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June 26, 1913.

The Canadian Churchman

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

SEVENTH SUNDAY AFTER TRINITY.

(July 6th.)

Holy Communion: 256, 258, 386, 646.
Processional: 5, 448, 653, 664.
Offertory: 390, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

The Outlook

Influence against Gambling

It was a great satisfaction to read last week that this year there was no Derby sweepstakes in the Royal Household. Her Majesty the Queen is known to reprobate gambling in every form, and by precept and example does what only one in her exalted position can do to discourage the practice. With the exception of the drink traffic the gambling evil is the greatest menace in England, for it has pervaded all ranks of society, and every form of sport is made the medium of betting. Of late there have been signs of a growing hostility to gambling, and quite recently the House of Lords passed a measure to suppress the advertisements of tipsters in the newspapers. In the royal influence against the betting evil a work will be done that will be abundantly fruitful for good in all classes of society. The gambling evil is a curse in every form.

Women in Vestries

The question of giving women a vote in our vestries has been before three Synods this year. In Winnipeg the matter was laid over for a year. In Toronto, an uncertainty was felt regarding the exact framing of the canon, and so the question was left over. In Huron for the third time the question was up for discussion. A largely signed petition was

presented. Not quite two-thirds of each order voted for the amendment, and so it was lost again. We have neither heard nor read any new reason against women, who are members of the Church, voting in vestries. The old arguments were thrashed out again. To our mind, the burden of proof rests with those who think that there can be any other qualification for voting than Church membership. This qualification women have had from the first. It is unfortunate that some permitted themselves indiscretions in speech in the matter. The reference to the present militant Suffrage movement was quite gratuitous. It has no connection and serves only to blur the issue.

Children out at Night

Many resolutions have been passed, many sermons delivered, many editorials written, and many suggestions made that the law dealing with children on the streets and parks after dark should be more stringent. At the recent session of the Ontario Legislature these numerous requests have been met and the law is now amended. No child under sixteen shall loiter in any public place after nine in the evening, or be there unless accompanied by a responsible person. Any child found in a public place after that hour unless so accompanied may be warned to go home, and if after such warning the child is found loitering, may be taken either to its own home or to the Children's Shelter. Further, a parent who permits his child to violate this law will be fined even for the first offence, with increasing fines for subsequent contraventions of the law. It is particularly desirable that the greatest possible publicity should be given to this law, and the Parliamentary authorities are seeking the co-operation of editors, clergymen, teachers, and social workers to this end. We are only too glad and thankful to call attention to this new provision, and we hope that it will be abundantly fruitful in accomplishing its very valuable object.

Japan's Place in the World

A recent article in the "Times" brings into prominence the gravity of the issue which lies behind the differences between the United States and Japan regarding the Californian Land Bill. The ultimate point in dispute does not concern the United States alone, but is essentially a world-question. We must not be too quick to condemn the tendencies of public opinion in the Western Territories of the United States and Canada, for they spring not so much from race hatred as from the instinct of self-preservation. As the "Times" points out, the moment has come when Japan is disposed to challenge the very essence of the attitude of the Western nations towards Asiatics. She asks admission to the comity of nations upon equal terms, and bases her claim not so much upon the success of her arms as upon the advances she has made in the arts of peace. The situation is, therefore, one of special difficulty, and it involves an issue which will become more and more insistent in the near future. Japan's large claims and the far-reaching issues involved in them will have to be handled with infinite calmness and prudence both by the United States and by Great Britain. Japan is rapidly advancing towards standards of democratic government, and if her claims to full equality of treatment by Western nations is denied we shall be face to face with a passionate outburst of popular feeling in Japan. Australia feels the pressure of the problem as much as anyone else, and

no one can question that she would far sooner sever the ties with the British Empire than relax her legislation against Asiatic races. The problem calls for the most thoughtful consideration and the wisest possible statesmanship.

Inventiveness and Variety

We referred last week to the Bishop of London's courageous plea made at his Diocesan Conference. He deprecated what he called "hide-bound conservatism," and pleaded for "inventiveness," saying that if our Church had always risen to all that is implied in St. Paul's great word, "All things are yours," at least one separation from us would have been prevented. "We ought to be as much at home in simple mission services in Church as in grand ceremonial services in St. Paul's Cathedral." The Bishop remarked that he could not help smiling when a rich American who was present at one of the Bishop's Lenten Mission Services said afterwards: "I was quite at home to-night; you see I was brought up among the Methodists." Another illustration of the Bishop was connected with hymns, and he remarked that in going about the Diocese it would almost seem as though there were only about six hymns in our Church—"The Church's One Foundation," "Fight the Good Fight," and about four others. The Bishop selected about some two dozen for Confirmations, and these were printed on sheets, but even this had not accomplished the desired variety, for at various Churches he still found "Soldiers of Christ, Arise," and "O Jesus, I have promised." Saddest of all was the Bishop's reference to the pathetic results when during Missions great Churches in poor districts are crowded to the ceiling, and then slender congregations are seen when ordinary Morning and Evening Prayer resume their sway. Coming from such a source, we hope and believe that this earnest and urgent plea for variety will meet with the response it deserves. Even we in Canada, with our greater freedom from English restrictions, need to learn the lesson and to bring out of our treasury "things new and old."

Proportionate Giving

At the Toronto Synod attention was called to the fact that the Diocesan gifts for foreign missions amount to \$150,000 a year, which means only 1¼ cents for each member of the Church, and it was rightly said that such a paltry amount could not be regarded as showing real interest in the work. Further, that even if each one gave at the rate of 75 cents a year, or only 6¼ cents a month, the result would be the comparatively splendid total of \$782,262. The difference in the results of work would be wonderful, and we are glad that attention was so frankly and forcibly called to our miserable efforts, compared with what might and ought to be done. The only way out of the difficulty is a more thorough observance of the New Testament principle of proportionate giving, "as God has prospered us." When this is followed there will be no lack of money for God's work.

Prayers and Works

A little while ago the whole of the Christian world was impressed and stirred by the appeal of the Chinese Government for prayer, and we all rejoiced in this testimony to the reality of Christianity, and its power in China. At the same time it is impossible to avoid the

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reminder that the dealings of Christendom with China have not always been what the New Testament teaches, and an article in one of the English weekly papers speaks with a force which may easily be objected to for its frankness, but which can hardly be questioned as to its truth. It points out that not by a few words, but by our works we are to be judged in China, and that the conduct of the Christian nations has not been of such a character as to predispose China to accept our beliefs:—

Has Christianity in China kept itself so separate from commerce and finance, territorial acquisition, political and military aggression—has it shone out so brightly in the lives of the traders, officials, travellers, who by reason of their numbers and variety of occupations are rightly held more representative of Christendom than the missionaries? Let the Opium Wars, the arrogant doctrine of extra-territoriality, the bartering of dead missionaries for Treaty-ports and concessions on the Yang Tse, let the wholesale butchery and pillage of the Christian Allies on the march to Peking, testify. Are trade, railroad and mining concessions, profitable loans, accompanied by political wedges, the veritable objects of our prayers for China?

It is always well to see ourselves as others see us, and, since the Christian Church, as such, has nothing whatever to do with politics, our efforts on behalf of China should always be strictly limited to the New Testament principles and methods of evangelization.

ST. PETER'S DAY

The twenty-ninth day of June has been observed as St. Peter's Day from at least as early as the fourth century. It was originally the feast day dedicated to Saints Peter and Paul because it was the traditional date of their martyrdom at Rome. When the festival of the Conversion of St. Paul was instituted on January 25th, the present day was left entirely for St. Peter. It is well that on one day of the year we should recall the life and work of the first leader of the apostles. The interest of some in St. Peter's life is limited rather to the denial of the false claims of his supremacy which are made in some quarters. But these false claims of a titular supremacy should not blind our eyes to the real worth and leadership of St. Peter. We observe this leadership both during our Lord's earthly life and at the first proclamation of the Gospel. His leadership is rather the kind which results from a man recognizing and proclaiming his highest and best thought and allegiance, even though he is not able to keep always to the profession he has made.

He is the most human of the apostles, because his life and motives are most easy of comprehension. We all, alas! know too well the great resolve and frequent fall. So we find St. Peter's faults and virtues faithfully chronicled. His character is a strange mingling of courage and cowardice, truth and error, insight and blindness. A strange mingling, but true to human probabilities! All through the apostle's life this is noticeable. After his call by Jesus one of the first things he does is to lead the other disciples in their search for the Master after his day of successful healing in Capernaum. "All are seeking Thee," says Simon, implying that the Master had best go back to the waiting throng and repeat His miracles and win applause. How far Simon was from the secret of the Master's life! Yet he acted according to his best light at that time. He

thought applause, popularity and crowds were evidences of the highest success for the young Rabbi whom he was following. But the Master read the warm heart of loyalty in the Galilean, and when He appointed the Twelve, He chose Simon first. Later, Peter is one of the three to whom is granted the special privilege of going into the death chamber of Jairus' daughter and there beholding Jesus overcome the enemy of mankind, even death. He must surely have understood something more of the wonderful power of his Teacher. Some time afterwards, when to the distressed disciples Jesus came walking upon the water, Peter remembered the stilling of the storm, and realized that the winds and waves obeyed the Master. In an ecstasy of trustful recognition he begged permission to walk to meet Him. Such a request shows what a high faith Peter had. But he did not keep his faith at that high point when he thought of the strong, overwhelming waves. He who had ventured much was in danger of losing all, until the Master grasped his hand.

When the crisis of our Lord's teaching came and He showed in John vi. how utterly different it was from anything the people had expected, and that, whatever it was, He was the source, centre and climax of the revelation of the Father, many turned back from following Him. When He had said to His chosen Twelve, "Would ye also go away?" it is Peter who answered, "Lord, to whom shall we go; Thou hast the words of eternal life." Again at Caesarea Philippi, after it was evident that His popularity was on the wane, He asked His disciples quietly what men said about Him and then what they themselves thought. Peter answered and said, "Thou art the Christ, the Son of the living God," and received the Master's benediction and commendation, "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then follows that wonderful promise to Peter of authority to bind and loose. This promise was also afterwards made to all the disciples on two occasions. Hence, there can be no ground for supremacy unless it be the supremacy of all. All too soon the vision fades and the sight is dulled again, for when Jesus unfolds the path which the living God has appointed for His Son, Peter began to rebuke Him. This time Peter was speaking at the impulse of flesh and blood and not of the Heavenly Father. So absolutely contrary was his conception of an easy road of popularity and triumph to the road of pain and sacrifice which God saw was necessary that Jesus had to say, "Get thee behind Me, Satan; thou art a stumbling-block to Me." Think of it! To be thus spoken to by the sacred lips that had just put him on the pinnacle of praise. Yet how natural it was that Peter should have had such confidence in his own judgment after the Master's commendation. It all shows most clearly that in the great confession Peter spoke not from a deliberate process of reasoning, but from a flash of intuition, momentary comprehension of his Master's life.

But Jesus realizes the frailty of the man He is dealing with and does not disown him. He, with James and John, is granted a sight of the God-like glory of Jesus on the Mount of Transfiguration. Surely after such a sight he will never forget that Jesus was the Lord of Glory. We understand the frankness of a man who would openly ask the Master if there was not some limit to forgiveness "until seven times." We understand the reluctance of Peter to allow the Lord to perform the duties of a slave in washing his feet. Many of us would have done just the same thing. We do not taunt Peter for saying, "If all be offended in Thee, I will never be offended." "Even if I die with Thee, yet will I not deny

Thee." It was no empty boast. It was the real man speaking. But the real man did not realize the weakness of himself and the strength of the temptations. He had not learned to distrust himself and so find real strength in the Master. Only too truly do we understand the terrible reality of his denial of the Master. What was the good of him acknowledging Him? He had not even influence enough to get into the High Priest's palace. He could not help matters. Indeed, he might seriously injure his Master's cause, as providing evidence that He had gathered a band of revolutionaries. Then, again, Peter had better lie low, for he might be recognized as the assailant of the High Priest's servant. Surely it was the part of discretion to pretend not to know the Master. Thus argued the cowardly heart of Peter. He denied the Lord of Glory. And we recognize all the shiftiness and unsteadiness of our own hearts in his conduct. We do good, indeed, but sometimes it is for fear some worse evil overtake us, and not for the love of good. There is not a man breathing who does not or will not know the bitterness of Peter's tears. A life marred in a moment of weakness and sin! All the edifice of a lifetime building, ever so slowly, wrecked in a moment. Dazed by the greatness of the sin, and at last realizing the fearful results, a man will go out away from the fire and the companions of his sin and weep bitterly. But all the tears will never undo the sin. It can only be forgiven, and that by Jesus alone. We mark the tenderness of Jesus' message "and Peter" on the Easter morn. We catch the wistfulness of His voice in "Lovest thou Me more than these?" Peter had learned his lesson. Not again would he stand in his own strength.

At Pentecost Peter, like a new man, yet with the old impetuosity, openly defended his fellow-disciples, and so gave himself for the Spirit's utterance, that men's hearts were pricked and thousands were added to the Lord. He did not desert Jerusalem when the persecution arose about Stephen. He was brave and loyal to his heavenly King when Herod threw him into prison. He was open to the Spirit's teaching at Joppa. We scarcely realize the criticalness of this revelation. What Troas was to Paul, so Joppa was to Peter. Each of them came into wider service from that point. There Peter overcame Jewish prejudice and religious limitations, the strength of which we can scarcely conceive. But once again we find Peter stumbling. When he went to Antioch he at first ate with the Gentile Christians, but after some Jews came from Jerusalem he withdrew himself from the Gentiles. Then Paul rebuked him to his face, for he was not acting according to the principle of the vision which he had received at Joppa and the defence which he had given at Jerusalem. After the time of the Acts we have only tradition to guide us about his movements. Certainly Peter visited Rome, but hardly for a twenty-five years' episcopate, as some claim. From the silence in Paul's Epistles it seems that his visit and death must have been the two imprisonments of St. Paul in that city. It is probable that Peter perished with other Christian martyrs at the time of the burning of Rome.

His whole life teaches us how wonderfully God can use even frail material for His designs. Peter was not what we would call a strong, determined, aggressive, constructive man. Emotion, not reason, was his strong point. His character was ardent, impulsive, capable of feeling and inspiring high enthusiasm, yet with reactions of failure and hesitation. Often has God used such characters to move the world, rather than the calm, well-balanced type. We are but clay in the hands of the Potter, but, yielding to His design, we shall fulfil His purposes.

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A SKY-PILOT IN ATHABASCA

By the Rev. J. W. McDonald

(A description of a tour last year. Mr. McDonald was ordained by Bishop Robins on Trinity Sunday)

DURING the early part of my four months' summer mission I was travelling up and down the construction camps on the railway which was being made between Edmonton and Athabasca Landing, also visiting the homesteads on either side of the "grade." I slept in homestead or camp, just wherever night happened to find me, and had my meals in the same irregular fashion.

My reception in every camp I visited was most cordial. The older men in the camps showed their respect for the preacher by refraining as far as possible from their usual strong language, but some of the young men thought the occasion of the preacher's visit a suitable one for showing off what they could do in that respect.

A HARD SWEARER.

The reference to strong language recalls an incident which occurred to one of our workers on his way into the Landing from Edmonton on the mail stage. One of his travelling companions was a Dakota man who had been home for a holiday, and was then returning to the Peace River country, where he had already spent several years. His language was most blasphemous, and the worker knew that any attempt to rebuke him before their fellow-passengers would only cause him to redouble his efforts. At the last stopping-place a motor-car was discovered in difficulties. A pair of legs and a stream of sulphurous language issuing from beneath it betrayed the presence of the chauffeur.

The student edged round to his Dakota friend and remarked that the car seemed to be causing a lot of bad language.

"Yes," he said, "it is. You know I use a little myself occasionally, but then I don't mean anything by it. It's just a habit. The words come out involuntarily and generally I hardly know that I am using them. It's only a habit," he repeated.

"Yes," was the reply, "quite so. But then there are good habits and bad habits, and that's a bad habit."

"Well, yes, I guess it is," he admitted. "And then," the student went on, "the name of the Almighty ought to be left out of it, at any rate."

He admitted that, too, and promised to try to amend his vocabulary, though he said that it would be a mighty tough job. This incident is mentioned because it gives a good idea of the average North-Westerner, and shows that his use of bad language is not "of malice aforethought."

A GENEROUS CAMP.

One gets the same impression of the majority of the men in the camps. At heart they are really good fellows. In one of the camps a man got his collar-bone broken. He had come up from the States, and had intended earning enough in the camp to bring up his wife and children to the homestead he had taken. He began to fret when he found that he was incapacitated, because his hopes of getting a summer's earnings were gone.

When the men trooped in to dinner they came at once to his bed: "Say, old man, don't you worry about money. We'll make it good."

And make it good they did from their own wages. They may not know much about the theory of Christianity, but in their practice of it they are superior to some of us who do know the theory.

QUAINT CHURCH MUSIC.

It is not very easy to get hold of the men for a service. In the evenings after work they will come in for a short "sing-song," as we call it, but Sunday evening is really the only time suit-

able. Perhaps an account of a typical service would be interesting. It is a beautiful Sunday evening in August. The men are stretched on their bunks reading. In the office tent the contractor's wife is asking the preacher to say something in his address about the evils of intemperance, to which her son (who is foreman of the camp) is addicted. Suddenly the triangle outside the dining-tent begins to chime, ding-dong-ding, ding-dong-ding, and the men begin to make their way in twos and threes from their tents, while the contractor's wife and family, accompanied by a few families from the neighbouring homesteads, all converge on the dining tent. The music is supplied by an orchestra consisting of a mouth-organ, a mandoline, and a guitar. Several hymns, extempore prayer, a reading from the Bible, and an address comprise the service.

At the end of the first verse of the opening hymn the blacksmith leans over and says, "Say, parson, that's a bit low, isn't it?"



RIDLEY COLLEGE, ST. CATHARINES

Where the Summer School of the Missionary Society of the Canadian Church, June 30 to July 7, will be held.

"Yes," is the reply. "I guess it is. You go ahead this time." Thereafter he leads the singing, which goes with a swing, all joining in lustily.

A RECITATION.

When the service is over, the blacksmith, a splendid Christian man, is called on for a recitation. The flaps of the tent are thrown back. He stands in the entrance. In front of him, on an up-turned box, is a candle stuck in the neck of a bottle. By its light his audience, sitting back in the tent, can dimly distinguish his features. His recitation tells of a poor woman who meets a well-dressed young man in the street and begins to pour her tale of woe into his ears. She denounces drink, and piteously unfolds her story of a drunken father, a drunken husband, and a drunken son. As she draws near the end, and is telling how her son had left her alone in the world, she gazes inquiringly at the face of her listener, and then it begins to dawn on her bewildered mind that the well-dressed stranger is her reformed son who has come back to take care of her.

The dénouement of the story is splendidly worked up to, and after a thrilling climax the blacksmith quietly turns on his heel, and disappears into the night. A tense feeling grips everybody. No one moves. One big fellow rests his head on his hands and cries like a child. Gradually all quietly disperse, having experienced a new, subtle feeling of which they had not been conscious before, and which we know was the presence of the Spirit of God.

THE FAVOURITE GOSPEL.

The pack which I carried on my back contained magazines and Gospels. As far as possible every man got a Gospel in his own language, and it was remarkable how great a demand there was for the Gospel of St. John. Some there were who said they did not care what Gospel they got, giving one the impression that they did not know much about any of them, whilst others did not even know that there were such things as Gospels in existence.

A BEAR IN THE TENT.

The work is not without its exciting moments. Sleeping one night in the cook-tent with the "boss" of the camp we were awakened about midnight by the heavy breathing and the "pad," "pad" of a bear. A table separated us from our visitor, who began to scatter pots and pans and dishes in all directions in his search for food. It was absolutely pitch dark in the tent, and we could see nothing. The noise of our breathing frightened us. The boss was nearest the outside, so he slid out of the bunk, and, crawling under the tent, crept round to the back, where he found a log. He threw this under the tent, and it evidently smote Bruin, for he ambled out into the night and disappeared.

The latter portion of my time in Athabasca Landing was spent in travelling round amongst the homesteaders, who were steadily pouring into the vacant sections. Maps showing the names and locations of all the settlers were kindly loaned to me by the Land Office in Athabasca Landing, and armed with these I sallied forth from my tent each morning for a day's visiting. A record of these visits, giving particulars as to the religion, nationality, etc., together with notes as to the number of children in each family available for baptism or confirmation, was handed to Archdeacon Robins for future reference.

The distribution of Gospels was continued on these trips, and the Gospel of St. John was still most in demand. A French-Canadian, to whom one was offered, with the explanation that it was not the Douay version but the Protestant translation, said in accepting it: "No matter. Same God for all." An old country Frenchman asked for a copy of St. John, but he said that he wouldn't be seen inside a chapel, and that all that the priests wanted him there for was to give money. In fact,

he gave his candid opinion of priests in general in very fluent language.

NO BIBLE FOR TWENTY-FIVE YEARS.

A Canadian said that he would take a Gospel, but he hadn't been in church for twenty-five years, and had not seen a Bible or Prayer Book during that period, so that he had almost forgotten what they were like.

The giving of a Gospel to a man from the States started a discussion on religion, which he wound up by saying, "well, it seems to me like this. When going into the Landing from here you think this trail the best. I think that one is better, and another thinks that a third is better than either. It's just the same on the way to Heaven. I want to go one way, you like another, and somebody else prefers a third route, but we're all going to the same place. It seems to me that Christian bodies waste more time and energy trying to convert each other than would convert half the heathen world if they presented a united front." By the way, he was a "Free Christian," and his wife a "Disciple of Christ," (two small sects).

SHACK SERVICES.

One is grateful for the services in the shacks. There is no stately cathedral or magnificent organ to be seen in Athabasca, but we seem to be nearer God in those humble services than in the elaborate ceremony of a cathedral. There is a heartiness in the service—in which everybody joins—which is lacking when a choir takes control of affairs. The very unconventionality adds

to the enjoyment. There are no pews. Their place is taken by planks and upturned boxes. A sack of potatoes, or the end of a bed, furnish additional seats. As there is generally only one room in a shack the clergyman robes outside, and if there is no music he is obliged to start the hymns. On one occasion a gramophone supplied the music. At the proper moment the instrument was set going, and some unknown vocalist led us in the singing of "Nearer my God to Thee," "Rock of Ages" followed next, while we finished up with "Jesus, lover of my Soul." Everybody thoroughly enjoyed the service, and the owner of the gramophone promised that the next batch of records he bought would be hymns.

Such are some of the experiences of one of your sky-pilots in Athabasca. The work is a pleasure, not alone because of its interesting character or because of the kindness and hospitality of the people, but also, and chiefly, because God is manifestly present with His ambassadors, and gives them an opportunity of realizing the joy of service. We are conscious of the help given by the prayers of our friends at home, and there are occasions when such spiritual strength is needed by the depressed or wearied worker. May your prayers and ours mingle together continually before God's Throne of Grace on behalf of Athabasca, that the foundations of our Church in that Diocese may be well and truly laid.

THE GREAT ISSUE

VARIOUS VIEWS ON CHURCH UNITY

Of the communications received we print the following selections:—

The Bishop of Toronto.

The only reference to church unity contained in the Bishop's charge to the Synod was the following:—

"Before bringing the matters of this charge to a close, let me remark upon the spirit of impatience which seems to be abroad to-day, creating currents and cross-currents of thought and action which affect the life and stability of the Church. It is the intrusion of the business spirit of the age into the sphere of the Church. Destructive of the old and tried, it reaches out eagerly for the new and untried. We see it at work in our city centres. 'Pull down,' cries the commercial spirit of the age, 'pull down these buildings, costly and solid though they be, once the pride of the district they adorned, and erect costlier, larger and more imposing structures equipped with everything of the latest to keep up with the pace of others.' 'Launch out into new and untried movements,' cries the ecclesiastical spirit of the age; urging claims of some new-born agitation in the interests of some supposedly overlooked aspect of the Church's life and expression, and the danger is lest hearkening to the many such voices and following all such would-be leading of the day, the Church should find herself with walls trodden down, her thought chaotic and some few sides of her many-sidedness exaggerated at the expense of her well-proportioned order. My brethren, help your properly appointed leaders in the tremendous and responsible task of holding the Church to her great, strong, central position which is given her by God; help them to steady the ship as she bounds over the billows of the world's tempestuous sea towards the haven where she would be; and believe, I pray you, that it is a deeply conscientious leadership, a leadership of those who deeply appreciate that they are 'put in trust' of the guardianship of the Church's faith and order for the men of to-day, and are the trustees of the same for those who shall come after. No man can free us from this awful responsibility of leadership; no man can assume it for us; death alone can release us. With my whole heart I say, 'So be it,' and plead with you, one and all, that ye 'stand fast in one spirit, with one mind, striving together for the faith of the Gospel.'"

Canon Troop.

(This letter appeared in the Montreal Star).

In view of the serious nature of the widespread movement towards the Reunion of Christendom, your readers will pardon and many even welcome a humble endeavour to clear the air of some misapprehensions. I write, of course, from the point of view of the Church of England, but with the widest sympathy with all "who love our Lord Jesus Christ in sincerity."

1.—We all deplore "our unhappy divisions," but we must remember that our very divisions are a striking testimony to an imperishable principle, i.e., that of Liberty.

"Where the Spirit of the Lord is, there is liberty," cries the noble Apostle St. Paul. Far, far better that our divisions should never be healed than that we should lose our liberty. There can be no unity in the sight of God, which does not leave us spiritually free. We must "stand fast therefore in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage."

2.—In the next place, how few of us practically realize that all true Christians are one in spite of our divisions. Yet it is a fundamental principle of the Gospel that we are "all one in Christ Jesus." This remains a glorious fact, though we may be unconscious of it, or may even not believe it.

3.—It follows that Christian Unity has existed from the beginning. It is like the peace of God. We cannot bring it into being. It is our privilege to enter into the Unity which is born of the Spirit, and to manifest that unity in our relation with all our fellow Christians. If we honestly acknowledge this spiritual Unity, our divisions will naturally heal themselves. If they are to be healed at all they must be healed from within.

4.—The basal fact of one baptism everywhere acknowledged throughout Protestant Christendom (with the exception of the baptisms on the ground of Immersion) is a standing witness to the Unity of Christians. The Scripture knows nothing of such an absurdity as our supposed Baptism into the Roman, Anglican or Nonconformist communions. Baptism is into the one Church of Christ, and constitutes a man in name and privilege a Christian.

5.—Moreover, our Lord placed Baptism and the Holy Communion upon exactly the same level, and where the validity of the one is admitted, the validity of the other must consistently follow.

6.—We have no monopoly of our Lord, of the Scriptures, of the Sacraments, nor of the ministry. These are the common heritage of all true Christians. The Holy Spirit has set His eternal seal upon men of God in every division of Christendom. Who are we that we should venture to confine the free grace of God to Episcopal channels? Christ's true Vice-Regent upon earth is the Holy Spirit, and if we only trust Him, He will see that His Church is rightly and orderly governed.

7.—If we could imagine St. Paul making a visit to Montreal, is it conceivable that he would limit his fellowship to churches episcopally governed? We know full well that the great heart of the Apostle would break through all our artificial Ecclesiastical restrictions, and embrace all believers in its mighty love. Doubtless St. Paul would justly rebuke us for our needless and wasteful divisions, but we may be certain that he would identify himself with no one of them. To him there could be but one Church, and that would embrace all believers.

8.—Finally, when the Lord Jesus Christ comes back, He will fully reveal Himself as the one shepherd with His one flock, and the universe will believe and know that He is indeed the Sent of God. Meantime as we pass out of this world we necessarily pass into Unity (if we belong to Christ), and that should be one of our strongest incentives to live in Unity in the Church Militant here on earth.

Canon Kittson.

In a recent sermon before the Ottawa Synod Canon Kittson referred to three essentials of unity, "One Lord, one faith, one baptism," and then proceeded to show how there had been a great development from these three essentials. There had been a development in creed, not in the matter but in the form of that which was in the mind of Christ and which He gave to the Apostles in the various services and sacraments of the Church necessary for the soul's edification. Then there was the element of the ministry of

the Church developed from the manner of Christ's teaching—his appointing apostles and the appointment by them of deacons and Presbyters.

These developments were necessary for the unity of the Church to-day. The continuity of the episcopate brought us in touch with the apostles. But that continuity so necessary for unity was disturbed to-day by schismatic elements and heresies in the Church of the living God. Worst of all was the sin revealed by latent agnosticism both within and without the Church; men seemed to be becoming indifferent.

Various remedies had been tried, such as the attempt at a unity of Christianity made during the Oxford Movement, and later the efforts of the Evangelical Alliance. Yet from these the outward and visible results had not been very great. Then there was the idea of striving to create a sense of responsibility among men, of their duty towards promoting the unity of the Church. We were not paying a high compliment towards our separated Christian friends in inviting them to come within the fold, not by the door, but by some other way; so treating them as aliens; would that they and we should both be imbued with the spirit of humanity and kindness and faith for the advancement of the unity of the Church of God.

Mr. C. H. Anderson, St. James' Cathedral, Toronto.

As an Anglican layman, I desire to take my stand for closer union with our fellow Christians of other evangelical churches. However interesting and venerable the history of the Anglican Church may be, and I for one prefer, and honour its historical order and form of government, yet I do not consider that it is a vital matter. Our fellow-Christians of other evangelical churches differ from us as to Church government, and I consider there is room for such difference of opinion. The main point is that they hold the essentials with us, faith in our Lord Jesus Christ as Saviour and the Sacraments as ordained by Christ. I am unable to find in the New Testament that our Lord laid down any rules as to Church government. He does not appear to have given to the Apostles any explicit directions on this subject. It seems to have been a matter left to develop as circumstances directed. A man's salvation certainly does not depend on his adherence to the Church of England form of government, or to any other system of Church government, but to a saving faith in Christ. If then a true faith in our Lord as Saviour, constitutes membership in His redeemed family, are we justified in opposing closer union with those, who have this faith, but differ from us as to the form of Church government? Let us be careful, that we have not the spirit of the Apostles, who forbid certain men working miracles in Christ's name, to be received into fellowship with them, and received Christ's remission of sins, but that no man could work miracles in His name and speak lightly of Him. Are our brethren in Christ of other evangelical churches not working miracles in Christ's name both at home and in the mission fields? Surely there is a danger of our Anglican Church losing the spirit, like the Jewish Church by following so hard after the letter, the historical form and order. "The letter killeth," but the Spirit giveth life. What was to be the sign of fellowship in Christ? By this shall all men know that ye are my disciples if ye love one another. Is it a sign of love to exclude our brothers in Christ from partaking with us of the Lord's Supper, a feast which is the very sign and symbol of love, or of refusing them our pulpits when these godly men may have a message for us. I am firmly convinced this movement is from God, inspired by the Holy Spirit, and must, therefore, lead on to fuller and richer results. What we need in the Anglican Church is less formalism and more spirituality.

No one can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage. "Charity begins at home," we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirked the duty of showing love for those outside his home because of his fidelity to the demands of love within his home. There is always some other reason; and that other reason is always selfishness, never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect.—Great Thoughts.

The Confessions of a Society Lady

A Personal Testimony and Plea

(In the article which follows the writer lays bare the experiences of her life, and the longings of her heart. It is an intensely human document, and because of that it will touch the heart of everyone who reads it. It proves anew—if proof were necessary—that the pleasures and vanities of the world can never give real joy and peace and that only in Jesus Christ can complete satisfaction be found.)

I WOULD like to testify my own experience of God's great goodness to me. I do not wish to take up too much space, but I am afraid I cannot say in a few words all that I have to say. I tell my story, hoping it may encourage and help others.

A CHAPTER OF AUTOBIOGRAPHY.

I did not seek Him, but He, out of His pity and mercy, sought me and won me for ever, though not till rather late in life, but evidently He was watching over me all the time. I was the daughter of a man of wealth and position. My mother died when I was two years old. I was left in charge of a friend for some years, and then I lived with my father, and in charge of governesses, none of them religious women. When seventeen years of age, I came out into society. Being high up in fashionable life, I was invited to balls and every sort of entertainment. I lived alone with my father, a most honourable and just man, but rather silent and reserved. He was not able to take me out much himself, and as I had no chaperon or older lady with me, I used to go with any friend who was going to the same ball or place of amusement that I was going to. I had every opportunity of doing just what I pleased, and had it not been for God's goodness and watchfulness, and I believe my dear mother's prayers, I might have got into all manner of trouble. But He had endowed me with shyness, not a thing usually considered a blessing, but it proved to be so in my case, for being shy, I was not responsive to flattery, and I also had a great sense of right and wrong. I was a perfectly innocent-minded girl, and ignorant of most evil things. I believe my very ignorance kept me from even suspecting evil in others. I was happy and gay, and had everything I could wish for, more than was good for me, but I do not think it made me really selfish, though I was thoughtless. When I was twenty I married an officer in the army, and went on living much in the same way as before.

THE DAWN OF A NEW LIFE.

During all those years I had no real love for God in my heart. I had a great respect for Him, and never spoke lightly of religion; but He was almost a stranger to me, I was not in close touch with Him, nor with the Lord Jesus Christ, so much so that going to church was rather irksome to me than otherwise; I went from a sense of duty, and I read my Bible night and morning as a duty. This went on till I was about forty, and then without any definite reason as far as I could then see, but which is plain enough to me now, my Heavenly Father put the desire into my heart. I began to think about Him; He gave me the suggestion that I wanted to know more about Him. I bought books on religious matters. Without my knowing or realizing it, He was drawing me. Christ came to seek His wandering sheep; He led me on to new pastures, where I found many of His other believing ones, and He opened up the way for me to learn more about Him, and enabled me to grow in spiritual knowledge. Then a few years later I went to a place where a mission was being held by a truly spiritual-minded man, and I owe much of my spiritual growth to him. I had never been to a mission before, nor even heard of such things. It was a revelation to me, the Bible became a living Book, "God's Word," to me, and I opened my heart, and my Lord entered in, and He abides there still. That happened many years ago.

During all those years of darkness to my soul no clergyman or minister ever visited me, except in a formal way. I was left utterly alone as far as spiritual subjects were concerned. But, praise His dear Name, Jesus Christ Himself came and sought me, and I owe all to Him. And now my whole heart is full of thankful praise. There are, I am sure, many others who, just as I was, are even now being left in ignorance about God and the inner deeper spiritual life through not knowing how to approach Him. There must be many hearts which are empty, longing for something, they know not what, really longing for God, for

the Saviour who died for them, but they do not really understand how to find Him.

THE NEGLECTED RICH.

The rich and the society people are, I think, somewhat neglected by the Churches, and yet their temptations and trials and responsibilities are perhaps greater than those of the working classes. They do hold themselves aloof, and they are rather shy of going to missions, fearing excitement; they may be proud, too, but could not the Churches seek them out and give them spiritual food in some manner suitable to win and draw them into God's fold? Not by suddenly asking them if they are saved, or if they are Christians—that, to my knowledge, shuts them up at once; they will never be won that way. But yet they have souls to be saved, and they are worth saving. I believe that very many of the so-called worldly people crave for something better, if not left and neglected too long, and they would appreciate plain-speaking from the pulpit.

The churches need men who are fired with the Spirit of God, and who are not afraid of offending. A congregation is quick to realize if the clergyman is in earnest, or if he is only making a sermon. People will go again and again to hear a man who will give them something more than just an eloquent dissertation. More of Christ and less of doctrine is what is needed.

THIS AND THAT

Thoughts of an Eastern Churchman

The Synod of Nova Scotia held a short session this year disposing of its business at least one day earlier than usual. Its proceedings were characterized by great harmony and goodwill, there was a notable absence of any tendency to long and profitless debates on points of order, and the speeches as a rule were remarkably short and to the point. The Synod services held in the Cathedral were well attended and the sermon of Archdeacon Martell, it is hardly necessary to say, left little to be desired in matter and delivery, and was certainly admirably adapted to the occasion. The appointment of Dr. Martell to the Archdeaconry of Nova Scotia has been a very popular one. The new Archdeacon belongs to an old Nova Scotian family, and is a graduate of King's College. For over twenty years he was the beloved rector of Maitland, a large and somewhat isolated country parish in the County of Hants, and about five years ago he became rector of the very important parish of Windsor. He is also lecturer in Pastoral Theology in King's College. The Archdeacon is a man of exceptional pulpit power, and is at his best when addressing an audience of men, but is equal and more than equal to any of the calls of his profession, being a thoroughly all-round man and possessing besides the not inconsiderable advantage of a fine voice and striking personality.

Bishop Worrell's other appointment of Canon Llwyd to be Dean of Nova Scotia also meets with very general approval. The new Dean, who is, of course, well known to all in Toronto, has taken Halifax by storm. In the course of a few months he has wrought something approaching a revolution in the work of All Saint's Cathedral. As a preacher, speaker, and lecturer of exceptional power, a man of affairs, and a parish priest, he has already established a record in the city and the diocese generally. Another Ontario man that the Torontonians have sent us, in part payment for the premiers and college presidents, we have been exporting there, is Canon Powell, of King's College, whose praise is on everyone's tongue. His two speeches on educational matters at the late Synod will long be remembered. But the anxious question in regard to him, as with Dean Llwyd, is "Will we be able to keep him," or will some western diocese snap him up. However, we must not borrow trouble.

A committee was appointed by the Synod to take immediate steps to raise clerical stipends to a maximum of \$1,000 per annum. This, it is likely will be effected without serious difficulty, if only some systematic attempt is made to canvass the parishes. The figure is really miserably inadequate and should be the minimum instead of the maximum, but it is an evidence of progress. The debate on religious education was interesting and the platform adopted by all the representatives of the Baptists, Presbyterians, Methodists, and Anglicans recently adopted at a conference in Halifax, was endorsed by the Synod. The local government will shortly be approached on the subject. It was also decided to found a missionary scholarship at King's College in memory of the late Archdeacon Kaulbach.

The proposal for the establishment of a referendum, by which certain important canons could, at the discretion of the Bishop on the petition of ten members of each order, be referred to the parishes to vote on, was defeated, the Bishop pointing out that by the constitution a canon had to receive confirmation at a second meeting of the Synod, and could, therefore, be discussed in the interior by the parishes, and the delegates instructed to vote according to resolution.

The present movement inaugurated by Revs. A. P. Shatford and Dr. Symonds, it is becoming evident, is beginning to create a good deal of strong feeling in our Church, and a very deep cleavage of opinion is becoming manifest. It will be unfortunate if such a well intentioned scheme should result in creating another cause of division between Anglicans, and lay us open to the retort on the part of our "separated brethren," why cannot you first agree among yourselves. It seems to me that any proposal or overture of this kind, should be official, and have the whole authority of the Church behind it. Taken up by individuals on their own initiative and responsibilities, it only means the adding of another party to our already party-ridden Church, and it unfortunately confuses the issue and places many ardent advocates of reunion in a false position with the general public by forcing them into apparent antagonism with the movement.

Our American brethren are greatly exercised these days over the question of the change of the name of their Church, which is to come up at the next convention to be held this autumn in the city of New York. The present name is certainly somewhat cumbersome, but of the vast majority of the alternatives propose, it may be said that the cure is worse than the disease. Indeed so weird and grotesque are some of the names proposed, that one is inclined to think that they have been sent in as a sort of skit on the movement. Several writers have suggested a reversion to the original name, Anglican, this seems to me a sensible proposal. Surely the American Church is not ashamed of its parentage, for if ever there was one institution, secular or religious, which bore the direct stamp and image of another it is the Anglican Church in the United States. But that latent anti-British sentiment which still lurks below the surface in the average American will, I suppose, render the adoption of this name impossible. In my opinion, no other proposal worthy of serious consideration, has been made. From all appearances the American Church is destined to worry along a while longer under its present rather clumsy name as the P.E.C. of the U.S.A.

Downeaster.

The Cock in Church Decoration.—"In the Mystical Mirrour of the Church, by Hugo de Sancto Victore, we learn that the cock representeth the preacher. For the cock, in the deep watches of the night, divideth the hours thereof with his song, and arouseth the sleepers. He foretelleth the approach of day, but first he stirreth up himself to crow by the striking of his wings. Behold ye these things mystically, for not one of them is there without meaning. The sleepers be the children of this world, lying in sins. The cock is the company of preachers, which do preach sharply, do stir up the sleepers to cast away the works of darkness: which also do foretell the coming of the Light when they preach of the Day of Judgment, and of future glory! But wisely before they preach unto others, do they rouse themselves, by virtue, from the sleep of sin; and do chasten their bodies."—From Hulme's Symbolism in Christian Art, page 191.

Mission Field

ST. JAMES' CATHEDRAL.—A conference was held on June 18th at the Parish House of this Cathedral of representatives of the Laymen's Missionary Movement to plan for the campaign of next winter, which promises to be a very aggressive one. The Laymen's Movement is planning for "an every-member canvass" in every church in Canada. Facts have been gathered from a large number of churches where such canvasses have already been made. Pamphlets have been printed giving these facts and others will be prepared for distribution in the fall. It is the claim of the Laymen's Movement that where a canvass has been conducted at all thoroughly, it has meant a great advance in the spiritual and social life of the Church as well as doubling the gifts to missions. Several churches are in the midst of such campaigns at present under the inspiration of meetings held by the Laymen's Movement. In Ontario such a canvass will be made the first week in December, and leading up to this there will be a large amount of educational work done through the Church papers, pamphlet literature and a series of conferences in practically every county in the province. Seven teams of speakers have already been appointed to go from place to place with the message. They will include returned missionaries, local clergymen, Board secretaries, Laymen's secretaries and interested laymen. It is expected that in the 35 county conferences there will be at least 250 speakers and that their message should reach not less than ten thousand men.

Brotherhood St. Andrew

JUNIOR WORK EFFECTIVE.—The value of the work that is being done by many of the Brotherhood leaders among boys is strikingly illustrated by the following from one of the country chapters. The writer is the director of the chapter and keenly interested in his work. He says: "Our Junior Chapter is still working hard and the work it does is very encouraging." We have now twelve regular members and eight probationers, the ages ranging from 14-16. All are members of my Sunday School class and the boys have been very keen in getting new members for the school. We have an average attendance of about nineteen. Many boys were brought who were not attending any church or Sunday school, and have since been coming regularly. In one case a boy of sixteen, whose parents are Presbyterians, could not be persuaded to attend his own church or school. He was quite willing, however, to attend ours and so, after obtaining his parents consent, I sent a boy after him. He is now one of our most enthusiastic workers and since then has brought another boy. He is to be confirmed at the next visit of the Bishop. "In another case a certain boy in the class on several occasions offended another boy of the class, who was very sensitive, by making unkind remarks and eventually caused him to stop coming to either church or Sunday school. I had a private talk with the offender and I believe, through prayer, God has seen fit to do His work in His own way, because last week this boy went to the other boy and apologized to him and to his parents for the things that he had said and brought him back to the Brotherhood meeting and to Sunday School.

"These are small things to speak of, but I think small matters of this kind give reason for encouragement (at least to me) more than any line of work done spasmodically."

The Churchwoman

OTTAWA.—The Corresponding Secretary, Mrs. E. M. Capp, at the closing meeting of the board of management held in the Lauder Memorial Hall, announced that the Bishop of Algoma will probably address a meeting of the Woman's Auxiliary at Britannia on June 25th. The summer school at Ashbury College opens on June 23rd and continues for a week. It is hoped that the members will take advantage of the opportunity offered to deepen their knowledge of mission work. Mr. Nagamochi, of Japan, a Divinity student of Wycliffe College, Toronto, gave an inspiring address on the need of missions in his country. He

hopes to go back to his country soon, and there will be ordained for missionary work.

TORONTO.—The regular monthly meeting of the Diocesan Board of the W.A. was held in Christ Church, Deer Park, on Thursday, June 5th. The treasurer reported receipts, \$2,022.41; expenses, \$2,878.15. The annual thank-offering amounted to \$658. From the Dorcas Department, 113 bales, besides church and hospital furnishings, had been sent. Fifty-eight of the 60 beds required for Honan Hospital, have been promised, and St. Paul's have contributed \$3,500 to build a residence for the nurses and doctors. Six "life members" have been enrolled since the last meeting. The P.M.C. amounted to \$118.15, and the Extra-Cent-a-Day Fund to \$127.86. The latter was voted to Canon Smith, Grande Prairie, Athabaska, to go towards furnishing his church a house. It was announced that the annual meeting of the "General Board" would be held in Toronto next October. Mrs. Playter, Christ Church, was made a life member by her branch. Rev. W. H. Armitage gave a helpful address at the noon-hour, on the words, "Blessed are the peace makers; for they shall be called the children of God." The next meeting will be held in St. James' Parish House on September 18th.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.

BOYD, the Rev. J. R. S., M.A., rector of St. James', Orillia, Rural Dean of East Simcoe, (Diocese of Toronto).

HEAVEN, the Rev. E. G., of Huron College, London, Ont., to be rector of Murillo, Ont., (Diocese of Algoma).

ROWLAND, the Rev. E. M., rector of Powassan, Ont., to be rector of West Flamboro and Rockton, (Diocese of Niagara).

KYLE, the Rev. Dr., rector of West Flamboro and Rockton, to be rector of Arthur, (Diocese of Niagara).

ASHBY, the Rev. H. B., rector of Attwood, to be rector of the Church of the Redeemer, London, Ont., (Diocese of Huron).

BUTCHER, Rev. Alwyn E., incumbent of Manville, Alta., Diocese of Saskatchewan, to be rector of Stoughton and Heward, Sask., Diocese of Qu'Appelle.

NOVA SCOTIA.

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

WINDSOR.—The closing exercises at Edgehill Church School for Young Ladies took place on Tuesday, the 17th inst. A very large number of people were present at the prize-giving, which took place in the Assembly Hall. The Very Rev. Dean Llywd, of All Saints' Cathedral, Halifax, presented the prizes.

QUEBEC.

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

COOKSHIRE.—A movement is on foot here to erect a memorial to the memory of the late Rev. A. M. Robertson, L.S.T., Rural Dean, whose death took place a short time ago. The project is sure to meet with success, as no citizen of this vicinity has taken a greater interest in the welfare of the country than did the deceased gentleman.

LENOXVILLE.—Mr. Lansing Lewis receives the degree of D.C.L., honoris causa, during the Convocation of Bishop's College, on June 26th. The degree is a recognition of Mr. Lewis' untiring and unceasing efforts to promote the interests of our Church, not only in this diocese, but throughout Canada. The occasion will serve to show that the work of the laity in the Church serves a most useful purpose and receives due recognition. Mr. Lewis has been a warden of St. George's, and has served as treasurer of the diocese for some time. With the late Bishop Car-

michael, Mr. Lewis was a delegate to the great Pan-Anglican Congress, London, 1908, acting as lay representative of Montreal.

ONTARIO.

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

KINGSTON. — CATHEDRAL. — On the evening of June 15th, Coadjutor Bishop-elect Bidwell preached his final sermon as rector of the Cathedral. He took for his text Ecclesiastes 12:14; "and God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Amid the changes and chances of this mortal life, began the preacher, there is no event which brings out more clearly a sense of the finality of human affairs than the conclusion of a definite piece of work entrusted to a man. We stand at that point to-night, and though we are spared the sadness of farewell yet this is the last time that I shall address you as in charge of the cure of souls of St. George's Cathedral congregation. This work then, imperfect as it is, must now be left to the Judgment of God. And for that Judgment responsibility rests upon both priest and people, for a minister is only human; appreciation and support will always strengthen his hands and double his efficiency—coldness and lack of sympathy will chill the ardour of the most enthusiastic. For instance, you desire a high level of preaching from this pulpit. Do you always show your appreciation of attempts to meet that desire in the best possible way, that is, by your regular presence? You take pride, and justly so, in the dignity and beauty of the services here, but it should never be forgotten that the Church is more than a place of worship. It is also a living organization, needing men and women willing to give their services and their time to keep its manifold activities in full play. For too much is left to the faithful and devoted few. The many do not seem to realize their duty in this respect. As to the application of the text to myself, you would not expect me to speak much of it here. Let it be enough to say that the thought of opportunities lost, of work imperfectly done, of souls that might have been gathered in, would fill me with dismay, were it not for my belief that the great Master Craftsman can take our crude work so full of flaws and imperfections and turn it into something acceptable to the Almighty. All-loving Father. In the course of his sermon the Dean asked for his successor the complete confidence and support of members of the congregation, expressing his confidence that with their help a new period of vigorous life and work awaited the Church. He also asked for their prayers for himself in the position of great responsibility to which he had been called.

The Bishop's robes will be presented to the Bishop-elect by the congregation of St. George's Cathedral. The pectoral cross and signet ring will be presented by the clergy. At the luncheon which will follow the consecration, Judge McDonald, of Brockville, Chancellor of the Diocese, will preside, and Judge Reynolds, of Brockville, will present the congratulations of the laymen of the diocese to the newly-elected Bishop. Tickets of admission to the consecration of the Dean of Ontario as Coadjutor Bishop-elect of Ontario, have been distributed at the various churches.

BELLEVILLE. — ST. AGNES' SCHOOL.—The tenth annual closing took place on Wednesday, June 18th. A large number of friends of the school, many parents and old girls were present. An excellent programme was given, consisting of piano solos, duets, violin solos and duets, and songs, every member showing marked ability and careful training. In the absence of the Bishop of the diocese, the prizes were distributed by Canon Beamish, and Rev. R. C. Blagrove. Canon Beamish congratulated the school management upon its success of the school, its reputation, and the high standard of the school in all departments, shown by the excellent art exhibition, the physical culture display, the musical recitals, and the number of matriculants. He also spoke of the interest and good work of the school in the parish. He referred to the great work done by Mr. and Mrs. Lingham, and the memorial they had left, and spoke highly of the interest and enthusiasm of Mr. Lazier in carrying on the work. A beautiful cantata was given in the grounds on Friday evening, necessarily postponed on account of the weather. Among the prizes awarded are to be noted: (Lingham Memorial Scholarship—a year's tuition), Helen Anderson. (Gold Medal presented by Senator Corby), Miriam Mabbett.

OTTAWA.

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

OTTAWA.—ST. BARNABAS'.—This church celebrated its Patronal Feast on Sunday last, the day being worthily emphasized by festal services and special preachers. In the morning Rev. H. B. Moore, who is in charge of the parish during the absence of the rector, Rev. W. H. Bayley, was the celebrant, and the preacher was Rev. Geo. Bousefield, of St. Margaret's, Eastview. The sermon was a stirring message, dealing with the characteristics of the church's Patron Saint, and dwelling particularly on those phases of St. Barnabas' life and work from which this generation may derive benefit by precept and admonition. Rev. W. Netten, rector of Pembroke, was the preacher in the evening. With characteristic earnestness and force Rev. Mr. Netten spoke from the words of the rich young man: "Master, what shall I do in order that I may inherit Eternal Life?" and pointed out that God must receive from us our richest offerings of body, soul and spirit. At the close of this service a solemn Te Deum was sung.

BELLEVILLE.—ST. THOMAS'.—Rev. Rural Dean Beamish, rector of this church, has received official intimation from Kingston of his appointment as a canon of St. George's Cathedral.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The annual Confirmation service was held on St. Alban's Day, (June 17th), in the Cathedral. There was a large congregation present, and a class of candidates numbering thirty-nine was presented by Canon MacNab to His Lordship for confirmation. The Bishop's address was full of godly counsel and wise exhortation. The offertory, which goes to the Cathedral Building Fund, was the largest ever received at the Cathedral on such an occasion.

HOLY TRINITY.—The Rev. Paul L. Berman, Church of England missionary to the Jews, who is one of the curates at this church, was presented with a purse of gold by the workers of the local mission at the conclusion of the open-air meetings in the Ward on Saturday last. The Rev. D. T. Owen, the rector of the parish, who made the presentation, thanked the workers for their kind help, and also spoke very highly of the work done by the missionary. Mr. Berman is going next month for a trip to England to visit his mother.

ST. MILDRED'S COLLEGE.—The closing exercises at this college took place in the Parish House of St. Thomas', on Wednesday evening, the 18th inst. The Bishop presided and distributed the prizes. The gold cross for proficiency and good conduct was awarded to Miss Mildred Fortier, the head girl; the Nelson shield for good conduct and order among the boarders, to Miss Alizon Hitchman.

GIRLS' FRIENDLY SOCIETY.—The annual picnic of the Toronto Branch of this Society was held at Centre Island on Thursday afternoon last. In the evening Bishop Reeve conducted the annual service in the Church of St. Andrew-by-the-Lake. At this service several new associates were admitted to the Society.

BISHOP STRACHAN SCHOOL.—The 46th annual closing exercises of this school were held on June 18th. Over two hundred white-frosted girls with their teachers filed through the shady grounds of the school and across College Street to Foresters' Hall, where a musical program was carried out and the distribution of prizes took place under the Chairmanship of the Bishop. Subsequently a garden party drew the guests and members of the school back to the school grounds. The Canon Williams Memorial Prize for Scripture was won by Miss A. Holt Wilson; the Governor-General's medal, by Miss J. Jeffreys. Miss D. Owen won the scholarship in English, tenable for three years at St. Hugh's Hall, Oxford University.

A review of the year also showed a Certificate of Matriculation with four first-class and one second-class honours at the University of Toronto, four complete Junior Matriculation Certificates; success in senior piano examinations of both the University and the Toronto College of Music. Honours in the intermediate piano examination of the latter, and first place in the Junior Singing Examination of the University; also the receipt of twenty-seven certificates from the London Institute for the Advancement of Plain Needlework. The health re-

port for the year was particularly gratifying. A pleasant feature here is the number of special prizes offered by friends of the school. Three calling for special comment are the gold thimble given in memory of the late James Henderson, Esq., the gold watch presented by Mr. Percy Manning, and the Governor-General's Medal. A special Divinity Prize has been founded this year in memory of the late Canon Williams. After the ceremony in Foresters' Hall a garden party drew the guests and members of the school back to the school grounds. In the rooms thrown open to the visitors were shown specimens of the work done by the cookery and sewing classes, the art and nature-study classes, as well as the note books kept on the School Journey. The Form Gardens were a department of the Middle School nature work that attracted interested attention.

HAVERGAL COLLEGE.—The Assembly Hall of the College was filled to overflowing by the parents of the girls and the friends of the college, who were gathered for the annual prize distribution. After the singing of the school hymn, "O God, Our Help in Ages Past," and prayer offered by Archdeacon Cody, H. Hoyles, the president of the college, spoke a few words to the guests and the girls. Miss Knox's address followed. Miss Knox spoke of the satisfactory results of the year, the growth of the school, and the excellent results gained by the matriculation form last year. The target ground has given fullest opportunity of developing the out of door life of the girls, and the annexation of the Rutherford House, and the Heighington House, has meant that they have been able to increase their numbers considerably. She went on to speak of the progress of the Havergal on the Hill School. An additional class is to be added next year for the elder girls, and another house has been taken into use to allow for the growth of the school, which already shows signs of quick development. Miss Knox dwelt upon the healthy effect of school life and the part that it plays in moulding the character of the girls. She touched upon the enormous value which individual girls have put upon the wide education they are receiving, and especially upon the Scripture study which plays such a large part in their school lives. The principal thanked Dr. Hoyles and Mr. Millichamp for their splendid support, and Dr. Cody for his interest and sympathy for the scholars as a whole and for the individual girls. The prizes were then distributed by Dr. Hoyles. Afterwards the guests assembled for refreshments on the lawns, which were charmingly lighted by Chinese lanterns and fairy lights.

ST. MARGARET'S COLLEGE.—The closing exercises of this college took place on June 16th and 17th of last week. On Monday morning the Preparatory Class met at eleven o'clock, and after a pleasing programme Lady Gibson presented the various prizes and certificates of honour to the little pupils, who had won distinction in general proficiency. The athletic dinner was held at six-thirty in the dining hall of the College and was most enjoyable. In the evening the closing musicale was held. There was a large company present and the evening was one of keen enjoyment. On Tuesday afternoon prizes and certificates of honour were presented to the lower, middle and upper school. The assembly hall was filled by the pupils, their parents and friends. The floral decorations were particularly effective. Sir John Gibson, President Falconer, Mr. J. K. Macdonald, Rev. Archdeacon Cody made presentations. Mrs. Dickson gave a resume of the work of the year, referring particularly to the standard of work. Touching upon the Household Science and Hygiene, Mrs. Dickson announced that twenty-four girls had passed successfully the examination held by the St. John's Ambulance Corps and were granted diplomas as members of that organization.

EARLS COURT.—ST. CHAD'S.—Bishop Reeve confirmed 23 candidates, 10 males and 13 females, on Wednesday evening, June 18th. The class was presented by the rector of the parish, Rev. A. J. Reid.

NIAGARA.

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

HAMILTON.—CATHEDRAL.—Spontaneous combustion caused a small fire in the basement of the Cathedral Sunday School on June 10th. The fire was noticed by the caretaker, who turned in an alarm. When the firemen arrived the basement was full of smoke. The fire had been smoldering for a considerable time. There would have, in all probability, been a serious fire if it

had not been noticed in time, as the joists were commencing to burn.

ST. MARK'S.—About one hundred members of this church gathered at the home of the rector, Rev. Canon Sutherland, on June 16th, for the annual garden party. Henry Vernon made a presentation of a purse of gold containing \$300 to Canon Sutherland, accompanied by an address on behalf of the congregation. Canon Sutherland has been rector for thirty-six years. Although he is retiring from active work, he will continue to be a member of St. Mark's Church. He will leave the rectory in August, when Rev. C. P. Sparling, of Guelph, will take charge. Canon Sutherland replied suitably to the occasion, and Bishop Clark spoke a few words, expressing his appreciation of the good work done by Canon Sutherland.

HIGHFIELD HOUSE SCHOOL.—Though the R. M. C. entrance list has not yet been published, Mr. Collinson, the headmaster, has received official intimation of the standing of the Highfield candidates. In spite of the unprecedented competition of 120 candidates for 38 cadetships, Highfield school has won the highest place with Henri de L. Panet, son of Colonel Panet, R. E. of Quetta, India, formerly of Quebec. The third place has also fallen to the same school. This high place was taken by Stuart V. Cooke, nephew of Gordon Henderson of this city. Mr. Collinson was late Mathematical scholar at Queen's College, Cambridge, and a wrangler of the University. During the nine years in which he has been headmaster the school has won 34 successes at the R.M.C.

KINGSTHORPE SCHOOL.—The closing exercises of this school were held this morning in the schoolroom of the Church of the Ascension, and were attended by a large number of the parents and friends of the pupils. Bishop Clark presided, and in a short address complimented the teachers and scholars on the success of the year, and later presented the diplomas. Rev. Dr. D. R. Drummond also gave a short address, and at the conclusion of his remarks presented the honour prizes.

ARTHUR.—The Rev. Dr. Kyle, rector of West Flamboro and Rockton, has been appointed rector of this parish.

ST. CATHARINES.—RIDLEY COLLEGE.—The annual distribution of prizes took place in the school gymnasium at Ridley College on June 20th. During the afternoon speeches were made by the Bishop of Niagara, Sir John Gibson, Sir Henry Pellatt, Hamilton Cassels, Kirwan Martin, G. H. Gooderham, President of the College, and Dr. Miller, who has been Principal since Ridley was founded. The principal prizes were won by the following boys:—Lower school—general proficiency—Adam and McMahon. Upper school—proficiency prizes—Heighington Mi, J. H. Boyd, Campbell Daniel. Head boy 1912—K. Jarvis. Mason gold medal—H. Cassels, Jr.

HURON.

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

LONDON SYNOD.—The Synod was in session in Bishop Cronyn Hall from June 17th to 20th.

BISHOP'S CHARGE.

The Bishop remarked on the fact that the number of churches in this diocese was now the largest in its history, that the number of clergy in active service was also the largest, and that the number of parishes in the diocese was rapidly increasing. It was also with satisfaction that he could announce a very substantial balance of income over expenditure, due to the increased interest upon invested funds and the increase of self-support among the missions of the diocese. He remarked that the contributions of the people towards diocesan purposes had been practically stationary, though there was a substantial increase elsewhere, especially to the missionary society.

The subject of clerical stipends was the first dealt with. The Bishop said "that the subject was continually borne upon him by the difficulty in finding properly qualified men to fill the ranks of the ministry." "However we may hide the fact or ignore it, the insufficient pay of the clergy is one of the chief obstacles in the way of young men entering the ministry. It is no wonder that many young men are daunted at the prospect. No one would desire to see the stipends so increased as to attract young men for the sake of the money. But there is no danger of that to-day. Indeed, the great danger of Christian people to-day is to forget the fact that insufficient pay tends to produce a worldly minister. For the clergy cannot de-

vest themselves wholeheartedly to their calling when the inexorable demands of the butcher, the baker and the greengrocer have to be met with an insufficient income. Our people need to have a conscience developed upon the matter of clerical stipends. It is the standing puzzle of the church finance for me to understand how prominent business men in many of the city churches, or prosperous or progressive farmers in our country parishes, can remain satisfied with giving precisely the same stipend which they gave ten or even twenty years ago.

The topic of the Church Union came next. It is frequently assumed, said the Bishop, especially in the secular press, that because the Bishops of Eastern Canada disapprove of the issue and contents of a certain circular they are, therefore, opposed to Church unity. On the contrary, they have ever led in the movement. What the Bishops deplored was the issue of specific proposals that, in their opinion, were more calculated to divide the Church of England than to achieve unity with others. The result, I think, shows that they were right.

There could be no short cuts to Church unity, he held. The present difficulties had been created through hundreds of years and they would not be healed in a day. "We are prepared to sacrifice much that is dear to us for the sake of unity with our Protestant brethren, but not everything," he said. "Our proposals are open before the world in the Lambeth Quadrilateral. What are our Protestant brethren prepared to sacrifice for the sake of unity with us?"

He then dealt with the question of moral and social reform. He referred to the work of the Moral and Social Reform Council in Ontario and commended its general aims. Much had been accomplished, but there was always a two-fold danger in connection with such work. On the one hand the danger of seeking legislation in advance of public opinion upon questions so private in character that the laws cannot get at them, and on the other hand the danger of seeking to secure by legal enactment, that which should be sought through the force of public opinion or through the personal efforts of Christian men and women. The effect of the first would be to secure laws, the breaking of which people would not consider a moral fault, and the effect of the second would be to lead the Church to rely upon physical force rather than spiritual power and personal service. There was also the danger of looking to mass movements to accomplish aims and he would appeal to the members of the church to remember their duty of personal service as the great saving force in the world's life. The revival of this spirit of service was the supreme need of the Church to-day and would be more effective than mass movement and more effective than laws. In concluding his charge the Bishop reviewed the ordinations, transfers, etc., which had taken place during the year. During the year he had held 117 confirmations and confirmed 1,802, an increase of 200 over last year.

The financial report of the executive showed receipts for regular diocesan purposes and exclusive of collections for special objects of \$13,660.28, this being but \$57.41 less than last year, which was a record. A total of \$43,612.40 was received for all purposes. The receipts for other than diocesan purposes were \$10,478.70, as compared with \$20,290.38 last year, but in this latter amount were included a \$500 legacy and more than \$2,000, which had been contributed for the China famine fund. The Synod now holds in trust a capital sum of \$877,344.01, a net increase during the year of \$45,582.45. The whole is in consolidated capital account. The income from investments has been sufficient to pay 6 per cent. on capital to all beneficiaries, and there remains a balance of \$1,387.35 to be distributed with the 10 per cent. reserved to those entitled thereto on August 1st next, and it is hoped that the same rate of 6 per cent. can be paid for the year ending April 30th, 1914.

This Synod, for the first time for many years, extended over Thursday. This was due to the amount of time spent on the question of making women members of vestries. The proposal as brought forward was lost by a small majority of both orders. A resolution to change a canon requires a two-thirds majority, and this was not obtained on either side of the house. It would be impossible to give all the arguments that were urged for and against it. There was a great deal of eloquence and some humour and a good deal that was really wide of the mark. Mr. Charles Jenkins made the most powerful speech against it. He showed that the English vestry is a council for administering the affairs of the town or township, and contended that the Divine ordinance

marked a distinction between the functional duties of either sex which had been recognized by those who had framed the canons for the government of the Church. Admitting that modern conditions outside the Church had temporarily altered the condition in which woman now finds herself, he claimed that the fundamental principles of the present system should not be violated. All the speakers paid a high tribute to the value of woman's work in the church, but nothing was said that justified the abandonment of the family as the unit of which vestries are really composed. The changes in the canon as proposed substituted the individual for the family unit, and made no distinction between widows or independent women. An unfortunate expression of disapproval in regard to one speaker, from the spectators in the gallery, probably contributed to the result of the vote which was disappointing to those who had worked so strenuously in support of the change.

Of other business transacted by the Synod the most important measures from the standpoint of the clergy were the increases of the superannuation allowance, so that the maximum grant was made \$700 instead of \$600, and the allowance for each year's service after 15 years' active service was increased from \$1,200 to \$1,500. Another alteration was to require superannuated clergymen under seventy years to reside in the diocese, and assist the Bishop where he may require their services. Hitherto clergymen were absolutely free at sixty-five. The grant to widows was increased to \$500 per annum, and the minimum stipend in the diocese was made \$600. These increases have been made possible by the continued prosperity of the diocese, and the accumulation of an annual surplus this year amounting to \$4,626.55. A large sum was set apart from this surplus to provide for the share of expense of the next General Synod, and \$2,000 was added to the capital of the Widows' and Orphans' Fund. An honorarium of \$500 was voted to the secretary-treasurer of the diocese, the Ven. Archdeacon Young, D.D.

Huron College and its jubilee received considerable attention. An at-home was tendered to the Synod by the President and Council of the College, and at it a convocation of the Western University was held at which the degree of D.D., honoris causa, was conferred upon Rev. Principal Waller, Ven. Archdeacon Young, Rev. T. B. R. Westgate, and Rev. J. D. Mallins, secretary of the Colonial and Continental Church Society. Thanksgiving services are to be held on the first Sunday in November throughout the diocese for the work which the college has been able to accomplish during the past fifty years to be followed by a celebration in London at which the new chapel will be dedicated. 98 of the present 178 clergy of the diocese are Huron graduates. A proposal to observe the Ember Seasons more systematically by what is known as the Ember Penny Scheme was adopted, and permission of the Synod was given to take offerings for the purpose of theological training at the four Ember Seasons instead of as heretofore at our annual collection. It is hoped that by a more constant direction of attention to Ember Seasons that prayers of the people and their offerings will still further help forward this important cause.

Not least important of much important business transacted by the Synod was the adoption of a resolution proposed by Mr. Charles Jenkins to memorialize the Provincial Synod as follows:—The Synod of Huron petitions that the Provincial Synod of Ontario at its first meeting in Toronto should take action along the following lines:—

1. To provide for the fuller extension of the Church in the Province of Ontario, and for whatever additional Episcopal oversight, for whatever reorganization of existing dioceses, and for whatever readjustments with other Provinces, that may be necessary in the extension of the Church to meet the altered circumstances of the Province and to render the Church's work more effective, both in the newer and the older districts of Ontario.
2. To provide by a Canon a strong Board of Executive or Standing Committee representative of every diocese similar to the Board of Management of the M.S.C.C.; such Board or Committee to meet once a year, and to be clothed with power to act in the name of the Synod and to execute its decrees between the sessions of the Synod.
3. To provide for a small Executive Committee with power to act in cases of emergency, to execute the decisions of the aforesaid Standing Committee or Board and to submit to the Standing Committee or Board any work it may deem necessary in the interests of the Church.

Of what may be termed domestic legislation within the diocese, two other matters are worthy of note. The first was the increase of the minimum contribution qualifying for membership in a

vestry from \$2 per annum to \$5, which was carried after considerable discussion. The second was a resolution providing for a diocesan organization, and thereby the co-ordination and co-operation of all Anglican Young People's Associations. The Junior Clergy Association discussed immigration problems from the Church standpoint. The Huron College Alumni held a banquet. Rev. F. H. Brewin gave a very interesting paper on differences between the Church in the Old Land and the Church in Canada as it struck him. The numerous spiritual helps which are multiplied in England, and for which room has not yet been found in this land were dwelt upon, and a careful attention to them would perhaps enable the clergy to understand how the immigrant Churchman feels as a stranger in this country. On the other hand, our independent organization and system of self-government were utterly alien to him, and he needed education on these lines. The clerical breakfast presided over by Rev. R. S. W. Howard, was well attended, and the apparently very dry subject of Rural-Deaneries was handled in a masterly manner by Rev. J. W. J. Andrew. During the Synod an address on the Cadet Movement by Colonel Hodgins, District Officer Commanding, greetings were received from His Worship Mayor Graham, of London. The Hon. W. F. Cocks-hutt, M.P., of Brantford, was appointed to reply to the Mayor's greetings, and he made some practical comments on the Mayor's request that we should do all in our power for the strangers flocking to our shores, many of whom are now finding homes in London. The Rev. R. A. Hiltz, secretary of the Dominion Sunday School Commission, gave a very practical address, and Dr. Archer and Canon Gould gave inspiring addresses on missionary work. The sermon at the opening of Synod was preached by the Ven. Archdeacon Davidson, of Guelph, and was an excellent practical exposition of Joshua 2:2. Committees will appear in next issue.

RUPERT'S LAND.

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

WINNIPEG.—CATHEDRAL.—The Archbishop held confirmations recently in St. Matthew's and St. Luke's Churches, when large classes were presented. His Grace's appointments for June and July are as follows:—June 11, confirmation at St. Andrew's, and consecration of church at Lockport; June 15, confirmation at Killarney and consecration of church at Ninga; June 16, confirmation at Boissevain; June 22, confirmation at Carberry and Pleasant Point; June 29, confirmations at Minnedosa and Neepawa; June 30, confirmation at Shoal Lake; July 6, confirmation at Wawanesa; 7th, at Deloraine; 13th, at Rivers, confirmation and consecration of church; 14th, confirmation at Miniota; 15th, confirmation at Hamiota; 20th, confirmation at Poplar Point and consecration of church at Belcourt.

TRINITY.—The annual conference of the Church of England Sunday School Association was held in the gymnasium, Trinity Hall, Winnipeg, Tuesday, June 3rd, 1913. Rev. R. B. McElheran presided. The General Secretary of the Sunday School Commission, Rev. R. A. Hiltz, Toronto, spoke first upon "The Preparing and Planning of a Lesson," a good discussion followed. Rev. Rural Dean Cawley, of Souris, spoke on "The Usefulness of Deanery Sunday School Associations," and Rev. W. G. Nicholson, of St. James, Winnipeg, on "The Appeal to the Imagination in Sunday School Teaching." Both addresses elicited an interesting discussion. A fine exhibit of Anglican Sunday School supplies was shown. The seventh annual meeting of the Sunday School Association was held afterwards. Nearly 400 were present. His Grace the Archbishop presided. After devotional exercises, the report of the Committee on Relation to the Sunday School Commission was adopted. The General Secretary gave an address on "The Aim and Work of the Sunday School Commission." Rev. Dr. Robinson spoke on "The Power of Faith in Sunday School Teaching." Mr. Robt. Fletcher, Deputy-Minister of Education, outlined the work of the coming summer school in St. John's College, and urged all who could do so to attend. The Archbishop then spoke in an encouraging vein of the Sunday School work, referring to Union Sunday Schools as his "pet aversion," and appealing for an Anglican Sunday School everywhere. The reports of the Field Secretary and of the Sunday School Association are to be distributed in printed form. They showed a balance in hand for 1912 of \$90.13. The election of officers

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resulted as follows:—President, His Grace the Archbishop, ex-officio; vice-presidents, Revs. Rural Dean Parker, Portage la Prairie; Hon. Judge Curran, Winnipeg; secretary, Rev. W. A. Fyles, Portage la Prairie. After a brief address from the Field Secretary the meeting closed with the Benediction.

CALGARY.

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

HILLHURST.—The Bishop Pinkham College held its closing exercises on June 13th. The boys attended early celebration in St. Barnabas' Church. At the evening service the valedictory sermon was preached by Rev. Murrel Wright, of Lethbridge, from Phil. 4:8. Later in the college the prizes were distributed. The Bishop was chairman. He and the Mayor of Hillhurst gave short addresses. The Principal, Rev. A. P. Hayes, in presenting his report, emphasized the formation of character as the great task of the school. The attainment of a certain degree of literary proficiency, important though it undoubtedly was, is not the most important consideration; for transcending technical knowledge in any or all of its branches is the training of the individual character in habits of manliness, courage, purity and devotion to duty. A purse of gold was presented to Rev. G. W. and Mrs. Dominey, who are leaving the college. Mr. Dominey has completed his second year's work. Mr. E. H. Riley drew the attention of Churchmen to the appeal which the Bishop had recently made for funds for the extension of the college, and trusted that such a response would be forthcoming that some of the badly-needed extra accommodation might be provided for the opening of the fall term. He thought that the progress which the college had made during the past two years was a great tribute to the Reverend Principal, Mr. Hayes, who had at all times been most willing to do all in his power to maintain a high standard.

NEW WESTMINSTER.

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

SYNOD.—Synod convened on June 4th in St. Paul's Church. The outstanding item of interest in the Bishop's charge was a reference to Church Unity. "This unity, however commendable, cannot be brought about, in my opinion, by the methods suggested. These methods are not in accordance with the true conception of the office and work of the sacred ministry as this branch of the Church Universal has received the same. The Church has never defined in the abstract what is necessary to qualify a man for acting as a minister of Christ, but the practical question, which is the only important one in this particular, the Church has unservingly decided. No man is admitted to the sacred ministry in the Church of England who has not been ordained in due form by a Bishop. This is the faith of the greater portion of the Church Catholic to-day. This that I have received, I firmly believe. I cannot, therefore, join in any effort, the end of which is declared to be subversive of this belief in the episcopal office." When the annual report of the Board of Governors of the Anglican Theological College, with its affiliated halls, Latimer and St. Mark's, was read, an exception was taken to the reported action of the board in having agreed to co-operate with the Presbyterian and Methodist Theological Colleges. But the report was not founded on fact. Rev. H. Fane Edge, hospital and immigration chaplain, in his report to the Synod, made some startling charges, that the Anglicans were not allowed to hold services in the General Hospital, that greater latitude is given to Anglican clergymen in St. Paul, (R.C.), Hospital, than in the General. Warm discussion followed. Some one said the Anglicans in St. Paul's Hospital were subject to proselytizing efforts. This was stoutly denied by the Bishop. It was pointed out that the Anglicans have been given permission to hold services in the insane asylum after repeated refusals. Dr. Whitelaw, Superintendent of the General Hospital, on the following day, appeared before the Synod to protest against the report and explained: "We have no religious services because we have no chapel. Our wards are open at all times to all ministers." Finally the Bishop and Edge were appointed to thrash the matter out with the Hospital Governors. After various amendments to canons were dealt with, among which was

one changing the date of the collection for the incumbent from Easter to Christmas, the Synod adjourned at midnight, June 5th. The election resulted as follows:—Executive Committee, (clerical), C. C. Owen, G. C. d'Easum, H. Edwards, J. Hincliffe. (Lay), J. R. Payne, F. J. Bird, J. Keene, C. F. Sprott. General Synod, (clerical), H. Edwards, C. A. Seagar, H. Beacham, H. C. L. Hooper, E. P. Bartlett, J. C. d'Easum. (Lay), A. McCreery, A. D. Taylor, J. R. Payne, W. L. Sprott, G. H. Cowan. Provincial Synod, (clerical), G. C. d'Easum, C. A. Seagar, Archdeacon Pugh, Leonard Dawson. (Lay), J. R. Payne, J. H. McGill, C. F. Sprott, J. Keene. M.S.C.C., Archdeacon Pugh, Rev. F. A. P. Chadwick, Rev. C. C. Owen, Chancellor Dunbar Taylor, A. McCreery, J. R. Seymour.

Correspondence

A PROBLEM.

Sir,—A friend has lately spent some weeks in a hospital. She says the Baptist, Methodist and Presbyterian ministers visited their people and prayed with them. Their prayers, specially the Baptist minister, "did me good." The rector of the town visited her twice. The first time he was going away without prayer; when she asked him he hesitated, then uttered a short prayer in such a low tone that she did not hear one word. The second time he refused to pray, intimating that he did not like praying there. This rector is opposed to the unity circular, and is "High" in his teaching. There is a Baptist Church with a godly pastor close to my friend's residence. If when she is stronger she becomes a Baptist who could wonder?

I was sick and ye visited me, but refused to pray with me.

Capel B. St. George.
Tramore, Renfrew Co., Ont., June 5th, 1913.

A LETTER FROM CHINA.

To the Editor of the Canadian Churchman.
Dear Sir,—You may wish to insert this. Many of our Canadian friends may be glad to get this letter telling of the "going home" of our little one. Sincerely, W. E. Taylor:

On Saturday evening, April 26, when little Margaret went to bed she seemed perfectly well and was so bright and happy. About 10 o'clock Mrs. Taylor went upstairs to see the children, when little Margaret, who was awake, heard her coming and called to her. As soon as she reached the little bed she saw Margaret had a great deal of fever, so at once took her temperature and found it to be 105°. Dr. and Mrs. Taylor were with her all night; early in the morning the physician came. It seemed at first to be ptomaine poisoning, but very soon became clear that the trouble was acute dysentery. Sunday afternoon at 3.30, she had a convulsion. Dr. Billinghamst came in four times on the Sunday. She had a fairly comfortable night but when the doctor saw her on Monday morning, he said she must have a trained nurse. Fortunately, he secured a most efficient nurse, who came soon after 11 o'clock. She had not been in the house 15 minutes before little Margaret had a second convulsion which was quickly followed by two others. Her temperature in the morning was 102 but soon began rising and all day hung between 104 and 105. Next morning her temperature was again 102, but her breathing was very labored and she was decidedly weaker. About 9 o'clock she took a decided change for the worse, exhausting her so much that the little heart almost failed, and from that time on she began sinking. She was desperately ill from the first and hardly regained consciousness since the Saturday night. This in one way was a blessing for she was unconscious of her pain. At 12.30 there was nothing more to be done, the heart had failed and all circulation had ceased and she was just breathing away the little life; so quietly at 2.45 it ebbed out and the precious little soul went back unto the Father from whom it had come, and she is now making Heaven a happier, lovelier place because of her presence. There was a short service at the Cathedral next afternoon and then another at the cemetery. The parents are glorifying God in their sorrow. This is a heavy blow to them and God is giving the needed grace and strength, but they need our prayers and are counting on them.

NOVA SCOTIA PREFERMENT.

Sir,—In your number of 12th June, I see an item stating that the Rev. Dr. Robinson, of Dublin, Ireland, had been elected rector of the parish of Truro, N.S. Truro is a place of importance and it seems strange that a patriotic Bishop like Bishop Worrell should pass over the experienced, hard-working clergy of his diocese, when he had this preferment to fill up, as rather to agree to any nominee of the vestry. I am taking for granted that Dr. Robinson is a stranger to Canada and its ways, and in this I may be quite wrong. At any rate I am sure that many besides myself would wish to know more than the mere announcement.

A.B.

TORONTO SYNOD.

Sir,—In the report of the Toronto Synod, page 402, issue of June 10th, you say, "Archdeacon Ingles . . . , with others, opposed the motion (for fraternal greetings), but on the question voted in favour of the proposal."

Kindly correct this as I did not vote in favour of the motion, but voted against it.

Yours faithfully,
Chas. L. Ingles.

June 21st, 1913.

The clause should have read, "on the question being put the Synod voted in favour of the proposal."—Ed.

TORONTO FRESH AIR FUND.

Sir,—The Toronto Fresh Air Fund is starting upon its twentieth year's work, and has for its object, the sending out of poor tired mothers and their children for a day in the country or on the water. This organization has sent out many thousands. If any clergyman in the city who desires to give those who are in need of a change, and can vouch for their necessity, a day's outing, will communicate with the Rev. Canon Dixon, Trinity Rectory, Toronto, he will gladly make arrangements for them.

H. C. Dixon.

UNITED THEOLOGICAL COLLEGE.

Sir,—In reply to Mr. R. W. Davidson's appeal for the opinion of some representative of the Church Unity League on the subject matter of his letter published in your issue of June 19th, permit me to offer a few remarks.

1. A few years ago the late Bishop Carmichael published a paper in the New York "Churchman" in which by an elaborate comparison of the standards of the Anglican Church with those of the other leading reformed Churches, he showed how very small and comparatively insignificant were the differences between them in matters of doctrine. I do not know whether it is possible to get a copy of this paper now, but perhaps Canon Carmichael of Knowlton, may have one.

2. More recently Professor Howard, of the Diocesan College, Montreal, has written a similar paper, with much care and completeness. I dare say Dr. Howard would be able to supply Mr. Davidson with a copy of this paper.

There can, I think, be no doubt that whilst there are many in the Anglican Church whose point of view is very different from that of the Presbyterian, Congregationalist, or Methodist Church, yet so far as the authoritative formularies of the Church are concerned the differences are not material.

But whilst these things are so I do not think that we can forthwith jump to the conclusion that the elements common to the principal reformed Churches and ourselves are so great as to render our separate existence unjustifiable. I do not think any members of the Church Unity League are prepared to endorse such a position as that. What I feel very strongly, and I think I may say that in this I have the sympathy of all the members of the League, is that our resemblances are so considerable that the present system of Anglican isolation is wrong, and therefore injurious to the Anglican Church and to the cause of Christ.

We appeal in support of this contention to the very best scholarship of the Church of England.

May I, in conclusion, give one example of this. The present Dean of Wells, Dr. J. Armitage Robinson, is unquestionably in the very front rank of English authorities on the New Testament. Preaching a few years ago in St. Paul's Cathedral,

on the occasion of the consecration of a Bishop he said with reference to the Methodists, "One such society, more than a century old, is full of spiritual vigour to-day, and is spreading more widely than ever in our own land. . . . It quarrels little now with the doctrine of a visible church, taking its stand as such by the side of the Mother Church from which it sprang. . . . It claims that its ministry is attested by the highest of all evidence, the power of the spirit for conversion and shepherding of souls. . . . How long are we of the Church of England to content ourselves with shutting our eyes as fast as we possibly can to facts like these? . . . In the case of that great society of which I have spoken, the chief barrier to reconciliation with the old church, for which many of them have a deep respect and a sincere love, is the thought that such a reconciliation could only be possible on terms which would be to them a denial of the grace of the ministry to which they owe their souls. Fathers and brothers, I take this solemn occasion to ask you for the sake of the unity of Christ's Church, to consider afresh whether this must needs be so."

I am sir,
Yours sincerely,
Herbert Symonds.

The Family

LIONS AND ANTS TO FIGHT.

On the Line of the Great Cape-to-Cairo Railway.

World-wide interest in the approaching completion of the Panama Canal has served to divert attention almost completely from another mighty project—namely, the Cape-to-Cairo Railway, to build which, over territory entirely British, was one of the dearest dreams of that great empire builder, Cecil Rhodes. When the Germans annexed the whole of the east bank of Lake Tanganyika and declined to cede a mile of it to Britain, it looked as if Rhodes's vision of an all-rail route through the Dark Continent never would be realized, but the Belgians, evidently wide awake to the value of the railway, have agreed officially to transfer a strip of the Congo to the British flag, so the Cape-to-Cairo line will be all red after all. Meanwhile, vast strides have been made with the work, and through trains from the Nile to the Cape, 6,000 miles away, will be running within three or four years from now.

According to Percy V. Cooper, one of the constructing engineers, who is now in England, the line northward has crossed into the Congo from North-west Rhodesia to a place called Elizabethville, which formerly consisted of a collection of ant hills, 2,320 miles from Cape Town, to which point trains are now running regularly. From Cairo rails have been pushed southward for a distance of 1,400 miles south of Khartoum, or right into the heart of the Soudan. Accordingly, if advantage is taken of the upper reaches of the Nile and the great African lakes, the Albert Nyanza and the Victoria Nyanza, by placing steamers upon them and running these in connection with the railway, less than 200 miles will need to be laid.

"It has been a stupendous work," said Cooper, "and the difficulties have been immense. There has been the hostile attitude of the natives to contend with and overcome, encounters with elephants, lions and other wild beasts in North-Western Rhodesia, and then, as the Congo was approached, the ravages of the white ant and other termites had to be reckoned with. It was here, also, that the line entered the area where sleeping sickness was rampant.

"It was in May, 1905, that the railway passed the Victoria Falls, and plunged northward to Broken Hill, a district rich in all kinds of minerals, and along this section of the route natives turned out in thousands to gaze on 'this wonderful animal belonging to the white man that ran on rails and fed on fire and took medicine—that is, oil—to keep away the fever.' Lions and other beasts gave us a lot of trouble there, too. There was a stand-up fight once, between a lion and a lioness and four native workmen armed with crowbars and pickaxes. Though all of them were badly mauled, they managed to keep the brutes at bay until a party armed with rifles arrived on the scene and shot both lions.

"Lion attacked engine.—At another time, a construction train was pulling along with a heavy load of material, near Gwelo, when a full-grown lion was sighted stretched right across the line, and basking peacefully in the sun. In reply to the whistle of the engine the brute looked up lazily but did not attempt to move. The efforts of the driver and stoker to drive him off the line by pelting him with billets of wood were no better rewarded.

"The train was on the point of coming to a standstill when the lion lost his temper. He took a sudden spring at the engine, seeking in vain for something on its smooth surface into which he could drive his claws, and thus secure a foothold. Again and again the beast sprang, falling clear of the engine every time. The driver then realized that the best thing to do was to go full steam ahead and trust to the weight of the trucks behind him to keep the train on its line and clear the lion from its path.

"This was done, with the result that the lion—a magnificent specimen—was cut to pieces by the engine wheels."

Quite a number of natives, according to Cooper, have lost their lives by being carried off by the lions while asleep in their camps, and for this reason strong palisades are built around them, and cattle kept in specially constructed corrals.

"A Scotchman working on the line," continued the engineer, "was surprised one day to receive a letter from his better half in Scotland, saying she had made up her mind to come out and join him, as he must be very lonely living among the blacks, and having no one to cook for him. In due course she arrived.

"Too Much for her Nerves.—Unfortunately the house, which the engineer had instructed to be built, was incomplete when the good woman came. Blankets were accordingly placed over the doorless entrance and over the window opening, and the engineer and his wife retired to rest. In the dead of the night they were awakened by the growls of lions, and it was clear that the brutes were prowling around the house in search of prey. The two sat up in bed by the light of a candle, the man holding his loaded rifle ready, and the woman sobbing with fear. The man would have gone out and driven the beasts off, but he had only two bullets left and had perforce to remain inactive.

"But it was too much for the good woman's nerves, and next morning she took train down the line to Bulawayo and bought a cottage with strong doors and windows."

"What about elephants?" the interviewer asked.

"They have given us a lot of trouble," replied Cooper, "by tearing up the roadbed, pulling down the telegraph wires and upsetting the posts. Some little distance north of the Victoria Falls a herd of elephants regularly crossed the railway night and morning, to and from their watering grounds.

"This went on for months until one day the herd were in the act of making the passage when an express train came along. Seeing the elephants in front of him the driver endeavoured to frighten them off by opening his valves, making as much noise as possible. It failed to have the desired effect, and after eyeing the locomotive suspiciously for a few minutes, the bull decided to charge it. He came at full speed down the road, head lowered, trumpeting viciously, looking the very picture of brute force.

"The driver at once reversed speed, but the collision came, and the shock was such that the engine was derailed, though not overturned, and the elephant securely pinned by one of its legs under the weight of the engine. It was then quickly killed.

"The white ant," Cooper added, "has been one of our greatest banes. Elizabethville station was a mass of their hills, rising from 20 to 60 feet in height. These have been all cleared away, and a thriving Central African town has sprung up there. As these insects destroy everything except iron and steel, the cross ties for the road beds are of special pattern and made of hard steel."

YOU ARE HIS BIBLE.

In a recent issue of the Foreign Mission Journal the following is told of a seaman, Captain Bickel, now a missionary under the Baptist Board in Japan.

He is still a seaman, sailing up and down the waters of the Inland Sea, anchoring his gospel boat alongside many hitherto untouched islands,

and carrying the blessed truth of a Saviour to many a heart hungry for peace. His work has been a wonderful one, and the story of the conquest of these islands for Christ would thrill your hearts.

One night, just before Mr. Bickel was retiring, he met at the deckhouse door a ruffian sailor who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received Him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, Captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible, you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Captain Bickel says: "Friends, I did not sleep that night. I knew it in a way of course, but to say, 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched, but to face this! 'As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again.' What wonder that message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"

True, true of the missionary,
And no less true of you and me.

WHY GIRLS SHUN DOMESTIC SERVICE.

Annie Winsor Allen, in "The Atlantic."

Already, to-day, many steady, refined, sensible girls appreciate the advantage of working in other people's homes, but they make four definite objections to the occupation as it is now arranged. These four are:—(1) Difficulty in securing a pleasant, quiet place in which to enjoy leisure and to receive their callers; that is, its discomforts. (2) Difficulty in finding out beforehand how the mistress of any particular house is going to treat you; that is, its uncertainty. (3) Difficulty in being sure of pleasant fellow workers; that is, its intimacy. (4) A dislike of helping without sharing in a private home life; that is, its aloofness.

Of course also, the social "stigma" is urged as the chief reason why it is hard to secure good help in the household. This is the reason which many girls believe they have for not entering domestic service. But a general sentiment of this kind follows the conditions which create it. A feeling is always a consequence before it is a cause. If the conditions were altered, the sentiment would disappear. In the eighteenth century there was a social stigma on artists; the social stigma on doctors has scarcely yet disappeared in England; and that on retail trade has been heard of in this country. Some say there is still a social stigma on dentists, while others look upon dentists as high in the social scale.

These are matters of sentiment. We cannot work to efface sentiment, but only to efface what causes the sentiment.

A BLIND CLERGYMAN.

At the recent ordination, which was held by the Bishop of Durham in his cathedral, he ordained, amongst others, a Mr. A. M. Smith, who is blind. Mr. Smith, despite his infirmity, passed such an excellent examination, that the Bishop appointed him to read the Gospel at the Ordination service, which he did from his Braille Bible. Notwithstanding his blindness, the Rev. A. M. Smith succeeded in taking his degree at Oxford, and he also took a special course in Divinity at the Leeds Clergy School.

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Personal & General

Dr. N. W. Hoyles, K.C., has left for England.

The Prince of Wales celebrated his nineteenth birthday on June 23rd.

Miss Knox, the Principal of Haver-gal College, left last week for Eng-land.

Dr. W. H. Griffith Thomas is with his family summering at Sagamore Beach, Mass.

The Bishop of Columbia preached in Westminster Abbey on the even-ing of Sunday, June 6th.

No less than 3,749 immigrants ar-rived at Quebec from Liverpool, Lon-don and Glasgow, between the hours of 7 and 10 a.m., on Monday last, the 23rd inst.

Lord Strathcona has made a con-tribution of \$50,000 toward the pur-chase of the Crystal Palace, the ac-quisition of which for the nation's use is now assured.

Rev. C. C. Owen, rector of Christ Church, Vancouver, is slowly recover-ing his health. His ultimate recovery is looked for, but his memory is com-ing back very slowly.

The L.M.M. Men's Conference at Ridley College, St. Catharines, June 27th to 29th, has been postponed until the fall, so as to coincide with the visit of Mr. J. Campbell White at that date.

A reception for Dean and Mrs. Bid-well was held Thursday evening last in St. George's Hall, Kingston. It was well attended. There were many congratulatory speeches and a pleasant evening was spent.

St. George's College, Weston, is the latest new boys' school in connection with the Church of England; under the new Head Master Mr. George F. Ward and an experienced staff, a bright future should lie before this College.

Miss Clara Thomas, of Kangra, In-dia, is seriously ill. She has been mov-ed to the hills. All Saints' Sunday School, whose missionary she is, has voted an extra sum for additional nursing. The prayers of the Church are requested for Miss Thomas.

"Annie Domino."—"Henry VIII. was King of England and the great-est widower that ever was," states a boy's essay quoted in the Lancet. "He was born at a place called Annie Domino, and he had 350 wives. The first was beheaded and then executed, the second was revoked, and the third died, and then he married Ann Bul-letin."

St. Alban's Church, which occupies the site in Brook Street of the thief's kitchen described by Dicken's in "Oliver Twist," held elaborate ser-vices June 22, in celebration of the completion of its first half century of existence. Since its foundation fifty years ago the church has had the faithful "Father" Stanton watching over its destinies.

Mr. Percy W. Broughton, of Wy-cliffe College, was operated upon in Grace Hospital, Toronto, on Friday last, by Dr. R. A. Thomas, and the latest reports are that he is doing nicely. While in the north Mr. Broughton had been compelled to am-putate parts of his right foot as the result of freezing, and yesterday morning the surgeon removed still more, so that now only half of that foot remains. Further necessary op-erations will follow in due course.

The members of the Canadian Press Association, who joined the an-nual excursion this year to Cobalt, Porcupine, Lake Timagami, Algon-quin Park and other northern dis-tricts, were greatly struck, not only by the beauties of that part of On-tario, but with its vast richness, the

solidity and permanent nature of all the works in the mining sections, specially the first two mentioned above, proved to the Association that the mines are not only paper talk, but of wonderful promise and stabili-ty. The railways, the stations, the hotels, the buildings and the towns all spoke of confidence and enter-prise. The whole party were delight-ed with the trip and the courtesy of the railroad officials.

St. Paul's Cathedral in Danger.—Renewed anxiety as to the safety of St. Paul's Cathedral will be aroused by the further report which the Dean and Chapter has received from Sir Francis Fox. This report shows that St. Paul's is in real danger un-less steps are taken promptly to check the subsidence which is stead-ily going on. The dome and walls have been found to be out of plumb generally in a south-westerly direc-tion. This divergence would be unimportant if the building were at rest, but it is steadily increasing and the danger point must be reach-ed sooner or later. The Cathedral is underlaid by wet sand and gravel, which constitute an unreliable and unstable condition of affairs.

The Commissioners of the Ameri-can Churches for the World's Con-ference on Faith and Order, will, it is expected, visit Canada this fall to make preliminary arrangements. The Canadian Anglican Commissioners announced are the Primate, the Arch-bishop of Rupert's Land, the Arch-bishop of Ottawa, the Bishops of Alg-oma, Montreal, Caledonia, Huron, Nova Scotia, Kingston; Archdeacon Cody, Archdeacon Davidson, Guelph; Canon Murray, Winnipeg; Dr. Abbot Smith, Montreal; Principal Parrock, Lennoxville; Chancellor Davidson, Montreal; Chancellor Campbell, Que-bec; Dr. N. W. Hoyles, Toronto; Mr. Charles Jenkins, Petrolia; Mr. W. S. Carter, Fredericton; Mr. L. H. Bald-win, Toronto; Mr. F. H. Gisborne, Department of Justice, Ottawa.

Polar Explorer's Widow Presents Sledging Memento.—The sledging flag taken by the late Dr. H. A. Wil-son on Captain Scott's South Pole Expedition has been presented by Mrs. Wilson to Gloucester Cathedral, and the Dean has granted permis-sion for the flag to be hung in the lady chapel of the Cathedral among the war-worn flags of the Gloucester Regiment. The flag was worked by Mrs. Wilson, who, in a letter to the Dean, writes: "These sledging flags have always been taken on Polar ex-peditions since Franklin's time. They are long narrow ones, 3 ft. by 1 ft. broad, with St. George's Cross at one end and the man's crest in the middle. The groundwork of this flag is black, and, of course, St. George's flag is red and white. The flag was found rolled up carefully by my husband's side in the tent, with the Caius Col-lege, Cambridge, flag, which he also took with him to the pole, and an-other small flag which has been left for New Zealand. Gloucester Cath-edral was more loved by him than any other church in the world. I think he knew every inch of it, and I have the most beautiful drawing that he made of it."

Archdeacon Hudson Stuck, the Episcopal missionary, who set out from Fairbanks, Alaska, several months ago, to climb Mount McKin-ley, reached the summit of the high-est peak of the great mountain, June 7, according to a private cable des-patch received. The message which was sent by Archdeacon Stuck from Fairbanks said:—"Expedition suc-cessful. Accomplished first complete ascent of Mount McKinley, June 7. H. P. Karstens, R. G. Tatum, Walter Harper and I reached the highest of all peaks on a clear day, when it was possible to read all the angles of

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the mountains and make certain that the peak we had conquered was the highest of all. We successfully carried a mercurial barometer to the top and made complete readings and observations which, with simultaneous readings at Gibben, should permit a close approximation of the true altitude when proper corrections are applied. Water boiled at 174.9 degrees. The present estimate of the summit's height is upwards of 20,500 feet. The north-west ridge is the only possible approach to the summit. Due to the violent earthquakes of last July the higher ridges were terribly shattered, and this added largely to the danger, difficulty and labor of the ascent. We spent three weeks in continuous bad weather hewing a passage three miles long through this side. This was the chief cause of delay, as we made rapid progress at all other stages of the journey. The chief credit for our success is due to Karstens' good judgment, resourcefulness and caution. We did not have a single mishap."

Hubert Moore and Donald Roscoe, were carried to death in a fishing punt in the Whirlpool Rapids at 5 o'clock on Sunday. Elliott Thompson escaped by leaping from the craft and swimming ashore. The three boys were playing on the lower river bank

below the plant of the Niagara Falls Brewing Company. The little fellows clambered into a boat and amused themselves for an hour throwing sticks into the river and watching the current carry them ashore. When the old rope that held the punt broke the boys did not notice that the craft was adrift until it was about 20 feet from the shore, but having seen sticks carried shoreward by the current, the boys did not apparently feel alarmed. Soon, however, they were horrified to discover that the punt was going down stream at a rapid pace. Young Thompson, the only member of the party who could swim, plunged into the river and swam ashore, after telling his companions not to worry, that the boat would be carried ashore by the current. For half a mile the little fellow ran along the rough river bank, calling encouragement to his marooned companions. Then, exhausted, he fell to the ground. He watched the boat round the curve in the river and saw it carried quickly to mid-stream by the swift water just above the Whirlpool Rapids. Word was quickly passed that two boys were adrift in a boat without oars, and the river banks were lined with people. A crowd lined the rail of the tower bridge as the little craft with its helpless passengers plunged on. Just

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before the cockle-shell death trap entered the rapids, the two little victims of the treacherous stream stood up and shook hands. Men wept and women screamed when they witnessed this touching scene. Then, as if in prayer, the helpless ten-year-olds crouched in the bottom of the boat with their hands clasped. Then like soldiers under fire, the boys faced their doom hanging tight to the sides of the punt, while the tiny craft was buffeted from wave to wave in the turbulent, rushing, tossing waters. After mounting a mammoth wave, the punt plunged her nose into the crest and sank with her human freight.

THE PICNICKER'S OPPORTUNITY.

The full summer service of the Niagara-St. Catharines Line is now in effect between Toronto and Niagara Falls through the Garden of Canada, and the speedy, comfortable steamers "Dalhousie City" and "Garden City" are making four round trips daily except Sunday across Lake Ontario, a pleasant sail of little more than two hours. The management report that they still have a few good dates open for picnic engagements but their service is even more popular than in previous years and it will be advisable to make early application in order to avoid possible disappointment. The attention of intending picnickers is specially directed to the improved facilities at Port Dalhousie for an outing of this kind which, together with moderate rates and frequent service, makes it one of the most suitable spots available to residents of Toronto. For tickets and all information apply at ticket office, 52 King Street, East, or Yonge Street Wharf, M. 5170 and M. 2553.

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with parlor cars. In all cases the service is up to the standard recognized by experienced travelers as "C. N. R. quality." For tickets and all information, apply to F. V. Higginbottom, city ticket agent, 52 King Street East, Main 5197.

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In St. Mark's Church, Barriefield, on Wednesday 18th, by Very Rev. Dean Bidwell, assisted by Rev. A. O. Cooke, Margaret Edna Wilmot to Rev. A. E. Smart, of Kingston.

British and Foreign

Canon Carrington, Principal of the Upper Department of Christ's College, Christchurch, New Zealand, has been appointed Dean of Christchurch. He is a Cambridge man and graduated in 1888. He went out to New Zealand in 1903.

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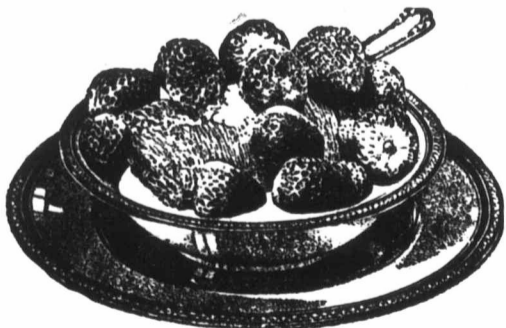
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The parish church of Rowlip Regis, near Dudley, England, was completely destroyed by fire a few days ago. The fire is attributed to the Suffragettes. The church dates from the year 1200 and it was rebuilt about ten years ago at a cost of £6,000.

It is proposed to erect a stained glass window which shall be of a missionary character at the east end of St. Aldate's Church, Oxford, in memory of the late Canon Christopher, who was for forty-six years the rector of that parish. Other memorials will be placed in the church if sufficient funds are forthcoming.

The ancient bells of St. Mary's Church, Eberston, Yorks, have been recast by Messrs. Taylor, of Loughborough, and at a special service were dedicated by the Bishop of Beverley. They have been restored by the vicar, in memory of his parents, Rev. W. S. Salman and Charlotte Salman, the former aged 97, and the latter 93.

The Cambridge Delhi Mission has sustained a serious loss and bereavement in the death of the Rev. G. A. Purton, at the age of 44. Mr. Purton joined the Mission sixteen years ago. In the last July number of the Delhi Mission News there was an interest-

ing article from his pen, on "Evangelistic Work during the Eclipse Gathering at Thanesar, April 17."

Canon and Mrs. De Chair, of Norwich, recently celebrated their golden wedding. On behalf of the diocese and of the Rural Deanery of Norwich they have been presented with a handsome rose-bowl and a piece of plate, suitably inscribed, respectively.

The Rev. K. W. S. Kennedy, M.B., of Chota Nagpur, has accepted the secretaryship of the Medical Missions Department of S.P.G. for a period of two years. Dr. Kennedy was a member of the Dublin University Mission to Chota Nagpur from 1891 to 1894. He is expected to take up his new duties in London before Christmas.

Mr. W. K. Thomas, of Clifton, has achieved the splendid record of fifty years' unbroken service as a chorister at St. Paul's Church, Clifton. To commemorate the interesting event, some of the past and present clergy and officers of the church presented him with a silver rose-bowl and other gifts. Canon Haigh, the vicar, referred to Mr. Thomas's "fifty years of sweet and loving service," and expressed the hope that he might be spared for many years.

The Rev. Samuel Augustus Barnett, Sub-dean of Westminster Abbey since 1911, died on the 18th June. He was canon of Bristol in 1883, and canon of Westminster in 1896. The Rev. S. A. Barnett was born in Bristol in February, 1844. He was educated privately and at Wadham College, Oxford; became select preacher, Oxford University, in 1895, and Cambridge University, 1899 and 1905. He was one of the founders and Warden of Toynbee Hall, Whitechapel, 1884-1896; and had been President of that Institution since 1906.

The Archbishop of Canterbury and his two Suffragans, the Bishops of Dover and Croydon, spent a week recently in a Mission in the South Lympne Deanery. The Archbishop preached one Sunday at New Romney and Brookland, the Bishop of Dover at Appledore and Old Romney, and the Bishop of Croydon at Woodchurch and Newchurch. On the following Sunday the Archbishop preached at Lydd. This co-operation of three Prelates recalls the early days of the Kentish Mission, when St. Augustine was labouring in conjunction with Bishops Mellitus (of London) and Justus (of Rochester).

On Whit-Sunday, during morning service at St. Anne's Church, Bishop Auckland, at which the Bishop of Durham worshipped when at home, the vicar, who was without help owing to illness amongst his staff, and was suffering from severe hoarseness, had great difficulty in making himself heard. The Bishop, who was present as a member of the congregation, seeing the vicar's dilemma, immediately went into the vestry, donned such robes as were available, returned to the church, finished the service and preached the sermon. His lordship's prompt and kindly action was much appreciated alike by vicar and congregation.

In recognition of his many services to the city of York, and as a token of the esteem in which he is generally held, Dr. Purey Cust, the Dean of York, has been presented with a testimonial amounting to £2,128; contributions came from all classes of people. Lord Harewood, Lord Lieutenant of the West Riding of Yorkshire, formally presented the gift to the Dean at the Mansion House, York, and at the Dean's request it will go towards a nursing institute, to be known as the Purey Cust Nursing Institute, the cost of which will be £5,000. Dr. Purey Cust has been Dean of York for the past 33 years. He is 84 years of age and is the doyen amongst the English Deans.

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Boys and Girls

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A boy, eight years of age, was staying at a house with his mother, who, as was her wont, was putting him to bed. The child, after commending to the care of his Almighty Father his parents, friends, and especially his nurse, lay down in bed. Suddenly he jumped up and said to his mother, "I've forgotten something." His mother satisfied the child by allowing him to leave the bed, and when he did so he quietly knelt by the bedside and said, "Please, God, if quite convenient to you and the signalman, take us safe home to-morrow."

It may be stated that they were leaving for home the following day.

AN AFRICAN MARTYR.

Here is a beautiful and little-known story of one of "the noble army of martyrs." In the days when Cetshwayo was King of the Zulus, he enacted that no soldier might become a Christian. Nevertheless, it came

about that, as one of the missionaries taught a class of catechumens in church, one of the King's soldiers dropped in to listen, then came regularly, and finally asked to be baptized with the rest. The consequences of such a step were pointed out, but in vain; Maqumusela had counted the cost, and stood firm. Therefore the day for his baptism was fixed. Tidings, however, reached the King, other of his soldiers were sent, and meeting Maqumusela, they told him their errand. "Oh, yes" said he, "but you must give me time to pray"; and standing in their midst he prayed first of all that, although not baptized, he might be counted one of God's children. Then he prayed for his wife and children; for the missionaries; for the King who had ordered him to be put to death; for the men who were to kill him; and finally for Zululand, that it might become a Christian country. When he had finished, not one of the soldiers dared touch him. Neither did they dare to disobey the King. So, seeing a herdsman near, they put a weapon in his hand, and the deed was done. Thus, like our own St. Alban, died one of Africa's first martyrs, and many others have since followed in his train.—Miss A. Burnard-Tucker.

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