

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, JULY 28th, 1910

No. 29.

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WANTED—for the diocese of Huron an Organizing Secretary thoroughly acquainted with all Sunday School work, and with experience in forming branches of the Anglican Young People's Association. Apply to Bishop of Huron, stating salary.

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The death is announced of Canon Elliott, incumbent of Killiney, Co. Dublin. His death is a real loss to the Irish Church. His strength lay in his committee work, at which he was indefatigable. His most strenuous work was in connection with the Church of Ireland Temperance Society, the Home Reunion Committee of the General Synod, and the Society for Promoting Christianity among the Jews.

About £2,500 have already been subscribed towards the cost of the school which it is proposed to erect at Harwarden as a memorial of the late Canon Harry Drew. The cost of the proposed memorial is expected to be about £3,000. Among the subscribers to the fund is the Duke of Westminster, who has given £100. The late Canon Drew's deep interest in the numerous National schools in his extensive parish is well known. Not long before his death he raised a sum of about £5,000 for the purpose of putting them in order to meet the requirements of the Flintshire Education Authority.

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Some notable converts were baptized at Aligarh, in North India, last Easter Day. Two were converts from Mohammedanism, both of good family. Of the third man the Rev. W. McLean, of the Church Missionary Society, writes: "He was a Hindu, of royal blood, Kunwar Maharaj Singh, a nephew of Raja Shem Singh [recently elected to represent the Indian Christian community on the Legislative Council of the United Provinces.] He possesses considerable property in Bijnor, but made Aligarh his headquarters while he was being prepared for baptism. The Kunwar Sahib has promised to teach his wife, and assures me that she has no objection to being baptized."

The most noteworthy factor in the achievement of Liverpool Cathedral is not the liberality which the project has evoked. Liberality may always be counted upon in Liverpool for large-hearted, skillfully-directed enterprises, and the generosity which has already contributed nearly £400,000 to the great undertaking will be capable of contributing more than as much again before the cathedral stands complete. Nor is it the fact that the project has been largely inspired, guided, and financed by laymen. Nor is it that a noble restraint is being practised in extending the work over a whole generation, remarkable as such restraint is in an age whose most salient characteristic is its haste.

21, 1910.



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The Bishop of Salisbury has arranged to sail for New York on September 14, and will not be back in England until Nov. 9. In addition to delivering the Hale Lectures on "The National Church of Sweden," he has promised to preach at the General Convention in Cincinnati on Oct. 5.

The Bishop of Worcester announces in his Diocesan Magazine that the diocese has become possessed of a very valuable property through the gift of the Church House by Mrs. Wheeley Lea. A Board of Management has been appointed under the Diocesan Trustees.

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

- July 31.—Tenth Sunday after Trinity.
Morning—1 Kings 12; Romans 1.
Evening—1 Kings 13; or 17; Mat. 16, to 24.
- August 7.—Eleventh Sunday after Trinity.
Morning—1 Kings 18; Rom. 7.
Evening—1 Kings 19; or 21; Mat. 20, 17.
- August 14.—Twelfth Sunday after Trinity.
Morning—1 Kings 22, to 41; Rom. 11, 25.
Evening—2 Kings 2, to 16; or 4, 8 to 38; Mat. 24, to 30.
- August 21.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 1 Cor. 1, 26 and 2.
Evening—2 Kings 6, to 24; or 7; Mat. 27, to 27.
- August 24.—St. Bartholomew A. & M. Ath. Creed.
Morning—Gen. 28, to 18; 1 Cor. 4, 18 and 5.
Evening—Deut. 18, 15; Mat. 28.
- August 28.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 1 Cor. 8.
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.

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

TENTH SUNDAY AFTER TRINITY.

- Holy Communion: 233, 236, 241, 508.
- Processional: 9, 47, 57, 615.
- Offertory: 35, 545, 564, 653.
- Children: 703, 707, 710, 712.
- General: 543, 549, 571, 760.

ELEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 250, 252, 436, 438.
- Processional: 44, 437, 448, 546.
- Offertory: 107, 439, 477, 541.
- Children: 608, 609, 701, 704.
- General: 31, 404, 421, 666.

TWELFTH SUNDAY AFTER TRINITY.

- Holy Communion: 251, 260, 261, 446.
- Processional: 386, 440, 443, 447.
- Offertory: 28, 566, 622, 667.
- Children: 686, 703, 706, 707.
- General: 14, 27, 466, 467.

THIRTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 247, 254, 263, 452.
- Processional: 49, 382, 488, 664.
- General: 15, 420, 480, 482.
- Children: 700, 711, 712, 720.
- Offertory: 398, 417, 503, 621.

Church Evangelism.

We fail to see why the Church in Canada should, for the most part, be content to leave the denominations, and individuals, to make evangelistic appeals to the public at large. It is all very well to say that it is the province of the Church and her clergy to conduct the regular services in an orderly and decent way and to refrain from going out into the "highways and hedges" and compelling unwilling guests to come to the richest of all feasts. Our Lord was not content with this method, nor were His disciples, nor the Early Church. And to-day we find that splendid Christian Warrior and Leader, the Bishop of London, calling about him an Evangelistic Council and with the zeal of a John Wesley carrying and sending the Gospel invitation wherever in his vast world-centred diocese it is most needed. And Bishop Ingram sends some of the ablest of his clergy into these aggressive campaigns. Why should we not follow such an illustrious example in Canada? Surely there is room for such work? Is there not serious danger that the desire for religious respectability may go hand in hand with religious inefficiency?

Colonial Nursing Association

Lady Piggott, founder and vice-president of this humane and most praiseworthy body of trained and devoted women, tells, in the "Nineteenth Century" for July, concisely and graphically, the story of its founding and successful operation. Where fifteen years ago British men, women and children in the outposts of our far scattered Empire, were cut down by fell

We are now taking our Annual Holidays, therefore the next issue will be August 18th.

diseases, often without other than crude native aid, and lacking proper food and the sympathetic ministrations of women of their own race, since that date, 1866, about 500 trained nurses have left the British Isles under the auspices of the above Association, and their splendid, self-sacrificing work has, as Lady Piggott says, "Saved hundreds of lives and brought help and comfort to numberless hearths and homes." "The Association undertakes to select and forward nurses to any place requiring them, on the understanding that a representative committee of residents will do its utmost to raise sufficient funds for the maintenance (board, lodging and salary, etc.) of nurses so sent. The Association guarantees any deficit which the residents may not be in a position, at first, to meet, and advances the initial outlay of passage-money, etc., trusting that in every instance the local fund, together with the nurses' fees earned, will be sufficient to enable the movement to become self-supporting when once the initial difficulties of sending out nurses are overcome. The fundamental idea was not charitable in the sense of giving gratuitously the services of skilled nurses to patients unable to make "payment," but to help those who ill and suffering were able and willing to pay, but who without the help of the Association were utterly unable to obtain such help as it affords. It may be mentioned that Lord Loch, the first president, and the Hon. Joseph Chamberlain, when Secretary of State for the Colonies, rendered signal service to the Association. The latter in an able speech in its sup-

port, said: "I believe that the work is a Christian work, a charitable work, and an Imperial work, and I heartily recommend it."

Church Papers.

A very interesting subject was dealt with at a recent conference in the Diocese of Canterbury. Two papers were read. One by the editor of the "Church Family Newspaper," who referred to the greater prominence given in the daily papers to Church doings than was the custom formerly. He also averred that Nonconformists surpassed the Church in the field of religious journalism, and strongly urged that Church officers, as well as the clergy and laity, should do their utmost to aid and advance the Church papers. "This is as it should be. We have frequently and insistently urged the Church people of Canada to aid us in every way in their power to make the "Canadian Churchman" attractive, influential and instructive to our people, believing that by doing so the cause of the Church would be materially advanced. We are glad to see our able brother of the English Church press take common ground with us in this most important matter. At the same time we cannot too heartily express our appreciation of the valued and influential co-operation in this regard we have received from some of the ablest of our Bishops, clergy, and laity. It would greatly advance the cause of the Church were their excellent example more generally followed.

Cleams of Hope.

In a recent number, the "Literary Digest" contrasted the commencements between Columbia, N.Y., and Tuskegee Institute, Ala. At the former there was the usual mixture of dignity and impudence, exaggerated. At the latter the stage was dressed with a picturesque setting of negro life. Music was furnished by a school orchestra of fifty, and choir of about a hundred voices, "the dominant thing was the folklore songs by the orchestra and choir together. There were negro melodies in plenty, and I don't think I had ever really heard them sung before until I heard them sung at Tuskegee." Without ornamental preliminaries Booker T. Washington introduced the speakers. "First to appear was a young man, Collins Harry Robinson, who delivered the salutatory, his subject being, 'Managing a Dairy.' He came upon the platform dressed in a dairyman's white trousers, coat, and hat, and proceeded in a businesslike way to tell in simple and direct, straightforward language what the dairy business was; then analysed milk, giving its chemical constituents, and then illustrated the care of the milk by the use of machinery in purifying it and airing it and bottling it. It was all done in about ten minutes, and everybody felt that he knew more about milk after listening to the salutatory than he had ever known before. It was something different from the Latin salutatory at Harvard or the English in our other New England colleges, and most effective. Another young man, John Henry Ward, took for his subject, 'The Advance of the Boll Weevil,' and told us all about it and how to meet it. A young woman, Miss Teresa Simpson, took for her subject, 'Growing Flowers as an Occupation.' She was dressed just as she would be at her work in her garden or her hot-house, in a homespun apron and plain clothes, and what she didn't know about the subject, both as a business proposition and as a scientific theme, is not worth telling." Among the other features of the week at this institute were the exercises of the Bible Training School, in the course of which one young man, Charles Le Roy

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Thomson, taking as his subject, "My Last Summer's Work," told of his labours among the miners of Southern Alabama, pointing out what might be done to improve the moral and social life of these humble toilers. Gleams of hope, indeed, and not confined to the negro race and its physical and moral education.

The Passing of the Sailing Ship.

Under this heading the "Spectator" of the 7th May published an article by Frank T. Bullen, suggesting that our sailors had ceased to be capable, fearless men. It seems that the typical vessel which was lost, while German sailing ships at the same time made the voyage successfully, was probably undermanned, still the fact is grave and disquieting. A "seafarer," while noting this success of foreign shipping, quotes a long article from the "New York Shipping Illustrated," in which occurs this paragraph; "English sailing ships appear on the missing list, or have to put into Montevideo or the Falkland Islands for shelter, more often than French or German ships, and this not at all because they are always carrying too heavy a press of sail. French and German ships make far quicker passages than do English, and accomplish voyage after voyage with the regularity of steamships. This obvious backwardness of the English ships is undoubtedly bound up with the character of the sailors who man them. Their crews are in the main an awkward squad of foreigners, with no idea of seamanship." There must be something wrong which sends English ships to sea undermanned, or with inferior foreign sailors, as the Swedes and other northern sailors are as good as the best. The boys from the training ship "Conway" are admittedly excellent, but it is charged that the average school boy now considers himself educated for being something superior to a sailor. It is to be hoped the matter will be looked into.

The Princess Mary Village Homes.

The name of Queen Mary recalls that of her mother, the Princess Mary of Cambridge, whose character won for her the love of the people, and who was the model of the young English girl of forty years ago. As an instance, we are tempted to recall the homes founded in the village of Addlestone, in Surrey, of which the Princess was patroness, and took a strong personal interest in their welfare from the beginning. These homes were an off-shoot of the then refuge for female ticket-of-leave convicts at Vauxhall, and were founded in 1871, for the infant daughters of persons convicted of crime, and the class of children exposed to the evil associations of the criminal haunts of London. The first cottage was opposed at first by the villagers, and very naturally, but the care and training, and the judicious employment of the respectable women won their favour, and in a few years some eight cottages, each accommodating ten children, were erected. Our notice is taken from a report written eight years after, and full of the good results. From such a mother our Queen Mary has inherited a training and disposition, which earned her on her journey round the world a few years ago the warmest greeting in all parts of the Empire.

Heredity.

We have recently been informed that the children of intemperate parents are free from any hereditary taint. This is contrary to pre-conceived opinion, and the result of early observations. Possibly the changed habits and the discipline of prevention adopted during the last generation may have some effect. At the time in 1878 when the report on the Princess Mary Homes was compiled, the careful moral training resulted so well that out of the many girls who had ob-

tained situations in private families only two had turned out morally unsatisfactory. Association and training had been patent elements in this result. At the time these homes were founded the atrocities of the Commune in Paris occurred, and the most vicious were a band of five hundred boys from nine to fifteen years of age. These were sent to a reformatory at Rouen, and three hundred and thirty-seven were found to be stunted and physically delicate, and the worst of the gang. All these were children of drunken mothers.

Statistical Returns.

The Diocese of Edinburgh has as much difficulty as exists elsewhere in getting the clergy to forward returns. The suggested remedy is the appointment of Archdeacons, but in Canadian dioceses where the Bishop has these aids, he has too often to make the same complaint. From our experience the proposed remedy would fail. The Synod clerk in Edinburgh reported a difficulty as to the numbers in the parish. Apparently each clergyman drew his own conclusions on a different basis. One clergyman would give 1,000, 1,500, even 2,000 members, while another with a church of apparently the same size would give only 400 or 500. Some took seatholders, others those who stated they were members of the congregation, some counted infants. In fact, there was no universally recognized system of estimating numbers.

The Country Parson's Persecutor.

Many a country parson could apply to himself the acute comment of the Policeman in Pinafore, that his lot "is not a happy one." And Church-people who are gifted with impartial or judicial minds, and a due sense of fair-play can well agree with him. One of the prime causes of this undesirable state of things is the village gossip. This remorseless being is not unlike, as regards the pain inflicted and injury done to the subject of its attentions, the remorseless fly that pursues the parson's horse, as he journeys along the country road, taking his master from service to service on Sunday, or from house-to-house on his round of visits during the week. And the pity of it is that the gossip sometimes thinks that the rumours, reports and confidences about the parson, scattered by the busy tongue, are not only acceptable but beneficial, in some mysterious way to the parish. We beg to differ from this view. We candidly believe that the true scriptural representative of the "Village Gossip," to whom we have referred, is the enemy who slyly sowed tares amongst the wheat. We venture to say that were the motives and character of the "Village Gossip" but partially as pure and good as are those of the man maligned, the cause of God in the parish would be strengthened and advanced instead of being weakened and hindered by idle and harmful talk.

Notoriety for Criminals.

As the reading of sensational dime novels has been the means by which many a lad has become a criminal so we believe the practice of giving prominent publication to the deeds of criminals in newspapers has been the means of promoting, rather than repressing, criminality. It certainly must be flattering to the vanity of the criminal class to have portraits of some of their leading and notorious members, and detailed accounts of their injurious and often despicable conduct presented in striking fashion to the public. Is it within the province of reputable journalism to cater to the tastes of that class, and by doing so, to add to its vanity, maintain the attractiveness of the vocation of its members, and indirectly to influence possible recruits to enter its ranks? Can it fairly be urged that in any way the publication of these portraits and details about men, who

have disgraced their names, helped to degrade the community and dishonour the fair name of their country, has a refining or beneficial influence on the readers of the newspapers in which they appear? If not, it is a sad commentary on a religious civilization that men who profess to be Christians can allow themselves to be parties to such publication.

Japan Church Literature Fund.

We have just received a report of the Japan Church Literature Fund for 1909, showing great progress in this interesting and important work which has been noticed before in these columns. Eleven publications were issued last year, and seventeen books are now in the course of preparation. These include a number of standard works, such as Bishop Westcott's "Bible and the Church," Jeremy Taylor's "Holy Living," Bishop Hall's "Self-Discipline," Moberly's "Atonement and Personality," Kirkpatrick's "Divine Library of the Old Testament." The work has now become representative of the whole Church in Japan in as much as all six Bishops are on the committee of the fund. In order to carry out the plans which the committee have in hand much more money is needed and we trust that this deserving work will receive the sympathy it deserves. Donations and subscriptions may be sent to the General Treasurer of the M.S.C.C., Confederation Life Building, Toronto, or any treasurer of the W.A. In the country where one hundred new books are published every day, there are almost unlimited opportunities for the use of literature in the missionary work of the Church.

THE EVOLUTION OF THE HIGHER EDUCATION OF WOMEN.

It is beginning to be apparent that the higher education of women is entering, or will shortly begin to enter, upon its third and last stage. Co-education still holds the field, but it is becoming discredited in the estimation of the more thoughtful and progressive educationists of both sexes. Under any circumstances, except in the case of very young children, say under ten years of age, co-education, in our opinion, is undesirable. As was recently said by some prominent authority, the standpoint of the boy and the girl in regard to their teacher, is fundamentally different. The boy regards his teacher as his natural enemy, the girl as her "friend, philosopher, and guide." The normal boy is consequently amenable only to discipline with force behind it, the girl to persuasion. The management of a mixed school, therefore, necessitates the application of two distinct methods or systems of discipline which everyone who has ever taught such a school, knows to his or her, principally her, cost is a serious inconvenience, and sometimes a positive hindrance to the efficient imparting of instruction. Mixed primary schools, however, are likely to remain indefinitely a necessary evil, for the country is scarcely rich enough, even if the desire to do so existed, to provide separate schools for boys and girls. It cannot even provide male teachers in the rural districts. The anomalies and evils of co-education naturally become intensified with advancing years, and the consequent advance and development of sex differentiation. Very young boys and girls certainly differ, but still they have much in common. After a certain age, however, sex cleavage becomes pronounced, permanent and impassable, and differences, previously apparently accidental and temporary, or functional, as it were, become fundamental, essential, organic. Each sex finally "finds itself," settles down into its respective groove, and adopts its permanent outlook upon life, which is radically and eternally opposite, if

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complementary. Co-education, therefore, in earlier periods more or less undesirable, now assumes its least desirable or defensible form. If there ever is a period in the lives of boys and girls when they need specially adapted systems of education, it surely must be at the time when sex differences and distinctions become irrevocably fixed. To attempt to educate young men and women upon exactly the same plan, applying exactly the same tests, and subjecting them to exactly the same discipline is surely to fly in the face of nature, and to invite comparative failure. To-day we are laboriously engaged in striving to defeat natural laws and reverse natural conditions. We are trying to masculinize young women. Mechanically it has succeeded well enough, regarding education as the mere absorption of knowledge. For with their docility and receptiveness, and their comparative superior mental precocity, young women equal and often excel young men of the same age in the acquisition of book learning. And here we may note the initial absurdity of co-education at our universities, which treats young people of both sexes of the same age on terms of equality, and utterly ignores the fact that the girl of eighteen is as matured and developed as the young man of twenty-three, the girl of sixteen the man of twenty-one. This difference exists between young children, but at the period of adolescence it becomes marked and irreconcilable. The present system has not been in operation long enough to produce very noticeable or widespread results as yet. But to close and thoughtful observers the indications of its unsatisfactory results, and the consequent necessity for a new departure are already evident. The attempt to educate young men and women of the same age by exactly the same methods is, in its way, an outrage on natural law, as glaringly irrational as would be the attempt to cultivate potatoes and rose bushes in the same bed, or to grow spring and fall wheat in the same field, and it is bound sooner or later to disastrously break down.

MORE ABOUT THE GREAT CONFERENCE

Speaking at the opening of the Edinburgh Conference on Missions, the Archbishop of Canterbury, who made the first speech after the chairman, said, "The assemblage before me is one without parallel in the history of this or in other lands." It is comparatively easy to acquiesce generally in this statement, but it is one which is worth a few moments' serious and attentive consideration. The Conference was "unique," and "striking," and "spectacular," and "epoch making," in a sense peculiarly unprecedentedly its own. In the first place, it represented no less than 160 distinct organizations at work in the foreign mission field, i.e., practically every church outside the pale of the Roman Catholic Church. In the second place it was the first assemblage of its kind that ever met to discuss, not differences and how to heal them, but the common work of all the various divisions and subdivisions of Protestant Christianity. Thirdly, it definitely put on record, as the matured and collective conviction of organized Protestantism, the desirability of some kind of organic reunion, or at all events, the inexpediency, if not the downright sinfulness, of our present divisions. The Archbishop's statement, strong and sweeping as it no doubt was, is not one whit exaggerated. The world has never before seen a gathering of like character. Ten or fifteen years ago it would have been unthinkable. The speeches of the various missionaries from all parts of the field contained an immense amount of most interesting and valuable first-hand information, of the kind one does not find in reports, or in books and newspapers and magazine articles. Speaking on the subject of

Africa, Dr. Robson said there were three Africas, Pagan, Christian, and Mohammedan. Pagan Africa, he said, was becoming Mohammedan more rapidly than it was becoming Christian. Bishop Bashford spoke of the work in China. In this country three crises were at hand: (1) The industrial, (2) the educational, (3) the religious. This transitional state of things presented the greatest opportunity since the Reformation. Great progress, according to another speaker, has been made in Korea. Twenty-five years ago there was not one Christian in the country. To-day there are 200,000, and the Bible is the most widely read book in the land. The state of affairs in Polynesia was described by more than one missionary as most encouraging. Savagery had vanished and had been succeeded by a civilization which in some respects compared favourably with that existing in Europe. The standard of morality in some of the islands was remarkably high. On the subject of Jewish missions, the Rev. L. Meyer, of New York, said there never was such religious decay among any people as there was among the Jews of the present day. There was an interesting discussion on the subject of native evangelistic work, and the general feeling seemed to be strongly in favour of its increased development and encouragement. The time had now come in many cases for the native churches to undertake their own support. There was a danger of pauperizing them. The native churches should have a character of their own. During the proceedings a letter was read from Mr. Roosevelt: "Nothing," he began, "like your proposed Conference has hitherto taken place." The report on the "Church in the Mission Field," was the subject of a most interesting discussion. The majority of the speakers, who included native delegates from Japan and China, strongly supported the establishment of native independent churches, Bishop Gore, while agreeing with much that had been said on this point, spoke of the importance of maintaining everywhere the Catholic and essential features of the Church. Continuous life depended upon continuous principles. Regarding the question of the training of ministers, Bishop Brent said that the churches abroad could train all their own men now. The discussion on "Education in relation to the Christianization of National life," which was opened by Bishop Gore, was especially interesting. The Bishop strongly urged the importance of establishing well equipped and staffed colleges and schools. The native Christian church of each country must be built up and trained on its own ground, and by its own teachers and pastors. Sir Andrew Fraser, a distinguished Indian official, said there was a great cry throughout India for religious education. The Government should give assistance to the missionary colleges, as it was already doing to those of the Hindoos and Mohammedans. The Rev. J. P. Haythorhwaite, and others, spoke of

the unrest in India, and of the importance of influencing the educated classes through the colleges and schools. The discussion was continued at the next session, and the work of education in Africa, Persia, China, and Japan was taken up with great earnestness. The importance of primary and higher education in connection with missions seems to be universally conceded. There was an important debate on the report on "The Missionary Message in Relation to Non-Christian Religions." All the speakers agreed that there were unmistakable indications, that a spirit of enquiry is everywhere arising among the more intellectual members of the old Oriental religions. The Chinese, with their theories about God, and their many domestic virtues, were, one speaker said, especially susceptible to the teaching of Christianity. An address from W. J. Bryan, the well-known American political leader, was a very striking feature of the Conference. It lasted an hour, and was heard with rapt attention by the great audience. Mr. Bryan took as the heads of his address the "Twelve Fruits of the Tree of Life," (Rev. 22). He spoke with extraordinaryunction and power, and his speech, coming as it did, from a professional politician, must have been a revelation to the great majority of his hearers. Deeply spiritual, and uncompromisingly orthodox in tone, it was lit up with flashes of humour, and beautified with flights of eloquence. Altogether it was a most remarkable effort and by itself alone it would have rendered the Conference memorable. During the Conference a most courteously expressed and beautifully worded letter was read from the Roman Catholic Bishop of Cremona, expressing sympathy with its work. Near the close a message was received from the German Colonial Office, which opened as follows:—"The German Colonial Office is following the proceedings of this World Mission Conference with lively interest, and desires that it may be crowned with blessing and success." It is, of course, impossible at this early date, to reckon up the permanent results of this great gathering. A few, however, have already become manifest. In the first place it is plain that the world's viewpoint in regard to foreign missions has been transformed. They have, as a direct result of the Conference, become invested with an importance and dignity they never before possessed. The world at large now realizes, as it never did before, the work at present being carried on by the various with Christian missions, the problems they are solving, and their profound effect upon inter-racial relations. The old sneers have been forever silenced, for it has now become apparent that the work at present being carried on by the various religious organizations is one of the mightiest factors in the world's progress. The missionary to-day is the advance agent of world civilization. Again it is evident that the Conference has brought us in sight of some kind of general, if informal and unofficial, interdenominational co-operation in the foreign field. The Conference has also contributed materially to the science of anthropology, and has thrown much light upon certain race problems, and finally it means the first definite step, a step which can never be retraced, towards organic reunion. In view of all this, who will say that the words of the Archbishop of Canterbury and ex-President Roosevelt are exaggerated. It is not too much to say that since the closing of the Conference an old chapter has been closed and a new one has been opened in the history of the Christian Religion. Things can never again be exactly as they have been. A Rubicon has been crossed.

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The strike of the trainmen on the Grand Trunk Railway is a very serious matter. Coming at this juncture when "bear" movements on the stock exchanges have almost created a financial panic, when industrial expansion is sure to be checked through the tone of uncertainty that has been created, this strike will have more far-reaching effects now than it could have at any other time. The difficulty of getting goods to their destination and the general dis-organization of trade in the territory served by the Grand Trunk is almost sure to hasten on the commercial difficulties that are now almost in sight. In choosing the time for a strike, we suppose that these things are all thought of, for it is not the desire of strikers to create the minimum of disarrangement of business, but rather to make their loss to the company as impressive as possible, with a view to winning their point. The loss to both company and men must be serious, and the public loss can hardly be estimated. Everything should, therefore, be done to hasten a settlement. We cannot say that we have gone thoroughly into the merits of this controversy, but it is safe to say that a body of men who have reached the positions of conductors, baggagemen, and trainmen, must feel that they have a strong case, else they would not take such a serious step as this. They are men of intelligence and responsibility, and if any employees could be looked to for reasonable demands under the circumstances it would be this organization. It may be that their demands are not in all points what can be granted, but the men ought to be open to reason. The fact that the Canadian Pacific Company has granted the standard of wages that has been asked of the Grand Trunk men is a presumption in favour of the reasonableness of the demands of the strikers. This is a strike, we understand, simply for higher wages, a request that would seem to be a natural one when the railways are prospering through the efficient services of the men who ask for more. It is quite a different thing when a labour organization strikes, not for wages, but for the acceptance of the principle of the closed shop, or recognition of the union. It would appear to us that the fate of labour organization will largely depend upon the reasonableness and justice of its demands. To demand that only members of the union shall be employed and to claim the right to practically dictate not merely the wages and sanitary conditions under which men shall work, but to prescribe a day's work and declare when a man should be dismissed from service, or taken on, is not likely to conduce to successful operation, and is hardly fair to those whose whole capital is invested in the business. Some modification of this "recognition of the union," and some more just recognition of employers' rights are necessary before this problem can be solved. We do not forget, however, that there are obligations the other way, and there ought to be some appeal from the rough and ready methods of coarse and unjust managers and foremen who think they have a right to "fire" a man when they "blank please."

The militant women of England, who have shown the intensity of their feelings on the question of female suffrage, are now beginning to see the fruits of their labours. The proposition they have been advocating has been introduced into the Imperial Parliament, and passed its second reading with a large majority. It, of course, has not yet become law, and there are various means by which public men may publicly appear to favour a measure while quietly contriving to have it wrecked, much to their apparent chagrin. But it is safe to say that the question of woman's suffrage has passed out of the stage

of jokes and ridicule into the serious consideration of statesmen, as one of the problems of the day. Having accomplished so much, the women who have led the campaign of "votes for women," will naturally feel that the results have justified their methods. They assure us that the quieter methods of argument and persuasion were used for years with no appreciable effect. Their case did not arouse public attention, their arguments did not interfere with the more profitable politics of statesmen. They were put off with polite platitudes, or cheered by hopes that were never realized, and never intended to be realized. In desperation the plan of campaign of making themselves public nuisances, of breaking up meetings with all kinds of noisy devices, of storming the homes of Ministers of the Crown, of courting imprisonment, and afterwards glorying in their sufferings for the cause they represented, was entered upon and behold in a comparatively short time the statesmen of Great Britain in Parliament assembled, are quietly and seriously considering the extent and limitations to be set to "votes for women." Some may emphasize the ignominy and degradation entailed in this campaign, but what of those who refused to listen to the overtures of reason, and have since been convinced through violence? The question of women's rights in ethics stood five years ago where it stands to-day, with this difference in practice; then statesmen would not listen, now they are pondering. It is the story of many a revolt: first condemn without a hearing, and then grant after a practical defeat.

"Spectator."

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

Letter II.

My Dear Boy,—The tone of your letter is good. You are evidently anxious to get the most out of your divinity school. No doubt, after the greater freedom of your college course it does seem a bit strict and formal, but you will see the necessity of this later.

I am no great admirer of the hostel system in any land, but it seems less appropriate here than anywhere. If our young clerics were to be monks, or even a purely teaching band as the Christian Brothers of the Roman Church, I could understand it better. But our men must mix with the world. They are ordained for that special purpose. We expect them by their preaching and living, to influence men for righteousness. Thus a knowledge of human nature is a first requisite in your work. The hostel system, which isolates as far as possible its students from the world, prevents their acquiring this knowledge. It seems to me to be foreign to the spirit of Christ's teaching. His appointed teachers in the beginning were men drawn from different ranks of society, but all men who had mingled with their fellows and had an intimate knowledge of their needs. It seems, also, contrary to the best canons of educational science. The medical student does not depend on theory alone, but is constant in his attendance at clinics. The law student investigates cases of practice as thoroughly as the code. The successful business man gets his education in the active pursuit of his calling. Why should an exception be made in the case of the embryo cleric whose profession demands the most intimate knowledge of the sources of human action? We are told that it is to cultivate spirituality. The spirituality that cannot stand the test of contact with the real world of men is not of Christ. Fulminations against sin in the abstract will not bring men to repentance. The human heart has a skilful way of making one personal sin appear a different thing to the abstract one. Do you suppose the finest magnate imagines he is violating the eighth commandment when he raises the price of a commodity? Not at all. To him it is good business. He connects that prohibition with the embezzlement of some clerk. And so through the whole decalogue, our hearts remove our sins from the category and apply it to the cases of others. The study of actual life is necessary, that you, as an accredited teacher of God's Word, may give that individual application of the Divine Law to each heart, that will bring conviction.

At the same time this study of your fellow-men should be relieved by periods of uninterrupted communion with God. Jesus said, "Come ye apart into a desert place and rest awhile." It is good for us on occasion to leave the world behind, to shut out its distractions, its sins, its cares and cares, and give our minds and hearts wholly to God. For this reason the Church, in her inspired wisdom, gives us the Lenten season. And for this reason, periodical retreats are of great advantage.

They renew and inspire, they erase the memories of our defeats and discouragements. Above all, they bring out more clearly the Divine figure of our Incarnate Lord, so that we see Him more clearly and can follow Him more closely. Thus by our communion with Him, strengthened and refreshed, we can again take up the battle of life with fresher zeal and surer hope.

In your intercourse with your fellow students and with all you meet, your position now is a different one. I wish to give you a paradox as a rule for that intercourse. Never forget that now you are dedicated wholly to God; forget utterly that you are to be a clergyman. If you are a man of God it is not necessary for you to advertise the fact. Your life will show it. Some men are mini-ter- by virtue of their tailor; others by the calling of the Holy Ghost. When you find a man insistent on his clerical right and privileges, the reason is not far to seek. He has not enough personality, power, within him, and is forced to thrust his calling on others. In the city of London, a man once called on me. His boots were broken, his clothing was old, his hat shabby, but his face—it illumined the room. It seemed to shine with an inner light, a hint of the glory that shall be revealed. I bowed to him in spirit before I knew his name. The man carried the impress of his calling printed fair upon him. Clothes, vestments, were adventitious things. The man himself revealed himself to be a priest of God. I was not surprised when he gave me his name. He was known and loved by thousands—he had helped and saved. In the poorest quarter of that great city he had laboured his life-time. No preferment had come to him, he was poor, and his youth had gone by, but I knew, and every man who met him knew, that we stood in the presence of one of the saints of God. Pompous parsons, little men clamouring of their little dignity, are a curse to God's Church. Learn early the truth of the Master's words, "He that humbleth himself shall be exalted."

In your dealings with others be, first of all, a man. True manliness of character will bring you a respect and an influence that grim clericalism seeks in vain. Your fellow man has fallen into a pit. You stand on your little portable pedestal above his head, and you say, "My erring friend, you now find that the path of sin leads to destruction. My heart bleeds at your situation. Repent!" But the man wants to get out. Will you be afraid to disturb the set of your collar? Are you afraid of some smirch on your respectability? Why not speak to him in this way? "You are in trouble, old man, but you can get out again. Give me your hand. Now, you climb and I'll pull. There's solid ground at the top." Believe me, you will do more real good in this way. Manliness means sympathy, means help, means brotherliness. Cultivate it. It will be one of your greatest assets in your work.

I find I have wandered a long way from what I set out to say. I had hoped to give you a few hints as to your studies. Perhaps I can take them up more in detail by and by. For the present just this: Don't neglect your Greek, and Hebrew. Read the Fathers in the Latin. I am aware that these languages are dead, and have been for some centuries. But, while I am perhaps a crank on the practical, I realize the importance of the mental cultivation as well. I do not expect you will ever become linguist enough to add to the world's knowledge, but you will train your own mind. I like the tradition of a learned clergy. Certain of our self-elected leaders in this country are throwing open the doors to swarms of educationally unfit men. This is bound to react to the Church's harm. Zeal is a magnificent thing, but zeal without knowledge works damage. Learning helps any man in any walk of life. We can never know too much. And this is more especially true in the case of a clergyman labouring in our Western fields. The Westerner demands good men and good work. There is hope that an uneducated man may appeal to him by his sincerity, the well-educated will certainly obtain a response; but the half-educated will receive nothing but a good-natured, pitying contempt.

Yours faithfully, The Old Parson.

A MISSIONARY CHRONICLE.

III

Illusion and Progress.

By Archdeacon Renison.

It is quite the correct thing to-day to admit that we live in an unromantic age, and in some respects the charge is true. We prefer linen mesh underwear to chain armour. Electric light has taken the place of tallow candles, and we generally keep our sewers out of sight. Macaulay was right when he said that men are always looking to the past as the golden age. I wonder how many Canadians have thought of the Romance of Railway Building. Men go out into the wilderness three hundred miles from the nearest sign of civilization and strike a line from the Atlantic to the Pacific Ocean for three thousand miles, piercing the mountains, bridging the rivers, skirting the prairies, and binding the pathless forest before the advance of population. Who says the age of faith is past? On the Grand Trunk Pacific Railway this decade will see the automatic birth of hundreds of villages and several large towns. Cochrane is a concrete example of this. Situated nearly five hundred miles north of Toronto, at the junction of the Grand Trunk Pacific and the Temiskaming and Northern Ontario Railways, it is already advertised as the Metropolis of the North. When the first lots were sold, over a year ago, several purchasers from Toronto got lost in the woods between Fourth Street and Sixth Avenue. There has been much progress since those pioneer days. But even now our Lady of the North, while wearing the purple of destiny, is shy on stockings and underclothes. This town will probably be the cathedral city of the diocese of Moosonee. There are about 1,000 residents at present, of whom over one-half are French-Canadians and other Roman Catholics. There are four churches, Roman Catholic, Presbyterian, Methodist, and our own. We were the first on the ground and Holy Trinity Church was opened a little over a year ago. There are already several new centres where churches will have to be built in a short time. Matheson, Metagami, Groundhog and Porcupine are on the map to stay. The Ontario Government has established an experimental farm at Monteith, and in this district there are several settlers from England all members of our own Church. I do not know any people who deserve our help and sympathy more than these agricultural pioneers. A certain land company brought them out from England and planted them in the swamp to sink or swim. I walked out from Matheson to visit some of these settlers. After fighting our way through the morasses and mosquitoes we came to a log shack built by the owner out of his inner consciousness. He sawed the boards for the roof with his own hands. He told me that during the past year he had supported his family by selling pulpwood, which he cut on his land, for food. He had handled just \$12 cash in the twelve months. His brave, little wife, just out from London, was too busy with her four young children to be lonely. He was an accountant in the Old Land, who, for the sake of his children, determined to emigrate. There was a certain pathos in the heroism of these delicately-nurtured, city-bred folk, setting out to conquer the wilderness for their children. And yet that is what our fathers did in old Ontario a hundred years ago. When you look away from the disillusioned parents to the children you see the real hope of emigration. Brown, yellow-haired Anglo-Saxons, with blue eyes, shy as young cariboo, already at home in the forest, it needs no prophet to foresee that they and such as they are the greatest asset of our race. They will do things their parents hoped to do in their generation. But we must see to it that with the reincarnation we do not witness the repaganization of our people. . . . I baptized a baby in this home and afterwards was entertained with afternoon tea, served in real china, the last relic of Westbourne Park, London. Messrs. Fricker and Trivett are doing good work in this district.

Cochrane has all the optimism of the north—the "Northern Sun," our first newspaper, has for its motto, "The sun is on the job for nineteen hours a day in Cochrane"—in June. What we need even more than a church at present is an institute where the young men, who form a majority of the population, could meet under decent auspices. At present the only recreation is the pool room and the blind pig. I cannot but think that a club-room, with library, reading-room, and other amusements, would dominate the social life of that young town and incidentally do much for the Church. A religion of service, rather than a service of religion, is what our

conditions require. I venture to think that the Y.M.C.A., instead of concentrating its energies in the larger cities, would find wonderful opportunities here should they undertake to care for the friendless in these new towns. Porcupine, the newest El Dorado, is so unique that it demands separate notice. It shall be dealt with in a later article. Looked at with the critical eye of the superior person, there is much to smile at in the crudeness and bombast of all this empire building. The smallest village in England has far more of the comforts of life than any of these green cities. But there is one thing here that compensates for all the rest. Hope, illusion, if you will, is the noblest thing in human nature, and it alone causes men to do and dare. Not one in ten of the men who come to this country will ever realize his dreams. But their children will bless their names for the gift of work and vision which develops all that is noblest in human character. The saddest part of Church work in this new country is the shameful waste of spiritual energy. In Toronto a man may live for many years and imagine that there is a place for all the churches. But even Bartimeus could see things here that would make him think. Four little frame churches, where one noble building might serve. Four little tin pan organs instead of a splendid modern instrument. Four feeble choirs dividing their volume by four and their quality by ten, and four honest men trying to do their duty. Tramping on each other's toes, and alas, so much work elsewhere to be done. It is enough to make the angels blush and the devil smile behind his hand. It cannot be the will of God. If this be madness it must be due to the trickery of Metagami Lake, where we are camped to-night.

The Churchwoman.

SASKATCHEWAN W. A.

A very pleasant meeting of the W. A. was held at Mrs. Gould's house, at Sutherland, lately. The place is small, there only being about ten English Church families out there; there are eight active W. A. members. Sutherland is a C. P. R. centre for work near Saskatoon, and the population being entirely C. P. R. people, are constantly on the move. However, those who are there love their Church and see the necessity of each doing what is possible to help forward the little church, which is served by Mr. Holmes, one of the band of Catechists, who lives in a little shack near the church. The W. A. members thought it necessary to improve the shack, so with the hard-earned proceeds of a picnic which has lately been held, they sent round paper and oilcloth for the interior, which Mr. Holmes was very pleased to use for walls and floor, with the result that a very comfortable little dwelling is the result. The faithful eight and about five wee babies met week by week to use their clever needles in the manufacture of saleable articles, and find that time spent together in working and intercourse very helpful. Though a very young branch, they are heartily interested, many copies of the "Leaflet" being taken and missionary interest being aroused. The Bible chapters and prayer make a strong bond of union. There seems to be a large prospect of usefulness before this young branch, which has started with so much enthusiasm.

Patience.—This little mission has a very healthy W. A. branch, which has been only started this year. It is a homestead country and as yet in the "oxen" stage, so that with the great distances to be covered frequently meetings are difficult. At present meetings are only held once a fortnight. This week of heat, when the thermometer has been about 90 deg. in the shade, one member walked three miles in the hottest part of the day to be present. Another member has just started a pony and sends it around to gather some of the distant ones. As the heat was so intense it was considered advisable to hold our meetings out of doors, our number being increased by the peaceable presence of five dogs and a pet calf. The members have lately raised \$80 by means of a picnic, which cost them much hard work, and this will be used in repairing the church roof, which badly needs it, fencing the church lot and building a driving shed, a most necessary protection for the animals during this weather. Much quiet enthusiasm is shown here and real missionary interest

Your soul is not a trinket that you can buy for five cents and replace when you have lost it.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

Campbellton.—The awful catastrophe of fire, by which this town was wiped out of existence last week, has left the church in sorry plight. Cost of church, built three years ago, \$5,000; insurance on church, \$2,500; cost of rectory, built three years ago, \$2,000; insurance on rectory, \$1,000; cost of contents of rectory, \$3,000; insurance on same, \$500. Nothing whatever was saved.

MONTREAL.

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

Portage du Fort and Markmar.—The Lord Bishop of the Diocese visited this parish on the 21st and 22nd inst., and confirmed fourteen persons, amongst whom were several adults and one invalid, who was confirmed at his home. Both churches were prettily decorated, and the bell of St. George's Church was rung as the Bishop entered Portage du Fort. There was a large gathering at the parsonage, where many met His Lordship. The Revs. Giffin, Baugh, and Shaffter, with the incumbent, assisted at the services.

TORONTO.

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

Holy Trinity.—The Rev. Derwyn Trevor Owen, assistant rector of this church for the past two years, has been appointed by the Bishop rector of the parish, succeeding the late Rev. Dr. Pearson. During the past two years as assistant rector Mr. Owen has endeared himself to the congregation and won their entire confidence. It was the unanimous wish that he should be appointed their rector. Mr. Owen was born in Twickenham, England, 1876. Educated at the Toronto Church School and at Trinity College, Toronto. Received degree of L. Th. Ordained by Bishop of Toronto, deacon 1900, priest 1901. Was curate of St. John's, Toronto, 1900-1901. From there he went to England and was curate 1901-1902 at All Hallows-by-the-tower, London, under Rev. Dr. A. W. Robinson, brother of the Dean of Westminster. In 1902 he returned to Canada and was appointed curate of S. James', under Rev. Canon Welch. In March, 1908, he was appointed assistant rector of the Church of Holy Trinity, under the Rev. Canon Pearson.

Statistical Returns.—The returns for the Anglican Diocese of Toronto for the past year have just been completed by the Lay Secretary and Registrar, Mr. W. S. Battin. Comparing them with the returns of the previous year, the following substantial increases are shown:—In church population of the whole diocese, 4,502; in church population of the city of Toronto, 2,538; in communicants of the whole diocese, 3,034; in communicants of the city of Toronto, 1,938; in communicants on Easter Day, whole diocese, 1,983; in communicants on Easter Day, city of Toronto, 940; in attendance at morning service, whole diocese, 1,495; in attendance at evening service, whole diocese, 2,366; in confirmations, 158; in marriages, 132; in Sunday School scholars, 1,858; in average attendance, 577; in S. S. contributions, \$4,230; in contributions to objects outside parish, \$9,238; new churches, extensions and improvements during the past year, \$158,340; increase over previous year, \$46,481; value of all church property, \$2,456,041.

Lakefield.—The new pipe organ, built by Edward Lye and Sons, Toronto, was used for the first time last Sunday. The instrument is a complete two-manual organ, having nine speaking stops and four hundred and thirty-six speaking pipes. The case is of natural oak, to correspond with the interior of the church, the pipes being of gold, the organ altogether presenting a handsome appearance. Mr. Arthur H. Lye, of the firm, presided at the organ on Sunday, and gave a most enjoyable organ recital on Monday evening.

Eglinton.—Rev. Arthur J. Fidler, Jr., M.A., recently elected and appointed rector of St. Clement's Church, North Toronto, in succession to the Rev. Canon Powell, M.A., who has accepted

the presidency of King's University, Windsor, Nova Scotia, is a native of Toronto, and was educated at Trinity College School, Port Hope, and Trinity University, Toronto, received his B.A. in 1883, and M.A. in 1886, was ordained Deacon in Trinity Church, Brockville, Trinity Sunday, 1884, by the late Archbishop Lewis, and priested by the same in St. George's Cathedral, Kingston, Advent, 1885. His first charge was the missions of Lombardy and Port Emsley, diocese of Ontario. After three years' work he was called to St. Bartholomew's and St. Peter's, Eastside Missions, Buffalo, N.Y. In 1890 Mr. Fidler was appointed senior curate at St. Paul's Cathedral, of the same city. Christ Church, Greensburg, Penn., was his next work, beginning his rectorship St. Philip and St. James' Day, 1892, where he remained until Advent, 1900, when he returned to Canada and entered upon a very happy rectorate of between five and six years at Trinity Church, Colborne, and St. Peter's, Lakeport, August 1st, 1906, soon after the very sudden passing away of Rev. Joshua Pitt Lewis, M.A., D.C.L., Mr. Fidler assumed charge of Grace Church, Toronto, where he found a very loyal and loving congregation, notwithstanding all the discouragements incident to a down-town church. He looks upon his four years at Grace Church as among the happiest of his ministry and lays down the work with sorrow, feeling compelled to do so owing to the force of circumstances. He is the son of Rev. A. J. Fidler, M.A., who laboured long, hard and with great success in the diocese of Toronto, and who is now living on Cowan Avenue, this city. Rev. Arthur J. Fidler, Jr., in 1894, while in Greensburg, Penn., married Elizabeth Foster Turvey, daughter of Jacob Turvey, Esq., Congressman for the congressional district of western Pennsylvania.

HURON.

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

London.—News was received here Sunday night of the death at Bournemouth, Eng., of Canon O. G. Dann, rector of St. Paul's Cathedral since 1903. Canon Dann sailed with his wife and son a week ago Saturday and so could only have been in England one day. He was Canon of Limerick Cathedral prior to 1895, when he came to London as assistant to Dean Innes, whom he succeeded upon the death of the latter in 1903. He is survived by his wife, four sons and two daughters.

Delaware.—A very pleasant affair took place on the lawn of Mrs. Lawson, under the auspices of the W.A.M.A. of the parish, last Thursday. It was the occasion of the branch presenting a life membership and gold W.A.M.A. badge to Mrs. W. Harker, in token of the loving esteem in which she is held and her many years' services in the mission cause, and especially the Woman's Auxiliary. Mrs. Garnet presided; the rector, Rev. Frank Leigh, opened the meeting with prayers, then introduced the diocesan president, Mrs. G. B. Sage, of London, who, in most well chosen words and manner bestowed the life membership certificate and presented the badge to the astonished Mrs. Harker, who knew then for the first time of the project. She was too overcome to reply, so the rector answered for her. Mrs. Sage then gave a most instructive address and the Rev. Dr. Sage, who had accompanied her, being called upon, made a very happy and opposite speech. Mrs. Lawson and other members of the branch then served a pleasant little tea, thus concluding a very profitable gathering of this very live and enthusiastic branch of the W.A.M.A. The commodious parish hall in Delaware is about ready for occupation and future meetings of the W.A.M.A., the A.Y.P.A., choir practice and other parochial occasions will be held there. The A.Y.P.A. is organizing its Tennis Club again. The rector has had made a beautiful communion table of black walnut for the Burwell Memorial Church. It is of closed work in three front panels very handsomely decorated with symbolical designs.

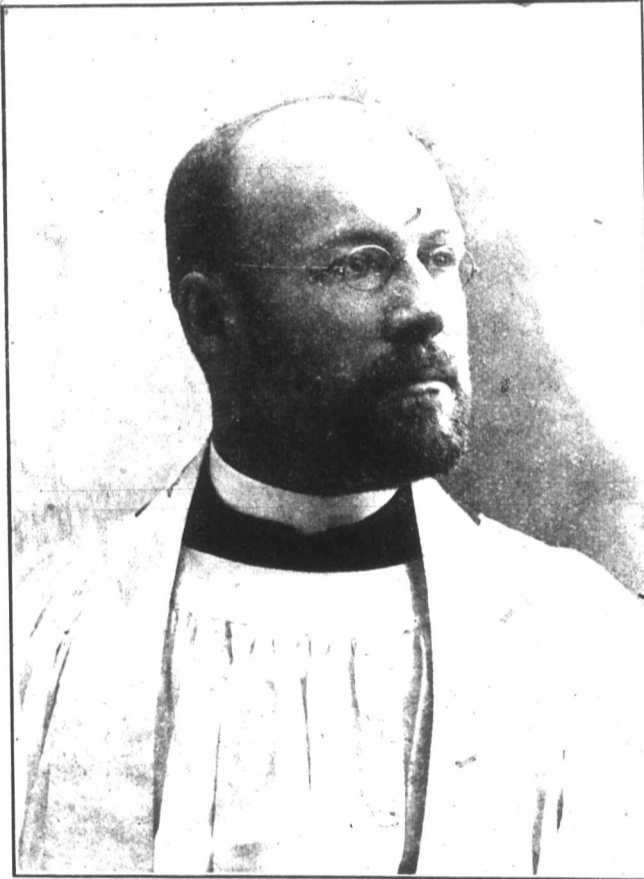
St. Mary's.—St. James' Church has lost very heavily of late years by deaths and removals. Recently two valued members died, viz., Col. White, postmaster, and Joseph Hutton, of Westover Park. The latter has left an endowment of \$22,000 to the parish. He has also bequeathed \$500 to Foreign missions, \$500 to the Mission Fund of Huron diocese, and \$1,000 to the rector, Rev. Rural Dean Taylor. The Messrs. William and Joseph Hutton were Englishmen, brought up Congregationalists, but for many

years they were attached members of St. James' Church. It was largely by their aid the beautiful Church Hall was built. This parish is now one of the best equipped in the diocese for the work of God.

RUPERT'S LAND.

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

Elm Creek.—Holy Trinity Church.—On Sunday, July 16th and 17th, large crowds attended the services of the above church. On July 16th the incumbent, the Rev. F. Halliwell, preached an eloquent and impressive sermon to the Orangemen of the town. His sermon was based on Acts 17: 26. He stated there was nothing in the whole world like flesh and blood, combined with a living heart of love, to help men along; that it was blood and heart that made men one. Religion is the basis of all fraternity, believing in the Fatherhood of God and the brotherhood of man. He said Prince William belonged to the imperial line which regarded duty as a higher thing than life, who always stood ready to fight for what he thought was right. Because of this he stood conspicuous as one of the greatest forces of his day. His life was one from which we might draw the example of true greatness, and is well worthy to be copied because of his excellent qualities. His actions and deeds were founded upon the bedrock of conviction. The incumbent urged the members to "stand fast in the Lord."



Rev. A. J. Fidler, Jr., Rector of Eglington.

On Sunday, the 17th, his Grace the Archbishop of Rupert's Land favoured us with a visit, which we all thoroughly appreciated. In the afternoon his Grace addressed the Masons. Several Masons from Carman attended. The church was crowded to the doors. He took the Bible as his subject. 1. Its tradition. 2. Its unity. 3. Its adaptation. 4. Its persistent vitality. In the evening his Grace consecrated the church. Holy Trinity Church was built in 1905, under the untiring zeal of the Rev. Rural Dean Davies, rector of Carman, and a few members. His Grace stated how pleased he was to be present, and he not only thanked the male members, but also the W.A., who had worked so faithfully also. His sermon was based on Exek. 11: 16.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding D.D., Coadjutor, Regina, Sask.

Rokeby.—On July 17th, at 8 p.m., a meeting of the congregation of Rokeby was held after Evensong for the election of people's warden and vestrymen. Mr. D. Muir was elected people's warden, and Messrs. R. Egan, P. Young, J. Northwood and D. Lockhard were elected to form the vestry. The clerk to vestry was requested to write to the Bishop and express the congregation's satisfaction at the sincere way in which our catechist, Mr. Parkerson, is carrying

on the work, and also to inform His Lordship that the congregations are steadily growing, and also to thank him for his choice of a minister for this mission. P. Young, clerk to the vestry.

Yorkton, Pebble Lake.—Since April 1st church service has been held every Sunday at this point, and the services have been well attended. Service is also held every Sunday at 3 p.m. at the summer resort, viz., York Lake Camp, in the open air. The attendance is very good, and the people are collected up along the lake by a gasoline launch. The services are taken by Mr. C. R. Parkerson, of Rokeby Station. We held our annual picnic last Monday, July 18th, in aid of the Stupend Fund. T. McInnes, secretary.

SASKATCHEWAN.

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

The Rev. Principal Lloyd writes The Messenger: You will be anxious to know where the new student missionaries who came out from England with me have been posted. Mr. Alcock has gone away down south-west, on the new main line of the Canadian Pacific Railway, to Provoost, where Mr. Meyer used to be. Mr. Barr has gone to the large district of Forrester and New Osgood, the large Colony district on the C.N.R. This was the Salvation Army colony. Mr. Bays has been appointed to Vanscoy, a new place on the new Canadian Northern Railway being run from Saskatoon down towards Calgary. It is a new centre of what was Mr. Gibson's Mission. Mr. Betryman has gone to Marsden, over the Battle River, near Lake Manitou, south of Lashburn. This was Mr. Revell's district. Mr. Chipping came in the other day and went almost straight through to Coblenz. Mr. Haynes went down to Humboldt, the old division point on the C.N.R. Mr. Jarratt has gone to the district of Arelie, south of Radisson, over the Saskatchewan River. Mr. Jearr has gone away up north to Mervin to take Mr. Richardson's place in that great back district north-west of Battleford. Mr. Owen has been sent to Vonda. Mr. Reynolds has gone east to Tisdale to take Mr. Botton's place, and Mr. Shortt has gone down to Viscount, on the border-line between the dioceses of Saskatchewan and Qu'Appelle. It is really in Qu'Appelle, but it is given to us to work. Mr. Wickenden has gone to the large district of Shellbrook, west of Prince Albert, where the little town of Shellbrook is rapidly developing. The steel is laid there at last. Mr. Wicks has gone out to my old colony of Lloydminster, and is taking the Blackfoot district, on the west side of the town, about sixteen miles out. I have heard from several of them already. One particularly wrote me a very nice letter saying how very much he was appreciating the work, and liked the country. Others, of course, will find the beginning rough, but I shall hear all about it when they come in on September 25. All the first-class men are in college now, preparing for their Deacons Examination, which will take place about September 20. Most of them are working very hard, and I think will pass with credit. Messrs. Harding, Heal, and Irwin have arrived. They have been stationed at Marshall, Elstow and Wilkie respectively. In addition to the regular Saskatchewan recruits, the following Divinity students attached to the society are engaged in mission work in the diocese of Saskatchewan for the summer: Messrs. F. V. Abbott (Eastbourne P.O., near Radisson), J. A. Davies (Barrows), F. Ellis (E-quit), R. Hurford (Marwayne), W. S. Larter (Edgerton, Alberta), C. H. Quarterman (Stoney Creek, Lloydminster), C. Swanson (Howitt's Landing, near Lloydminster), and R. Wilson (Macklin). Four C.C.C.S. students from Wycliffe College, Toronto, have gone to the Society's mission in the diocese of Qu'Appelle.

Vanscoy.—Holy Trinity presented quite a lively appearance on Sunday afternoon, July 10th, being the occasion of the formal opening of our new church. From 2.30 p.m. onwards buggies and wagons were being driven in from all directions, and it was a difficult matter to find room in our small church for so many people. We tried hard to get over a hundred people into a place that would only seat sixty. Still we got in as many as we possibly could. Principal Lloyd (with Mrs. Lloyd and Miss Field) kindly came out from Saskatoon, to preach the opening sermon. He preached a very appropriate sermon, which was keenly listened to by the congregation. At this service the first baptism in Holy Trinity Church, Vanscoy, took place, the daugh-

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ter of Mr. and Mrs. Gwyn being baptized. Mr. Gwyn is one of our churchwardens, and one of the best workers, along with his mother and wife. The collection amounted to twenty dollars, which will go towards our building fund. There is much to be done yet to make the church ready for winter, but with such an enthusiastic and willing congregation we should manage that all right. We were glad to see so many people from Delisle at our service. Our thanks are due to all those who helped with the church building and those who helped to make the service such a good success. Thanks, also, are due to Mr. and Mrs. Smart for entertaining our guests after the service, before they left for Saskatoon. N.B.—The £58 grant, which gave this flourishing little church a start, was sent out to Saskatchewan by the Rev. W. A. Dark, C.C.C.S., Secretary of N. E. England.

Saskatoon.—Christ Church has just had the pleasure of welcoming its new rector, the Rev. R. W. Pullinger, who came to them from Melfort, Sask. Christ Church Men's Society arranged a social evening to greet the rector, when a good number of friends turned out. The men's president took the chair and was supported by Rev. Principal Lloyd and others. The evening began with prayer and there were short addresses of welcome from the Principal, Mr. Horne, incumbent of St. George's, the people's warden of Christ Church, and others. The choir led in two or three hymns at intervals, and there were other musical items in the course of the evening. The rector said that he would not say much on such an occasion, but that he asked that they, as a congregation, would all pray that his coming among them might be a time of much blessing to all concerned in Church work. He asked, also, that as a congregation they would all work for the furtherance of Christ's Kingdom, seeking only His will and dropping all personal aims. He knew that all could not see alike, but that if differences of opinion were discussed together, with the one aim of seeking God's will and glory, then such different views need not cause any heart-burnings or trouble. The rector is assured of hearty support from the small but growing number of people who attend the church, and it is confidently expected that with the rapid growth which is now going on the church will soon have to finish the building, which is to be the crown of glory to the heights of Saskatoon. This church was begun only three years ago, when few lived on the hill but when it was foreseen that a large population must climb up it. At present the congregation worships in the basement of what will one day be a fine Gothic building. There is a good and growing Sunday School, and as the children of the present are the men of the future one can only look forward with hope to the time when well trained in Christian doctrine they will be the bulwark of our church. Still another of the Prairie churches has been opened for service. This one, at Vancouver, where the scattered members of the church were most anxious to have their own building, but were not quite in the position to raise all the necessary funds. When they had determined to do all in their power a grant towards the lumber was sent them and they then built the church with all possible dispatch. The site was a very expensive item, for them, as the best one was on railway property and the price pretty high. However, being the best, they paid the price, and the building was put up by free labour. It is a very nice little church, well built and finished inside as well as may be for present use. Three lancet windows on each side light it, and an organ has been ordered, though it had not arrived when the church was opened last Sunday by the Rev. Principal Lloyd, who had driven over from Saskatoon for the occasion. The church was not only packed, but a large number were standing outside during the service. To the unseeing eye, the town consists of two stores, two elevators, a livery barn, and a house, but to those who know how to see, there are many other houses, and even streets, and Vanscoy will, we hope, be a centre of church life and activity in the near future.

NEW WESTMINSTER.

A. U. de PENCIER, Bishop.

Vancouver, B.C. — Archdeacon Pentreath visited Merritt, Coutlee, and Nicola last week. He held service in Hyland's Hall, Merritt, and the dining-room of the Coutlee Hotel, and met the church people of Merritt to arrange for the placing of a clergyman in this new and growing place, which has been organized as a parish, and includes Middles-

boro, Coutlee, and Canford. Mr. Thos. Walker, who arrived in Vancouver on the 13th, will be ordained in the Cathedral, New Westminster, July 31st, and will be stationed at Merritt. He is a graduate of St. Paul's Missionary College, Burgh, and L. Th. of the University of Durham. A lady in England has sent to Archdeacon Pentreath, through the S.P.G., two hundred pounds, to place a "living agent" at Princeton on Granite Creek. We have been trying to secure a grant for these places for some time, and this generous donation will provide one for over two years.

Correspondence

THE NOVA SCOTIAN BICENTENARY.

Sir,—The approaching bicentenary of the establishment of the Anglican Church in Nova Scotia, which means the beginning of the Church in British North America, is attracting considerable attention. It is being well advertised throughout the land, the programme of events, fashioned somewhat after that of the Pan-Anglican Congress, is attractive, and the occasion itself is well worthy to be held in remembrance. The opening of All Saints' Cathedral will be a lasting memorial of praise and thankfulness for our two hundred years of progressive Church history. The pilgrimage to services at Annapolis Royal, the Ebbsfleet of Canada, and the scholastic functions at old King's College, Windsor, will in a threefold sense leave deep marks upon the ecclesiastical sands of time. But there is an important feature in the approaching commemorations which will be conspicuous by its very absence. Such an auspicious occasion should partake largely of the character known as "Old Boys' Reunion." That which has given to so many of our cities and towns and public institutions of late a peculiar glory and contributed to all concerned unique pleasure has been the reunion of veterans and old friends. I look over the programme for the coming events in Halifax and elsewhere for something of this kind, but in vain. The Lord Bishop of London is announced to be present, and the Bishop of Washington and the Primate of All Canada. We were told of an expected visit from the Archbishops of Canterbury and York and of the great majority of the American and Canadian prelates, though the list has become since shorn of these illustrious names. Preachers and lecturers and speakers are promised of more or less distinction, but with scarcely an exception all these are strangers to the Church and University of Nova Scotia. If they make mention of historical facts and development they must obtain them second hand. The programme may be good in plan and execution, but an essential element will be lacking to make it fittingly complete. Outside men and women are to receive prominence, but the very men whose lives form considerable part of the bicentenary years are not even named. We are often reminded that Nova Scotians have gained a name for themselves whithersoever they have gone abroad; and to-day they are to be found in Great Britain, in the army and navy, and throughout Canada and the United States, and everywhere filling posts of distinction. Why have not these men been especially invited to return home to participate in the happy celebrations of their native land? Why have not the clergy ordained in Nova Scotia and now among the leading senior priests of the Church in other dioceses been asked to come home and take part in proceedings so full of interest to their hearts? Why have the graduates and professional men of many years' standing from King's College, who have attained to dignity and influence in Church and State, not been named for honorary degrees? Strangers and foreigners, Bishops and priests, have been already nominated for these honours whilst the natural children have been passed over. All this can only be accounted for by the fact that another king has arisen who knows not Joseph. Those who have the ordering of affairs are but comparative novices to the Church and College of Nova Scotia; consequently they are mainly concerned in the present, whilst to native Nova Scotians the bicentenary years of the past more particularly appeal. I write

this not with a view to mend matters or cast any shadow upon expected festivities, but to represent what seems a slight and injustice to those to whom honour is due. Nova Scotian.

DR. THOMAS AND THE TRACTARIAN MOVEMENT.

Sir,—On page 440 of your issue of July 14th Mr. Soward says of Newman and Manning that they gave up certain preferments together "with the prospect of becoming possibly Bishop of London at \$50,000, even the Archbishop of Canterbury at \$75,000." Surely Mr. Soward meant: "With the prospect of possibly becoming Bishop of London, with the splendid opportunities for service entailed by such an office; even the Archbishop of Canterbury with still higher possibilities." Even if he meant what he wrote, surely he is aware that almost the whole of the official incomes of these two offices are absorbed by non-personal expenses, and that, if the leaders of the Church are really governed by such low considerations, to put it crudely, these great offices are, financially, no catch. There is a tale which runs something like this: A stranger to the city of London was riding on a bus past St. Paul's. The bus driver was indicating to the stranger the points of interest, and at St. Paul's he directed his whip with the remark: "Ere's the place where the Bishop of London gets £10,000 a year for reading the lessons once a Sunday." The popular delusion about the incomes received by Bishops can be forgiven in a bus driver. H. M. Speechly.

TWOFOLD ATTITUDE.

Sir,—We have in Mr. Savary's letter under this heading another example of what I stated in my last communication in re Dr. Thomas, viz., that the side which he represents constantly makes and perpetually reiterates false statements and makes dogmatic assertions without any attempt to prove their statements, as though one should take a proposition of Euclid "which requires to be demonstrated," and represent it as an axiom. I challenge, then, any supporter of Wycliffe College to prove the contention of Mr. Savary that "The Rubrics, Articles and Homilies of the Church of England" constitute the standard to which all calling themselves Evangelicals faithfully conform in their teaching, belief and form of worship; and that those he calls tractarians, in violation of their ordination vows, do not, but teach Romish doctrines and introduce Romish ceremonies instead. Do those calling themselves Evangelicals believe and teach: 1. That in Infant Baptism "this child is regenerate?" 2. That such as are baptized in private without sponsors "are by Baptism regenerate?" 3. Do they on such occasions "thank God that it hath pleased Him to regenerate this child with His Holy Spirit?" 4. That it is in Baptism we are "made children of God?" 5. That the outward sign of water is the means "whereby" we receive "the inward grace of a new birth unto righteousness?" 6. That before Baptism we are by nature "children of wrath," and by Baptism we are "hereby" made "the children of grace?" 7. One of the fundamentals of Wycliffe College is stated to be that the Church "is made up of all that love and obey our Lord Jesus Christ." Where, then, does Baptism come in? Do Evangelicals believe: 8. That the supernatural grace of which our Lord speaks in the 6th chapter of St. John (dwelleth in Me and I in Him) is imparted to the true believer in the Lord's Supper? 9. That God "has given His Son not only to die for us, but also to be our spiritual food and sustenance in the Lord's Supper?" 10. That when "with a true, penitent and lively faith" we receive that Holy Sacrament, then we "spiritually eat the Flesh of Christ and drink His Blood" (see Comm. Service), thus interpreting and applying the 6th chapter of St. John to this Sacrament, which it is notorious that Evangelical writers and teachers do not? 11. Do they all believe that there were "three orders of minister in Christ's Church in the Apostles' time?" Dr. Thomas, now a professor in Wycliffe College, contradicts this. He says: "There are the germs of a threefold distinction of function and work, but no trace of any distinction of Order and Office." 12. Does the Form of the Consecration of a Bishop, "Receive ye the Holy Ghst, etc., and remember that thou stir up the grace of God which is given thee by the imposition of our hands," and the corresponding words in the ordination of a priest, "Receive ye the Holy Ghost . . . whosoever sins," etc.—do these solemn words express the belief and conviction of Evangelicals? Going from belief to practice, do Evangelical rectors have in their churches: 13. Morning and evening prayer daily throughout the year? 14. Litany Sundays, Wednesdays and Fridays? 15. The appointed ser-

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vice" in all Holy Days: 19. Athanasian Creed on the appointed days: 17. Holy Communion every Sunday and Holy Day when there are three communicants: Mr. Savary knows very well, and I defy him to deny it, that Evangelicals do not believe these doctrines, nor do they comply with the rubric in respect of these services. Those who do so are called High Churchmen and Tractarians. As to the Church presenting a twofold attitude of mind and conviction, any candid and truthful man can see for himself, by carefully examining the doctrinal statements of the Prayer Book, that the portions to which I have called attention, the Baptismal Service, Church Catechism, Communion Service, and the Ordination Service, present one clear-cut, distinct doctrine concerning the Sacraments and Ministry, and one only. To this one definite standard of faith and form of worship all the clergy have bound themselves by this solemn obligation: "I, A. B., do solemnly make the following declaration: I assent unto the Thirty-nine Articles and the Book of Common Prayer and of the Ordering of Bishop, Priests and Deacons. I believe the Doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in public prayers and administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." "All the strife, suspicion and scandal" was caused by the Low Church party, who brought false charges of Popery against Provost Whittaker and the clergy of Trinity College, resulting in the foundation of Wycliffe. This will appear plain from Bishop Bethune's last address to the Synod in 1878, in which he refers to the false charges made against High Churchmen, and refuses them. Bishop Bethune never wore a scarlet robe, white stole, pectoral cross or episcopal ring, nor did he carry a pastoral staff. Like his two successors, he and the other leading clergy of that time were orthodox in doctrine, but did not concern themselves with ritual observances. Those who are so ready to bring reckless charges against others of doing things they ought not to do, in introducing Romish ceremonies, would do well to consider whether, by leaving undone things that by their Ordination vows they had promised to do, they are not laying themselves open to the censure of the Apostle: "Wherein thou judgest another, thou condemnest thyself, for those that judgest, doest the same things." Thou that condemnest men for disobeying the Law of the Church in doing things they ought not to do, dost thou disobey the same law by leaving undone what thou art commanded and hast promised to do. We have this precept laid down in the preface to the Prayer Book: "Although the keeping or omitting of a ceremony is a small thing, yet the wilful and contemptuous transgression of the common order and discipline of the Church is no small offence before God." There is no way out of all this contention and disunion except by complete submission of all to the teaching and form of worship contained in and prescribed by the Prayer Book and Articles.

E. Soward.

THE BICENTENARY CELEBRATION.

Special Clerical Tickets, Subsequent Hospitality for Visitors from Abroad, and Requests for Preachers.

Sir.—Will you kindly allow me the use of your correspondence columns to say that special clerical tickets admitting to the opening of All Saints' Cathedral, Halifax, N.S., on September 3rd, and the subsequent meetings of the Canadian Church Congress have been sent to all the Canadian clergy? We should be glad to forward a ticket upon application to any clergyman who may not have received his. May I also suggest that, as it is desirable that our distinguished visitors from England and the United States should see as much as possible of the life of the Canadian Church, every effort should be made by Churchmen, lay and clerical, to offer them hospitality in other parts of Canada after the Congress? Lastly, the committee is now in frequent receipt of letters asking for special preachers after the Congress is over. We have no means of knowing the plans of our visitors after the close of the Congress, and much time would be saved if those who wish to invite any of them to preach or give addresses would write to them direct. Yours sincerely, C. W. Vernon, general organizing secretary, Church of England Institute, Halifax, Nova Scotia.

There is nothing little in God; His mercy is like Himself—it is infinite.

Family Reading.

AUGUST.

Leaf after leaf in Nature's book
Time's stealthy hand turns over;
And still on every leaf we look
New beauty to discover.

Turn down the page where blithe young Spring
Came dancing forth to greet us.
As fair a form doth Autumn bring
In golden robe to meet us.

The virgin pink and green are fled,
But mellow tints succeeded;
A glory o'er the garden shed,
No springtime graces needed.

For Nature is a painter wise,
Not all her colour spending,
Rich hues she seeks for August skies,
All shades of glory blending.

And he who seeks a nosegay now
More gorgeous blooms may gather
Than Spring's bright promise e'er could show,
Or June's delicious weather.

Bathed in the golden light of morn
Their dazzling hues are sleeping,
But loveliest 'neath the harvest morn
I see them sweetly sleeping.

M. A. C.

MARRIAGE AND DIVORCE.

By the Rev. Clement F. Rogers, M.A.

"He whom thou now hast is not thy husband."
—John iv. 18.

It is always difficult to decide what is the exact relation of theory to practical action. Indeed, there are people who deny that there is any connection at all. Some are altogether impatient of reasons, while others discuss continually instead of setting to work. With both of these it is waste of time to argue. Christ first acted, and then explained the principles on which His action was based. So here with the woman of Samaria; she was living in sin, and it was impossible for her to understand what was meant by the Water of Life. So Christ went at once to the heart of the matter. "Go, call thy husband." "I have no husband," she replied. Jesus said unto her: "Thou has well said, I have no husband, for thou hast had five husbands." The case was perfectly clear. Her first husband was still alive, whether legally put away or not. "He whom thou now hast is not thy husband." It was a question of fact, not of opinion. The woman began to raise the question of religious differences. Possibly the Samaritan law allowed what she had done. At any rate, she was falling back on the argument that people differ in questions of religion and morals. So Christ supported His practical judgment by equally clear general laws. As against the schismatical Samaritan, He upheld the authority of the Jewish Church. "Ye worship that which ye know not. We worship that which we know; for salvation is from the Jews." But even the Jewish law about marriage was by no means perfect or final, though it was the highest the world had yet reached, so Christ went behind it to declare eternal and unchangeable principles. "God is a Spirit; and they that worship Him must worship in spirit and truth." Behind any law expounded or framed by man, whether it be a law of State or Church, is the First Law Eternal, the will of God, and Christ claimed to witness to, and to expound that law.

In the Trinity season we are called upon to consider the great moral questions of Christian duty. There is no subject more serious to-day than the question of marriage and divorce.

I need not trouble you with figures. It is enough to know that there is a steady increase in divorce, especially in purely Protestant countries or in those where the State is anti-Christian. Divorces are multiplying in France; in America the matter has become a crying scandal. But more serious than the actual increase—for there have always been disreputable people in all lands—is the growing confusion of thought on the subject. You see it in the press, in our popular novels, in our plays. Cases are presented as offering interesting and difficult problems, which are perfectly simple to anyone who understands

elementary Christian morality. And it seems there is no one to say, "He whom thou hast is not thy husband." Moreover, there is the same lack of clear, religious sanction that ruined the woman of Samaria. The Nonconformists are not helping their adherents; in many cases they are going out of their way to approve of people marrying their sisters by marriage and other people's cast-off husbands. Even the Christian Church, divided as it is, has no more been perfect than was the Jewish. The Eastern Church blesses the union of divorced persons. The Roman, with its splendid record of insistence that marriage is only dissolved by death, gives dispensations to marry sisters-in-law. Our own Church, while insisting on monogamy for heathen converts, only strongly recommends it to white races. (Cf. Lambeth Conference Encyclical Letter No. VIII., 1.) Meanwhile, on the other side, there is a steady and persistent propaganda carried on. It is being pushed, especially in France, by politicians and authors, by individualists and socialists; while in England, novelists and actresses who have denied the marriage law are writing cynical stories, and presenting serious plays to the masses, in which divorce is advocated. Therefore, we need, as Christ did, to go back to the first principles which lie behind the Church's laws, the principles which, in her divided state, she has only imperfectly expressed. According to the Christian conception, the conception of Him that spoke to the woman of Samaria, the man she had then was not her husband. For marriage is not a civil contract, but a new relationship. It consists in two people joining by mutual consent, expressing this consent before witnesses sufficient to make the act public, completing the union, with the intention that it should be permanent. By doing this they become man and wife and together create a new social unit known as a family. It follows from this that marriage, like all other relationships, cannot be dissolved. You may separate from your mother, but she is your mother still, and you and she still have mutual duties. So, too, you may separate from your wife, but she is your wife still, and you and she have still your duties to one another. There is no logical half-way house between the Christian theory of marriage as a relationship, and that of free-love recognized by civil contract, and it would appear from the movements of society in France and America that there is also no permanent half-way house in practice. It is not a question of whether divorce is desirable or to be "allowed," but whether it is possible as a fact.

II.

This, it would seem, is Christ's teaching, revealing the will of the Father. It is true, there are three words attributed to Him which seem to allow divorce for the sake of adultery. But these words only occur in one Gospel, that of St. Matthew, which is so coloured by Jewish tradition. It is doubtful if they were really spoken by our Lord and not added by some later Jewish scribe. They are of disputed interpretation, and might equally well be translated "apart from the matter (or accusation) of adultery." They may easily be due to a mis-understanding on the part of the copyist of some obscure expression first written by St. Matthew, and, in any case, words should not be isolated from their context to form a ground for doctrine or practice. For, if they allow of divorce, they contradict the whole of their setting, and the whole course of our Lord's argument. Elsewhere His words are quite clear. St. Mark and St. Luke give them without any qualification. In St. John's Gospel our Lord assumed the truth when He said, "He whom thou hast is not thy husband." Moreover, when challenged by the Pharisees, He held to the position (Mark x. 11). The sanction given by the Law of Moses was for the hardness of their hearts. The law was imperfect. It represented a stage in the advance to a clear understanding of the eternal laws of God. But from the beginning, the same beginning in which the Word was with God, He created them male and female. A man is created by God; that is, is such that he is able to form this new relationship with a woman. The two are joined by God's laws and cannot be put asunder. This is the attitude of our marriage service. It explains the purpose of marriage—a spiritual one—to found a new family in which to bring up children in the knowledge of God, with mutual duties of husband and wife for society, help, and comfort; each takes the other till death them do part, according to God's holy ordinance, and the priest, after saying, "Those whom God hath joined together let no man put asunder," declares that they are man and wife in the name of the Holy Trinity. It is true that there are hard cases under the marriage law, but so there are under all God's immutable laws. The laws of nature work inexorably, and

man suffers under them. Economic laws which govern the intercourse of men press hardly on many individuals. But the remedy lies in recognizing these laws, not in defying them. Natural science has advanced, because we have recognized that nature is conquered by being obeyed; no one now dreams of going back to Jewish magic to master the forces of the world. Since we have realized the laws of trade, we have in some measure learned to take care of work in with them, and thereby infinite suffering has been avoided. So with the social law of marriage; the remedy lies in being more careful how you marry, in having an ideal higher, not lower. For progress consists in working out in actual form the ideas originally in the Mind of God. The evolution of a science means the slow discovery of the laws by which God has always worked. The evolution of moral ideas is the gradual finding out what is God's eternal will. The evolution of marriage is the working out, age by age, all that is involved in the fact that from the beginning God made them, male and female. The Church has slowly advanced to the realization that monogamy is the eternal law—she has not quite clearly interpreted it even yet. Meanwhile, reactionaries are doing their best to bring us back to barbarism by the advocacy of divorce. It is not that the Church has made a law; it has nothing to do with the truth that Christian marriage is a sacrament. It is simply that she witnesses to a discovered fact, as men of science do to the laws of electricity or radium.

III.

It is not in the question of marriage alone that the reactionary spirit is abroad. Behind it is the still larger question that divides men into two schools; a question that involves our whole philosophy of life and morals. We want to get back to that which lies behind the whole matter, as did Christ when He said: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." The mass of men, it is true, are simply guided by convention. They take their standard from public opinion; they do things because other people do them. Outside the mass there are two schools of thought which count—the Christian and spiritual, and the materialistic and human. As either of these is strong it sways the mass. The question is, which is supreme in morals, the law of God or the will of the majority? Is the ultimate power the Church or the State? Is it God to Whose Will the Church witnesses, or the natural man who makes our laws? I need not remind you how clear the contrast is to-day. It is the point at issue in the Education question. It is the crux of the question of disestablishment. And it lies behind the whole question of divorce. Let us get the contrast clear. On the one side are those who declare that right is right and wrong is wrong, always, everywhere, and for all; that truth exists absolutely, eternally, unchangeably. We may not always see right or truth clearly, but we are gradually advancing. We progress continually. We work towards ideals. We do our utmost to get beyond what we have learned or done. On the other side are those who declare that right merely means the will of the majority, changing from day to day, varying as you pass from country to country, fluctuating, sometimes advancing, then going back. Moreover, remember, it is the will of an uneducated majority, unchristian, confused, taken in by plausible arguments, with no instinct to go beyond the law, like mere schoolboys, who think that if a thing is not forbidden it is allowed; if allowed, it is right—always and inevitably reactionary. This is the spirit that is poisoning our national life. The marriage law presents one instance of this contrast, but a most striking instance. On the one side is the legal theory, that marriage depends on the law of the land, that it is a mere contract between two people, like any other contract, one intended for mutual advantage, based on selfishness. If it proves a hardship it is to be dissolved. The family is ignored. The tie is regarded as one purely material and carnal, with all the degrading and insulting consequences contained in this bestial view. The kinsfolk of one partner are nothing to the other; you may make a similar contract with a wife's sister, and, for any real reason to the contrary, if the law allows it, with your mother-in-law or stepchild. Race suicide is the logical outcome of this view. On the other side is the Christian theory, that marriage is based on the law of God; that its purpose is not mutual advantage but mutual duty; that it is a holy estate, because it involves new opportunities for self-sacrifice; that hardships, if they come, are not necessarily an evil; that the chief end of marriage is the creation of a family, with all its intellectual and spiritual relationships between husband and wife and their kindred, forming a new centre of permanent development.

IV.

The Church is bound to stand fast by her principles, that divorce is impossible, and that marriage with a sister-in-law is no marriage at all. People may, of course, form these contracts according to law, and it may be right that the courts should protect those who have formed them, as it protects unmarried mothers. But the Church is bound to refuse recognition to them so long as they are living in sin by breaking their marriage vow. An immoral act is not less immoral because it has the sanction of the law. And Christians, as individuals, are bound to refuse to know such persons socially. It may be their duty to keep in touch with them personally; often that may be the only way to save those living in sin; but we need to speak clearly of such as did Christ, when He said to the woman of Samaria, "He whom thou now hast is not thy husband." For the moral purity of the nation depends on the firm action of individuals in upholding it, and each one of us has to bear our part.—Church Times.

TRUST IN GOD.

Life's bitter trials, earth's despair,
The darkest sorrows crush me not;
To thee my weight of woe I bear,
Great God, Thou guardian of my lot.

My bosom finds in Thee alone
Its grandest strength, its sweetest balm;
And sheltered by Thy mighty throne,
I conquer, I am brave and calm.

I know Thy mercy changeth pain
To joy and blessedness and peace;
All worldly loss is wholly gain—
A rapture that can never cease.

With thanks I taste Thy bounteous store,
Though oft my cross may heavy be;
I, like a little child, adore,
For Thou, my Father, leadest me.

Bright hope sustains and comforts all
Who seek Thee, Lord, in faithfulness;
Not cruel death can them appall,
Nor make their mystic transports less.

O Father, I shall ever praise
Thy wisdom, Thy salvation great;
With voice eternal as Thy days
Proclaim Thou art compassionate.
—Hjort: Hymns of Denmark.

THE GOLDEN RULE.

How ready we are to judge and criticize others! And how sensitive to their judgment or criticism upon ourselves! While we cannot be indifferent to faults, we should guard against the spirit of fault-finding; should judge, not without knowledge, love, or necessity, yet a dog is to be reckoned a dog, and a swine a swine. (Matt. 7:6). Our judgments of others are self-revealing, and the faults we see in others should render us watchful concerning our own.

"If an action may be considered in more lights than one, always choose the most favourable;" so, in estimating the conduct of others, we should endeavour to put the best construction upon their actions; should make due allowance for circumstances, and be slow to judge their motives.

If we avoid hasty and censorious criticism, and are more intent upon keeping ourselves right

than making others so, we shall be in a better position to influence them for good. At the same time, in proffering advice, we must discriminate as to time, place and persons, or we may not only throw away good counsel, but provoke abuse and hatred in return.

The great law of intercourse with our fellow-men should be the golden rule of love; that which it would be right and proper for us, in their circumstances, to desire to have done to ourselves, we should endeavor to the best of our ability to do to them; remembering always how we ourselves, in our weakness and our sinfulness, are dependent upon the mercy of our Father in heaven, and following His example in doing good unto all—J. H. D., Jr., in Living Church.

THE ORDER OF THE SMILING FACE.

We've formed a new society—
"The Order of the Smiling Face;"
An honoured member you may be,
For every one may have a place.

The rules say you must never let
The corners of your mouth droop down,
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show,
For if the angry tears arise
They're very apt to overflow.

If you must practise for an hour,
And if it seem a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile.

The rules are simple, as you see;
Make up your mind to join to-day;
Put on a smile—and you will be
An active member right away.

—St. Nicholas.

A CANADIAN PRODUCT WINS OUT IN AUSTRALIA.

Montreal.—On May 22nd the S.S. "Rakai" sailed from this port for Auckland, New Zealand, this being the first sailing of the recently subsidized C.P.R. line from Montreal to Australia and New Zealand.

Part of the "Rakai's" cargo consisted of two carloads of "2 in 1" Shoe Polish, made in Hamilton by F. F. Dalley Co. This is the third shipment of "2 in 1" sent to Australia by the Dalley people within the last year. The first, sent June 8th last, consisted of 1,000 gross; the second, sent November 2nd, contained 1,500 gross, while the shipment just sent amounted to 1,540 gross, or 221,760 boxes. This brings the total of "2 in 1" sent to Australia within the year up to 581,760 boxes.

It would be hard to find a stronger recommendation for "2 in 1" Shoe Polish than that it should thus force its way to the ends of the earth past almost prohibitive tariffs, against the strongest kind of competition from British and other firms.

HAPPINESS.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

Thousands to-day are running away from some mental or emotional pang, seeking escape by the road of amusement, distraction, travel and change of scene. They do not seek wisdom to cure the wound, nor strength to bear it, but merely some way to deaden the pain. They are not in quest of peace, but of temporary oblivion; not of self-conquest, but self-forgetfulness. They are taking emotional cocaine, which, like all powerful drugs, has a dangerous reaction.

That man, I think, has had a liberal education who has been so taught in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; who has learned to love beauty, whether of nature or of art; to hate all villainy, and to respect others as himself.—Huxley.

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Mrs. Matthew Gray has given £1,000 towards the cost of completing the fabric of St. Aidan's Church, West Hartlepool. The scheme provides for the erection of a tower, with clock and bells. Mr. John Beach has given £100.

West Suffolk.—The fine old parish church of St. Peter and St. Paul, Lavenham, has undergone a thorough restoration and repair, under the direction of Mr. W. D. Caroe. Owing to the exertions of the rector, the Rev. W. B. L. Hopkins, a sum of £2,300 has been raised and expended. The work of restoration has included general repairs to the tower, the relaying and renewing, where necessary, of the lead in the roof, repairs to the handsomely-carved Oxford panels, the installation of a heating system, replacing stoves, and the erection of a new choir-vestry. Lavenham Church is one of the finest in the Ely Diocese.

The new church which was the late Lord Burton's last gift to that town was consecrated last week by the Bishop of Lichfield. It has cost nearly £50,000. Many years ago His Lordship offered to endow a church if the parishioners of Horninglow, who were then preparing for the creation in their midst of the new parish of St. Chad, consented to defray the cost of the building (£10,000). Great difficulty was experienced in getting anything approaching this sum, and the scheme was consequently delayed until Lord Burton reversed the conditions, offering himself to build the church if the people would secure an endowment of £300 a year. This gave an impetus to the scheme, and eventually £10,000 was secured by the parishioners, and a vicarage has been built. The work of the church began with £1,000 in hand.

Two missionary Bishops have lately retired from active service—Bishop Clifford (first Bishop of Lucknow) and Bishop Stuart (formerly Bishop of Waiapu, N.Z., and of recent years in the C.M.S. Persia Mission). In an editorial note in the "C.M. Gleaner" for June we read: "Early in April, Bishop Clifford resigned his See after an episcopate of seventeen years. Enrolled as a missionary of the C.M.S. in 1874 and rendering it valuable service as secretary for its missions in the Calcutta diocese from 1885 to 1892—the year of his consecration—he has fulfilled a ministry of thirty-six years in India. Then, a little later, Bishop Stuart reluctantly set his face homewards from Persia, whither at the age of eighty he returned for the last time (as he himself realized) three years ago as a missionary of the society. With rare devotion, after many years in India, and in his New Zealand episcopate, he gave himself for fifteen years to the trials and hardships of life as an ambassador for Christ in a Persian town. Now ill-health and acute suffering have compelled him to withdraw from his 'loved employ.'"

The following very interesting article regarding Winchester Cathedral is well worth perusal: "A short time ago I had the opportunity of inspecting, under the guidance of one of the Canons of Winchester, the work that is now in progress, and it was all so extremely interesting to me that a few particulars may prove equally interesting to others whose knowledge of what is going on is as indefinite as mine was up to that date, says a writer in London 'Truth.' The trouble at Winchester arose in this way: The Norman builders, who laid the foundation of the oldest part of the cathedral at the beginning of the twelfth century, came upon a bed of peat about ten feet below the surface, the fact apparently being that the site was on the edge of a bog. They got over this difficulty by laying on the

peat trunks of trees, chiefly beech, covering these with a layer of chalk and rubble, and building their walls on that. When William of Wykeham, nearly three hundred years later, reconstructed and re-roofed the nave, he seems to have tried to improve on this plan by driving timber piles into the peat, to get a foundation for his new work, but the piles were not long enough to reach down to the solid bed of gravel below. Strange to say, the timber thus used has not rotted to this day, except here and there. Most of the wood that has been taken out is so sound that fancy articles of various kinds are being made out of it and sold for the benefit of the building fund. The trees would, therefore, have made a very good foundation if they had rested on a solid bottom. What has happened is that in the course of centuries they have slowly sunk into the peat under the weight they carried—so slowly that no visible danger arose until the walls got so much out of perpendicular that they began to crack and the vaulting of the roof began to fall in. Had the walls been built a few centuries later they might have given signs sooner of the movement that was going on. But, thanks to the quality of the masonry, and particularly the mortar, the fabric hung together until the moment came when the walls were so much out of the perpendicular that the roof was bound to fall. Though cracks had developed here and there, the imminence of serious danger was never appreciated until one day some stones fell from the vaulting in the east end of the church. Mr. T. G. Jackson was called on for advice, and pronounced there and then that unless the threatened portion of the building was shored up at once he could not answer for its standing another ten days. The state of things disclosed when the foundations were opened up fully justified that opinion, and had not the requisite work been taken in hand at once there can be no doubt that the whole church eastward of the nave would have collapsed with as little warning as the Campanile at Venice. From that day to this a great part of Winchester Cathedral has been supported on "crutches," while the work of underpinning the foundations has been carried on. This work has proved far more formidable than was originally anticipated. The mischief which was at first supposed to be confined to certain parts of the choir, retro-choir, lady chapel and transepts, has been found to extend the whole length of the nave, at any rate on the north side. But the mere extension of the necessary work is a small matter beside the difficulties that have arisen in executing it. Apparently the bed of peat extends below the level of an underground water-course or lake, and as soon as the ground was opened to get to work under the foundations water rose in the trenches to this level. In order to underpin it was necessary to employ the services of an ocean diver, and for him to do the work below the water level single-handed. For nearly five years one man has been at work on this task. He gets out the timber and peat from under the walls and lays concrete up to the water level; then the masons go to work and build up from the concrete to the old walls. Probably such a work has never been undertaken before on what passes for dry land. The diver was good enough to come up and be interviewed while I was there. He explained that, though he only goes down to a depth of eight or ten feet, he has to do the whole of his work in the dark, guided only by his hands. He works for six hours a day, in two spells of three hours. It is satisfactory to be able to record that he did not look any the worse for his five years on this remarkable job. He was at work then on one of the big north buttresses of the nave, which were built by William of Wykeham to carry the additional weight thrown on the walls by the substitution of a vaulted for a timber

roof. The diver deposed that; when opened up, these buttresses were found to be standing upon a perfectly soft bed of peat, which could not support them at all; and the clerk of the works explained that they were practically hanging to the walls instead of supporting them. This will give some idea of the cohesive quality of the masonry, which alone kept the church standing down to 1905. Half a buttress is underpinned at a time, the weight being carried on timbering while this work is done. When the piers of masonry under the buttresses are built up, arches are built from one to another to carry the intervening length of wall. The underpinning is now practically completed round the east end of the church and the transepts. All the fissures in the walls have also been filled with cement "grouted" in, literally by the ton. I forget how many tons I was told have been used in this way, but I fancy it was forty. In addition to this vaulting of the retro-choir and adjacent portions has had to be reset. No attempt has been made to restore the walls to the perpendicular, but the north and south walls have here and there been braced together by steel rods. The lofty south wall of the south transept is said to be nearly five feet out of the perpendicular, but the lean is not perceptible to the eye, and, owing to the thickness of the walls, its stability is not impaired when further movement is stopped, as it now is. The professional men are of opinion that when the whole work is completed the church will be more secure than it has ever been in its 700 years' history. Up to the present date the work has cost £75,000. It is estimated that fully £25,000 more is required. Judging by past experience it is not improbable that this sum will be exceeded. At the present moment the fund is all but exhausted, and unless it is speedily replenished the work, which is costing at present about £300 a week, will have to be suspended. Even a short stoppage would be most deplorable, if only for the reason that it would mean the dispersal of the staff, who have by long experience acquired a knowledge and dexterity which are of the greatest value. Anybody who has seen the men engaged in the actual underpinning of the old walls, as I did myself, in the crypt, will readily appreciate that this is a highly specialized kind of work, which a man can only become proficient in by practice; and as for the diver, the prospect of losing him fills all concerned with dismay. Winchester Cathedral is not only one of the finest examples of mediæval architecture in England, but an historical monument of almost unrivalled interest, with associations dating back to the very infancy of our race. The preservation of such a national possession is a matter in which Englishmen of all sorts and conditions may well be expected to lend a hand according to their means."

Children's Department

THE RETURN.

By Leslie Keith.

"You'll be all right, won't you, darling? Morgan will bring your tea, of course, and you've the new library books, haven't you?"

She spoke carelessly, giving anxious little pats to her hat as she looked at her reflection in a Florentine-framed glass. It was a new hat, and the face under it was still young and pretty. Mark Newton could see the little frown between the arched brows and the pout of the full lips, though he was looking out on the stretch of

lawn where daisies were lifting forbidden heads. "There, a button off! Was there ever anything so provoking? Why do things always go contrary when one's in a hurry? And the top one won't fasten!"

"Let me try," said Mark, in a voice which long patience had made very gentle, turning himself with an effort on his cushions.

"Oh! you can't! I'd call Jane, but she'd take ages to wash her hands." She hesitated, and then, very careful of her billowing muslin, she knelt beside him. "Try, then, but please be careful. I can't afford another button."

His pale face flushed, but his hands, though so white and thin, did their task deftly. "What a long, long glove!" he said; but there was still an inch of soft, pink flesh where glove and elbow-sleeve met, and he drew her arm up to his lips and kissed it.

"You dear!" said Kitty, smiling. "Why, it's like old times when we were lovers. There, I must fly, or I'll miss my train, and I wouldn't do that for worlds. Take care of yourself, old man, and if Morgan lets me, I'll pay you a visit when I get back."

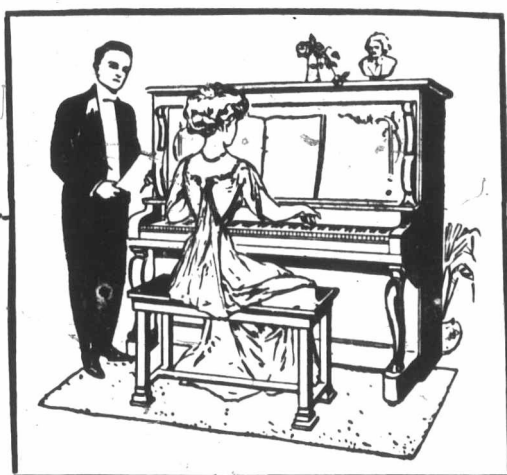
She was out of the room in a flash and whirl of rustling draperies, in too great a hurry even to turn for a farewell smile. Skimming the passage, she thought she heard a faint call of "Kitty!" but it was very faint and she couldn't be sure, and the fly was waiting. The garden-party in town to which she was bidden was quite the smartest of the season, and not to be foregone on any account; and there was the dinner afterwards at the Rolles, and a theatre, perhaps. Oh! it would all be very good fun!

"People are awfully good to me!" Kitty frequently said, with charming pliancy, to her intimates. "They know poor Mark can't take me anywhere, and they simply ask me to heaps and heaps of things. I don't think many girls have better times."

This stock remark served its purpose once more when at the garden-party she was introduced to an old friend of her husband's—a tall, splendid-looking man with a brown face, who had done some very distinguished work as an explorer in unknown lands. Yet he seemed very simple and kind, and Kitty, anxious to be admired, knew that she looked charming with that plaintive expression in her big grey eyes.

He looked at her with a grave, friendly regard as he said, "I'm sure it must cost you a great effort of self-denial to leave him; but it's wise, tied as you are, to relax sometimes, and you must take all the brightness back to him."

Did he see the hot, half-resentful blush that dyed her cheek? Perhaps not, for he went on: "Do you know, I can think of nothing more pathetic in its way than Newton's breakdown. You see, I've known him much longer than you have," he smiled, "and I know what an immense joy he had in living—the clean, healthy joy of a man who loves the earth as it came from God's hands." Then he told her of the mountaineering they had done together, and of travel in far lands; of some deeds on Mark's part that men might call reckless, and of



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many that were truly brave—tales that were all new to her ears. She thought of Mark, her comrade for one gay year, and for five more a helpless cripple, carried from bed to couch, with the same unvarying landscape of lawn and church tower and hill, with hood of firs to look upon—the landscape she wearied of in the first week!

"He never complains," she said, in a strangled voice, almost hating the man at her side, yet realizing in a flash that here was courage of a far higher type bravely exercised.

Kitty thought her day quite spoiled. Then Tom Rolle came with an anxious face, to say that his mother was ill and he was awfully sorry, but the dinner and theatre couldn't come off. In the cab that took her to the station she wondered if she would get any dinner at home, and what Mark would say. Then came the accident in the tunnel which brought death and suffering to some, though those in the foremost carriages were unhurt. In the readjustment of passengers when the dreadful agitation was a little calmed, Kitty found herself alone with a middle-aged woman whose patient tears were falling on her decent black shawl.

"Are you hurt?" asked Kitty, with white and trembling lips.

"No, my dear, thank God," wailed the woman; "it's my husband, dear soul, as I'm thinking of. He frets that dreadful when I'm late, him as can't move hand or foot for himself any more than a new-born babe. And I wouldn't have left 'im if it 'adn't been the 'ospital medicine to

fetch, and a snack of something to tempt his poor appetite, and God forgive me for thinking of my own first, but I've lost even that."

"You can get more," said Kitty, with brimming eyes. "Grapes and chicken and things—on! you'll take it from me, for my husband is a cripple, too, and so, you see—I understand."

A look of great concern and tenderness came into the homely face. "Oh! my dear, and you so young!" she said; "on'y a girl still!" She put out her work-worn hands and Kitty's went to meet them, and clung with a new sense of comfort. "It's different with me, an old woman, and Tom that dependent and patient-like, too, when his pains isn't past bearing—and who minds a man's temper when you know it's all along of his aching bones? But a lassie like you—you'll forgive me the freedom of my speech—but my heart aches for you in this sore cross that's laid on you."

"It needn't, it needn't!" cried Kitty, almost violently; "for he is

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the best and bravest and truest and most unselfish husband in all the world—and if you're sorry for anybody, be sorry for him."

Morgan guarded the bedroom door, and looked down on his mistress, her thin shoes cut, her dress dragged with the long walk from the station. "He's fast asleep, ma'am," he murmured, wonderingly, but for once Kitty did not turn easily away.

"Stand aside and let me in," she commanded, her eyes alight. "Hurt my husband? Give him a bad night? Why, don't you see that I've come back?"

The mystified Morgan stepped aside obediently, and very softly the door closed on a new Kitty.

—Church Family Newspaper.

A WARBLER'S STORY.

I am only a wee Warbler, and my coat of feathers is gray, like the twigs and reeds I live amongst. The story I am going to tell you isn't about myself—it's about a pair of robin-chats I loved very dearly.

Oh! how happy those two were—not a care, not a sorrow. They were happy, really and truly happy, with their little cosy home and their unselfish passionate love for each other. All day long they flitted backwards and forwards, only lingering at the nest long enough to drop a fat grub into the gaping mouth of one of the little featherless babes. Everywhere that loving pair searched for grubs, worms, flies, caterpillars, beetles, and the other insects which are such a pest to our gardeners and our farmers.

My heart aches, and I grow cold and shudder when I think of it. One day when I was hunting for grubs for my own little children, three laughing, happy, thoughtless boys came along when suddenly one said, "I say, Jack, look at that bird with a worm in its mouth." Jack looked, and next instant pulled out, from his pocket, a thing called a "sling" or "catapult." He quickly took aim, and next instant I heard a gasping noise near me. I looked, and oh! horror! I saw my friend the robin-chat swaying to and fro in agony. He essayed to fly, but, tumbling over, he fell to the ground, his little breast rising and falling in agonizing gasps. He called for his mate, once, twice. The brutal boy rushed forward to secure his prize, and I fled in mortal terror.

When night came and he did not return, his mate grew very restless. She called loud and long, but no answering call came. Tired and exhausted, she crouched over her babies—poor little orphans. At dawn I could hear her piteous, plaintive cries all over the park, calling and seeking, but alas! in vain, for her loving mate had been wantonly and cruelly murdered, and his wings and his tail were being preserved to adorn the hat of the slayer's sister.

Hard and desperately did that mother robin-chat work to provide enough food for her hungry children, but the task was too great, besides her heart was slowly and surely break-

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ing—she was pining for her mate whom she loved dearer than life. On the third evening after the tragedy I knew the end was approaching, for her eyes were dim, her feathers ruffled, and her wings drooped. She sat on the nest beside her children and feebly chirped, in a heart-breaking way, whilst the youngsters craned their long slender necks up to her, and gaped for food.

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During the night, I heard her calling, calling, piteously and long, for her mate. The calls died away into a murmur; then I heard a flutter, the rustling of leaves, and the thud of something falling on the ground. Next morning I saw her dead body lying on the earth, cold and stiff.

All that day the orphan children chirped and chirped—but alas! they called in vain for both mother and father were dead. Their cries grew feebler. Whenever there was a rustle in the leaves they eagerly craned their necks and gaped their jaws to receive the agonized morsel. Slowly but surely starvation gripped them, and they died one by one, until all had perished miserably—of starvation, brought about by the hand of a wanton, thoughtless boy.

—“Our Dumb Animals.”

A BOY AND A WOODCHUCK.

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

“I can’t persuade him to touch the milk,” his mother was saying. “He never drinks it when he is well. What shall I do?”

Teddy listened eagerly for an answer. Dr. Huntington was such a kind, jolly man.

“Starve him to it!”

Teddy could hardly believe he heard aright. He trusted his ears still less when the doctor walked, smiling, up to the bedside.

“How do you feel this morning?” he asked, taking Teddy’s wrist in his cool hand.

“I haven’t had anything to eat,” whined the little boy. “I can’t drink milk.”

“You’d better try,” said the doctor. “I can’t! Mayn’t I have a cookie?”

“No.”

“Or some bread and butter?”

“No.”

“Why not?”

“Because milk is better for you.”

“But I can’t drink it.”

The doctor was preparing a powder and did not reply.

Teddy wondered if he heard.

“Did you ever hear the story of the little woodchuck?” Dr. Huntington looked up with merry eyes.

“No, sir,” said Teddy. What is it?”

“Well, it was this way,” and the doctor seated himself comfortably in his chair. “There was once a little woodchuck that lived in a nice, deep hole with his mother. There was

nothing he liked to do quite so well as to run around in the sunshine. At the other end of the lot there was a tall tree, and one morning the little woodchuck’s mother said: “To-day you must learn to climb that tree. I can’t always be here to protect you, and, if a dog should catch you away from home, you’d be in a fine place.”

“But the little woodchuck looked up the steep trunk, and said, “Oh, I can’t.”

“The next morning his mother said to him again, “To-day you must certainly learn to climb that tree!”

“But once more the little woodchuck answered, “I can’t! I can’t!” and ran off to play in the sunshine.

“It was not long before the mother went to visit a neighbor. The little woodchuck was having a glorious time, when all of a sudden he heard a yelp, and there was a dog rushing toward him! He looked longingly at his home across the lot; but the dog was between—and he was coming nearer every second! The little woodchuck ran as hard as he could make his feet fly, but the dog ran faster. Just as he thought he couldn’t run much farther, he came to the big tree.

“Dear me!” he gasped. “I can’t climb it!” And then, because the dog was almost upon him, and because there wasn’t anything else to do, the little woodchuck just scrambled up that tree—up, up, up, till he was out of the dog’s reach! You see, he had to, and so he did!

“I hope to-morrow morning I shall find you a great deal better.” And the doctor smiled a kind good-bye.

Teddy lay thinking, after his mother and Dr. Huntington had gone out.

“I wonder if I could,” he thought. “I’m awfully hungry!” and he reached for the glass of milk on the table by his bed.

When his mother came back the glass was empty, and Teddy was smiling contentedly among the pillows.—Emma C. Dowd, in Sunday School Times.

**HOW THE CRIPPLE HELD THE
PASS.**

Hans Anderson was the son of a poor widow in a village in Switzerland. He was a cripple and sickly. Though able to walk and even run, after his crippled fashion, his weak spine would not permit much of such violent ex-

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ercise. Now, although his body was weak, Hans had an ambitious and noble spirit. He loved his mother, and, as he grew older, and heard the older people of the village talk, and learned the history of his country, he came to feel proud he was a Swiss.

Dame Anderson was a good and trustful soul, and, despite the hardness of her lot, was content that she had food, shelter and clothing, although she was not well supplied with any of these. They both worked all working days, and often on holidays, and from early to late.

One holiday, when the young men were dressed in their best and were enjoying their games, Hans sat at his work until afternoon, and then, putting his work aside, sat for a long time with his elbows on his knees and his face in his hands. His mother watched him for some time, and finally, laying her hand on his shoulder, said: “Come, Hans, put on your hat and go to the village and see the sports. It will make you cheerful.

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Hans turned his tear-filled eyes up to his mother, and as she leaned over toward him he took her face between his hands and kissed her. She was well acquainted with Hans' moods, and, patting him on the shoulder, said: "Come, Hans, I will go with you. Let us go to the village."

"Oh, mother, I can't. Why did God make a cripple of me, when you need a strong son to help you? What good can I be to you or my country? All the young men are armed and drilled ready to defend the valley in case Napoleon's soldiers come this way, but I am no good. I have prayed God to take me away, I am no good here."

"Trust God, my son. Don't be impatient. God has his plan for every man, and He has His plan for you."

"Yes, mother, I do trust God, but it does seem so hard!"

Brushing the tears from his eyes, Hans rose to his feet, and, embracing his mother, said: "Few young men have as good a mother as I have. I'll be patient and trust God, mother. He has His plan for every man, and He has His plan for me. Let us go to the village."

This happened in a Swiss village that stood just below a pass in the Alps that was the only entrance or exit for the village above; a pass where a few resolute men could hold an army at bay. Napoleon at this time was over-running Europe and subjecting everything to his rule. The villages of this valley had watchers stationed with signal fires prepared, and everything ready to sound the alarm. The principal signal-pile was at the pass itself, a little above the narrow gorge that was the point to be defended. A night and day watch was set, and men were told to sleep with guns by their sides, clothed and ready to rush to the pass.

It was coming on evening when Hans and Dame Anderson arrived at the scene of merriment. Hans noticed that some of the young men, who he had supposed were that day on the watch at the signal-pile were among the merry-makers, and on inquiring of some of them, their indifferent answers showed that their thoughts were more on the games than their duty. This disturbed Hans still more, and, later on, as the moon rose over the tops of the mountains, he left his mother and walked toward the pass. The cool of the evening encouraged him on, and his anxious thoughts spurred him into a faster walk than was his custom. It did not seem so very long before he was entering the gorge, and as he found no guard there his heart rose within him as he thought: "Can it be possible that the guards have left the signal-pile above deserted? How could they do such a thing? No, it cannot be! At least one has been left." But the thought gave him fresh energy and he pressed on up the mountain.

He could not long stand the pace, and stopped to rest a moment. The still night air brought to his now

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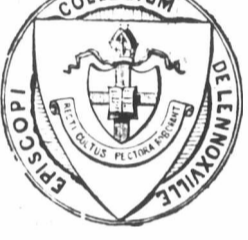
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acute ears faint sounds of the revelry going on in the village, and gave him new strength. On, up, up, he went, until finally, after a seemingly endless climb, he reached the signal-pile, completely exhausted. He threw himself upon the ground, and when he had in some measure recovered himself he began to look around to assure himself that the pile was indeed deserted.

Hans after examining the pile, began

to search for the torch, tinder and flint, and soon found them under the shelter of a large rock close at hand. Although he had brought no blankets or wrap to protect him against the night air, that in the mountains is quite sharp, he now determined to watch until relief came.

After the first feeling of excitement had passed away he fell upon his knees and thanked God for the opportunity now offered of being of service

to the people of the valley. As he rose from his knees he felt stronger, and, carefully hiding himself in the shade of the rock next to the pile, he strained his ears and eyes to hear and see anything that might come.

The moonlight bathed the side of the mountain and gave fantastic shapes to the rocks. After he had sat there about an hour, feeling quite chilled, he thought he would walk about to warm himself, but his quick ear detected a sound of stealthy footsteps, and, peering into the moonlight, he saw a French soldier step into full sight from behind a rock not fifteen paces away. After taking a look around the soldier withdrew, evidently to notify his comrades that the coast was clear.

Hans' heart beat high, but, hiding behind the rock, he struck the flint with the steel, and, quickly blowing the tinder into a blaze, fired the torch, threw it upon the signal-pile and started on a run toward the pass.

The French advance guard by this time was coming forward. They fled, expecting a volley from the signal guard. This gave Hans a moment of time to get somewhat ahead. As no firing came, the soldiers rushed forward, some to destroy the now blazing pile and the others to look for the guard.

The latter saw a boy running down the mountain and fired a volley after him. The bullets whistled around Hans and one struck him, lodging in his shoulder. Spurred on by the excitement, ignoring the pain and the blood he now felt running down his back, Hans kept on. As he reached the pass and staggered on, he saw that the signal fires were burning on the mountains and that the valley was aroused, and he thanked God that he had been the means of doing it.

As he came out on the other side he met some guards and a host of the villagers rushing to the pass to defend it.

"Who lit the pile," they cried. "I did," said Hans, "the French are there."

Now that friends were met, Hans could hold out no longer, and fell fainting at their feet. He was quickly taken in strong arms and borne to the village.

As Hans was carried to his home his name was passed from mouth to mouth as the one who had lit the fire. As he lay on his bed in pain, with his life-blood slowly ebbing away, he told what he had done, and when the news came of how the French had been driven back, and how he was hailed as the deliverer of the valley, he turned to his mother and said: "Mother dear, God has his plan for every man, and he had his plan for me. May he forgive me for my impatience and want of trust!"

The people of the valley erected a monument here to his memory. It bears this inscription:

HANS ANDERSON.
"God has His plan
For every man.
And he had His plan for me."

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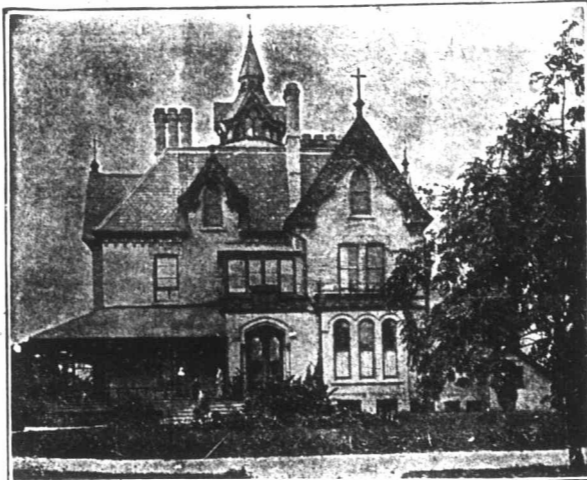
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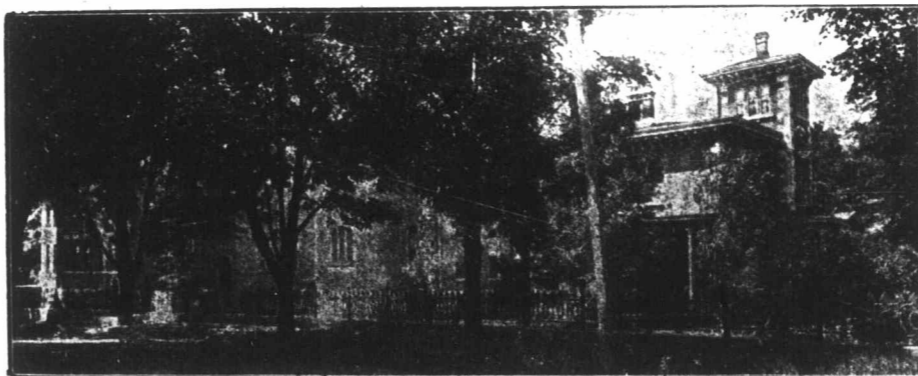
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