

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JULY 20th, 1911

No. 29.

Modern Methods

of tailoring secure for our customers the best and most efficient service from the measuring to the final finishing. Modern fabrics enable us to give our patrons the newest shades and the most approved designs. Our new goods for Fall and Winter wear are all that could be desired. Your order will be appreciated.

Edwin T. Berkinshaw
 MERCHANT TAILOR
 348 Yonge St., Toronto

CAMPHO-CHOLERA CHOCOLATES

For Hot Weather Allments

Compact, convenient, effective.
 By mail, 25c.

Hennessey's Drug Store
 107 Yonge Street - Toronto

When Visiting Toronto

call on us and have your measurements registered. Then at any future time you can order a suit and obtain a perfect fit without any further trouble.

Harcourt & Son

LIMITED
 Clerical Tailors
 103 King St. W. - Toronto

Elliott House, Toronto

Laurence Shea, Prop.
 VERY QUIET AND CENTRAL
 RATES: \$2 and \$2.50 per day.

W. H. HOSKEN

Transacts all forms of Accident, Life and Fire Insurance. Rates cheerfully given on all enquiries.

Telephone, write or call at

Room 11 Continental Life Building, corner Richmond and Bay Streets, TORONTO
 Phone Main 6941

TEMPORARY DUTY—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 112 Bedford Road, Toronto.

WANTED—Assistant Professor in Holy Orders for Huron College London, Canada. Address: stating qualifications. The Bishop of Huron, London, Canada.

WANTED—A resident Teacher in a small Boys' College, to teach junior work and take charge of sports. Apply with qualifications, testimonials and salary (with board) expected to Teacher, Canadian Churchman, Toronto.

FOR SALE—A Magic Lantern in good condition. An Acetylene Generator with tubing and burners for above. A large canister half full of carbide. A splendid outfit for country work where electric light is not available. The owner is moving and will sell the above for twenty-five dollars cash. An exceptional bargain. Address Box 318, Huntsville, Ont.

WHITE CROSS LEAGUE.

Objects:—To promote Purity among Men.
Needs:—Donations towards free distribution fund.
 Publications for Men and Boys, sample set, 30c.
 Address:—Hon. Sec., W. C. L. GREVILLE, N. S.

Roman Stone

(Trade Mark Registered)

Is especially adapted for high-class office buildings, banks and residences.

Write for prices when contemplating building.

The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg.
 Phone Main 5239

Factory - Weston, Ont.
 Phone Junct. 272

MRS. JOAN BISHOP Artistic Costuming

The latest and most select novelties in Trimmings and All Gownings
 718 YONGE ST. PHONE N. 5157.

DANIEL STONE UNDERTAKER

82 West Bloor St. Telephone North 28

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
 The Old Reliable Meneely Foundry, Established nearly 100 years ago
CHURCH, CHIME, SCHOOL BELLS & OTHER

St. Augustine Wine

REGISTERED
 Communion Wine and Concord Wine
\$1.50 per Gallon. (25c. extra for containers. \$4.50 per doz. Qts. (bottled). F.O.B. here. Direct importer of Foreign Wines and Spirits.

BARFETT & CO., 433 Yonge St., Toronto
 (Successors to J. C. Moor) Telephone Main 625

CHARLES MEECH,

Wholesale and Retail Butcher
 487 Parliament Street - Toronto
 Telephones North, 2100-2101

The Clergy House of Rest

Cacouna, P.Q.

The House will be open for the reception of guests on Saturday, the 1st of July. As the accommodation is limited early application is requested to

MRS. SHARPLES,
 59 Grande Allée
 Quebec, P.Q.

HOTEL CECIL

OTTAWA, ONT.

Walter B. Walby, Prop.

Finest, Most Homelike, and Modern Hotel in the City
 Special Rates to the Clergy.

MEMORIAL English Antique Stained Glass WINDOWS

The N. T. LYON GLASS CO. Ltd.
 141-143 CHURCH ST., TORONTO.

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.
 Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars, about a ten days free trial.
 Strictly confidential.

Fittz Cure Co.,
 P. O. Box 214, Toronto.

Church Chime Bells
 Memorial Bells a Specialty.
 McShane Bell Foundry Co., Baltimore, Md., U.S.A.

EDWD. LYE & SONS ORGAN BUILDERS

Specifications and Estimates for New Organs Re-building and Repairs. Catalogues Free.
 10 to 18 St. Nicholas Street
 TORONTO
 Established 1864

NOW IS THE TIME To Purchase Books

Sin as a Problem of To-day

The Faith of a Modern Christian
 Both by Prof. James Orr, D.D.
 Price \$1.50 net, each, postpaid

Man's Need of God and Other Sermons

By Prof. David Smith, D.D.
 Price \$1.50 net, postpaid.

The Days of His Flesh

The earthly life of our Lord and Saviour Jesus Christ.
 (New and cheaper edition.)
 By Prof. David Smith, D.D.
 Price \$2.00 net. By mail 15c. extra

The Early Letters of Marcus Dods, D.D.

(Late Principal of New College, Edinburgh—1850-1864.)
 Edited by his son, Marcus Dods.
 Price \$1.50 net, postpaid.

Write to-day for our catalogue of Religious and Theological works.

WM. BRIGGS PUBLISHER and BOOK SELLER

29-37 Richmond St. West
 TORONTO

MONUMENTS

We have the best stock on hand in Canada—Special designs made on application. Cemetery Memorials. Baptismal Fonts.
McINTOSH GRANITE Co., Ltd.
 1119 Yonge Street, Toronto

It is a notable fact, that the cost of renovating the ancient parish church of Marshfield was defrayed by Mr. Henry Radcliffe, who is one of the most prominent of Welsh Calvinistic Methodists. Mr. Radcliffe has always been a generous benefactor of Welsh Methodist chapels, but this, we believe, is the first time he has extended a full hand to the Established Church.

160 Acres of Land for the Settler

Large areas of rich agricultural lands, convenient to railways, are now available for settlement in Northern Ontario. The soil is rich and productive and covered with valuable timber. For full information regarding homestead regulations and special colonization rates to settlers, write

The Director of Colonization
 DEPARTMENT OF AGRICULTURE
 TORONTO

WM. SMITH & SON

CHESLEY, ONT
 Manufacturers of Church Pews and Church Furniture
 Send for Illustrated Folder.



The WARREN CHURCH ORGAN CO.
 OPERATED BY HAY & CO., WOODSTOCK ONT.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

"ST. AUGUSTINE"

REGISTERED

The Perfect Communion Wine

In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.

Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.

J. S. Hamilton & Co. Brantford
ONTARIO.

Manfrs. and Props. "St. Augustine Wine"

Telephone - - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere. Our prices are inducing and should attract the shrewd business man—try us.

The Monetary Times Printing Co., of Canada, Limited

62 Church St., Toronto,
N.-W. Cor. of Court St.

The Karn Canada's Best Church Organ

Years of steady endeavor and improvement have put the Karn Church Organ at the front—away to the front. The most desirable changes and improvements of recent years are embodied in the Karn.

**The Karn-Morris
Piano & Organ Co., Ltd.**

Head Office, Woodstock, Canada
Factories, Woodstock & Listowel

Prebendary Airy, on his completion of twenty-five years' service as vicar of St. John's, Torquay, has been presented by his parishioners with a purse of £305, a silver tea kettle being given to Mrs. Airy.

A wrought-iron screen of considerable interest and beauty has been erected in St. Paul's Church, Lorrismore Square, S.E., to commemorate the episcopate of Dr. Talbot. The screen is crowned with a series of heraldic shields pointing to the various localities connected with the life's work of the Bishop.

On his eightieth birthday the Rev. George Maberly Smith, rural dean of Tonbridge and honorary canon of Canterbury, who has been rector of Penshurst since 1878, and was previously curate there for thirteen years, has been presented by Lord de L'Isle and Dudley, on behalf of the parishioners, with a gold watch and chain. Mrs. Smith was given at the same time a diamond and ruby pendant.

Viscount Halifax lately dedicated at Holy Trinity Church, Kensington-Gore, a marble memorial to the late Mr. G. F. Bodley, R.A., designed and decorated by two of his pupils, Messrs. Warren and Bernard Smith, as part of a larger scheme for a noble reared designed by the deceased. Lord Halifax said the church was one of the latest and happiest works of his dear friend. The memorial is a lifelike presentment of Mr. Bodley taken in his D.C.L. robes.



GOLD MEDAL FOR ALE AND PORTER AWARDED

JOHN LABATT
At St. Louis Exhibition, 1904.
Only Medal for Ale in Canada.

P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856.

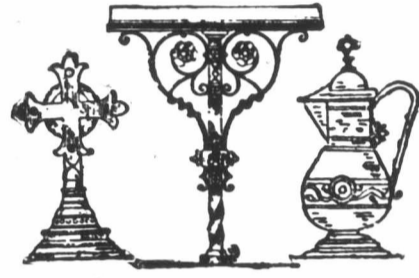
TELEPHONE 181 AND 182

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Dials, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors

CHADWICK BROS.

Show Room 193 East King St. Hamilton
Factory, Oak Avenue, near Barton St.
Send for Catalogue

Let us start sending you

Telephone Main 14 or Main 1947

Belle Ewart Ice

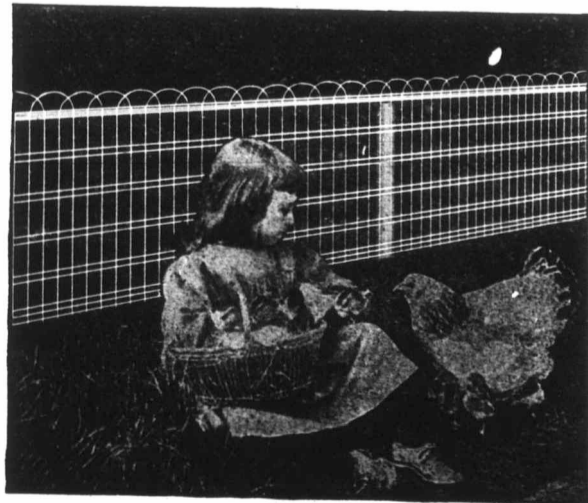
NOW. Will save many times its cost during the summer.

Belle Ewart Ice Company., 156 Yonge Street (Kent Building)

Liverpool Cathedral Building Committee have received, from an anonymous donor, £2,000 for a window in the south transept.

People who talk so much about finding God everywhere, very often end by finding Him nowhere, and the whole of their life becomes secular, profane, because they would not consecrate their life in God's own way.—The Bishop of Derby.

Inscriptions on a new peal of bells, dedicated by the Bishop of Knaresborough, in the tower of St. Alkelda's Church, Middleham, Yorkshire, read respectively:—"We are all cast to the glory of God," "I ring for God and King," "I call to worship," "I call to prayer," "What I give I have," "St. Alkelda's name I keep," "Hear my voice, O God," and "Time passes, God calls."



THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

Branches—Toronto, Cor. King and Atlantic Ave. Montreal, 505-517 Notre Dame St. W. St. John, 37 Dock St.
The largest fence and gate manufacturers in Canada. 505

A fence of this kind only 16 to 23c. per running foot. Shipped in rolls. Anyone can put it on the posts without special tools. We were the originators of this fence. Have sold hundreds of miles for enclosing parks, lawns, gardens, cemeteries, churches, station grounds, etc., etc. Supplied in any lengths desired, and painted either white or green. Also, Farm Fences and Gates, Netting, Baskets, Mats, Fence Tools, etc., etc. Ask for our 1911 catalog, the most complete fence catalog ever published.

OVER \$61,000,000 OF INSURANCE

is now held in force by The Great-West Life Assurance Company.

This Business has been reached in less than nineteen years—built upon the solid foundation of unequalled

Results to Policyholders

Ask for the new pamphlet—"Visible Evidence."

**The GREAT-WEST LIFE
ASSURANCE COMPANY**
HEAD OFFICE, - WINNIPEG

TARTAN

Steamer and Motor Rugs

Made of fine pure Saxony Wool in various combinations of bright and dark Tartans or plain colors in the patterns of the principal SCOTTISH CLANS, FAMILIES and REGIMENTS in various sizes, qualities and weights, etc.

\$5.00 \$6.00 \$7.00 \$8.00 \$10.00

Send for Illustrated Price List.

JOHN CATTO & SON
55-61 King St. East, Toronto



The Testimony of Science to the Credibility of the Book of Jonah

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

By
Rev. J. W. BEAUMONT,
D.D., M.D.

In Pamphlet Form,
Price Five Cents.

Canadian Churchman Office
36 Toronto Street, Toronto, Ont.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

Canadian Churchman.

TORONTO, THURSDAY, JULY 20, 1911.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

July 23.—6 Sunday after Trinity.
Morning.—2 Sam. 1; Acts 23: 12.
Evening.—2 Sam. 12: 1—24 or 18; Matt. 12: 1—22

July 25.—St. James A. & M.
Morning.—2 Kgs. 1: 1—16; Luke 9: 51—57.
Evening.—Jer. 26: 8—16; Matt. 13: 1—24.

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 Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.
Processional: 318, 391, 465, 530.
Offertory: 322, 329, 492, 500.
Children: 697, 700, 703, 704.
General: 375, 406, 453, 493.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 396, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

SIXTH SUNDAY AFTER TRINITY.

MARGARET, VIRGIN AND MARTYR.

"But and if ye should suffer for righteousness' sake, blessed are ye."—1 Peter 3: 14.

This is one of the days set apart to the memory of the heroes and heroines of the well-fought fight. The dedication of churches and parishes to these persons also serves to honour them for their bravery and loyalty, and to testify to our belief in the communion of Saints. Margaret is said to have been martyred in Antioch of Pisidia in 278 A.D. She is usually represented as trampling on a dragon and is obviously a type of the power of faith in the weak to confound the strong. For her spiritual strength and courage we honour her. To-day let us learn from her to be strong, holy, and courageous.

I. Strength.—Many people know only one kind of strength, viz.:—Physical strength. This we have in common with the brute. We can only keep it in order and in true usefulness when we have mental, moral, and spiritual strength as well. The Saints are always characterized by moral and spiritual strength in particular. Such power is especially evident in the presence of evil. For this strength results from their obedience to, their communion with, the Omnipotent Godhead. The best strength we can have is that which we pray God to give the newly baptized:—"Grant that he may have power and strength to have victory, and to triumph against the devil, the world and the flesh."

II. Holiness.—The Saints in every age have been holy, and that means that there are many saints in every generation. For we are holy when we direct all our power and energy God-ward. The basal idea of holiness is separation from sin. In baptism we are vowed to a perpetual conflict with sin. The continuing of that fight makes us the saints of God. Margaret and George killed their dragons. What are we doing to our dragons—the sins that most easily beset us? Too often we predicate of the Saints' ease, inviolability, absence of cares and worries. Think, however, of the Saints as courageous, as actively holy, directing their God-given powers to the extirpation of evil. Strength and holiness are co-existent and mutually dependent.

III. Courage.—"There is fear in love; but perfect love casteth out fear." Spirituality always means courage. Note how courageous Samuel was at every critical meeting with Saul. He was courageous because he was loyal to God, i.e., spiritually minded. Our inspiration to be courageous is found in the words of Jesus—"If any man would come after Me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall save it. For what doth it profit a man to gain the whole world and lose his own soul?"

We are called to be saints. Learn to be strong, holy and courageous. The Saints of old had no inspiration, no divine gift, from which we are precluded. The outward fashion of the world changes. But the testing of faith and loyalty is ever the same. "Deo Adjuvante!" is our cry as it was theirs. With God's help we press on to the conflict, "expecting great things, attempting great things, for this expectation is the life of faith, the vitality of the ministry, that which honours God, and is honoured by God."

Morning Prayer.

The Bishop of London, prince of mission preachers, in his recent Lent Mission, spoke thus pointedly on prayer: "I hope you all pray every day, morning as well as evening. Many people omit to pray in the morning. It is a most rash thing to do. You are tempted every day; and, therefore, my brothers, do, if you are in earnest, make a resolution to get up in the morning and say a prayer before you start on your tempted day's work." The Bishop here laid his finger on the cause of much of the worldliness and indifference to religion found in the present day. There is no morning prayer, no communion with God, no sense of God's presence and

His love. God is forgotten and the blessings that come from waiting upon God are lost.

News.

At this time of year we again repeat our requests to all friends of the Church to send us accounts of diocesan, parochial and missionary events. Canada is developing marvellously and the difficulty of supplying the ever new wants is increasing year by year. Some good friends do write to us, but although we have promises of contributions from heads of colleges downwards, the performance is disappointing. There is no need of elaborate reports, the more unstudied we find are the ones to arrest attention. But while missionary reports have their attraction the need of the daily Church toil exists all over Canada, and however assiduous we may be there are districts from which we rarely get letters.

The Old Rector.

If there is one more than another to whom the heart of each true Churchman should go out in keenest sympathy, it is the old Rector. And without hesitation we say that in deed and in truth this venerable and faithful man has by his lifelong devotion to the cause of the Church not only earned but won the esteem and in many instances the affection of those who love and honour their Church. And the cause is not far to seek. He has been the human instrument, honoured of God, at whose hands have been received by hundreds, aye thousands, of Churchmen and women, the means of grace. He has been their spiritual leader throughout the years of conscious life. He has shared their joys and sorrows, by precept and example has taught and shown them the good way, and through all their chequered years, from the solemn hour when as a good shepherd he took in his arms the little one and signed it with the sign of the cross, until with trembling voice, but firm unshaken faith he spoke the words of eternal hope beside the open grave of the dear one lost for a little while, he has been their spiritual guide, counsellor and friend. Of such an one the wisest of men could well say that the hoary head is a crown of glory when found in the way of righteousness. And happy indeed should the parishioners be who have as their Rector a man whose pure and saintly character speaks to them more powerfully than could the tones of rarest eloquence—of the certainty of the Christian hope; the unworldliness of the Christian life; and the noble, gentle, devout character of the true man of God.

The Feeble Minded.

The State of New York has established some immense institutions for the insane, notably the one opposite Prescott on the St. Lawrence. Another has just been started, Letchworth three miles back from the Hudson near Haverstraw, intended to provide for 2,500 feeble-minded and epileptic persons. It is intended to spend nearly three millions of dollars on the 2,000 acres provided for the settlement. There are intended to be built six institutions and separate sets of buildings for improvable boys, improvable men, infirm men, improvable girls, improvable women and infirm women. A normal life is to be followed as closely as possible, and farm, shop and building employments and games are to be provided. Nearly 2,000 are now confined in county buildings or in private homes.

Rest A Necessity.

In an interesting and informing article on "The Physiology of Exercise and Rest" Professor F. S. Lee, of Columbia University, gives his readers some good advice. Amongst other things, Professor Lee says that "The healthy body is provided with great recuperative powers, and does not rapidly succumb to even excessive demands on its energy. But it should be allowed the proper condition for recuperation, and that condition is adequate rest." The writer puts his finger on the absolute and essential condition on which alone health can be maintained when he wrote the words "adequate rest." He goes

en to strike a warning note. And every nerve specialist can give many a sad instance of the truth of his warning words.—“There is danger when the fatigue of one day's labour is not eliminated before the next day's work is begun. The effects may then be cumulative, the tissues may be in a continued state of depression, the end may be disastrous.”

Opinions of Philosophers.

“There is always a danger in following the thinker of the moment as the final exponent of Truth, and Christians should not be as ready as they are in accepting popular philosophy as the support of their creeds,” says an able writer. “Before me,” he continues, “lies the posthumous work of Professor James, whose writings have exercised the greatest influence—largely of a destructive character—on Anglo-Saxon thinkers. Here is his faith ladder:—
 ‘1. There is nothing absurd in a certain view of the world being true, nothing self-contradictory. 2. It might have been true under certain conditions. 3. It may be true even now. 4. It is fit to be true. 5. It ought to be true. 6. It must be true. 7. It shall be true, at any rate for me.’ Here we have pure subjectivity in religion again, and it is this subjectivity in religion and ethics which must be fought against if we are to have anything like a religion for humanity.” Of one thing we may be certain—that the honest, earnest Christian will in the school of life have so thoroughly proved the truth of Christian principles, and the power of Christian faith that he will not easily be led astray by the intellectual theories of the latest philosopher—it matters not how cleverly they are stated, and how plausible they are made to appear. Chaff may appear to be wheat—until you have handled and tasted it.

A Fish Pond in Bermuda.

Our fellow subjects in Bermuda have determined upon a novel and interesting experiment. It consists in closing the narrow entrance to Harrington Sound which expands on running inland three miles by about two in breadth, like a Highland loch or some Norway fiords. The dam is to be of copper net-wire and the holes in the coral below the water line are to be plugged up and prevent the escape of the fish to the ocean. There are over a hundred species of fish in this great preserve from sharks downwards, and it is proposed to experiment with fish like the tarpon of Florida. Fishing is to be restricted to license holders and the sympathies and aid of residents are to be gained by giving them licenses at lower rates than visitors. It is to be hoped that by such precautions more success will be obtained than is possible in Ontario. A better spirit than this old poaching one is springing up and it is to be hoped that the old three-mile limit will disappear and international arrangements be made for the protection and increase of fisheries such as has been happily arranged for the seals.

Whence Comes Mysticism?

“Mysticism is one of the most widely diffused movements of the time, but is it an essentially Celtic movement?” is the question asked in an interesting editorial in the Church of Ireland Gazette. “Surely the mystics have been men and women of all ages and all lands intent on finding a direct way to God. Thomas Carlyle shared the mystic impulse; and Celtic enthusiasts at once ascribe it to the Celtic blood in his veins. Carlyle himself was content to ascribe it to his German studies. This indeed raises another question. Where do the Germans derive their mysticism? For some of the most important names in the mystical movement are German. France has her Gerson; Italy, her Catherine of Siena; Sweden, her Bridget; England, her Walter Hilton and Lady Julian; and Germany was the home of a great mystical brotherhood. Novalis belonged to this wonderful brotherhood, and he was not a Celt. Goethe is not wholly mundane. Whence come the ethereal qualities in his poetry? The ethereal qualities of English poetry, we hear, are due to the Celtic strain? Are such qualities in German poetry due to the same influence. Above all, we are face to face with one pregnant question. German poetry is Teutonic, and French Celtic. Why is German poetry richer in ethereal qualities than French?” No one nation,

country or climate can claim mysticism as its own peculiar possession. It is shared in a greater or lesser degree by each and all. Wherever there is an individual strong in imagination, keen in perception of natural influences, unusually sensitive and reflective—you have the framework of the mystic.

Polygamy.

A writer in the Times has been referring to the Home Office enquiry into the charges against the Mormon missionaries in England, and he refers to the view of many people that though the United States law still prohibits their polygamy—they covertly practise it. He says that some years ago he “visited Salt Lake City and naturally endeavoured to ascertain whether the tales he had heard regarding the open practice of polygamy were correct. It was impossible, however, to obtain trustworthy information; ‘Gentiles’ who had lived in the city for years had no exact knowledge, or, what seemed more probable, did not wish to risk the loss of business connections by divulging uncomfortable facts to a passing stranger. The younger Mormons, however, many of whom were cultured men, were more communicative. They did not, of course, deny that the men who had made polygamous marriages since the manifesto of 1890, which declared them unnecessary to salvation, still maintained their numerous households. Nor did they deny that a few polygamous marriages still took place. ‘Perhaps a dozen in a year,’ said one informant, who had been educated at Yale.

Life's Story.

It may seem strange but it is nevertheless the fact that those who are ignorant of truth are most open to the assaults of error. The safest bulwark against the temptation to lead an immoral, impure life is a thorough grounding in early life in the precepts of virtue and purity and the experimental knowledge of the resultant strength and abiding joy that come to those who consistently practise them. It is a crying shame that so many children are permitted to grow up in ignorance of the story of life and are left ignorant and unprepared to encounter the subtle and seductive temptations of impurity that are bound to come their way. One cannot be too thankful for the brave philanthropic men and women who with skill, tact and knowledge are devoting themselves to remedying this old standing and desperate need. Lunatic asylums, prisons and the columns of the daily press furnish innumerable instances of the result of neglect and ignorance in early life of this vital subject. We have commended the works of Mr. Stall and we commend especially to mothers “The Moral Problem of the Children” by Mrs. Woodallen Chapman, of New York City.

Bishop's Duties.

A well-known Bampton lecturer, Archdeacon Peile, was the preacher at the recent consecration of the Bishop of Southwark. It is said of the address that like one by the late Bishop Moberly, delivered under somewhat similar circumstances, it dealt with the devout character and uplifting influence of a true Episcopate. And of the varying nature of the duties of the office brought about by the constantly changing circumstances of life. “To-day,” said the candid and outspoken Archdeacon, “it is tedious, trifling work, open to criticism, complicated by the possession of a large income which public opinion diverts to many other causes, more or less useful. What ought to be the joy of achievement turns to drudgery. Letter-writing, attending meetings, dealing with committees, handling finance—who can be satisfied with these things? God has given and is giving men grace to spend themselves thus in His service.” After the sermon another clergyman with singular power and appropriateness urged that the chief aim and end of the Episcopal office was of a spiritual character and that the worldly rewards and responsibilities that accrued to it were by no means to be regarded in the same light.

Membership Without Obligation.

This is a striking phrase, and it is the chief burden of Canon Hobhouse's Bampton lecture of 1909 on “The World and the Church.” Worldliness and indifference to religion are woefully prevalent. Church

membership ought to mean regular attendance at church, decent Christian living, and willingness to do Christian work. Too often it means nothing. The whole conception of church membership must be toned up. The Christian vows are plain enough—reverence, believe, obey—and if obedience is wanting church membership becomes an empty formality. It ought to be made impossible for a church warden to be absent from his church a month. A man ought to be ashamed to accept office as a member of a missionary committee or a delegate to Synod or a church warden or a sidesman if he is not regular in his attendance and upright in his life.

Sudden Death.

Appalling and inexpressibly sad as the death dealing fire in the Porcupine district has been, it has given the warm heart and open hand an extraordinary opportunity. Not a moment should be wasted in rushing food, clothing, money, to those who so sorely need them. But whilst sympathy and generosity should be unstintedly outpoured, a warning word is necessary. Let the direction and distribution be in the hands of tried men of energy and business capacity. It is a sad fact that there are dishonest and unscrupulous men who hasten to avail themselves on such occasions of any opportunity for plunder, and there are, as well, men of kind hearts and free hands who are utterly lacking in method and judgment. Both sufferer and giver should be safeguarded against the subtle wiles of the unscrupulous and the improvident wastefulness of the good-natured incapable.

INDIAN CATECHIST APPEAL.

Previously acknowledged \$10.00
 “From two who care” 2.00

IMMEDIATE HELP.

Our sympathies and our money have gone out freely to our countrymen in the north of Ontario who have lost so much by the forest fires. We are apt to be satisfied with that and to forget that the immediate help is by no means the aid which such a calamity demands from those who love God and His Church. Therefore we specially commend to our readers the following appeal by the Bishop of Moosonee, only adding that the two losses which he mentions are only two out of a number of cases which he has to endeavour to assist.

Appeal.

Our nice, well-finished and neatly furnished Church, Parish Hall and dwelling house, at Cochrane, were completely destroyed by the disastrous fire that visited the town on July 11th. The contents, including a new organ, bell, stove and other furnishings of the Church; furniture, stoves, etc., of the dwelling house and Hall, with all the personal effects of the missionary, Mr. P. C. Howard, were all destroyed. The total loss is \$2,800, to cover which we have only \$1,200 insurance. The Parish Hall had still a debt of several hundred dollars on it, and had no insurance. We must rebuild as soon as possible. We cannot expect our Church people in Cochrane to help, as they are all without exception completely burned out, and will have a struggle to rebuild themselves. Who will help us to rebuild?

JOHN G. MOOSONEE.

Bishop of Moosonee.

P.S.—I have just heard that the Church at Golden City and Church tent at Pearl Lake were also destroyed. Would you be kind enough to receive, acknowledge and forward contributions to me at above address? Any contributions sent direct to me I will notify you of so that they can all be acknowledged. Hoping you can help in this pressing matter. Yours sincerely,

Chapleau, Ont.

JOHN G. MOOSONEE.

OUR HYMN BOOK NOT OURS.

We trust our readers sympathized with Mr. James Edmund Jones and his (and our) disappointment over the working of an arrangement which, it now

appears, was entered into by the compilers of the Book of Common Praise with the proprietors of Hymns Ancient and Modern. We frankly admit our disappointment with the results of our Hymn Book's publication. We did our best to extol the merits of our Hymn Book, we expressed the hope that it would be largely used in England, that every emigrant would have a copy instead of an English collection bound up with his or her Prayer Book, we have referred to the hymns in it from time to time as showing its advantages to our brothers in Australia and Scotland, and it is only after years of this futile advertising when we quote from an Irish writer that a copy could not be bought on the eastern shores of the Atlantic that we have the strange fact admitted that it cannot be sold out of Canada! There was no hint of this when we had rejoicings over the registration of the name in England—a strange proceeding for a number of Churchmen to take if the book was not to be bought in England—we had no hint of it in the book issued to the Synod. We were then assured in it that immediately upon receiving instructions from the Synod the publisher (in England) would proceed to produce the book in editions both with and without tunes and also bound up with the Book of Common Prayer. We could multiply such quotations from the preface and also from the preface to Mr. Jones' annotated edition. But we are face to face with facts and the only thing is to make the best of them.

WHAT ARE THE FACTS?

Mr. J. E. Jones can tell us and we trust he will without delay, the hymns and the tunes comprised in the agreement with the A. & M. people and the other terms of this document, and for how long this rival can coerce the Canadian Hymn Book publishers. It is (to recur to the past for a moment) strange that not one of the numerous body, both lay and clerical, who were engaged in the compilation, apparently either know or care to write about this embargo. Now that it is divulged we trust we will hear from them. We think that with the details made public there will be an expression of opinion as to whether it would not be better for the Canadian Church to at once drop all the items from the other book and publish our book broadcast in England and everywhere. No wonder that the Hymnal Committee are reporting to the Synod, but we need more light, more discussion and more readiness to face the Synod as "Spectator" is always impressing on our readers. Let us know all the facts, the best and the worst; let them be discussed and the Synod will be able to act intelligently and at once. It may be that long before the Synod meets a way out of the difficulty may be found, it certainly should be tried.

THE KING, GOD BLESS HIM.

During the last eleven years the Empire has gone through two of the most trying and critical periods in its history, in the passing of Victoria the Good and Edward the Peacemaker. On both occasions there were great searchings of heart. People anxiously asked the question, "Will the Empire survive the loss? Will it hold together? Can Edward be to us what Victoria was? Can George be to us what Edward was?" Again we asked, "Is it possible that three sovereigns of exceptional worth should succeed each other?" History was all against such a supposition. In the long record of British royalty such a thing had never happened. Since William the Norman two sovereigns of worth had very occasionally followed each other; far oftener it had happened that the worthless had alternated with the worthy. And so with this record before us we asked the question, "Is it possible that we should be blessed three times in succession with competent and estimable sovereigns?" Well the more than unexpected has happened. As Edward took the place of Victoria, so George has taken the place of Edward. Thus we have the spectacle unprecedented in English history of three successive rulers all following the same high and noble ideals, and all animated by the same principles of unselfish devotion to duty. These three

sovereigns, Victoria, Edward and George, each represent a distinct phase or epoch in the growth and development of our still growing and half-developed Empire. Queen Victoria laid the foundation of modern imperialism by popularizing the British Crown. This was the first thing. She gave the Empire a centre of unity by immeasurably raising the moral prestige of the monarchy. She ascended the throne at a critical time for British institutions. To use a now historical expression, it was truly the "parting of the ways." The monarchy in England was utterly discredited. Shaken to its foundations by the two revolutions in France and America and utterly discredited by the long regency and the succeeding reign of George IV., it was in a truly shaky condition. Another worthless rake like George IV., and a harmless imbecile like William IV., it would have sunk "unwept, unhonoured and unsung" never again to rise. At this juncture came our late beloved Queen. How she raised the monarchy to unprecedented popularity and gave it a new lease of life, is still fresh in the memory of all those who have passed the period of very early manhood. During her reign the Empire was in a state of transition. The Colonies were developing into self-governing dependencies. Old ties were being gradually sundered, old conditions were being transformed. That the Empire survived all these changes, and that the British Crown became the symbol and centre of imperial unity, the source of its consistency and cohesiveness, is due most undoubtedly to the personal influence of Queen Victoria. King Edward, the greatest diplomat of his age, rescued England, as one of our leading Canadian dailies recently put it, "from that position of splendid but dangerous isolation" into which she had drifted during the closing years of the nineteenth century. In the words of the Psalmist, "He laboured for peace." And by his fidelity to duty he maintained all the best and noblest traditions of the British monarchy for at least two generations. Under our present gracious sovereign the spirit of imperial unity will likely take definite shape and form. His work will be the final organization of the Empire upon some definite and permanent basis. For this he is especially fitted, possessing as he does, a personal first-hand knowledge of the Empire, vouchsafed to no previous sovereign. For the rest, though differing in temperament from his father, we see in him the same admirable personal qualities, the same unflinching tact, the same thoughtfulness and consideration for the feelings of others, the same domestic virtues, the same unswerving devotion to duty. The first year of his reign closes full of promise and happy augury for our race and Empire. Its future is still veiled in obscurity. It is impossible to forecast the exact shape it may assume for the world has never seen anything like it before. But of this we may be reasonably certain that so long as the British Crown retains its prestige it will endure and flourish. As patriotic Britons, to which class our readers practically exclusively belong, our fervent prayer will go up to the great Disposer, that His Gracious Majesty may long be spared to occupy the throne of his ancestors of which he has already proved himself so worthy. It is in no conventional sense therefore that we swell the volume of world-wide acclamations and pray God save the King.

ARE WE DECADENT?

The cry of national decadence is one of the oldest in the world and can be found in every literature in East and West, ancient or modern, secular or religious. Take the case of our own race, and it is with it that we are mainly concerned at present. When was there a time, to go no further back, from Chaucer to Kipling, when national degeneration, in some shape or form, was not lamented or predicted? It is in evidence in the writings of all the great Elizabethans, Shakespeare included. The sermons of the divines of that period and the following century are full of it. The tradition is handed down and passed along, through the eighteenth and nineteenth centuries right to the present moment. To-day thousands of intelligent, well-meaning, and some more than intelligent, men and women are taking every opportunity, on the platform, in the pulpit, through the printed page and in personal contact with their fellow-men, to proclaim their unalterable conviction that the British race is now definitely and irretrievably on the down grade. And the tendency to look at things in this despondent light is, it is said, becoming general, if not in the "Colonies," at the least in the Motherland. Speaking some time ago in England, Lord Curzon said that we live in an age of self-depreciation and talk continuously of our moral and physical decline. We are uneasy about ourselves and are inclined to blame characteristics which a generation ago we were proud of. Certainly this latter statement is correct. The typical John Bull of less than twenty years ago is no longer regarded with the same complacency and pride, as the incarnation of every sturdy, manly, virile virtue as he was in mid-Victorian days. We have of late seen ourselves so often as others see us, thanks to the tremendous development of international intercourse, that into the minds of many thousands of us has crept the suspicion that some of our distinctive virtues, when seen from another standpoint, are not, perhaps, so very admirable after all. Again, our national supremacy, which thirty years or more ago in certain things, was practically unquestioned, has frequently of late been successfully challenged. The leadership of England, about the middle and beginning of the last half of the nineteenth century, in all those forces and undertakings that make for what is commonly called "progress," is now only a memory. At least two great nations dispute with England on equal terms. The United States and Germany have become world powers, not only in the military sense, well within the last thirty or at most forty years. England, therefore, now no longer holds the relative position that she did, and to some this spells national decadence. But national decadence, as recently pointed out by a thoughtful writer in the London "Times," is one of the most difficult things to trace, so far as actual causes are concerned. To this day, in spite of Gibbon's immortal masterpiece, the actual cause or causes of the decline and fall of the Roman Empire is a mystery. We know little or nothing as yet as to the real laws which govern the growth or decay of nations. Nations are often like individuals in this respect. We see men, for instance, of the most robust appearance, apparently enjoying excellent health suddenly stricken with mortal disease. Again we see people apparently in feeble health and on the verge of collapse, almost as suddenly recover their full vigour. So it is with nations. Look at France under Louis XV. According to all recognized economic laws, and judging from the moral and material condition of the great mass of the people the state of the country was utterly hopeless, and yet she became more powerful than ever in her glorious history than had been before. Look at Spain in the sixteenth century, at the height of her power and glory, with a virile population, a strong government and immense resources. Who can say what was the cause of her sudden and mysterious decline, that has been going on to the present day. Who in fact can say what progress or decline is. Progress always involves change and change means the disappearance of much that is beautiful, venerable, useful and good in its way. All progress has to be paid for. There is always a large class of people to whom the first appeals with especial force and fascination. Now all this applies to our own race and Empire and especially to the Homeland.

The Ecclesiastical Department of

HENRY BIRKS & SONS, LTD. MONTREAL

Is prepared to submit quotations for all Church Furnishings in silver and brass

Our own verities, therefore, must be "not proven." No doubt there are disquieting signs, but what age was ever without them. During the riot of license that followed the Restoration, the nation must have appeared rotten at the core to the majority of seriously minded people. What could have been worse than the state of politics during the times preceding and following the Revolution of 1688, or during the long dominance of Sir Robert Walpole, or the state of society under the Regency reign of George IV. And yet England has splendidly survived all these dangers. What reason is there to believe that she will fail to surmount present ills, which, as far as we can judge, are no worse than those of bygone times, if, indeed, except perhaps in one respect, as bad?



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.

169. Where in the Prayer Book is the 90th Psalm used outside of the Psalter?

170. Should the Gloria be used after each division of the 119th Psalm?

171. In the Venite, in verse eight, what is the historical event referred to?

172. In verse nine of the Venite, what is the historical event referred to?

173. What must the minister say before each lesson?

174. What after each lesson?



ANSWERS.

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

151. The third Collect for Good Friday.

152. The Collect for Easter eve.

153. The moveable feasts are those that depend upon the date of Easter for their position. Sometimes they are on one date sometimes on another. The list is given of them in the Prayer Book and begins with Easter Day and ends with Trinity. The immovable feasts are those days fixed to set days. The list begins with "All Sundays in the year," and ends with Monday and Tuesday in Whitsun-week.

154. The Even or Vigil of All Saints is placed in the Prayer Book as a fast. It is so marked in the Calendar for October the thirty-first, also in the Table of Fasts.

155. Hallowe'en is the Eve of All Saints, October the 31st. It is a fast. It is meant to be, as it is called, the Hallowed or Sacred Eve. It originally was kept as a holy night in quiet memory of the departed Saints. Such things as parties and church festivities on this night are most inopportune and do not form the best preparation for the attendance at the Holy Eucharist on All Saints' morning.



HURON COLLEGE JUBILEE.

The Life Story of the Rev. H. C. Miller, formerly its Principal.

The Jubilee of Huron College, London, Ontario, is near at hand, the year 1913 being the Jubilee year. It occurred to the writer, who received his theological training in that college, to write, from time to time, short personal sketches of the men who in one way or another, as teachers or students or governors or benefactors, have helped to create the history of its first fifty years. With this object in view, I deem it a duty and a privilege to begin the series with a brief sketch of the man who was Principal in my own time. It had been my good fortune to sit under some of the ablest scholars in Canada in more than one leading educational institution of the land, but never did I meet one who was a greater master of the art of teaching than the Rev. Herbert G. Miller, and every student who ever sat under him would corroborate this testimony. He was singularly skilled in darting his ideas into other heads, and I am sure he never attempted to present a subject without anxious study and earnest prayer. He often said that, if an idea hit him,

he could make it hit somebody else. Not only did his students hang on his words when he lectured, and follow him about when he preached, but they loved him; and when, at last, it became known that he had severed his connection with the College, consternation reigned among the students, and the keenest regret was felt on all sides. Almost every day of my life, his teaching comes back, crisp, clear and suggestive, and it will, no doubt, guide much of my thinking to the end of life. I am sure many of his old students and other personal friends will be glad to know a little more about this gifted man, and for such this little sketch is written. The Rev. Herbert Gordon Miller, M.A., third son of the late Rev. George Dempster Miller, born at Woodchurch Vicarage, Wakefield, Yorkshire, in 1855, was educated at Blundell School, Tiverton, Devonshire, whence he passed in 1871 with a mathematical scholarship to Sidney Sussex College, Cambridge, where he graduated in 1875. During the next three years he became Form Master in Felstead School and Dover College successively, and then went for special training in theology to St. John's Hall, Highbury, the Principal at that time being the Rev. Dr. Boulton, and the senior tutor being the Rev. Dr. Waller, the father of the present Principal of Huron College. Ordained in the curacy of Cloughtonham in 1879 by Dr. Ellicott, Bishop of Gloucester and Bristol, he served two years under the popular poet-preacher, Canon C. D. Bell. He had been asked to join his friend, the Rev. T. Howard Gill, nephew of the famous Evangelical leader, Hugh Stowell, in the important parish of St. Margaret's, Whalley Range, Manchester, and, pending Mr. Gill's return from a health-seeking visit to Italy, Mr. Miller went to Northampton, then under the influence of Charles Bradlaugh, its senior M.P., and had temporary charge of St. Giles's Church in that town. On Mr. Gill's return to Manchester Mr. Miller joined him, but renewed illness compelled Mr. Gill's almost immediate resignation, and Mr. Miller soon after became curate at St. Peter's, Chester, after which he temporarily joined the new vicar of Bordesley, Birmingham, and entered upon the difficult and dangerous task of an "Evangelical," succeeding to the recently dispossessed Mr. Enraght. Mr. Miller passed next to the curacy of Eastbourne parish church, of which he was in practical charge for five years under the aged vicar, Canon Pitman. Leaving Eastbourne, he received many substantial proofs of affectionate regard, one being of special interest, a memorial volume of his sermons under the title of "Victory, Blessing, and Song," published at the cost of the congregation. Then came an urgent request from the vicar of Clifton, Bristol, (the Rev. Talbot Graves), to take charge for him during a six months' absence in South France. Mr. Horace Meyer, vicar of Christ Church, Clifton, being ill, asked Mr. Miller to undertake his preaching duties. Bishop Hellmuth at that time was staying in Clifton, and attending Christ Church congregation. The Principalship of Huron College becoming vacant, the Bishop recommended Mr. Miller to Dr. Peache, the patron of that chair, who, knowing Mr. Miller and his family, nominated him to the Council. The nomination was accepted, and Mr. Miller came to Canada in September, 1890. While in Canada he was engaged upon a commentary on the Greek Text of St. Paul's Epistle to the Ephesians. This was published after his return to England, and was most favourably reviewed by the religious press, notably by the Expository Times, the Pilot, and the Record. He has been a contributor to many religious magazines; and has lectured frequently in London for the Christian Evidence Society, at King's College, and All Saints, Margaret St. Such are some of the salient facts in the record of the Rev. Herbert G. Miller. Huron College had him for some years, and his life at that time shaped the life of many a student, and through his students influenced countless multitudes in many lands. The sad news comes that he is now physically disabled and ordered off to California for rest. The doctors proposed Egypt or California, but he chose California, for he loved this western world; and let us hope that his health will be restored, and that he may be enabled, in God's good providence, to do once more a great work of teaching such as he so successfully accomplished in past years. This is a part of the Jubilee story of Huron College, and it is a story of which its graduates and friends may well be proud. Would it not be fitting thus early, to begin a worthy celebration of the coming Jubilee by establishing a "league of five hundred," who would give \$100 each and make up the \$50,000 for which the Rev. Principal Waller has appealed? Surely, in three

years, 500 people could be found who would give at least \$100 each for such an object.

T. G. A. Wright.
St. John's Rectory, Sarnia, Ont.



"THE EASTWARD POSITION."

By Geo. S. Holmsted.

It is sometimes supposed that a clergyman who stands in front of the Communion Table instead of at the end, is not following the rubric at the beginning of the Communion Office, which requires him to stand at "the north side." The rubric referred to reads as follows: "The table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said. And the priest standing at the north side of the table shall say the Lord's Prayer, with collect following, the people kneeling." In considering this rubric, it is well to notice, that it assumes that all churches are built in the same way, with the chancels to the east, as, in fact, they used to be, and probably still are, in England, following a very ancient and primitive usage of the Christian Church. In the Apostolic Constitutions, b. ii., c. lvii., in describing how a church should be built, it is said, "Let the building be long with its head to the east," and farther on in the same chapter we read, "Let all arise with one consent looking towards the east. After the catechumens and penitents are gone out, pray to God eastward, Who ascended up to the heaven of heavens to the east, remembering also the ancient situation of paradise in the east," etc., and in Socrates' History, b. v., c. 2, it is said, "At Antioch, in Syria, the site of the church is inverted; so that the altar, instead of looking towards the east, faces the west." From which it is clear that this was regarded as then (A. D. 391) unusual, and contrary to the ordinary custom of building churches, (see also Bingham's Antiquities, b. viii., c. 3, v. 2). The universal observance of this custom is assumed by the framers of the rubric, for otherwise "the north side" would mean a different position in some churches, from what it would be in others, whereas the object of the rubric is to establish an uniform usage in all churches. We all know that communion tables are oblong structures with two sides and two ends; the longer sides being called "sides," and the narrow extremities being called "ends," and it will be observed that the rubric speaks of "the north side," therefore it is clear that one of the "sides" and not the "ends" of the table is referred to. If we attentively read the rubric we find that it requires the Holy Table shall stand, not as we are now accustomed to see it, but in the body of the church, i.e., in the nave, or in the chancel, and it is reasonably clear that if it were brought down into the body of the church it would in most churches, block up the aisle, if it were placed with the sides across the aisle, and therefore it would have to be placed lengthwise, which was, no doubt, the intention of the framers of the rubric. And whether the Table stood in the chancel, or in the nave, that was to be its position; the rubric was framed under Puritan auspices, by men who desired to make the celebration of the Holy Communion in the Anglican part of the Church, as unlike as possible its celebration in the Roman part of the Church. From Elizabeth's reign until the reign of Charles I., this method of placing the Holy Table had been actually adopted, and, very generally, Communion Tables were placed in the body of the churches, and as Lord Clarendon tells us, in his History of the Rebellion, vol. 1, pp. 167-8, the churches, under his régime, had become indecently and slovenly kept, and the Holy Tables stood in the body of the church and were "applied to all uses," and were also apparently defiled by stray dogs. And one of the first acts of Laud when he became Archbishop was to endeavour to restore the Holy Tables to the chancels, and the churches generally to decency and order, which proceeding, though acceptable, as Clarendon says, to grave and intelligent persons, was regarded as an insidious form of Popery by others not so grave or intelligent. When we know the general usage which the rubric was intended to promote, and which, in fact, was generally, though not, it is true, universally, adopted (see Clarendon's History, vol. 2, b. 2), we are in a position to understand what was meant by "the north side." The tables were placed lengthwise with one end to the east, the other to the west, and the sides placed north and south, and the priest was required to stand on "the north side."

What
conpl
Table
livere
been
positi
every
the ta
it inve
priest
still t
north
ture d
the p
carry
altere
stand
ing th
rubric
what
Table
churcl
adopt
vioull
that v
fore t
Table
adopt
Popis
that I
reason
shoul
of the
said t
it the
ing p
Holy
priest
wheth
the sa
in ea
the e
sacrit
perus
the ri
fering
none
and
"mos
and
unto
word
than
when
what
what
sult
"sac
might
et th
clare
deny
that

Se
New
fall.
met
on l
worl
A
the
to r
divi
Cha
T
now
T
Can
thro
late
took
and
and
Ir
mer
wro
sma
Mor
den
Cha
T
nin
wor
J
ter,
gre

What Laud endeavoured to do was ultimately accomplished after the Restoration, and the Holy Tables were at length, by universal consent, delivered from the desecration to which they had been subjected, and restored to their original position against the east wall of the chancel in every church; and, when the altered position of the table is taken into account, it is obvious that it involves an alteration in the position of the priest. Many clergymen have thought, and some still think, that they should now stand at the north "end," but an "end" of an oblong structure does not become a "side" merely by altering the position of the structure; and in order to carry out the rubric, having due regard to the altered position of the table, a priest must either stand before, or behind the Holy Table, assuming the church to be built east and west as the rubric assumes, and that the priest stands at what would have been the north side, if the Holy Table were placed lengthwise in the body of the church. Those who adopt the eastward position, adopt the former alternative, because of its obviously being more accessible, and also because that was the position occupied by the priest before the Puritan innovation of removing the Holy Table into the body of the church had been adopted. Some people think there is something Popish in this, but Popery is not a question of that kind, and there seems to be really no good reason why the Anglican part of the Church should in this point depart from the general usage of the Christian Church in all ages. It has been said that if a priest stands before the Holy Table, it thereby becomes "an altar," and he a "sacrificing priest," but it seems needless to say that the Holy Table is none the less "an altar," and the priest none the less a "sacrificing priest," whether he stands in front or at the end of it; the same words are used, the same acts performed in each case, and whether the priest stands at the end or in front he offers sacrifices and uses sacrificial words, as anyone can see by carefully perusing the prayer for the Church militant and the rubric which precedes it. There we have offerings of bread and wine, and money directed to be placed on the Holy Table, and the priest humbly beseeches Almighty God "most mercifully to accept our alms and oblations and to receive these our prayers which we offer unto Thy Divine Majesty." What more explicit words and acts of sacrifice could be possible than these? What more did any Jewish priest do when offering sacrifice? It is surely clear that whatever the position of the Holy Table, and whatever the position of the priest at it, the result is the same, and we have both "altar" and "sacrificing priest." And if we had not, we might well doubt our orthodoxy, for the writer of the Epistle to the Hebrews, c. xiii., v. 10, declares that all Christians have an altar, and to deny that we have, would be to run counter to that declaration of Holy Writ.

Brotherhood of St. Andrew

Senior Department.—The Senior Chapter in Newcastle, N.B., will probably be revived next fall. A number of the men of this parish were met by the travelling secretary, Mr. Birmingham, on his recent trip to New Brunswick, and the work fully discussed.

A Saskatchewan Brotherhood man, although the Chapter has long since ceased to exist, owing to removals, has continued to work in an individual way. In time he hopes to revive the Chapter again.

The Senior Chapter in Gravenhurst, Ont., is now engaged in active work again.

The Brotherhood in Winnipeg and in Western Canada generally, lost a good friend recently through the death of the Hon. T. Mayne Daly, late Police Magistrate of Winnipeg. Mr. Daly took a keen interest in all kinds of Church work, and the Brotherhood received his warm support and approval.

In sending a contribution to the Forward Movement Fund lately a Quebec Brotherhood man wrote as follows:—"Find I am able to make a small contribution to Extension Fund. I enclose Money Order for \$3.00. Wish it was more."

Three former Brotherhood members, now residents of Porcupine, Ont., have formed a Senior Chapter there.

The Montreal Brotherhood members are planning to assist the Immigration Chaplains in their work.

Junior Department.—St. Luke's Junior Chapter, St. John, N.B., has been making good progress of late, and the membership is now so

large that the Chapter will probably be divided into two sections. This plan has been found very useful in connection with other large Junior Chapters.

The Junior Chapter of Souris, Man., which was revived early this year is contributing \$12 to the Forward Movement Fund.

Good work is continually being done in connection with the cases which are received by the "Follow Up" department.

At the regular monthly meeting of the Toronto Junior Committee held on June 9th, Mr. Arnold Hoath, director of St. Mary's the Virgin Junior Chapter, was elected as chairman to succeed the late Mr. George Wibby. Mr. Hoath has been a member of the Junior Brotherhood in Toronto for a number of years, and has served on the Junior Committee since the first of the year.

A probationary Junior Chapter has been formed in Listowel, Ont., and amongst other things the boys are endeavouring to build up the Sunday School.

The next Convention of the Brotherhood of St. Andrew will be held in Buffalo, October 18th to 22nd, inclusive.

The Canadian Brotherhood is going to meet with the American Brotherhood at this time and we expect to have an unusually good Convention.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Rev. E. J. Peck, the well-known veteran missionary, and Mr. Broughton, a student from Wycliffe College, Toronto, spent two or three days recently in this city, en route to Baffin's Land. Mr. Broughton goes there for two years in order to relieve one of the workers there. Mr. Peck has been a worker in the Mission Field for the past thirty-five years.

FREDERICTON.

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

Fredericton.—Christ Church Cathedral.—The report upon the condition of Christ Church Cathedral, Fredericton, made by the Dean to the Cathedral Chapter, on July 6th, was as follows:—"Brethren: As you are all well aware, the diocese has been called upon to face a dire calamity in the partial destruction by fire of our most beautiful and much loved Cathedral. That God works 'in a mysterious way His wonders to perform,' the members of our Church must indeed admit in the present crisis. I for one do not attempt at this juncture to even attempt an expression of our feelings at so unlooked for an event. We could not have been too proud of our Cathedral, though we may not have thanked God as heartily and as steadily for its beauty and power as we should. We could not have valued too highly its beauty and power, though it is possible we did not as a diocese, or as a congregation, allow its beauty and power to lead us so nearly as it might have

gone into closer communion or likeness with Him who alone makes beauty powerful. We can only humbly bow before God's inscrutable ways and pray that by some way best known to Himself He will bless to diocese and congregation the terrible visitation, and in simple trust and courage undertake the task of restoration. The first step to be taken must be an attempt to know the facts of the situation. To this end we shall have to get into communication at once with competent architects and builders, and this I shall ask you presently, with the Bishop's telegraphed approval, to proceed to do. But since the newspaper reports have been of necessity more or less inadequate, and since I have felt that you, and through you the diocese at large, should know as quickly as possible all that can be known, I have ventured to put down very crudely and hastily what I can of the actual condition of affairs. First, as to the fabric. As far as we can judge, the walls of the nave, both aisle and clerestory, are intact and can be used again, with the possible need of rebuilding some small sections. The walls of the sanctuary, as well as the east end, appear to be in good condition. In both instances it is impossible as yet to say what damage has been done by water. The west end of the building, where the bolt struck and the fire began, is severely injured, and may have to be rebuilt in part. It is with the roof and tower that the fire played dreadful havoc. The spire is entirely demolished, and nothing is left of the tower but the four walls; and these will probably all have to come down and be rebuilt, as each face is badly cracked down the centre. As for the once glorious roof, while it is still in position, there would seem to be no hope of saving any of it, so terrible is the destruction that has been wrought by the flames. Regarding the foundations, nothing can be asserted as yet with certainty. Portions of the floor near the west end are destroyed by the flames, and it may be that both fire and water will have done serious damage. Regarding the stained glass of the windows it is impossible to speak with any certainty. To the casual observer four of the seven panels of the east window are intact, while the portions in the tracery seem badly damaged. It is difficult, however, to believe that when one panel in a window has been badly destroyed by the heat, the lead in the next window should not have suffered. We may find, I fear, that much of the glass which seems in good condition, will have to be taken down and re-set. The west window seems to have been badly damaged, both as regards glass and the tracery. Some of the defilement may, however, be due to smoke only, and be capable of treatment. Of the aisle windows, perhaps, more than half the glass is saved, but of the windows in the clerestory probably less than half is saved. With respect to the furniture, most of the movable furniture has been saved, in more or less satisfactory condition, by many willing workers, who at real risk to themselves, have earned our lasting gratitude. Vestments, hangings, books, even the brass eagle lectern, were brought out of the building. Such priceless treasures as the William IV. cloth of gold frontal and the King Edward VII. Bible were rescued uninjured. The Bishop Medley cenotaph and the tombs of both the Bishop and Mrs. Medley escaped injury in an almost miraculous manner. The first is intact, though I fear it is somewhat defaced. The sacramental plate, Bishop Medley's diary, and other documents of value, thanks to the "strop room" which Bishop Kingdom had built, are in perfect condition. Even the daily record of services, with its names of distinguished visitors, etc.—while I have not seen it since the fire—is, I know, in safety somewhere, for I myself handed it into some one's keeping. So much for what was saved, a goodly heritage I think you will admit. But there are losses, and heavy ones. First, the exquisite chime of eight bells is gone. As far as we could tell, not a bell of the eight fell. For an hour during the conflagration they rang bravely at each quarter, and even when their motive power was gone they melted still in position. Several of the iron tongues are all there is left. With the bells, their companion, the clock, is also, I fear, a complete loss, and though some will think the remark foolish, it will be a difficult and exceedingly expensive task to replace the Cathedral clock. For sixty years it has done its work, watched over so carefully by the White family, father, son and grandson, that almost without intermission in all that time it has warned the town of the flight of time. The beautiful copy of Murillo's Holy Family is also completely destroyed. The sanctuary carpet, worked by English ladies at the time of the Cathedral's building, is, of course, ruined, while the pews and stalls, though for the most part intact, are de-

The Blonde Lumber and
Manufacturing Co., Ltd.
CHATHAM ONT.

Manufacture CHURCH ::
High - Grade FURNITURE

We make Chancel and Sanctuary
Furniture and
Church Pews and Seating our
Speciality

Our Catalogues are mailed
FREE UPON REQUEST ..

When requiring quotations for pews,
please send dimensions of church or number
and lengths of pews required.

NOTE THE ADDRESS

faced and injured by falling timbers and the deluge of water. The new organ, already well known for its beauty of tone, is, I expect, a total loss, since not only was there fire actually in the instrument, but the water was poured into it for hours. The congregation only last March made the last payment upon the organ, which cost upwards of \$7,000. To give us heart for the work of restoration, we may, I think, count on \$50,000 of insurance. In addition to this we have what must of course be treated as his personal subscription to the restoration, Mr. James F. Robertson's \$5,000 of insurance. The Venerable Sub-Dean Street, in a pathetic letter, has enclosed ten dollars as a first contribution from himself and Mrs. Street. We can count without doubt upon the liberality not only of Church people, but of very many of those who belong to other Christian bodies, for already most sympathetic letters and resolutions have been received from all parts of the province. To sum up, then: While you will perceive from this hastily written report that our noble Cathedral has been sadly and terribly dealt with. While to stand within the ruins to-day presents a sight which may well make the stoniest heart among us find control exceedingly difficult, yet my own judgment formed upon a careful study of the situation, is one in which I hope I shall carry you all with me. I believe, if we are prepared to take up the task in honest faith and steady courage, sparing neither patience nor expense, that we can, under God, restore once again practically the very Cathedral which John Medley, Bishop and Saint, gave to this diocese some sixty years ago. C. D. Schofield, Dean."

The Very Reverend Dean Schofield wishes it to be known that, while contributions towards restoring of the Cathedral will not be asked for generally at present, he will gladly receive and acknowledge any contributions sent to him at Fredericton for the purpose.

Bathurst.—Rural Deanery of Chatham.—A meeting of this rural deanery was held at this place on Tuesday and Wednesday, July 4th and 5th, those present being the Ven. Archdeacon Forsyth, the Rev. W. J. Bate, the Rev. L. A. Feyster, the Rev. A. J. Francis, Mr. Howes, the lay-reader at New Bandon, and Mr. C. H. Boulden, who is at present visiting the deanery on behalf of King's College. The routine of work each day consisted of the celebration of the Holy Communion, Matins, Evensong, and sermon; and also reading of Greek Testament, catechising the Sunday School scholar, reading of a paper on the "Wisdom of the Policy of the M.S.C.C.," and discussion on other Church matters. On the second day, owing to the liberality of the Bathurst people a very pleasant afternoon was spent at Youghal Point, including a motor boat trip, bathing in the Bay Chaleur, and tea at the cottage. Other business done was the nomination of the Rev. F. W. M. Bacon, and John P. Burchill, Esq., as clerical and lay representatives respectively to the Diocesan Board of Missions. The place of next meeting decided upon was Bay du Vin as early in October as possible. At the final session the Archdeacon returned thanks to the Rev. A. J. Francis and his estimable wife, and through them to the Bathurst congregation, for their great kindness and hospitality to the visiting clergy.

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.

ONTARIO.

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

Cananoque.—Christ Church.—The Rev. Edmund A. Neville, M.A., the rector of Muncie, Indiana, will take charge of this parish for the months of July and August. Mr. Neville was born in Australia, is a graduate of Oxford University, and is now a resident of the United States.

Lyndhurst.—A most successful strawberry festival was held lately in this parish.

Wolfe Island.—On Sunday, July 9th, the Lord Bishop of Ontario, paid his annual visit to Wolfe Island. Mr. Hiram Gelvin kindly placed his steam yacht, "Blue Belle" at His Lordship's disposal, a kindness very much appreciated by the Bishop and rector of the parish. The first service was held at Christ Church at 10.30 a.m., when the Bishop celebrated the Holy Communion, preached and confirmed two adult candidates. The church was well filled with a congregation that, despite the heat, listened very attentively to the sermon, and joined heartily in the service. Mrs. Richard Levine kindly entertained the Bishop and rector to lunch after the service. The second service was held at Trinity Church at 3 p.m. Mr. Harry Card kindly meeting the boat and taking the clergy to and from church in his new launch. The congregation was large, and taxed to the utmost the seating capacity of the church, which had been beautifully decorated for the occasion. At this service, on the request of the rector, the Bishop dedicated the new handsome oak pulpit erected by Mr. William Godfrey and his sister, of Vancouver, in memory of his father, the late Rev. James Godfrey, who for eleven years, had been rector of Wolfe Island. The rector presented twenty candidates for the rite of Confirmation. The Bishop left at 5 p.m., for Kingston, after congratulating the rector and people on the excellent showing of the work of the parish. The newly confirmed made their first communion on the Sunday following at Trinity Church.

Christ Church.—The annual picnic in connection with this church took place recently and proved a great success in every way. It was held in Mr. R. Smith's grove, and was largely attended. The proceeds amounted to \$108, which will go towards helping to pay for the new seats in the church.

TORONTO.

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

The Lord Bishop of the Diocese preached in the Church of St. Andrew-by-the-Lake, Centre Island, on Sunday morning last, and in the evening he conducted the open-air service at St. Alban's Cathedral.

Bishop Strachan School.—The latest step toward the centralizing of commercial life about the corners of College, Carlton and Yonge Streets is the announcement which was made during the past week that the Bishop Strachan School on College Street is soon to be torn down, and that a new site for the school has been purchased on Avenue Road Hill. Within a year the trustees believe their new buildings will be ready for occupancy, and the old school, which for many years has been a familiar landmark in that section of the city, will have given place to some mercantile establishment. The site for the new school, known as the Baldwin estate, comprises about five acres, and is situated north of St. Clair Avenue, just a little west of Upper Canada College. A much larger building than the present one will be erected, and although the grounds will not be much more spacious there is an abundance of shade trees, and the location is more desirable, being well removed from the din of the city. The price paid for the property has not been announced, although it is said that something in the neighbourhood of \$60,000 was necessary to effect the transfer.

St. Olave.—Appropriate services were held on Sunday last, commemorating the founding of this parish, which was first known as the "Windermere Mission." The Mission was established under the Rev. J. McLean Ballard, then rector of St. Anne's Church. The Rev. Henry Softley, curate-in-charge for eight years, held the opening service in the board room of the Bolt Works on July the 18th, 1886. Mr. John Ellis and Mr. John Stephens were clergyman's and people's warden, respectively, when the Mission was first established. The name "St. Olave's" was chosen by Mr. John Ellis, and approved by the late Archbishop Sweatman. Mr. John Ellis has been the guardian angel of St. Olave's since its inception, and is still its good genius. He has faithfully kept its records for the past twenty-five years, and we notice among Carleton, Organizing Secretary of the services, the following names:—Dr. Carleton, Organizing Secretary of the Brotherhood of St. Andrew, U.S.A.; Dr. Symonds, vicar of Christ Church Cathedral, Montreal; the Rev. H.

S. Musson, Louisville, Ky. Among the donors to the building fund of the present edifice, which was opened for services in 1887, were John Ellis, J. G. Howard, (donor of High Park), P. S. Close, W. Godson, James Worthington, Bishop Sweatman, Provost Boddy. The Mission was set apart as a parish by the present Bishop of Toronto over two years ago. The present rector is the Rev. W. H. H. Sparks. The services yesterday were conducted by the Rev. Henry Softley and the Rev. L. E. Skey.

Collingwood.—All Saints'.—During the afternoon of Thursday, the 13th inst., the Lord Bishop of the diocese, in the presence of a large number of people, laid the corner-stone of a new parish house, which is now in the course of erection. The ceremony was performed by the Bishop with a silver trowel, which was presented to him by the congregation. Addresses were made by the Rev. N. McNamara, the rector of the parish, under whose guidance splendid progress has been made; Mr. George Moberly, one of the town's oldest residents, who reviewed the history of the Anglican Church in Collingwood since his arrival in 1854; Rural Dean Murphy, of Barrie, and Bishop Sweeny.

Sparrow Lake.—Church of the Good Samaritan.—The Right Reverend, the Lord Bishop of Toronto, conducted two services at the above church, on Sunday, July 9th. Holy Communion was celebrated at the morning service. Both services were well attended, the church being filled to capacity on each occasion. The Church of the Good Samaritan was built last year, and was opened by Bishop Sweeny. The following services either have taken place or will take place during the present season, together with the names of those clergy who either have or will conduct them:—July 2nd, the Rev. J. B. Anderson; 9th, the Right Rev. the Lord Bishop of Toronto; 16th, the Rev. P. R. Soanes; 23rd, the Rev. Professor Boyle; 30th, the Right Rev. the Assistant-Bishop of Toronto; August 6th, the Rev. Canon Powell; 13th, the Rev. R. Seaborn; 20th, the Rev. H. O. Tremayne; 27th, the Rev. Canon Howitt; September 3rd, the Rev. W. Sparks.

NIAGARA.

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

St. Catharines.—St. George's.—The Rev. Robert Ker, who for the past 22 years has been rector of this parish, has resigned on account of ill-health. This church is the oldest one in the Diocese of Niagara. Mr. Ker is also the chaplain of the 19th Regiment.

Cuelph.—St. George's.—Three beautiful new windows from the studio of Messrs. Robert McCausland & Company, of Toronto, have recently been placed in this church, and were seen for the first time on Coronation Day. They represent the Annunciation, the Nativity, and the Adoration of the Magi, and are memorials respectively of Mrs. McCormick, Mr. and Mrs. Arthur Hogge, and Mr. and Mrs. Francis Smith, all former members of the congregation.

Palmerston.—St. Paul's.—The Lord Bishop of the Diocese, the Right Rev. W. R. Clark, M.A., officiated at this place at a Confirmation on Friday, July 6th, 1911. A class of nine, including five male and four female candidates, was presented by the incumbent, the Rev. R. F. Nie. A special interest attaches to the occasion, and on the invitation of Rev. R. F. and Mrs. Nie the congregation present assembled on the rectory lawn, after church service, to do honour to the new Bishop, who, thirty-five years ago, was the first clergyman in charge of the parish. We will remember for some time to come His Lordship's reference in his address, to the interest that he took in Palmerston, the place where he began his ministry. Few present were resident in Palmerston so long ago as that, but these and all who were present, were delighted to see him, and heartily congratulated him on his elevation to his high office. The local Orange lodge and visiting brethren attended this church on Sunday evening, July 9th, when the Rev. Bro. R. F. Nie, officiated. The attendance was very large. On the following Wednesday, the 12th, when a very large celebration of Orangemen was held, the ladies of the various churches gave meals, and St. Paul's Church thereby was profited \$200.

The Conference.—To those people who have had the good fortune to be present at the recent

summer conference, the term calls up a memory picture of a sunny green campus, surrounded by shady trees through which one catches glimpses of College halls. Beneath the trees have gathered little groups, comfortably resting in easy chairs, or, more informally, on the grass. The tennis courts are occupied, an exciting cricket-match is going on, and from time to time others are seen crossing the campus to the swimming tank. "A charming picture!" one involuntarily exclaims. It is a curious but significant fact that the person who is giving an account of such a summer conference, almost always begins by describing a typical afternoon, which from one to six o'clock, is reserved for recreation. There is good reason in this selection. The summer conferences have probably done more than any other thing to show our young people (aye and older ones too) that the life which is permeated by the spirit of Missions is the normal and joyous one for Christians to lead. One of the great Conference leaders of the continent said once that it was "a positive inspiration to meet a man in your Bible Class in the morning, and on the running track in the afternoon." The spirit of that remark was felt keenly by the leaders of the Conference. Like every well-conducted school of Missions or any other department of education, the motto was "work while we work and play while we play", and the hearty play was only possible because of the good work of the forenoon and evening. Each day began with a celebration of the Holy Communion and Morning Prayer. Breakfast followed at eight o'clock. At nine o'clock everyone was found in a Mission study class. The text-book used was an advance edition of one just written by Canon Tucker, entitled "From Sea to Sea, the Dominion." The same text-book was used in all classes, and this uniformity of work had a number of good features. The rest of the morning was occupied by two lectures and a conference hour. The Bishop of Toronto gave one course of three lectures on "The Scriptural Basis of Missions." The other series of morning lectures was by the Rev. Dr. Boyle on "The Early British Church." These lectures not only contained a vast store of information, but, what was still better, suggested further reading. The conference hour was extremely popular, and one may safely say, no hour passed more quickly. To many delegates it was a novel feature. It consisted entirely of informal discussion from the floor of the hall, under the guidance of a capable leader who brought discursive speakers sternly to the point, and drove home the conclusions of the Conference. A mention of the subjects thus treated will perhaps be the best indication of the extremely practical nature of the discussions: "The Study Class and Missions," "Men and Missions," "The Parish and Missions," and "The Sunday School and Missions." In the evening there was first of all an informal twilight talk on the lawn immediately after dinner, when several missionaries spoke to us. Then the Conference adjourned to the hall for another session. Two lectures and a devotional address comprised the programme. Dean Bidwell gave one course on "The Rise of the Spirit of Missions in the Anglican Communion." Canon Gould's inspiring lectures on "The Moslem World" will not soon be forgotten. The presence among us of a number of missionaries and home leaders was by some regarded as the best feature of the Conference. A little group gathered on the lawn around a missionary or teacher learned many precious lessons. Miss Wade, Miss L. Thomas, Miss Sever, Miss Harris, the Rev. J. C. Waller and the Rev. J. Cooper Robinson were some of the missionaries present. Such in brief was the programme of each day. What after all does it signify? What will be its results? The answer is best given in the words of one of the leaders who, when asked his impressions of the Conference, said solemnly, "I believe this marks an epoch in the history of the Canadian Church." Canon Gould summed up the lessons of the Conference:—1. The value of the individual, which is emphasized by the teaching of the Church of England. After all it is as individuals that we are answerable to God, as individuals that we serve Him. 2. The power of the organism, the body of Jesus Christ. Too many Christians need to be awakened to the consciousness of a living Lord. That realization means the life and power of the Church. 3. The success of the second depends upon the effectiveness of the first, i.e., the power of the Church depends on the effectiveness of the individual. The Church and the individual are vitally linked. The conference gave us the threefold vision of the world, ourselves, and the Master. First, the world. Christianity is a universal, not a local, religion. Some of us came to realize that it was

time that we were acting on that fact. "The Church" means recognition of our membership in the Church universal. The local Church which does not recognize this is dead. Parochialism is a self-imposed danger threatening every congregation. The vision of ourselves showed in dark relief the selfishness of our lives. Many of old did for Jesus what cost her something. Will Jesus accept what costs us nothing? Only personal service is acceptable to the Lord, and from that realization we were led straight to Him. We cannot believe in our Jesus unless we believe in Him for all the world. The impelling motive of all true service must be "For His Sake." The needs of man appeal to us, the glory of Christ is our challenge, both bring us under obligation to our Redeemer. Face to face with Jesus we must answer the question "What has He done for us?" And the Master's statement comes with its heart-searching message, "He that abideth in Me, the same bringeth forth much fruit."

Jarvis.—On Saturday, July 8th, the new Bishop of Niagara and Mrs. Clark, visited this parish and were entertained at the rectory. In the evening of that day a public reception was accorded to them, and the Bishop was presented with an address which was signed by the rector of the parish and the two wardens. On the following morning the Bishop held a Confirmation service in the church, when he confirmed seven candidates. In the evening an out-of-door service was held on the rectory lawn, at which the Bishop preached from Psalm 122:1.

West Flamboro and Rockton.—The sacred rite of Confirmation was administered in Christ Church, West Flamboro, by the Lord Bishop of the diocese, on Monday evening, June 26th, to a class of seven boys and two girls, presented by the incumbent, the Rev. Wm. A. Kyle. His Lordship's address to the candidates was very instructive, and was listened to very attentively, not only by the candidates, but also by the large congregation which was present for the ceremony. On Wednesday, July 5th, the Woman's Guild of Christ Church, gave a concert in the Township Hall, West Flamboro, held a sale of useful articles made during the past year, and served light refreshments. There was a very good attendance and an enjoyable time was spent by all. The sale was successful, and the net result was \$46, which was given by the Guild towards the general expenses of the parish. On Tuesday, July 11th, the annual Sunday School picnic of this parish, was held at Burlington Beach, which was attended by a large number of the congregation and others. Various sports were indulged in during the afternoon, and all returned home in the evening delighted with the day's outing and voting it the best they had had for years.

HURON.

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

Listowel.—Christ Church.—On Monday evening, July 10th, the Lord Bishop of the diocese confirmed 17 candidates in this church. A large congregation was present.

Petrolea.—Christ Church.—The Rev. Canon Craig, for nineteen years rector of this church, will succeed the Rev. W. T. Hill at the Church of St. John the Evangelist, in London, the Rev. W.

T. Hill to go to Petrolea. A meeting of the select vestry of this church was held a short time ago to consider the proposition, which was made by the Bishop. The vestry approved of the idea, and decided to refer it to a general meeting of registered voters, which was held on a recent evening, and which was attended by the leading members of the church. The consensus of opinion was that the best interests of the diocese would be served by making the change. After the discussion a resolution was passed unanimously approving of the suggested change by the Bishop, to take effect as soon as the necessary arrangements can be made. Canon Craig has been for many years one of the leading figures in the work of the Synod, and his departure from Petrolea will be generally regretted.

St. Thomas.—St. John's.—The rector was able to make the pleasing announcement on a recent Sunday to the congregation that the plan instituted at the anniversary service in May for cancelling the existing mortgage of \$8,000 on the new church had proved entirely successful. The congregation have shown considerable zeal in carrying this work forward, and providing for the indebtedness.

Thamesville.—Some 7,000 people assembled in this place on July 12th to celebrate the Battle of the Boyne. Church people served meals in a building formerly used as a hotel, and the place was thronged with hungry visitors all day long. The Rev. Prof. Burgess, the rector, and the Rev. T. G. A. Wright, of Sarnia; Rural Dean Dobson, of Tilbury, and the Rev. C. M. Farney, were present, and helped in the afternoon programme of speaking and music.

Atwood and Henfryn.—The Bishop of the diocese visited this parish on the 10th inst., and held Confirmation services at both places.

Allsa Craig.—The Rev. J. A. Bloodsworth has left this place and has now taken up his residence at Port Rowen, Ont.

Sarnia.—St. John's.—Dr. Andrew Stirrell, a medical missionary on the staff of the Sudan Interior Mission, labouring for the past seven years in Northern Nigeria, (the important part of the Sudan, which is under the British flag), preached morning and evening in this church on Sunday, July 16th, and in the afternoon to the Sarnia Indians. The Sudan Interior Mission with the China Inland Mission, accepts workers of every denomination, and Dr. Stirrell is appealing for twenty men to take up work among twenty different tribes. Quite recently he appealed for a sanatorium as a house of rest for the missionaries, and Mrs. Webb-Peploe, (daughter-in-law of Preb. Webb-Peploe), gave \$2,500 immediately for this object.

RUPERT'S LAND.

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

Winnipeg.—The Rev. G. T. Spriggs, of Teulon, has accepted work in the Diocese of Fredericton. The Rev. D. A. B. Stoddart, late of Clearwater, has been appointed incumbent of Wawanesa. The Rev. F. Lound, (Wakefield, England), has arrived in Winnipeg and commenced his duties as curate of All Saints' Church. The Dynevor Indian Hospital Board held its regular meeting on July 7th. Reports of visitors, treasurer, and medical superintendent, were received. Miss Smith has accepted the position of assistant nurse vice Miss Whiting (resigned).

His Grace the Archbishop has gone to Banff for a few days' rest and change.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Saskatchewan.

Sintaluta.—The Rev. W. Watson has returned to Canada after a six months' sojourn in England and is once more resident at the above place.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

CHURCH DECORATION

We have in our studios artists capable of figure painting of the highest order.

The many churches throughout Canada decorated by us are splendid examples of the highest type of church decoration.

Correspondence is invited.

The Thornton-Smith Co.

11 King St. W. Toronto, Can.

ATHABASCA.

George Holmes, D.D., Athabasca Landing, Alta.

Fort Vermilion.—St. Luke's. After eleven years' work as incumbent of this Mission, the Rev. A. S. White left on May 18th, to take charge of the church work at Lesser Slave Lake. On the day of his departure for the south, a few of his friends gathered together at the residence of Mr. and Mrs. F. D. Wilson, and presented him with a short address of appreciation of his past labours in their midst, and good wishes for him in his new work, accompanied by a purse of \$85. St. Luke's, Fort Vermilion, is one of the oldest mission churches in the diocese. It was built by the Rev. A. Garriock, the first incumbent, who made with his own hands, the furniture in the church, which still remains as one of the monuments of his labours. This was over 30 years ago, when the late Bishop Bompas was Bishop of Athabasca. After many years of good work in this lonely station, the Rev. A. Garriock was succeeded by the Rev. M. Scott (later Archdeacon), whose name is still held dear by many, being a man of love and earnestness. During his incumbency, which stretched over a period of 15 years, the late Bishop Young made Fort Vermilion his headquarters for two winters. Short as their stay was, the beautiful Christlike personality of the Bishop and his wife remains in the memory of all amongst whom they worked. In 1905 an out-station was established nine miles from the old Mission, where a small church and school-house were erected. The two churches have a combined membership roll of 50 communicants. Originally, a C.M.S. Mission Station, the work at Fort Vermilion is gradually assuming the nature of ordinary parish work; and when once communication with the outside world becomes better it will quickly develop, as it is the centre of a large country.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—The regular quarterly meeting of the Ruri-Decanal Chapter of Victoria, composed of all the parishes of Victoria and the adjoining district, was held on Wednesday, July 5th, in the parish of St. Stephen, South Saanich, the following in attendance: Very Reverend the Dean of Columbia, Rural Dean W. Baugh Allen, Reverends E. G. Miller, Hon. T. E. Heneage, J. H. S. Sweet, R. Connell, Gilbert Cook, Fred. H. Fatt, and the rector of St. Stephen, the Rev. J. W. Flinton, who, together with Mrs. Flinton, royally entertained the visiting clergy. The Rural Dean called the Chapter to order at 10.30, the Rev. R. Connell, Victoria West, taking the opening office. A letter from the Ministerial Association re late Papal decree, "Ne Temere," was read, and on motion referred to the committee having that matter in charge, the Dean stating that the question was to be brought before the General Synod of the Church in September. A letter from the Lord Bishop of the diocese re proposed mission to be held in October, 1912, was read, and on motion adopted, and Rural Dean instructed to interview the Bishop immediately on his return from England, and make the necessary arrangements for said mission. A very helpful and instructive paper on "Holy Orders," by the Ven. Archdeacon Scriven, was then read by the Rev. J. W. Flinton, the Archdeacon being unavoidably absent in Nanaimo. A full and interesting discussion of the paper followed, in which all present took part. The Dean of Columbia, in referring to the great loss sustained by the diocese of Fredericton, N.B., in the loss by fire of the cathedral there, moved, seconded by the Rev. J. H. S. Sweet (formerly of the diocese of Fredericton): "That the meeting of the ruri-decanal Chapter of Victoria has learned with profound regret of the destruction by lightning of the cathedral at Fredericton, N.B. They desire to place on record their sympathy with the diocese thus deprived of Bishop Medley's great monument, and earnestly pray that God may enable them to repair in due time their loss. Further, that this Chapter, having learned that the Dean of Columbia is about to send a telegram of sympathy to the Dean of Fredericton, hereby requests him to communicate in such telegram the substance of this resolution." On the invitation of the Rev. J. H. Collinson, who had arrived from Cedar Hill after the commencement of the meeting, the next place of holding the quarterly gathering of the Chapter was ordered to take place in that parish on the first Wednesday in October next, on which occasion the election of a rural

dean to succeed the Rev. W. Baugh Allen, whose term has expired, will take place. The opening Office will be taken by the Rev. J. H. Collinson, and a paper on "Unction" will be given by the Rev. R. Connell, St. Saviour's, Victoria West. After a hearty vote of thanks to host and hostess had been tendered, the Chapter adjourned.

CALEDONIA.

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

Prince Rupert.—Bishop Du Vernet has just returned from a trip extending over five weeks in the inland country, chiefly in the neighbourhood of Seely, taking charge of the Rev. Mr. Rushbrook's church there. This is the present headquarters of the G.T.P. Engineer camps. The new designation for this point is Taylorville and a town will be built here. Bishop Du Vernet also visited Aldermere, Telkwa, Hazelton, Shandilla, and other points.

Skeena Crossing.—The Bishop walked 120 miles in the Bulkley valley in five days. The country looks well, but more rain is required for the hay crops. Farmers are building extensive accommodation for hay, grain and farm produce.

A bride was encountered on her way in to the Ootsa country beyond Francois Lake. She had come straight from England and was married by the Rev. J. Field at Hazelton, three days before.

The Bishop visited the Rev. F. Stephenson's new church at Telkwa, which has a seating accommodation of 200.

Many new buildings are being erected at Telkwa, which will be a mining and agricultural centre. Coal and other minerals and good farm land obtain in this vicinity.

Hazelton.—St. Peter's.—At a vestry meeting which was held in this parish on Tuesday, June 27th, Messrs. R. S. Sargent and E. H. Hicks-Beach were appointed and elected churchwardens respectively, Messrs. A. C. Aldous, A. Skelhome and E. Price, sidesmen, and Miss E. J. Soel, the lay representative to Synod.

An interesting event to note is the arrival at this place of a party from Vancouver in four days. They left Vancouver on a Thursday evening and arrived at Hazelton on the following Monday at 7 p.m., coming out by rail from Prince Rupert to Copper River and thence by boat, a record journey.

Correspondence

BAPTISMAL REGENERATION.

Sir,—I have no desire to prolong this interesting discussion, which I have no doubt the majority of your readers consider to have been sufficiently ventilated. But there is one aspect concerning Regeneration, or the New Birth, which, I do not think, has at any rate been prominently brought forward. Our Lord does not declare that this new birth, of water, and of the Spirit, is necessary to salvation, or the obtaining of eternal life; but in order to enter into the Kingdom of Heaven or of God; though doubtless the two former are included (tentatively at least) in the latter, and absolutely, when in the words of our service he "finally with the residue of God's Holy Church becomes an inheritor of God's everlasting kingdom." By natural birth a person enters into earthly kingdoms. One's birth determines whether one is to be a British, French, German, or other citizen. A person's birth determines whether he shall be a member of a rich or poor family, of a highly respectable or disreputable one. By a new birth, so to speak, i.e., by a process we call naturalization, one can change his conditions; as e.g., a Frenchman or a German citizen can become a British subject. By a process of legal adoption the child born into a poor and disreputable family, can become a member of a highly honoured and reputable one. In each of the above cases, the individual acquires a condition and status other than that with which his natural birth endowed him; to borrow the language of our service, he receives "that which by nature he could not have." Nicodemus, to whom our Lord was speaking, understood this method of entering into new civil and family relationship. He was himself a citizen of God's peculiar nation,

which citizenship he obtained not by natural birth, but by the rite of circumcision; and which carried with it special privileges, obligations, and covenanted promises. Nicodemus believed in a coming kingdom, he knew that both John the Baptist and our Lord had declared that the Kingdom of Heaven, or of God, was come. He with others of his time, had incorrect views concerning the kingdom, and it was partly in correcting those views that our Lord made the statement that, "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." That by being born of water, our Lord had reference to that baptism in the name of the Trinity, which He instituted as the visible means of entrance into His visible kingdom, or Church, there can be no reasonable doubt. But this new Kingdom of God was of a higher and spiritual nature, and differed from the Jewish kingdom which it was to take the place of, and supersede; and another higher spiritual agency would be employed, besides the material visible element. This kingdom was a heavenly and spiritual one, linked with the material and the earthly, in order to raise the material and the earthly to the heavenly and the spiritual. Being born of the Holy Ghost I would take as meaning the whole working of the Holy Spirit which is undefinable and incomprehensible on the spiritual nature of man, till that heavenly inheritance of which he is made an heir at baptism, becomes his possession. But with regard to the question, of what use is baptism, if salvation and eternal life can be obtained without it? Such a question arises from the narrow, incomprehensive view of God's dealings with man; from the thought that the securing of one's personal salvation is the one object and aim of religion. Not recognizing that, the Son of God came to be the Saviour of the world; and as an agency for this glorious end, Christ established His Kingdom, or Church, on earth, to be an organized society, for regular organized effort; in which the Holy Spirit would dwell, and through which He would work. An outward visible society must have outward visible signs and organization. It is therefore true that always, everywhere, he that feareth God, and worketh righteousness, is accepted of Him. But that does not in the least interfere with the fact, that God has always had His recognized society, or kingdom; to whom He committed His oracles and word, and who were to be the light of the world, and to whom He has committed the ministry of reconciliation.

J. L. Strong,
Brantford.

AN URGENT APPEAL.

Sir,—Might I use your widely read columns to enlist the help and sympathy of any church lovers who are in a position to help us? In one of the many places in the Diocese of Keewatin that have been opened up by the new Transcontinental Railway, we are endeavouring to build a new church and parsonage. Both are now almost completed. As we are the only Protestant denomination yet represented, everyone has contributed willingly to the work. But there is still a balance of about \$600 to be made up. We are eager to have our buildings free of debt ere another church comes in and weakens our position. The diocese is one of the poorest, having only one self-supporting parish. As there are a number of new places calling for new churches and men to take charge of them, it can help us but little. The above sum could easily be made up from the "Churchman's" wide circle of readers. This would strengthen our church in this financially weak diocese, and would be deeply appreciated by those who are interested in its growth. Contributions would be gratefully received by the Lord Bishop of Keewatin, Bishopstown, Kenora, Ontario, or by the undersigned. Jas. H. Atkinson, Graham, Ont., by Ft. William.

SYNOD SERVICES.

Sir,—It may not be untimely to register a protest against the practice so commonly followed in Synod services of allowing the choir to sing the "Magnificat" and "Nunc Dimittis" to special settings. A Synod service is surely intended to be an active and corporate effort of worship made by the whole diocese through its representatives. At our own Synod of Rupert's Land I took the opportunity of urging this point and claiming that most country delegates would prefer to join in singing these much-loved canticles to familiar chants rather than stand and listen to a choir

Lowey
Synod
Winnij
"You
with a
delega
quite
look f
stratic
style
worsh
in its
object
the si

Sir
Japar
"Chu
enoug
name
than
prese
she h
appo
and
Cana
self t

CC

Sir
Mr.
in th
any
ation
calle
wher
"sav
this
29th
pres
shov
men
birth
mat
fore
vers
ous
wisl
11-1
God
by
abo
thei
suc
thei
this
que
ans
you
En
Th
Pr:
the
ag
of
the
the
tin
tio
as
in
an
he
th
or
th
as
mi
of
be
lic
yo
ye
ch
C
of

Family Reading

TO ONE IN PARADISE.

Thou wast all that to me, love,
For which my soul did pine--
A green isle in the sea, love;
A fountain and a shrine,
All wreathed with fairy fruits and flowers,
And all the flowers were mine.

Ah, dream too bright to last,
Ah, starry hope, that didst arise,
But to be overcast!
A voice from out the future cries
"On, on!" but o'er the past
Dim gulf, my spirit, hovering, lies
Mute, motionless, aghast!

For alas, alas, with me
The light of life is o'er!
No more, no more, no more
(Such language holds the solemn sea
To the sands upon the shore.)
Shall bloom the thunder-blasted tree,
Or the stricken eagle soar!

And all my days are trances
And all my nightly dreams
Are where thy gray eye glances,
And where thy footstep gleams,
In what ethereal dances
By what eternal streams.
(Edgar Allan Poe.)

IT'S CORONATION YEAR.

Fireworks at the C.N.E. will be in Keeping.

It is going to be Coronation Year at the Canadian National Exhibition, Toronto, in more than name. In addition to the Festival of Empire, which will picture the glories of the Coronation ceremonies, the fireworks will be along patriotic and Coronation lines. A gigantic set piece, showing the crown encircled with maple leaves, will be conspicuous, while Prince of Wales Feathers, Columns of Empire, and the Crown Jewels, are also worthy of notice among the half-hundred numbers which go to make up the program of Coronation fireworks.

THE CANADIAN NEWSPAPER DIRECTORY FOR 1911.

We have just received from the publishers, A. McKim, Limited, of Montreal and Toronto, a copy of the 1911 Edition of the Canadian Newspaper Directory.

This is the Seventh Edition of this valuable work, which fills a very real need in Canada, and deserves a place on the desk of every business man, whether he is an advertiser or not.

The Canadian Newspaper Directory lists and describes 1,526 periodicals in Canada and Newfoundland. Of these 136 are daily, 1,102 weekly or semi-weekly, 265 monthly or semi-monthly, and 23 are published less frequently. This is a considerable increase over the last edition.

In addition to this, the Directory supplies a comprehensive Gazetteer giving the population, the chief industries, the railway, telegraph and banking facilities and other interesting features of every newspaper city, town and village in Canada.

This work contains over 475 pages. It is splendidly bound and is certainly a credit alike to the publishers and to Canadian newspapers generally.

A. McKim, Limited, are particularly well qualified to edit and publish this, the standard book of reference on Canadian publications. They are the pioneers in the Advertising Agency field in the Dominion, the McKim Agency having been founded in Montreal in January, 1889, twenty-two years ago, by Mr. Anson McKim, who is still at the head of the business.

During all this time they have been the acknowledged leaders in this line in Canada, and the Agency business has been developed from a very small beginning--then performing only the functions of the middle-man--to a very large producing enterprise which runs into the millions.

It goes without saying then that no other Agency is in closer touch with the publishers of the Dominion than McKim's, and they are therefore able to get the most reliable information. The price of the 1911 Directory is \$2.00.

However admirable. It seemed to me, then, that Synod thought the same; but a well-known Winnipeg rector jocularly said to me in private,-- "You see the choir likes to spread itself, and" with a twinkle in his eye--"to let you country delegates learn a thing or two!" Of course I quite understood all that, but what delegates look for at a Diocesan Synod Service is a demonstration how to render an ordinary service in a style which will permit all to unite in that act of worship with due reverence, the choir being kept in its place as purely accessory to the spiritual object of such a service. This would not debar the singing of an Anthem.

H. M. Speechly.

CHURCH OF JAPAN.

Sir,—How is it Japan can have its "Church of Japan," and although it addresses us as the "Church of Canada," we have not courage enough to call ourselves by this appropriate name? If Japan has done nothing else for us than remind us of the inappropriateness of our present title, the "Church of England in Canada," she has done much. Why does not General Synod appoint a strong committee on "change of name," and get that committee actively to work. Will Canada be a real old maid before she sets herself to housekeeping in church matters.

C. A. French.

CONVERSIONAL REGENERATION vs. BAPTISMAL REGENERATION.

Sir,—In your issue of March 30th, I challenged Mr. A. H. Rhodes to point out a single instance in the New Testament where "conversion" is in any way connected with "new birth" or "regeneration;" or where a merely "converted" person is called a "son of God," or a "child of God;" or where a merely "converted" person is said to be "saved." He has written many letters since on this subject, including that in your issue of June 20th, and as he has not tried to do so, it is to be presumed he cannot. On the other hand, I have shown that in many places in the New Testament "salvation" and "regeneration" or "new birth," and also "remission of sins" are intimately connected with baptism. I suppose, therefore, that there is no use prolonging the controversy on this subject. But there is another serious matter in his letter of June 29th, to which I wish to direct attention. He says, "Read Is. 1: 11-14 with 2 Tim. 3: 1-5, and then tell me that God, who hates His own appointments when used by the wicked, whose very prayers are an abomination to Him, and Who 'will not hear them.' (Is. 59:2)—tell me, I say, that God under such circumstances honours their sacraments, then, all I can say is, I do not believe you." On this subject I would like to ask Mr. Rhodes two questions, to which I would like plain, unequivocal answers. 1. Did you hold this belief previous to your ordination as a minister of the Church of England, in which you solemnly assented to the Thirty-nine Articles and Book of Common Prayer, declaring you believed the doctrines of the Church of England as therein set forth to be agreeable to the Word of God: which included the following:—Art. 26,—Of the unworthiness of the ministers, which hinders not the effect of the Sacrament. Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men? 2. If you held the belief so positively stated in your letter previous to your ordination, would you call it perjury to give your assent to the article just quoted? If you changed your mind since your ordination, do you consider it conscientious to still minister in a Church whose standards you are so evidently out of harmony with, and do not now believe?

W. J. Hinchey.

Nanton, Alta.

AN UP-TO-DATE PLANT.

In the big conflagration which occurred in Toronto in April, 1904, several hundred concerns, some of them large, some medium and some small in size, were practically put out of business. In the former class E. W. Gillett Co., was numbered. A few months after the fire they moved into their fine, up-to-date factory which, at that time, looked to be sufficiently large for a good many years. The demand, however, for this Company's goods has been so great that they are now forced to either erect a new plant or enlarge their present one. The latter could have been done as they owned adjoining vacant property, 50 ft. frontage by 186 ft. in depth, but even the additional space gained in this way would only likely be sufficient for the next four or five years. The management of the Company decided to deal with the question in a large way, and placed their property on the market; within a few days a sale had been made to the old reliable W. R. Brock concern.

The Gillett Company are now dealing with plans for a large, new plant which will be located somewhere on a railway, and this plant will likely consist of several buildings. Besides manufacturing Magic Baking Powder and their other well-known specialties, it is the intention to manufacture boxes, tin cans, paper boxes and everything of this kind, as well as to grind corn and other raw materials used in the business. The Company calculate it will take about fifteen months to get their new plant into running order.

COURAGE.

I will go in the strength of the Lord,
In the path He hath marked for my feet;
I will follow the light of His word,
Nor shrink from the dangers I meet,
His presence my steps shall attend;
His fulness my wants shall supply;
On Him, till my journey shall end,
My hope shall securely rely.

I will go in the strength of the Lord,
To the work He appoints me to do;
In the joy which His smile shall afford
My soul shall her vigour renew.
His wisdom will guard me from harm,
His power my sufficiency prove;
I trust His omnipotent arm,
I rest in His covenant love.

I will go in the strength of the Lord,
To each conflict which faith may require;
And His grace, as my shield and reward,
My courage and zeal shall inspire.
If He give the word of command
To meet and encounter the foe,
With sling and with stone in my hand,
In the strength of the Lord I will go!

THE CAPTAIN'S INFRINGEMENT.

The wife of Maurice Dupin, a French soldier, was not brave enough to bear the separation from him, but was brave enough, though young and delicate, to take their child and perform a stagecoach journey lasting more than a month through a hostile country to join him in Madrid.

This was in 1808, at the time when Prince Murat, brother-in-law of Napoleon, had easily taken possession of the capital on account of the unsettled condition of affairs in Spain, of which the insatiable conqueror aspired to be king. In sumptuous apartments of the palace Prince of Peace, the prince commander had established his headquarters.

Captain Dupin, aide-de-camp, though dismayed at the arrival of his family, could do nothing less than settle them in deserted rooms at the top of the palace. From this day he was in a distracted state of mind, constantly dreading detection in an infringement of rules. He was a handsome fellow--of about twenty-eight, well liked, and an excellent soldier, sensitive for his reputation.

Not many days went by before the general's suspicions began to be aroused, and he proceeded indirectly to investigate the mystery of certain phases of conduct in his trusted aide. Seated at a desk busily preparing military papers by the light of a fine old window, he would call, "Captain Dupin!" at unexpected times, and the groove in his forehead would testify to impatience when the summons brought no response, while the rest of his staff were grouped near awaiting commands.

"Where were you, Captain?" demanded the prince when this had happened and, thanks to the timely call of a comrade, the missing aide entered in nervous haste. Dupin replied that he was in the palace, and was told with rising anger that he should have been within call, and was further reprimanded for general inattention and charged with having been seen dodging about the upper corridors. Finding that evasion only made matters look worse than they really were, the officer confessed to suffering much anxiety concerning his family, and to having his child of four years with him. He told the truth, but not the whole truth.

"At that age!" returned the prince furious. "An infant in the midst of war, when at any moment an insurrection is liable to break out?"

"If necessary I shall send it back to France," stated the officer as his only alternative.

"That could not be done with any degree of safety," returned his chief a trifle considerably. "No, since he is here, keep him. But hear me, captain, never let him come into my sight, and moreover see to it that his presence does not cause the slightest interference with your duties. Discipline would become a by-word if each of us lugged his children after him into every campaign."

A week passed, and save that the general gave orders curtly, the officer might have believed the incident overlooked. One fine morning the former took a sudden fancy and said:

"That child, captain—what about the child: Can't you introduce him?"

"Certain, marshal, if it is your pleasure."

A few minutes later the young father entered leading a charming little soldier in dress parade uniform. He wore red morocco boots and golden spurs, and a miniature sword beat upon his sturdy little legs. The captain had foreseen that some time, by accident or design, Murat would meet the child, and had provided it with a costume most likely to win favour. And in truth the baby, as proud and fearless as his fine regimentals indicated, conquered the formidable chief at first sight.

The marshal sat the child upon his knee, praised his appearance, and made him glowing promises concerning his manhood.

"Then, my fine fellow, you shall be my aide-de-camp, and fight by my side."

"That I will, Prince Fanfarinet," agreed the child with lively enthusiasm.

Prince Murat smiled. Jealous for his new dignity, he thought perchance this was his army nickname that the little one had innocently repeated.

"Why do you call me that?" he asked.

"Because in my fairy books Prince Fanfarinet is the finest of the princes, and you look like him."

"Ah! I feel much flattered. What is your name?"

"Aurore."

"The Princess Aurore is another character from your fairy tales, I suppose; but the name doesn't fit a little boy."

"I am not a little boy, I am a little girl in boy's clothes. Ask my mamma."

Then in spite of the many signs of the distressed father and to the infinite amusement of Murat, the little female soldier with all the artlessness of her age, related that she came from Paris with her mother in a big carriage, that they met wolves in the Pyrenees, and likewise the poor fleeing Spanish queen. Now they were living upstairs in fine large rooms hung with silk and gold, and where in a beautiful pier glass she could see herself from head to foot. She had besides a nice lot of toys—abandoned, no doubt, by the fugitive royal children.

"Captain," said Murat, delighted with the little chatterbox, "you have yet to present me to Madam Dupin; I have met her in Parisian society, and retain a vivid impression of her grace and beauty. When one is so fortunate as to have a family like yours, it is a crime to keep them in hiding. As to this pet," he continued, caressing the soft cheek of Aurore, "she is very clever, and she describes things with accuracy and extraordinary charm. While I regret to give up my future aide-de-camp, who so heroically consented to follow Prince Fanfarinet, I should not be much astonished if France gained instead, a second Madam de Stael."

In respect to authorship Marshal Murat's prediction was lavishly fulfilled, for Armadine Lucile Aurore Dupin became Madame Dudevant, better known by her nom-de-plume of George Sand. It is an interesting question how far her passion for story writing, as well as her strongly masculine mentality, were influenced by early associations of which the foregoing sketch is an example.—Translated for The Watchman, by Lavinia S. Goodwin.

THE CASTLE-BUILDER.

A gentle boy with soft and silken locks
A dreamy boy, with brown and tender eyes,
A castle-builder, with his wooden blocks,
And towers that touch imaginary skies.

A fearless rider on his father's knee,
An eager listener unto stories told
At the Round Table of the nursery,
Of heroes and adventures manifold.

There will be other towers for thee to build;
There will be other steeds for thee to ride;
There will be other legends, and all filled
With greater marvels and more glorified.

Build on, and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries.

—Longfellow.

THE AMAZING MIRACLE.

Miss Mary was alone when the postman rapped, Ann Turner having gone to pay the weekly milk at Creed's Farm. She was not specially looking for a letter, but the sound of the familiar knock always gave her a thrill of pleasurable expectation. Even a sale catalogue gave a feature to the day. She had a kind inquiry for Thomas Flowers' wife and children (Thomas she had known since he was in long clothes), while she took the letter he held.

"It should have been delivered by the early post, Miss Mary, but that fool, Simon Dale, overlooked it at the sorting. He'll get reported one of these days."

"I daresay the delay doesn't in the least matter, Thomas," she said kindly, "and don't be too hard on Simon, he means well, poor lad."

Ten minutes later, when she had read the letter for the fourth time, she wondered in a dazed way whether it would indeed have been better if it had come upon the breakfast tray with the tea and toast Ann insisted on her consuming in bed. Would the hopefulness of the bright spring morning have made the blow seem less overwhelming? Her income gone; she could take in nothing more than that of the lawyer's details, couched in regretful terms, left her mind blank. Half an hour ago she had indeed been rich on the £300 a year her dear father had left her at his death forty years before, and now there was none in Linhead village so poor. Then came the first sharp stab of realization. That tea-set for Polly Miller—her wedding gift—could no longer be paid for; Jimmie Drudge's apprenticeship fees, old Martha's weekly half-crown, the Home Mission so dear to her heart—must all these suffer? In way after way, as she summed the absorbing interests of her life, dismay smote her. Of herself she never thought, but the many others whom she joyed to help, for them her heart bled.

Instinctively she sought some relief from the intolerable tension, and found it in taking off the generous lump of coal glowing on the hearth. As she did so, the light fell on her dress; it was only a twice-turned black silk, but she would never be able to have another. She crept into her bedroom, and with half-blinded eyes sought for the oldest gown in her cupboard. Her fingers shook so much that she could scarcely unfasten the little square brooch with her mother's hair. If it were sold, would it fetch enough to pay for Polly's china?

"Peety me! Are ye clean demented, Miss Mary?" said Ann, looking severely at the ruins of the fire. "Ower hot, and the wind fit to nip the nose off your face!"

"Ann, you will have to leave me." Miss Mary strove tremulously for dignity. "You must go to your good, faithful sister, who will give you a home—"

"I've gotten all the home I want," Ann broke in doggedly.

"But, but, I shall have none." Miss Mary's lips trembled. "See, Ann, this letter. The bank has failed. Yes, I think that is it. Look for yourself."

"I always tell you the money would have been safer in a stocking-foot," said Ann grimly. "I have me brood of thae banks with their hid-dlin ways. Broke, is it?"

She read the letter calmly. "There's a matter of five and twenty pound left," she announced. "Ye may be overlook that."

"Yes," said Miss Mary gently. "I'm afraid I did. Perhaps I took too dark a view, but—we cannot live in Heather Cottage."

"The rent's paid, and yon impudent Bob Sykes called no later gone than yesterday for the rates. We can live here for three months, and before they're run out the tide will have turned."

"I'm afraid not, Ann. We must not build on foolish hopes. Mr. Sadler holds out none."

"Mr. Sadler's no' Providence," said Ann. "It's the Lord will provide. Where's your trust, Miss Mary; you that are aye telling me the age of miracles would never be past if we had a better group of faith?"

"That is true, Ann; but you forget I have had my good things—blessings untold these many, many years. Perhaps I have not been grateful enough, and this is sent as a lesson."

"Havers," said Ann, laying the coal on again. "I'm awa' for the supper tray; you'll see different when you've had a meal o' meat."

If Miss Mary did not "see different" after her pretence of a supper, it was not for want of having the proper attitude pointed out to her. Ann refused to accept the disaster of the bank's failure. But she thought it no irreverence to remind the Almighty of His promises to the seed of the righteous when she bent her stiff old knees in private prayer.

"Ye know as well as we, dear Lord, that she's the salt o' the earth, and as near the Kingdom as poor mortal can hope to be this side o' death. She's been kind, kind, not only to the good, but to the thrifty and unthankful, and You'll no' let her be daunted now that trouble has come on her grey head. You can put it in the heart of some man or woman she's stood by in their need to grant her the pickle of silver to keep body and soul together, and a wee bit over, for she'll never be content if there's no' a sixpence or a shilling to send away in secret to some broken body."

In everyday matters Ann was as prompt and blunt as in her prayers. She counselled absolute silence in the village, since what was the use of "making a fash" for nothing, and she eloquently defended the spending of the remaining twenty-five pounds, as if further remittances were confidently to be expected. Miss Mary yielded reluctantly, humbly willing to believe she was too faithless, and it gave her one gleam of pure pleasure to pay for the wedding china out of the little fund.

"I'll just pack the wee portmanty," she announced: "it's no' worth while to take muckle luggage for a week, and your brown alpaccy will do fine to travel in."

But when at last, after a nightmare journey, they reached the squallid quarter in South London, where Ann's sister toiled, among other toiling millions, it seemed indeed as if God had forsaken them.

When Ann crept down at daylight to get Miss Mary a cup of tea, the mighty machinery was at work again.

"Aye, the post's early here," said Ann's sister, "early and late, and all the day long, ye may say. The letter's no' been long in following you from Linhead."

Ann would not even look at the writing, lest swift disappointment should overtake her, but she stopped the tea on to the saucer as she carried the cup upstairs.

Miss Mary looked very small and frail and old as she sat up in the frowsy bed, and there was fear in her faded blue eyes.

"Ann, Ann, I think my mind is going! 'Four hundred pounds a year for her life from one to whom in past days of need she showed great kindness, and who is now rich,'" she read, "but I cannot find the man; it's some one else he's thinking of, and it's all a mistake."

The tears were hopping over Ann's big nose, but her voice was a shout of triumph.

"Mind him—I daresay no! If awbody paid back the debts of love they owe ye, the richest kings would be coming to Heather Cottage to borry money!"

"This is the answer to your prayers, Ann; I could only ask for patience and content."

Would the fortnight that followed ever fade from the memory of either? When the fairy-tale turned out to be substantially true they moved into modest rooms in the West end, and gave themselves over to a riot of sight-seeing. It was by Ann's decree that, being in London at last (the dream of many years), nothing of its story should be missed, but the second week Miss Mary asserted her gentle authority and they embarked on an equally delirious campaign of shopping. In taxi-cabs they drove, and what they bought can never be told, for the recipients of these gifts from a thankful heart are scattered far and wide.

But Linhead, when it recalls the great miracle, will still tell you of the three big trunks that replaced the little portmanteau on the homeward journey, for it has good reason to know what came out of them.—Leslie Keith.

British and Foreign

The Very Rev. Arthur Perceval-Cust, D.D., Dean of York, has just completed sixty years in the ministry of the Church. Although he has passed his eighty-fourth birthday, he is still in remarkably good health, and is full of activity and energy.

Keep your pleasures, your recreations, free from sin. It is not the amusements which are tainted with impropriety that are sweetest to the taste. Wit itself loses half its charm if it is defiled, like a jewel sparkling on a dirty hand.—Bishop Welldon.

Next September Edward Peters will have acted as organ blower at the parish church of Stevenage, Herts, for fifty years. It is stated that during all this period he has never missed a service. This is surely a record of humble work faithfully carried out.

Mrs. Bartlett, of Greenfield House, near Barnsley, has offered to give a valuable site and erect thereon a church at Hoyland at an estimated cost, including the land, of £2,300, in memory of her brother, the late Mr. John Knowles. Mr. Bartlett also proposes to provide a part of the incumbent's stipend.

The dedication and consecration of the Church of St. Mary, Seven Sisters, which is the gift of Mr. E. Evans Bevan, J.P., of Neath, and which has been built and furnished at a cost of £6,200, took place on a recent date in the presence of a large congregation of the clergy and laity. The Bishop of Llandaff performed the ceremony.

The treasurers of the Archbishops' Western Canada Fund have received an anonymous gift of £500. This brings the total of the fund for this year up to £11,825. The council hope that for the next few years they may be able to raise £20,000 a year. The needs of the Church in the Prairie Provinces of Western Canada are very great, as the immigration promises to be larger than usual this year. A Dismissal Service will be held at Lambeth Palace Chapel on Friday, June 30, to bid farewell to three clergy, two laymen, and one deaconess, who are going to increase the staff at the different mission centres.

Morwenstow Church, Cornwall.—In this interesting fine old Cornish church a beautiful and remarkable piece of work has just been completed. Some time ago a carved oak reredos and altar were placed there, but the latter was not finished and had still three panels to be added to the front. These were placed there last week, and it is a great credit to the people of Morwenstow that such a fine addition is erected in their church. So important a work is not often found in so small a place. This church is well known on account of its connection, for so many years with the poet Hawker, who was vicar from 1834 to 1875.

Children's Department

THE OWL.

The owl is one of those birds which go about in the night time in search of food, when most other birds are sleeping soundly on the trees and hedges. Because it lives on birds not so strong or clever as itself, and on mice and other little animals, it is called a bird of prey, just as the lion, the tiger, and the hyena are called beasts of prey.

Owls are like cats in some respects, and might be called winged cats.

**UNIVERSITY OF BISHOP'S COLLEGE
LENNOXVILLE, P.Q.**



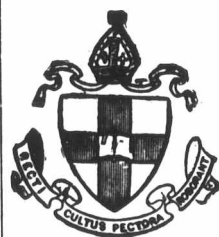
Residential College for Men: Women Students admitted to Lectures and Degrees. Four years course in Arts; three years course in Divinity. The combined courses may be taken in six or, in special cases, in five years.

Michaelmas 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.

**BISHOP'S COLLEGE SCHOOL
LENNOXVILLE, P.Q.**



Next Term Begins

Wednesday, September 13th, 1911

Headmaster—J. Tyson Williams, Esq., B.A. (Emmanuel College, Cambridge).

Well known Boarding School for Boys. Preparations for Universities, R.M.C., Kingston, or for business life. **Fine Buildings. Beautiful Situation. Separate Preparatory School.**

For illustrated calendar and information apply to the Headmaster, or to F. W. FRITH, M.A., Secretary.

ASHBURY COLLEGE

ROCKCLIFFE PARK, OTTAWA

New fireproof buildings, splendid equipment. Boys prepared for R.M.C., Universities, etc. School re-opens September 12th, 1911.

1910. First place in R.M.C. entrance. 1910. All candidates sent in obtained Cadetships—For Calendar apply

REV. GEO. P. WOOLLCOMBE, M.A. (Oxon.), Headmaster

**UPPER CANADA COLLEGE
TORONTO**

FOUNDED 1829



Autumn Term begins on September 14th: Examinations for Entrance Scholarships, Saturday, September 16th.

Courses for University, Royal Military College, etc. Senior and Preparatory Schools in separate building. Every modern equipment.

H. W. AUDEN, M.A., Principal.

**Diocesan Theological College
MONTREAL.**

Affiliated with McGill University. Special advantages to intending candidates. The course comprehensive, thorough, practical. Special course in modern Missions and Sunday School work. Excellent Opportunities for Post Graduate work. Bursaries provided for desirable candidates. Scholarships of \$200 for graduates in Arts. For further information address the Principal, 201 University St., Montreal.

When they are young and are tamed, they easily make friends with puss, just as if they knew she was a relation. Tame owls become so friendly with cats that they go to sleep in a basket together, like little brothers and sisters. I have heard of one that used to catch mice for a kitten, but when the naughty puss began to play cruelly with them, it got angry and took them from it.

MUNICIPAL DEBENTURES

We offer carefully selected issues of high grade Canadian Municipal Debentures, in amounts, large or small, to suit the individual investor, and at prices to return from 4 1/2% to 5 1/2%

on the investment. Intending investors looking for ABSOLUTE SECURITY, combined with attractive interest income, should write to us for full particulars

C. H. BURGESS & CO.,
Traders Bank Bldg. Toronto

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew the box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From the nursery, school, and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

"DADDY LONG-LEGS."

Everybody is well acquainted with the insect called "daddy long-legs," but not everybody knows that there is evidence to show that this strange little creature, towering high above its fellows on its thread-like stilts, is probably a more ancient inhabitant

of America than any representative of the human species.

Far back, in tertiary times at the very dawn of the modern world, its ancestors lived, we are told, in great numbers in that part of the continent which we call Colorado. The fossil remains of these insects show the characteristic features that mark them to-day, although new species have taken the place of the old; for even "daddy long-legs" knows what evolution is, and has attained to something that in his view is perhaps a kind of civilized existence suitable to the exigencies of life in the twentieth century.—Baltimore Herald.

BABY BROTHER.

Right into our house one day,
A dear little angel came?
I ran to him, and said softly,
"Little angel, what is your name?"
He said not a word in answer,
But smiled a beautiful smile,
Then I said, "May I go home with you?
Shall you go in a little while?"

But mamma said, "Dear little angel,
Don't leave us! Oh, always stay!
We will all of us love you dearly!
Sweet angel! Oh, don't go away!"

So he staid, and he staid, and we loved him,
As we could not have loved another.
Do you want to know what his name is?
His name is—My little brother.



WINDSOR TABLE SALT

"You are very lucky girls to have Salt like this

"When I was just starting housekeeping, the only good thing about the salt we had, was its salty taste.

"But you girls can get

Windsor Table Salt

—that excellent salt which stays fresh and dry in all kinds of weather—and never "cakes" or "hardens." You will never have any trouble with Windsor Table Salt."

THE DOMINION BANK

Capital Paid up - \$4,000,000
 Reserved and Undivided Profits 5,300,000
 Total Assets - 62,600,000

SAVINGS DEPARTMENT

Special attention given to Savings Accounts.
 Interest allowed on deposits of \$1 and upwards.

HOME BANK OF CANADA

ORIGINAL CHARTER 1854

Instead of sending money through the mails, use a Home Bank Money Order. It is safer, and registration is not necessary. The Home Bank's rates for Money Orders are:

| | |
|-----------------------------|------|
| To send \$5. and under..... | 3c. |
| " " \$ 5. to \$10. | 6c. |
| " " \$10. to \$30. | 10c. |
| " " \$30. to \$50. | 15c. |

Seven Offices in Toronto


The Toronto General Trusts Corporation

ACTS AS
Administrator

of estates where there is no will or where the appointed executors decline to act.

Correspondence Invited.

Toronto Ottawa
 Winnipeg Saskatoon



MENEELY BELL CO
 TROY, N.Y. AND
 177 BROADWAY, N.Y. CITY

BELLS

WAITING, THE SECRET OF SUCCESS.

Of all the lessons the young man who is to succeed in life has to learn, one of the hardest and most indispensable is, the lesson of patience. "To know how to wait," says DeMaistre, "is the secret of success." "He that can have patience," says

Franklin, "can have what he will." In business at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore, the man who would win a great and lasting success must learn both "to labour and to wait." He must put his faith not in brilliant genius, in tricks and devices, in oc-



A New Head In 30 Minutes

Exchange that aching, throbbing, suffering, muddled head for a clear, cool, comfortable one by taking a

NA-DRU-CO Headache Wafer

25c. a box at your druggists' or by mail from
 National Drug and Chemical Co. of Canada, Limited, Montreal.

...a winding, half-overgrown path amid a winding tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and have a little more time," she said. "Better pick them now, if you want them," said the elder woman. "It isn't likely we'll come back this way."

...been making boats out of pine bark. "This is the best one of all," said mother, as she cut a three-cornered piece of paper and slipped it on a toothpick. The toothpick just fitted in the tack-hole Dick had made at one end of the boat. "And can't you take me to Rock Stream now, mother," Dick pleaded.

NORTHERN NAVIGATION CO., Limited

"A FRESH WATER SEA VOYAGE"

to S.S. Marie, Port Arthur and Duluth

Sailings from Sarnia, Monday, Wednesday and Saturday

Special Grand Trunk train service between Toronto and Sarnia Wharf via Hamilton and London, connecting with steamers



TICKETS AND INFORMATION FROM ALL RAILWAY AGENTS, OR THE COMPANY AT SARNIA, ONT. OR COLLINGWOOD, ONT.

"THAT GEORGIAN BAY TRIP"

to Mackinac Island, S.S. Marie and way ports via North Channel

Sailings from Collingwood and Owen Sound, Mondays, Wednesdays and Saturdays

Six days' water trip

The ideal routes for business or pleasure trips

"Among the 30,000 Islands" Daily service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk train service between Toronto and Penetang.

casional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, reminding you

"A Long Cold One"

Get a tall glass—fill with cold water—and add a pinch of Abbey's Salt.

It's the finest hot weather drink you ever tasted.

Pleasantly acid—sparkling—refreshing—and a single glass will quench the thirst. Abbey's Salt cools the blood—sweetens the stomach—braces and invigorates.



of the steady, never accelerated movement of a great engine's eccentric-beam.—Success.

FLOWERS BY THE WAYSIDE.

A young girl visiting the country was following the farmer's wife along

It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightness and blessings that we so often push aside, but mean to find leisure to enjoy some time—we must take them day by day as they come, or we shall lose them altogether; we can never turn back to find them.

BOATMAN DICK.

"Mother, I'm ready for another sail." All the morning Dick had

"Not in the rain, little boy! Wait until a sunny day."
 "Then may I sail my boats in the bath-tub?"
 "If you will remember to take them out of the tub when you are through playing."
 For a long time the fleet of boats sailed round and round under the

MUNICIPAL DEBENTURES and PUBLIC UTILITY FIRST MORTGAGE BONDS

THE SAFEST FORM OF INVESTMENT. CORRESPONDENCE INVITED.

R. C. MATTHEWS & CO.
 12 KING ST. EAST - TORONTO

GOOD WORKMANSHIP

is a factor in the decorating problem as important as the

WALL PAPER

We are equipped to serve you promptly, efficiently and reasonably. Besides the fact that our stock of imported papers are superior in design and in coloring, this matter of workmanship is worthy of your consideration.

The W. J. BOLUS CO., Limited

206 Victoria Street, Toronto

high white walls of the tub. A hurricane would send them flying when Dick fanned too hard; then they would stay quiet waiting for a breeze.

Supper time came, and Aunt Polly rang the bell at the bathroom door. "I'll be back in a minute," thought Dick, looking at the boats in the tub.

But his custard was so good that the little boy stayed a long time at the supper table; then mother said there was time for a chapter of "Uncle Remus" before bedtime.

Out of doors the wind was rising. Presently a great gust came in the open bathroom window.

"What fun!" sighed the naughty wind, as he tossed the tiny boats to and fro.

Presently there was not a single gleaming white-sail left on top of the water.

"Bedtime, Dick," said mother.

Then Dick remembered his boats.

"Will you please come to the bathroom with me, mother," asked the little boy. "I'm very sorry I left my boats in the tub."

But mother did not scold when she saw how the wind had punished careless Dick.

"Sailors never leave their boats in the open sea, boy dear. And when a storm is rising don't you know how the boatmen hurry to a safe harbour?"

"I s'pose they're all ruined," sighed Dick, gazing sadly at the torn, wet paper. "It would be too much trouble for you to cut new sails, mother!"

But that night, after Dick was fast asleep, a row of little boats, with clean, dry sails, stood on the mantelpiece and waited patiently for the little boy to wake.—E. T. Crittenden, in S. S. Times.

FORBEAR TO SPEAK HASTILY.

From the beginning of the day to nightfall we need to say, not to our neighbour, but to ourselves—*forbear*; and again, *forbear*. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One question whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always

occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear the reproof until assured that the error was intentional; that the accident was due not to innocent misunderstanding, but to wilful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazaar.

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

ROGER'S NICE, LONG BIRTHDAY PARTY.

"Must I have a party, mamma?" asked Roger, watching his mother as she tried to pick out the very prettiest invitations.

"Why, dear, don't you want a party?" asked his mamma in surprise.

"Yes, but not the kind I always have," said Roger. "I'd like to have all the things and then not ask the boys and girls. I could have a nice long party all by myself that way, but now it's all over in one day."

H. H. NIGHTINGALE
Stock Broker and
Financial Agent
Investments and Loans Negotiated
33 Melinda St. - Toronto

"Would you really like to do that, Roger?"

"Indeed I would, said the little boy. "Just think how long the candy and nice things would last."

Mrs. Millbank did not say anything more about what kind of a party it would be, but Roger noticed that she was very busy all the time until the birthday came. Once he asked her if she had invited the boys and girls, but she said she had not, and she told Roger to run away and play, as she was very busy.

On the morning of Roger's birthday he was very much surprised to find a table set just for him in the dining-room instead of his usual place with his papa and mamma. There were flowers and candies and oranges on the table and a great, splendid birthday cake with seven candles, and so many nice things that Roger could only open his eyes very wide and stare at them.

"You may have all these things for your own, Roger," said his mamma. "You are to have a nice, long party all for your own, and eat them whenever you please."

Roger took a large slice of cake and an orange for his breakfast, and all

morning he kept running to the table for candies or nice things when he felt hungry. At noon he did not care for very much dinner, and at supper time he had a headache and could not eat at all. During the afternoon several children came in to play, but Roger carefully closed the dining-room door for fear they might want some of the goodies, and he even forgot to offer any to his papa and mamma and grandmother.

But a very strange thing happened next day. A lonely little boy begged to come back to his place at the table and have his bowl of bread and milk, for he said he was tired of having cake and candy and pop-corn and oranges all the time. "Please may I ask the children to come this afternoon and have some of my birthday things?" he asked. "I am sorry I was so selfish."

So the boys and girls were glad to help dispose of things and they had a very merry afternoon. "No more long parties for me," said Roger, looking at the empty table. "This kind suits me best."—S. S. Times.

"NOT IF IT WAS MY BOY."

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises, Mr. Mann was asked:

"Did you not color that a little, when you said that all the expense and labour would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "My boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared for to the ruin which is so near at hand—but "my boy," it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was

stretched out to give him help or welcome. And yet every poor, wandering outcast, homeless man is one whom some fond mother called "My boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "My boy;" not if we have the love of Him who gave His life to save the lost.

If There is a Weak Spot

In Your System or a Faltering Organ It Will be Worse at This Time of Year.

Vigor and Energy Run Low in Spring Unless You Use

Dr. Chase's Nerve Food

It may be the stomach, the heart, the lungs, the filtering or excretory organs, but if there is a weak point it is likely to show up at this time of year.

The blood is thin and watery. It fails to supply proper nourishment. The all-essential nerve force is lacking, and you feel the effects first in your weakest organ.

Your trouble may take the form of indigestion, you may have neuralgia or twinges of sciatic rheumatism. The cause is the same—weak blood.

Dr. Chase's Nerve Food will help you as nothing else can, because it supplies in condensed and easily assimilated form the elements which are necessary for the strengthening and invigorating of the various organs of the body.

Every dose of this great restorative organ goes to form new, red corpuscles in the blood—to make the blood rich and red. The faltering organs resume their functions, appetite improves, digestion becomes good, and gradually new energy and vigor find their way to every nook and corner of the body. To keep strong and well this spring use Dr. Chase's Nerve Food. 50 cents a box, 6 for \$2.50, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

THE STANDARD ARTICLE USED EVERYWHERE

THE KIND THAT PLEASES THE PEOPLE

MOST PERFECT MADE

PEASE
COMBUSTION CHAMBER
is extra large and allows the necessary space over the fire for perfect combustion, producing the greatest amount of heat, which means you burn less coal.
"Ask the man who has one."
Write for our Books: "The Question of Heating," or "Boiler Information," sent free on request.
PEASE FOUNDRY COMPANY
TORONTO 43 WINNIPEG
FURNACE

1911.
tes
ler
atreal. 28
pine bark.
all," said
e-cornered
it on a
just fitted
made at
e to Rock
k pleaded.
ted
IAN
IP"
inac
S. S.
way
North
from
ood
7 en
Mon-
dnes-
atur-
water
deal
busi-
asure
ound,
train
boy! Wait
ats in the
take them
e through
t of boats
under the
RES
ITY
BONDS
MENT.
D.
& CO.
ORONTO
is the
nably.
rior in
thy of
ted

TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc. Musical Director.

Re-opens after the first Summer Holidays on **FRIDAY, SEPT. 1st.**

Send for 100-page CALENDAR, giving full details relating to Courses of Study, Free Advantages, Scholarships, Teachers' and Tuition Fees, General Examinations, Local Examinations, Certificates and Diplomas, Residence and Board, 1,976 Students enrolled last season.

Conservatory School of Expression.

Special Calendar.
F. H. KIRKPATRICK, Ph. D., Principal.
Public Reading, Oratory, Physical and Vocal Culture, Dramatic Art and Literature.



ST. MARGARET'S COLLEGE, TORONTO.

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath.
Mrs. George Dickson Miss J. E. MacDonald, B.A. President Principal

Bishop Strachan School

45th Year
WYKEHAM HALL
College Street
TORONTO

President—The Right Rev the Lord Bishop of Toronto

PRINCIPAL MISS WALSH VICE-PRINCIPAL MISS NATION

A Residential and Day School for Girls

Full matriculation course, also elementary, with domestic arts, music, painting. Centrally situated in large grounds. Tennis and other games. Skating rink and gymnasium.

Reopens after summer vacation, September 11, 1911.

Hill Croft School BOBCAYGEON, ONT.

A Residential Preparatory School for Boys —In the Country.

Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

Next term will commence September 14th.
W. T. COMBER, B.A. (Oxford) Headmaster

TRINITY COLLEGE SCHOOL

Port Hope, Ont.

Residential School for Boys.
Healthy Situation, Fireproof Buildings, Extensive playgrounds, large gymnasium, skating rinks, etc.

Boys prepared for the Universities, Royal Military College and business. Special attention given to younger boys.
Next term begins Sept. 13. New boys must report Sept. 12.

For Calendar and all information apply to the Headmaster,
Rev. OSWALD RIGBY, M.A. (Cambridge), LL.D.

Port Hope - - - Ont.



CHURCH AND MEMORIAL WINDOWS

STAINED GLASS Designs and estimates submitted

LUXFER PRISM COMPANY LIMITED

100 King St. West Toronto

Glen Mawr

651 Spadina Avenue, Toronto
Residential and Day School for Girls

Large Staff of Highly Qualified and Experienced Teachers and Professors. Native French and German Teachers.

Pupils prepared for the Universities and for Examinations in Music of Toronto University, the Conservatory of Music, and the Toronto College of Music.

Modern Educational Methods, Refining Influences, and Well-regulated Home.
Lawn Tennis and other games. Rink.

For Prospectus, apply to **MISS VEALS Principal** School re-opens Sept. 12th



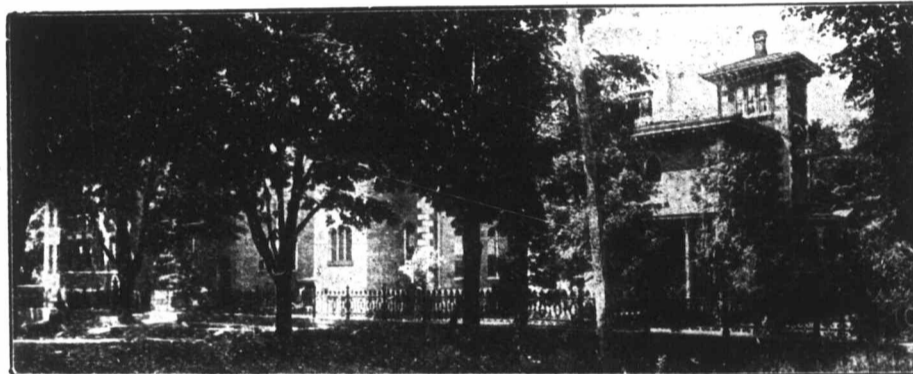
Bishop Bethune College OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to

The Sisters of St. John the Divine
Major Street, TORONTO.



ST. AGNES' SCHOOL, BELLEVILLE, ONT.

Patron—The Lord Bishop of Ontario.

Thorough Courses in English Languages, Music, Art and Physical Culture |

Pupils prepared for the Universities! Conservatory of Music Examinations held at the School.

Beautiful and extensive grounds, large and handsome building, thoroughly equipped with every modern convenience and improvement, including Gymnasium and Swimming Tank.

For prospectus and fuller information apply to **MISS F. E. CARROLL, Lady Principal.**

"Edgehill"

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons: Gold Medal, 1908-1910, from the Royal Academy and Royal College of Music, London, England.

Miss Gena Smith, Lady Principal. Three Pupils matriculated third, fifth and ninth McGill 1910 examinations. Domestic Science Dept. Perfect Sanitary Conditions.

Re-opens Sept. 13th 1911. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Havergal Ladies' College JARVIS ST. TORONTO

Principal MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL-ON-THE-HILL . College Heights, Toronto

A second Junior School to be opened for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.

For illustrated calendars and prospectus apply to the Bursar.
SCHOOL WILL RE-OPEN ON SEPT. 13. R. MILLICHAMP, Hon. Sec.-Treas.

Established 1860

British American Business College

Y.M.C.A. Building, Toronto,

Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. **T. M. Watson, Principal**

Memorial Windows

Scripture subjects skilfully treated in richest

English Antique Glass

Quality has first place with us

Robert McCausland, Ltd.

143 Spadina Ave., Toronto

JONES & WILLIS

ECCLESIASTICAL ART WORKERS in metal, wood, stone, textile fabrics and stained glass.

43, Great Russell Street, LONDON, ENG. Opposite British Museum.
Also at Birmingham and Liverpool.

E. C. WHITNEY WORDSLEY, ENGLAND

CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.23
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
Please place orders for Easter at once.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

DUNHAM LADIES' COLLEGE, DUNHAM, QUE.

Montreal Diocesan Church School for Girls. For Calendar, apply to the Lady Principal.

ECCLESIASTICAL ART. A. R. MOWBRAY & Co., Ltd.

Invite applications for their illustrated price list No. 100 of

SILVER AND BRASS WORK, WOODWORK, TEXTILES.

28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng. Special Dept. for Clerical Tailoring.

St. Alban's School WESTON, ONTARIO

CHURCH SCHOOL FOR BOYS

Three miles from Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to **M. E. Mathews, Head Master.**

Ridley College, St. Catharines, Ont.

RESIDENTIAL SCHOOL FOR BOYS

Lower school for boys under fourteen; completely separate and limited in number. Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L. Principal.

Branksome Hall

592 SHERBOURNE ST. TORONTO

Four Doors South of Bloor

A Residential and Day School for Girls

Hon. Principal, Miss SCOTT
Principal, Miss EDITH M. READ, M.A.

Preparation on the University and for Examinations in Music. Well equipped Art Department. Thoroughly efficient staff. Outdoor games—Tennis, Basketball, Rink. Healthy locality.

PRIMARY SCHOOL FOR DAY PUPILS
Autumn Term will Begin September 13.

For Prospectus apply to the Secretary

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C.S. BELL CO., Hillsboro, O.