must be men of the right kind—men who are willing to tramp the trail in advance of the train; men who can find a joy in carrying the Gospel to the lonely settler; men who with simple reverence can lead in the worship of God a congregation of ten in a neighbour's shack; men who count it a privilege to be pioneers for Christ and His Church.

The Bishop said he was sorely in need of outside assistance in the work of purchasing church sites, erecting churches, and building parsonages. It is not reasonable to think that a little community struggling into existence can assume all this financial burden unaided. For this reason we are grateful for the occasional grants for building purposes, small though they may be, received from the C. and C.S.S. and the S.P.C.K. It is in this direction and in the matter of an Episcopal endowment fund that we welcome the formation of the British Columbia Church Aid Society, with which is affiliated our own Caledonia Missionary Union. We have begun an Episcopal Endowment Fund for this diocese, held in trust by the Executive Committee of our incorporated Synod, and we look chiefly to the British Columbia Church Aid Society to help us in this important matter. We are much indebted to the Woman's Auxiliary of the Canadian Church for assistance in various forms. I have already mentioned the case of Aiyansh. Let me now refer to the gift of the Ontario Diocesan W.A. of a set of beautiful Communion vessels for the cathedral church of Prince Rupert, "In loving memory of Jessie A. Forneri, Treasurer, Ontario W.A., 1907-1910." These will be used for the first time at our Synod Communion service to-morrow morning, in which our diocesan W.A. will be fully represented by those attending their annual meeting, and so the West clasps hands with the East in sacred fellowship. At our last session of Synod we discussed a draft of a constitution for a proposed provincial Synod in which diocesan rights were duly safeguarded. We purposely reserved final action in the matter until we knew whether the other Synods in this province would unite on the same basis. I am glad to announce that these Synods have agreed to this draft with only two or three minor changes, so that nothing remains now for us to do but to pass a formal resolution memorializing the General Synod, asking for the erection of an ecclesiastical province coterminous with the boundaries of the civil province of British Columbia. I intend to urge, when the right time comes, that the title of Archbishop be not assumed by the Metropolitan until such time as there be at least five diocesan Bishops in the province, and also that it be the rule that the Upper and Lower Houses sit together, though voting separately, the exception to the rule being when the House of Bishops expresses a wish to deliberate in private. This will enable us to get together while still a small body and do effective work without needless formality, allowing at the same time for future expansion. To a wise conservatism we should unite a progressive liberalism, rejoicing in the fact that we in this country are free to adapt ourselves to new conditions in order that we may better fulfil the purpose of our existence as a Church. An opportunity which may never come again is now presented to us of setting an example to the whole Church in Canada of united action on the basis of recognized comprehension. I refer especially to the question of theological education in this province. This is the third annual charge in which I have dealt with this most important matter. More than a year ago two theological colleges,

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both professing loyalty to the Church of England, were about to be established in this province entirely independent of each other.

On July 26th of last year at a gathering of those interested chiefly in St. Mark's College I was asked to confer with the Council of Bishop Latimer College as to the possibility of these two colleges drawing together, and so had placed upon me the tremendous responsibility of mediating between the two. I shall count it one of the greatest works of my life if my mission is successful. I appeal to all Churchmen throughout this province to try to realize the unique position in which we stand at the present moment. The ground is clear. We have not to pull up the stumps of old associations or level the mounds of vested interests. The Provincial Government has only lately decided upon the site for the provincial university. The buildings are not yet erected. To the authorities of each religious body will be granted ample room in the university grounds for theological colleges. Of the two Church colleges mentioned, one has not yet come into existence, the other has just started. Manifestly now is the supreme moment. We are at the beginning of things. We are building for generations yet unborn. A mistake now would be fatal. Any attempt at coercion will frustrate the whole scheme of co-operation. There can only be one possible basis for united action, and that is the full recognition of fundamental differences. On November 29th the three Bishops of the province met and agreed upon a plan for theological education in the Church of England in British Columbia, and decided to submit this plan to the four diocesan Synods for their consideration and approval. The essential feature of this plan is the creation of one Anglican theological college, with its central building for lectures, etc., with two adjacent halls, St. Mark's and Latimer, non-controversial subjects being taught in common, and controversial subjects by those in sympathy with these views, the whole forming a fully equipped institution representing a comprehensive Church in affiliation with the provincial university. This scheme not only frankly recognizes the two schools of thought within the Church, but also combines the two elements, official and voluntary. The Anglican Theological College being ruled by a board of governors appointed by the four diocesan Synods, including, ex-officio, the heads of the two halls, which have a council of their own supporters, the central college being maintained by funds officially collected; the attached halls by voluntary gifts spontaneously offered. As a matter of fact no theological institution is completely under the control of any Synod. If it were so, it would die of officialism and lack of vitality. Our plan combines most happily Synodical representation and voluntary interest. As the cry will no doubt be raised by alarmed Churchmen, "Has the Church no authoritative voice in the teaching of our theological institutions?" and, as this cry may deter some from giving our plan their hearty support, I wish to point out three things: First, the Bishop has the right to accept or reject any candidate for Holy Orders. Whether he has studied under a private tutor, or in a party seminary, or in a diocesan college cannot be made a determining factor. The decisive question is, Does he come up to the required standard? Secondly, the General Synod, representing the whole Church, appoints a board of examiners for divinity degrees. This board establishes a common standard, with alternative text books on controversial subjects. This standard is accepted by all the theological institutions preparing candidates for the ministry of our Church, their course of teaching being based upon this standard, called "The Preliminary Examination for Holy Orders." Thirdly, in connection with our Anglican Theological College of British Columbia there will be a body of examiners, appointed by the board of governors, who are, with the exception of ex-officio members, elected by the diocesan Synods of the province. The examination will be based on the comprehensive standard established under authority of the General Synod, and only to students successfully passing this examination will the college diploma be issued. Here, then, we have three safeguards. Surely this is ample. The plan as submitted by the three Bishops has been accepted by the Council of Bishop Latimer College, and in loyalty to this scheme this institution has changed its name and become incorporated under the title of Latimer Hall. While making provision temporarily for the teaching of those subjects to be taken in common it has only appointed permanent professors in those subjects which are to be taken separately, and is, therefore, only waiting to take its place on the university grounds at Point Grey beside the Anglican Col-

lege, of which it will form an integral part. The three other diocesan Synods have appointed committees to consider this plan with power to act. I trust that we as a Synod will heartily adopt this plan, and elect our three clerical and three lay representatives on the board of governors. Let me say to our Church people throughout this province: This is a momentous crisis. The eyes of the whole Canadian Church are upon us. We in the free and unfettered West are in a position to show the older East, hampered by many associations and bound by many ancient prejudices, how to apply to Church matters the great principle which will yet be known as the principle of the twentieth century in contrast to the principle of the nineteenth century: co-operation instead of competition, unity in diversity. Let us, then, as we legislate in this Synod for future generations remember that these are "the days that are the destinies." We see on all sides the beginning of things. We watch the springing up of new places with the keenest interest. We have a country wonderfully rich in natural resources. Opportunities undreamt of in older lands are waiting to be seized by men with faith in the future. The best is yet to be. May we be a people not drunk with the wine of speculation, not mad with the thirst for gold, but thankful to God for all the blessings which we enjoy in this Land of the Sunset Sea, as we put all our energy into building up a great nation on this western coast—sober, industrious, upright, because God-fearing.

Only eight of his fourteen clergy and three lay delegates were able to be present, the expense of travelling from the more distant stations keeping several away. The residents of Prince Rupert kindly extended hospitality to the visiting clergy and lay delegates.

Correspondence

OUR HYMN BOOK.

Sir,—After reading the articles and the correspondence regarding the Book of Common Praise I have no hesitation in concluding that your first suggestion was the right one. Let us by all means, if we have a book, have one of our own, which can be openly bought and sold everywhere. It only means dropping about a dozen hymns. As for the tunes what do they matter? Nothing. They are only a passing fancy, and by the time the copyrights run out most of them will be out of fashion and most of them will be forgotten. What about our old music? Why, John Carter, at old St. James', used to give us as good and better before these tunes were invented, and the world will move and change in the future as it has done. An Old Boy.

THE NEW HYMN BOOK.

Sir,—In your issue of 20th July you have two paragraphs about the Hymn Book in which you refer to some details that have been made public; personally, I had heard nothing about it, our ordinary papers here pay very little attention to general church news, and it is largely for the sake of getting such information that I subscribe to your very excellent publication. With regard to the Book of Common Praise, or the Hymn Book (why has it two names?) I candidly confess to being very much disappointed in the book after having used it now for some time. I have been closely associated with church music in the West for over twenty-five years, and so do not speak without some experience. I am sure that the great majority of the Church people in the West that take any interest in music have used and grown up in Hymns Ancient and Modern, the old edition I mean, of course; the proprietors may be open to criticism, but the book is a good one. The Canadian book seems to have gone out of its way to irritate (that is really the best word) all this section; scarcely a hymn has escaped some unpleasant musical alteration, hymns are set to unfamiliar tunes, and several have disappeared entirely. There is a great deal in the Canadian book that is good, and that is not in Hymns Ancient and Modern; all the same as they stand now, Hymns Ancient and Modern (old edition) is a much better book than the Canadian book. If some alteration or revision is going to be made in the Canadian book (which it badly needs) may we hope that the hymns that we know and love may be restored to us, even if they may not always be in the form in which they were first written.

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

Sir,—It must be confessed that you are somewhat abrupt in referring to Mr. Carroll's letter concerning the restriction of the sale of the Hymn Book to Canada as an excited utterance. I certainly received the impression from reading your previous comments that Mr. Jones and the committee were, in your opinion, open to censure in this matter, and it does seem that Mr. Carroll's defence is both timely and temperate. A full explanation of the points at issue may be found in the convening circular of the approaching General Synod at page 66.

WM. P. REEVE.

THIS CRITICAL TIME.

Sir,—Might I be permitted to suggest, with the deepest respect, to our Right Rev. Fathers in God that at this critical time in the history of Canada when true patriotism is growing cold, and disloyalty to the British Empire is becoming stronger, that it would be well to issue directions for special prayers in the churches for God's Holy Spirit to direct and rule the hearts of electors and elected alike, and give them both a right judgment in all things. Let us use the strong weapon of prayer for our distracted country. Effectual, fervent prayer availeth much. The time is as short as the need is urgent. For God, King and Country. F. I.

BROTHERHOOD.

Sir,—In your issue of May 4th, under "A Community for Canada," I would like to ask why Mr. Macklem objects to having the proposed Canadian Brotherhood under the direction of the Mirfield Community? If he is in doubt of this community I would ask that he read the Living Church, July 22nd, and see what the Bishop of London says about its members. A body of men (it does not matter how devoted and earnest they are) need a head, and one that has had experience in the Religious Life. There are some very capable men in the United States that understand perfectly how to start a ministry and run it, both spiritually and financially. It might be well to see if there was not a Religious at S.S.J.F. in Boston, Mass., or one at O.H.C., West Park, N.Y., that would make a good Father Superior. I do believe it would be a great mistake for a body of men to try to build up a Religious Community without an experienced head. About five years since, a body of men started a religious order at Greens Farms, Connecticut, U.S.A., but it only held together for a short time. I understand it was simply because there was no experienced man at the head. "The Spirit was willing but the Flesh was weak."

C. B. Riggs, U.S.A.

"SPECTATOR'S" REMARKS ON "CHURCH UNION."

Sir,—"Spectator's" comments of last week, in the "Canadian Churchman," contained the following: "Are other Protestant Communions Churches, etc.?" The question implies that the Church of England is a Protestant Communion. May I be permitted to ask, "Has not the Church of England from the time of the Reformation until now, repudiated the idea of her being a Protestant Communion? Has she ever accepted, officially, in any theological sense, the 'Protestant' position?" "Spectator" apparently would like the General Synod of Canada to "plainly" answer the following question: "In consideration of the fact that there is no immediate possibility of our union with 'other Catholics,' is it advisable to drop the discussion of our Catholicity—take the 'Protestant' position—and endeavour to unite with 'Other Protestant Communions'?" Now of what value would any answer to such a question, by the General Synod, be? An authoritative answer should come (for us, as for others) from the Anglican Branch of the Catholic Church, and should be binding on us as long as the Canadian Church chooses to remain an integral part of that branch. Again, why such impatience with the Committee on "Church Union"? Does "Spectator" or any other Churchman really expect that committee to improve upon the declaration on this subject made by practically the whole of the Anglican Episcopate at the last Lambeth Conference? Suffer me to say that we trust that "the expressions of love . . . for fellow Christians," referred to by "Spectator" are real and true. The adoption of the Catholic position does not in any

way inviolate our love and esteem for those outside the Church, nor does it imply the repudiation of the baptism of many non-Catholics; but it does emphasize the fact that all baptized Christians have not necessarily been received into the "Visible Congregation of Christ's Flock," and until all Christians recognize the value of such reception into that "congregation" complete organic Church Union is impracticable. Would it not be just as well to reconcile ourselves to the position that "Catholicism" cannot unite with either "Protestantism" or "Romanism" with any degree of satisfaction? Our aim and object is that "Church Union" shall mean the supremacy of "Catholicism," because we believe in its divine institution; we are confident that what is "of man" will ultimately come to nought. May we not take courage, when the patient teaching of the faith in its entirety is tedious and difficult, by the remembrance of the victories of the past, and by the certainty of the promises of God? ("Qui Patitur Vincit.") Our Father's hand is ever over us, we are assured of the unceasing intercession of our great High Priest, the Holy Spirit Himself is impelling us to faithfulness, and it may be that soon, yea, very soon in the estimation of Him, with whom a thousand years are but as yesterday, our fidelity shall be abundantly rewarded, and the Church's constant prayer be realized: "That all who profess and call themselves Christians may be led into the way of (the whole) Truth, and hold The Faith in Unity."

W. J. Baugh.
St. Matthew's Rectory, Grenville, Que.

PRAYER BOOK STUDY QUESTIONS.

Sir,—1. Are the choirs supposed to turn to the EAST when repeating the Creeds, and WHY, 2. Are choirs supposed to sing the AMENS or not, and is it HIGH CHURCH TO DO SO? 3. When is a RED stole supposed to be worn?

H. E. D.

"OUR EMPIRE."

A Weekly Magazine for Sunday Schools.

Sir,—It has been decided by the S.P.C.K. after some criticisms and suggestions to change the title of the new Sunday School paper to "Our Empire," a weekly magazine for Sunday Schools. I think that this final title will find general favour. I have just received a letter from the Rev. Mr. McClure, secretary, S.P.C.K., in which he enclosed a rough proof of a prospectus of the magazine. In the letter he states, "We shall print and despatch four weeks at a time, as outlined in circular. We are going to press with a preliminary edition of No. 1, and will send specimens out to some 25,000 (twenty-five thousand) clergy and others interested, including all clergy in Canada, Australia, New Zealand, and South Africa. We hope to begin despatching these in the course of the next few weeks. We will send you an ample supply of No. 1 for distribution at the General Synod, and among others likely to be interested, early in August in ample time before the Synod meets." I extract the following from the rough proof of the prospectus:—"In view of the tendency to exclude direct religious teaching from the week-day instruction given to children in the State schools, which prevails all over the Empire, and more especially in the colonies and dominions, it is plain that we must look more and more to our Sunday Schools for building up our children in the Faith. The Church in Canada has taken a lead in this movement. The Archbishop of Canterbury heartily commends the undertaking and writes for the first number of the magazine, in which it takes shape, a word of introduction. In order to help the Sunday Schools in this important task, the Society for Promoting Christian Knowledge has decided to publish a twelve-page weekly magazine for Sunday Schools, under the title of 'Our Empire,' the first number of which will appear in Advent, 1911. The magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing articles covering a very wide range of subjects, all written in such a way that the children will be able to read them with pleasure to themselves. The subscription price will be one shilling (25 cents) per year, not half a cent per week. This price will place it within the reach of all. New and varied features will be introduced from time to time. Suitable contributions from the colonies will be welcomed, especially short stories." It is hoped that our people will give this magazine the warm-

est kind of welcome, and the patronage it deserves.

Yours, etc.,
John Downie.

Port Stanley, Ont., July 28th, 1911.

"CONVERSION," ETC.

Sir,—Since my article upon the above subject appeared in your issue of February 9th, an animated correspondence has appeared developing as it has gone along into personalities and matter (in my humble opinion) wide of the mark, and as I have lately had put into my hands, two books, a portion of each one of them dealing far better with the subject than ever I could hope to do, I will quote from both what I consider exactly covers the whole ground, as I desired to place it before your readers, and those who will take the trouble to look up my article, will find that both writers bear me out in every particular. The first writer, the Rev. John Langtry, M.A., D.C.L., Rural Dean of Toronto, in his book, "Come Home," says, "When you speak of conversion do you mean a sudden overpowering emotion, often culminating in an hysterical paroxysm accompanied by conviction of sin; a season of darkness and terror, and then a sudden breaking in of the light, with an assurance of forgiveness of sins, followed by a feeling of great peace, and joy, and a life free from sin? So that none are thought to be truly converted who have not passed through some such experience . . . spoken of as being born again, or regenerated. . . . The Church of England does not believe in this, does not teach it, does not try to produce it in the lives of her people, because she does not believe that such an experience forms any necessary part of true conversion." "Conversion . . . turning of the soul to God—change of mind and heart and life . . . this turning of the whole man to God, whether it has had a conscious, or even a sudden and startling beginning, or whether it is the result of God's sanctifying spirit . . . turning the heart as life develops, to God, and the things that are God's . . . the Church of England certainly believes and teaches. The more exact and comprehensive and Scriptural term is repentance." . . . The Rev. H. D. Murphy, D.D., rector of St. George's, Belfast, in his book entitled, "A Forgotten Gospel," writes: The first passage (in the New Testament where converted occurs) is St. Matt. 13:15 . . . "should be converted," Revised Version, "should turn again," the next passage, St. Matt. 18:3, "except ye be converted," etc., Revised Version, "except ye turned," etc.; the next, St. Luke 22:31, "when thou art converted," etc., Revised Version, "when once thou hast turned." Next, Acts 3:19, Revised Version, "repent ye therefore, and turn again." . . . I should draw attention to the fact that the term is used in the New Testament in some places in a bad sense, Gal. 4:9, "But now, after that ye have known God, how turn ye again?" (same word translated convert elsewhere), etc. . . . 2 St. Peter 2:21 and 22. . . . Our Lord says, "strait is the gate and narrow is the way, which leadeth into life," but according to some, as soon as you have entered the strait gate you are at the wide portal of heaven itself, but the New Testament represents the Christian life as a battle, a race, a wrestling. "Nothing of the kind" say some, "you have but to make the jump of 'conversion' and the whole thing is done." There is the conclusive fact that the word "conversion" is found only once in the whole Bible. . . . The cognates of the word are to be found, but the word itself only once, Acts 15:3, "the conversion of the Gentiles. . . turning of the heathen from idolatry"; 1st John 3:7, 8, "He that committeth sin is of the devil," ave, even though he may say he is converted. The above passages verify every statement I made and do not necessitate my writing anything further upon the subject, had I had them before me at the time, I should not have troubled you for space, as I wrote as a seeker for information which I did not get until I came into possession of the books named above. The subjects of Baptismal Regeneration and the above subjects of Conversion and Repentance are fully dealt with by the two authors quoted.

Port Burwell.

Thos. J. Charlton.

BAPTISMAL REGENERATION.

Sir,—This controversy on this most important subject has certainly proved interesting. There are some who desire that it should now cease, but as I have only written once on the subject, I trust I may be excused for writing again to free

myself of some of the charges made against me. My first letter was an exposition of Bishop Baldwin's Theory re the word "water" as found in John 3:5. One of your correspondents states that I have proved water to mean every "blessed" thing under the sun, except that composed of hydrogen and oxygen represented by the chemical formula H₂O. The tone of the statement seems rather curious for a regenerated man. I said that the signification of the word "water" was not uniform throughout Scripture, and in proof of the statement quoted, Jer. 1-3, Ps. 42:7, Ps. 69:1-2, 14-15, John 7:38. Do these texts constitute, as your correspondent says, every "blessed" thing under the sun? The same writer says that we confuse the ideas of regeneration, conversion and ultimate salvation. Now in my letter of June 29th the text used were the following: 1 Cor. 4-15. In Christ Jesus I have begotten you through the Gospel; James 1-18, Of his own will begat He us with the Word of Truth; 1 Peter 1-23, Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. I ask him, yea, I ask him earnestly, to prove that these texts refer to conversion or ultimate salvation. They do refer, however, to regeneration or the new birth. Speaking as he does of regeneration, conversion, and ultimate salvation, it would seem that no man is sure of heaven until he arrives there. I should like to ask him, when do we belong to the fold of Christ? for the Scriptures teach us that His sheep are safe for time and for eternity. In John 10:28, our Blessed Lord Himself states, My sheep hear My voice and I know them and they follow Me, and I give (mark the words) unto them eternal life, and they shall never perish. Assurance is clearly set forth by the Good Shepherd in this passage. The last letter written against Bishop Baldwin's Theory appears in your issue of July 13th, where Geo. Bousfield states that the late Bishop's theory seeks to uphold that unreal, uncritical, and unhistorical use of Holy Scripture. This is a strong statement made against one of the most saintly and Godly men the Church of England in Canada has ever produced. Against one who indeed could say like the great apostle, for Me to live is Christ, and to die is gain. Why was it he could hold crowded churches spell-bound? Was it because he sought to uphold an unreal, uncritical, and unhistorical use of Holy Scripture? Why has the Church of God raised Him, and others whom I could name, to the highest position in the Church? Was it, I say in all earnestness, because they sought to uphold an unreal and critical use of Holy Scripture? How much nearer the truth it would be to say, that they have been consecrated Bishops because they were permeated with the spirit of the ever-living God. I would like George Bousfield to prove his statement, and I am satisfied that he shall find it impossible. He affirms that Bishop Baldwin's theory on John 3:5 was opposed to the Pauline doctrine, whereas one of the texts the late Bishop refers us to is 1 Cor. 4:15, In Christ Jesus I have begotten you through the Gospel. Again he writes, If baptism were God's great way of regenerating men, it is utterly beyond the power of any one to explain certain passages and facts of Scripture. St. Paul, for instance, says, "I thank God that I baptized none of you, but Crispus and Gains . . . for Christ sent me not to baptize but to preach the Gospel," 1 Cor. 1:17. Now such language is utterly unexplicable, if the water of baptism were the great means of regenerating men. Surely the great apostle would hardly thank God he had no part in the work of saving the Corinthians, and surely Christ Himself would not have sent His servant to do the less and omit the greater work. In conclusion, with reference to John 3:5, That baptism is essentially a New Testament ordinance, and therefore, if our Lord were stating something absolutely new, we can hardly understand His surprise at the ignorance of Nicodemus, "Art thou?" He said, "a Master of Israel and knowest not these things." Nicodemus may have seen proselytes baptized, but neither he nor his fathers had ever seen that ordinance administered to one born of the faith of Israel. Indeed, if we admit that water here can only mean Christian baptism we must exclude apparently from regeneration all those Old Testament saints whose rest we know is assured, all children dying unbaptized, even the very thief to whom our Lord said on the cross, This day shalt thou be with Me in paradise.

W. H. D.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

British and Foreign

Bishop Tugwell reports to the English Church Missionary Society that in his diocese of Western Equatorial Africa the missions are being greatly prospered. There were 10,000 on the list of catechumens last year.

Following the recent denunciation of the coming Astor-Force wedding by the Rev. George C. Richmond, of St. John's Protestant Episcopal Church of Philadelphia, Bishop William C. Doane, of Albany, N.Y., has come out with a statement in which he upholds the Philadelphia minister. "I consider this proposed wedding of Colonel Astor to this young girl a positive outrage against public decency," said Bishop Doane. "I suppose it is another instance of the eternal chase after money and what the world is pleased to call position. Is that the kind of men parents who love their children should select or approve as their husband?"

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings. Opportunities for character always bloom along the pathway of our duty and make it fragrant even when it is thorny.—Samuel J. Burrows.

What we value for ourselves we must seek to spread to others; and what we shrink from ourselves—lowering surroundings, a tainted atmosphere—what we shrink to think of those nearest and dearest to us being exposed to—let us do all we can to remove from others. "Lead us not into temptation. Deliver us from evil." Do what you can to sweeten the mental and moral atmosphere that surrounds you.—Bishop A. C. A. Hall.

Children's Department

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No rubies of red from my love— No jewel that glitters and charms, But the light of the skies in the little one's eyes, And a necklace of two little arms.

Of two little arms that are clinging, O, ne'er was a necklace like this, And the wealth of the world and love's sweetness imperaled In the joy of a little one's kiss.

A necklace of love for my lady That was linked by the angels above; No other but this—and the tender, sweet kiss That scaeth a little one's love.

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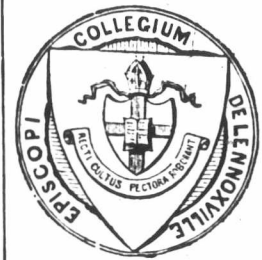
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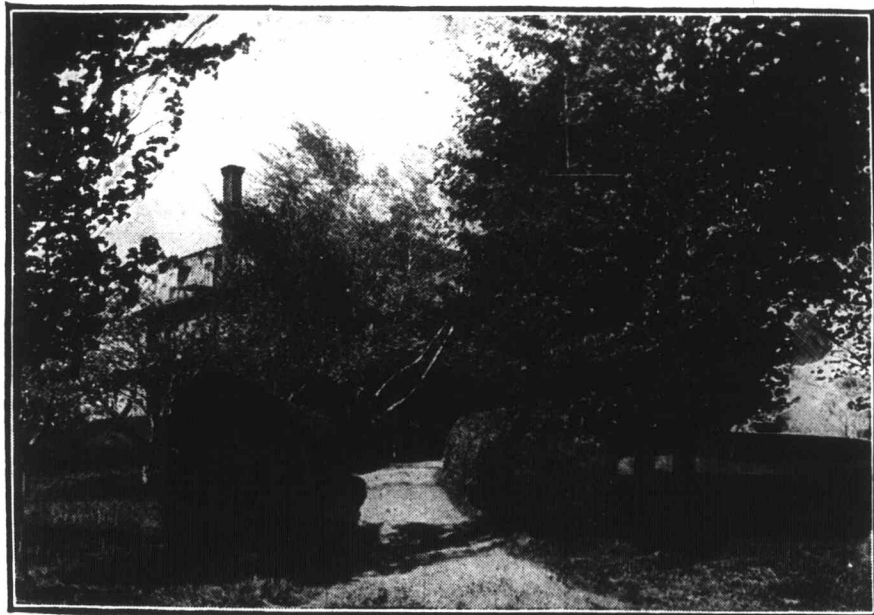


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endure more than the negro, fed on fat meat.—Scientific American.

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When we come to travel with a family baby's clothes must be considered, and some wickerwork baskets, designed specially to hold their juvenile wardrobe, have been most daintily made. They are interiorly decorated with ribbon bows and many flouncings and ruffings, lined throughout with dainty blue or pink. The padding used in the lining is all scented, and the name and initials are embroidered on them. The monogram is often put inside the centre of the lid, a tray at the top holds toilet necessaries.

"IF I ONLY HAD THE TIME."

Some boys will pick up a good education in the odds and ends of time which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

You will never "find" time for anything. If you want time, you must take it.

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments after his day's work is done of evenings—what opportunity—and I will tell what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead, or the expression of his eyes whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it. The man who loses no time doubles his life. Wasting time is wasting life.

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Four things come not back—the spoken word, the sped arrow, the

past life—the neglected opportunity—Success Magazine.

THE CLOCK IN ST. PAUL'S CATHEDRAL.

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the figure ring—is ten feet across. The figures are two feet nine inches—high, that is, as your little brother or sister; or, some of the ladies, of you, as high as your selves! Just fancy! The hands are built of copper, specially to resist wind and snow; the minute hand is nine feet and a half and the hour hand five feet long.

A story is told that St. Paul's clock once struck thirteen at midnight, and so saved a man's life. Let me tell you how it was. The man was named John Hatfield, and he died in the year 1770 at the age of one hundred and two. He says that when he was a soldier in the time of William and Mary he was tried by court-martial on a charge of having fallen asleep when on duty upon the terrace at Windsor-Castle. He denied the charge absolutely, and declared, in proof of his innocence, that he heard St. Paul's clock strike thirteen. He was condemned to death, and while under sentence an affidavit (that is, a sworn testimony) was made by several persons that the clock did strike thirteen on that particular night; and so he was pardoned. Only one thing needs to be corrected in that story, and that is

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na, there was no clock then at St. Paul's, it must have been Great Tom at Westminster that he heard, which was afterwards removed to St. Paul's.—George H. Northcroft, in Great Thoughts.

BENDING THE TWIG.

A six-year-old boy was recently heard to say: "My papa wonned ten dollars at the races t'other day." It was evidently considered an achievement by the lad, and the races had no doubt been spoken of approvingly in his presence.

What a fearful responsibility rests on the parent whose child could refer with pride to his gambling! What may he not expect from his son? Should the latter grow up with the disposition to indulge in the evil of gambling, one of the greatest curses of the age, the thoughtless parent will not be held guiltless. The young child may by his example be led into a course that will wreck his soul and bring the father's gray hairs down to the grave in dishonour.

The twig will grow as it is bent. What a pity so old a truism is not always kept uppermost in the minds of those who have the training of the young in their hands!

ODD FACTS ABOUT TURTLES.

It has been said that the turtle, like the whale, has no other enemy than man, inasmuch as both the little creature and the big pursue their various ways in practical immunity from harm and fear of sudden death.

In many ways the turtle is one of the strangest of living things. Whales must come to the surface frequently to breathe, and it is pretty well known what they feed upon.

The seal cannot remain beneath the sea nearly so long as the whale, and his food is very well known; but the turtle, in all his varieties, in all his ways, is a most mysterious animal. It does not, indeed, seem to matter to him whether he stays beneath the surface for an hour or for a week, nor does it trouble him to spend an equal time on land if the need arises.

Your turtle is neither fish, flesh, nor fowl, yet his flesh partakes of

the characteristics of all three. Eating seems a mere superfluity with him, since for weeks at a time he may be headed up in a barrel, with the bung out, and emerge, after his long fast, apparently none the worse for his enforced abstinence from food, from light, and almost air.

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Just so soon as the baby turtle emerges from the egg, off he scuttles down to the sea. He has no one to teach him, no one to guide him. In his curious little brain there is implanted a streak of caution based upon the fact that until a certain period in his life his armour is soft and no defence against hungry fish;

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and he at once seeks shelter in the tropical profusion of the gulf-weed, which holds within its branching fronds an astonishing abundance of marine life. Here the young turtle feeds unmolested while his amour

When once he has withdrawn his head from its position of outlook into the folds of his neck between the two shells, intending devourers may struggle in vain to make an impression upon him.—Harper's Weekly.

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THAT BABY.

undergoes the hardening process. Whatever the young sea-turtle eats and wherever he eats it—facts not generally ascertained—one thing is certain, it agrees with him immensely. He leads a pleasant sort of life, basking in the tropical sun and cruising leisurely in the cool depths. Once he has attained the weight of twenty-five pounds, which usually occurs within the first year, the turtle is free from all danger. After that no fish or mammal, however ravenous, however well armed with teeth, interferes with the turtle.

There was a baby in the railway car the other day. It was not an unusual child, but it had a decidedly bright face and pretty ways. For the first few miles she was very quiet, and her blue eyes looked around in wonderment, for evidently it was the little one's first ride on the cars. Then as she became used to the roar and rumble, the baby proclivities asserted themselves, and she began to play with her father's moustache. At first the father and mother were the only parties interested, but soon a young lady in an adjacent seat nudged her escort and directed his attention to the laughing child. He looked up, remarked that it was a pretty baby and tried to look unconcerned; but it was no-

ted that his eyes wandered back to the spot occupied by the happy family, and he commenced to smile. The baby pulled the hair of an old lady in front, who turned around savagely and glared at the father with a look that plainly said, "Nuisances should be left at home." But she caught sight of the laughing eyes of the baby and when she turned back she seemed pleased about something. Several others had become interested in the child by this time—business men and young clerks, old ladies and girls—and when the baby hands grasped the large silk hat of her father and placed it on her own head, it made such a comical picture that an old gentleman across the way, unable to restrain himself, burst out into a loud guffaw, and then looked sheepishly out the window, as if ashamed to be caught doing such an unmanly thing. Before another five minutes he was playing peek-a-boo across the aisle with the baby, and every one was envying him.

The ubiquitous young man, ever on the move, passed through, and was at a loss to account for the frowns of everybody. He had failed to notice the baby. The brakeman looked in from his post on the platform and smiled. The paper boy found no custom till he had spoken to the baby and jingled his pocket of change for her edification. The conductor caught the fever and chuckled the little one under the chin, while the old gentleman across the aisle forgot to pass up his ticket, so interested was he playing peek-a-boo. The old lady in front relaxed, and diving into her reticule unearthed a brilliant red pippin and presented it bashfully to the little one, who, in response, put her chubby arms around the donor's neck and pressed her rosy little mouth to the old lady's cheek. It brought back a flood of remembrances to that withered heart, and a handkerchief was seen to brush first this way and then that, as if to catch a falling tear.

The train sped on and pulled into the station where the baby, with her parents, was to leave the car. A look of regret came over every face. The old gentleman asked if he couldn't kiss it just once; the old lady re-

turned the caress she had received and the baby moved toward the door, shaking a bye-bye over the shoulder of her papa, to which every one responded, including the newsboy, who emphasized his farewell with a wave of his hat. The passengers rushed to the side where the baby got off and watched till she turned out of sight at the other end of the station, shaking bye-byes all the time. Then they lapsed into silence. They missed that baby, and not one of them would be unwilling to acknowledge it. The little one's presence had let a rift of sunshine into every heart, warm or cold, in that car.—Orphan's Friend, House of Angel Guardian.



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