

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, JULY 27th, 1911

No. 30.

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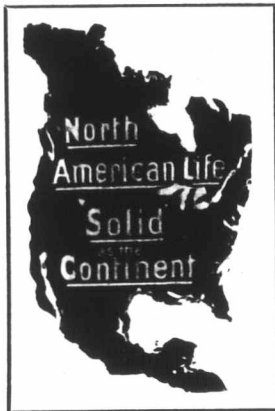
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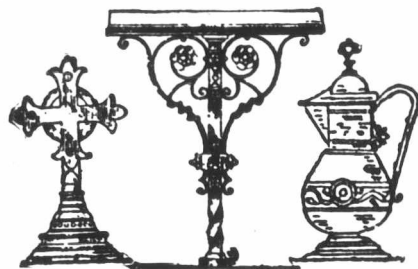
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The new Bishops of Gibraltar and Korea, and the Bishop Suffragan of Taunton, were consecrated in St. Paul's Cathedral on St. James' Day, July 25th. The Bishop of Salisbury was the preacher.

From the beginning to the end of the Bible we find only one way of getting pardon and spiritual enlightenment. It is by seeking it earnestly—in quiet, humble prayer alone with God.—The late Bishop Wilkinson, Primus of Scotland.

Recently the Rev. Augustus Orlebar, M.A., Vicar of Millington, and Rural Dean of the Deanery of Haynes, Bedfordshire, completed the 87th year of his age, and in the course of the present month he will complete the 53rd year of his vicariate. It has been shown lately that Mr. Orlebar is the original of "Tom Brown" in the famous fight with "Slogger" Williams at Rugby, where he was educated under Dr. Arnold. He was born on June 14th, 1824.



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July 30.—7 Sunday after Trinity.
Morning.—1 Chron. 21; Acts 28: 17.
Evening.—1 Chron. 22 or 28: 1—21; Matt. 15: 21.

August 6.—8 Sunday after Trinity.
Morning.—1 Chron. 29: 9—29; Rom. 6.
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19: 27—20: 17.

August 13.—9 Sunday after Trinity.
Morning.—1 Kgs. 10: 1—25; Rom. 11: 1—25.
Evening.—1 Kgs. 11: 1—15 or 11:26; Matt. 23:13

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

SEVENTH SUNDAY AFTER TRINITY

Holy Communion: 256, 258, 386, 046.
Processional: 385, 448, 653, 664.
Offertory: 396, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

EIGHTH SUNDAY AFTER TRINITY

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offertory: 343, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.

NINTH SUNDAY AFTER TRINITY

Holy Communion: 232, 234, 237, 243.
Processional: 7, 376, 397, 653.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

THE SEVENTH SUNDAY AFTER TRINITY

"What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death." Romans 6:21.

The chief result of accurate book-keeping and constant auditing is that men can easily determine their commercial assets and liabilities. The status determined in this way gives warning or encouragement. If progress is being made, men are encouraged to go on and develop. But if the opposite is proved no man can say that he rushed into commercial disaster unwarned. Success in business depends a great deal upon this systematic examination. How many have learned that self-examination is a necessary exercise in the building up of the spiritual life? Every conversion, every reformation, every renewed ambition is preceded by self-examination which makes us ashamed of the fruitless yearnings, ambitions and energies, which have found place or scope in our lives. St. Paul in the words upon which we presently meditate is speaking to men and women who have become servants of God. He warns them and us against any relapse into the way of sin. Consider the sinful, pointless things we have indulged in. What enduring profit accrues from them? We wandered a long time in the wilderness. What have we to show for past energies and ambitions? If a thing does not pay, the business man frankly drops it or else

**We are now taking
our Annual Holidays,
therefore the next issue
will be August 17th.**

invigorates it into a paying condition. The children of this world are wise in their generation. The result of self-examination must be that we cut off all profitless things, things that only cause us shame when we think about them. What a blessed thing self-examination is! It is a check upon retrogression, and a stimulus to greater and nobler efforts. It is not a sin to be ashamed, but it is a sinful thing to cling to those thoughts and actions which can only bring the blush of shame to the cheek. The determination to forsake the things of shame testifies to four Divine blessings.

(1) **God has grafted in our hearts the love of His Name.** To love the Name is to be devoted to everything connected with God and eternity. The Personality of God is suggested by this term. And with the recognition of Divine Personality goes the possibility of our communion with God. Hence the advice of St. Paul that we should do all in the name of the Lord Jesus (Col. 3:17).

(2) **God has increased in us true religion.** By religion we mean that which binds man to God. Love is the essential feature of true religion for "he that dwelleth in love dwelleth in God" (1 John 4:16) and love is of God.

(3) **God has nourished us in all goodness.** The Lord Jesus found the multitudes wandering in the wilderness and He fed them. Do not forget the spiritual significance of that miracle. Let the author and giver of all good things nourish you day by day with the Bread of Life.

(4) **His tender mercy has established us in all goodness, in true religion, and in the love of His Name.** The infirmity of our flesh draws out the mercy of the Lord God. And in mercy He

strengthens us, for He is the Lord of all power and might.

Let us be regular in self-examination that by the power of God we may forsake those things that bring us shame, and lead us into death.

Spiritual Success.

At the close of Archbishop Matheson's charge to his Synod he most fittingly drew his hearers' attention to the true foundation of spiritual success, and took occasion to warn them against one of the most prevalent hindrances to the attainment of that end in the following candid and faithful words: "To what is, after all, the foundation of all real success in the work of the Church—genuine spirituality. No outward success—financial, numerical, structural—can be a substitute for that. The true function of the Church and its ministry is to build up character, to win souls and to make them meet for the inheritance of the Saints in Light. Outside things are only, after all, subsidiary to the real purpose and mission of the Church, and, necessary as they are, as machinery for the carrying out of God's purposes, we must be careful not to mistake, and be satisfied with, the means without securing the end. In visiting the various parishes, while there is much that is encouraging about the work, which one sees splendid examples of fidelity among the clergy and others, one cannot help being very deeply grieved sometimes at the petty factions and divisions that are prevalent among members of the same congregations. It is true that from the first it has been so, for St. Paul had to say regretfully: 'There are divisions among you,' but when a congregation is small and calls for a pulling all together to keep things going, it is more than sad to see the little band cut asunder into two rival camps by some petty misunderstanding. It is sadder still when little differences not connected with Church affairs are imported into the Church and create discords at Church meetings. I could not refrain from remarking the other day at a certain parish where such was the case, that people in primitive times used to settle their differences in some retired spot, but in some of our Christian civilizations they bring them for settlement into their Church gatherings. These things ought not so to be. Let us, then, in all we think and say and do for the Church pray that we may have the spirit of the Master, for without His spirit we can do nothing."

A Month's Weather.

One of the old habits which we are loath to leave aside as outworn is the belief in the influence of the moon upon the weather. The "Probabilities" are all very well, but they only forecast for a day or two, whereas the new moon gave us probabilities for a month. Although our weather departments are steadily advancing in scientific forecasting, and insist that the moon can have no influence, old beliefs die hard. In France, and beyond it, there is still a great belief in Pugeaud's law. Bugeaud was one of the marshals, having fought from the early campaigns in Prussia to those in Algeria in the early nineteenth century. During the wars in Spain he got hold of a manuscript (so it is said) which set out this rule: "The weather eleven times out of twelve during one moon is the same as on the fifth day of the moon, provided the sixth day resembles the fifth, and nine times in twelve if the sixth day resembles the fourth." He believed in this, and, as he left the army's life for that of farming from 1815 to 1830, had so many opportunities of testing the rule that it came to be known by his name, and to be popularly believed in.

Authority.

There is a vast difference between the use and abuse of authority. From the infrequent exercise of authority by those to whom it is committed in the Church has grown up an altogether erroneous notion that no such authority exists, and, if it be admitted that it does exist, those who hold it dare not exert it. To these unfounded impressions the Bishop of London has given a sufficient answer by recently taking steps towards the excommunication from the Church of a man of some standing in public life in the City of London who rudely and insultingly interrupted one of the Bishop's clergy whilst he was addressing the congregation during Divine service. Though the Bishop of London is a man of wide sympathy and large tolerance, he is not the man to brook misconduct on the part of a Churchman so disgraceful and indefensible as that referred to. We are glad at being informed that the offender made due amends to the Church, and thereby escaped excommunication. If there is any man in the world who should have backbone of the right sort it is a Bishop.

Breadth and Strength.

One of the staunchest and most acute defenders of our Church to-day is the learned and able Bishop of St. David's. In a recent sermon the Bishop said that: "At Baptism and at Confirmation, as well as at the Visitation of the Sick, all the obligation of belief that is laid upon the conscience of Churchmen is to believe in the fundamental articles of the Christian faith summarized out of Holy Scripture in the Apostles' Creed. This is in strict accordance with the teaching of the New Testament and with the practice of the Primitive Church. It is the glory of the Prayer Book that in all its prayers, in all its services, no human speculation is anywhere mixed up with the truths of the Gospel as they are set forth in the primitive Creeds of the Universal Church. Within the broad boundaries of the Gospel the Prayer Book leaves large liberty for Churchmen to think for themselves. . . . The articles of the Apostles' Creed, the central truths of the Gospel, inasmuch as they are not human notions, but Divine revelation, can never grow out of date, but are always, and everywhere, new!—new because they are old, even from the beginning. It is not slack discipline, but loyalty to the Christian breadth of New Testament principles that secures liberty in the Church for various schools of thought. The variety of views in the Church of England to-day is far less deep than the variety of views in the Apostolic Church, illustrated in the Council of Jerusalem and in the Apostolic Epistles." The lack of adequate knowledge of the true character and claims of our Church is as deplorable as is the lack of persistent energy in its well informed members in spreading the knowledge, sowing the seeds of character and humbly and devoutly maintaining the claims of their Catholic and Apostolic Church.

Back to the Farm.

We were delighted to read a letter from a farmer denouncing the vulgar habit of picturing the farmer as a lout and speaking ungrammatical English. Few of the caricaturists could have written such excellent English; we envied it. The subject is one on which we feel strongly and have often expressed our views. Nothing is more untrue to nature than the customary habit of representing the successful man as rising from the humble position of a farmer's son, from the lowest rung in the ladder. Habits change. A hundred years ago the ambition of the Old Country city man was to save enough to enable him to retire to a farm and there to bring up his family with health and the other advantages of natural surroundings. Nowadays and especially on this continent the prevailing custom is to leave the country for the flaunting

town, or, by preference, flats in a crowded city. There ought to be a reflex action. The city boy or girl, if naturally brought up, longs for the country life; and for the strength of the nation they ought to be so trained as to be able to return to it and regain the vigour which the city takes away. Upon the same principle we have consistently opposed the concentration of our students in the centre of a large city.

France.

"The Churchman" has an interesting article to the effect that the antagonism to religion in France is diminishing. Unfortunately religion and Romanism are to the Frenchman, identical, and the men object to that church largely on account of its social and political attitude. Among other hopeful signs is a movement in favour of religious neutrality in schools, recognizing the place of faith in moral education, the Bible in modern education. A further sign of the times is the appearance of a radical socialist religious newspaper and of a Roman Catholic daily, which is Republican, and is called the "Democracy." These, it seems to us, are hopeful signs. Formerly a French socialist was an atheist, and a religious Romanist was looked on as an enemy of the government. It is strange that the McAll Mission and other evangelical agencies, such as the Salvation Army, seem to have had no general effect in the nation so far.

Purgatory.

Our correspondent, Mr. G. S. Holmsted, during the winter analyzed the Creed founded on the Council of Trent, and showed that one sad result was the imposition of a belief in purgatory, and a release from its pains, full or partial, to be obtained by gifts to the clergy. It is a sad taking advantage of human grief to persuade the survivors of a beloved that human beings are able to override the decrees of God, and to be more merciful than He is Himself, or to take advantage of the dread of death by indulgences given for money. An infallible Pope ruled that the Virgin goes to Purgatory every Saturday and takes out any who died wearing the scapular of our Lady of Mount Carmel who died during the previous week. One of the most recent decrees of the present Pope, issued on the 10th December, 1910, sanctioned the wearing of medals instead of scapulars announcing that this "Sabbatine privilege" would hold good. Instead of extending, the Pope might have abolished a superstition which so many Romanists deplore and increased the chances of reuniting with all other Christians who do not profess a belief in Purgatory or any influence over it.

Religious Orders.

Recent religious history has brought to light an incident of no little note. However we may differ in doctrine and point of view, we have always had a sincere respect for our religious brethren of the Presbyterian order. In learning, thoroughness, and staunchness to their traditions and principles theirs is a record of which any historic body of men may well be proud. It has always been a matter of real regret that time has not brought about, as it doubtless will, a solvent to the difficulties that separate us. The incident we have referred to is the refusal of the General Assembly of the Established Church of Scotland to permit a Methodist minister to enter their ministry without first being ordained according to their own usage. In a recent letter to the "Church Times" "A minister of the Church of Scotland as by law established" incidentally refers to this act of his General Assembly, and closes his letter by saying: "I have looked up a large number of the volumes of our official 'Year Book' since 1886, and I have failed to find one

single instance of any Wesleyan, Baptist, Congregationalist, Evangelical Unionist, and the like species of minister, when applying for admission to the Church of Scotland, being granted anything more than the status of a probationer. This, of course, means that on appointment to a parish he must be ordained by the laying-on of the hands of the Presbytery."

Encouraging Statistics.

We often hear denunciation and criticism of the Church as if she was marking time or falling behind in the race. Irresponsible talkers at religious meetings delight to utter their jeremiads concerning the Church's shortcomings. It is all the more important to note that the mother Church of England reported for 1910 large increases in communicants, Sunday scholars and Bible classes, both male and female, while the leading Nonconformist Churches in 1910 showed a serious decline in the numbers of their members and Sunday scholars. This applies to Baptists, Congregationalists, Primitive Methodists, United Methodists, and Calvinistic Methodists. But while the Church of England figures show cheering increases as above stated, they show a noticeable decrease in the number of Confirmations. The statistics of 1910 give great encouragement and confidence in the healthy progress of the Church, but the fact that Confirmations fell off is a disquieting one, and there is no doubt that very careful attention will be devoted to this department of the Church's work by the responsible leaders of the Church until progress is attained here also.

Right-of-Way.

Wealth and power have a too ready propensity to disregard the rights of the ordinary man and the rules of the law. A glaring instance, and at times an inconvenient and dangerous one, is afforded in the case of the automobile—the pleasure car of the man of means and position. It is a matter of common occurrence in our cities for pedestrians at the abrupt command of the chauffeur, delivered by a blast from his horn, to have suddenly and quickly to make way for the passage of his automobile. The pedestrian has to do this without hesitation, and not seldom at risk of limb or life. Now, if the pedestrian is crossing a street at a recognized crossing, and is not wilfully obstructing the passage of the automobile, as we understand the law he has the right-of-way, and the person driving the automobile has no right to compel him, by signal from his horn and by keeping his automobile in motion, to surrender his right-of-way. If our contention be correct, steps should be taken by the requisite authority to prevent this breach of the pedestrians' right-of-way that is constantly taking place. The great body of the people walk. It is this mass of the people who mainly contribute to the building and upkeep of roads. Then, again, if this right were enforced and respected (and it will not be respected until it is generally enforced), we venture to say there would be far fewer people injured or killed by auto-drivers. And infirm and elderly people and little children would again be able to use the roads with confidence and safety, and the streets of the city and roads of the country would no longer be regarded as public railway tracks on which a man walking runs daily risk of loss of life or limb.

A Cathedral for the North-West.

In Archbishop Matheson's able and comprehensive address to his Synod he has called upon his Churchmen with deep and moving earnestness to rally round him with sympathy, effort, and money in aid of the great Church enterprise of providing the North-West with a cathedral worthy of its historical traditions, its present progress and marvellous promise. We heartily

SOME OF OUR CHURCH SOCIETIES AND THEIR WORK.

commend this noble enterprise to our readers in the earnest hope that throughout the dioceses of Canada warm-hearted and loyal Churchmen will be moved to stretch out helping hands to the Primate of All Canada in aid of this great work. This is one of those somewhat rare opportunities in which the whole body of Canadian Churchmen can gladden the heart of their chief pastor by helping him to realize one of the warmest wishes of his heart, the chief end and aim of which is the glory of God and the good of man.

The Scilly Islands.

We are apt to speak of places and things as useless, or even worse, and something happens to show God's providence just as it is with men. Take, for instance, the Scilly Islands. No one dreamt of wealth there. The kelp industry was ruined, the mackerel fishing also flickered out; even smuggling became too precarious. Some one found out that potatoes could be grown for an early market, and that revived hope. Now flowers bring fortunes. This year an unseasonable frost destroyed the flowers in the Riviera, and the Scilly daffodils, narcissi and other blooms supplied the need, and another golden stream augmented the perennial one from the London market.

The Prince Edward Sandbanks.

A newspaper paragraph directs attention to the sad consequences of our slipshod want of system in the past. When Ontario was settled the west face of this county, which jutted out at right angles to the lake, was a high sandbank, covered with pine trees, which caught the drifting sand and piled it in dunes higher and higher. It was then thought that only in the Baltic was there a similar formation which could compare with it in natural beauty. But our readiness to waste and burn resulted in the destruction of the pine and the lowering of the sand hills by the blowing of the sand through the county. Now Professor Zavity is being called in to lock the door after the steed is stolen. He, we are told, has made two trips of inspection to the sandbanks, but as yet has made no special report on the matter. He wants to see them at the different seasons of the year. He says he is quite positive it will be possible to cover these hills with pine. The only difficulty is that reforestation of this nature would have to be carried on on a scale large enough to give surface protection at once. He has found that the bulk of this land is under the Crown, and it should be possible to outline some plan to stop the encroachment of the sand on this good land.

A Word in Season.

In an able and outspoken sermon recently delivered at Columbia University Bishop Burch spoke of the views of some writers, who are widely read, and whose teaching, the Bishop urges, is contrary to good morals: "In an age notable for the number of its new and often startling philosophies a new ism or philosophy of life has appeared, making its appeal to a considerable class of society. It has been termed the new paganism, and apparently results in a distinct lowering of standards. It certainly is not a religion. It is the last of a long line of paganisms propagated since the beginnings of history, and holds sinister meaning and menace to social order." It is quite true that an author may be attractive, clever, and popular, and at the same time the dominant note of his writing may be unsound from the standpoint of Christian faith, virtue, and character, and corrupting in its influence, especially upon the youthful and impressionable mind. A grave responsibility rests, as we have often pointed out, on fathers, mothers, guardians and others with regard to the books read in the home and the plays attended by members of the family.

Nearly all the great societies in connection with the Mother Church have held their annual meetings, and reviewed their work for the past year. This work is so far-reaching and comprehensive that it has many features of interest for us Canadian Churchmen, and its operation in many cases directly, and in all cases, perhaps, indirectly, concerns ourselves. The Church Missionary Society reports a total income for the past year of £383,889 (about \$1,400,000); expenditure, £397,268. The total deficit is given at over £48,000, which is rather a serious state of affairs. This is to be met by a temporary reduction in the number of missionaries and students. There was a large attendance, and stirring, hopeful addresses were given by the Archbishop of York and others, including the Rev. E. W. T. Gree- shield, a missionary in the Canadian Arctic regions. From the temper of the meeting there is little doubt that the Society will speedily recover itself. Its income has increased, but the ever-increasing calls have outstripped the means at its immediate disposal. The Church Army reports the largest income in its history of £260,602. About two-thirds of this was raised by the labour done in the Homes and by trading. Prebendary Carlyle, the founder, reported an "all-round advance." The evangelistic work had been well maintained. During the course of the meeting a contribution of £500 was announced from Lord Mountstephen. The rise of this Society has been really remarkable. Only yesterday its income was represented by hundreds as compared with thousands to-day. An organization which can command a net revenue of considerably over \$1,250,000 is no small affair. The Church Pastoral Aid Society, which assists the work of the Church in the poorer parishes by grants towards the employment of assistant clergy, had an income last year of considerably over \$300,000. There had been an increase of over \$60,000, entirely due to legacies, that perennial source of income to the English societies. The Society is aiding 758 parishes and helping to support 1,161 workers, of whom 807 are clergymen. The Colonial and Continental Church Society, so familiar to us Canadians, has had another record year, its income this year having reached £46,334. Ten years ago the revenue of the Society was only £29,000. The normal income, deducting legacies, has more than doubled in that time. In spite of this very gratifying advance the calls from the Dominions, especially from Canada, have greatly exceeded the available resources of the Society, and greatly increased help was needed if the Society was to hold its own with the rapid expansion of the field. During the last four years 140 workers had been sent out. The King has consented to become a patron of the Society. The Bishop of Keewatin spoke. His diocese was about three times the size of the British Islands. He hoped the English people would wake up to the

very critical state of affairs, especially in his own diocese, which was "between two fires," and stood in some danger of being neglected. The fifty-fifth annual meeting of the Missions to Seamen was held at the Church House under the presidency of the American Ambassador (Hon. Whitelaw Reid). There was a large and enthusiastic audience. The funds of the Society are in rather an unsatisfactory condition, owing to the fall in legacies, but the work has gone on with increasing vigour. The Society has now 76 mission vessels and boats at work, carrying 63 chaplains and 97 readers and other workers. Several new stations were established during the year. There are now 150 Sailors' Institutes scattered all over the world. The Bishop of California spoke of the splendid work done by the Society in San Francisco. The Medical Mission Auxiliary of the C.M.S. reports an income of over \$200,000, with 88 doctors and 55 nurses at work all over the world. The London Jews Missions Society raised £45,166 last year for its work, which, however, greatly overtaxes its income. This Society works in Montreal. Most gratifying results are reported from Jerusalem and other points. The Society has nearly 3,000 children in its schools. Other societies holding their anniversaries, and representing an aggregate income of several hundreds of thousands of dollars are the Korean Mission, the Zululand Mission, the Scripture Readers' Association, the South American Missionary Society (income last year £39,805). All these societies, with varying incomes, are manifestly accomplishing excellent results with a minimum of talk and self-advertising. It would be impossible to find a religious body in existence with such varied and many-sided activities.

HUMILITY, TRUE AND FALSE.

Caricature, even in the hands of a genius, is always a dangerous weapon. It is apt to be too fatally effective. The true object of serious caricature, if we may put it in this way, is the correction of certain abuses and extravagances that have become associated with what is in itself essentially good. Unfortunately, too often caricature does not stop at this. It sometimes destroys or irreparably damages the thing whose excrescences and perversions it originally only aimed at correcting. It has occurred to us of late that we have a very striking illustration of this in the works of one of our greatest and most justly honoured masters of expression in connection with the virtue of humility. Charles Dickens so unmercifully caricatured humility in the person of Uriah Heep as to create a false impression regarding its real nature in the minds of his multitudinous readers and admirers. Almost the same may be said of the virtue of respectability, which he caricatured with equally tremendous force in the person of Mr. Pecksniff. To thousands of unthinking people he has made humility and respectability, if not exactly odious and contemptible, at all events very questionable virtues. Humility has become associated in the mind of the average English-speaking man with meanness and obsequiousness, a servile, fawning disposition, and often with more decidedly sinister traits of character. To be called "humble-minded" would be regarded as a species of insult. One would almost as soon be called dishonest or untruthful. Humility has almost ceased to be a nominal or conventional virtue. True, it is commended by Christianity, and it cannot exactly be directly and specifically repudiated, but it is practically ignored as one of those injunctions which cannot be taken literally. But what is true humility? Put against the novelist's caricature the Apostle's definition. Humility, in its last analysis, is to be "Subject one to another." It is mutual respect. It is to honour a man for his own especial gift or grace. Now, everyone of us is a specialist of some sort. Each one of us, who

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is worth his salt, has some special capacity or gift above the average. We are all each other's superiors in some particular accomplishment, or point of character, or kind of knowledge. Therefore, we all owe each other a certain deference and respect. We can all learn from each other. We talk of "unskilled labour." There is no such thing. Every good, efficient worker is an expert. Watch the axeman, the ploughman, the husbandman and mark the deftness and dexterity of their work as compared with their unpracticed competitors. How unerringly and unmistakably does the practiced hand manifest itself in all kinds, even the humblest of work. You can see it at a glance, even in the piling of brush or the hoeing of a row of potatoes. Thus it follows that each of us can teach the other. There is no faithful, honest doer of work, however humble, who is not competent to instruct others, and to whom, therefore, deference of some kind is not due. This, then, is humility in its deeper meaning. It is sanctified fair play all round. It is to render to every man that is a man his due measure of respect. Never was this lesson of true Christian humility more generally needed than at the present moment. The world is full of blatant, self-assertiveness. We are now in the reaction from the age of authority which has just passed. This is said to be a "democratic age," and so in a sense it is. But only in a very imperfect sense. Things are in a state of transition. Our ideas of liberty and equality are very crude. Freedom to-day to the vast majority simply means the unlimited opportunity for self-assertion at any or everybody's expense. Later on we will, no doubt, come into a better mind. We will learn the true lesson of Christian humility: that real liberty and equality consists in the frank and ungrudging recognition of each other's superiority. It is lamentable how this noble word has been degraded. Humility is one of the noblest of human virtues, one of the strongest and manliest. To be humble is to be truly generous. The meanest man is not the "stingy" man, but the man who will not do justice to the worth and the rights and the self-respect of his fellowmen. The most generous man is he who is ready to give everyone their just and lawful share of deference and respect. This is what the Apostle means by being "subject one to the other," and this is humility.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The action of one of our Canadian Synods in legislating that every clergyman within the diocese shall have at least three weeks' holidays at the expense of the parish is, in our judgment, not merely considerate, but wise. It is a fallacy to suppose that the only beneficiary from a clerical holiday is the clergyman. We contend that by far the greatest benefactor is the parish, and it is not that the parish delights in absence of its rector, but because the rector returns to the parish with new vitality and a new inspiration for work. We would put it on the basis of a good investment of parochial funds to have every rector vacate his parish for a month each year for a holiday. We would go further, and say that it would be a good investment to make it possible for the rector to travel to some considerable extent, say every five or seven years, that the broadening and illuminating influences of the world should act upon him. There might, of course, be some understanding before he set out concerning moderation in regard to what he saw from the apex of a pyramid, or the expression of the sentiments which possessed him on the back of a camel. These eventualities could, however, be safeguarded, and the joy and profit of a trip abroad would be manifest to the congregation, as well as to the rector. It would be an excellent thing if every diocese had a canon

insisting upon the necessity of an annual holiday for the clergyman. It would free the clergyman as to any uncertainty about his duty, for he had the command of the church laid upon him; and it would teach parishioners the virtue of meety.

* * *

Our young friend, Mr. Dawson, seemed to fall into an unnecessary panic over "Spectator's" remarks on some features of the Coronation. He deplored our prejudices over shirt-sleeve methods, our lack of appreciation, and a lot of other dreadful things. The comments which gave rise to this explosion seem to us to be quite innocent, and rather commonplace and obvious. We had no adverse remarks to make upon the religious side of the Coronation, although that side of it did not impress us quite as deeply as it did your correspondent. We certainly found no fault with an Empire on its knees; what we referred to, on the contrary, was an Empire on wheels or on horseback, an Empire clad in curious regalia, and all intended to impress with awe and admiration the rest of the world. We tried to make two points: First, that King George was a man of simple, homely, literary tastes, and that nevertheless his reign was inaugurated by the most lavish display that the world has ever seen. If "Spectator's" information about his king be correct, then his remarks were but an appreciation of a man who could set aside his own feelings at the demands of commerce and other forces not by any means wholly patriotic. Thus far, presumably, "Spectator" has the approval of King George V., and what need he care for suspicions concerning his prejudices or the penetrating quality of his Imperial or spiritual vision? In the next place, we made a few obvious remarks about the extraordinary tendency of the time to glorify the kingly office with unwonted symbols of veneration and obedience after we have robbed the office of its authority. Everybody knows this. The magnificent pantomime does not mislead a single thinking citizen, and yet it is all supposed to impress us, or impress somebody. The day must come when men will cease to pretend that they are impressed by these things, and the splendid displays of ancient glories shall be recognized as a part of a great Imperial festival, and nothing more.

* * *

A peculiar situation has arisen in Montreal. During the warm weather, and particularly since their regular place of meeting has been given up, the superintendent of the Jewish Mission in this city has held open-air meetings on Sunday evenings. A rather violent opposition has developed among the Jews against this attempt to reach their people with Christianity, and the open-air meeting has furnished an opportunity for displaying this opposition. Pressure has been brought to bear upon the acting Mayor to cancel the permit authorizing Mr. Neugerwitz to hold these meetings. After some vacillation the permit has been finally withdrawn, not because those responsible for the Mission or those associated with them have disturbed the peace, but because an enemy has sown discord and strife. We are not particularly enamoured of this method of evangelization on the street corner; yet street corners in Montreal are manifestly often used for much less worthy objects. Assuming, then, that innocent and worthy citizens may indirectly be the cause or occasion of disturbance, and to avoid this a permit is withheld, the question arises, Will this prohibition be absolute? The acting Mayor made an exception in favour of the Salvation Army. If some one should throw a stone at the Army, or should use violent language in denouncing it, shall the acting Mayor forthwith punish the innocent Army and let the disturber of the peace go free? In other words, shall the city of Montreal lend the influence of its authority to the lewd and base to overthrow the work of organizations which are manifestly working in

the interests of society? Does this prohibition cover the outdoor meetings, say, of the Roman Catholic Church, or will it be necessary to hire some young hooligans to throw a brick at the Corpus Christi procession, or organize a counter demonstration when the Mass is celebrated on Fletcher's Field? When civic authority begins to make exceptions it enters upon a dangerous and thorny path. It is better to protect peaceable citizens in the enjoyment of their rights than to deprive them of those rights because the Philistines rage. If this latter principle is admitted, we may depend upon it that the Philistines will not fail to rage whenever they desire to gain a point.

SPECTATOR.

* * *

PRAYER BOOK STUDY.

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

175. With what words does the priest announce the Epistle in the Holy Communion?
 176. How does he announce "the Gospel"?
 177. How does he end the Epistle?
 178. The Gospel being ended, what "shall be sung or said" according to the rubric?
 179. What does "vouchsafe" mean?
 180. Where is the 148th Psalm used apart from the Psalter?

* * *

ANSWERS.

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

156. Easter Day has a special anthem for the day.
 157. The words, "Jesus said," are not in the Gospel in St. John 10:11. They are an interpolation, and act as an opening.
 151. The ending of the two Collects are the same except for the omission of the one word, "ever."
 159. I. The forty days of Lent.
 II. The Ember days.
 III. The Rogation days.
 IV. All Fridays in the year.
 160. All Fridays in the year except Christmas Day are days of fasting.
 161. The Paschal full moon is the full moon, the date of which, coming upon or next after the 21st day of March, sets the date for Easter Day. It is the Easter moon.
 162. Long ago it was observed that every nineteen years the moon returned to have her changes on the same days of the year. So a circle was used, or a cycle, consisting of nineteen numbers, and by the use of this cycle the date of the full moon could be found out. This was invented by a man called Meton, an Athenian, and the cycle called the Metonic cycle. This was long before our Lord was born. The number in this cycle afterwards came to be called the golden number, because it was written in golden letters. The golden numbers are only absolutely correct between the dates, March 21st and April 18th.

* * *

APOSTOLIC AMBITIONS.

A devotional address delivered by Ven. Archdeacon Cody, D.D., rector of St. Paul's Church, Toronto, at the opening service of the Synod of Toronto, June 13th, 1911.

- 1 Thessalonians 4:11, "We beseech you . . . that ye study to be quiet and to do your own business."
 Romans 15:20, "So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."
 2 Cor. 5:9, "We labour that, whether present or absent, we may be accepted of Him."

There is a striking word, common, in the original, to these three passages. "Study,"

"strive," and "labour," are variant English renderings of the Greek verb, "to be ambitious," or "to make something our aim." Three Christian ambitions are enforced,—an "ambition to be quiet and to do one's own business," an "ambition to preach the Gospel where Christ was not already known," and an "ambition to be well-pleasing to Him." These may lawfully be made the chief aims of life. The use of this word, "be ambitious," is peculiar to St. Paul. He has rescued it from base associations and given it a new nobility. When the three occasions of its employment are taken together, we have covered the whole round of practical Christian life.

I.—Though the English word "ambition" is not found in the text of the Authorized or Revised Versions, the propensity signified is frequently represented in the New Testament. By derivation "ambition" meant a going about in all directions, especially with a view to gain votes; then, it came to mean, to possess such a desire as to make one go out of one's way to satisfy it; and then it might stand for the object which arouses such desire or effort. As a psychological fact, ambition may be considered "a natural spring of action which makes for the increment of life." Morally, it takes its character from the object towards which it is directed. In ordinary usage an element of blame is attached, as when the dying Wolsey charges Cromwell "to fling away ambition," the sin by which the angels fell; but in true Christianity, where we are called to give the utmost for the highest, there may be an ambition purified and altogether worthy of praise. Our Lord, in dealing with this natural desire for honour, sought not to extirpate it, but to use and cleanse it by exercising it on the highest objective. He cut away the root of base ambitions by substituting for self, at the seat of the motives of life, a living trust in the Father, and an undivided allegiance to Himself. He placed foremost in the list of Christian attainments virtues which are inconsistent with selfish ambition—humility, generosity and self-sacrifice. Thus He controlled and elevated this instinctive propensity by emphasizing other great moral and spiritual facts and standpoints,—such as the outlook on another world, the sense of human brotherhood in the present, and supreme devotion to His own Person. His call to His earliest disciples was an appeal to their ambition for a higher life: "Follow Me, and I will make you fishers of men." Beyond all worldly gains, He sets the ambition for the ends of the Kingdom: "Seek first the Kingdom of God and His righteousness." Everywhere He holds forth a prize to be aimed at, and expects utter devotion and whole-hearted fidelity from His followers in their effort to win it. The ambition to be like Himself is an inspiration to conduct vastly stronger than any series of moral restraints. "The Christian moral reformation may indeed be summed up in this,—humanity changed from a restraint to a motive." (Ecce Homo.) Thus, the natural instinct for honour is by our Lord, purified and elevated, by being directed toward a worthy aim. St. Paul, in the same spirit, urges three lofty ambitions, which every Christian ought to cherish. He set forth a highest for which each one should do his utmost.

II.—"Be ambitious to be quiet and to do your own business." This first apostolic ambition may be termed an ambition of our social life. "Ambition—to be quiet!" What a telling paradox! Ambition is usually for publicity, noise, stir in the world. The apostle's ambition is the attainment of quiet, the heart of rest in the midst of toil. "Ambitious . . . to do your own business." Fussiness, idleness, lack of self-control, are not honourable to the Christian. Needless to say, this doing one's own business is widely different from a selfish "looking on our own things." Indeed a very large part of our business is to care for others; and experience shows that nothing dries up sympathy and practical help more surely than a perpetual buzzing about other people's concerns and a prying curiosity which knows other people's circumstances and duties better than our own. The Thessalonian Christians were highly commended for brotherly love, but they needed a note of warning lest their new religious enthusiasm and the expectation of the speedy Advent of the Lord should make them indifferent to the duty of daily toil. They must not, as St. Paul reminds them, be so carried away with religious emotion as to fail in attention to their business affairs. Possibly some may need the same advice to-day. All need to be recalled to the supremacy of daily duty. But many in our generation may well need a caution of the opposite character—while they do their own business, let them not be wholly absorbed in it; let

there be place for religion and religious enthusiasm. We are to be fervent in spirit as well as diligent in business. In this social ambition the Apostle bids us, in our ordinary duties, in simplest and loftiest occupations, to exhibit the new nature and the heavenly citizenship, and to do even common things in an uncommon spirit. His social aim is faithful work, at the heart of which is true quiet, and about which is an atmosphere of peace. The best work can be done only in quiet. In this age of din, when the uproar of life is all-penetrating, we sorely need the heart of rest, the peace within. We are all so busy that we cannot think. Quiet meditation is well nigh impossible. We are so much occupied about the unimportant concerns of others that we are strangers to ourselves. We must win back into our spiritual experience more of quietness, of meditation, of peace. We shall not be able to influence men unless we are more alone with God. "Be still, and know that I am God." "Wait on the Lord," that is, "be silent toward the Lord." There must be peace within, and the joy that comes from peace if any task is to be nobly done. Let us be ambitious to be quiet. It is "the peace of God" which alone can "garrison our hearts through Christ Jesus."

III.—"Ambitious . . . to preach the Gospel not where Christ was already named," but to those to whom no tidings of Him had come. This might be called the Apostle's ecclesiastical ambition. He was eager to be always a pioneer. He did not wish to appropriate credit for, or to enter into competition with, the labours of others. He was a most aggressive propagandist. Every Christian's ambition should be to propagate the faith, to further the prosperity and enlarge the boundaries of our Lord's Kingdom on earth, to win new captives and subjects for Him. St. Paul's words, while broadly applicable to the whole expansive and forward work of the Church, have a special message in the qualification he adds concerning the field of his activity,—"not where Christ was named." Circumstances have so changed that in Christendom we could not easily carry out this ambition in a literal sense; but the inner principle remains. In the home field, not cut-throat ecclesiastical competition, but brotherly co-operation, should mark the efforts of those who are seeking to arouse the impenitent and to build up the faithful. The foes are the world, the flesh, and the devil, in their Protean shapes—and not our fellow Christians. With divergence of opinion and varying grasp of full-orbed truth, there may yet be a heart of love, a mind of service, and a unity of spirit. Be ambitious at least to reach the unreachd, to seek and to save the lost. On the foreign field the Pauline ambition is a guiding principle of missionary strategy. Overlapping and duplication of effort there is little less than treachery to the great cause. With a billion non-Christians in the world, it is easily possible for the Church to preach the Gospel where Christ has not already been named and to avoid "building upon another man's foundation." The better distribution of the present missionary force would be virtually equivalent to a doubling of that force. Further, this apostolic aim has its application to every individual. We are called to preach the Gospel in our own way, and in our own circumstances, not imitating another man's method, nor following another into his field of operations, but each one finding his own work, for which he is best fitted, whether in regions where Christ has not already been really acknowledged as Lord and Saviour,

or in those regions where His name has been named so often that it has become an unheeded commonplace. Every member of the Church is called to use his inventiveness, his resourcefulness, his power of initiative, and his business enterprise, in the spread of Christ's Kingdom. He must "devise means whereby God's banished ones may be recalled." This is the second great apostolic ambition.

IV.—"We make it our ambition, whether at home or absent, to be well-pleasing unto Him." This is the all-embracing ambition of our personal life. Since it is a minor consideration, the Apostle argues, whether we are to be in the body or out of the body, when the Lord comes to judge us, it does not affect our present aim, which is to be well-pleasing to Him when the testing time comes, in whatever state it finds us, to hear His "well-done" both then and now. St. Paul implies that the present life is an exile from the true homeland of the soul, but it is an absence on duty. The next life and this life are interwoven; both form one life under one Lord. To please that Lord is the purpose for which man was created at the beginning; it is the purpose which the "new man" fulfils at the end. It is the ambition and honour of the British soldier or civil servant in remote parts of the world to please his King. Many European explorers or traders or officials, when isolated from their kind in darkest Africa, for instance, have fallen from the honourable conduct of Christian civilization. Why? Because when absent from white people they thought they could please themselves. But a Livingstone, a Hannington, lived and died in a land of loneliness, elevated through pure self-sacrifice and noble daring. Why? Because it was their ambition to please their Lord. The supreme all-embracing aim of the Christian is to be well-pleasing to Jesus Christ. Not primarily the intellectual creed he holds, not the forms in which he worships, not the professions of his lips, are the signature and mark of a true Christian; but the setting of the will of Christ high above all other commandments, the constant aim to please Him. This aim transmutes duty into a delight, obligation into gratitude, obedience into joy. This ambition simplifies the complexities of life, lifts us above the dread of man, and tests every course of action. Will this, we ask, be well-pleasing to our Lord? We all have the love of approbation. Let us put high above all the approbation of censure of our fellows, the approbation or censure of our Saviour.

V.—These, then, are St. Paul's great ambitions. Let them be ours, in parish and home, in business and in pleasure. The real tragedies of life lie in the petty, false, mistaken ambitions we so often cherish. We may climb, as we say, to the very top of the ladder, and then—oh the pity of it!—find it has been leaning against the wrong wall. Life deserves worthy ambitions. The closing sentence in Morley's Life of Gladstone is a stirring sentence from the veteran Christian statesman: "Be inspired with the belief that life is a great and noble calling." Such a calling finds its highest ambitions in those of the master-builder, St. Paul. Be ambitious to be quiet and to do your own business; be ambitious to preach the Gospel, especially where Christ has not been named; be ambitious in all things to be well-pleasing to Jesus Christ. To reach such goals let us gladly lay aside every weight and run with patience the race set before us, looking unto Jesus.

FROM THE SOCIAL TEACHING OF THE CATECHISM, BY THE REV. PERCY DEARMER.

It is our unfortunate custom to label every thing, high, low or broad, and to hesitate even to read what does not bear our favoured brand. Therefore, we think it well to allow our readers to ponder the following paper for themselves and ask them to judge it by the Bible and Prayer Book. The original is peppered with references to proof texts, all in the Bible except the last paragraph which is from the Didache, or Teaching of the Twelve Apostles. The Lord's Prayer.—This Prayer was originally given for private personal use, so that if we were to find individualism anywhere in the Gospels, we should expect to find it here. Well! Even when we pray to God secretly in our chamber, we may not say "I" or "My," but Our Father. We approach God in words which remind us that as we have a common Father in Heaven, so we are brethren together on earth, praying as a family for each other. And in this

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Prayer we think first of God's glory, and say Hallowed be Thy Name. Yet even here how closely are social questions involved! For, as we have just seen, the present condition of the Christian family is a disgrace to the Father's Name. Instead of being a reflection of the Divine Justice and the Divine Love, our modern cities grow despair and breed atheists; and of us it is true "the Name of God is blasphemed among the Gentiles through you." Then we pray for the coming of God's Kingdom and the doing of His Will, in earth as it is in heaven. It is characteristic of our popular perversions of Christianity that both these clauses have been given a proverbial meaning which is just the opposite of what they really say. "To go to 'Kingdom come'" is popular slang for "to die." "Thy Will be done" is a favourite motto on tombstones, and is invariably used as a sign of resignation in face of disaster. As if the Father's Will was that His children should writhe and perish! No, the Will of God is not that we should have death, but that we should have life, and that we should have it more abundantly: the Will of God is that all men should be saved and come to a knowledge of the truth: the Will of God is, in fact, that earth should be as happy as Heaven. Thy Will be done is humanity's prayer for perfection. And Thy Kingdom come is the cry of the prophet and true social reformer for the perfect reign of Christ upon earth.

Thy Kingdom come! On bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that Kingdom's day.

The days in whose clear-shining light
All wrong shall stand revealed,
When justice shall be throned in might,
And every heart be healed.

When knowledge, hand-in-hand with peace,
Shall walk the earth abroad—
The day of perfect righteousness,
The promised day of God.

But is this Utopianism? Yes; that is the point. Every Christian is bound to be a Utopian. This is his faith, because it is his prayer—*Lex orandi, lex credendi*. And people can no longer laugh at us Christians for being Utopian, because scientific discovery has shown that we are right. Nothing is more certain now than that Man is steadily moving along the road of development towards perfection. We are at this moment somewhere between the "ape and tiger" stage and the Christ that is to be. There will arise a race of men who will look upon us with wonder as beings inconceivably coarse, and stupid, and squalid, and mean, and will pity us, as we pity now the primeval savage who haunted the caves of the palæolithic age. The Will of God will be done, in earth as it is in heaven; and we are put here to be "fellow-workers with God" for that ideal. That is why politics are for us not a party game, but a terribly serious part of our Divine duty. As Ruskin says: "When you pray, 'Thy Kingdom come,' you either want it to come, or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it—you must live for it, and labour for the Kingdom of God." Then we pray, in this exalted prayer, for the most mundane of human necessities. Give us this day our daily bread. We are not bidden to lift ourselves in some Buddhist ecstasy above "human nature's daily food." And we pray, not for "me," but for us. We ask, not that some of us may have champagne and motor-cars while others starve—we desire, not luxuries for any, but necessities for all, that all people may have all things that be needful. Again, we are reminded that we must "live more nearly as we pray." We must be "ready to distribute." The poor man, God help him! may perhaps be thinking of himself when he says give us; but the well-to-do cannot hope to escape the fate of Dives unless he thinks of Lazarus, for he prays that he may spend less upon himself so that Lazarus may have more to spend. Then we ask for forgiveness. Here, at last, surely we shall pray as individuals! Here, at last, "I" shall deal direct with my Maker, and I may justly echo the cry of religious individualism that "no man shall come between me and my God!" So heresy has said; but there is a special clause inserted to guard against this very danger—as we forgive them that trespass against us. Here, even here, this obstinate Neighbour of mine appears! And I am taught again that in truth every man comes between me and "our" God. I need not dwell upon the end, Lead us not into temptation, But deliver us from evil; for the whole religious world

has been driven by the curse of intemperance to recognize that you cannot remove at least one form of temptation without social reform. But I would remind you that every other social reform is also an attempt to remove temptation. Our present housing of the Poor, under which hundreds of thousands of men and women, boys and girls, live in one-roomed homes; this produces the most horrible temptation. And what of the temptations of the rich young man? What of the temptations of the poor young woman? What of the Sweating system? What of Education? And what—if it be indeed true that we cannot serve both God and Mammon—of the whole basis of modern society? The Sacraments.—By Prayer and Sacraments the individual is helped to Renounce what is wrong, to Believe what is true, and to Do what is right. Thus the five Parts of the Catechism. Yet not for one moment is he allowed to forget that he is a social individual. And the Sacramental teaching clinches the whole. The very word Sacrament, so admirably defined as an outward and visible sign of an inward and spiritual grace, reminds us at the outset of the sacredness of common, earthly things. Sacramentalism is a distinctive mark of the Christian religion—Christ Himself is the outward and visible sign of the Godhead—and sacramentalism saves us both from materialism and from the false spiritualism that ignores material things. For it teaches that the two are knit together, and that the material is the outward sign of the spiritual. All the world is the visible sign of the Spirit: every flower is, as Kingsley said, "a wayside sacrament," every man is a spirit that builds about itself an outward body; and all this present life is but the sacrament of the life eternal that knows no death. And it is always the spirit that matters. The Catechism tells us about two Sacraments, solemnly ordained by Christ as His last will and testament before He closed His earthly ministry—Baptism, and the Supper of the Lord. They are given us, the one to begin, the other to nourish and continue our spiritual life. That is common-sense: man wants food for his spiritual life as much as for his natural life; man, himself a sacrament of two parts, needs nourishment for his soul as well as his body. And, indeed, that which strengthens the soul does also strengthen the body, "The Body of our Lord Jesus Christ . . . preserve thy body and soul." Thus the Sacraments teach the unity of man. They also teach the unity of men. In other words, they are intensely social. They are the great practical means of brotherhood. Baptism we have already considered in discussing the Covenant. We saw that in it every little baby, however poor, however humble, is given his kingdom—not because he is converted, but just because he is a human being. He is admitted into a state of salvation by being received into a holy fellowship. Baptism brings brotherhood. This is not some novel doctrine of up-to-date young parsons in the Christian Social Union. It is as old as the earliest of New Testament theologians. In St. Paul's time, class-distinctions, race-distinctions, and the distinctions of sex were intensely strong. Yet he thought that in Baptism they were all swept away.—"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free." Or, again—"For as many of you as were baptized into Christ, did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female: for ye are all one man in Christ Jesus." Perhaps we shall realize better the intensity of all this if we put it into modern language, "there can be neither Briton nor Nigger, neither duke nor ploughman;" for we are all one, "and all the members of the body, being many, are one body;" and, again, "whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it." Ah! what an irony it seems on the Christian world of to-day. How little orthodox we are! St. Paul draws precisely the same lesson from the second great Sacrament, the Supper of the Lord, or Holy Communion:—The bread which we break, is it not a communion of the Body of Christ? Seeing that we, who are many, are one bread, one body: for we all partake of one bread. And this is the moral of it, "Let no man seek his own, but each his neighbour's good!" Indeed, the highest act of Christian worship is just this—the gathering of brethren round a common Table to partake together of a holy Food. And in that act of eating the same Bread, and drinking from the same Cup, we are one—rich and poor are one bread, one body. Is that not the last word upon the social character of our holy religion? To be in a brotherhood so intense,

that we become One—can anything further be said? Only this, which always has been said from the earliest days of the Church—"If you are thus sharers in the imperishable things, how much more must you be sharers in those things that are perishable. Therefore thou shalt not turn away from him that hath need, but shalt share all things with thy brother, and shalt not say that anything is thine own."

ADDRESS

Address recently delivered to the Missionary Society of King's College, Windsor, N. S., by the Rev. W. S. H. Morris, M. A., Middleton, N. S.:

With slowly growing knowledge of the vastness of the subject which engages the attention of your society, there comes a fuller consciousness of one's own ignorance and inability which makes it seem almost presumptuous to address you. It is my earnest hope that through me there may be suggested to you lines of thought which, under the Holy Spirit, shall issue in fruitfulness.

I would call your attention in the first place to a notable illumination of the mind of the Church of which we have been but now made conscious; that is, the Church at large is realizing the unity of the Church's work.

For a long time, missions were regarded as the hobby of certain irritating individuals—a side issue, to be taken up if and when local interests permitted—a curbside beggar, to whom the flinging of an unconsidered penny was an easy way to acquire merit. The work of the Church was to provide conditions of more or less ostentatious comfort for the religious aestheticism of the ordinary congregation. Such things I have seen and heard. While this anomalous attitude has not wholly disappeared, there is, thank God, a rapidly deepening consciousness in the Church of the essential oneness of her work. She is learning to feel as deep, even deeper, responsibility for the far-flung settlements in the Peace River district as she does for the strong and dignified parish of Windsor. She is learning that All Saints or St. Paul's in Halifax do not really mean more to her than the work of that splendid fellow Westgate in E. Africa, or White's heroic crusade in China. The many members are becoming conscious of the One Body. The "One Lord, one Faith, one Baptism, one God and Father of us all" is being translated into terms of the Communion of Saints, and religious selfishness, that horrible paradox which mars the beauty of many a Christian profession, is being pushed back into its native darkness.

We see the advancing proof of this in the rapid increase of missionary offerings, in the sane enthusiasm of the L. M. M., in the existence of organizations such as yours. A not unimportant indication of the trend of the Church's mind may be found in the practical detail of missionary apportionments, and it is noteworthy that it is proposed to introduce this method into the work of the Church in the United States.

Then, too, less importance is attached to the differentiation of Home and Foreign missions. The separation of the offerings in our parochial reports to the Synod is more and more felt to be an unnecessary concession to individualism, and Church people are learning to send their gifts to the General Fund, and to trust the distribution to the wisdom of their Executive. This question of missionary finance calls for more than a passing word. It is the bane of many a parish priest's life. One good fellow said to me, "When we come to die that dreadful word 'apportionment' will be found written on our hearts." Now it ought not to be possible for any man to feel like that. Get the fact in its proper perspective and it will no longer appear as a monstrosity. Missions express the will of God for the world—that is the point of view. Once place yourself there and money matters fall into their proper place, a necessary detail no doubt but still only a detail, and as such falling within the Master's phrase—"All these things shall be added unto you." Of this we may be sure, with every duty imposed by God, there is given also the means required for its fulfilment.

As He calls upon our people "to preach the Gospel to the whole creation," so has He undoubtedly given them material wealth to meet the requirements of the divine purpose. Most

thankful should we be, that, confronted by a gigantic materialism, it is ours to apply the curative principle of missions. Our growing nation must learn—and we are or shall be among its teachers—that “the strength of a nation is seen in the long run to lie in the force of its spiritual witness.” At the present time material development seems to be surpassing our spiritual development. In the quest of wealth there is the ever-present danger of losing the true vision of things. We are rightly proud of our Canadian energy and enterprise and endurance; but if they are to remain with us for blessing they need to be tempered with sacrifice. God be thanked that we are face to face with mission problems that can be solved only by sacrifice.

That last word with its connotations of a devoted will recalls the danger of a false perspective. Very often in reading reports of missionary meetings, one gets the impression that the sum of all requirements lies in a generous collection; in paying the apportionment in full; or even in being able to chronicle (what I hope none of you will ever be tempted to do) “the largest amount in the history of the parish.” It would be better to leave the impression that the gathering of money is altogether a secondary matter, a side-issue even, rather than the result for which so much energy has been expended. The one aim of a missionary sermon or address or meeting is not the gathering of dollars, but the getting of men. It is to bring about that sacrifice of will of which the material offering is but a feeble expression.

St. Paul ordered a special collection in the churches of his jurisdiction which he tells us was a great success, but we notice that he emphasizes the initial fact “they gave their own selves,” as explaining why “up to their power, yea and beyond their power they gave of their own accord.” Here then we discover the key to one crucial problem in the Church’s work, and the wisdom of “the children of this generation” offers us no small help as to its use. Every man has an ideal of some sort which inspires the master-motive of his life. He who would bend men to his will must first penetrate to this secret of work and character, and then with skill and delicacy play upon it to mould and direct it to suit his own purpose. If the imperfect ideals of the lower plane of life have power to inspire motives of such startling efficiency, what may we not accomplish if we can bring into men’s souls that all-absorbing master-passion which is inspired by the vision of the Will of God for the world?

The man who once has had a glimpse of the glory and power of missions is henceforward the devoted servant of the great King of the nations, and the fervent words of the Apostle to the Gentiles sound the keynote of his life, “this one thing I do.”

It is the glory of our calling that through us God the Holy Ghost will bring home to the hearts as well as the minds of men this all-absorbing vision of the ideal of missions. Men may well be disheartened as they view the disunion and disorder that prevails on the surface of human life. We, viewing the same spectacle from within the Body of Christ, are conscious of the irresistible progress of the forces of the Kingdom of God. “In Him was Life, and the Life was the Light of men.” The attractive unifying power of that Life is bringing together the disjecta membra of the race. Every impulse and every power in man is being brought again into personal fellowship with God through the Faith which calls them out, disciplines and hallows them. As the great master Westcott sums it up; “Differences of character, of circumstance, of history; differences of social habits and political order; differences of tradition, modes of thought and personal independence; all the differences which St. Paul gathers up under representative types as differences of Jew and Greek, barbarian and Scythian, bond and free, male and female, are finding in the incarnation that which combines them harmoniously in the unity of one Life.”

Therefore, as our Faith assures us that there is and can be no other sure foundation for human brotherhood, no other adequate spring of love than lies in the Christian Gospel of creation and redemption, there rises before us a vision of the Man that is to be, when “we all come in the unity of the Faith unto a perfect man.” Ah! if only we can help men to tear away the blinding veil of a selfish materialism, so that they may really see the ideal of missions, glorious in its embodiment as the Holy City which is one vast sanctuary, then the old rallying cry “Deus vult” would peal forth from earth to heaven, as

the new master-passion hurled battalions of awakened men into the final crusade.

“The evangelization of the world in this generation,” a phrase much used of late, suggests a positive danger, if allowed to accentuate too strongly the human side of missions. The evangelization of the world is Christ’s work. Our ephemeral labour is but a tiny ripple on the vast ocean of the divine purpose of the ages. The victory is already won; we have but to claim it and gather the fruits. Our part is not to establish Christ’s sovereignty but to proclaim it, as the characteristic word “Kerussien” teaches. “In order to proclaim Christ’s conquest of the world the Church was founded. In order to realize Christ’s conquest of the world the Church was endowed with His Spirit.”

These facts do not lessen our responsibility, but, holding them, failure, delay or even defeat cannot overwhelm us. In the face of obstacle we fall back on the “grandeur of that companionship with God in His work which is intrusted to men.” Christ needs us, as the Vine needs its branches, for fruit-bearing. The action of the one Life is through the many members. Hence the inspiring force of that “Therefore” in the Master’s command, “Go ye, therefore, into all the world.” Therefore, because your weakness is made perfect in My strength. Therefore because He shall come and not hurry. Therefore, because “I have overcome the world.”

With these glorious words ringing in our ears it may seem unnecessary to sound a note of warning; but I ask you to consider this: The American correspondent of the Church Times writing on Jan. 27 of missionary sermons says:—“I have heard many sermons now in Churches of many varieties from Staten Island to Chicago, possibly I may have been unfortunate but only one of them has laid stress on the fact that it is God Who doeth these things. This one sermon was Bishop Bremster’s. All the others in one form or another have bidden me think that if American churchmen would only arouse themselves, they could make the world the footstool of Christ. It is not surprising that in this portion of a wonderful country, where the conquests of man are so great, the theological temper should be inclined to trust overmuch in man.”

Can it be said that we are at a safe distance from that perilous position? We need to recall with loving faith the ONE direction as to missionary methods given by the Lord Jesus—PRAY YE therefore the Lord of the harvest that He send forth labourers into His harvest.” I want you to insist as strongly as possible on these two things; first, that missions are impossible save through the prayers of the Church; and second, on that essential service which must gladly be rendered by every member of Christ, prayer is the element available to all, and beyond doubt the most effective of all.

Much has already been done towards awakening the spirit of corporate intercession. We may, I think, trace the present quickening of the Church to the setting apart of St. Andrew’s Day as a day of intercession for missions. How much of the uplift of our Canadian communion is due to the faithful use of our Society’s “Cycle of Prayer,” only God knows. But even yet intercession is too sporadic and individualistic. Oneness of life, and oneness of life must issue in oneness of prayer, corporate intercession. It is to be hoped that before long our officers will have a constant form of such prayer; but for the present, we must teach our people to give definiteness to each wide petition in Liturgy or Divine Service which seeks the coming of

Christ’s Kingdom. “That Thy way may be known upon earth, Thy saving health among all nations.”

It IS God’s Will; what hinders? The perversity of human wills—our wills, which can learn conformity to the Divine Will only through prayer. God’s Will moves, as it were, in the plane of the sun, the symbol of Light and Life. Man’s will, moving in the plane of earth, traverses the divine Will, and so we have the Cross—the sign of pain and sorrow, disappointment and inefficiency, the result of imperfect fellowship with God. But when once the discipline of prayer has aligned the human will with the divine, the cross, as a cross in that sense, disappears, and we follow our ascended Lord through the rent Veil even into the Presence, and claim the fulfilment of His own word: “Thy Kingdom come.”

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—All Saint’s Cathedral.—On Sunday morning, July 16th, a very large congregation was present in this Cathedral at the special service, when the unveiling took place of stained glass windows dedicated to the memory of the late James Morrow, who died two years ago, and Mrs. S. M. Brookfield. After the Apostles’ creed had been recited the clergy proceeded to the South transept door, where the Dean began the special service, which was arranged by him for the occasion. The Dean made a statement as to whom the windows were erected in memory of and referred in appreciative terms to Mr. J. Morrow and Mrs. S. M. Brookfield, both of whom were faithful and respected members of the Anglican Church. Special prayers were read, and the hymn: “They whose course on earth is o’er,” was sung, the tune being one of Dean Crawford’s compositions. The Dean then gave a short address from the pulpit, his theme being “memorials.” He referred to the beauty and added effect to the appearance of the church of the stained glass window, and said how much better it is to put in a memorial for those who have gone before which may prove useful to the living, than to erect a cold stone over the grave. Special hymns appropriate to the occasion were sung during the service. Among those present was a large number of the employees of the firm of S. M. Brookfield & Company, who erected the memorial to Mrs. Brookfield’s memory, and the members of the family to Mr. James Morrow, who dedicated the memorial to their relative. The design of the whole window is “The Tree of the Church.” The present part completed is simply centre and bottom panel representing the Virgin holding the Child, who is standing with his foot on the head of the serpent. The upper part represents Christ reigning in triumph from the tree. Underneath this picture is St. John writing his Gospel, above a company of angels. The window, which is indeed a beautiful one is the work of Kemp and Company, London. The predominating color of the window is deep green. The service which was marked by its solemnity and simple ritual was most impressive. The choir which was not so largely represented as usual, sang the hymns and chants well, the tune composed by the Dean being especially beautiful and expressive.

FREDERICTON.

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

Shediac.—A representative body of the parishioners and friends gathered at the rectory in the afternoon to offer their congratulations and best wishes, when Rev. A. F. and Mrs. Burt celebrated the 25th anniversary of their wedded life. In spite of the inclemency of the weather a large body of the parishioners gathered again in the evening, practically every family in the parish being represented. Mr. Fred Beal, on behalf of the parishioners, presented Mr. and Mrs. Burt with a valuable silver table service, accompanied by the following address:—“The Rev. A.T. and

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Mrs. Burt; We, your parishioners and friends, extend to you our hearty congratulations on this the twenty-fifth anniversary of your wedded life. We trust that at the close of the next quarter of a century you may still be found working together for the good of mankind. We ask you to accept as a small token of our esteem the accompanying gift, and trust it will ever serve as a reminder of the friendship existing between us. Wishing you and Mrs. Burt every enjoyment through life, we remain, Yours very respectfully." The address was signed by the church wardens. Mr. Burt made a suitable reply, thanking those present for the altogether unexpected and cordial way in which they had shown their appreciation of his and Mrs. Burt's work among them, dwelling at some length upon the kindness of the people and indulging in some entertaining reminiscences of his early life. Mrs. Burt followed, thanking those present in a few well-chosen and pleasing remarks, after which a very pleasant evening was spent, refreshments being served about 12 o'clock. Shortly after the gathering dispersed wishing Mr. and Mrs. Burt many, many years of continued health and prosperity.

QUEBEC.

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

Lennoxville.—University of Bishop's College.—Mr. A. V. Richardson, B. A., Senior Mathematical scholar of Queen's College, Cambridge, and Honor graduate in both Mathematics and Natural Sciences, has been selected as Lecturer in Mathematics and Science in place of Professor Gummer, appointed to a Professorship at Queen's University, Kingston. Mr. Richardson is highly recommended by the President and Tutor of Queen's College, and by the University of Cambridge Appointments' Board, as well as by the Rev. Canon Allnatt, the Rev. Dr. Abbott-Smith and the Rev. C. W. Mitchell, who have personally interviewed the candidates. Mr. Richardson will commence his work at Bishop's College in September.

Rivière du Loup.—St. Michael and All Angels.—On Sunday, July 16th, an unusually severe electric storm swept over the town, and between the hours of 2.30 and 3.30 p.m. struck the spire of St. Michael and All Angels Anglican Church. The lightning seems to have fallen at the base of the spire, and having knocked off the shingles, it pierced through the roof and ceiling and running down one of the supporting beams, it struck the electric light wires inside the church, destroying the metre and several blow-outs and smashing the door of the switch-box, threw the main part of it about half way up the aisle, at the same time scattering fragments of glass into every pew. Fortunately no one was in the church at the time of the accident. The clergyman, who lives at Fraserville, was notified by telephone as soon as it was possible after the thunderstorm, and quickly made arrangements to hold the evening service as usual by the aid of coal oil lamps. A strange coincidence was the fact that the Rev. A. J. Vibert, who is the clergyman in charge, had prepared a sermon during the week on the 'power of God.' It is needless to say that the apt illustration occasioned by the accident of the afternoon gave additional interest to the sermon, which was listened to by a large congregation.

MONTREAL.

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

NOTICE.

SUBSCRIBERS ARE CAUTIONED NOT TO PAY ANY MONEY TO R. D. IRWIN, AS HE IS NO LONGER AUTHORIZED TO COLLECT OR RECEIVE SUBSCRIPTIONS FOR THE CANADIAN CHURCHMAN.

Phillipsburg.—The Lord Bishop of the diocese, Dr. Farthing, visited this parish in June, inducting the rector and preached on the subject of the Apostolic Ministry to a very attentive congregation. The gift of new stoles to the church from the Rev. Austin Ireland was announced. Next day the Bishop went on to

Pycir Hill, and morning service was held there. The new verandah of the Rectory at Phillipsburg, which was given by the Ladies' Guild, is finished, and is a great improvement to the building. Among the summer visitors are some who show appreciation of the daily morning service, including the Rev. Arthur French of St. John the Evangelist, Montreal, who, as might be expected takes a real interest in the work of the Church in Phillipsburg. It is hoped that a former rector, the Rev. Al. Wilson (now at Bellows Falls, Vt.) will be here soon.

OTTAWA.

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

Arnprior.—On St. Peter's Day the Archbishop of Ottawa held an ordination in St. John's Church, Arnprior, when the Rev. Cecil Whalley, M. A., of Killaloe, and the Rev. E. A. Baker, B. A., Curate of St. Matthew's, Ottawa, were advanced to the priesthood. The sermon was preached by the Rev. W. Netten of Pembroke, and the candidates were presented by Dr. Bogert, Archdeacon of Ottawa. The Litany was sung by the Rev. A. H. Whalley, rector of the parish. The service was choral throughout. Among the other clergy present were the Revs. Canon Hanington, Ottawa; W. H. Stiles, March; C. Saddington, Almonte; R. B. Waterman, Carp; W. M. Loucks, Ottawa; W. H. Green, Eganville; W. McMorine, Antrim; C. F. Clarke, Pakenhurst; T. W. Iveson, Fitzroy; H. B. Moore, Douglas; and W. H. Prior, Beachburg.

TORONTO.

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

Toronto.—St. Alban's.—(The Cathedral of the Diocese). A meeting of the residentiary chapter of the Cathedral of St. Alban's the Martyr was held on Friday of last week, resulting in the appointment of the Rev. Canon Morley, Rural Dean of West York, as financial secretary for the Cathedral Chapter. Canon Morley will begin his educational and financial work at once in view of the determination of the chapter to push matters so that the actual work of the building may begin in October. Mr. F. W. Ferguson, of the firm of Cram, Goodhue and Ferguson, was present on behalf of his firm, and explained the details of the plans approved by the chapter. At the request of the chapter the Bishop will issue a pastoral to the diocese on the subject of the cathedral.

East Mono.—The Right Rev. Reeve visited this parish on Sunday, July 9th, when sixty-seven candidates were presented for confirmation by the rector, the Rev. R. George Perry. The majority of the candidates were adults, thirty-one males and thirty-six females. The opening service was held at eleven o'clock in St. Paul's, when ten were confirmed, at 3 o'clock thirteen were present at St. John's, and at 7 o'clock at St. John's Mono Mills there were thirty-one candidates. At ten o'clock Monday morning thirteen candidates were confirmed at St. James Hockley. Although an extremely warm day the churches were crowded and, in some cases, unable to accommodate all who came. The addresses of the Bishop were helpful to all but especially to the newly confirmed. The congregations were much impressed with the beauty and simplicity of the services. The rector has been able to arrange for regular Sunday services in the four churches during the summer months, and it is hoped that these conditions may be permanently continued. The people of the different churches are responding heartily to the different claims presented to them and are even taking the initiative in some cases, having built and installed specially for the rectory, about a mile of telephone line that their clergyman may the more efficiently administer the affairs of this large parish. Improvements have been made to the rectory, amounting to over \$300.00 and at the present time plans are being made for the building of a large and up-to-date stable and driving shed.

Eglinton.—St. Clement's. The Rev. Canon Powell, M. A., the Principal of King's College,

Windsor, N. S., is at present making a visit to his old parish.

Lakfield.—St. John the Baptist.—A very interesting service was held on Tuesday evening, June 27th, in the Church, it being the occasion of the induction of the Rev. Herbert A. Ben-Oliel as rector of this parish. The Ven. George Warren, Archdeacon of Peterboro and a former rector of Lakfield, acted as the Bishop's representative. The Mandate of Induction was read by the Rev. Canon Allen of Millbrook, who was also the preacher of the evening. After the special service, Evening Prayer was read by the Rev. W. J. Creighton, another former rector of this parish, the lessons being read by the new rector. Canon Allen took for his text 1 Thess. 5:12,13, and at the close of a practical and helpful sermon referred in kind and friendly terms to Mr. Ben-Oliel who was his assistant in the Parish of Cavan for over two years after his ordination. After the service a social hour was spent in the school-room where refreshments were served by the ladies of the parish, and an opportunity was afforded the congregation of meeting Mr. and Mrs. Ben-Oliel and the visiting clergy.—By the Rev. C. G. D. Brown of Young's Point.

Penetanguishene.—St. James.—This church has recently been re-roofed. The old wooden shingles have been taken off and replaced by first quality galvanized steel shingles. The ladies of the congregation are working for the interior. The ceiling is to be done over with alabastine. The ladies are hoping soon to renew the chancel carpet.

St. Alban's.—The congregation that assembles here are manifesting much interest in the little church. A new carpet has been laid in the chancel and hangings have been placed on the Prayer Desk and Lectern.

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

St. Catharines.—St. George's.—The Rev. R. Ker who for 22 years has been rector of this parish has resigned, his resignation to take effect on the 1st Oct. next. At a meeting of the Vestry held a few days ago, a letter from the Bishop was read, stating that Mr. Ker had placed his resignation in his hands, whereupon a resolution was carried unanimously granting the retiring Rector \$300.00 payable in quarterly instalments during the rest of his life. It was then resolved that a stipend of \$1,500. a year with a free residence be offered the incoming Rector. A committee was appointed consisting of the church wardens and lay delegates to confer with His Lordship as the appointment of the Rector.

Homer, Merritton and Virgil.—The Bishop confirmed thirty-two persons Sunday, the 16th inst., in these three congregations, which constitute one parish, and which is in charge of the Rev. C. E. Riley, B. A. The Bishop also consecrated the church at Virgil which is but four miles from Niagara-on-the-Lake. There were present at the service Rev. Rural Dean Garrett, Rev. R. Ker, Rev. C. E. Piper and the rector. The rector in behalf of the congregation, warmly welcomed His Lordship to the parish, and promised him their hearty support. The visiting clergy congratulated the rector on the good work he had accomplished in the parish and expressed their great pleasure at the Bishop's election and promised him their hearty co-operation in all his undertakings.

Appointments.—The Bishop outlining the duties he wished his Archdeacons to perform, at a meeting of some of the senior clergy at the synod office, made the following appointments and divided the Diocese into four Archdeaconries as follows:

Archdeaconry of Hamilton.—Ven. G. A. Foneret, M. A., Hamilton.

Archdeaconry of Wentworth and Haldimand.—Ven. A. J. Belt, M. A., Jarvis.

Archdeaconry of Lincoln and Welland.—Ven. N. I. Perry, M. A., St. Catharines.

Archdeaconry of Wellington and Halton.—Ven. G. F. Davidson, M. A., Guelph.

He has also appointed as Canons:—Rev. E. A. Irving, Dundas; Rev. Wm. Bevan, Niagara Falls; and the Rev. R. Ker, St. Catharines.

HURON.

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

London.—Mrs. H. A. Boomer, president of the local Council of Women, and one of the best known charitable workers in Canada, was seriously injured in a runaway in South London on the 20th inst. She was driving in a two-wheeled cart with Miss Parsons, governess in the household of Col. Gartshore, and a grandson of the Colonel's, when a dog, owned by Colonel Gartshore, which had followed the party, nipped the pony on the fetlock. The horse made a sudden plunge and ran away, throwing the occupants of the cart out at the corner of Bruce and Cathcart streets. Mrs. Boomer, who is over 70 years old, alighted on her head against a telegraph pole. She was so badly hurt that Dr. Niven, who attended her, says it will be some days before the extent of her injuries are known. Miss Parsons had her hand broken and the boy escaped unhurt. Mrs. Boomer is the widow of the late Dean Boomer.

Heathcote.—The Rev. W. H. Roberts has been appointed incumbent of this parish.

Brantford.—St. Luke's.—The St. Luke's Boy Knights and Choir camp is at present being held at Grimsby. Dr. Hunt is in charge. The boys went into camp on Monday, the 24th, and they will return to their various homes on August 5th.

Call.—Trinity.—Miss K. L. Wilkes laid the corner-stone of the new Sunday School and parish house on Monday, the 17th. The building is to cost \$15,000. The dedicatory service was conducted by the Rev. Rural Dean Ridley, the rector of the parish, assisted by the Rev. W. H. Bourne. Beneath the stone was placed a tin box containing copies of the local papers, names of the Mayor and Town Council, and interesting documents relating to the church.

Milverton.—The many friends of the Rev. W. V. McMillen, B.A., formerly rector of Milverton and Princeton in this diocese, congratulate him on his appointment as a canon by Bishop Pinkham of Calgary diocese. He was rector of Olds, Alta., then of Wetaskiwin and now of St. Cyprian's, Lethbridge, Alta., which has grown into a vigorous parish under his capable leadership. His address is now the Rev. Canon McMillen, rector of St. Cyprian's Church, Lethbridge, Alta. The dignity in this case was well deserved, and the office will be capably filled.

Cayuga and Tuscarora.—This Mission, vacant by the death of Rev. Isaac Bearfoot, has been offered to the Rev. Edwin Lee, of Glencoe, and accepted. Mr. Lee has done good work in Glencoe, Courtright and other fields, and during his time in Glencoe was held the first of the splendid series of Archdeaconry meetings of the Archdeaconry of London. The Bishop and thirty clergy and many laymen attended that meeting and very much of the success of the meeting was due to Mr. Lee, who acted as treasurer. Mrs. Lee is a daughter of the Rev. Canon Smith and an experienced and competent Church worker.

Sandwich, South.—St. Stephen's.—The annual picnic of St. Stephen's congregation (Rev. J. R. Newell, rector) was held on the 19th inst. and was most successful, despite the threatening weather. The net proceeds amounted to \$212.00.

Chesley.—Holy Trinity.—On the 20th the Bishop held a Confirmation service in this church and confirmed five candidates, and also preached a very interesting and helpful sermon and took for his text "Be ye therefore followers of God," Ephesians, chap. 5, verse 1. The church was well filled and the congregation highly appreciated the Bishop's sermon. His Lordship was the guest of the Rector, the Rev. F. E. Powell.

ALCOMA.

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

Port Arthur.—St. John's.—Mrs. Lyke has sent down from Winnipeg a silver plate baptismal font for use in private baptisms. It is a handsome gift and a token of her continued warm remembrance of the parish.

SASKATCHEWAN.

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

Saskatoon.—The Rev. W. A. Ferguson, M. A., vice-principal of Bishop's Hostel, Liverpool, has been appointed Professor of Divinity at Emmanuel College in this place.

CALGARY.

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

Calgary.—The Rev. A. P. Hayes has been appointed Principal of the boys' department of the "Bishop Pinkham" College, Calgary. The school is to be ready for the opening in September.

NEW WESTMINSTER.

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

New Westminster.—The Bishop of the diocese returned home from England on Monday, the 17th inst. On Coronation day he was present in Westminster Abbey at the service. The Bishop expressed himself as very glad to be at home again, for after all, he said, there is no place like British Columbia. His trip was in the nature of a holiday, but he evidently could not rest, for during his eight weeks' stay in England he delivered 48 addresses. During his visit he succeeded in forwarding the movement for a new bishop for Kootenay, and he hopes to have the funds in hand by the beginning of 1913. There are now 56 on the roll of clergy in the diocese of New Westminster and 30 in the diocese of Kootenay. Bishop de Pencier also arranged for a visit to the Diocese of Kootenay, commencing at Nelson on August 1 and lasting till August 22. On St. James' Day, July 25, the first anniversary service of the consecration of Bishop de Pencier was held in the Cathedral. While away he conferred with members of the B. C. Church Aid Association and with the Bishop of Columbia, and discussed the prospects for a theological college for British Columbia. He experienced a pleasant voyage, both going and on his return, and has nothing but praise for the hospitality and the courteous manner in which he was treated.

Correspondence

CONVERSIONAL REGENERATION vs. BAPTISMAL REGENERATION.

Sir,—I did not expect to have to write again on the present subject of controversy, but evidently it is my duty to reply to Mr. Hinchey's letter of July 20th. I have not attempted to answer every question or challenge of the various letters, but thought best to answer those that seemed to me at the time to be more important. I would remind Mr. Hinchey, and others who may be interested, that there are a number of passages where the word conversion is translated by the shorter word "turn," and that these should be examined as well as those which have been translated by the word "converted." In most of such passages, whether translated "turn" or "convert," the word is "connected" with regeneration,—if not in word, in fact. Take, for example, 1 Thes. 1:9, "Ye turned to God from idols to serve the living and true God," then read the whole chapter preceding that verse, and then say that their turning to God was not connected in fact with their regeneration! Certainly it was. It was a whole-hearted turning to God, and God gave them the new birth, and they became true followers of the Lord, the hope, joy and crown of rejoicing of the Apostle, 1 Thes. 2:19-20. Then take Acts 3:19, where the word "converted" is used. This is addressed to the unsaved, unbelieving Jews. Certainly if they became "converted" and their sins blotted out, they would also receive the new birth, and their new birth would thus be "connected" in fact with their conversion. Also, the household of Cornelius was certainly born of God and filled with the Spirit previous to baptism. God has saved multitudes of souls of those who though they had been bap-

tized in infancy and pronounced regenerate of the Holy Spirit, at least in the covenant sense, have afterwards been clearly told from the pulpit of the evangelical, or in individual address, "You must be born again;" and I refuse to be robbed of that truth which God has so honoured in the salvation of souls, by any human argument whatever. I do not hesitate to say to those who have not served the Lord in spite of their having been baptized, that their baptism is made unbaptism as much as the Jew's circumcision was "made uncircumcision" by their evil lives. The outward sign needs no repetition, but the inward reality is still wanting. As long as God honours the evangelical cry, "You must be born again," to the saving of souls, I shall say with the Apostle Peter, "What am I that I should withstand God?" Acts 11:17-18. The blessing of God settled the matter with the early Christians, v. 18, but it does not to-day. If you have not received that through which you become a lover of the Lord, "You must be born again." So the great mass of Church of England divines after the Reformation taught, and so the compilers of the Book of Common Prayer intended. If you do not think so, please read the masterful and monumental work of the late Dean Goode. Read also Bishop Ryle's "Knots Untied," and Dyson Hague's "Protestantism of the Prayer Book." With regard to Art. 26, I accept it fully, but that does not alter my statement in the least. I was not writing concerning such as "by faith and rightly" receive the Sacraments,—but about such as "void of a lively faith" make use of God's ordinances. It is not for the true evangelical to get out of the Church of England, but rather for those who want to force interpretations of the Book of Common Prayer which were not intended. If regeneration so hangs on baptism as is often made to appear, how could we ever understand St. Paul writing, "Christ sent me not to baptize, but to preach the Gospel," and "I thank God I baptized none of you," under any circumstances whatever?

A. H. Rhodes.

Pt. Edward.

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house for Rev. C. H. Shortt at Nagaoka, Japan:—

Previously acknowledged	\$ 327 94
Rt. Rev. C. H. Brent, Bishop of Philippine Islands	5 00
D. T. Symons, Toronto	1 00
Ven. Archdeacon Kaulbach, Truro, N. S.	1 00
X. Y. Z. Toronto	5 00
Rev. T. A. Nind, Bowmanville	2 00
Rev. O. G. Dobbs, Brockville	2 00
A Friend, Hamilton	1 00
Harry K. Daniel, Ingersoll	25

Total \$ 345 19
Amount required—\$800.00. Contributions may be sent to Rev. T. G. A. Wright, Sarnia, Ont.

THE HYMN BOOK

Sir:—I desire to enter a strong protest against two articles in your last issue anent our very successful Canadian Hymnal. You evidently think the Canadian Church has some substantial grievance against the compilers and Mr. J. E. Jones in particular, and you more than insinuate that there has been some "suppression veri" on the part of the Hymnal Committee. This I deny. You evidently do not realize that the Book of Common Praise was prepared for the use of the Canadian Church—not for the Church in England which has many Hymnals. What is all the trouble about? The whole thing in a nut shell is this: Our Committees asked the proprietors of Hymns A. and M. for practically the use of ALL their copyright hymns and tunes. No other publication had ever ventured to ask for a quarter of the number which we have to-day. At first the proprietors of Ancient and Modern absolutely declined, but good Churchmen, as they are, they gave our Committee the free use of all that was asked on the condition that the Book of Common Praise, for a time, should not be placed on sale in England. We had to have these copyrights to have the Hymnal which we have to-day, we could not possibly do without them. We had to accept the terms laid down by proprietors of A. and M. The time will come and that before long when all these copyrights will have expired and we can, if we desire, enter England.

Thus as to dropping these copyrights and publishing our Book in England without them requires no answer to any sane individual. Such a suggestion is ridiculous. Our field is principally Canada, and for Canada we want the best hymns and tunes procurable. For this purpose the Ancient and Modern copyrights are indispensable. The Hymnal Committee surely are not called upon to explain the terms upon which each copyright was obtained. The Book of Common Praise in circulation and royalties has gone ahead by leaps and bounds and has exceeded the most sanguine expectations of its many well wishers. So far as your innuendos with regard to Mr. J. E. Jones, permit me to say that the Canadian Church can never pay the debt which they owe to the Hymnal Committee and in particular to Mr. Jones for all the time and sacrifice made by them in the preparation of our Hymnal. Surely it would have been far better taste on the part of your editorial writers to have applied to Mr. Jones or other members of the Hymnal Committee for reliable information instead of hastily printing such singular and absurd articles as those in your last issue. As regards your threats with regard as to what may occur on the floor of the General Synod, I may state that criticism and questions are earnestly invited and challenged if need be on all matters pertaining to our Hymnal.

There never has been anything connected with the Book of Common Praise which will not stand the closest criticism and investigation and the cold water which you see fit to cast upon it displays both ignorance, and I regret to say a malignancy for which I am utterly at a loss to account.

W. B. Carroll.

Gananoque, Ont.
July 20, 1911.

[We have neither time nor space in this number to take any further notice of Mr. Carroll's excited letter than to say that he has not read our articles and the previous correspondence attentively or he would not have used the language that he has done. Again, he tells us nothing new except that at some time the Book of Common Praise can be placed on sale in England. We wish to know when that time will come. We trust before our next number appears we will have received other letters and some definite information.—Editor Canadian Churchman.]

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CHEAPEST EXCURSION OF THE YEAR.

By the Canadian Northern "LAKE SHORE EXPRESS" next Saturday, July 29th. Leave Toronto 10:00 A.M. connect at Lake Joseph with Steamer "Sagamo" Queen of the Fleet, arriving at the centre of the Lakes by 3:30 P.M., giving you an extra half day and enabling you to see nearly the whole of the three Lakes on the first day.

All points on the Lakes can be visited on these tickets, and on the return journey passengers have privilege of returning via Bala Park or Lake Joseph and stopping over until the evening train.

All admit the Canadian Northern gives the best service to Muskoka.

Ticket Offices corner King and Toronto Streets, and Union Station.

TWENTY THOUSAND LIGHTS.

Between fifteen and twenty thousand electric lights are what the Hydro-Electric people are using to make the Canadian National Exhibition Park a blaze of light during the coming Exhibition. This is exclusive of the Tungsten lamps used for lighting the various buildings.

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW."

"Praise God from whom all blessings flow!"
The old familiar psalm was sung,
And choir above and throng below
Joined in the strain with heart and tongue.

"Praise God!" Some voices idly took
The Name of Names upon their breath;
Some heedless eyes forgot to look
Up to the Lord of life and death.

"Praise God from whom all blessings flow!"
From childish lips the sweet words fell,
And aged saints in cadence low
Thus thanked the God of Israel.

"Praise God," the Giver of our good,
The gracious One, whose open hand
Sheds bounty like a tidal flood,
To inundate a thirsty land.

"Praise God from whom all blessings flow!"
The bond of truth in honest words;
The grace that bids us come and go
Serene and safe, who are the Lord's.

"Praise God," whose tender love withdraws
What else had chained our souls to earth;
Whose sovereign wisdom hath no flaws,
In whose compassion is no death.

"Praise God from whom all blessings flow!"
A song that hearts devout upraise;
The Church above, the Church below
Unite in this exultant praise.

—Margaret E. Sangster.

BRITAIN'S FAMOUS BAND

Coldstream Guards to Cross the Ocean for the C. N. E. this Year.

The Coldstream Guards' Band and its equally famous leader, Lieut. D. J. McKenzie Rogan, M. V. O., Mus. Doc., Hon. R. A. M., need no introduction to the Canadian or American public. They toured Canada and the United States in 1903 and their reputation still lives. On that occasion they were secured for a forenoon and afternoon engagement at the Canadian National Exhibition, and so great an attraction did they prove, that the Management determined to exhaust every possibility to secure them for an engagement for an entire Exhibition. The time has at last arrived when this great musical treat can be given the patrons of the Great Fair.

The Coldstream Guards are England's most famous band. They have just finished a season's engagement at the Festival of Empire, London's greatest tribute to Coronation year. They are the musicians of the Royal Household and come to the Canadian National Exhibition by special permission of His Majesty, King George, and the Secretary of the Imperial War Office.

WHAT IS A DAY

What is a day? In the sense in which the word is commonly used, "day" includes the period of light as distinguished from that of darkness. This period of light to people in the Middle States means merely a certain number of hours out of twenty-four; it may mean any length of time under six months, according to the latitude of the observer and the season of the year.

Another popular meaning is the space of twenty-four hours, including a period of light and a period of darkness. This, again, is not the same all the world over, as the time of the commencement and termination varies in different countries. Some reckon from sunset to sunset, some from dawn to dawn, while modern civilized nations count from midnight to midnight.

Astronomers also have their various days; the absolute solar day, ranging from about half a minute under to the same amount over twenty-four hours at different times of the year; the mean solar day being our common day of twenty-four hours; the lunar day of nearly twenty-four hours; and the sidereal day, of about four seconds short of twenty-four hours.

The succession of day and night depends on the rotation of the earth on its axis; and since the earth is of a globular shape, it is evident that the whole of its surface cannot be turned toward the sun at one and the same moment.

In other words, it cannot be noon all over the earth at precisely the same time.

A little thought will show that whenever it is noon at any one place it is midnight on the opposite side of the earth, and at the different points between all the times of day are at one and the same moment to be found.

THE BAG OF ROSE LEAVES

In some parts of Italy as soon as a peasant girl is married she makes a fine muslin bag. In this bag she gathers rose leaves, and year after year other rose leaves are added until, perhaps, she is an old woman. Then, when she dies that bag of rose leaves is the beautiful fragrant pillow that her head lies on in the coffin.

It is possible for us year by year to gather the rose leaves of tender ministries, unselfish sacrifices, brave actions, loving deeds for Christ's sake. We cannot do this if we let the opportunities of our early years slip by. Little time will be left us; if we do, to fill the pillow on which our dying head shall rest. We shall lose the desire to gather good deeds, and our hearts become selfish and unresponsive to our Lord.

Let us be watchful to crowd into our lives the lovely, unselfish and helpful things, that we may show our love to Christ. And then at the last our heads shall rest on something more fragrant than rose leaves, the fragrant memories of good deeds, sweet to ourselves, sweet to others, and approved of our Lord.

KIND WORDS

There are many men who keep their pleasant words and smiling faces too much for strangers, for whom they do not care a straw, while for their own, their dear ones, they have too often bitter words and harsh condemnation. They do not realize the injury they are doing; they little know the suffering they cause. It is not too much to say that many a woman dies simply for want of sympathy—starves to death just as really as if her food had been taken from her. The love which is hers by right has been denied her, or has at least found no expression. A gentle word, a loving caress, will go far to lift the burden from the wearied shoulders.

WAR BENEATH THE WAVES

Feature Spectacle of Fireworks Display at The Canadian National Exhibition

War Beneath the Waves is the feature number of Coronation fireworks bill at the Canadian National Exhibition this year.

The spectacle shows a first-class battleship at one end. At the other, just beneath the waves, can be seen a submarine with only its periscope showing above the waves.

The Dreadnought is in a panic and with its great guns is trying to reach the tiny turret that tells of the presence of the enemy that threatens it with destruction.

As the guns crash and boom, calmly and in comparative safety beneath the water, the crew of the submarine are preparing to launch a torpedo.

Finally the torpedo is ready—it is seen gliding gracefully through the water—the ship is struck, and a tremendous explosion follows.

Then comes the scene of destruction. The magazines of the doomed ship blow up, tearing it to pieces and the terror of the seas sinks beneath the waves, while tremendous clouds of sparks and burning fragments settle down over everything in sight.

1,000,000

The attendance at the Canadian National Exhibition is jumping at the rate of 100,000 a year. In 1909 it was 750,000; in 1910 despite the unfavorable weather it was 837,000. This year only continued wet weather can keep it from reaching the million mark.

Vines and Men.—As the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires and pruned with afflictions. If it be painful to bleed it is worse to wither. Let me be pruned that I may grow rather than be cut up to burn.—

British and Foreign

Westminster Abbey will be re-opened for public worship on September 6th.

An episcopal ring is to be presented by Mrs. Wilberforce, of Bilting Hall, to the Bishop of Norwich.

The Archbishops' Western Canada Fund was recently enriched by a cheque for £1,000 from "A Supporter."

The clergy of the diocese of Mashonaland, South Africa, have presented a pastoral staff to Bishop Beaven.

The Rev. Prebendary Norton Thompson, vicar of Walcot, Bath has accepted the benefice of Weston-super-Mare, also offered him by the Bishop, shortly to be vacant by the appointment of Archdeacon De Salis to the Suffragan Bishopric of Taunton.

This one detail concerning the Coronation service in Westminster Abbey will be of interest, namely, that for the first time since the Reformation the Archbishops of Canterbury and York were each of them in the procession preceded by their respective cross-bearers.

Dr. Sinclair preached his last sermon as Archdeacon of London and Canon of St. Paul's on Sunday, June 25th. The sermon was a very impressive one on the Coronation, but there were no personal "farewell" allusions. The Coronation was so absorbing that Dr. Sinclair felt he could not introduce any personal matter.

The Vicar of Llanbeblig (which includes the town of Carnarvon) was recently the recipient of a presentation from twenty-three of his former colleagues in the parish. The gift was a silver salver with his crest on the face, the facsimile autographs of the donors on the back, and the inscription, "To the Rev. J W Wynne-Jones, M.A., vicar of Llanbeblig, a token of personal regard and affection from his old colleagues of 1885-1911."

The Rev. John Emory Parks, pastor of the Methodist Episcopal congregation at Good Ground, L. I., resigned his charge on Sunday morning, July 2nd, and asked for a dissolution of pastoral relations on July 9th. He will become a candidate for holy orders. For the present, and by appointment of Bishop Darlington, Mr. Parks will serve as lay reader and be in charge of St. Andrew's Church, Shippensburg, Pa., beginning this work on July 21st. His wife is a communicant member of Christ Church, Dover, Del., where she resided before marriage.

The Rev. W. T. Kingsley, the rector of South Kilvington, Yorkshire, recently celebrated his 96th birthday. Mr. Kingsley is said to be the oldest rector in England. He was ordained in 1842, and has, therefore, been in Orders for nearly 70 years. He has been rector of South Kilvington since 1859. Mr. Kingsley was, when a young man, a fine athlete, and a notable fisherman who made his own fishing-rods and built his own boats. He is a practical wood-carver and great horticulturist. It is stated that the Church at South Kilvington contains many specimens of his work.

To commemorate the first visit of the Archbishop of York to St. Barnabas' Church, Sheffield, a number of gifts were dedicated at Sunday evening's service by Archdeacon E. F. Crosse, Vicar of Chesterfield. These gifts include a new stone font given

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Michaëmas Term opens Saturday, September 23rd, 1911. Matriculation and Supplemental Examinations the 26th. Lectures begin the 28th.

For information and Calendars apply to the Rev. Principal Parrock, D.C.L. (address during July, Little Metis, P.Q.); or to

F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

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by Mrs. Rotherham Cecil, of the Manor House, Dronfield; an oak font cover, the gift of St. Barnabas Guild, and kneelers, etc., the gift of the Sunday Schools, and brass font ever given by the Mothers' Meeting. At the same service there were also dedicated a brass altar-cross, the gift of Miss Wells' Young Woman's Class; and a silver paten, the gift of the 19th Company of the Boys' Brigade.

Mrs. Hawkins, who has made many generous gifts to Truro Cathedral, and through whose munificence the western towers and spires were completed, has given £500 towards the endowment for the maintenance of the services, and it was offered on the High Altar at the special service on Coronation Day. The occasion was a singularly appropriate one for the King (then "Prince George of Wales") was, as a boy of 15, present with his father and elder brother at the laying of the foundation-stone of the Cathedral on May 20, 1880, and the two Princes, with the hearty consent of King Edward VII, (then Prince of Wales) assisted in the collection of the alms for the building fund.

An interesting circumstance has emerged in connection with the issue of invitations to Westminster Abbey for the Coronation. Mr. Wicks, formerly a vicar-choral of Wells Cathedral, and still resident in the city, sang as a chorister at the Coronations of William IV., Queen Victoria, and the late King Edward, and was present in the same capacity at the funeral of George IV. He is now over ninety years of age. The facts coming to the attention of the Earl Marshall an invitation to attend the Coronation of George V. was sent to Mr. Wicks. It was a fitting compliment. And it is pretty safe to say that there is no man living who can beat that record.

Misprinted Bibles.—Naturally some disconcerting mistakes have from time to time been made in the printing, and copies of the Bible containing these errors are greatly prized. Some of the following are among the commoner mistakes which have been found:—"Treacle" Bible (1568)—"Is there no treacle in Gilead?" (Jeremiah VIII., 22.) "Rosin" Bible (the first Douai Bible).—"Is there no rosin in Gilead?" "Vinegar" Bible (Oxford, 1716).—"Parable of the vineyard" (vineyard). Heading of St. Luke XX. "Breeches" Bible (Geneva Bible).—"They sewed fig leaves together and made themselves breeches." (Genesis III., 7.) "Bug" Bible (1551).—"So thou shalt not need to be afraid for any bugges by night." (Psalm XCL., 5.) "Murderers" Bible—"These are murderers" (murmurs). (Jude 13.) "Wife-hater" Bible (Oxford, 1810).—"If any man come to me and hate not his own wife (life), he cannot be any disciple." (St. Luke XIV., 26.)

A Pre-Reformation Chapel in the Hebrides.—Thanks to the bouleverement so violently effected in 1689, our sister Church in Scotland possesses practically no places of worship of pre-Reformation date. By the restoration, however, of the ruined chapel of St. Moluag, in the Butt of Lewis, which has been undertaken by the Rector of Stornoway, this reproach will be in a measure removed, and the Church in Scotland will really possess and have in active use one such building, which dates back, it is believed, at least seven hundred years, and keeps alive the memory of an otherwise forgotten Irish saint, St. Moluag of Lismore, to whose labours, in all probability, the original conversion of this island was due. The chapel and sacristy are all that it has been possible to restore as yet, and there on Sunday next, St. Moluag's Day, the Eucharist will be once more celebrated after the lapse of many centuries—probably for the first time since the devastating storm of the Reformation. For a sum of 400l. it will be possible to restore the remainder of the building.

A service of dismissal for those going out to Canada to work under the Archbishops' Fund was held in Lambeth Palace Chapel on Friday morning, June 30th. The service, which was a very impressive one, was taken by the Bishop of Oxford, Chairman of the Archbishops' Council for West-

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ern Canada. Leave was taken of the following, who are shortly proceeding to Western Canada: (1) the Rev. Arthur Wickham Swayne, Vicar of St. Aidan's, Leeds, going to the Southern Alberta Mission; (2) the Rev. Sydney Hawthorne, Vicar of Gildersome, Leeds, going to the railway Mission at Regina; (3) the Rev. Charles Edward Clarke, curate of St. John's, Wakefield, going to the Southern Alberta Mission; (4) Charles

William Trevelyan, graduate of Magdalen College, Oxford, going to the Southern Alberta Mission; (5) Deaconess Mary Rice, going to Calgary. Since the Archbishop's appeal, published a year ago last February, twenty clergy and seventeen laymen have gone out to work under the Fund in Western Canada, and it is hoped that before Christmas four more clergy will be ready to go.

On Coronation Day the completion of the restoration scheme of Rothwell church begun in 1857 (costing nearly 10,000l.) was marked by the dedication, at the Coronation Service, of three restored windows in the Lady chapel—one in memory of Queen Vic-

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with its celebrated crypt of bones, is peculiarly interesting, and dates back in parts to the eleventh century.

On a recent date the bells of Wimborne Minster were dedicated by the Bishop of Columbia. The eight bells which previously formed the ring have been recast, and two new bells have been added—thus forming a ring of

Wimborne Grammar School, as well as of St. John's College and Christ's College, Cambridge, and of the Lady Margaret Professorships at both the ancient Universities. The great tenor bell bears the name of St. Cuthbert, who was the foundress of Wimborne Minster some time between the years 705 and 720. It was first cast about the year 1385, at the cost of

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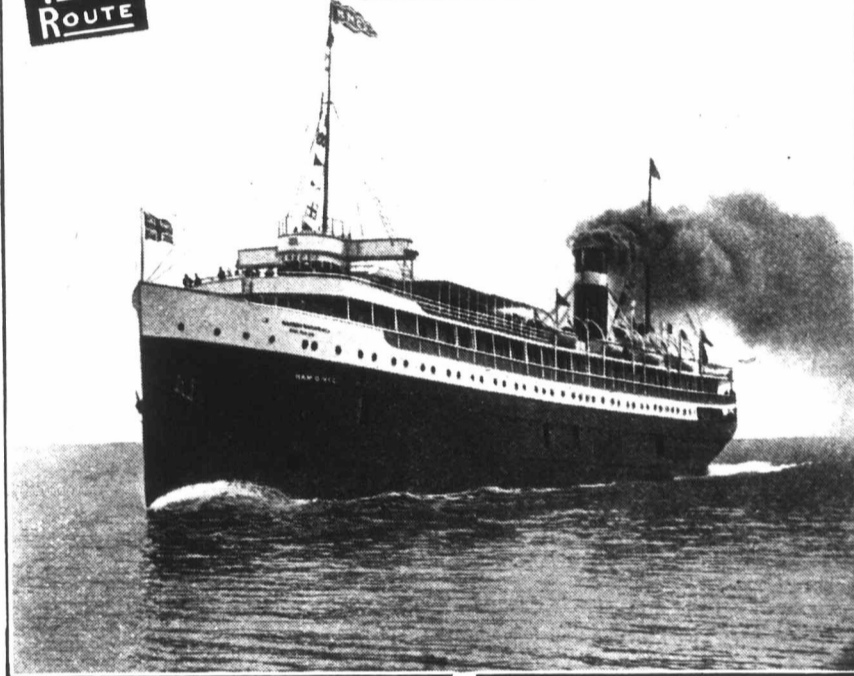
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toria, the second in memory of King Edward VII., and the third to commemorate the Coronation of King George V.—the three reigns during which the work has been done. During the incumbency of the present Vicar (the Rev. J. Arthur M. Morley), dating from 1902, the following works have been accomplished:—The res-

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toration of the north and south aisles, the opening out of the west arch, showing the beautiful stone-groined ceiling under the tower, the increasing of the ring of six bells to eight, new framework for the bells, new clock with Cambridge chimes, new heating apparatus and new gas-plant, the restoration of the nave and the exterior of the Lady-chapel. From an architectural point of view this church,

ten bells, the only one in the county of Dorset. The two new bells are the gift of Mr. H. O. Chislett, an old townsman devoted in his attachment to the Church. They bear the inscriptions "Per multos annos resonet campana Liobae" and "Gratias agimus Deo pro Domina Margareta Scholae fundatrice et huius Ecclesiae benefactrice." St. Lioba as readers of the Bishop of Bristol's St. Boniface of Crediton and his Companions will remember, was a Saxon Saint who was educated at Wimborne in the early part of the eighth century, and who, with a number of her companions, at the request of her kinsman St. Boniface, went, out as missionaries to help in the evangelization of Germany. Lady Margaret Beaufort was the mother of King Henry VII. Her parents were buried at Wimborne, and she, as the legend on her tomb in Henry VII.'s Chapel in Westminster Abbey informs us, was the foundress

William Loringe, who was one of the Canons of Wimborne in the time of Richard II.; and was recast, at the cost of the parish in 1629. So careful have the Vicar and church wardens been to preserve the old as far as possible that, although the bell needed recasting, the metal of which it was composed was kept distinct, and, what is more, a cast was taken of the inscription, so that it reappears upon the bell in its exact form.

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While the ranges preserve a general direction, they are divided into innumerable short spurs and interspersed by valleys, which furnish as great variety as the elevations. Many of them are but enormous crevices, with steep, rocky sides, cut through by irresistible mountain streams, whose roar, as they whirl and toss and tumble, is still heard below. Others are verdure-clad basins, sloping gracefully from the bases of the mountains to peaceful, gurgling rivulets flowing through the centre, on their way to the cold North Sea, or the warmer Mediterranean, or perhaps to the Black Sea. Sometimes the green fields become transformed in a single day into impassable masses of ice and snow, and the

pretty mountain side becomes a glacial wall, for, while the valleys lie basking in the sun, perpetual winter reigns within sight, and the Frost King has only to loosen his grasp to send an avalanche of ice down the mountain side.

It is the presence, in close proximity, of these powers of nature in all the grandeur of their power for good or ill, that gives to Alpine travel its zest, and to the Alpine farmer his strange blending of courage and simplicity.

HABITS.

For one who is born careless and procrastinating, it is exceedingly difficult to be methodical and prompt. The instinct is not to do to-day what can by any possibility be put off till to-morrow; and trying to take time by the forelock involves a struggle and much exertion. Yet both method and promptitude are to be learnt; and, human nature being on one side of it automatic, habits are formed whereby that which was in the beginning beyond measure distasteful, becomes comparatively easy.

THE GIRAFFE.

The giraffe is the tallest of all quadrupeds, its head being sometimes eighteen feet from the ground. Its great height, however, is due to its long neck, and it can feed as well from the ground as from the high branches of trees. It is a native of Africa, and is found in all parts of that continent south of the Sahara, but nowhere in great numbers. In its wild state it is very shy, and easily runs away from any other animal, its speed being greater than that of the fastest horse. It is, how-

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ever, easily tamed, and now it is bred in the zoological gardens of this country and Europe. Though its safety lies chiefly in its facility for flight, it can defend itself very well, when pushed to extremity, by kicking with its hind legs. In this manner it has been known to drive off a lion. It has beautiful eyes and a graceful neck, which it turns like a bird, of which it reminds us in its movements.

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are much fonder of what we would call sights, or shows, and they call by the general name of tamasha, than of games. Other great sources of entertainment are jugglers and snake-charmers; the former certainly do most wonderful things, such as the mango trick, and many others not so famous, but quite as curious.

To return, however, to the "amusements" of Hindoo children, sights such as those described are a very great delight to them; then there are the festivals, which are constantly occurring. Just before the Dasserah festival, which is celebrated by the burning of innumerable tiny lamps, the girls destroy their dolls, and this is a great gala day. The children dress themselves in their brightest colours, and, followed by a crowd of men and women, march through the busy bazaars of the city and along roads shaded by overarching mango or sissoo-trees, till they come to the nearest water—probably a tank built by some pious Hindoo. Round the tank are feathery bamboos, plantains with their broad, pendulous leaves, and mango trees crowned in the season with spikes of blossom, and on every side are flights of steps leading down to the water. The children descend these, singing all the time, and throw their beloved dolls into the water. Owing to this custom no Hindoo girl can show the collection of dolls, which some girls in this country have. They are, however, easily replaced, being made either of mud, rudely daubed with paint, or of cloth. The delight of a Hindoo child over an English doll with fair hair, blue eyes, pretty face, and "clothes that come off and on," is something very wonderful; and in the girls' schools in connection with the Church of Scot-

land, in Calcutta, it has become the custom to give each child a doll at Christmas. As these schools contain seven or eight hundred children, the amount of work required to dress these dolls may be imagined, but kind friends at home do the greater part of it.

While the Dasserah festival is going on, the boys make of mud the head and shoulders of Tesu, one of their idols, and put it on a stick, and the girls have a little earthen vessel full of holes, which looks rather pretty when the tiny lamp is placed inside at night. It may be mentioned in passing that during the Dasserah the children often scoop the heart out of gourds, make holes in the rind, and carry them about at night with a light inside, reminding one forcibly of the "turnip lanterns" which flit about the village streets in Scotland on Hallowe'en.

The children play with these toys—the image of Tesu, and the vessel with holes—for nine days, begging money all the time from their friends and relatives, or, in fact, from anyone who will give it to them. On the tenth day they go in procession as before, singing all the while rhymes in praise of their heathen gods, and when they come to the nearest river or tank they throw in the toys. Then, when the children go home, they expend the money they have collected in a grand feast of sweets.

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