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Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, JULY 31st, 1913

No. 31

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July 31, 1913.

The Canadian Churchman

TORONTO, THURSDAY, JULY 31, 1913.

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

TWELFTH SUNDAY AFTER TRINITY.

(August 10th.)

Holy Communion: 251, 260, 261, 446.

Processional: 386, 440, 443, 447.

Offertory: 28, 566, 662, 667.

Children: 686, 703, 706, 707.

General: 14, 27, 466, 467.

The Outlook

Juvenile Offenders

The issue of the report mentioned above gives point to the recent Annual Report of the Head Constable for Liverpool, a city that abounds in social experiments. While there has been a decrease in general crime, there has been a marked increase in the number of juvenile offenders, and this is giving concern. Much of the evil is caused by boys who have escaped from parental control or whose parents have lost influence over them. In the majority of cases of theft the plea was to get money for admission to picture palaces. The Head Constable remarks that the growing taste for sensational amusement is to be deprecated, and the substitution of some healthy form of outdoor recreation is much to be desired. He also points out the great lack of employment for children in the city, and this causes long periods of idleness during which they get into mischief. Advantage has been taken of the Children Act of 1908 to enquire into the condition of a large number of families, where the parents are of drunken or vicious habits, and over 40,000 visits have been paid to homes by the special police in the interests of child care. The report should stir up all who are working for better social conditions, and not least of all those who believe that it is through the power of the Gospel that these children and young people are to be saved from the abounding evils of the day. The application to Canada is too direct to need further emphasis.

The Toronto Juvenile Court

We have just received the first Annual Report of the Juvenile Court of Toronto, and we desire to express our satisfaction with the results and to offer our congratulations to Commissioner Starr on the admirable social service he has rendered. It is interesting to observe that "The Children's Court" in Toronto was the first to be established on this continent, although similar courts were already in existence in Australia. The advantages of such a court over the old police court methods of dealing with youthful offenders are untold, especially in their provision of opportunities of recovery as well as of help afforded to anxious parents. The establishment of the Children's Court marks a great advance in social welfare and legislation, for it is just where our Criminal Courts cease that the real work of the Juvenile Court begins. The report is full of interest, and fills us with encouragement and hope for the future. The work of child welfare is rightly said to be only in its infancy at present, but even already the results achieved have been wonderful and give promise of infinitely wider blessing for the years to come. The entire report is worthy of careful attention and we commend it with all possible heartiness to the attention of those who are rightly concerned for the highest welfare of the childhood of our land.

Inspection of Cinematographs

The report from Liverpool, mentioned above, is strikingly confirmed by an article in the current number of "The Hibbert Journal," by Canon Rawnsley, who pleads earnestly for a more systematic inspection of cinematograph halls. He urges the appointment of trained men and women who should know at a glance a down-grade or demoralizing film when they see it. The list of horrors and sensations presented by Canon Rawnsley is so terrible that the film manufacturers cannot ignore his impeachment of their wares. Murders, massacres, executions, crimes against property and persons, lynchings, and even exhibitions of the horrors of hell—all these, while not technically indecent in a criminal way, are the shows which Canon Rawnsley condemns as harmful to the moral health of the people. He thinks that the country should realize that it is no use spending millions of money on elementary education, if children are allowed to attend a cinema show until eleven o'clock at night, and then go home so overwrought and excited that they cannot sleep. It is a satisfaction to know that the educational authorities in England are coming to agreement as to the need of protecting young children. These English conditions afford material for solemn thought in connection with Canada, and constitute a call to us to do our utmost to protect our boys and girls from that which is so utterly demoralizing.

A Call for Watchfulness

It should be known as widely as possible that the organization called "The International Bible Students' Association," which has just completed a convention in Toronto, is none other than the Movement called "Millennial Dawn," associated with Pastor Russell. Many people are deceived by the title of the organization into thinking that it is a helpful and orthodox effort. It is known that during the past few years the Movement has assumed several names, including "The Watchtower Bible and Tract Society," "Millennial Dawn,"

and also its present title. Some weeks ago, as a correspondent has recently pointed out, a periodical called "The Bible Study Club" was scattered broadcast, professing to treat the Sunday School Lessons in a true and helpful way. It is more than possible that some people have been deceived by the circular accompanying this periodical. But the character of the teaching soon reveals itself. The whole Movement emanates from a man whose recent law suits have given him an unenviable notoriety, and it is hardly surprising that the organization has adopted so many titles. Judged by the true standard of Holy Scripture, the teaching of Pastor Russell and his associates is pernicious in the extreme, because it denies some of the most vital and fundamental doctrines of the Bible connected with our Lord and His redemptive work.

A Splendid Testimony

The Rev. C. E. Whittaker gave a stirring account last week at Holy Trinity Church, Toronto, of work within the Arctic Circle. Twenty years ago, when Bishop Stringer first went as a missionary, the conditions were terrible in degradation, filth and evil. These results were due not only to the Eskimos themselves, but to the men who came in to trade, who were unrestrained by any law of God or man. According to Mr. Whittaker, Bishop Stringer did more by his example than anything else to show the simple Eskimos what life meant, and although the results came slowly there were tangible proofs before long that the Word of God had not returned void. Coming from someone who is on the spot, such a testimony to the Gospel and to missionary life and influence is particularly valuable, and the message should be spread far and wide, especially among those who question the value of missionary work. Wherever the Gospel goes and is allowed free course the beneficent effects are seen.

A Noteworthy Convention

We desire to give a very hearty welcome to the American Association known briefly as the "Gideons," which held its annual convention in Toronto last week. The "Gideons" represent an Association of Commercial Travelers and have a fellowship of over eight thousand. They assist their clergy in Services, hold Evangelistic meetings, and co-operate in Y.M.C.A. work. Perhaps the most interesting and valuable aspect of their service is the way in which they have arranged to provide Bibles in many hotels throughout North America. The plan is to obtain the permission of the proprietor to put a Bible in every bed-room in the hotel. This has already been done to the extent of thousands of volumes and the testimony to blessing is undoubted. We wish that all possible blessing may be the result of the conference, feeling sure that the wayside evangelism of busy men travelling from place to place will be increasingly owned and blessed of God to the salvation and edification of many lives.

Dishonesty in Trade

According to a recent report to the Provincial Department of Agriculture, Ontario seems to have a bad reputation among the apple buyers of the West. It is said that Western buyers are generally refusing to take Ontario fruit, owing to the fraudulent manner in which it is packed and shipped, and as a result the Western consumer is obtaining

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practically all his fruit from British Columbia and the United States. Complaint is most prevalent concerning shipment of Ontario apples in barrels. When examined, many of these have a layer of finer fruit at either end of the barrel for display purposes, and the hidden contents are of most inferior and frequently semi-rotted character. According to these charges it would appear as though the Dominion Fruit Markets Act needs strengthening for internal trade, or else that its provisions are not being enforced, since its purpose was to make apple-packing honest and to protect the name and business of the fruit-growers. It is fully expected that as the result of this serious report the Department of Agriculture will take drastic action against those who are guilty of such methods, and in the meantime shipping will be encouraged as far as possible through established Co-operative Societies, whereby all fruit will be sent properly packed in boxes. The moral aspect of the subject is, of course, the most serious of all, for if business is not conducted on the basis of the Decalogue and the Golden Rule the result, sooner or later, must mean disaster. There is nothing more striking in its way than the simple yet far-reaching fact that the Universe in every part is based on absolute righteousness.

Courtesy and Chatreuse

Hon. Colonel Hughes, the Minister of Militia, has taken, and is holding, an admirable stand on the liquor question. The Halifax incident is well known and also the Minister's refusal to allow canteens in the militia camps. We are glad to see that he has declared that any unusual expenditure of the country's revenue for wine and liquors for the officers' mess will be investigated at once. There was a time when the ability to drink (without getting too drunk) was considered a necessary accomplishment of a gentleman, more particularly of a military man. Some people may still think so. But Canadians are a temperate people. The great majority are behind the Colonel in his effort to put drinking in camp and garrison out of fashion.

A Convention for Japan

The World Sunday School Convention has closed its seventh annual convention in Zurich, Switzerland. The importance of the Sunday School for the individual child, the home and the nation has been emphasized many a time in these columns. This convention is the clearing house and exchange for all the Sunday Schools of the World. The eighth convention will take place in Japan. Think what a triumph this is for Christian Missions. A welcome is undoubtedly assured, for the Island Empire will strive to excel. Japan will be able to look upon a thousand Christians—picked men and women of Christ's army. A rather different spectacle and inspiration from the sight of tourists and traders of doubtful morals. Japan, fifty years ago or so, was a nation closed to Christians. Japan to-day looks forward to entertaining a World Convention of Christians. Miracles of grace will never cease.

Too Many Town Dwellers

We understand that the Labour men of Winnipeg have been telling the Minister of Labour that he ought to regulate the immigration rush into Canada, since hundreds of skilled workmen are being brought here under false pretences. In answer to this, it has been pointed out that the Government is not encouraging artisans, but is seeking agricultural labourers. The situation certainly calls for

prompt and thorough attention. The rush from Britain is composed chiefly of town dwellers who will not go upon the land, and indeed, their lack of knowledge of agriculture would make them of little use if they did go. Steps should be taken to let people in the Old Country know that while the land is still able to employ thousands of able-bodied men, no more workers are needed in Western cities; indeed there is such a surplus of them at present that hardships are certain to be felt in an increasing measure if more artisans come into the country. This is a matter of serious consequence to the present and future of the Dominion and demands the attention of all concerned.

THE PARSONS' HOLIDAYS

Recreation would have more of its true place in life if it were pronounced Re-creation. The necessity of recreation is a law of both the physical and mental parts of man's nature. The constant strain of unrelaxed attention after a time drains the reserve force of nervous energy. Everybody can understand that the man who earns his bread by manual labor is the better for a short rest and change. No one will dispute the advisability of the professional or business man resting, be he physician, lawyer, or merchant. The mind which has been on the watch for eleven months will be able to grip to better purpose the necessities of the situation after a rest and change of a month.

A parson's work is half holidays anyway, say some. Why should he have a holiday? The average clergyman prepares two sermons a Sunday week in week out, year in year out. Be the weather cold or warm, wet or dry, the change of season brings no change to him. If the merchant has few customers on any particular day, or the physician few calls, he has an easy day. But let the clergyman try to take an easy day when few come to service and the parish will not contain the noise the few will make. Those who are only sermon tasters can not understand the labour involved in the production of a sermon. It is a distressing effort many a time to many a man. He wants to be fresh, yet he must speak on the same main subject as he did last Sunday. He wants to be modern, yet he must tell a message centuries old. The message is indeed ageless and ever necessary. But it costs the minister some effort to apply and present the message in a way best adapted to his hearers. Apart altogether from the spiritual purpose, is the literary work of a sermon, which is not slight. But the parson does more than preach. He visits his people. Yet, is not this merely a round of social calls? Wait until you have sickness or some worse trouble in the house and you will know then something of the demand on the minister's sympathy and vitality.

The minister's task is a supreme task indeed. Its very height is one of the things which wears the man. At the peril of the life of himself and his people he cannot let low ideals allure him to easier paths and lower planes of service. A parson's work is never done. There is always something in either preparation of sermons, visiting strangers, sick or aged, running organizations, and a thousand and one other things which clamour for the work of any extra moment. Where is the parson who would not be the better for two or three weeks' change and rest from the important demands of such a work?

"Give me a live man for nine months rather than a half dead one for twelve," said a layman, whose rector has gone off on a three-

months' trip to Europe. Perfect efficiency can be given only by a man in the best of condition. The lowered condition means a lowering of efficiency. Laymen cannot expect a man to thrill and master them with his presentation of the Everlasting Gospel, when the preacher has been dragging himself, tired out, all the week through a round of duties which ever increase. "Preaching is Truth through Personality," said Phillips Brooks. We know that personality, to make any impression, must be positive, not negative; expanding, not contracting; firm, not viscous. Personality is the impression of the total man. Surplus nervous energy is the essential condition for any personality making an impression. Surplus nervous energy has been called *plus health*. Rest and change increases this stock of vital energy. Hence, one of the congregation's best investments is in giving their parson an annual holiday. In fact, it is but a longheaded selfishness on their part. Congregations do not see this point. They will send a man off after he is broken down, which shows that, after all, their negligence is generally thoughtlessness.

"Church closed, parson on vacation," is the disgraceful notice some imagine on the church doors. We suppose some think a closed church is a greater disgrace than a broken-down parson. We do not. There is no special credit coming to the congregation who have selfishly accepted a parson's work at half pay and no holidays. They have hastened his advancement from earthly to heavenly sainthood, but that puts no halo on their crowns. But we Anglicans have no such alternatives confronting us. We know of a parish where a member of the congregation reads the service for three Sundays every year, so that their parson can get off for a rest. That can be done in any parish. We feel confident that our bishops would be more than willing to grant layreaders' licenses for such purposes.

"Shall we stop his pay?" is a question we have actually heard discussed by some people (not in the city) when the parson has announced his intention of going off for a month. The real question every congregation should agree to is "We will provide the supply." We know of several churches who annually provide for supplies for four Sundays in the summer. They are doing well, but they are doing no more than many a business house which gives a month's holiday with salary continued. We were glad beyond all peradventure when Bishop Williams in his last charge said:

"Let me say that part of the stipend should always be a holiday and the expense of a substitute should be borne by the parish. There ought to be a clause in the canon on appointments, making it a statutory obligation of every parish to give its clergyman a holiday."

The clergyman will soon learn how to use this opportunity. He will realize that he cannot spend all his holiday vegetating on the lake shore if he is going to invest it for the greatest returns for himself and the church. He has dropped a long way behind in his reading and his methods may be antiquated. A visit to a larger place and observation of another's work will be stimulating. A holiday in summer for the town and city parson is advantageous in many ways. But a change for the country parson at some other season when he can have the opportunity of seeing the best methods and hearing the best men would be helpful after the comparative isolation of a rural parish.

But first let us get the general idea of the necessity of a holiday. This is the laymen's opportunity. Don't wait for your parson to ask for it or to break down because he will not ask.



AN OPEN-AIR SERVICE

AS SEEN BY AN OUTSIDER

Anglicans obey the Master's command: "Go out into the highways and hedges and compel them to come in."

FOR an open-air service, a more suitable place could hardly be found than one of the corners opposite the Horticultural Gardens in Toronto, where Pembroke Street forms a T with Gerrard Street. A large sign posted here to the effect that an open-air service would be held on Sunday evening, brought one at least to the spot a little before the time set. On the streets were many other people—some evidently returning from service, but the most of them

old favourite. A piano, until then unnoticed behind the vines around the verandah, gave the tune and the hymn began. Those in the benches turned out to be a choir to lead the singing, though at first they had to do it all. Then one here, and another there, in the now rapidly gathering crowd, joined in feebly at first; then more confidently as others joined in; and before the end of a second hymn, which immediately followed the first, the singing was fairly general through-

James, the text "What is your life?" It was not a long sermon, but it was simple and direct. It was not accusing in tone; it pointed out—pointed out the difference between the man-planned life and the God-planned—the life which took no note of God and had for its end nothing; and the one which looked to God and Jesus Christ for the present and for the hereafter. It was fitted to the occasion. Such a gathering would have in it many who had not taken God into their lives. It would fairly well represent the carelessness, indifference and materialism of the world at large, very much more so than a normal congregation. There would be those to whom God and Jesus Christ, the Church and her message, meant nothing. Reading might teach them; but the religious reading of such is largely accidental and almost always unsafe. The regular services would supply their need; yet most of them would probably acknowledge without embarrassment that they "do not go to church." But when this service was brought to them, they stopped to hear; and,

FIRST DIOCESAN SYNOD OF MID-JAPAN



This illustration from the "New Era" shows Bishop Heber J. Hamilton, D.D., with seven of his Canadian, and six of his native clergy, and the diocesan representatives. This marks a distinct step in the accomplishment of the missionary policy of the Canadian Church.

seemingly "just out for a stroll." In the park, the usual Sunday summer evening throng was scattered—little groups seated here and there, others moving slowly about. It was like any Sunday evening at 8.15 near any park, and would have passed in the same way. The people would have strolled along the streets or have lounged in the park until time to go home. But this one was to be different. Something began at one corner, and some of the passers-by stopped from curiosity to see what was coming. On the grass plot in front of the Deaconess and Missionary Training House, a few benches had been arranged facing the street, and a table and chair were just being placed in the very corner of the fence. In the meantime, some ladies and gentlemen who had gathered inside the fence, began to take seats on the benches, the number of the onlookers at the same time increasing. Nearly all who came along the streets, stopped; while some came across from the park. After a few minutes, a young man from the platform invited those who stood by to join in the singing of a hymn—an

out the mixed gathering. One young man, the writer noticed. At the first sound of singing among the by-standers near, he turned his head and looked, then turned back. Presently he joined in timidly, then more heartily, though he did not seem to know the words or the tune very well. After this hymn, a clergyman called the audience to prayer. At the end of the short extemporary prayer he offered, many said "Amen," and many joined in the "Lord's Prayer" following. When we looked up at the close of the prayers, many hats could be seen being replaced upon their owners' heads, showing an attitude of reverence not altogether to be expected in a street service. Another hymn was sung and it was apparent that by this time quite a large crowd had gathered. It stretched across the street and into the park. But it was not dense. Irregular lanes were left for the street traffic. Toward the end of the hymn, a second clergyman took the place of the first upon the platform. For the lesson he repeated the 121st psalm. For the sermon, he took from the 4th chapter of the Epistle of St.

if appearances count for anything, they listened seriously. It was the most orderly, attentive street congregation the writer has ever seen. To preach to such a gathering could be nothing else than worth while. Experience proves that many a new life has so resulted; and many an earnest, devoted member of our congregations has been thus brought in. But were it not so, the command is chiefly "to go out." Obviously, this is "sowing," and sowing where probably very little good seed is otherwise sown. Of the complete harvest, no man may judge; but only He who "giveth the increase." The All Saints' Chapter of the Brotherhood of St. Andrew has had this service in charge for the last few years. It is found that a large number wait for a further word with the rector at the close of the service. On one occasion about one thousand were present, three-quarters of whom were young men. This is a plan which any Brotherhood chapter in other cities of Canada might inaugurate, with such splendid results in winning men for Christ.

The Church of England in Canada

A FEW CRITICISMS AND OPINIONS BY A CANADIAN

[As extracts from the Chapter in Bishop Ingham's book, "Sketches in Western Canada," have given rise to a good deal of discussion, we publish the Chapter in full, together with the Bishop's preparatory words referring to it. Our readers will thus be able to see for themselves exactly what has been said.]

BISHOP INGHAM: "The Chapter by a Canadian Clergyman is, in our opinion, important. It is a criticism not from without, but from within. The man who writes it is a hard-working clergyman born and bred in Canada, but, like so many more, sprung from these Islands. He is filled with a spirit of "Divine discontent" with things as they are. He can say what no outsider would dare to say. We have left him a free hand and he has used it, and his words should be carefully weighed.

IT will be quite impossible in one short chapter to say all that should be said with respect to the Church, her work, her progress, and her conquests, which are not by any means few. An endeavour will rather be made in this short space to give expression to a few straight criticisms of the Church and the manner of her work, in the hope that, if they are of any practical utility, they will result in helping us all to greater achievements and more glorious conquests.

In order to thoroughly enter into the spirit and work of the Church in Canada, it is necessary to become imbued with the greatness and potentiality of the land. Beyond all manner of doubt, Canada is destined to become a great nation.

THE LAND ITSELF.

In extent it is twice the size of India, and, omitting Russia, it is as large as Europe, comprising altogether 3,745,574 square miles of territory, equal to about one-third of the whole British Empire. This mighty domain, stretching from ocean to ocean, is blessed beyond compare with wonderful material resources—the greatest timber belts, wonderful explored and unexplored mineral regions, vast plains of the richest possible agricultural lands, a wonderful natural system of inland waterways, a climate healthy and invigorating at all times, ideal conditions for the building up of a strong, sturdy, virile race, the population made up of the hardy, ambitious people from the British Isles and the German Empire, and the wideawake citizens from the northern countries of Europe. Given such a land and the commingling of such a resourceful and progressive people, what limit can be set to its progress and power?

During the nineteenth century the United States rose to be one of the richest and most powerful nations of the world, and it does not require the ken of a prophet to predict that the twentieth century will see a like transformation and evolution in Canada.

THE CHURCH'S START.

Having in mind, then, the nature, the extent, and the marvellous future of this land, let us turn our thoughts for a few moments to the consideration of the past, the present, and the future of the Church of England in Canada.

In 1763 France ceded to England the whole of North America lying north of the Alleghany Mountains. The establishing of military stations necessitated the bringing in of chaplaincies and the services of the Church. In fact, somewhere about the year 1749 a regular mission of the Church of England had been established at Annapolis-Royal, Nova Scotia, and from that early date the work of the Church commenced and continued to grow and spread throughout the whole length and breadth of the Dominion.

The opportunity of the Church in those early days to hold the field and become the Church of the people was most unique. She had the prestige of the Government and its officials. Whatever there was of British gentry also belonged to her. Most of the settlers also were ex-soldiers, who owed allegiance to her sway, and it was also much easier then than it was later to get the French "habitant" to attend the services.

At this time, also, the Church had the direct patronage of the Crown, and was apparently given any needed financial assistance for church-building, college work, salaries of clergy, etc., and the good people of England were always willing to supply the necessary funds.

Later on, in 1783, there was a great influx of people from the United States. These were the people who remained loyal to the Crown after the great American Revolution. They came over into Canada in large numbers and settled in Ontario and the maritime provinces. These people were, without exception, members of the Church of England, and though their emigration from

the States left the Church there almost deserted, yet they were a great source of strength to the Church in Canada.

THE CHURCH'S PRESENT POSITION.

With this splendid start, then, in both men and money (and her numbers continually augmented year by year), we are compelled to ask the question, "Why is it that, instead of holding first place amongst these Protestant bodies, she is a bad third, and in some places even fourth?" Anyone who has the welfare of the Church at heart is compelled to ask, "What has been the matter with the Church? To what can we ascribe her comparative failure?" To answer these questions, we must, I think, first of all consider the class of people with whom the Church has had to deal. When once the country became fairly well known in the British Isles, the larger number of people who year by year were attracted to these shores were not the people of English birth, but those of Scotch and Irish parentage.

THE EARLIEST SETTLERS.

And it is important to note (in view of our historical enquiry) that the most numerous and progressive came from the north of Ireland. This Scotch-Irish race, which has given so many great captains of industry and war to Great Britain, gave to Canada a host of hardy, industrious settlers who have become the dominant peoples of the land. In almost every occupation and profession you will find these people or their descendants occupying the prominent and commanding positions. Those from the north of Ireland were chiefly members of the Church of Ireland, and came prepared to throw in their lot with the Church of Canada. They looked for and they expected to have a say in the government of the Church, and, naturally, where they were in the majority, they desired a service that approximated somewhat to that of the Church in Ireland. In far too many cases, however, they found the clergy out of sympathy with their ideals and most autocratic in their manner. They had been given a voice in the government of their Church at home, and they expected the same here, and when they found the clergyman hard and unsympathetic and inclined to conduct the services just as he saw fit, they soon became indifferent to the welfare of the Church, and in many instances withdrew from her membership.

The parsons laid down the law that all the people had to do was to attend the services of the Church and contribute to its support, and it was none of their business what the parson might do in his private life or what ritual he might employ in the service.

No doubt many of these settlers were lacking in education and culture, and to some of the parsons their manners were possibly distressing, but it was the business of the Church to elevate, educate, and assist these people, instead of antagonizing them, and in the long run alienating so many of these hardy, industrious, progressive folk. A little laxity in ritual and a little breaking down of English exclusiveness would have saved the Church many a family that have since become a power in the land.

OUTSIDE SYMPATHY.

Then, again, these people, warm-hearted and sincere, were visited time and time again by different Methodist and Presbyterian ministers, and services were held in their houses. These services were simple, as a rule, and the presence of the minister was cheering, and the touch of human kindness drew many away that might easily have been kept faithful to the Church of their baptism. Great districts in the different provinces were almost completely captured by the Methodists and others, in these early days, when a little more attention and kindly sympathy on the part of the clergyman of the district might have held them in the Church. Of course, the

clergy were not altogether to blame for this leakage. The immense extent of the country and the scattered nature of the settlements had a great deal to do with it. One parson could not adequately minister to a whole country-side; and the itinerant Methodist preacher was the easiest possible development, and many of these coming out of the ranks of Church people had meeting-places built, centres established, and the foundations laid for a strong, progressive Methodist Church. The few regularly ordained clergy in the field, even if they were most acceptable, could not possibly deal with the situation, and, instead of getting faithful laymen to work, to read and pray with the people, the opportunity, as far as the Church was concerned, was lost, and the Methodists, with their more elastic and democratic system, were the gainers. The old, conservative Church could not adapt herself in time, and when changes were finally made, their people were gone and the opportunity lost.

ELEMENTS OF WEAKNESS.

Thus pride in their culture, education, and superior knowledge, insistence on certain lines of Ritual, and their inability to minister to the people, explains in a measure how the clergy lost touch with so many who might otherwise have been Church people. Furthermore, the Church lost ground tremendously in the way she handled the educational question of the country. Instead of founding broad, comprehensive institutions, to which all sorts and conditions could come and be given equality in membership and management, she sought to establish schools and colleges solely under the control of the Bishops.

Jealousies and quarrels were thus aroused, and the result was that non-Anglicans founded their own institutions, or threw all their support into the establishment of great State universities, in which they have always exercised control, and which have completely out-distanced the Church institutions in prestige and popularity.

STATE EDUCATION.

The great tide of young life from the schools went on to these State colleges, and the Church has been striving with all her power to maintain even a respectable appearance. She has sunk enough money in these institutions to evangelize the whole West; and better results could have been obtained if she had thrown in her culture and influence with the popular policy.

But possibly the greatest loss to the Church in holding aloof from these great State institutions is the fact that she exercises very little influence on the thought and character of the thousands who yearly graduate from them. Even to this very day she seems to shun the progressive centres of learning. For instance, the President of the great Toronto University is an ordained Presbyterian minister, the Principal of McGill University in Montreal is a Presbyterian, the head of Saskatchewan University is a Presbyterian, and the President of Alberta University is a Methodist minister, and we might go on and enlarge on this list by adding the names of the heads of many of our great colleges and schools.

LEADERSHIP.

Again, the Church has miserably failed to act in the capacity of leader in moulding the character and morals of the people. In a new country like Canada one's profession of religion must mean something. It must be known and read of all men. And the clergyman who is known to smoke, take his glass, or indulge in cards and theatres, has practically no influence in moulding the conduct or morals of his people. You cannot preach one thing and practise another before these downright practical folk. So many of the clergy have been thus unable to take a really earnest stand on the great questions that have affected the country, and in which men of the other Churches have been conspicuous and honoured leaders. Temperance legislation, gambling, Lord's Day Observance, White Slave Trade, etc.—these movements are nearly always led by non-Church bodies. Not often enough has the Church found her Bishops or leading clergy taking a definite, advanced stand on any of these questions.

CHURCH CONTROVERSY.

Again, it is safe to say that possibly the greatest hindrance to the progress of the Church in this country has been the constant quarrelling between the High and Low factions. It has been simply pitiful to see congregation after congregation split up and almost destroyed over some inane question as to whether the clergyman should wear a cassock or not, or where a cross should be placed that some person wished to present to the church.

So frequent and bitter did these quarrels become that many sober and plain-thinking people left the Church completely, and many more became indifferent and lukewarm. It has been a thousand pities that the clergy of the Church

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could not take a plain Prayer Book stand and give a simple service to the people instead of continually worrying them over ornaments and useless accessories. But they would not, and as a result the Church is punished by the loss of her people. The plain people wanted the plain, simple Gospel, without a lot of novel additions, and if they could not get it in the Church they went to others who would give it to them.

(To be continued).

SUNDAY SICKNESS

A few years ago a certain Dr. — published a paper on this remarkable disease of Sunday Sickness—a disease which has not yet been treated in the books of Pathology.

1.—This disease is of the intermitting kind; attacking the sufferer by violent paroxysms, which return every seventh day. These paroxysms return only on the "Lord's Day," and hence it is called Sunday Sickness—but it is known to the Faculty by the name *Diei Domini Morbus*.

2.—Symptoms: It partakes of the nature of ague, especially as it is attended with a great degree of *Coldness*. This coldness is first apparent early in the morning of the Lord's Day; in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3.—The patient is sometimes deprived of the use of his limbs, especially the legs and feet; so that he is indisposed to walk to the House of God.

4.—In some cases this attack comes on even in the House of God, and is attended with yawning and slumber.

5.—In other cases there has been great uneasiness during Divine Service, and a disposition to complain of the length of the sermon, whilst the same persons have been known to sit very contentedly at a concert several hours at a stretch, and applaud for frequent *encores*.

6.—Persons afflicted with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7.—These persons often surprise their neighbours with their great activity and improved health on Monday, however unfavourable the weather may be.

8.—Most of the Faculty agree that there is a high feverish heat technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9.—There also seems to be a loss of appetite for savoury food, and a want of relish for *panis vita*, bread of life, which in this case is the indispensable remedy for the disease.

10.—Not the least harmful effect of this disease is that it is *contagious*; neighbours receive it from neighbours, and children from parents, and, thus, unless great care is observed, it spreads through villages, and in town-streets of a hundred houses it has been known to attack so many that often not more than one or two families have escaped its ravages.

11.—The most alarming feature of this disease is that it is well-nigh incurable, and finally lands the poor sufferers in a helpless chronic state of atrophy, like those who fall asleep in the snow till they never rise any more.

Beware of this disease, and as soon as you detect the first symptom apply to the nearest physician for help, whatever it may cost.

IF ALL THE SKIES.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence,
To break the endless song.

If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.

—Henry Van Dyke.

POWDER AND SHOT
A Column for Temperance Workers

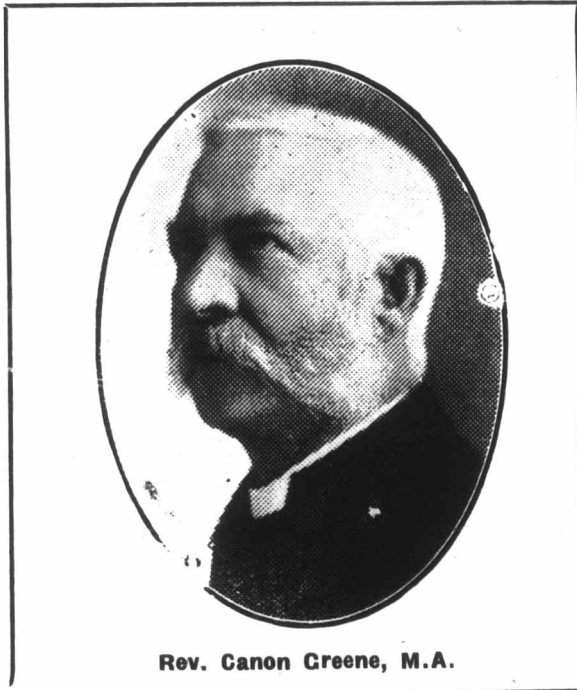
FAITHFULNESS.

In one of the companies of a Wisconsin militia regiment in 1910 were two students of Laurence College who were studying for the ministry. While the regiment was at Camp Douglas during the summer some of the boys of the company thought to have a little fun at the expense of the two students. When the beer, which some one had sent to the regiment as a treat, was to be served, they asked their Captain if those two students might serve it. He said they might. The boys were jubilant, and served notice of the new duty to the two students. One of them refused to have anything to do with it, but the other, Private Keith, took the notice, which read—
"The beer must be served on the grounds, and no man must get drunk."

and said he would obey it. He went to his Lieutenant and asked him if the company might be held at parade-rest while he served the beer. He was assured that it should be done. Keith then rolled the keg in front of the company, and knocked out the bung. When the beer had all run out, he turned to his Lieutenant, saluted, and said, "Lieutenant, I have served the beer on the grounds, and am sure no man is drunk."

PRESIDENT OF THE DOMINION ALLIANCE.

Rev. Canon Greene, M.A., President of the Ontario Branch of the Dominion Alliance, one



Rev. Canon Greene, M.A.

of the most prominent Anglican temperance workers in Canada.

THE "JESUS BOOKS."

A barber in Japan, who used to be a drunkard, told a colporteur of the Bible Society that he found four copies of three Gospels on the seashore, where they had been washed in by the tide. He recognized them as "Jesus books," but took them to his shop, thinking that they might interest his customers. When trade was slack, he began to read them himself. As a result he gave up his drunken habits, believed, and has been baptized.

STORIES FROM REAL LIFE.

The Rev. A. Tildsley, the minister of the Poplar Tabernacle, London, England, told some intensely human incidents to illustrate the points of his address to the Ilford Men's Meeting on a recent Sunday. On one occasion a drunkard who had been converted at the Tabernacle was giving his testimony at an open-air meeting. He had just stated that for eight and a-half years he had spent six dollars a week at the saloon, when a man interrupted him by shouting "Liar!" The speaker quietly replied to the man thus: "There is the saloon," he said, as he pointed to the tavern near the spot, "and there is the keeper," as he singled out a man at the back of the crowd. "I challenge the keeper here and now to shout out 'Liar!' He knows the facts." But the keeper remained silent.

"A NEW DADDIE."

The little child of this reformed drunkard gave Mr. Tildsley one of the best offerings he had ever received to help him in his work amongst the struggling poor. It was Thanksgiving Day, and as the minister sat in his vestry the people brought in their thank-offering. Presently a wee girl came in and, smiling sweetly, she said to Mr. Tildsley, "Please, I haven't any money to bring, but I want to give you a kiss, because you have given us a new daddie."

THE LOGIC OF FACT.

Another delightful story concerned a man who for twenty-seven years had scarcely been outside a prison. Soon after this man's conversion Mr. Tildsley met his wife, and asked her if she noticed any difference in her husband in the home. "I should think so," said the poor woman. "When he came home from the meeting he gave me the first kiss I had had for twenty years." This man was speaking at an open-air meeting a week ago, and he told the story of the miracle of the water turned into wine. One man shouted out "Tommy rot! Tell us how He did it!" The speaker replied, "Look here, Jack, I can't argue with you. I don't know how the Lord did that miracle, but I can tell you of another miracle that happened in my own house, where the Lord Jesus turned beer into beef; and the missus will tell you whether that's true or not."

THE PRAYER OF THE DRUNKARD.

Mr. Tildsley is a great optimist, or he could not do the work he is doing in the East of London. He told the men that one man came to his meeting nearly every Sunday night. Often he was intoxicated, and a fortnight ago, as he sat quite near the pulpit, Mr. Tildsley could see the blood running down his forehead, the result of a fight he had had earlier in the evening. "I am coming to your church till the Lord saves me," said the man to Mr. Tildsley; and Mr. Tildsley added, as he told the incident, "I believe that when next I come to address the men of Ilford I shall be able to tell you that the prayer of that poor drunkard has been answered."

RUSKIN AND THE BIBLE

Ruskin's Bible studies were constant throughout his life. The Bible is the indispensable handbook to any close study of his works; and it must be in Greek and Latin, as well as in English, for he was in the habit of comparing the three, quoting from the Septuagint, the Vulgate, or the Authorized Version, according as he found one or the other the fullest in meaning or grandest in sound. Many a long and arduous search has this habit caused to his editors. It was all very well to have a Cruden's Concordance at your elbow, but Cruden went mad before he had thought of indexing the other versions. Thanks be unto him, however, for having included the Apocrypha—a portion of the Hebrew Scriptures with which Ruskin was as familiar as with the Canonical Books. The constant study of the Bible coloured alike Ruskin's thought and his style; it is ingrained in the texture of almost every piece from his pen. Someone has counted sixty Bible references in a single lecture. I have not counted, but I think that the total number of such references, traced in the Index to his Complete Works, must be about 5,000. He knew the Bible almost by heart, and he generally quoted it in his books from memory. The accuracy of his memory, here as in other matters, was very great. I can recall only one slip, and that a very small one, in his reference to the Bible. It occurs in the chapter on the Early Renaissance in "The Stones of Venice." He is there speaking of the learning which the mighty Venetian masters wore without feeling it encumber their living limbs. "But I speak," he goes on, "of the Renaissance as an evil time, because, when it saw those men go burning forth into the battle it mistook their armour for their strength; and forthwith encumbered with the painful panoply every stripling who ought to have gone forth only with his own choice of three smooth stones out of the brook." Now the number of smooth stones which David chose him out of the brook was five. The two odd stones are hardly worth throwing at Ruskin's memory.—From the Life of John Ruskin, by Sir E. T. Cook.

NOTES AND QUERIES

From time to time we receive enquiries, on matters affecting Church life and work, and as many of these are of general interest, we propose to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address "N.B." at the office.

"Can you state in a brief form the characteristic differences between the Eastern and Roman Churches?"

In a recent number of "The English Church Review," an article appeared on "Distinctive Types of Catholicism in East and West," in which it was pointed out that Church History is marked by the rise of two types, one congenial to the East, the other to the West. The following extract sums up the true position with great clearness and accuracy:—

"The explanation of the difference between East and West is neither to be found in diversities of speech, nor in their rival ambitions, nor in their characters: it lies in the difference between their conceptions of the constitution of the Church. To the East the ultimate authority in the Church was the collective episcopate. To the West this was also the original view. But the monarchical conception developed in the practical Latin race, whereas the episcopal conception retained its hold on the unchanging East. Beneath all ostensible causes of division lies this fundamental constitutional difference. The East remains unalterably episcopal. The West becomes increasingly papal. They part; they come together again; or rather they approach. But at each approach the East discovers with dismay that the Roman theory has developed, and the terms of Reunion have become more difficult. The longer the interval the more obvious the growth. A reconciliation which might with comparative ease have been effected in 870, has become almost unthinkable in 1870. The process of a thousand years had left the East the same, tenaciously clinging to its ancient episcopal conception, whereas in the West the monarchical conception had matured into the theory of the one infallible exponent of Catholic Faith. The antagonism between East and West is thus fundamentally a struggle between the episcopal and the papal conceptions of the Church's constitutions. And at this day the East can see no way to overcome the contradiction. And the West has long since in reality abandoned the attempt. It now ignores the existence of the other, and founds new Patriarchates in the very neighbourhood of the old; a most tragic and impressive proof of the diversity of their constitution."

"It is true that a Roman Catholic Catechism revealed very decided difference of teaching on the subject of papal infallibility before the Vatican Council, compared with what the same document teaches to-day?"

The facts of the case drawn from a reliable source are as follows:—

"Keenan's Catechism' is a manual for instruction of Roman Catholics. It was widely circulated from 1840 to 1860 in England, Scotland, and Ireland. The edition of 1860 is described as the third edition and in its seventeenth thousand. It bears the imprimatur of four Roman Bishops, two of them being Vicars Apostolic. In the letters of approval from these authorities of the Roman Obedience we are assured that 'the sincere searcher after truth will here find a lucid path opened to conduct him to its sanctuary; while the believer will be hereby instructed and confirmed in his faith.'

"On page 112 the book contains the following questions and answer:—

"Q. Must not Catholics believe the Pope in himself to be infallible?"

"A. This is a Protestant invention; it is no article of the Catholic Faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body; that is, by the Bishops of the Church."

"This edition was published in 1860, and a new one was published in 1896. In the preface we are informed that this edition 'is more

than a mere reprint.' It has been 'thoroughly revised.' The question and answer just quoted have been entirely removed, and replaced by a series of ten new inquiries and answers. The first of these is as follows:—

"Q. What do Catholics believe concerning the Infallibility of the Pope?"

"A. That the visible Head of the Church on earth received from Christ the same prerogative of Infallibility which we have shown above to be necessary to and to belong to the Church by Divine institution."

These statements are, we believe, capable of the most absolute proof. It is not surprising that the earlier edition of this Catechism is rare, for, of course, it would hardly be likely to be reprinted to-day. But it exists, and the above statements can easily be verified.

What are the best modern books on the subject of the Resurrection of Christ?

[Orr's "Resurrection of Jesus," and Sparrow Simpson's "The Resurrection and Modern Thought." Some discussions have recently been held on the aspects of the Resurrection dealt with in Mr. Streeter's essay in "Foundations," and criticisms can be seen in the January number of the "Journal of Theological Studies." (See our own Easter number, and the April "Church Quarterly Review.")]

The Churchwoman

WOMEN'S WORK IN CANADA.

Miss Bashford, who has recently come to Saskatoon to be head of the Church Workers' Hostel there, gives an encouraging account of the Church-teachers who have just completed their training at the Normal School. Three have passed in the first division, and one was chosen to give the valedictory address at the close of the school. Many requests have come to Miss Bashford from the clergy and trustees for teachers.

She presses for the Hostel to be built at once, and writes:—"I did not fully realize till I came here what real hardships and trials some of our teachers have had, or with what quiet patience and courage they have faced any difficulties that may have arisen. I was driving over the prairie the other week and heard of a teacher who was in a German settlement, with very few English residents, and no church at all. I spoke to our rector, and he walked nine miles over the prairie to see her, and was able to obtain an invitation for her to spend the week-end with some of his congregation. She had been there six lonely months in such a retired farm that few knew of her! I shall never forget her happiness on that Sunday, and her pleasure that some day there will be a home in Saskatoon where she will be welcomed when she has a holiday or wants a rest. She is not one of our teachers, but typical of other lonely English girls who are practically alone on the prairie, cut off from the services of the Church and ordinary sentiment and fellowship of social life. Canada and England owe a debt to these girls—may the Hostel strive in one way to pay it!

"I always ask the question, 'Do you regret coming out?' and never yet has the answer been 'yes,' but the reply is nearly always that they love the children and their work and are very happy in their little schools. Now their quiet work is beginning to tell and to be known, and I have already had letters from local trustees asking if I can supply any teachers from our society. All this cannot be done without funds. Our readers have been most kind, but are there not others, who, realizing the influence of a Christian woman among these lambs of Christ's flock in the lonely prairie districts, will come forward and give substantially to the \$5,000 still needed? I am very grateful to the friends who have furnished a room, but may I remind our readers again, that \$50 will furnish a small cubicle, and \$75 a bedroom."

We want ladies to get subscribers for "The Churchman" in every town in Canada. Splendid commission paid. Write for terms.

Church News

PREFERMENTS AND APPOINTMENTS.

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

VAIR, Rev. F. V., B.A., to be incumbent of St. John's Otterville, Dereham and Culloden, (Diocese of Huron).

HOLMES, Rev. G. W., curate, incumbent of Clearwater, Manitoba.

HOODSPITH, Rev. H., incumbent of Holmfield, Manitoba.

COPELAND, Rev. C. E., B.A., incumbent of Gladstone, Manitoba.

SANDERSON, Rev. F. W., incumbent of Conquerall, N.S.

TOWNSEND, Rev. J. D., incumbent of Neil's Harbour, Cape Breton.



NOVA SCOTIA.

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

HALIFAX.—ST. GEORGE'S.—The 112th anniversary of the opening of the present St. George's Church building for Divine service was held July 20th. There were large congregations present at both services, including United States Consul-General Young and family, many of those who are attending the summer school of science, and many old parishioners who have moved away from the midst of the church, but still retain their deep interest in its spiritual and temporal welfare. As each one entered the church building they were met by wardens J. G. Mitchell and G. A. Cook, ably assisted by a willing band of ushers, and before reaching their seats were presented with a handsome folder containing a photo of the present church and grounds, the services for the day, and a short historical sketch from the year 1755 to the present day. Rev. H. Ward Cunningham, rector of St. George's, and Rural Dean of Halifax, was the preacher at both services. In the morning Mr. Cunningham chose as his text, appropriate for the occasion, St. Paul's advice to his son in the faith, Timothy, "My son, despise not the day of small things." All great movements have had small beginnings. As in nature so in spiritual matters. A tiny stream becomes the mighty river carrying food for us from the ends of the earth, so the infant church begun on the day of Pentecost by the preaching of St. Peter and his fellow Apostles, has now become a mighty force that no power on earth can stop. In the evening he took his text from Psalm 44, verse 1: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their day, in the time of old." In the short time at his disposal he briefly and concisely outlined the history of this parish, which first had its origin in the building of the Little Dutch Church by some of Halifax's first settlers. What a wealth of interest is attached to it all? Can we picture the pride our forefathers must have had when they built the present building, whose foundation stone was laid on April 10, 1800, by Governor Sir John Wentworth, and opened for Divine service on July 19, 1801—just 112 years ago to-day? It is not to be wondered that we their successors should also feel proud of what has been accomplished in recent years, notwithstanding that there were many difficulties to overcome. Let us, pastor and people, be loyal to the heritage that has been left in our keeping, so that when we are gone those that will succeed us will look back and rejoice in what has been accomplished. At the conclusion of the service, large numbers availed themselves of the invitation to remain and examine the many interesting documents and other articles in possession of the church authorities, which was much appreciated by those present. The following facts are taken from the pamphlet distributed yesterday:—

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| Built as a log house | 1755 |
| Converted into a Church | 1756 |
| Completed and dedicated | 1761 |
| Congregation worshipped under leadership of Herr Joha Gottfried Torpel, the schoolmaster, until | 1784 |
| Rev. Bernard Michael Houseal, German Minister | 1784-1799 |

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The Round Church—erected from designs of H.R.H. The Duke of Kent.
Rev. George Wright 1800-1817
Rev. Benj. Gerrish Gray 1817-1825
Rev. Robert Fitzgerald Uniacke 1825-1870
Rev. James Boyle Uniacke 1871-1882
Rev. Francis Partridge 1882-1895
Rev. Henry Herbert Pittman 1895-1900
Present Rector took charge November 1900

The present commodious main entrance replaced the old one (erected 1827) in the autumn of 1911. Present organ installed Dec., 1912. The case and other valuable parts of the old one were retained. The former organ was built by Walker, of London, for the Great Exhibition of 1851.

HALIFAX.—ALL SAINTS'.—One of the smaller lights in the south aisle of this cathedral has been filled by a stained glass window, given by the children of Col. C. J. Stewart in memory of their mother. The window, made by Heaton, Butler and Bayne, of London, England, represents St. Catherine of Alexandria, daughter of Costis, King of Egypt. St. Catherine, whose name is given a place in the Calendar of the Church of England Prayer Book on November 25th, stood up in defence of Christians who were being put to death by order of the Emperor Maximin. By her the learned of the land were vanquished in argument and themselves converted to the Christian faith. Threatened first by the Emperor with a torturing death on wheels armed with spikes she was afterwards scourged and beheaded. Of virgin saints she was one of the most popular in medieval times. In England upwards of sixty churches are dedicated to her memory.

In the cathedral window the richness of her dress, the crown at her feet indicating her royal descent as well as her martyrdom, a book in her right hand, emblematical of her learning, and the well-known Catherine wheel, are all represented by the artist. The window was unveiled by the Rev. V. E. Harris just before the 11 o'clock service Sunday morning.

MONTREAL.

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

MONTREAL.—BISHOP CARMICHAEL CHURCH.—The Ladies' Aid Society of the Bishop Carmichael Church, St. Denis Boulevard, held a garden party in the church grounds on Thursday evening, in aid of the church funds, together with a distribution of prizes won by No. 3079 A, Montreal Company, Church Lads' Brigade. The Rev. H. E. Horsey, rector of the church, gave a short address. He said the church had only been completed about two years ago, and at that time the debt would be about \$1,600. At the latter end of the year they had succeeded in reducing the debt to about \$800, or a little over half. The credit, he said, was due to the Ladies' Aid Society, who had rendered yeoman service, socially and financially.

One of the main features of the evening was the presence of the St. Alban's Montreal Company Church Lads' Brigade, under Capt. Davy, the first uniformed company of the C.L.B. formed in Canada. The evening's function commenced with the presentation of a silver cup to a reconnaissance party of the "A" Montreal Company, who came out an excellent second to Lower Canada College Cadets in a three mile reconnaissance, which consisted of taking a mental note of the lay of the land, together with the mapping of it. Other prizes for orderliness, shooting competition and various races were also presented.

ONTARIO.

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

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

KINGSTON.—ST. PAUL'S.—The death occurred on July 21st, of Miss Mary Ann Callaghan, organist of St. Paul's Church. She was a graduate of music of Trinity College, Toronto, winning the gold medal in her class. For some time she was organist in St. Luke's Church, Toronto. Lieut.-Col. Daniel Callaghan, Kingston, is her brother.

ST. JAMES'.—The Sunday School picnic took place to Long Island Park. A splendid pro-

gramme of sports was provided. The prizes given were exceptionally good and testified to the generosity of the merchants of the congregation who supplied them.

DESERONTO.—ST. MARK'S.—Sunday and Monday, July 20th and 21st, were red letter days in the history of this parish, when the Rev. C. Eliom S. Radcliffe, B.C.L., the newly-appointed rector, officiated for the first time and was inducted and instituted. The services on Sunday were largely attended. Monday evening, 8 p.m., the Lord Bishop of Kingston, Dr. Bidwell, assisted by the Rev. Rural Dean Creggan, Mohawk Reserve and the Rev. W. E. Kidd, M.A., Napanee, held an induction service. The Form used complying with the Canons was most impressive. The congregation was a splendid one. The organist and choir did good work and a solo by Mr. Evans, of Winnipeg, was rendered with good effect. The Bishop preached an able and practical sermon, emphasizing the Divine side of the sacred ministry. A well-attended reception was held afterwards in the basement of the church, when an address of welcome and congratulation to the Bishop was read by the rector, and happy and bright speeches were made by the Bishop and visiting clergymen. The wardens, Messrs. K. Bowen and W. H. Mellow and the ladies deserve great credit for the successful way in which everything passed off. Mrs. E. Walter Rathbun most kindly and hospitably entertained the Bishop while in town.

Rev. J. W. Forster, of Kingston, has been supplying at St. Mark's for some time. He served with great acceptance, so much so that he was given a letter of appreciation signed by the wardens. The letter, in the most grateful terms, referred to his invaluable services, both in and out of the pulpit.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH.—The recent death of Rev. John May, a former curate of this cathedral, at Frankstown, removed a figure well known in this district as a preacher and educationalist, and throughout the Dominion as an earnest evangelist. Born at Frankstown, 79 years ago, the late Mr. May graduated at Queen's, and became rector of March. In the year 1873, or thereabouts, he accepted a curacy at Christ Church Cathedral, Ottawa, and during the time he spent here his work won him high praise and respect. He is remembered now by some of Ottawa's older clergy as a very earnest worker. He spent four years as curate at the cathedral, and later became school inspector in Carleton county. After a number of years spent in this work he went to the west. He was an immigration agent at Deloraine and he also worked in Omaha, Nebraska. It was during this time that he became known as an evangelist. Later the late Mr. May returned to Ottawa. He conducted a private school here for some years, and later retired to his home in Frankstown.

TORONTO.

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

TORONTO.—CHURCH OF THE RESURRECTION.—A very successful garden party was held on Saturday 19th. Several attractive stalls were erected, and in the evening were prettily lit up with coloured electric lights. An evening concert proved very popular. The proceeds will go towards defraying the debt on the church. It will be remembered that the opening service was held on April 6th last, the mission services having been held previously in a tent. Practically the whole of the church has been erected by voluntary labour, and much credit is due to the Rev. C. S. McGaffin and his band of workers. The interior of the church is nearly complete, and it is hoped that in a few weeks the exterior may also be finished. The mission is now in the charge of Rev. G. W. B. Jones.

ST. PETER'S.—The many friends of the Rev. William Carey-Ward, M.A., and his sister, in this city and elsewhere in Canada will, we are sure, be much grieved to hear of the great loss which they have recently sustained by the death of their mother, which took place at St. John's Vicarage, Tadema Road, Chelsea, London, England, of

which parish Mr. Ward is at the present time the vicar. Both Mr. Ward and his mother and sister were very well and favourably known by many in this city, and all three of them were held in the highest estimation by their many friends both here and elsewhere, during their five and a half years residence in Toronto. Particularly well known were they by the members of this congregation where Mr. Carey-Ward laboured earnestly and faithfully for the space of four and a half years. We feel assured that both the Rev. and Miss Carey-Ward will have the deep and hearty sympathy of all those who knew them during their sojourn in this country in their bereavement, and that they will specially remember them at the present time in their prayers. We, too, who knew both the Rev. and Miss Carey-Ward well, desire to assure both of them of our sincere sympathy with them in their great sorrow, which it has pleased God to bring upon them at the present time.

CHURCH OF THE MESSIAH.—Rev. Canon S. A. Selwyn, vicar of Sherborne, Dorset, England, will be in charge of this parish during the month of August. This will be the Canon's first visit to Canada and in order to more closely observe Canadian parochial life he is engaging in this work. Rev. Robert Sims, the rector, is summering at Atherley, but under distressing circumstances. His little daughter developed diphtheria just before the family left Toronto for their summer home and she and Mrs. Sims have been quarantined in the city for the last month. The little girl is doing as well as can be expected.

ST. NICHOLAS.—Canon Bryan on July 2th, rector of the Church of the Epiphany, preached in this church at the evening service. The increasing congregations here and at Scarborough are encouraging signs.

COLDWATER.—On Sunday, July 20th, the Bishop of the diocese visited the mission of Coldwater, the occasion being the dedication festival and the second anniversary of the opening of St. Matthias' Church. The day began with a celebration of the Holy Eucharist at 8 o'clock, when the Bishop was celebrant. Large congregations attended the services at 11 o'clock and 7, when the music was led by the combined choirs of the three congregations of the mission, St. Matthias', Coldwater, St. John's, Matchedash and Waubashene. The Bishop preached at both these services as well as giving an address to the children at three o'clock in the afternoon. That great interest is taken in the welfare of the whole mission was indicated by the fact that a large part of the congregation came from the two outlying portions of the mission. Special emphasis was laid by the Bishop in his sermons on the efforts which are being made to reduce the debt on St. Matthias' Church, towards which the offerings amounted to \$150.12 during the day. At the 8 o'clock celebration, a new set of sacred vessels was dedicated by the Bishop for use in the worship of the Sanctuary. This is the gift of the Archdeacon of Simcoe and Mrs. Ingles.

CREEMORE.—The Rev. A. C. Miles, who has retired from the rectorship of this parish after fifteen and a half years, was presented with an appreciative address and a purse of \$50 at a gathering held at the rectory on July 9th. Rev. Mr. Miles feelingly replied in appropriate terms and touched on the work of his fifteen years' incumbency of the parish. Several others who are not members of St. Luke's took occasion to express their regret at the anticipated departure from town of such worthy and valued citizens as Rev. Mr. and Mrs. Miles have ever proved themselves to be. Similar functions took place previously at Lisle and Banda, the addresses all testifying to the esteem and affection held toward the rector and his wife, with regret at their departure. Both are at the present time taking a needed rest in Collingwood, before assuming work in a new field. The Rev. W. G. G. Dreyer has been appointed to Creemore and will begin his duties on September 1st. A divinity student is taking the services meanwhile.

CLARKSBURG.—ST. GEORGES'.—The annual garden party of this parish was held on Saturday evening, July 12th. The first part of the day was anything but encouraging, on account of a steady downpour of rain. The beautiful rectory grounds were brilliantly lighted with electricity. The tables were abundantly spread with good things, the young people being kept busy serving tea from 5.30 to 9. Thornbury brass band furnished the music. The evening ended with the usual display of fireworks. Proceeds amounted to nearly \$350.

NIAGARA.

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

HAMILTON.—ASCENSION.—The call of the wilds has captured again the heart of Dr. Renison, the rector of this church. He has had twelve of the Ascension boys camping at Rocky Point, Sparrow Lake, for a fortnight. It has been an education in woodcraft for the boys to live with the former Archdeacon of Moosonee. This is the first camp in the north and entries for next year's camp are already almost filled.

The Rev. Cecil J. Stuart, a Hamilton boy, who has had a theological training in Trinity College, Toronto, and General Theological Seminary, New York, was recently ordained deacon by Bishop Clark. He left this week for Regina for service under the Bishop of Qu'Appelle.

HURON.

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

OTTERVILLE.—ST. JOHN'S.—The annual Sunday School picnic of this church took place in the pretty local park on Thursday afternoon, July 17th, when a large attendance of parents, friends and scholars enjoyed games, races and a splendid tea, all of which were provided by teachers and friends of the school. The pleasure of the event was added to by the presence of the new rector, the Rev. F. V. Vair, B.A., and the occasion was used to the best advantage that minister and people might become acquainted. Many thanks are due to those who so devotedly worked to make the afternoon one of great success.

CULLODEN.—ST. STEPHEN'S.—On the evening of July 18th, the congregation of this church met at the home of Mr. Oscar Eoseltine, to welcome their new rector, the Rev. F. V. Vair, B.A., to the parish. An address of warm welcome was read by Mr. Holland, warden, bespeaking the loyalty of the congregation in the future work of the parish. Mr. Vair replied in happy terms, and asked for their faithfulness to the Church services and all work of the parish. A very pleasing feature of the parish activities, is, that during the last week the new drive shed has been almost completed.

KINCARDINE.—Rev. George J. Abey, rector of this parish, is lying in St. Joseph's Hospital, London, with little or no hope for his recovery. Mr. Abey was taken to the hospital some three weeks ago, suffering from a nervous breakdown, and it was reported the other day that there was little change in his condition, with his recovery extremely doubtful. Rev. Mr. Abey, who is some 40 years of age, is a native of London and a graduate of Huron College. Prior to going to Kincardine he was rector at Dresden. He is well known throughout the Diocese of Huron.

ALGOMA.

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

MANITOULIN ISLAND.—A joint meeting of the Deaneries of Algoma and of Manitoulin was held at Gore Bay, from July 15th to 17th. The visiting clergy took part in the service of Confirmation in All Saints' Church, Gore Bay, where the Bishop preached, as reported in last week's issue. On Wednesday at 8 a.m., the Bishop celebrated, with the Rural Dean assisting. At 10 a.m. matins was said, and the Bishop gave an address continuing the thoughts from the previous evening. He spoke of the chosen Scriptures and Collects of the Church as means of grace, also "sacramental." Then to clergy and laity, he set out five points:—1. Duty of Loyalty.—A system and method has been given to us. "There is none like that give it me." Beware of too much accommodating of our views to others. 2. The recognition of the Church's Divine Commission. The Church has to imitate our Lord in feeding the five thousand, not to follow modern ideas, leaving the Lord to deal individually and directly with each. The Church must both preach the truth and convey the grace. The priestly function is ours, whether we realize it or not. 3. Obedience to the Church's Authority.—The Prayer Book is our book of rules as well as of devotion; criticism is easy and individual choosing leads to heresy, but discipline makes the army, and the Empire, and "The Body" cannot be without it. 4. A recognition of the Sacramental idea.—The Medieval Church spoke of seven—the Reformers especially of two. Why? Because the

Body of Christ is filled with power. The two are like live wires connecting us. 5. The Loneliness of the Clergyman's life.—The Bishop claimed that this was even more true of his own position. Each must cultivate the realization of the Presence of Our Lord. In spite of loneliness, each must also "magnify his office" with the spirit of humility, deep as that shown upon Calvary. Finally, the Bishop appealed to each one to become a Sacrament. Each one a means by which God gives the power of His grace. After midday prayers, the time was occupied by the business meetings of each deanery, also the Rev. J. Tate gave an able paper on "The Vicissitudes of Monarchy and Episcopacy, 1604-1688," Rev. S. H. Ferris on "The Savoy Conference," Rev. W. Hardy Johnson on "Church Symbolism." Other papers read were "Church Unity," by Rev. H. C. Dunn, of St. Joseph's Island. "Why men do not go to Church," by Rev. H. A. Sims, of Silbertwater, "The Sunday School," by Rev. G. H. Philipps, of Webbwood.

THURSDAY MORNING.—Session opened with an address by the Rural Dean, Dr. Gillmor. He recalled the impossibility of even meeting one brother clergyman, when he was working in the district thirty years ago. Reading Hebrews VI., in the Greek he expounded it, and papers previously prepared on the Six Principles were read by Revs. W. Hardy Johnson, J. H. Philipps, J. Tate, and W. H. Hunter. Rev. C. H. L. Stephenson and Rev. H. A. Sims took prominent part in the discussions. On Thursday afternoon the whole party drove twelve miles to Kagawong, through the most beautiful scenery—the lakes reminding one of English meres—and saw the lovely falls of Kagawong, visited so much by American tourists. Here in a Union place of worship, and in an atmosphere savouring little of an Anglican Church, Confirmation was held at evensong. The Bishop's sermon was partly a visitation—he declared that, until the people had their own church, with its own appointments and atmosphere, greater results could not be expected. The church was well filled, as is usual on the annual visit of the Bishop. Among the social functions attendant on the meetings, not least was the kindness of Judge Hewson and Mrs. Hewson, who gave a social on Wednesday evening, on their beautiful lawn and garden, overlooking the harbour. With music and refreshments the hostess and her daughters made all enjoy the evening. The Bishop remained on the Island to visit the other missions and Indian work. Mr. Dunn has a school for the Indians, of late received into our church, and the Bishop is to meet the chief and his followers, who now claim our ministrations, and are shepherded by the Rev. H. A. Sims. The Algoma contingent returned across troubled waters to Cutler and thence home by C.P.R. with grateful memories of the island, and the hospitality and spiritual refreshment received.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

The Rev. Canon Jarvis, who served as rector of Napanee for many years and still holds that preferment, has moved from Toronto, where he has been living for the last five years or so. He is determined to work while still able and is taking services in Mathieson, Cochrane, and the new posts at the end of the T.N.O. Railway.

CALGARY.

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

CALGARY.—SYNOD OFFICE.—The executive committee's report, which was presented to the Synod just closed, reflects the progress and growth of the diocese. The remarkable building activities in the Church world is shown by consent being given to the following mortgages:—St. Michael's, Crescent Heights, Calgary, to mortgage the church property, \$3,000; St. John's, East Calgary, to mortgage the rectory and two lots, \$3,500; St. Augustine's, Lethbridge, to mortgage the rectory and three lots, \$4,500; St. George's, Stettler, to mortgage the parsonage and site, \$1,000; the board of governors, Bishop Pinkham College, to mortgage the college property, \$10,000; St. Cyprian's, Lethbridge, to mortgage part of the church site, \$2,000; St. Paul's, Edmonton, to mortgage the parsonage

site, \$2,000; St. Augustine's, Lethbridge, to sell property, \$15,000; St. Luke's, Red Deer, to mortgage the rectory property, \$5,000.

To help clergymen coming to the diocese for the first time, the executive has agreed to advance money necessary for outfit, spreading payments over three years. They sold the house purchased previously for the general missionary to a committee to be appointed by the Bishop in connection with the Deaconess' Home on the following terms:—The committee to pay over \$1,000 cash and assume payment of the note covering the loan of \$3,000. They provided a portion of the stipend (\$500 each) for proposed city missionaries in Edmonton and in Calgary. The salary of the secretary was fixed at \$2,000 per annum; he is also at the disposal of the Bishop as diocesan missionary. They authorized the sale of the old See House property for the sum of \$15,500 net, payable \$1,500 cash, \$4,000 in two months, balance in six, twelve and eighteen months at 8 per cent., and also the purchase from C. W. Peterson, Esq., of house and property (about one acre) on 1st St., E., and the Elbow River, for \$32,000, on the following terms:—\$15,500 on terms of the sale of the old See House as above, the balance to be secured on mortgage at 6 per cent. The interest on \$12,000 of the above mortgage has been guaranteed for five years by an anonymous donor.

Mrs. Bernard, president of the G. F. S. for Salisbury Diocese, has offered one hundred pounds sterling for the purchase of four church sites.

SYNOD OFFICE.—The following clergy have been accepted by the council for work in Western Canada in connection with Archbishops' Western Canada Fund:—The Rev. C. T. Melly (Mirfield Parish Church), for the Railway Mission, Regina; the Rev. M. V. Hardy (St. Michael's, Devonport), for the Southern Alberta Mission; the Rev. L. J. Tatham (St. Thomas', Bethnal Green); Mr. L. H. B. Staveley, Queen's College, Cambridge, for Edmonton; Mr. E. R. H. Lewis, Brasenose College, Oxford, for Edmonton; Mr. C. B. Reynolds, Oriol College, Oxford, for the Southern Alberta Mission; Mr. George Biddle, Bransgore, lay brother, for Edmonton.

CHRIST CHURCH.—The boundaries of this parish have been fixed separating it from St. Stephen's. It will be self-supporting from the first.

EDMONTON.—ST. PAUL'S.—The executive committee have authorized a loan from the Western Canada Fund of \$700 to this parish, for two years at 8 per cent., to purchase a site for a parsonage.

CALEDONIA.

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

PRINCE RUPERT.—A beautifully illuminated address was presented to the Rev. Canon Keen on the eve of his departure for England by his fellow missionaries. The presentation took place Thursday evening, July 17th, and was made on behalf of the others by Bishop Du Vernet at his house, who expressed in the warmest terms his deep appreciation of Canon Keen's twenty-four years of faithful service in this diocese. Among the hand-painted pictures on the scroll were those of objects familiar to Canon Keen, such as the interior of St. John's Church, Massett Reserve, the exterior of the mission house there, and a famous Massett totem pole, now in the British Museum. As a naturalist Canon Keen has added to the store of human knowledge by his discoveries and his departure will be a loss, not only to the Church, but to Canada. Mrs. Keen will also be missed by her many friends and especially by the Diocesan branch of the Woman's Auxiliary, of which she was treasurer. The following is the wording of the address:—To the Rev. Canon Keen, Diocese of Caledonia, British Columbia.—Dear Canon Keen,—We, your fellow missionaries in this part of the mission field, desire to express our sincere regret at the prospect of your approaching retirement. For many years you have laboured with us in the evangelization of the native tribes and we realize that your labours have not been in vain in the Lord. Together with your esteemed helpmeet, first for eight years on Queen Charlotte Islands, and afterwards for over fourteen years at Metlakatla, you have laboured to build up Haidas and Tsimshians in the faith, and to this end you have contributed not a little by your translational work. We shall miss your ripe ex-

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perience and wise counsel in our Synods and committees especially at the present crisis. In the discharge also of the onerous duties of secretary-treasurer of the diocese you have rendered valuable aid. We pray that the Divine blessing may continue to rest upon you and Mrs. Keen, and that you may both be long spared for future years of usefulness in the Master's service. We remain yours faithfully, F. H. Du Vernet, Bishop of Caledonia, W. H. Collison, Archdeacon, J. Field, J. B. McCullagh, R. W. Gurd, Wm. Hogan, W. E. Collison, Vernon Ardagh, F. P. Thorman, M. West, H. Jackson, R. M. Davies, E. J. Soal. Rev. W. F. Rushbrook spoke for the clergy engaged in white work and Captain McCoskrie for the laymen of the diocese. Mrs. Keen was presented with a silver dish bearing the inscription "Caledonia W.A., 1913," by Mrs. Du Vernet, president, and Mrs. McIntosh, secretary of the Diocesan Woman's Auxiliary.

ST. ANDREW'S.—Bishop Du Vernet announces that much to his regret the Rev. E. C. Burch, on account of ill-health, has signified his intention of retiring into private life for a year or so, and in consequence will not be able to continue in charge of this church. He will be succeeded by Rev. G. A. Rix, of Orangeville, Ont. The change will take place about the middle of August.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

THE EDITOR'S JOYS AND JOKES.

Samples of Each.

Vancouver, July, 14th, 1913.
The Editor of "The Canadian Churchman."
Several copies of your paper have fallen into my hands of late and I must confess you have nothing to be proud of. The title certainly does not indicate the true qualities of Churchmanship in Canada as I understand it. If I were the Editor of "The Canadian Churchman," and at the same time told people I was a Churchman, I would consider myself a disgrace to the English Church. It is a wonder to me the question of a decent Church periodical has not been taken up by the General Synod years ago. I would like to subscribe to a consistent church paper that had some brains and churchmanship behind it, but "The Canadian Churchman" would not be considered by me as a church periodical of educational force. There certainly is an opening for a church paper in Canada. Editors (at least some of them) are very much like some of our clergy turned out of Wycliffe College, more fit to run a cigar stand than have anything to do in Church matters.

Yours truly,
W. G. Harkness.

Muncey, Ont., July 21st, 1913.

Dear Sir,—Enclosed you will please find sum of \$1.50, continuation subscription for "The Canadian Churchman."

I congratulate you on the splendid improvements in the paper during the past year.

Yours sincerely,
F. G. P.

OUTLYING SCHOOLS AND SERVICES.

Sir,—In these holiday times we city people who spend a few weeks in the country, think that we know all about country life. But we would need to live there all the year round, in order to find out the difficulties of a country parish.

One of the disheartening troubles used to be the isolation of the farmers' family, to some extent it must be so still, on Sundays chiefly. For many years I have felt that efforts, more systematic at least, than the present ones, should be

made to encourage in winter especially, gatherings of worshippers in some home where the village church is too distant. It takes courage to begin, but once the service is started, the work is blessed. Especially is it of vital concern that the children should be taught the catechism, the hearing and asking questions and explaining the answers, teaches the teachers. Were the Bishops at confirmations to ask where the candidates were prepared, it would do much to encourage the outlying parishioners and also to induce the clergyman of the parish to interest himself in these "chapels of ease" or places for suggested study.
Senex.

DELEGATES TO THE SYNOD.

Vacation seems hardly the time to discuss this topic, but I think it is seasonable. We have many parishes where, instead of the local men attending Synods, their place is taken by friends of the incumbent residing in the city. I suppose this is necessary but a bond of sympathy might be created by the city man and his family living in the parish during the holidays, becoming friends of the people, being able to ask and receive advice and so qualifying himself to discuss matters intelligently at Synod meetings with his co-delegate and rector.

Toronto.

DIOCESE OF NEW WESTMINSTER. Certificate of Election to Synod.

Sir,—We have a canon providing for "Alternates" to be elected at the Easter Vestry, one for each delegate to which the parish is entitled—the following certificate is given:—

This is to certify that at a meeting of the electors of the Parish or Mission District of held on A.D., 19 .., the following persons, duly qualified, were elected lay delegates to the Synod of the Diocese of New Westminster:—

| Names | Addresses |
|--|-----------|
| Space for the three delegates and following, a space for three alternates. | |

Alternates: signed by Presiding Officer of the Election.
Yours faithfully,
H. Beacham,
Clerical Sec. of Synod.

AN OLD HIGHLAND CUSTOM.

Sir,—Could any of your readers provide me with information about the old Highland custom of washing the feet of strangers? In 1746 the practice appears to have been quite usual. Notice of the custom is made in Boswell's "Tour to the Hebrides." In the account of Prince Charles' wanderings after Culloden, we are told how he came to the house of Mr. John McKinnon in Skye, disguised as the servant of Malcolm McLeod, and was named "One Lewis Caw, from Crieff." When Malcolm and Mr. Caw had eaten very heartily, "there came in an old woman, who, after the mode of ancient hospitality, brought warm water and washed Malcolm's feet. He desired her to wash the feet of the poor man who attended him. She at first seemed averse to this, from pride, as thinking him beneath her, and in the periphrastic language of the Highlanders and Irish, said warmly, "Though I wash your father's son's feet, why should I wash his father's son's feet?" Is it not possible that this custom is of Christian origin? In Timothy iv., 9-10, we hear of the duties of aged and poor widows who deserve aid. "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Is the Highland custom a relic of the "heroic souls" who in the sixth century carried the torch of the Gospel to every island of the Hebrides? Are there any connecting links, and have the Highland oracles any light to throw upon the subject?

W. Montgomerie Bell.

All Saints', Notting Hill, London.

This interesting letter is taken from a late issue of the Scottish Chronicle.

Books and Bookmen

Those who are anxious to discover a philosophy of prayer will find something of interest in "Prayer and the Human Problem," by the Rev. W. Arthur Cornaby (Hodder and Stoughton, \$1.50 net). Mr. Cornaby comes to his task with more than twenty years' acquaintance with Chinese philosophy, and lays it under considerable contribution in his book. His philosophy begins with a right conception of God, and he presents us, in turn, with "The Essentials of a God-story," and "The Full-orbed Gospel." A right conception of God is given us in the Bible, the New Testament being the complement of the Old. Prayer, in its essence, is "the outflow of godly desire," and that is begotten of God, it is "the reflex of the Divine desire itself." Godly desires becoming dynamic, result in action according to the will of God. Wherever there is the element of responsiveness there is "in godly prayer a dynamic force of achievement." While Mr. Cornaby has given us much that is interesting and helpful, the book strikes us as being too heavy for the average reader, while it is too verbose for the scholar, and contains much that does not appear to be germane to the central idea.

When a theological work of over 400 pages reaches a second edition we may be sure that it has proved its value. This is the case with "The Fatherhood of God," by J. Scott Lidgett (London, England, C. H. Kelly, 7s. 6d.). It was originally published in 1902, and this new edition shows that the work has justified itself by its own ability. The author holds that the doctrine of the Fatherhood of God is the supreme conception of the Divine relationship to mankind, though he is careful to add that the thought of the Fatherhood contains that of Sovereignty also, the two being essential to one another and incompatible. He believes that the doctrine of the Fatherhood thus interpreted "will not only bear the rigorous scrutiny of thought, but is the foundation upon which the whole structure of Christian teaching should be reared." These main contentions of the book are introduced by a survey of the Scripture doctrine and by an account of the history of the doctrine in the course of the Christian Church. The general line taken is that the Fatherhood of God is universal and essential, but that the sonship of man is only actual when it is associated with faith in Christ. This view is substantially that of Dr. Dale. At every point the writer's scholarship and ability are evident, and whether we agree with his thesis or not his book is certainly one to be read and pondered. His survey of ecclesiastical thought through the centuries is particularly well done, and his impressions of men from Athanasius and Augustine down to Maurice are most suggestive and informing. We commend this new edition of a book which has already proved itself to be one of the most valuable of modern works on the subject. Certainly no student can overlook Dr. Lidgett's treatment of one of the vital issues of present-day theology.

A few weeks ago we called attention to the first number of a quarterly paper, issued in Cambridge, England, with the title "The New Commentator," intended for the discussion of current religious and theological questions. The second number is now before us, but has a new title, "Comment and Criticism," the change having been made to avoid any chance of confusion with a weekly political paper with a very similar title. The change is, of course, one of name only, though we could have wished that the shape and size might have been altered at the same time. The present form is decidedly awkward for permanent preservation. This number contains several articles of interest, as well as book reviews by well-known Cambridge men. Among other subjects are "The Atonement—An Appeal," by the Rev. J. K. Mozley, a fine argument for a New Testament propitiatory aspect; "The 'Religious Life' of the Church of England," by H. L. Pass, a plea for the restoration of the Benedictine life, notwithstanding the recent Caldey failure; "Belief in the Second Coming," by W.S., which shows how even the most learned may fail to grasp the plain truths of the New Testament. Other articles are "Eternal Life," by P. N. Waggett; "Prayer Book Revision," by Rev. B. T. D. Smith, and "Unanimism," by Rev. E. G. Selwyn. It will be easier to decide later whether there is a permanent place for this new venture:

meanwhile, the articles will be read with interest, as coming from representative Cambridge men of to-day (Cambridge, England: W. Heffer and Sons, 3d. quarterly, annual subscription, 1s. 6d. net).

The Family

WITS' END CORNER.

Psalm 107: 27.

Are you standing at "Wits' End Corner," Christian, with troubled brow? Are you thinking of what is before you, And all you are bearing now? Does all the world seem against you, And you in the battle alone? Remember—at "Wits' End Corner" Is just where God's power is shown.

Are you standing at "Wits' End Corner," Blinded with wearying pain, Feeling you cannot endure it, You cannot bear the strain, Bruised through the constant suffering, Dizzy, and dazed, and numb? Remember—to "Wits' End Corner," Is where Jesus loves to come!

Are you standing at "Wits' End Corner," Your work before you spread, All lying, begun, unfinished, And pressing on heart and head, Longing for strength to do it, Stretching out trembling hands? Remember at "Wits' End Corner" The Burden Bearer stands.

Are you standing at "Wits' End Corner," Yearning for those you love, Longing and praying and watching, Pleading their cause above, Trying to lead them to Jesus, Wond'ring if you've been true? He whispers, at "Wits' End Corner," "I'll win them, as I won you!"

Are you standing at "Wits' End Corner," Then you're just in the very spot, To learn the wondrous resources, Of Him who faileth not! No doubt to a brighter Pathway Your footsteps will soon be moved, But only at "Wits' End Corner" Is "the God who is able" proved!

—Selected.

NOT A TEETOTALLER.

A little while ago, in a Lancashire town not far from Manchester, a clergyman was being entertained over the week-end by one of the well-to-do but plain men of the place. As soon as the guest was settled by the fireside on the Saturday evening, his host (says the Manchester Guardian) asked him, "Are you a teetotalter?" "Well, no-o, not exactly," was the reply. The master of the house received the statement with evident relief. "Ah'm reight glad to hear it," he said; "we'n had that sort stayin' with us afore. Now, if ye'd been one o' them teetotalters, yo'd 'a' been wantin' soda-water and lemonade and lime-juice and ginger-ale, and nobody knows what all. But as yo' a'nt a teetotalter yo'll be satisfied wi' plain watter, like the rest on us."

FOUND NERO'S DINING ROOM.

The celebrated Italian archaeologist, Commendatore Boni, the excavator of the Roman Forum, has been visiting London, and to a large audience of classical students at King's College he gave a lecture on "The Houses of the Republican Period now Discovered under the Palace of Domitian."

One of the most interesting statements made by Signor Boni was that he had discovered traces of the original dining room of Nero, which could be revolved by machinery. In his search for the machine room he had discovered three vertical shafts, down one of which he went 120 feet without reaching the bottom. Near one of the vertical shafts, however, he found a tank, and 20 feet below this was a chamber 20 feet wide by 60 feet long, with stones serrated like cog wheels on a horizontal bed. This he took to be the engine room of Nero and his predecessors. Under the dining room again he found a bath, with a variety of rooms for different treatments, the whole being richly decorated with various pictures.

The excavations, which were undertaken last season and are still being carried on, are being conducted on a site on the Palantine Hill, which from its important and conspicuous position, must have been the site, said the lecturer, of the houses of the great Patrician families. Several highly important discoveries had been made. A study of the Palace of Domitian had resulted, said Commendatore Boni, in the discovery of part of a circular drain of the time of Nero. A staircase was found leading to a series of five chambers, separated by arched doorways, in which salt-water fish were preserved and segregated according to their size and quality. He took this to be a Neronian construction. A cylindrical wall of the time of Nero, which cut right through an underground house, was also found. The vaults of this house had a number of frescoes on the walls which still retained the beautiful purple of the murex, and were decorated with little brackets which might have supported lamps.

One of the most remarkable discoveries under the Palace of Domitian was the original frescoes, rather badly damaged, one showing the landing of Helen at Troy. In the basement, too, were found the remains of the imperial throne. When the lecturer descended a hole in the centre of the atrium of the palace he found galleries beautifully plastered, not with Roman material, and bones of animals, pottery, a magnificent figure of a lion modeled in clay, an ox done in terra cotta, and the head of a camel, which must have dated from the second century, B.C.

"SOMETHIN' RELIGIOUS"

By Rev. G. W. Payne.

WHIS-S-SH-WHACK! The heavy bullock whip snapped like the crack of a rifle through the dust-laden air. It was a sultry day in November. Two teams toiled along the roadway several inches deep with dust.

A whirlwind started a few hundred yards behind and careered down the track. Then the whirlwind, as if possessed with the spirit of mischief, swept down upon the hindmost waggon. The loose coverlet of dust was torn from the road-bed and spread over waggon, team and driver in choking folds. The driver coughed and swore.

At that moment an eddy from the dying whirlwind sent a leaf of paper fluttering to his feet. He stooped to pick it up. It was

A PAGE FROM SANKEY'S HYMNAL with music set. Something in the words caught his eye. Instead of casting it aside he waited till the waggon lumbered up. Raising the lid of one of the small boxes built on the sides of the waggon, he dropped the paper in, and turned to resume his avocation.

Tom Pullen and Bill Wills had been mates for twelve years past. They had made money on their long trips west from Charleville. "Pullen and Wills" scrawled in stiff angular characters across the bottom of a cheque also met with sympathetic respect and ready compliance in the sometimes chilling precincts of the Charleville bank. Yet, despite prosperity past and present, a cloud rested upon Tom Pullen's homely visage. For several days past his mate had been unwell. In vain Tom Pullen drew on his limited knowledge of culinary arts to tempt the fickle appetite. Curious concoctions fried, baked, and boiled alike failed in the end. His mate, silent from habit, like himself, complained little. He was "out of sorts," he had "a bit of a pain under the ribs," or he felt "thunderin' queer" in the head, and "couldn't eat no manner of ways." That was all.

But Tom Pullen saw with concern that his mate was daily getting weaker. It was not the first time that he had noticed that stumbling gait. The saddled horse, tethered just then in the dust at the rear of the waggon, had been ridden for longer spells each day. There was no doctor nearer than Charleville, hundreds of miles distant. It would be eight days before the down mail passed Cooper's Creek again. It would overtake them in any case. So they plodded steadily on. The sick man battled heroically against rapidly increasing weakness. His mate followed in his rear with heavy foreboding as to how it would all end.

Three days later the teamsters were crossing a wide expanse of almost treeless country. The bullocks knew the camping ground. Hot, tired and thirsty, they heaved and struggled towards the welcome pool. The sick man sat limply on his horse. The heavy whip lay on the waggon at his side. He could no longer wield it. Behind him, stolid and silent, with that sombre look darkening his face, strode his mate. The mounted figure before him reeled in the saddle. It was not the first time that day; but as he anxiously watched, the reins fell from the nerveless clasp and his mate slid helplessly down the horse's side to the ground.

"It's no use, Tom," gasped the latter, "I couldn't sit longer."

I CAN'T GO NO FURDER.

Begin to feel as if I'm gawn to peg out this turn." "Don't talk like that, Bill, ole fellow. You're a bit down. But we'll camp here till you're better. There's fair grass out on the plain an' plenty of water. You'll be right in a day or two, you bet."

The sick man looked with eyes unnaturally bright into the face of the speaker, then turned away without answering.

"I'm gawn to camp on the ground here beside you to-night, Bill," his mate continued. Then he left and brought a roll of blankets, and stretched himself on the ground at the rear of the waggon.

Then they lapsed into silence. The breathing of his mate troubled the anxious watcher. It came in panting breaths unlike anything he had heard before.

"Tom!"

The call was weak and husky, but it drove all slumber from the teamster's brain.

"Drink!"

It seemed queer that the sick man should have so much trouble to utter a single word. A can of cold tea stood near, and the sick man drank thirstily of it.

"Why! you're cold, Bill," said the teamster anxiously, feeling his mate's hands. Then taking his own blankets he tucked them round the sick man. Then he hastened to renew the dying fire that he might make hot tea. A draught of this seemed to revive the sinking faculties of the sufferer.

"Tom, ole man," he said, with a touch of rough affection in his tone, "I'm dyin', I think." "Tom," continued the weak voice with wistful pathos, "couldn't yuh

TELL US SOMETHIN' RELIGIOUS.

It's bad dyin' without no religion. I don't know any. Tell us somethin', Tom." "Something like a groan came from the bowed head.

"No more do I, Bill. I don't know anything religious. We never heard any out our way."

"Don't you know some bit of a prayer, Tom? A little bit 'ud do, p'r'aps."

Then the teamster raised his face to meet the eager look of his mate. He had gained self-control again.

"I don't know no more religion than one of my bullocks, Bill." Then a recollection flashed upon him. "Wait a minute, Bill. I might have somethin' in the box."

He struck a light, for the darkness lay still, deep and undisturbed over all. Hastily fumbling in the box of his own waggon he drew out a crumpled piece of paper. It was stained with dirt and smudged with grease, but words were still legible between the music score. The flaring light made of rag in a jampt full of grease gave fitful gleams as he tried to decipher it. What he read sent him back trembling with excitement to the side of his friend.

"I've got a bit of somethin' religious here, Bill. I'll try an' read it to yuh."

Slowly and painfully he spelled out the verses of "Blessed be the Fountain of Blood."

"There's a sort of chorus, Bill," continued the reader. And he read the refrain at the end of the page—

"Whiter than the snow— Whiter than the snow, Wash me in the Blood of the Lamb, And I shall be whiter than snow!"

"That's religion, Tom, ole man," murmured the sick man gratefully. "Read it over agen, there's a good fellow." So at intervals for the remainder of that eventful night the sick man begged and his friend read over the stray leaflet as the hours waned towards morning.

Towards morning the sick man fell into a sort of doze. The reading voice ceased its monotone, and the reader became again a silent watcher. The dawn was breaking. There was a movement in the hammock.

"Tom! where are you, ole man?" cried a weak voice in an accent of fear.

"I'm here, Bill. Close beside you," said the watcher reassuringly.

"It's so dark. Where's the light?" gasped the sick man faintly.

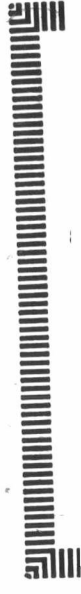
"The light's gawn out, but the day is breaking. Look!" and the teamster drew back the heavy tarpaulin till a pale golden radiance shone upon the sick man's face.

"I can't see it, Tom." The voice was fainter still. "Where are you?" and one wasted hand felt out helplessly. It was instantly gripped by a palm as hard and rough as itself; but the watcher again found himself speechless.

"What—was—it—Tom?" There were painful gasps between the words now.

"Whiter—than—snow—wash—me—"

The prayer was not finished on this side. A shudder shook the sick man's body. The hand fell limp in the clasp of his friend. For a moment the teamster stood looking in silence. Then he gently composed the form, and passed out into the opening day.—The Churchman.



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Personal & General

Rural Dean Cayley and Mrs. Cayley have left for St. Leonard's Island.

On Friday, 25th July, H.R.H. Duchess of Connaught celebrated her 53rd birthday.

Bishop Worrell and family are holidaying at Hubbard's Cove on the Atlantic seaboard.

The Bishop of Toronto and Mrs. Sweeny were at Niagara-on-the-Lake last week, staying at the Queen's Royal.

Mr. E. B. Biggar, of the Church of the Epiphany, Parkdale, is in Zurich, Switzerland, in the interests of "A World Bible Sunday."

Rev. Heber and Mrs. Greene, were the guests of Bishop DuVernet at Prince Rupert on their way to their new work in the extreme west.

The Right Rev. E. J. Bidwell, Bishop of Kingston, left Kingston on Thursday last for England. He does not intend to make a prolonged stay.

The meeting of thousands of the "Gideons" in Toronto last week was a signal event, and Churchmen will all assuredly join in wishing them God-speed.

Rev. E. C. Burch, Prince Rupert, has resigned the rectorship of St. Andrews Church, on account of ill health, it is hoped his intended year's rest will fully restore him to full health and strength.

The Rev. Canon and Mrs. Keen, of the Diocese of Caledonia, leave this month for England after twenty-four years of the most faithful service in British Columbia, we join in wishing them God-Speed on their homeward journey.

Private W. A. Hawkins, of the 48th Highlanders, Toronto, Canada, won the King's Prize for rifle shooting, carrying with it \$1,250 in cash, the National Rifle Association's gold medal and a gold badge. This is the fourth time this honour has been won by Canada.

The friends of Rev. C. H. J. Cruse, of Monteith, Northern Ontario, will be glad to hear of rapid convalescence since he went to Gravenhurst. Mrs. Cruse is staying at Monteith to keep up the Sunday School and district visiting.

It has been arranged between Harvard University and the Imperial University of Tokyo that the latter shall send Japanese lecturers to the former for five years to come, one every year, to give courses of lectures on Japanese subjects. Dr. Anezaki, noted for his able works on Buddhism and Oriental religions, has been chosen to represent the university for the year 1913-14. His subject will be Japanese literature and life.

Swarms of bees have taken up their quarters in the roof of West Anstey Church, Devon, England. It appears that all the bees in the parish for some seasons past have shown a liking for the old church. A farmer living nearby has tried to keep his bees in his garden, but they always forsake his hives for the warm retreat under the rafters of the church. The bees take no notice of the congregation when they assemble for worship. It is thought that there must be large accumulations of honey in the roof.

Doctor Brent, the American Bishop of the Philippines, who has shocked New York society by travelling in the steerage, because he strongly believes that "a bishop's place is among the poor," is the son of a Canadian clergyman, though he now works with the sister Episcopal Church of the United States. When he visits England his territorial title proves a sore trial to servants, by whom he is generally announced as "the Bishop of the Philippines." Once when dining with a leading London non-conformist, he heard himself gravely described as "the Lord Bishop of the Philistines."—Westminster Gazette.

The story of a clergyman who drove in a cab to a seamen's chapel to preach was told by the Rev. Silas K. Hocking at a meeting of the Seamen's Christian Friend's Society. On arriving at the place of worship, the minister was somewhat disconcerted to find that the congregation consisted of only one man. Remembering that a well-known minister had on one occasion preached to one man and converted him, he decided to go ahead. At the close of a good and long sermon he shook hands with his "congregation," and asked him if the sermon had been too long. "Oh, it makes no difference to me," was the reply. "I am your man."

The addresses on international relationship and the industrial expansion of nations made by Mr. Norman Angell, who recently spoke in the Convocation Hall of the University of Toronto, author of *The Great Illusion*, to university students and professors in Heidelberg, Göttingen, Berlin, Munich and other cities, have had most interesting results. Study circles have been established in several universities, and a central German committee is arranging to offer yearly prizes to students for the best thesis on the interdependence of nations as shown by modern developments. The movement has already received encouragement from many eminent German professors and business men. It promises to assume very considerable proportions.

A grand-daughter of the last Professor Clark, is now a peeress in her

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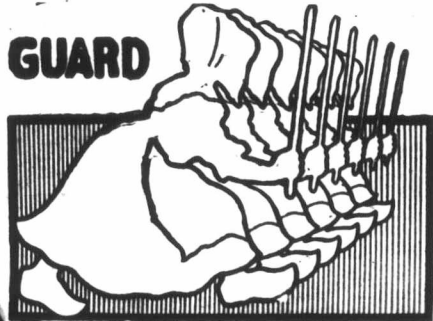
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own right. It was announced a few days ago that the King had declared by letters patent that the Hon. Mary Frances Katherine Petre should take the title of Baroness Furnivall. The barony thus revived has been in abeyance since the death of Edward Duke of Norfolk in 1777. His niece, Anne Howard, was the wife of the ninth Baron Petre, and, at the Duke's death, became co-heir to a number of baronies, including that of Furnivall. The new Baroness, who makes the nineteenth peeress of the United Kingdom in her own right, was born in 1900. She is a daughter of the fourteenth Baron Petre, who married in 1899, Audrey, daughter of the late Rev. William Robinson Clark, formerly Vicar of Taunton and Prebendary of Wells, and Professor of Philosophy in Trinity College, Toronto. The Petres are a Roman Catholic family.



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The present (and sixteenth) Baron is in the Coldstream Guards.

Many thousands of non-militant suffragettes were on the streets of London Saturday morning in preparation to attend a great service in St. Paul's Cathedral and a subsequent demonstration in Hyde Park.

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They had turned out to greet at the cathedral the marching columns which arrived from all parts of the kingdom, whence they had converged on the capital along the five great roads leading to London, which end at the Mansion House, the centre of the British world. Every constituency in the country sent representatives to join the various columns during their progress, and the small detachments of suffragettes who originally started from Lands End and John o' Groat's, the two uttermost limits of the Island, were augmented on the way until they formed great columns. The women started out on June 18 and were therefore on the way for five weeks. They were cordially received in all parts of the country, clergymen, college professors, business men and noted women greeting them and speaking at their meetings along the route.

King George's love of pageantry was again shown last week when he presided over a Chapter of the Order of the Bath in King Henry VII.'s chapel, Westminster Abbey, it being the first chapter of that order called in 98 years. The Order of the Bath is the second oldest of the orders of chivalry, having been founded by King Henry IV. in 1399, fifty years after King Edward III. instituted the Order of the Garter. The original Knights of the Bath had the privilege and duty of tending and guarding the sovereign while he was taking his morning tub, but King George is not likely to call upon any of to-day's company for such service. The ceremony of installing the Knights Grand Cross and the Knight Commanders in their respective pews over each of which waved the silken banner of the occupant, was private, but huge crowds gathered outside the Abbey to watch the arrival of the knights, who made a brave show in their red velvet cloaks, jeweled collars and stars of the order. The Duke of Connaught, as Grand Master, occupied the place of honour at the King's right, and the roll was called by Sir Spencer Ponsonby-Fane, Bath King of Arms, whose services in that capacity never before were required. The last chapter was called in 1815. One of the ceremonies was the installation of Canada's first soldier, Major-General Sir William Dillon Otter, who was invested with First Knight Commandership of the Bath ever given to Canada some weeks ago, in the King's Birthday honours. Sir William was inducted with all the exclusive pageantry of the order.

INDIAN TEA CROP DAMAGE.

Serious floods in South Sylhet and Cachar in India have affected tea prospects in both districts. The output from many gardens is very much behindhand and the reports of the damage done by hail are now amply confirmed. In some districts the bushes are absolutely riddled, and the loss is stated to be so heavy as to preclude any possibility of making it up to the normal output. Unfortunately, too, it is the fine tea gardens which have suffered most. This misfortune will tend toward raising the price of all tea.

British and Foreign

Bishop Boyd Carpenter has been appointed Sub-Dean of Westminster, in succession to the late Canon Barnett. Both the Dean and the Sub-Dean of Westminster Abbey are now in Episcopal Orders—a coincidence which probably has never before happened.

Several medieval churches still standing in England in all their ancient glory have been desecrated to common use, according to a writer in the Windsor Magazine. There are of these St. Botolph's, Ruxley, St. Benedict's, Paddlesworth, each of which has been converted into a barn. The Chapel of Our Lady, built upon the bridge that spans the River Don, at Rotherham, is now used as a tobacconist's shop. The tower of Greenlaw Church, Berwickshire, has been converted these many years into a jail. Reigate Mill Church combines utility with sanctity, the lower portion being used as a house of worship, while the upper is, as the name denotes, a mill.

Among the most singularly archaeological remains found in Great Britain are the ancient "dew ponds," the construction of which is ascribed to people of the Neolithic age. The purpose of these ponds was to furnish drinking water for cattle. An exposed position, where springs were absent, was selected, and a broad, hollowed surface was formed, and covered over with straw, or some other non-conducting material. Above was spread a thick layer of clay strewn with stones. During the night the cold surface of the clay caused an abundance of moisture to condense from the lower layers of the air. Some of these ancient dew ponds are still in working order.

Boys and Girls

HOW CARLO SAVED BABY RACHEL.

Mrs. Leonard Judd never had been willing to have a dog on the place. So when her husband received a letter from his brother in the country, asking permission to send his dog, Carlo, to their home for a few weeks—until he was ready to move to his new Colorado ranch—Mr. Judd wondered what his wife would say.

"Let him come, mother, please!" coaxed Harold. "It will be fun, having a dog to play with."

"But they're so much trouble," argued Mrs. Judd, dusting the polished top of the sitting-room table with a corner of her apron.

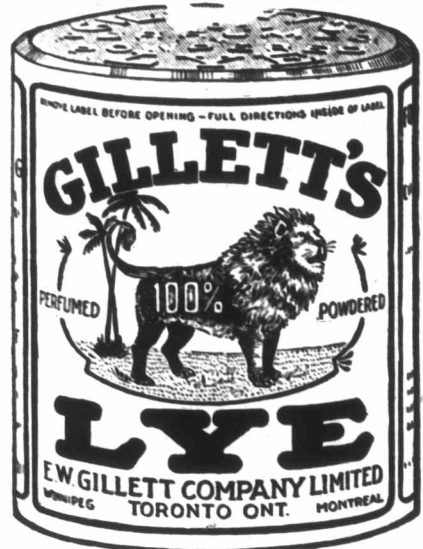
"Yet it's only a little time," interposed her husband. "I hardly could refuse brother John so trifling a request."

"That's true," replied Mrs. Judd, "but dogs are such a nuisance!"

"Then we—"
"Yes; we'll take him for a little while," interrupted Mrs. Judd, smiling at Harold's eagerness. "But if

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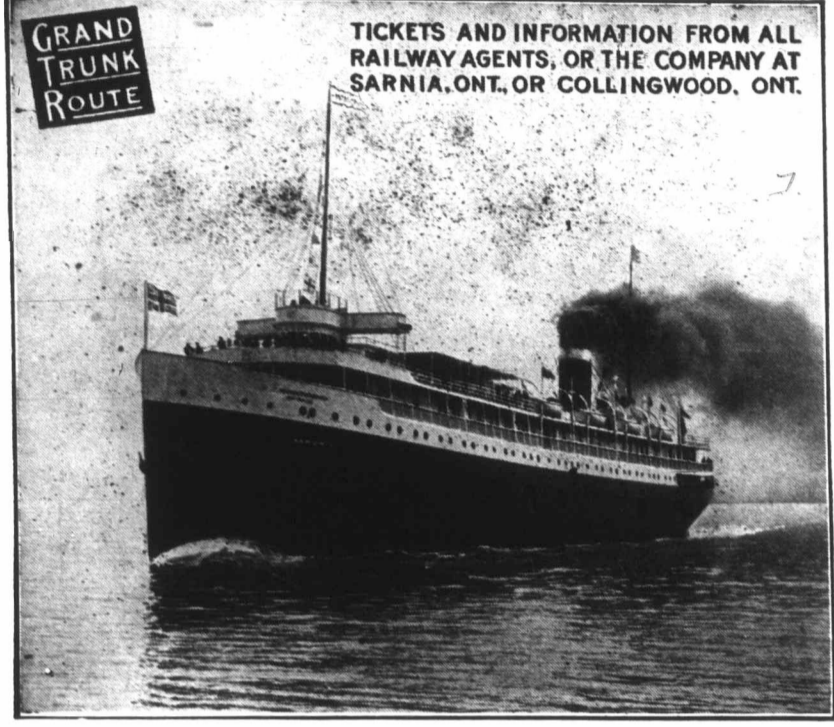
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anything should happen that your uncle doesn't send for his dog, we're not to keep him!"

"Oh, he'll come for him," declared Harold. "But," in a voice spoken so his mother couldn't hear, "I—I wish he wouldn't. I—I like a dog more than most anything!"

In a few days Carlo arrived by express, and a beautiful full-blooded Collie he was.

"My! isn't he handsome?" exclaimed Harold in delight, as soon as the newcomer was taken out of the crate. "He's a—beauty! I wish he were ours, our very own to keep!"

"You'd soon get tired of him," replied the boy's mother. "They're a great care."

"But they're useful, sometimes," persisted Harold. "And, perhaps, this one will be, before Uncle John takes him away! If he is, may I have one for my own?"

"Yes, if Carlo is of any real use while he's visiting us, you may,"

yielded Mrs. Judd. "I guess I'm safe enough in promising."

Little did Mrs. Judd dream how soon it would be before a new Carlo, named for Uncle John's dog, would be installed as a member of the household.

For a number of days Mr. Judd had been planning to have a small opening in the stable underpinning filled up. On Saturday afternoon—it was a warm day—the mason came to do the work. And with him he brought the necessary bricks and mortar. As he began to work—he had laid his first brick—Carlo hurried to the spot, and lay down directly before the opening in the wall.

"You must get away from here, old fellow," said Mr. Wheeler, trying to coax the dog away. "I've got to close up this place now."

But Carlo wouldn't move.

"Come," and the man tried to pull the dog away by the collar. Yet, try as he might, the dog wouldn't stir.

"What do you want?" exclaimed Mr. Wheeler, perplexed. "Something must be in there," he said, laying down the stick. "Is there, sir?"

Carlo wagged his tail.

Just then Harold came round the corner.

"Come here a minute," called Mr. Wheeler.

"What's up?" asked Harold.

"Can you squeeze through this hole?"

"I—I guess so—why?"

"That's what I want to find out," replied Mr. Wheeler. "Something must be in here that your dog knows about and doesn't want walled up!"

Harold crawled through the hole under the stable.

"Well, I should say there is something in here," he called, after a minute. "It's Baby Rachel. She's come in here and gone to sleep!"

Just then Harold heard his mother calling for her baby.

"She's here," said Mr. Wheeler, as Mrs. Judd appeared.

"Where?"

"Under the stable! And we wouldn't have known it, if it hadn't been for the dog!"

Mrs. Judd stooped and gave Carlo a big hug before going back to the house.

"I—I said they were of use," cried Harold.

The next day his mother herself went with Harold to select a dog. The kennels were not far from where they lived.

"I'd like a little one," decided Harold; "one I can train."

The owner conducted Mrs. Judd and Harold to where there were nine drinking out of one dish.

"My! aren't they dear?" exclaimed the delighted boy. "May I take my choice?"

"Yes," replied Mrs. Judd. "But they never can quite be equal to Carlo! If it hadn't been for him, what would have become of Rachel?"

—The Morning Star.

"GOIN' FISHIN'?"

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THE LION'S STORY.

When lions were still numerous and easily observed in southern Africa they were sometimes seen instructing one another in voluntary gymnastics and practicing their leaps, making a bush play the part of the absent game.

A hunter tells the story of a lion which had missed a zebra by miscalculating the distance repeating the jump several times for his own instruction. Two of his comrades appearing while he was engaged in this exercise, he led them around a rock to show them how matters stood and then, returning to the starting point, completed the lesson by making a final leap. The animals kept roaring during the whole of the curious scene—"talking together," as the hunter who watched them said.

IRISH GUARDS BAND.

The band of the Irish Guards who feature the music at the Canadian National Exhibition this year, need no introduction to Canadian music lovers. They were brought over to the Canadian National Exhibition in 1905 and so enthusiastically were they received that it was decided to tour them from the Atlantic to the Pacific. The tour was carried out and its success marked the Irish Guards as the most popular of the splendid British Military bands that have visited Canada. Visitors to the Exhibition that year will still remember the selection from Il Trovatore and the cornet solo that came floating in from a distant part of the grounds. The same soloist, Sergeant Hunt, is still with the band. Then you'll remember "Baby Sweetheart." The whole country was whistling and humming it.

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