

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, SEPTEMBER 9th, 1909.

No. 40:34

Moulded to your Form

are the clothes we make for you. We give you an exact fit allowing for each individual peculiarity in the figure. The fabrics we use are the latest weaves from the best mills.

Fall Goods arriving daily. Pleased to have you order.

EDWIN T. BERKINSHAW
348 Yonge Street, - TORONTO

TEMPORARY DUTY—Rev. Canon Jarvis is prepared to take temporary duty, city or country, Apply 34 Hazelton Avenue, Toronto.

WANTED—Young Priests, married or unmarried for many parish opportunities in the United States. Write the Clerical Registry, 136 Fifth Ave., New York City.

ORGANIST-CHOIRMASTER English trained and desires post. Highly recommended by Bishop of Bath and Wells. Goode Smith, P.O. Box 266 Pitton, Ont.

WANTED ORGANISTS to fill several Church vacancies in the United States. Salaries \$500 to \$1,000. Write Webster's Choir Exchange, 136 Fifth Ave., New York.

I WANT a ready-for-work choir, a reasonably good organ, a fair salary, and a music-loving Rector. I OFFER experience, industry, soberness, and references. A. Edwards, Office Canadian Churchman, Toronto.

ORGANIST and CHOIRMASTER of experience, giving up his present post, is open to engagement after Oct. 15. Satisfactory references. Address O. & C. M. Canadian Churchman, Toronto.

WANTED—At Huron College, London, Ont. Clergyman as Junior Professor to teach Mathematics, Classics and Theology. Apply stating Theological qualifications and experience to The Bishop of Huron, London, Canada.

HURON COLLEGE, LONDON, ONT. Affiliated to Western University, combined courses leading to B.A. and B.D. Next term begins October 1, 1909. For particulars apply to The Secretary, Huron College, 629 Talbot St. London, Canada.

WANTED—A Churchwoman, interested in rescue work and experienced in care of babies, to assist in girls' home. Number of girls limited, work light: Salary \$20 per month and a lovely home. For particulars, write Deaconess, care of The Canadian Churchman, Toronto.

ORGANIST WANTED—A resident unmarried master to play organ and teach same, and also to teach elementary subjects to a few backward boys, one who has had experience in school work preferred. Rev. J. O. Miller, Ridley College, St. Catharines, Ont.

WANTED—The Bishop of Quebec needs a capable missionary to hold meetings and services in the camps on the Transcontinental Railway. He should be a single man, bright and earnest and a man of large sympathies, with good recommendations. Stipend \$900. Applicants should write to the Bishop. Bishop Thorpe, Quebec City.

PLANS and SPECIFICATIONS

A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: His Grace the Archbishop, The Bishops of Ontario, Ottawa, Algoma and Quebec. Address A. J. Canadian Churchman Toronto.



CANADIAN ORNAMENTAL IRON CO.
SPECIALTY --- IRON FENCES.
243 Confederation Chambers, TORONTO

THE
THORNTON-SMITH CO.
CHURCH DECORATORS
11 King Street W. Toronto

The
WARREN CHURCH ORGAN CO.
WOODSTOCK, ONT.
Have one of the best equipped factories and have built some of the largest organs in Canada and the United States.
SPECIALTIES: Workmanship, tone volume balance, variety of effect.

HOTEL CECIL
OTTAWA ONT.
Walter B. Walby, Prop
Finest, Most Homelike, and Modern Hotel in the City
Special Rates to the Clergy.

Send \$1.00 for 25 Panatellas
Club's Panatellas are a genuine Hand Made Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

"OUR SPECIAL OFFER"
For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

A. CLUBB & SONS, 5 King West.
Established 1878 "Our reputation your guarantee"

Harvest Anthems

We will gladly send "on approval" to any organist or choirmaster, samples of anthems for Harvest or Thanksgiving Festivals.

We are sole agents for Caleb Simper's and Ambrose Abbott & Co's anthems and carry a good stock of all the favorite English publications. If you are interested in these or in Organ Voluntaries, anthems or services for general use, organ voluntaries (pipe or reed), secular choruses, or in general music supplies we would be glad to hear from you.

Ashdown's Music Store
144 Victoria Street, Toronto

MEMORIAL WINDOWS
English Antique Stained Glass.
The N. T. LYON GLASS CO. Ltd
141-143 CHURCH ST., TORONTO.

P. C. BROWNE & CO.
SPECIALISTS IN
CHURCH DECORATION

Be glad to refer you to their work in the following Churches by kind permission of the Clergy.

Grace Ch., Brantford.
St. Peter's, Cobourg.
St. John's, Elbra.
St. Mark's, Niagara.

Rockwood, Erindale; Markdale, Mount Forest.

and the following designed by our principal.

St. Marks', Orangeville & Beeton

85 Macdonnell Ave., Toronto

Cassocks, Surplices and College Caps
FOR CHOIR USE
Write for Price List
GEO. HARCOURT & SON
TORONTO

MRS. JOAN BISHOP
Artistic Costuming
The latest and most select novelties in Trimmings and All Gownings
28 COLLEGE ST. PHONE N. 5157.

Pipe Organs
REPAIRED
REMOVED
TUNED
ETC
McDONNELL & SONS
PRICES MODERATE
Cleanings a Speciality
183 JOHN STREET
Phone Main 7394, TORONTO

DANIEL STONE
UNDERTAKER
82 West Bloor St. Telephone North 3684

The Alexander Engraving Co.
16 Adelaide Street West, - Toronto
Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography

Our Cuts Give satisfaction. Samples on application. Phone Main 2198

St. Augustine Wine
Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container.) \$4.50 per doz. Qts. (bottled), F.O.B. here. Direct importer of Foreign Wines and Spirits
Telephone Main 625.
J. C. MOOR, 433 Yonge St. TORONTO

OUR
W. H. STONE CO.
\$50, \$75, \$100 FUNERALS
Include high-class furnishings, appointments, services and carriages
N. 3765 32 CARLTON STREET



NEW
The Art of Sermon Illustration
By H. Jeffs,
Editor of The Christian World Pulpit
259 Pages Cloth, \$1.25
Something like 300 illustrations selected from a wide range of reading of sermons and general literature are included, with a large number of original illustrations, and illustrated sermon outlines and outlines of addresses to children add to the usefulness of a thoroughly up-to-date book.
UPPER CANADA TRACT SOCIETY
102 Yonge St., TORONTO

Now Ready
THE
BOOK OF COMMON PRAISE
(The New Church of England Hymn Book)
Ruby, 32 mo.
Cloth Limp, cut flush, 66c.
Cloth, turned in edges, 11c.
Bourgeois, 32 mo.
Cloth, turned in edges, 25c.
Long Primer, 24 mo.
Cloth, turned in edges, 36c.
Small Music Edition (Choir)
Cloth, turned in edges, 75c.
Black Lamb or Red Basil, \$1.25
(Special Book for Choirs)
Large Music Edition (Organ)
Cloth, turned in edges, \$1.35
Black Lamb or Red Basil, \$1.25
(Special Book for Organists)
Prayers and Hymns Combined
From 25c. up.
Place orders early with
THE
Church Book Room
LIMITED
23 Richmond St. W., TORONTO

Every Teacher Should Study to Understand Childhood in All its Phases.

A GOOD BOOK TO READ IS
Your Boy: His Nature and Nurture
By GEORGE A. DICKINSON, M.D.
With 24 Illustrations in Half-Tone.
Cloth \$1.00

Dr. Gilmour, Warden of the Central Prison of Ontario, writes:—"I have read Your Boy with interest and profit. The book is a veritable parents' and teachers' manual, and should be carefully read by every parent and teacher in the land. I cordially endorse the emphasis the author places on environment. Not the least admirable feature of the book is the spirit of toleration, patience, love and hope, in dealing with boys that permeates it from cover to cover. Dr. Dickinson's book illustrates Victor Hugo's beautiful phrase, 'There are no bad weeds, there are only bad cultivators.'"

AT ALL BOOKSELLERS, OR FROM
WILLIAM BRIGGS, Publisher
29-37 Richmond St., W., Toronto

The *City Dairy* does the biggest milk business in Canada. Its milk is pure—safe—clean—always.

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

'ST. AUGUSTINE'

Registered
The Perfect Invalids' & Communion Wine.
"St. Augustine" is a sound pure wine, better cannot be obtained.
Rev. Canon Dann.
Cases 12 Qts. \$4.50 : 24 Pts. \$5.50 F. O. B. Brantford.
J. S. HAMILTON & Co. - Brantford.
Manfrs. and Pro. "St. Augustine Wine."



Certainty of Realization.

You may have in your possession some gilt-edged securities which will not realize half their full value after your death.

On the contrary, however, if you possess a policy of life insurance the amount payable at death will not shrink, but the face amount will be fully realized.

You should procure a policy without delay so that your family or those dependent upon you will be certain of realization in their time of need.

North American Life ASSURANCE COMPANY
"Solid as the Continent."
Home Office: TORONTO

WANTED

A lady in every parish in the Dominion to obtain new subscribers for the Canadian Churchman. Liberal terms offered. Apply to Canadian Churchman Office, 36 Toronto St., Toronto, Ont.

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

A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

P. BURNS & CO.

Wholesale and Retail Dealers in
COAL AND WOOD
Head Office, 44 King Street East, Toronto.
Telephone 131 and 132.
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110.
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.
Established 1856.

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.



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

THERE are two personalities concerning the performance of every piece of music, the composer and the player. The better the player, the better our conception of the composer's intentions—the greater our pleasure in the music. In piano music, which includes all the best music, there is still another factor—the instrument.

The Karn Piano

In the power and beauty of its tones and in its wide range of artistic expression is a grand medium for the expression of grand music.

Piano building as a fine art has never been more highly exemplified than by our recent productions.

Karn-Morris Piano & Organ Company, Limited
Manufacturers of Pianos, Reed Organs, Pipe Organs and Player Pianos
Woodstock, Ontario

PEWS
OUR SPECIALTY
THE GLOBE
FURNITURE CO. LIMITED
WALKERVILLE, ONT.

White Star-Dominion Royal Mail Steamships

LAURENTIC, MEGANTIC, Triple Screw. TWIN SCREW.

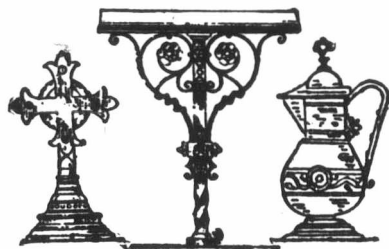
Largest and most modern steamers on the St. Lawrence route. Latest production of the ship-builders' art; passenger elevator serving four decks. Every detail of comfort and luxury of present day travel will be found on these steamers.

Montreal-Quebec-Liverpool		
MEGANTIC.....	Sept. 11	Oct. 14 Nov. 13
OTTAWA.....	Sept. 18	Oct. 23
CANADA.....	Sept. 25,	Oct. 30
LAURENTIC.....	Oct. 2,	Nov. 6
DOMINION.....	Oct. 9	Nov. 20

The popular Steamer "CANADA" is also again scheduled to carry three classes of passengers. While the fast steamer "OTTAWA," and the comfortable steamer "DOMINION" as one class cabin steamers (called Second Class) are very attractive, at moderate rates. Third Class carried on all Steamers. See plans and rates at local agents, or Company's Offices.

MONTREAL: 118 Notre Dame St. West.
TORONTO: 41 King St. East
WINNIPEG: 205 McDermot Ave.

ALEX. MILLARD
Undertaker and Embalmer
359 Yonge Street, TORONTO
Telephone Main 679



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, 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

Memorial Windows

Scripture subjects skillfully treated in richest

English Antique Glass
"Quality" has first place with us.

Robert McCausland, Ltd.
86 Wellington St., West, TORONTO

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

On the 17th Anniversary

of the Great-West Life Assurance Company—August 18th last—the Business held in force was over \$43,000,000.

It is an evidence of the value of the Great-West Policies that no less than \$5,000,000 of this large amount is "repeat" Insurance. Policyholders, needing more protection, have found themselves unable to improve upon the Policies they hold, and have insured again with The Great-West Life.

And well they might. Low premiums and high profits are strong arguments.

Ask for information.
THE Great-West Life Assurance Company
HEAD OFFICE. - WINNIPEG

FALL STYLES

Of exclusive and high-class character are now being shown by us throughout our establishment.

Millinery Tailored Suits
Ready made and to order
Woolen Suitings & Dress Fabrics
Silks Dress Making

Careful and Prompt Attention to Mail Orders. Our self-measurement charts ensure satisfaction in our gown making departments.

JOHN CATTO & SON
55-61 King Street East, TORONTO

- CHURCH - FURNITURE

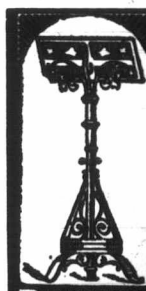
Altars, Pulpits, Fonts, etc.
Send for Catalog of
Pews & Brass Goods
The Blonde Lumber & Mfg. Co. Limited,
— Chatham, — Ont. —



CHURCH AND MEMORIAL WINDOWS

STAINED GLASS
Designs and estimates submitted.

LUXFER PRISM COMPANY
LIMITED
100 King St. West - Toronto



Church Brass Work
MEMORIAL BRASSES,
RAILS, VASES.

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
133 Sparks St. OTTAWA

MONUMENTS

It will pay you to see our stock before purchasing elsewhere. We have the largest and best stock in the city to select from.

McINTOSH-GRANITE CO'Y, Ltd.
1119 Yonge Street, Toronto
Telephone N. 1249.

Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 9, 1909

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 WOOTEN,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

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

September 12.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9, 2 Cor. 4
Evening—2 Kings 10 to 32; or 13, Mark 11, to 27, 12, 13
September 19.—Fifteenth Sunday after Trinity
Morning—2 Kings 18; 2 Cor. 11, to 30.
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.
September 26th.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 4, 21—5, 13
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21
October 3.—Seventeenth Sunday after Trinity
Morning—Jeremiah 5; Ephesians 4 to 25
Evening—Jeremiah 22; or 35, Luke 6 to 20

Appropriate Hymns for Fourteenth and Fifteenth 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 512.
Offertory: 366, 378, 517, 545.
Children's Hymns: 194, 337, 341, 346.
General: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General: 7, 19, 169, 191.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The epistle for this Sunday continues the teaching suggested by last week's Eucharistic Scriptures. We are frequently attracted to certain important dogmas of Jesus Christ by the introductory words, "Verily, I say unto you." Such introduction always precedes the promulgation of some essential doctrine or final summing up. Note the parallelism in St. Paul, "I say then," "What does this phrase emphasize? Does it not sum up the character and condition of the Christian life? "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." In this epistle St. Paul shows his deep knowledge of the teaching of Jesus. The revelation of the personality of the Holy Spirit, of His relation to and energy in man,

is given alone by Jesus Christ. Well could He say, "I will not leave you comfortless," after He had revealed the doctrines concerning the personality and the work of the Holy Ghost. In another place St. Paul teaches us that the highest type of morality is represented by the idea, "Ye are the temple of the Holy Ghost." The truly moral man is the one who is led by the Spirit. How then can we look for a fruitful life apart from God? Additional point is given to our lesson of last week. For to-day we learn that the very things admittedly characteristic of a moral person are the fruit of the Spirit. To be moral means to walk through this world in company with the Spirit of God, and in everything directed and guided by the Spirit. Morality, in the truest sense, is the same as spirituality. Thus again the connection between faith and conduct is emphasized. The fall Ember Days are just as hand. Faithful Churchmen and Churchwomen the world over will remember in their prayers those who are to be called to any office in the sacred ministry. Bearing in mind the Church's need we must pray the Lord of the harvest to send forth more labourers. The Ember Collects confirm our teaching concerning the necessary coincidence between faith and practice. In the First Collect we pray "that both by their life and doctrine" those ordained may set forth the glory of God, and set forward the salvation of all men. In the Second Collect we ask God to replenish them with the truth of His doctrine, and to endue them with innocency of life. Thus our prayers are for the leaders in the moral regeneration of the world. The Christian must teach the doctrine of Christ. He must also live the life of Christ. He accomplishes this by walking in the Spirit. A closing thought. We are all accustomed to that type of Churchman who swears by a Shibboleth and judges every one accordingly, who at the same time is not extremely particular as to his conduct. He almost reverses the "vox populi." To such a man the Ember Collects would be most helpful if he could be persuaded to do his duty as a Churchman and use them on the appointed day. If the whole Church would only live up to the manifest intentions of the Church we would have fewer "clerical" problems on our hands. The comparative neglect of the Ember seasons is responsible for many of the inconsistencies.

A Loyal and Patriotic Speech.

Those who looked for a clear note of loyalty and patriotism in Lord Charles Beresford's speech at the opening of the Toronto Exhibition were not disappointed. That Canada should in time of threatened danger stand up, man-fashion, to preserve its integrity and maintain its honour goes without saying. When the disruption of the federated States of North America was attempted the people of that great country did not shrink from the terrible sacrifice its maintenance involved. The noble monument that crowns the Queenston Heights is a stern reminder of what Canada has done, and an augury of what she will again do if need be in defence of crown and country. But even though this be the case the serious warning note of the great British admiral cannot, must not, be disregarded: "We have arrived at a crisis in our history in our Empire. . . . Our supremacy at sea has been threatened in language that is unmistakable. In the near future that threat may become a reality. . . . Whilst we have been talking other people have been acting."

Country Children.

Under the old school regime in Ontario we often protested against the language used re-

garding the farm, how it was always pointed out that boys and girls could "rise," and had risen from the farm to honourable positions in the village, town or city. We used to think that this false view originated in this Province or was imported from the States, but we must have been mistaken. There has arisen during the last ten years in England a class of people who carry out in practice the opposite view. As one result we have a book, entitled "Nancy and Her Small Holding," by Miss E. Boyd Bayly, who has chosen for her story a holding in the West of England. Without going into the details of this work we note that she strenuously advocates the training of the children of small holders from their early years in farm work. She thinks that there is real danger of the teaching that they get in school unfitting them for country life without fitting them for any other, and quotes the politician's lament that boys of twelve and thirteen are taken from school and put to "the drudgery of farm work." There is where the phrase came from—it emigrated. Miss Bayly ridicules this use of "drudgery," when the paramount need of the nation is to settle country men and women on the land and rear healthy children to come after them instead of the degenerates that the journalists were horrified by the sight of this summer. Miss Bayly makes a strong plea for the children going on the land when wanted there if the Mother Country is ever to keep pace in agriculture.

Toronto Exhibition.

One distinct advantage of the Toronto Exhibition is that it puts all other fairs throughout the country on their mettle. Each year of this great assemblage of proofs of the industry, enterprise and progress of our people in all those departments of life and labour that make for the development of Canada in some respects shows a marked advance on the years that have passed. No one can gainsay the advantage of this central Exhibition to the whole country. Visitors from abroad enjoy the facilities and conveniences of city life with easy access to the grounds. The president and directors for the present year are to be congratulated on their happy choice of one of the most noted Englishmen of the day as their chief guest—especially so when one thinks of the awakening of the outlying portions of the Empire to the vital necessity of contributing in a substantial manner to its defence. Whatever difference of opinion there may be on this most important matter, there can be no doubt that one of the foremost living experts on the naval defence of the Empire is Lord Charles Beresford.

Calvinism.

In this year, when so much attention is devoted to John Calvin and much is written about him, it may be interesting to some to remind them of two great books, both of which were widely read in former days, and both of which undertake to refute Calvinism. The first of these is a treatise, entitled "A Refutation of Calvinism," by George Tomline, Bishop of Lincoln, about one hundred years ago. In the preface he says: "The design of the following work is to refute the peculiar doctrines of the system of theology which was maintained by Calvin. The first four chapters contain a discussion of all the peculiar doctrines of that system, with an attempt to prove that they are contrary to Scripture and to the public formularies of our Established Church." The second is the Bampton lectures of Richard Laurence, Archbishop of Cashel, delivered in 1834. Harold Browne, in his great treatise on "The Thirty-nine Articles," quotes Archbishop Laurence very often, and

commends both his research and his conclusions. Archbishop Laurence styles his treatise, "An attempt to illustrate those Articles of the Church of England which the Calvinists improperly consider as Calvinistical."

Canadian Churches.

More than once we have written approvingly of the good example set by the late Archbishop Sweatman in doing his utmost to preserve and compile the records of our churches. Especially interesting are these records when they relate to the first buildings erected for Divine worship in Canada. Notable amongst these is St. Mark's Church, Niagara. The church building was begun in 1804, and completed in 1810. This fine old parish church, with its memorial tablets of Churchmen, some of whom held honoured positions not only in the service of the Church, but of their queen and country as well, is beautifully situated amongst noble trees and graceful shrubs in its fair and ample grounds. It is surrounded by well-ordered graves of parishioners of bygone days. Over its walls clammers the beautiful ivy, forming in the fair summer time a graceful tracery outside the stained glass windows. It is a privilege to worship in this hallowed building. And even on the ordinary days of the week many a casual visitor, impressed by the solemn stillness that pervades it and the sacred purposes to which it is devoted, gratefully bends the knee in silent prayer within this house of God.

Christian Fellowship.

Dr. Randolph, Bishop-Suffragan of Guildford, recently spoke some words at the consecration of a new church to which the "Church Family Newspaper" has drawn special attention. Not the music, nor the ritual, nor the decoration of any church, but rather the lives of its members determined its real character. Our pleasure and delight in the church services may, after all, be selfish; and we may have very little sense or obligation to others. Therefore, the Bishop appealed to make the new church a real home, where the young are fed and nurtured and tenderly treated and newcomers are cordially welcomed, and all are made to feel that they are children of one Divine Father and members of one spiritual family. The "Church Family Newspaper" adds: "When church officials and leaders of a congregation learn how to greet newcomers and make them really at home, one of the great causes of empty churches will have been solved." People usually find enough frigidity in the cold world outside, and what they look for in the church of Christ is a warm, cordial welcome and genuine Christian fellowship.

Politics and Civil Service.

There can be but little doubt that so long as the Civil Service is looked upon as the decayed politician's happy hunting-ground the public will be rudely and inefficiently served. We recently heard of a public official who, when rebuked by a superior official for rude behaviour, replied: "Mind your own business, and remember that I have a bigger pull than you have." Doubtless there are in the Civil Service able men and gentlemen, but so long as the chief requirement of a candidate is to have a "bigger pull" than those who, it may have been for years, have been making a determined struggle for advancement, the standard of efficiency and civility in the Civil Service will be by no means what it ought to be.

The Thirteenth Sunday after Trinity.

This Sunday is, for various reasons, a noteworthy one in the Christian year. If we reckon twenty-five Sundays in the Trinity season, this would be the central one, and in the Gospel for this day we have the parable of the Good

Samaritan, so that the keynote of this central Sunday, and, therefore, the kernel of the Church's teaching in the later half of each Christian year is love to God and man. The parable of the Good Samaritan is the pivot on which the teaching of the whole Trinity season turns. And inasmuch as this parable has been accepted by the Independent Order of Odd-fellows as the groundwork of their system, this is a suitable day for inviting the members of that influential order to attend the services of the Church. The wide reach of true benevolence has been aptly and strikingly set forth by John Wesley in these words: "For our Lord Jesus Christ's sake do all the good you can, in all the ways you can, to all the people you can, at every time you can, in every place you can, and as long as ever you can."

Quick and Powerful.

One of the most striking declarations concerning God's Word, which has been verified many times in the experience of God's Church, is Heb. 4:12, "The word of God is quick (or living) and powerful," etc. Judson's translation into Burmese is an instance of this. When he was imprisoned his wife buried the MSS., which had been just finished. Later, it was hidden in a pillow; later still it was thrown out in the prison yard and discovered by a native Christian, who kept it as a relic of Judson, and so it was preserved. Surely the Word of God was living and powerful there! About a year ago—on October 16th, 1908—a celebrated Jewish convert, the Rabbi Ignatz Lichtenstein, died in Budapest at the ripe age of eighty-five, and his history furnishes another remarkable illustration of the living power of God's Word. In his earlier years, when he was a zealous rabbi, he took a copy of the New Testament from one of his teachers and hid it away on a shelf on his library, where it remained unnoticed for thirty years. A persecution of the Jews led him to study it to discover, if he could, the causes of this persecution. The book interested him at once, and soon won his heart. He began to preach Christ, and kept it up for six years, when he was at last formally dismissed by his congregation. The rest of his life was spent in witnessing for Christ by voice and pen. Here, too, the Word of God proved itself to be alive and powerful. The Church has taken it for her rule of faith, she has translated it into the tongue of the people, she has circulated it, defended it, and expounded it as no other Christian communion has done; and in her liturgy she teaches her children to begin each Christian year with a fervent prayer to "hear, read, mark, learn and inwardly digest" it. This is her declared aim, and where it is pursued faithfully, there you will find holy living, hearty worship, and liberal giving. But wherever this aim is ignored and attention is given chiefly to externals or side issues, there you will find a lifeless, unprogressive brand of churchmanship, which tries the faith and zeal of every true minister.

Sleep and Work.

Dr. Graham, the medical superintendent of the Belfast Lunatic Asylum, in his recent annual report, treats of the influence of narcotic drugs on mental disorder. Amongst other wise and suggestive views on the subject, the learned doctor says that business and professional men rarely break down through overwork. He goes on to say that "Far more generally the cause is ill-regulated work, complicated by insomnia. If only adequate sleep is obtained, the cells of the body can sustain an almost incredible amount of work; but let sleep be broken or curtailed for a time, and then we may expect indigestion, mental unrest and worry, and the various symptoms of a neurasthenic onset. Therefore, everyone conscious that he is beginning to lose his sleep—and especially let the

tired business man note this—should drop every other consideration and give all his attention to the restoration of this organic function. In doing so he will be wise if he declines the use of all hypnotic drugs. The truth is that these so-called sleep producers act as brain intoxicants. There is no medicine known to science which can produce natural physiological sleep. But the advice of a psychologically trained physician should be sought, and, when rendered, should be implicitly obeyed. The curse of insomnia is one of the penalties we pay for the rush and hurry of modern civilized life, and if the curse is ever to be lifted, its generative causes must be examined and removed." Dr. Graham's view is physiologically sound, and is based on large experience and ripe judgment. It cannot be too carefully considered or too widely acted upon.

Continuous and Useful Work.

Dr. Graham concludes his most valuable report by giving a high place in the economy of life to steady, useful work. He says: "The man who has plenty of congenial work, interrupted by adequate periods of sleep and recreation, need have no fear that he will ever darken the threshold of a lunatic asylum. In the armoury of the modern physician, to the mind diseased there is no weapon more effective for combating morbid brain states than work. This method rests on a profound psychological law. The insane person suffers from a deep disturbance of the 'function of the real'; he lives for the most part in an unreal world, and wastes his energies in battling with the phantasms conjured up by a mind in which the powers of attention and inhibition have been seriously impaired. His great need is to come into contact with reality, with the solid framework of the external universe. And this is done by means of suitable work. . . . Mere occupation without an end and without a purpose has little or no value; but work which bears in itself the stamp of the useful, which means something, and which, therefore, gives the worker a sense of achievement and a certain interest, and even enthusiasm, seems to drive out false notions and feelings by filling life with a positive and healthy content—such work cannot be too highly valued. Carlyle uttered a great word when he said, 'Work and despair not.' There is always hope for the man who gives himself completely and continuously to his work."

A Cry from the West.

We print this without comment. The cry from North-West Canada for men in Holy Orders to supply the scattered children of the Church with her ministrations is both loud and general. Seven of our parishes and established Missions in the Diocese of Qu'Appelle are without priests, deacons or catechists. Some of these have been without ministers since the opening of the summer. These parishes and missions present splendid opportunities for young men with a missionary spirit able for the work, and with a knowledge of our Canadian people and climate; but, alas! they are not forthcoming, and we are not able to do the work God has put before us. I am just preparing to travel 650 miles to provide service in a parish which has two churches with large congregations, ninety communicants, forty families, a rectory, and guarantees \$800 a year to the rector. This parish has been without a clergyman since the spring, and two clergymen from Eastern Canada, after obtaining information concerning the cost of living in the West, have felt themselves obliged to decline the appointment. This is extremely sad, and causes us great anxiety. Eastern Canada must come to our assistance and send us men in Holy Orders in sufficient numbers if we are to extend the borders of Christ's Kingdom and carry the banners of the Church over these glorious prairies. In

the spring of 1910 we should open at least twenty new missions in this diocese, and we have but two deacons in view at present. Give us the men and the money and we will lay the foundations of the Church here broad and strong; leave us without these things, and we can do but little to prevent the children of the Church being gobbled up, body and bones, by other religious bodies, or worse still, becoming entirely indifferent to the claims of Christ.

McAdam Harding.

An Amateur Ministry.

We hasten to reassure a correspondent and any other readers who gained a like impression that our leading article of last week was not directed against lay work. We should have been indeed, inconsistent had such been the case. It was a criticism of an extreme position taken up in a magazine article by the late pious excommunicate, George Tyrrell, who probably went further, and certainly conveyed a stronger impression than his other writings warranted. It was the stating again of his belief and pushing his argument to an extreme, namely, that the Pope is not the Church, but that the Church's mission was to preach repentance and a new life to individual souls as the necessary condition of entering into the Kingdom of God. And on this subject in his last work, "Medievalism," he thus expresses himself: "Every man, whatever his profession or occupation, be he politician, soldier, physician, savant, artist, merchant or what you will, who labours for the general good and for the cause of justice and truth, is labouring for the Kingdom of God on earth." The Church's concern is not directly with these things. . . . Her work is the formation of individual souls to the pattern of Christ, the production of character, the elevation of ideals. Her mission is to impress upon every man the duty of living, not for himself, but for the common good, for the Kingdom of God, according to the opportunities of his station; to kindle in each that fire of self-devotion which Christ came to kindle upon earth; to stimulate faith, hope, and enthusiasm in the cause of an Ideal before whose immensity and remoteness the unaided spirit grows weak and discouraged; for without such faith and hope who could struggle for the reign of truth and justice upon earth?" It is needless now, and especially in these times of spiritual need and in Canada, to emphasize the need and the value of lay work. On the other hand, there is the fact that the clergyman needs constant spiritual refreshment for the simple reason that his main business is to make men feel the power of unseen realities and to plant in them a persistent desire for holiness. And so this need has constantly shown itself in irregular lay work, sometimes blessed and successful, but work which in the end becomes part of that of a church or a denomination as time rolls on.

FEMINISM TO DATE AND AFTER.

The language has evidently been enriched by a new importation, if we mistake not, from the French, and the word "feminism," we regret to say, has to all appearance, obtained a firm and permanent foothold, because, as is invariably the case in such adoptions, it represents an actual condition of things, and consequently a need. We regret the intrusion of this ill-omened word into the current coin of our everyday talk, because, we fear, it unerringly indicates a certain attitude on the part of women which cannot fail in the end to be disastrous to the best interests of the race. Nature intended men and women for partners, not for rivals, and anything which tends, however remotely, to set one sex in array against the other; i.e., to make them

in any sense economic competitors, is a violation of those fundamental, unchangeable, and, therefore, eternal laws of our being, for whose disregard sooner or later a ruinous price will be exacted. "Feminism," as we take it, is, therefore, the direct and formal declaration of the determination on the part of women to force themselves into a position of "equality" with men, to become, in other words, their acknowledged rivals. We cannot see any other alternative. "Equality" to the "feminist" means the opening of every avenue of effort to both sexes on exactly the same terms. Well, it may be asked, what can be said against this? If women can "make good," why should they be debarred from any decent, useful employment? They never have been debarred, or, at all events, if they have been "debarred," it has been done by themselves. Women, as a general rule, have by tacit consent, and with occasional periods of rebellion against these self-imposed conditions, recognized the essential differentiation of sex. They have accepted the fact that it is to the eventual general gain that men and women should to a very great extent have distinct spheres of work and influence. They have come to this conclusion by an experience which embraces the entire recorded history of the race. Such a condition, therefore, the outcome of thousands of years of evolution or development, cannot be lightly disparaged and disregarded. It is not that men and women are unequal. They are diverse, and will eternally so remain, at all events in this world, and it is to be devoutly hoped in the next. In the recent gathering of women in this city we regret to recognize a distinct note of what we have called "feminism." Among much that was useful and edifying, and we would be the last to disparage these movements, which hitherto have supplied a want and undoubtedly accomplished much good, there were not a few aggressive, not to say truculent, utterances on the subject of woman's so-called "subjection." One speaker made a violent attack upon marriage, which she declared in eighty (or was it ninety) per cent. of cases resulted unhappily for women. Resolutions were passed affirming the desirability of women becoming members of legislative bodies, and of engaging in work and occupying positions hitherto universally regarded as distinctively masculine. In all this some probably will see the beginning of a social revolution. It does not, however, appear so to us. The "feminist" movement, as before defined, we regard as a passing phase, not without its counterparts in bygone ages. The movement for the higher education of women and their emancipation from certain artificial disabilities and restraints has come to stay, and we frankly welcome it, but "feminism" is quite another thing. It disregards and defies conditions which are based upon eternal natural laws, to ignore which will inevitably provoke ruinous retribution. To a certain extent the two sexes stand together on the ground of common opportunity, but beyond that nature has inexorably drawn a dividing line, which cannot be crossed without eventual disaster to the race. The sex spheres, we do not deny, partially overlap, but for all that they have well-defined frontiers, impassable on pain of race destruction. A woman, in short, to put it simply and succinctly, cannot fill the role of both sexes at the same time. The day comes when she must make the choice between being a woman or an apology for a man. As matters are still constituted, the future of the human race, so far as direct personal influence, physical well-being and character moulding go, is in the hands of women. In abdicating this supremely important function to obtain the "rights" for which "feminism" stands they will drop the substance in grasping after the shadow. Both, it is certain, they cannot have. What we have said may be resented in some quarters, but it has been inspired solely by our

profound reverence for those distinctive feminine characteristics, whose development and continuance is, we feel assured, imperilled by this movement, which has outgrown its usefulness and is fast entering upon the stage of avowed sex antagonism.

GLADSTONE.

It may safely be assumed that all personal bitterness against the memory of the late William Ewart Gladstone has now quite died away. It is hardly necessary for us to say that in this article no attempt will be made to vindicate his political career. That must be left to history, still unwritten. In common with hundreds of thousands of his fellow-Britons, not only in England, but in every portion of the Empire, we found ourselves in opposition to him in regard to the great majority of measures which he specifically advocated. And the same of his foreign policy. As a statesman in one sense we cannot regard him as a success. And yet in another and perhaps higher sense he certainly does deserve to rank, and history will, we believe, rank him as one of the great statesmen of our race, worthy of a place among the illustrious company of history makers, of whom, from the earliest dawn of constitutional government to the present moment, the Motherland has never lacked worthy representatives. But it is the man, not the statesman, with whom we are concerned, with what he was rather than what he did, or attempted to do. Every man is greater or smaller than his work, and if the ally held, then Mr. Gladstone was most assuredly a great man, for his personality far outweighed any of his directly traceable legislative achievements. Mr. Gladstone's title to greatness, therefore, undoubtedly consists in the fact that his personal influence was for nearly two generations a predominating factor in English public life. And this intangible influence made or the whole for national righteousness. It was not so much anything that he actually achieved, but a certain attitude that he invariably preserved in relation to public questions that marked him out from among the ordinary crowd of politicians and publicists. Mr. Gladstone invariably took high moral ground, mistakenly or otherwise it is immaterial to enquire, in approaching and considering any public question. Expediency never apparently appealed to him. Thus inconsistency, that "hobgoblin of little minds," had no terrors for him. For this higher consistency to principle, which involved, as it is always bound to do, the appearance of inconsistency, he had doubtless to pay a high price. Possibly it often led him astray. At all events, it hurried him into sudden changes or readjustments of front which few could understand or willingly endorse or follow, and it often laid him open to the charge of instability, and even of tortuousness of character. The real key to Mr. Gladstone's character consisted in the curious combination of a wonderfully subtle mind, with a very high and exalted sense of right. He had undoubtedly the capacity for persuading himself first and others afterwards that any course he considered to be in the interests of truth and righteousness was expedient and desirable. His enemies were often in the habit of reversing this order. They declared that he had a marvellous capacity for accommodating his ideas of right to the demands of expediency. But it does not so appear to us. His judgments as to what constituted the right may at times have been faulty or premature and ill-considered, for he was, temperamentally, an impulsive man, but we firmly believe that the desire to follow the right always came first. Unfortunately, multitudes of plain, honest men, equally jealous for the right, but absolutely devoid of his peculiar mental subtlety and flexibility, failed to understand his position, and

conceived a strong personal distrust for him. Our race are proverbially slow in the drawing of fine distinctions and in the judging of complex characters, and Mr. Gladstone was bound to be misunderstood by a very large portion of his countrymen. His was emphatically a complex, finely balanced character, a psychological puzzle and study, to which, while in the hurly-burly of political strife, scant attention could be given, posterity will, and is, we believe, already beginning to do justice. In regard to his more superficial characteristics, his spotless and ideal domestic relations, his fervent, practical piety, his "flowing" courtesy, his absolute freedom from the remotest taint or suspicion of vulgar self-seeking, his personal dignity, and, in short, in his possession of all the qualities, gifts and graces of the typical English gentleman—in regard, we say, to all these personal characteristics we have plain sailing before us. In these respects it will be universally admitted, even by those whose memories are still sore over his political lapses or blunders, that he was a shining example of a type of public man of which we are justly proud as, perhaps, the especial and peculiar product of our political and social system. For ourselves, we must personally confess to a very strong affection and respect for the character of one, who, however he may have been lacking in that stolid continuity of purpose or method characteristic of the "practical politician," was capable of frankly changing his mind under the pressure of conscientious conviction; and who would always sooner be morally right and tactically wrong than tactically right and morally wrong. And who knows but that we may ultimately come to see that Mr. Gladstone's "mistakes" were really the height of political wisdom.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It was with much interest and edification that we read Mr. Ransford's letter in the last issue of the "Canadian Churchman" in reply to "Spectator's" criticism of a former communication on the subject of Prayer Book Revision. It is with justice that he complains that we ignored his request to give to the public what we considered to be the changes contemplated. The omission was not due to any desire to be discourteous, but rather to the fact that the request involved pages not columns of the "Churchman" to provide for an adequate response. We think that the time has come when a tentative revision should be given to the public wherein the changes from the present rubrics and text of the Prayer Book, might be printed in black type so that the reader could see at a glance what the effect would be. If "Spectator" can induce a few representative Churchmen from different parts of the country to join in such an enterprise and give him the benefit of their wisdom, he may be able to issue a pamphlet covering morning and evening prayer, and the Holy Communion, which will serve as a basis of public discussion and possibly prove of educative value. That at all events seems to be the thing that is needed and a reprint of the American services would almost entirely meet the case. It is evident that the American book is not widely known in Canada. That is a part of the explanation why we did not respond to Mr. Ransford's invitation to set forth the desired changes. But we beg to remind Mr. Ransford that for four or five years "Spectator" has been giving in these columns the changes that he considers desirable. He has not held himself in on this subject, and he felt that his readers were pretty fully informed concerning his mind upon this matter. But, of course, he is not foolish enough to imagine that

he speaks for the whole Church; he, however, has tried to do his part in the discussion of what he believes to be a problem of urgent and first rate importance.

Mr. Ransford in his last letter gives the real reason why many Churchmen do not favour revision, and that is that the fear lest the Prayer Book be revised the wrong way to suit the given individual. That is a straight, frank, confession that is likely to do no end of good. Just the moment we get to the point of saying in plain English what our real objection to an attempt at revision is, then it becomes possible to do something to bring men together upon this question. All this talk of a bond of Empire and a linking of the ages, and so forth, is simply pother. Mr. Ransford has given the real reason, and if men would only give up this polite nonsense and disclose what is in the back of their heads the situation would be entirely changed for the better. We shall only venture to say one word in regard to this fear of foolish mutilation of our Liturgy. We are profoundly convinced that Canadian Churchmen will act as wisely and as carefully as their predecessors of the sixteenth and seventeenth centuries, and as their brethren of to-day in England and Scotland where revision is in full swing. This brings us to the last point that we will touch upon now; Mr. Ransford declares that he will oppose revision with all his might. Now what is the effect of his position? It simply means that he will oppose "Canadian" revision where he could have a voice in shaping the amended liturgy, and will leave the right-of-way clear for an English revision where he shall not have a single word to say about it. Do our readers grasp the significance of that? The day that the English Church adopts its revised Prayer Book that day it becomes our Prayer Book unless we make other provision. The question is really not one of revision or no revision, but it is a question whether we shall have Canadian or English revision for the Canadian Church.

■

Labour Day has become a significant institution in every continent of the world, and more and more is the day being dedicated, by all classes, not to the glorification of organized labour, but to industry of every legitimate type. A world of workers, giving to the world some useful return for the world's gifts to them is an ideal that may well compel our attention. It may only be imagination, but somehow we feel that organized labour does not seem to possess that sprightly assertiveness that seemed to characterize it a few years ago. Industrial depression renders labourers and artisans almost helpless. It is a question of half a loaf being better than no bread. They are not in a position to insist upon the ideal, but must submit to the real. Our hearts have gone out to those who during the past two years have been seeking work and finding little. It is marvellous the patience and fortitude with which such situations are often borne. This feature of labour ought to be borne in mind and men who can put employment in the way of the idle should try to do so even at the cost of some personal sacrifice. In this country we are fortunate in giving no honoured place to indolence. Each contributing to the sum of human comfort and happiness is an ideal worthy of respect.

"Spectator."

PAN-ANGLICAN CONGRESS, 1908.

The Unappropriated Thank-offering.

Allocation by the Committee appointed by the Lambeth Conference for the distribution of the offering.—It will be remembered that up to the present certain general sums have been awarded to countries, provinces, and daughter churches

as follows:—Canada, £15,000; South America, £3,000; Australasia, £12,000; South Africa, £24,000; West, East, and Central Africa, £24,000; North Africa, £2,000; Western Asia, £5,000; India, £50,000; China, £35,000; Japan, £30,000; Island Missions, £3,000. The Bishops in these regions were requested to make what suggestions they desired as to the allocation in detail of these sums, taking into consultation their councils, or, if possible, presenting an unanimous report from the province or primacy. At the same time the committee kept in its own hands the final allocation in detail. The latest date for the reception of each suggestion was fixed for June 30th, 1909. Accordingly, in July, the committee once more reassembled in order to proceed with their anxious and responsible duty. It will be seen that their work is not yet completed, but substantial progress has been made.

Canada, £15,000.—In addition to the above the committee had a further sum of £7,000 in their hands, allocated already for Canada, but without specific details, with the result that the sum at the disposal of the committee to be awarded to Canada is £22,000 in all. The first question to be decided was whether Newfoundland could claim any portion of this sum of £22,000. The committee were compelled to decide that neither politically nor ecclesiastically could Newfoundland be included at present in the term "Canada." The consideration of Newfoundland was therefore postponed, but with the full determination that this Missionary Diocese should be aided hereafter from balances in the hands of the committee. (Newfoundland gave £1,500 unappropriated to the Thank-offering). After a long and careful consideration it was resolved that the sum of £22,000 should be expended in Western and North-Western Canada in the belief that in those regions lay at present the strategic centres of Church life in the Dominion of Canada. The committee have now firmly appropriated the sum of £17,000 out of the £22,000 as follows; the remainder being reserved till fuller information is in hand:—(a) For the Provincial Theological College at Vancouver, in connection with new University in that city, £5,000; (b) For the Theological College at Saskatoon, in connection with the new University of Saskatchewan in that city, £5,000; (c) For S. John's College, Winnipeg, £2,000; (d) For "The Bishop Pinkham College" at Calgary, in connection with the new University of Alberta at Edmonton, £1,000; (e) For S. Chad's Hostel, Regina, in connection with the new University of Saskatchewan at Saskatoon, £1,000; (f) For the Diocesan High School for Boys at Calgary, £1,000; (g) For the S. Alban's High School for Girls in the Diocese of Saskatchewan, £1,000, (this sum is to be paid so soon as the rest of the money necessary for the school has been collected); (h) Reserved for Diocese of Athabasca, no details having yet been received. £1,000; total £17,000.

West Africa, £8,000.—To the Bishop of the Gold Coast Diocese, for educational work (schools) in consultation with S.P.G., £1,000; To the Bishop of Western Equatorial Africa, in consultation with his Diocesan Synod, being £2,000 for North Nigeria, dealing specially with work among Mohammedans; and £2,000 for South Nigeria, for educational work, £4,000; To the Bishop of Sierra Leone, in consultation with C.M.S., for strengthening the divinity side of Fourah Bay College, or should it prove desirable for the establishment of a West African Clergy School elsewhere in West Africa, £3,000.

East and Central Africa, £16,000.—To Uganda, for work in regions where Islam is a strong force, upon lines suggested by Bishop Tucker, £4,000; To the Bishop of Mombasa, in consultation with C.M.S., for the scheme of education submitted by the Bishop, £4,000; To Zanzibar, for the scheme suggested by the Bishop for schools and educational work in connection with the Cathedral, £3,000; To Nvasaland, in consultation with the U.M.C.A. committee, for educational purposes, £3,000; Reserved probably for use in the new Diocese of North Rhodesia, £2,000. (The £16,000 for East and Central Africa is thus divided equally between the missionary spheres occupied respectively by the C.M.S. and the U.M.C.A.)

China, £35,000.—The committee have resolved to appropriate the greater portion of this sum for the creation and strengthening of educational forces in important strategic centres. Four of these have been chosen:—(a) An Anglican Hostel in connection with the educational College at Chen-tu, in the regions in which Bishop Casels has his jurisdiction, £5,000; (b) A College, or Hostel, for higher education in the Province of Fuh-Kien, £5,000; (c) A Hostel, in connection with the educational College at Hankow in the jurisdiction of Bishop Roots, £5,000; (d) A College for higher education in Peking in the

h America, Africa, £24,000; (b) £24,000; (c) £5,000; (d) £30,000; (e) In these suggestions all of these councils, or, report from the time the final allocation reception 30th, 1909. once more with their will be seen, but sub-

above the 100 in their but without the sum at awarded to question to land could 2,000. The hat neither Newfoundland "Canada land was 1 determining should be hands of £1,500 un-

After a is resolved expended in the belief strategic on of Cany appropri £22,000 as till fuller Provincial connection (b) For in connect chewan in lege, Win- Pinkham th the new £1,000; (e) ction with at Saska-igh School the S. Al- Diocese of to be paid cessary for served for ig yet been

op of the nal work £1,000; Africa, in od, being ially with £2,000 for £4,000; To tation with ty side of e desirable can Clergy 000. o Uganda, rong force, er, £4,000; tation with mitted by the scheme and educa- Cathedral, n with the purposes, n the new (The £16, us divided s occupied M.C.A.) ve resolved is sum for educational. Four of ican Hos- al Collee ishion Cas- A Collee. e Province in connec- Hankow in 00; (d) A no in the

jurisdiction of Bishop Scott, £5,000; (e) A College, or Hostel, for higher education in Canton, in the jurisdiction of the Bishop of Victoria, £3,000; (f) In the Diocese of Chekiang for a Divinity School, £1,000; (g) For the promotion of Christian literature under the control of the Bishops of China, £1,000. The following sums are awarded for educational work generally, with the special hope that the demands of Women's Work will be remembered:—(h) In the Diocese of Chekiang, £2,000; (i) In the Diocese of Shantung, £2,000; (k) In the Diocese of Western China, £1,000; (l) In the Diocese of Fuh-Kien, £1,000; (m) In the Diocese of Honan, £1,000; (n) In the Diocese of Hunan, £1,000; (o) In the Diocese of North China, £1,000; (p) In the Diocese of Victoria (Hong Kong), £1,000.

The result is that of the seven English dioceses three receive £6,000 each, viz., North China, Western China, and Fuh-Kien. Victoria (Hong Kong) receives £4,000; Chekiang £3,000; Shantung (which will benefit by the Peking grant) £2,000; Hunan (a new sphere) £1,000; The American Diocese of Hankow receives £5,000, as a great strategic centre; and the new Canadian Diocese of Honan £1,000. The remaining £1,000 is for literature.

New Zealand, £2,000.—For religious education in equal sums in the Dioceses of Auckland, Dunedin, and Wellington, as proposed by the Bishops of the Province of New Zealand, and in consultation with the councils or synods of the three dioceses designated, £2,000.

South America, £3,000.—To the fund for the establishment of a new Anglican Diocese in South America, £3,000.

The Islands.—For educational work in:—Borneo, £600; Madagascar, £700; Mauritius, £500; Melanesia, £600; New Guinea, £600. In each case in accordance with plans sanctioned by the Bishops and their councils. No appropriations are made for South Africa (£24,000) and India (£50,000). The Bishops in those regions have requested a longer time for fuller consultation before suggestions can be sent to the committee. In the case of Australia, the committee are in correspondence with that region before they make their award. The award to Japan has already been made, but no details have yet been received from the Church of Japan. The consideration of the final allocation of sums in North Africa and Western Asia has been deferred till the autumn. The sum of £104,000 has now been finally awarded and it is hoped that by December 31st, 1909, the whole Thank-offering may have been allocated. Church House, Westminster, S.W., August, 1909.

THE SACREDNESS OF HOME LIFE.

Sermon by the Bishop of Ely.

The following is the full text of the sermon preached by the Bishop of Ely at St. Paul's Cathedral recently. "Written for our admonition."—1 Cor. x. 11. The Lessons from the Old Testament last Sunday and this Sunday, have told us once more the story of David. The alternative Lessons for this evening are the record of two scenes in the later life of the great King of Israel. There is always a pathetic contrast between youth and age in the history of a man. This is so even when the several epochs succeed each other in quiet and orderly and happy development. But this natural pathos is heightened in the case of David. The first act of the drama reveals to us the strong, tender family life of Jesse: the last acts lay bare the sorrows and shames of David's home. The history begins with an idyll; it ends with a tragedy. The Bible is not silent as to the cause of this frustration of early hopes. For many years David in the main nobly strove after the ideal of greatness as a king and as a man. He led an uncorrupt life; he did the thing which is right; he did no evil to his neighbour. Had he continued as he began, the forecast of the Hebrew poet, we may dare to say, would in him have found fulfilment—"Whoso doeth these things shall never fall." But the life was dislocated; and the disastrous change was due not to foreign invasion, not to the rebellion of his people, but to himself, to his own secret act which outraged the sanctity of family life. You know, and I need not tell you the tale of David's sin. It is the story of selfish passion: the story of base, calculating treachery; the story of a conscience slumbering, almost dead, till at last aroused to remorse and unspeakable abasement by the parable of Nathan and Nathan's brief, stern application of his apologue, "Thou art the man. Wherefore hast thou despised the word of the Lord, to do that which is evil in His sight? Thou hast smitten Uriah the

Hittite with the sword, and hast taken his wife to be thy wife." David's repentance was immediate and profound, "I have sinned against the Lord;" and the answer, the word of absolution, came at once, "The Lord also hath put away thy sin." But no remorse, no assurance or realisation of forgiveness, could alter the past. What had been done could not be undone. A root of bitterness had been planted which in the family life of David bore its congenial fruit. Henceforth, it would seem, David's power as a father to discipline and rule his children was gone. His own history repeated itself in the history of his sons. The sin of Ammon was the sequel of his father's sin; the murder of Ammon by the treacherous hand of his brother Absalom the sequel of the murder of Uriah. And thus there were laid the foundations of the crowning tragedy of David's life. In the whole world of history, in the whole world of fiction, there is no sadder figure than the aged King, sitting "between the two gates" and waiting for tidings of the battle; and then, when he news of a victory, worse to him than a defeat, have been brought, seeking to hide his anguish in "the chamber over the gate," not able to restrain the monotonous wail of an old man's sorrow, "O Absalom, my son, my son." David trifled with the sanctities of family life, and as he sowed so he reaped. Thus in one of the most moving of its stories the Old Testament proclaims with an emphasis we cannot mistake, the inherent sacredness of the home and the far-reaching consequences which by an inexorable law attend any invasion of that sacredness. The teaching of the Prophets and of the Law is the same. Everywhere in the Bible of the Jewish Church the lesson is repeated, now in this form, now in that—God made men to dwell together in families, and there must be no light dealing with this ordinance of the Creator. In this matter the New Testament set its seal to the Old Testament. Could there be a stronger or more sacred affirmation of this law of God than the simple fact which lies on the surface of the Gospels, that when the Son of God came down from heaven He took His place in a family. He was subject to His Mother and to Joseph. He lived with brothers and sisters. His first recorded word was the natural answer to His Mother's question; but with its perfect simplicity there is blended a strange largeness of meaning; it gave expression to a fundamental law of human life—the one rightful place for the child is the father's house. On the Cross the last word the Saviour spoke dealing with earthly things made provision for His mother. The Incarnation was for all time the consecration of the life of the family. It was an absolute and final revelation of the will of the Father in heaven. The Church of Christ has never been forgetful of this lesson of the Incarnation. In the light of their growing knowledge of the work which the Gospel had to do in human society, the Apostles insisted that the faith of Christ must purify and rule the life of the home. Take for example that Epistle of St. Paul which was the outcome of his long experience as a missionary and a pastor and of his mature thought. In the Epistle to the Ephesians he dares to assert that the relations of the family are the counterpart of heavenly mysteries. The earthly relation of husband and wife is a parable of the indissoluble union which there is between Christ and His Church. Every earthly fatherhood has its origin and its sanction in the eternal Fatherhood of Almighty God. And lest to any these transcendent analogies might seem impalpable and far removed from the prosaic realities of life, he is careful to translate them into the plainest rules for daily conduct—"Husbands, love your wives. Wives, submit yourselves unto your own husbands." "Fathers, provoke not your children to wrath." "Children, obey your parents in the Lord." Clearly, the life of the family had a foremost place in the preaching which was destined to renew society. And as a matter of fact the purity of the Christian home was one of the main credentials which the Christian Church offered to the world. When in the second century the Christian Church had so grown that it attracted the attention of all classes, rulers and populace alike, and when, therefore, it had to make its defence and justify itself at the bar of public opinion, Christian apologists with one voice pointed to the home life of the Christians as an incontrovertible proof of the essential worth of Christianity. In the home was the fruit of the new religion shown; by this one thing they asked men to judge what Christianity was, whether it was good or whether it was bad. How strange this home life of the Christians must have appeared to their heathen neighbours, how it must have struck them as a revelation of a new world of new convictions and new motives, this we can infer from the pages, too often the foul and lurid pages, of classical literature contemporary, or

almost contemporary, with the Apostles. When St. Paul, in his hired room in the great capital, was writing the Epistle to the Ephesians, all around him there were signs that the old, simple, clean, family life of the citizens of Rome was fast vanishing, if it had not already vanished, before the corrupting forces of selfishness and sensuality and greed of wealth. Among rich and poor, nobles and populace, it was the same story. Men had lost their reverence for the family ties and family duties. And in that loss of reverence there was the beginning of the end. What, we ask, was the cause of the fall of the Roman Empire, so colossal and, as it seemed for centuries, so stable? It lay chiefly at least in deterioration of character; and that fatal deterioration of character was both the effect and the cause of the atrophy of home life. On a gigantic scale the story of David's house was being repeated. Are the warnings of the Bible and of history wholly without a meaning and a message to ourselves? It is not the case that thoughtful men see reason anxiously to ask themselves the question whether in England to-day the home counts for what it used to count, whether the standard of family life is the standard it used to be. There are tokens which cannot be mistaken that, whereas, if it be the will of God, children are the rightful fruit of marriage, there is among us a growing tendency to regard a family as a burden, an avoidable curtailment of comfort and luxury and wealth, and to frustrate the clearest and plainest purposes of the Creator. Again, during the last week the newspapers have recorded a debate in the House of Lords, which is one of many indications only too obvious that divorce has a growing place in English life, and that there is a lessening of that reverence for the marriage bond on which the wholesomeness and the soundness, and ultimately the existence, of society depend. The evidence of laxity of view and of practice in these grave matters suggests many anxious questions to a lover of his country. He cannot but ask himself whether the average parent to-day has the same care for, and consequently the same authority over, his children as parents used to have; whether he is willing to practise the same self-denial for his children's sake in regard to amusement and luxury which our fathers and our grandfathers were willing to practise; whether religion is the basis and bond of our English family life as it used to be half a century ago. Here are matters which are of vital importance to us all, but which in the hurry and bustle of daily life, in the excitement of political and ecclesiastical controversies, we may easily overlook and disregard. Depend upon it, in the long run the prosperity and happiness, nay the stability, of a nation depends less infinitely less, on the strength of its armaments or the growth of its commerce, the security of its finance or its store of scientific achievements ministering to the ease or the business of life, than on the home life of its citizens. That is its citadel and its palladium. Weakness in other departments of life may be retrieved. Weakness here is like an insidious disease which, if unnoticed in its earliest stages, gathers a force too great for later remedies and slowly and surely undermines the vitality of the strongest constitution. Perhaps the greatest of our national needs at his moment of our history is a strong, serious, watchful, Christian public opinion as to the inviolable sacredness of the life of the home and the supreme obligation of its responsibilities and duties. To do all that in him lies to maintain and to strengthen such a sound public opinion is within the power, as it is the sacred duty, of every Christian man and woman.—The Guardian.

Brotherhood of St. Andrew.

A. C. Alexander, Hamilton, President. Office of General Secretary, 23 Scott St., Toronto. "Brotherhood men should subscribe for the Canadian Churchman."

Among the Brotherhoodmen calling at Head Office recently were Jos. G. Wayne, Prince Albert, Sask., Jas. McKenzie, secretary Local Council, London, Ont., Wm. S. B. Hopkins, Worcester, Mass., Edwin H. Stephenson, Little Current, Ont., and T. B. Watlington, for many years secretary of St. Thomas' Chapter, Toronto, and now of Bermuda, W. I. Open air services are now held by St. Mark's Chapter, Toronto, and the General Secretary gave the address last Sunday. After some months' illness R. L. Barwick, of Barrie, Ont., a member of the Dominion Council, passed away on the 2nd instant. St. Bee's Chap-

ter, Westville, N.S., is having an addition of 596 new members, who were publicly admitted last Sunday. Two hundred and six Senior Chapter reports and fifty-eight Junior reports, a total of 264 Chapter reports, have reached Head Office, a gratifying increase upon the 170 of last year. St. Mary's Juniors, Brandon, Man., have applied for Charter, with a membership of 10. For the 11 months of present Brotherhood year ending September 1, \$3,473.54 has been paid on account of Extension Work, of which Toronto Diocese has contributed \$1,627.05. The Senior Chapter at Westville, N.S., are taking steps towards forming a Junior Chapter there. A meeting of Dominion Council is to be held on 9th inst. to consider the appointment of another Travelling Secretary. St. James' Juniors, Guelph, expect to send six members to the Montreal Dominion Convention of next year. Two members of St. Matthew's, Toronto, are going to the U. S. Convention at Providence, R.I. Rev. A. D. Caslor, always keenly interested in the work of the Brotherhood of St. Andrew, expects to have a Senior and Junior Chapter formed in his present charge at Beamsville, Ont., before Christmas. Three thousand, eight hundred and fifty names of Churchmen have been sent in to Head Office in connection with "Follow Up" work.

OTTAWA.

Ottawa.—The Local Council has resumed its regular monthly meetings, and is now busy mapping out the winter campaign. Only one month remains in which to complete arrangements for the coming Diocesan Conference, and although the committee in charge of the conference have been working faithfully for the past two months, there yet remains considerable work to be done to ensure its complete success. Now that the holiday season is about over, and Brotherhood men are returning to the city, there will, no doubt, be increased activity in the various city Chapters, such as reorganization of Chapters, planning for the coming winter's work, the fall Conference, and all other matters which pertain to the spread of Christ's Kingdom among men—especially young men. The local Chapters are invited by the congregation of Holy Trinity, Ottawa East, to join them in erecting a suitable memorial to the late Dr. James Fletcher who was for some years an active Brotherhood man. A strong committee has the matter in hand, and the interest in the movement is widespread. The sympathies of the Ottawa Brotherhood are extended to Mr. N. Ferrar Davidson, K.C., president of the Toronto Brotherhood, and a former president of the Canadian Brotherhood, on the death of his beloved mother, which occurred recently in Toronto.

The Churchwoman

MOOSONEE.

Chapleau.—St. John's.—The annual Garden Party was most successful this year, being the best ever held. The rink was as usual decorated with trees and foliage, forming a most effective background for the booths, each of which represented a different nation. The attendants wore the costumes of the countries, and altogether the effect was charming, and would have been greatly admired even in a city. It was a great surprise to visitors here, and would have given a shock to some of those people who cannot realize that comfort and civilization and the refinement of life exist outside their own old settled parts of the world. The amount realized from the two days' sale was between \$500 and \$600. Part of the proceeds went towards defraying the cost of completing the basement of the new church for parish rooms. Life memberships in the Diocesan Board have been presented by this branch to two of the oldest members—Mrs. Thomas Nicholson, whose family were the pioneers of the Church here, and Mrs. John Herner, who has been an active worker in the parish for over 20 years. Mrs. P. R. Soanes, Diocesan resident of the W.A., and wife of the rector of Chapleau, has been made a Life Member of the General Board by her brother Mr. S. Heakes, of Cobalt. At the quarterly meeting of the Diocesan Board Mrs. Anderson, wife of the new Bishop of Moosonee, was elected as hon. president, in place of Mrs. Holmes, who has now moved to Athabasca Diocese. A resolution of welcome was also passed, to be forwarded to her, as it will be some little time ere she takes up her residence in the diocese.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

The regular meeting of the Avon Deanery was held at Cornwallis last month. The usual services were held in the church, when addresses were given by Rev. T. Parlee on the Athanasian Creed, and Rev. R. F. Dixon on "Impressions of the Mother Church." A "Quiet Hour" was conducted by Rev. M. Taylor. Rev. R. F. Dixon read a paper to the Chapter on the proposed canon on "Differences." The address sermon was preached by Rev. C. White of Kentville, and was an admirable one. The attendance at the various services was very good.

Charlottetown.—Rev. S. J. and Mrs. Woodrooffe, this city, left last week for their future home in Dartmouth, N.S. At the conclusion of the Sunday morning service in St. Paul's Church, Mr. Woodrooffe was presented with an address eulogistic of himself and his work and appreciative of the way in which Mrs. Woodrooffe had assisted him during his residence in this city. Mr. and Mrs. Woodrooffe will be greatly missed in social and church work and take with them the best wishes of all citizens.

FREDERICTON.

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

St. James.—The Church of St. James the Less was consecrated by His Lordship Bishop Richardson on Sunday, August 29th, in the presence of a large number of the residents of Riverside and Renforth, most of whom heard for the first time the tones of the new bell installed in the church on Thursday. As Bishop Richardson walked up the aisle of the church, he was met at the chancel by Mr. S. S. West, of Rothesay, the church warden, who read a request signed by 15 members of the church, praying the Bishop to consecrate the church. Rev. A. W. Daniel, Rector of the parish, read the deed of consecration and His Lordship then recited the consecration service. The Bishop preached from the text: Draw nigh unto God, and He will draw nigh unto you. After the service Holy Communion was administered by His Lordship, assisted by the Rev. A. W. Daniel, the Rev. Percy Oulton, of Green, N. Y., and the Rev. W. R. Hibbard, head master of Rothesay College. The church was prettily decorated with flowers. Special consecration hymns were sung by the congregation. Mr. Archibald Burnham was the organist.

The Patronal Festival of the Mission Church of St. John the Baptist was celebrated on Sunday, 29th August, with special services. His Lordship Bishop Richardson was the preacher at the Evensong service, and took as his text Psalm 31, V. 21: "Blessed be the Lord; for He hath shewed me His marvelous kindness in a strong city." In his opening remarks His Lordship said that he did not shrink from his responsibilities as Bishop of the diocese, and he was obliged to say that although there were many changes that pleased him in the Mission Church, he must own that there were many that did not please him, and he thought that in some particulars they were going too far. He was glad, however, he said, to think how much had been done to increase the congregation and to make the worship more earnest. In the dismissal of all petty differences and in a change for the better in their relationship towards one another the church had much to be thankful for. He asked them to think of what was meant by inspiring, bright services of the church. Behind everything the church stood with its sacraments binding all in one, in one great brotherhood, into one great society. Just as a city has its rulers and laws so has the church. The communal character of the church made it better socially. In Baptism an entry was made into common life as at the Communion into brotherhood again. The members of the church must ask themselves again what their membership meant, what were they doing to enhance its beauty? They might reply that they could only

pray. But prayer was everything. There was no greater or more powerful gift. But it must not be forgotten that the unitive spiritual power was God and man and not man alone. It might be asked why it was that religion seemed drudgery? It should not seem so. The reason was that there was an inclination to look at it from a negative point of view. If religion was regarded simply as avoiding wrong just because it was wrong, it would indeed appear mere drudgery. It must be made joyful; the joy of being with God.

ONTARIO.

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

South Augusta.—St. George's.—A most successful picnic of the church was held here last month in Mr. A. W. Shepherd's beautiful grove. In the evening the grounds were brilliantly illuminated, and an open air meeting was held. The Rector, Rev. Mr. Wright, of Maitland, was in the chair, and the gathering was addressed by Senator Derbyshire, A. E. Donovan, M.P.P. G. Howard Ferguson, M.P.P., Rev. Geo. S. Anderson, Morrisburg, F. S. Evanson, Prescott, and A. P. Bissell.

Cardinal.—The new Rector, Rev. C. A. French, has won golden opinion since he has been here. He has manifested a deep interest in the welfare of his people, while as a citizen he is much in favor.

Lombardy.—Trinity Church.—The Lawn Social under the auspices of the members of this church was held in the Exhibition grounds last month. It was a great success and the receipts amounted to \$150.00.

OTTAWA.

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

Ashton.—On the eve of the Rev. W. A. E. Butler leaving the parish, nearly 300 parishioners assembled at the Rectory and presented him and his estimable wife with a purse of \$107.50 and an address. The address was signed on behalf of Christ Church, Ashton, by T. A. Jenkinson and Wm. Smith; St. Stephen's church, Munster, John Massey and Hugh McCurdy, and St. Augustine's church, Prospect, James G. Kidd and Jonathan Craig. The gift was presented by Miss Evangeline Shore, and Rev. Mr. Butler expressed his thanks in a brief but touching address, in which he referred to the good fellowship which had always existed between himself and his congregation.

Mrs. John Hobbs was made the recipient of a handsome quilt, which she won in a contest for raising funds towards the erection of the new Ashton church. She collected \$160 out of \$400 raised in the contest.

TORONTO.

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

Toronto.—The Bishop's engagements for the present month are as follows: On Sunday morning next, he expects to preach in Streetsville, and hold a confirmation in Brampton in the evening. On Monday, attend the Rural Deanery meeting of Peel; on Wednesday 15th, will preach the Harvest Festival sermon at Weston, at 8 o'clock; on Saturday, 18th, will lay the corner-stone of the new St. Aidan's Church, at Balmy Beach; on Sunday, 19th, will preach in St. Alban's Cathedral in the morning, and the Harvest Festival sermon at St. Philip's in the evening; on Monday, 28th, will hold the opening meeting of the clergy of the Rural Deanery of Toronto; on Tuesday, 21st, will attend a meeting of the clergy of the Rural Deanery of Durham and Victoria; from the 22nd to the 25th, take confirmations at Norwood, Hastings, Westwood and Havelock; on the 26th, will preach a Harvest Festival sermon at St. Barnabas, Toronto, at 11 o'clock, and hold a confirmation at St. Hilda's, Fairbank, at 7; on the 29th, will preach the Harvest Festival sermon at Thornhill, at 8 p.m.

Deer Park.—Christ Church.—The corner stone of the new church was laid on Saturday afternoon, September the 4th, by the Bishop of To-

ronto
the c
singl
the p
open
chan
the s
are t
den,
whic
tube,
bene:
"In
of th
Four
Lord
the c
trio
long
Gove
John
of th
Wils
Paris
the
Mun
chur
Chur
Toro
Onta
liam
Com
Paris
Esq.
Price
Was
Sweet
this
Town
room
struc
thous
for
right
being
Reve
Rector
inscr
Rae,
'hen
ing
lay t
Fath
Ame
broth
cated
Holy
reigt
one
cludi
Bish
durin
host
then
tatio
Bish
half
His
and
that
Bish
The
ful
give
Mr.
the
as a
the
inscr
date

Johr

Po
sona
half
and
each
\$49.
wipe
land
were
Con
\$101
whic
belli
were
Port
Rev.
char

ronto. The choir and clergy having vested in the old church, proceeded to the new building singing as a Processional the Hymn "We love the place, O God." The Bishop then read the opening words of the service, the Rector following with the versicles and prayers, which were chanted. The Bishop then asked a blessing upon the stone, after which the Psalm, "O how amiable are thy dwellings," was sung. The Rector's Warden, Mr. R. G. Muntz then read the inscription which, written in parchment and sealed in a glass tube, was placed by the Rector in a receptacle beneath the stone. The inscription is as follows: "In the name of the Father and of the Son and of the Holy Ghost, Amen. On Saturday, the Fourth Day of September, in the year of Our Lord one thousand nine hundred and nine, in the eighth year of the reign of our Most Illustrious Sovereign Edward VII., whom may God long preserve, the Right Hon. Earl Grey being Governor-General of Canada, and the Honourable John Morrison Gibson being Lieutenant-Governor of the Province of Ontario; the Reverend Thomas Wilson Paterson, M.A., being the Rector of this Parish, the Reverend Ernest Russell Ladbroke the Assistant Minister, and Rupert Gustavus Muntz, Esq., and Walter Robertson McRae, Esq., churchwardens. This Corner Stone of Christ Church, Deer Park, in the City and Diocese of Toronto, in the County of York and Province of Ontario; whereof W. Limbery Symons and William Rae are the Architects; and the Building Committee—the Rector and Wardens of the Parish, together with Laurence Heyden Baldwin, Esq., Herbert Henry Ball, Esq., Lewis A. Price, Esq., and James Armstrong Lundy, Esq. Was Laid by the Right Reverend James Fielding Sweeny, D.D., by Divine permission, Bishop of this Diocese. The first Christ Church, York Township, was removed from this site to make room for the present church—being a frame structure erected in the year of our Lord one thousand eight hundred and seventy, and opened for Divine Service on St. Thomas' Day, the right Reverend Alexander Neil Bethune, D.D. being at the time Bishop of this Diocese, and the Reverend Archibald George Lyster Trew, M.A., Rector of this Parish." After the reading of the inscription, the People's Warden, Mr. W. R. McRae, presented a silver trowel to the Bishop, who then proceeded to lay the stone with the following words: "In the faith of Jesus Christ, we lay this Foundation Stone, in the name of God the Father, God the Son, and God the Holy Ghost. Amen. Here let true Faith, the fear of God, and brotherly love, ever remain: this place is dedicated to prayer and to the praise of our most Holy Saviour Jesus Christ, who ever liveth and reigneth with the Father, and the Holy Ghost: one God, world without end. Amen." The concluding prayers were read by Right Reverend Bishop Reeve, and a collection was taken up, during which was sung the Hymn, "O Lord of hosts, Whose glory fills." An adjournment was then made to the church, where, after the presentation of the offerings, the Rector introduced the Bishop. In doing so he welcomed him on behalf of the congregation to the Parish, this being His Lordship's first visit since his consecration, and congratulated him and the Parish on the fact that this was the first corner stone laid since the Bishop was called to his high and holy office. The Bishop then gave a very beautiful and helpful address, after which brief addresses were given by Bishop Reeve, Mr. R. G. Muntz and Mr. L. H. Baldwin. The service concluded with the Benediction by the Bishop and the singing, as a Recessional, of the Hymn, "Christ is made the sure foundation." Upon the corner stone is inscribed the sacred monogram I. H. S. with the date A. D. 1909.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Port Maitland and South Cayuga.—The parsonage in this parish (occupied but three and a half years), is now free from debt. During July and August exactly \$151 was raised. In July each congregation gave a lawn social, making \$49.05; in August the remainder of the debt was wiped out by the summer cottagers at Port Maitland, whose very kind interest and generosity were shown in the giving of a Lawn Fête and a Concert, the proceeds of which amounted to \$101.95. There is a balance in the bank of \$27, which will probably be applied to certain embellishments. Harvest thanksgiving services were held morning and evening at Christ Church, Port Maitland, on Sunday, August 29th. The Rev. R. Seaborn, of West Toronto, who with characteristic unselfishness, gave up three days out

of a brief camping holiday, in order to oblige the rector, preached at both services. The church was tastefully decorated, and in the evening looked particularly attractive, under the new gas lights which have recently replaced the ancient coal-oil lamps. The excellent practical sermons of the special preacher made the day a most satisfactory one to all concerned. For years the Harvest Thanksgiving offertories have been given to the Parsonage Fund. This being no longer necessary, the morning one was devoted to the Columbia Coast Mission, and the evening one to the expense of putting in the new lights. The annual Harvest Thanksgiving service of St. John's, South Cayuga, will be held on Thursday evening, 23rd inst., when the Rev. W. G. Davis, of Stony Creek, has consented to preach.

HURON.

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

Brantford.—Trinity Church boys certainly made a record in the matter of camp this year, the boys went out the first of July and spent nearly eight weeks under canvas. They were thirty-five strong, the youngest boys eight years old, the oldest fifteen, they travelled by train, wagon, and other conveyances, a distance of between six and seven hundred miles, visited at twenty-eight different places, gave twenty-six concerts, took the place of the choir at sixteen different church services, played a dozen games of baseball, and all returned home safe, sound, and happy. The behaviour of the boys while away was of the best, they being especially noted for their gentlemanly conduct. Prof. Hunt, of Brantford, was in charge of the camp, he being the only adult with the boys; they doing all their own cooking and other camp work. This is the fourth season Mr. Hunt has taken the boys out camping, and their record this year is certainly a notable one.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora, Ont.

Dryden and Eagle.—The General Missionary, the Rev. A. A. Adams, has been taking service at these two missions since the death of Ven. Archdeacon Cooper, pending the appointment of a successor. The attendance and collections have been very good. On Thursday, August 19th, the W.A. of St. Luke's, Dryden, gave a most successful garden party, and realized about \$50, which was handed over to the churchwardens to meet some pressing accounts, and which was greatly appreciated by them.

Cold Rock.—The Rev. A. A. Adams paid a visit to this mission on August 26th, and held service in the school house. The attendance was very encouraging. Mr. Edward Morley, who has been in charge of the mission will leave about September 13th. His work has been greatly appreciated and blessed, and he has a strong and loyal following. Though only a small settlement, services have been held regularly every Sunday, and the men in the near-by mines have been interested in the Church work, and have attended faithfully.

Kenora.—St. Alban's.—The Rev. E. C. Burch, assistant minister of Holy Trinity, Winnipeg, has been taking duty for the rector, the Rev. C. W. McKim, who was away for a short holiday. Mr. Burch has thoroughly enjoyed his visit, and been greatly appreciated by the congregation of St. Alban's. Mr. George Dick, son of the Rev. Wm. Dick, of Trout Lake, died in Kenora, on August 17th, aged 22. Mr. Dick had lived with Bishop Lofthouse for about five years, and it was the Bishop's intention to educate him for Indian Mission work. His death was caused by consumption and was greatly deplored.

Letters have been received from Bishop Lofthouse, from York Factory, dated July 21st. His Lordship is expected home very early in September.

Emo.—The ladies of this church held a very successful ice cream and lawn social on August 27th, and realized the sum of \$21, to be devoted towards parochial expenses. The Rev. T. Mitten is in charge, and is doing good work, though the difficulties are great.

QU'APPELLE.

John Crisdale, D.D., Bishop.

Qu'Appelle.—The second annual Sunday School Conference of the Diocese of Qu'Appelle was held here on Wednesday, August 25th. After celebration of the Holy Communion in the Pro-Cathedral the meeting was convened in the Parish Room. There were present, the Lord Bishop, the Coadjutor-Bishop-elect (Dr. Harding); the Very Rev. Dean Sargent; besides a number of clergy and prominent Sunday School teachers of the diocese. The Bishop in his presidential address expressed his strongest sympathies with the work of the Conference, and his pleasure in meeting those who were faithfully labouring in the most important work of training up the young in the Catholic Faith. He commended to them the Encyclical Letter from the House of Bishops re the "Children's Day," and referred to the stress laid upon the teaching of the children by the Pan-Anglican Conference. His Lordship heartily welcomed to the Conference Mr. W. A. Fyles, Diocesan Field Secretary of the Diocese of Rupert's Land, and the Rev. Rural Dean Hewitt, rector of Souris, Manitoba. The programme was as follows:—Address—"Forward Movement in Sunday School Work in Rupert's Land," Mr. W. A. Fyles. Address—"Church Stamp System of Rewards," the Rev. H. M. Henderson, Sinaluta. Reading and discussion on the Sunday School Constitution drawn up by the Sunday School Commission of the General Synod of the Church in Canada. Address—"The Home Department," by the Rev. Rural Dean Hewitt, Souris, Man. Address—"The Duties of a Sunday School Teacher," Mr. S. E. Rothwell, Arcola. Address—"The Font Roll," Mr. W. A. Fyles. Election of officers.—Beside the ex-officio members of the Sunday School Executive of the diocese, there were elected the following:—Diocesan Vice-President, the Rev. Rural Dean Johnson, Moose Jaw; Diocesan Secretary-Treasurer, Mr. H. Davidson Pickett, Moose Jaw; the Rev. Rural Dean Pratt, Heward; the Rev. D. P. J. Biggs, Broadview; the Rev. E. H. Knowles, Tuxford; Mr. S. E. Rothwell, Arcola; Mr. J. Abbott, Regina; Mr. J. H. H. Young, Regina; Mr. H. G. Dawson, Wapella. The following important matters were then dealt with:—Provision of text-books for preparation of teachers, provision of a list of suitable books for Sunday School libraries, form of service for use in Sunday Schools, the founding of an Interchanging Diocesan Sunday School Library System. It was decided to hold the next Conference in Regina on the first Wednesday in August, 1910. After Evensong in the Pro-Cathedral at which the Rev. M. Buchanan, of the Prairie Brotherhood, was the preacher, the members of the Conference were heartily entertained in the Parish Room by the Ladies of the Cathedral Parish.

ATHABASCA.

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

Fort Chippewyan.—Bishop Stringer, of Yukon, who arrived by the Hudson Bay Company steamer, and is doing duty on his way north, for Bishop Holmes, (who through pressure of work, was unable to come), held a Confirmation service at St. Paul's Church, Chippewyan, on June 23rd, when he confirmed four young ladies and two boys, who were prepared by the Rev. O. J. Roberts. The Bishop gave a very impressive address before and after the sacred rite. And at the second service Bishop Stringer ordained the Rev. Orlando Jos. Roberts to Priest's Orders, he being presented to the Bishop by the Rev. Fry, (who will shortly take up mission work at Herschell Island). There was a goodly attendance at the church. The Bishop preached an excellent sermon from Acts 8:5, after which Holy Communion was administered, the Bishop being assisted by the Rev. Roberts. The newly confirmed partook, and altogether twenty members of the church communicated. The service throughout was very hearty.

CALEDONIA.

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

Prince Rupert.—The Governor-General and party, and Sir Charles Rivers Wilson and Lady

Wilson, attended St. Andrew's Church, here, Sunday morning, August 22nd, Bishop DuVernet being the preacher, assisted in the service by the Rev. E. P. Laycock. A Church party of fifty men were also present from H.M.S. "Egeria."

Correspondence.

CONFIRMATION.

Sir,—I had intended taking no notice of Mr. McEvoy's letter, as he apparently knows little of the contents and standing of the Spectator, and on the other hand knows much more than I do of the case which caused the correspondence. But you have other readers who can appreciate the fact that the paper was directed to the question of how far Confirmation should in the changing conditions of society be insisted on. Personally I admit this correspondence showed me that we in Canada stand in real danger, if the clergy take up Mr. McEvoy's position, namely, to repel everyone from Communion, however worthy and venerable unless confirmed in the Church of England. To me it seems monstrous that worthy people who have already become communicants and who may join us from other bodies, especially in newer Canada should be so treated. Our motto should be what Bishop DuVernet quoted: "Comprehension for the sake of truth." I believe this is the general practice, but on the other hand there are dissenters.

William D. Patterson.

CANON HENSON AND THE OXFORD MOVEMENT.

Sir,—It is perhaps unnecessary to dwell on the utterances of that firebrand of negation—Canon Hensley Henson, but inasmuch as "Spectator" deemed it worth while to reproduce in one of your recent issues the Canon's Montreal deliverance containing an attack on the Oxford Movement, there are some considerations in that connection worthy of careful study. In Chapter IX. of the report of the Royal Commission on Ecclesiastical Discipline, issued in 1906, the relation of recent ritual development in England to the Oxford Movement is described as may be seen from the following extracts: "The foregoing summary leads obviously to the question: How and in what circumstances, have usages which are apparently inconsistent with the rules of the Church of England become in some churches habitual, and, further, during how long period has such development been going on? The ecclesiastical conditions out of which the Oxford Movement arose, and the nature of the movement itself, hardly admit of discussion here; but the more modern history of the question has been very fully treated in the evidence brought before us by the Archbishop of Canterbury. We think it will elucidate our report and recommendations if we give here a brief outline of what appear to be the facts. We have already alluded to the many examples, during the sixteenth and seventeenth centuries, of disobedience to even explicit and undisputed rubrical directions; and the century and a quarter which elapsed between the death of Queen Anne and the reign of Queen Victoria exhibited a widespread laxity or carelessness of ritual observance, which probably reached its climax about a hundred years ago. It is to the wholesome reaction against what was called the "slovenliness" of Divine Service in the early decades of the nineteenth century that we must trace the origin of changes which have culminated in the irregularities of an opposite sort which are the subject of most of the evidence brought before us. The men to whose ritual action exception was first taken, say between the years 1830 and 1850 were for the most part engaged, as it seems to us, in a simple endeavour to restore the orderly observance of rubrics." "If, on the one hand, it is true to say that what is called Ritualism is a development of the Tractarian Movement, it is on the other hand as true to say that it represented a great change, an unforeseen phase, a new departure in that movement. No plan or expectation of any such development appears in the work of those who gave life and guidance to the Oxford Movement in its early days and wrote the 'Tracts for the Times.' Although those of them who lived on into the days of the Ritual controversy maintained a general sympathy with their followers in the High Church cause, they personally discouraged the sort of advance which became the chief cause of difficulty. Even when their sympathy had been strengthened by their belief that the ritualists were being hardly treat-

ed, their own feeling in regard to external ritual remained unchanged; and that feeling was strongly expressed by Dr. Pusey in 1874 and 1875." It is very clear that we in Canada should be careful before jumping to conclusions as to conditions of Church life in England. The great mass of evidence is not in our possession and certainly no person could be a more unsafe guide than the quixotic free lance referred to, whose hand is against every man while every man's hand is against him, a celebrity who having vividly advertised his departure for America by an embroglio with the Bishop of Birmingham, has announced his return to England by attacking the Bishop of Manchester. A distant observer may well wonder as to how the Canon finds time in the midst of his ceaseless onslaughts to feed the flock in his parish, and also as to what he feeds them on.

W. P. Reeve.

British and Foreign

The Rev. E. S. Noakes, LL.D., Vicar of St. John's, Derby, has been appointed Assistant Dean of Derby.

The Rev. G. R. Graham, M.A., Vicar of Lea-Portarlington, has been appointed Chancellor of Kildare Cathedral.

The Rev. C. K. Robinson, D.D., Master of St. Catharines College, Cambridge, since 1861, died lately in his 84th year.

The Rev. H. Rennison, M.A., incumbent of Kilpatrick, and Prebendary, has been appointed Chancellor of Ferns Cathedral.

Mr. Henry Claude Abbott, formerly a Baptist minister, was ordained to the Diaconate on June 2nd by the Bishop of Connecticut.

It has been decided to erect a reredos in St. Michael's Charter Square, London, in memory of the Rev. Canon Fleming, the late vicar.

The Rev. W. W. Longford, lecturer at St. David's College, Lampeta, has been appointed Vice-Principal of Lichfield Theological College.

The Rev. B. A. Warren, formerly a Congregational minister, was advanced to the priesthood at Dallas, Oregon, by the Bishop of Eastern Oregon.

Mr. Henry C. Craner, formerly a Methodist minister, was recently confirmed by Bisop Whitaker, of Philadelphia, and has been licensed as a lay reader.

Bishop Greer, of New York, on Trinity Sunday ordained to the priesthood Mr. George E. Talmage, formerly a Reformed Church minister, and nephew of the famous Presbyterian divine of Brooklyn.

A tablet is to be placed in Holy Cross Church, Crediton, commemorating the millenary of the consecration of Eddulf, the first Bishop of Crediton in 909, and recording its celebration there on June 9, 1909.

The Rev. Canon White-Thomson, vicar of St. Peter's-in-Thamet, has been appointed by the Archbishop of Canterbury vicar of Croydon in succession to the Right Rev. Dr. Burrows, the Bishop-Suffragan of Lewes.

The Vestry of Chelmsford has decided to apply for a faculty to erect a memorial in St. Mary's Churchyard, Chelmsford, to the late Bishop of Colchester, Dr. Johnson. The memorial will take the form of an Irish cross of Portland stone.

On the Feast of the Transfiguration the Rev. I. M. Merlinjones, rector of St. John the Divine, Syracuse, N.Y., was presented by the parishioners with a very handsome white silk chasuble, the figures being wrought in heavy gold thread.

The Lord Bishop of Kilmore was recently presented by a number of subscribers from the three dioceses of Kilmore, Elphin and Ardagh, with his portrait in oils, which was unveiled and presented by Surgeon-General Roe on behalf of the united diocese.

Earl Nelson celebrated his 86th birthday lately. He is staying at Hustanton, within a few miles of Burnham Thorpe, the birthplace of the famous admiral. Despite his advanced age Lord Nelson is still remarkably active, and attended the recent meeting of the Representative Church Council.

The Rev. Canon A. S. Wilde, the rector of Louth, recently celebrated the jubilee of his institution to the living. A large stained glass window has been placed in the church to commemorate the auspicious occasion by the parishioners. He is now the senior of the honorary Canons of Lincoln Cathedral.

The late Bishop of Burnley, Dr. Pearson, evinced a keen interest in the development of the Church in the Colonies, and particularly in Can-

ada, where, in Alberta, Saskatchewan, a church in memory of him is to be erected. The church is to be the gift of the Rev. A. and Mrs. Master-Whitaker, of Holmes Chapel, Burnley.

The Rev. D. F. Wilson, Vicar of Mitcham, Surrey, recently celebrated the 50th year of his vicariate. As a memento of the occasion the parishioners here presented Mr. Wilson with a chiming bracket clock and a sum of money. Mrs. Wilson was also presented by the women of the congregation with a very handsome coffee service.

A very large congregation attended in Kinawley Parish Church on a recent Sunday, when the Bishop of the Diocese dedicated a very handsome brass lectern and Bible, presented by the Johnston family in memory of the late Mr. Andrew Johnston, who had been Parochial Treasurer and Nominator to the parish for a number of years.

The Archbishop of Canterbury is erecting a handsome cross in Addington Churchyard, in memory of his five predecessors who are buried there—Charles Manners Sutton (1805-1828), William Howley (1828-1848), John Bird Sumner (1848-1862), Charles Thomas Longley (1862-1868) and Archibald Campbell Tait (1868-1882). It is interesting to note that Addington Park, which ceased to be an Archiepiscopal residence after the death of Archbishop Benson, is now in the market, and may perhaps become a London suburb.

As a memorial of Canon Rawnsley's twenty-five years' work at St. Kentigern's, Crosthwaite, a new baptistry, subscribed for by parishioners and friends, was dedicated by the Canon on Sunday morning. A special hymn, written for the occasion by Canon Rawnsley, was sung. The ancient font within the baptistry was a joint gift to the church, probably between 1385 and 1390, by Lady Derwentwater and Lady Maude (sister and heir of Anthony, Lord Luck of Egremont), who became the wife of Henry, first Earl of Northumberland, one of the heroes of Chevy Chase.

A very large gathering of the parishioners of Kilshannig Parish, Diocese of Cloyne, assembled lately to bid farewell to their much-beloved clergyman, the Rev. Canon Wilson, on his resignation of his position of rector of the parish after the long period of twenty-six years of earnest and devoted Christian work. A presentation was made consisting of a silver bowl with a suitable inscription, an illuminated address, and a purse of sovereigns. Miss Macnamara was presented with a silver purse of sovereigns on behalf of all the parishioners, and expressed their gratitude to her for her kindness in conducting the Church music for so many years, and her attention to the choir.

The fifteenth century east window of St. Mary's, Nettlestead, Kent, near Maidstone, has been restored, and was dedicated recently by the Bishop of Rochester. The original glass was the work of William Souxhill, in 1463, and the figures of the Blessed Virgin in the left light, and of St. John in the right light, were sufficiently preserved to show that the original glass had depicted the Crucifixion. The central light, which had quite disappeared, was incongruously filled up seventy years ago with glass from other windows, including two scenes from the life of St. Thomas of Canterbury. The east window is restored in accordance with the conjectural original, and the other glass will be carefully preserved in the nave.

At the present day the American Church maintains for the public good as many as seven colleges and universities, 3 halls at universities, 68 schools for boys, 50 schools for girls, 6 day schools for coloured pupils, 7 educational aid-societies, 93 hospitals, 61 homes for adults, 67 orphanages and homes for children, 15 shelters for women, 7 dispensaries, 2 settlements for work among the poor, 4 missions to deaf mutes, besides many institutions more or less parochial.

A cathedral at Topeka, Kansas, after many long years of waiting, is at last an assured fact and most of the money necessary to build it is in hand or has been pledged. The building itself will follow lines of Gothic architecture as found in Brittany, and will present an imposing and magnificent facade.

There is nothing succeeds like a popular exhibition in bringing out of their seclusion the treasured relics of the past. Wisconsin has been celebrating its 275th anniversary, and of Green Bay we read: Green Bay and the vicinity is rich in the traditions of pioneer Wisconsin. Here Jesuit missionaries and French explorers landed on the missions of discovery. Here the French, the English, and finally our own government erected forts and stockades, and from this city was built the famous military road which first opened the wilderness of northern Wisconsin and Michigan to commerce. There are many

families still living in Green Bay which trace their ancestries back in unbroken lines to the intrepid explorers who came to Wisconsin in search of copper and other mineral wealth whereof they had heard wild tales from the Indians of the north. Many of these families have lent their heirlooms and keepsakes to the historical exhibition in the basement of the Kellogg Public Library. Among these relics of a by-gone day are the commission of Charles de Langlade, the first white settler of Wisconsin, signed by Louis XV. of France; two chalices from the old fort of 1841; the Book of Common Prayer, used by the Rev. Eleazor Williams, the "lost dauphin of France"; a beautiful sundial used by the Jesuit missionaries; a wonderfully carved ivory crucifix which belonged to Mrs. Charles de Langlade; Britannia ware and a large number of andirons, old furniture, and plate used by Green Bay families for more than 100 years in some instances, and several cabinets of Indian weapons and implements.

Family Reading

BE NOT WEARY.

Yes He knows the way is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to Him Who once was willing
All His glory to resign,
That for thee the law fulfilling,
All His merits might be Thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him, the Lord of glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
Interceding for His own;
Seek, yea, claim, the grace He giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him, and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.
Francis Ridley Havergal.

NOT GOOD ENOUGH.

By May Ballard.

"If you remember, Ethel, you have always said that Gwendoline Storey is not good enough for your brother Tom." "Yes, I have, and the more I know of her the more I see I am right. I don't believe she cares for Tom one atom. She thinks that as his wife she will have a better social position and be mistress of a fine house, but as for love, she doesn't know what the word means." "She seems to me to be without intellect, without refinement, without beauty, and only half educated. Whatever a man like your brother can see in her to admire I can't think, unless it is her style of dress. I have heard him say he likes bright colours, but even he must find continual pinks and blues somewhat wearisome." "She was actually telling us the other day what alterations she means to make in the housekeeping arrangements as soon as she is mistress at the Hall. Mother and Helen and I all wish the engagement might be broken off, but yet if Tom likes her, I suppose there can be no doubt on that point, he will be happier with her than with anyone else, even though she be a numbskull." "Hush!" said the first speaker, warningly, and Ethel Grant, following the direction of her friend's glance, saw that on a seat on the other side of the stand of flowers against which they were standing were two of Gwendoline Storey's sisters, who must have heard every word of the conversation. It was the afternoon of the Gatworth Chrysanthemum Show, and a combined smell of fruit and flowers, the chatter-

ing crowd which filled every available space, and the frequent musical efforts of local amateurs made the village schoolroom, in which the exhibition was held, insufferably hot and noisy. This was the first show of its kind in Gatworth, and its chief promoter, Tom Grant, the popular young Squire, had worked hard to make it a success. Of course, among the invited guests were Tom's fiancée, Gwendoline Storey, the daughter of a poor surgeon in a neighbouring town, and her two sisters, who had come over to Gatworth early in the day to help Ethel and Helen Grant prepare one of the class-rooms for afternoon tea. The principal guests were gone by half-past six, and Tom strolled out in the dark playground to enjoy a pipe. Scarcely had he got it well alight when he was joined by Gwendoline. "I am come to tell you, Tom, that our engagement must be broken off," cried she excitedly. "Why?" asked he coolly, trying to link his arm with hers, but she shook herself free impatiently and replied: "Because I am not good enough for you. I am only half-educated and a numbskull, and I care for your fine house and not for you." Tom Grant had not been engaged to Gwendoline Storey for twelve months without knowing her moods, and he now asked her quietly: "Who has upset you?" "Your sister Ethel," was the still angry reply: "that paragon of virtue whose opinion you value so highly. She has been talking about me to her friend Miss Denbigh this afternoon in the schoolroom, and Vera and Rose, who were sitting near, heard every word." "Vera and Rose ought to have moved away or else let Ethel know they were there." "They had been sitting there for a long time when Ethel and Miss Denbigh came and stood close to them. And it is just as well that I should know what your relations think of me before it is too late, for now the engagement can be broken off." "Don't be a goose," said Tom. "What does it matter to us what Ethel thinks? If we are satisfied with each other what business is it of anybody's else's?" Tom certainly knew how to manage his sweetheart. She shed a few tears, wiped her eyes with a highly-scented pocket-handkerchief, and was comforted. "Look here, Ethel," said Tom, later that day, "the next time you want to discuss my private affairs I shall be much obliged if you will do it in a less public place than the schoolroom on the day of a flower show." "I am so sorry, Tom," said Ethel, penitently. "I was afraid Rose and Vera would make mischief. They had no right to repeat what they overheard in that way." "I still maintain that I was right though," said she to herself. "Gwendoline is shallow and empty-headed, and not half good enough for Tom." The day of the flower show had been bright and warm; the next day was gloomy and damp. About eleven o'clock Tom rode off to the meet, looking so handsome on horseback, his scarlet coat contrasting so well with his dark hair and weather-tanned face that Ethel, as she watched him ride away, sighed and wished for the hundredth time that he were not going to throw himself away on Gwendoline Storey. At three o'clock that afternoon Tom was brought home unconscious, his face white and drawn, and his hair matted with blood. He had been thrown on the hunting-field and picked up insensible. The bad news travelled with proverbial speed, and before dusk Mr. Storey had heard that the young Squire of Gatworth had met with an accident, the result of which would probably be fatal. Poor Gwendoline, when she was told the news, did not faint or go into hysterics as Ethel might have expected her to do. She merely grew white and clasped her hands together tightly. "I wonder if I went to Gatworth whether they would let me see him," she said. "His mother and sisters don't like me, but surely they wouldn't keep me from him now." Before anyone could reply the Grants' brougham drew up at the door, and a moment after Helen entered the room. "I suppose you have heard of the accident?" said she. "I have come for you, Gwendoline. Mother thinks that you ought to be there, that Tom will want you when he recovers consciousness." "Is he much hurt?" asked Gwendoline hoarsely. "His head and back are injured, but to what extent the doctor cannot yet say." At first the doctor would give no opinion with regard to Tom's state. He called in another local practitioner, who agreed with him it was necessary the patient should be seen by a specialist, and until he (the specialist) had been they returned evasive replies to the inquiries of Mrs. Grant and the girls. But at last the evil tidings could be withheld no longer, and the doctor told Mrs. Grant as kindly as possible, but in a decided manner that left no room for hope, that Tom's spine was irretrievably injured. He might, and probably would live for years, but he would never walk again. For the rest of his life he must lie on his back. Tom

the Imperturbable his friends called him, because nothing ever seemed to upset his equanimity, and he sustained his reputation even at this juncture. "I don't think he fully realizes the greatness of his misfortune," Mrs. Grant said, when telling her daughters now Tom had received the news from the doctor. "He only said, 'It's rather rough on a fellow, don't you think?'" But Tom did realize, though no one knew how in the silence of the night, or in the daytime when he lay with closed eyes, pretending to be asleep, blank horror possessed him at the thought of all he must renounce. He had known the doctor's verdict about a fortnight before he could bring himself to speak on this matter to his betrothed, who had been staying in the house since the day of the accident; but one evening, when he and she were alone together, his sense of honour forbade him to procrastinate longer. "Our engagement must be broken off now, Gwendoline." "Why?" asked she quietly. "Because of your accident?" Tom nodded. "Then I say it must not be broken off." "But, my darling," said Tom sadly, "don't you see how impossible it is for you to marry a cripple?" "Don't call yourself that, Tom, I can't bear it. Besides, the doctors may be wrong. You may get better." Tom shook his head. "There's absolutely no chance, and I love you too well to let you sacrifice yourself for me. Think what it means, Gwen darling, to be the wife of an invalid. I can never take you to dances or the theatre, we can never go riding or cycling together, and the driving four we have talked so much about must be given up. As my wife you would be nothing better than a sick nurse without the option of leaving when you are tired of your job." "Teli me, Tom, do you love me as much as you did before you were hurt?" "Love you!" groaned he; "God only knows how much." "Then I will not give you up. It is you that I love, not amusement. Of course I cannot make you marry me, but if you don't I shall be wretched all the rest of my days. Oh, Tom, dear, surely it is bad enough to have this happen to you, but why should we make ourselves more miserable by parting from each other?" Tom was too weak to argue any longer, and when next day he tried to renew the conversation Gwendoline stopped him by saying: "We settled that last night; I asked you to marry me and you did not answer, and 'silence gives consent,' you know." Tom's accident brought out all the good that was latent in Gwendoline's character. The giddy, shallow-minded girl became a tender, compassionate woman, and not even Tom's sisters could accuse her after marriage of want of devotion to her husband. "Do you think Gwen good enough for me yet, Ethel?" asked Tom, when he had been married some months. "I misjudged her shamefully when I said those horrid things about her," said Ethel emphatically. "But I did not know her then."—Church Family Newspaper.

FINDING LIFE'S HONEY.

In this world the sweet mingles with the bitter, and it is wise, so far as possible, to lay stress upon the sweet rather than upon the unpleasant and unprofitable experiences. The pessimist finds fault with his Maker because He has placed the thorns on the rose bushes, while the optimist is thankful to find roses amid the thorns. Our view of life depend a good deal upon our temperament and state of heart. If it be true that to the pure all things are pure, it is also a fact that to the loving and sweet-tempered the world naturally seems to yield its sweets and its delights. Every one should cultivate the art of finding the honey in life, rather than complaining of the sour and disagreeable experiences which from time to time come to all. The honey is there if we only look for it. Sometimes an eager, pursuing Jonathan may, as he runs, only have to dip the end of his rod into some luscious comb that hangs invitingly by the roadside, and again, the worker or warrior may be obliged to go far into the forests or dense everglades to find the delightful food. And there are people whose disposition is so happy, and whose benevolence is so great, that their mission in life seems to be to serve as honey gatherers for all with whom they come in contact. In the African forests is found a bird called the "honey guide." When it desires to feed upon some comb which it has discovered it makes its way to a human being, flutters about restlessly, and hops from bush to bush until it has succeeded in attracting the man's attention, all the while uttering a shrill cry. The native who understands its habits follows it, whereupon the honey guide goes ahead, always watching to see that the man is following. When the honey nest is reached the native attacks the

store and takes what he wants of the comb. But when the man departs the honey guide immediately approaches the spot and helps itself to the residue of the nectar. The motive of the artful African bird may be selfish, but it serves a useful purpose in that queer, dark land, and its action, though not disinterested, teaches the truth at least, that those who bring their fellows to the feasting place never themselves go away hungry, but may share in the drippings from the honey-comb even if they leave to others the main meal. The honey makers and the honey guides are very useful servants to humanity. The newly inaugurated president of an Eastern college paid for his education by making honey—a pleasant and profitable line of industry—and multitudes of noble spirits have enriched the life of the world by figuratively increasing its saccharine elements while helping to rid it of its acid qualities. In modern society there is always call for the honey guide, humble though that person may be, who will utter a call away from its frivolities or fatuous dissipation to that spot or sphere where, hitherto undiscovered except by it, is to be found a plentiful supply of the honey of good cheer, the nectar of a divine refreshment. Every one knows where some at least of the good and sweet things of life are to be had. Let them guide his neighbour thither, and, finding all the honey he can for himself and for others, increase by so much the world's store of virtue, love and happiness.

THE TOUCH OF THE VANISHED HAND.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives in our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by, are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful life—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends about us stand,
And the touch of the hand that's here?

A TALENT FOR WRETCHEDNESS.

There are fortunate people who have what may be called a talent for happiness. Theirs is the habit of looking on the bright side. However perplexing the situation, however hedged about with embarrassments and obstructed by hindrances, they either see beyond it halcyon skies and a smooth pathway, or they manage to extract the present sweetness from its bitterness. In reading two books of recent travel, one the record of a solitary woman's adventures in the East, the other of another woman's travels by herself in the West, I was struck by the contrast in the two experiences. The pages of one are sprinkled with sunshine, and her ink has a golden sparkle. Those of the other are acerb, complaining and solemnly cynical. But we need not go to books for our illustrations. Cheerfulness is in part dependent on health and temperament, as well as on grace and a Christian conscience. It is almost impossible to wear a radiant face when one has a deranged digestion, or to be equable and tranquil when the nervous fountains are in a state of exhaustion.—Yet who does not know invalids whose rooms of suffering are full of a divine peace, and who cannot think of some who out of great tribulation have entered into a hallowed region which no storms invade? And, on the other hand, there are those who, regarded as to outward circumstances, appear to have everything in their favor, yet who manage to be so uniformly miserable that it may be assumed that they have a talent for wretchedness.

To be successfully wretched one must have a certain measure of self-love.—Wounded vanity is a more potent faculty and a more subtle force of trouble than we sometimes imagine. The oversensitive woman who is always feeling slighted

and neglected, who thinks her acquaintances and friends do not treat her as well as she deserves, and who goes about her home with a tearful, injured air, is not as uncommon as we wish she were. Nothing should be more resolutely discouraged in children than this touchiness of disposition, which is easily affronted, and which is after all only a form of inordinate selfishness. I know young people who are so marred by this peculiarity of character that in talking with them one has always the feeling of a sailor among quicksands. There is no predicting the unseen and unexpected shoals on which the conversational boat may strike. Unhappy themselves, these victims of morbidness make others unhappy, and go through the world without having the good times to which every honest and conscientious person is entitled.

It is easier to be wretched than to be cheerful, if we consent to let our lower feelings rule us.

We may rise above our complaining words, by using the old-fashioned recipe of prayer and pains, or yielding to them we make ourselves as frost to the tender flowers of love and charity at home.

PLANTING THORNS.

"He that plants thorns should never go barefooted," is an old saying. Of course, you know what that means. The planted thorns are quite sure to come up, and in the path of the one who planted them, so if he goes barefooted he will feel their sharp pricks himself. 1. There are a great many kinds of thorns. There is disobedience, which is a sadly sharp one. We have, too, unkindness, selfishness, forgetfulness, impatience, rudeness, teasing and dozens of others. Did you ever know any one who was guilty of doing these things, which is another way of saying that he planted these thorns, who was always happy and pleased and had always a smooth path for himself? You never did. 2. Thorns grow very fast. They never have to be weeded and watered, as flowers do. Plant them and they will grow. So wrong thoughts and wrong deeds bring forth their fruit fast enough, without any care whatever. And things of this kind always hurt more than one person. You will notice that. 3. People ought always to do right for the sake of doing right, and because it pleases the Saviour, but that "ought" is very easy to forget. So it is a wise thing to remember that doing wrong brings trouble to the wrong doer, for this makes it easier to remember the right. 4. Don't plant thorns. You can never protect yourself perfectly against them. Trouble others and you will be hurt. Scatter seeds of kindness and you will have a harvest of gladness yourself.—The Young Churchman.

HOLY COMMUNION.

What we get out of our Communion is largely a matter of what we want to get. A routine Communion, made when it is easy or convenient, cannot bear fruit. There seems to be an impression that the insistence of the clergy on early and fasting Communion is an ecclesiastical fad. In reality, it is founded upon the essentialness of preparation to a fruitful Communion. An early and fasting Communion secures at least the elements of preparation. No external means, of course, can secure the internal preparation of the soul; but they can suggest and aid it. The Communion that is carefully prepared for some time in advance, and which takes place with concomitants of sacrifice, and is made, not merely as a pious act, but with definite intention, that is, which is made with the purpose of attaining a specific end, and which is followed by thanksgiving, will not be fruitless; if there be any truth at all in the Gospel of Jesus Christ.

THE NEW NAME.

By Helen Somerville.

Aunt Julia was rocking back and forth in the little parlor. Sunday was the only day that she would take time for rocking. Week-days she was always busy. It was half-past four, and Charity came in from Sunday School. Aunt Julia had given the child a home ever since the death of her parents. Charity had plenty to eat, and respectable clothing to wear, but there were other things that she longed for. The child often sobbed herself to sleep because she missed the "good-night talk" that made going to bed a pleasure when mother was living. "Oh, if Aunt Julia would only be like mother!" she often

sighed. As she came into the little parlor, she exclaimed, "Aunt Julia, my Sunday School teacher gave me a present. See! it's a New Testament, but it's not exactly like the other one,—it's re-revised. That is, some of the words are changed to make the meaning plainer." "How did she happen to give it to you?" asked Aunt Julia. "Well, I'll tell you. You know how I have always disliked my name. It sounds so old-fashioned and hard, somehow. Mama used to call me Cherry and Chatty, and Charity seems so—so horrid!" One time I saw a sign in a drug-store, "Soda-water as cold as charity," and I always think of it when you call me, Aunt Julia." "You need not expect me to say Cherry or Chatty, for your name is Charity," said Aunt Julia. "Oh, yes, I know," and the child gave a little sigh. "But let me tell you, Auntie, I was talking to Miss Raven about my name, and she asked me to come past her home, and she took me in, and gave me this book, and marked a chapter for me to read. She says that she is sure I shall change my opinion about my name when I read this chapter, so now I'm going up to my room to read it." A few minutes later, the child was comparing the words in the Revised Version with those in her old little New Testament, opened at the thirteenth chapter of 1 Corinthians. With wonder and pleasure she read the words, "Love suffereth long, and is kind; love envieth not; love . . . doth not behave itself unseemly, seeketh not its own . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth . . . Now abideth faith, hope love, these three; and the greatest of these is love." "Oh!" she exclaimed aloud, "to think that my dreadful name has such a beautiful meaning! I shall never feel again that I dislike it. I shall always feel when people are saying, 'Charity' that they mean 'Love.' And when Aunt Julia says she took me for the sake of charity, I shall know that she really took me for love's sake. That will make such a difference. Oh, I am so glad!" When the child returned to the little parlor, she exclaimed, "Aunt Julia, I've found out that my name means 'Love.' So now every time you call me, I shall know that you mean 'Love.' Isn't that beautiful? It makes me so happy! And now I am going to live so that you can't help thinking that I'm like my name. God is going to help me, for I've asked him. I feel that I love every one now, even that cross old man at the corner." Charity looked closely at her aunt, and saw a tear rolling slowly down each cheek. "Aunt Julia," she said, her voice trembling a little, "I love you! And now let me show it sometimes, because I am so mother-sick! Will you let me give you a hug?" And the child threw her arms around the old lady's neck. To her surprise, Aunt Julia said, "The Lord bless you, my dear! Little Charity, you are a little Love!"

THE SECRET OF GOOD MANNERS.

The secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes so far in its power to attract as the one gift of sympathy. In all French history, no woman had a stronger fascination for whoever came within her reach than Madame Recamier. She was called beautiful; but her portraits prove that her beauty was not to be compared with that of many less charming women. And when every attraction of person had long since passed away, and she was an old, old woman, her sway over the hearts of others was as powerful as ever. What was her secret? It was this one thing solely—her genuine and unaffected interest in the good and ill fortunes of her friends. Authors came and read their books; painters came to her with their pictures, statesmen with their projects. She, herself, wrote no books, painted no pictures, had no projects. She was sweet, simply and unconsciously, as a rose is sweet. She really cared for the happiness and success of others, and they felt the genuineness of her sympathy. It surrounded her with an immortal charm. Let any girl try Madame Recamier's experiment. Let her go into society, thinking nothing of the admiration she may win; but everything of the happiness she can confer. It matters little whether her face is beautiful, or her toilette costly. Before the end of three months she will be a happy girl herself, for the world likes sunshine and sympathy, and turns to them as the flowers bask in the sun.

INVESTMENT

In these times of financial anxiety you want to know where to invest with perfect safety.

Invest in the **5% Debentures of THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY**

4% PAID ON DEPOSITS

START AN ACCOUNT WITH US

Head Office: Confederation Life Bldg., TORONTO.
W. Pemberton Page Mgr. Ambrose Kent, Vice-Pres. Whitford Vandusen Pres.

THE KINGDOM WITHIN.

God is never so far off
As ever to be near.
He is within; our spirit is
The home He holds most dear.
To think of Him as by our side
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.
So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary.
—Frederick W. Faber.

EVERYBODY LIKES HER.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her you turn away to some other woman and say:—"Don't you like Miss Grosvenor?" Now the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who appreciates the fact that she cannot always have the first choice of everything in the world.

She is the girl who is not aggressiveness and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And by-and-by, when you come to think of it, isn't she the girl who makes you feel she likes you, and therefore you like her?

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I know a thing or two. I know how far to go and when to stop."

The boy left his father's house twirling his cane in his fingers, and laughing at the "old man's notions" about him.

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned.

Before he was sentenced he addressed the court, and said among other things, "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice, but as soon as I turned my back on home, temptations came upon me like a drove of hyenas and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't forget, but ponder it well.

THE PET PIG: A TRUE STORY.

There were nine as pretty little pigs as you ever looked at, and one under-sized, ill-favoured

one, which they called "the runt." He did not seem to have strength enough to get to his mother for something to eat, and the owner said it was only a question of time, and he would die. "Why don't you take it into the house and bring it up on the bottle?" asked a neighbour, as he stood looking over into the pen. "Too much trouble. You may have it if you want it. Perhaps your wife would like to have it for a pet." The neighbour shook his head doubtfully, but took up the pig and carried it home with him, but was hardly prepared for the scolding he received. "Who wants a pig for a pet?" his wife asked, wrathfully. "Just as good as a cat or a dog, and some use sometimes," said her husband. "He is cunning, isn't he?" said his wife, as her husband took it out from under his coat. "He'll die if somebody doesn't take him in," said the man. "I'll see what I can do with him," said the woman, and then the man knew the pig was to have a home. The first thing Mrs. S— did was to put the pig in a tub of strong soap-suds and scrub it until it was as pink and white as a baby. Then a box was fitted up with layers of paper, and the "runt" was put into it and fed. He took as readily to the bottle as if he had been a human baby, and soon he began to grow. He soon got so he could jump out of the box and follow his mistress all around the house. One day he followed her upstairs, but did not know how to get down again. He was afraid of falling. His mistress had to take him in her arms and carry him down. He soon got so that he liked to cuddle up in a low-cushioned rocker and go to sleep. He preferred it to the box, which his mistress cleaned out as soon as it was dirty. There was a sweet little girl neighbour so much interested in this pig that she came every day to play with it. She would call, "Piggy, piggy!" and then run, to see the pig follow her. After becoming tired with their race she would take the pig up in her arms and rock it as one does a baby when she wants to get it to sleep. Sometimes piggy would go to sleep; sometimes he would not, though he seemed to like nothing better than being coddled. One day the little girl took typhoid fever, and while she lay in bed at home she would talk about the little pig. The child's mother told the owner of the pig, and one day, after a fresh bath, the pig's mistress tied a broad pink ribbon around its neck, put it into a covered basket, and carried it over to the little girl. "Guess what I have in the basket," said the lady. "Flowers," suggested the child. "No, I have brought you company. Guess again." The little girl couldn't, and then the lady took the lid from the basket, and there was the pig. Wasn't little Hilda pleased. She laughed right out loud, as sick as she was, and busied her poor thin fingers tying and untying the bow of pink ribbon. Then piggy snuggled close up to her, and with her arms around his neck they were soon both fast asleep.

RESPECT FOR PARENTS.

If children could realize but a small portion of the anxiety their parents feel on their account they would pay far better respect to the parental wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor do anything when his parents are absent, that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraven on the heart of a child, that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or daughter. "Honour thy father and thy mother, that it may be well with thee, is the first commandment with promise," says the Sacred Book, and happy is the child who acts accordingly.

BOOK REVIEW

The Soldiers of the King. By Ven. Archdeacon Armitage, Ph.D. Archdeacon Armitage,

the busy rector of the great historic parish of St. Paul's, Halifax, N.S., and already widely and favourably known throughout the Dominion as a successful parish priest, an able ecclesiastical publicist and the author of several very useful and popular theological works, has recently published the above appropriately named volume, whose title speaks for itself. It contains a short "Foreword" by Lord Roberts, very strongly commendatory, which concludes as follows: "I consider this book will serve a good purpose, and do much to help its readers to lead that life of personal service and self-sacrifice, which is required of all true followers of our great Captain." There are nine well arranged chapters under such headings as "Jesus Christ the Captain of our Salvation," "The Girdle of Truth," "The Shield of Faith," "The Sword of the Spirit," "All Prayer." The book abounds in well chosen military anecdotes, and shows a wonderfully wide and varied range of reading in ancient and modern history, and contains a vast amount of curious and interesting information about the weapons and tactics of all nations, which are most forcibly and happily spiritualized. This is a book which we imagine would especially appeal to boys, and it would form an admirable confirmation gift. Indeed no one with one grain of the "salt of youth" remaining in his composition can read this brightly written book without being stimulated, invigorated and refreshed. We heartily congratulate the Archdeacon in being able to find time, amid his multifarious duties, to produce this useful and inspiring book. As Lord Roberts says: "There is a fine spirit of manly Christianity" about it. We heartily commend it to our readers, old, young and middle aged, for it has a message to each and all of them.

"Once," says a writer, "I suddenly opened the door of my mother's room and saw her on her knees and heard her speak my name in prayer. I quickly and quietly withdrew with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer and the consciousness strengthened me a thousand times in duty, in danger, and in struggle."

A sense of duty may not be the highest motive, but the best men are moved by it.



To Ladies Visiting in Toronto

It is a pleasant feature that the Exhibition is co-incident with our

Showing of New Fall Styles in Fine Furs Ladies' Apparel and Hats

And that our styles represent the highest style achievements of the new season can best be proven by comparison.

Fur Jackets, Coats, Fur Lined Coats Sets and Single Pieces New Moyenage Styles in Ladies Suits, Coats, etc.

A welcome awaits visitors in our showrooms, and there is no obligation to buy.

Fairweather's LIMITED

84-86 Yonge St. Toronto

THE
DOMINION BANK ESTABLISHED 1871

C. A. BOGERT, H. J. BETHUNE,
GEN. MGR. SUPT. OF BRANCHES.

16 Branches in Toronto

THE DOMINION BANK
HAS ALWAYS GIVEN
SPECIAL ATTENTION TO
SAVINGS ACCOUNTS

The
Home Bank
of Canada
ORIGINAL CHARTER, 1854
SIX OFFICES IN TORONTO

Twenty-five branches in Canada.
Agents in every banking town in
Canada. British and Foreign
correspondence throughout the
world. Collections made. Letters
of credit issued. General Bank-
ing Business Transacted.
SIX OFFICES IN TORONTO

The Pioneer
Trusts Corporation
of Canada

After twenty-five years' successful
management of trusts of every descrip-
tion the Corporation confidently offers
its services as

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE

ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

to those requiring a trustworthy and
efficient medium to undertake such
duties.

The Toronto General
Trusts Corporation
Ottawa Toronto Winnipeg

Sixteen hours
a day
You wear Shoes

Sixteen hours of com-
fort if you wear our

Dr. A. REED
CUSHION SHOES

Step in and see them.

BLACHFORD
114 YONGE ST.

Children's Department.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true.
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh, or labor's hum
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.


Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than mortal kind,
God's angels pure and white.
In gladness or in sorrowing
Are keeping you in sight.

O bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O bear in mind, my little one,
And keep your good name bright.
No child upon this round, round
earth,
Is ever out of sight.

JUST PLAY.

Alice had a teddy bear and a go-
cart and a doll—oh, many dolls!—and
a long list of other playthings. Poor,
pale-faced little Kitty looked down
longingly upon her from the upper
verandah. "I wish she would come
up and play with me!" sighed Kitty.
"Perhaps she would if you asked
her," said Kitty's mother encourag-
ingly. So Kitty leaned over the rail-
ing and called down in a very coax-
ing voice: "Please come up here
and play with me." Alice looked up.
"Won't you?" said Kitty. "I am
lonesome. And I'm sick." A frown
puckered Alice's forehead and a cloud
came over her face. She shook her
head. "There'd be so much to move.
And I like this place. I'd rather play
by myself." "She's mean!" said Kit-
ty to her mother. And Bobby Hat-
field, who had seen her on the steps of
the lower porch and heard, said to
himself, "She's mean! She ought to
be ashamed to behave like that to
such a poor weak little girl." Bobby
was going to the beach. He had his
pail and his spade. And besides
them, he had a hope. He hoped that
the same nice man that had helped
him to build a tower yesterday would
help him build a bigger tower to-day.
Bobby put his foot down on the next
step and there he stopped. "Pooh!
What could I do?" he asked himself.
"What good would a spade and a pail
be for playthings on an upper veran-
dah?" Then, any way, Bobby knew
that it would spoil the hope entirely.

Of course a boy would rather play
with a big, brown man, than a pale,
thin girl who was two whole months
younger than he was. "Alice ought to
go," scowled Bobby. "She could
just as well as not." Suddenly he
started down the steps on a run. He
went to the beach and gathered
shells. When his pail was full a
voice behind him said, "How is it,
partner? Are we building more tow-
ers to-day?" Very slowly Bobby
turned around. His face was very
sober. "No, sir. Thank you. I
guess I can't," he said. "I've got to
play with a girl that's sick." Bobby
ran back faster than ever. He was
afraid to stop. He wished that he
had told the brown man that he was
sorry; it was not very polite not to
tell him that he was sorry. But he
was afraid to go back. "I can't
help Alice's meanness. But I can
help mine," he panted. "But maybe
I couldn't if I went back." "Here I
am!" he announced when he had
reached the upper porch. Kitty
brightened rather uncertainly. "I've
come to play with you," said Bobby.
Then she brightened very certainly
indeed. They had an astonishingly
nice time. Kitty was fine, for a girl,
at planning games. Really, Bobby
thought that if she had been a boy
she would have been fine at it. When
it was lunch time two men stood in
the hall window and saw them. One
of the two was Kitty's father. The
other was a big brown man. "It
takes very small things to make chil-
dren happy," said Kitty's father.
"Sometimes," said the big, brown



Every Description of
BANKING BUSINESS
receives careful attention
at
THE BANK OF TORONTO

Interest allowed on
Savings Deposits.

Letters of Credit and
Cheques issued for use
of Travellers.

Loans made to responsible
people.

Paid-up Capital, . . \$4,000,000
Reserved Funds, . . 4,727,000

THE BANK OF TORONTO
Incorporated 1855
Head Office, : Toronto, Can.



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

man; but he said it, without speak-
ing, to himself. "Sometimes it takes
unselfishness, and that is about the
largest thing there is." The big
brown man was going boating that
afternoon and he wanted company.
—The Sunday School Times.

THE DIAMOND'S BRIGHTEST GLOW.

Can it be that the diamond ever
loses its luster? We like to think
that this precious stone always looks
up into our faces with just the same
fascinating glow, and always shines
just the same, no matter where it is
or how old it may be.


And yet, there comes to us the
strange story that the wonderful Is-
abella diamond, said to be one of
those pledged by the Queen of Spain

Cowan's
"Perfection"
Cocoa

Let the children drink
all they want. Health-
ful, nutritious, delight-
ful.

Absolutely pure. That
rich chocolate flavor.
Very economical.

The Cowan Co. Limited,
Toronto. 88



WINDSOR
TABLE
SALT

"Windsor Table Salt is
the salt for us. We pay
our money for good salt
—made right here in
Canada—that every one
knows is absolutely pure.

We certainly won't
pay fancy prices for an
imported salt with a
fancy name."

Windsor salt is all salt
—pure, dry, dissolves in-
stantly, and lends a de-
licious flavor to every
dish.

IT'S
WINDSOR

when she wished to raise the money for Columbus in the long ago, that even this precious jewel grew old and dull, so that it had to be recut. For days and days the lapidary had to hold its face close to the burning stone, until all the dust and the pale dimming of the years had been taken away, when the gem shone forth once more in all its old-time beauty.

It is when the diamond is freshly cut that it shines most brightly. Human hearts are like diamonds in this respect. They do sometimes lose their glow. It seems a pity, does it not? Why should it be that a soul redeemed, bought with a price, even the precious blood of Jesus, should ever fail to reflect into His face the glory wherewith we once were blessed.

This is the price we pay to the world for its poor promise of reward for services. "Do as I ask you to do," whispers the world, "and I will make you really happy." And then we try to follow the world's hot pace. Not that we would like to leave the Master and His service entirely. Oh no! That is farthest from our thoughts. "I will be true to Jesus," we tell ourselves. "Nothing can ever woo me away from Him. I will only walk a bit farther from Him for a while, always keeping Him in sight while I enjoy the world's best gifts."

So do we try to follow two masters. You know how that is. You have done it more than once. With how much of pain do you think of it now! And how disappointing it was, too! You proved the truth of our Lord's words when He said: "Ye cannot serve two masters!" Just stop and think how it was with you! Slowly but surely the glory faded out of your life. At first you did not realize the change. "I am doing all right!" you told yourself. "The lovelight is just as bright in my heart. I shall not let it ever fade!"

But it did fade, in spite of your resolutions. One day you awoke with a start to find that Jesus had passed almost out of your sight. Something else had come to take the place of the warm glow which once lighted up your soul. Then you realized how poor a thing was the promise of sin. With a cry you started up from your dream and called in agony of spirit, "Oh my Blessed Lord! Let me see

UNIVERSITY OF BISHOP'S COLLEGE

LENNOXVILLE, P. Q.
Residential College for Men; Women admitted to Lectures and Degrees. Beautifully situated in the heart of the Eastern Townships. Michaelmas Term opens Saturday Sept. 11, 1909. Matriculation 14th. Lectures begin 16th. Numerous Scholarships and Exhibitions. For information relating to the Arts and Divinity Faculties application should be made to the Vice-Principal and Dean of the Faculty of Divinity, Rev. F. J. B. Allnatt, D.D., D.C.L., Cap à l'Aigle, P. Q. For Calendars apply to **F. W. FRITH, M.A., Registrar** Lennoxville, P. Q.

ROTHESAY COLLEGIATE SCHOOL, Rothesay, N.B.
Headmaster: Rev. W. R. Hibbard, M.A.

Fredericton Diocesan School for Boys, situated 9 miles from St. John N.E., on the Main Line of the C.P.R. and I.C.R.
Preparation for the Universities, R.M.C. and for business.
Special Feature.—The School is conducted on what is known as the House System, i.e., the boarding houses are quite separate from the main school building, each accommodating about thirty pupils. Each house is in the charge of two masters.
Next term begins September 14th.
For calendar containing full information, views of buildings, grounds, etc., apply to the Headmaster.


KING'S HALL
COMPTON, P. Q.

This School for Girls re-opens on **Wednesday, Sept. 15th**
There are a few vacancies and any one wishing to apply should do so without delay.
For calendar and form of application address, **The Lady Principal**

the King once more in His beauty!" Do you remember the price you paid for that wandering? Pain? Oh, you know all about it! Bitter tears? Have they not stained your pillow many and many a night? Sorrow and crying? You know all about them now. They have done their worst! And this was the chiseling which brought back the glory of the days you used to know.—Edgar L. Vincent, in American Messenger.

WHY MOTHER WAS PROUD.

Jerry and John were gazing through the shop window at the gorgeous display of fireworks; their eyes were eager, and their tongues busy. "Don't I wish I could have that big one—rocket, I guess 'tis!" and John's wisp of a finger pointed to the huge plaything that had such brilliance locked up inside of it. "And I'd like that blue thing over there," said Jerry. "Looks as if 'twould make lots of noise." "The



Bishop's College School
Lennoxville, P. Q.
Headmaster: The Rev. W. D. Standfast, B.A., (Cxcn.)
Well known Boarding School for Boys. Preparation for Universities, R.M.C. Kingston, or for business life.
Fine Buildings
Beautiful Situation
Separate Preparatory School
Next Term Begins September 14th
For illustrated calendar and information apply to **F. W. FRITH, M.A., Secretary**

Trinity College School
Residential Church School for Boys
Port Hope, Ont.
Boys prepared for the Universities, Royal Military College and Business. Special attention given to the younger boys. Religious training throughout the course. 20 Bursaries for sons of Canadian Clergy.
Next terms begins Tuesday, Sept. 14
For Calendar and all information apply to the Headmaster
Rev. Oswald Rigby (Cambridge) I.L.D.
PORT HOPE, ONT.

shop door opened, and two boys came out, boys somewhat older than the two at the window. "My, I wonder if he's got that full of fire-crackers!" said John, eyeing the box under the taller boy's arm. "Let's follow 'em, and see where they go," suggested Jerry; so the little ones plodded on behind. The "following" led them a long march up a business street, but there were no stops. "Say," whispered Jerry, excitedly, "the cover's comin' off that box!—I see something red! they didn't half tie it!—oh, my!" for as the owner of the box of crackers gave it a hitch higher, the cover slipped, and a number of bunches fell to the sidewalk. The boys picked them up, and went on; but one bunch, being hidden by the sweeping skirt of a lady that was passing at the moment, escaped their

notice. The next instant it was safe in Jerry's pocket. "Perhaps I ought to give it back." "He'll never miss it he's got piles of 'em, Jerry." "Seems 's if it fell out on purpose for us; doesn't it?" "Cause we couldn't have any," agreed John. "Guess Mary'll open her eyes when she sees 'em." "Perhaps you hadn't better show it to her; she'll ask you where you got it." This from John. "I needn't tell," Jerry answered. "But, if mother found out"—"That's so," Jerry began. The thought of mother stopped speech for a minute. "Say," he went on, "maybe I'd better give 'em back—they're 'way on ahead—I can see 'em." Jerry's pronouns were rather mixed, but John understood, and his little breast rose in a deep sigh; those crackers meant so much to his fun-loving heart. But he was brave. "I guess—we had," he said. "Come on!" The little feet were fleet, and those ahead did not hasten. Jerry and John came up breathless. Jerry held out the crackers. "You dropped 'em," he said. "Oh, didn't I pick them all up?" was the careless answer. "Thank you." John and Jerry walked soberly home. A forlorn hope had been uppermost in each heart. The big boy had so many, they had wondered if he wouldn't—but, no, he hadn't! Yet, with their disappointment, their hearts were light; they were not sorry they had given them up—oh, no! That afternoon one of the Alley boys was arrested for stealing. Jerry and John saw him go past their window with the policeman. "There is one thing, in all my poverty," said mother to a neighbor, "that makes me glad and thankful—my boys and girl are as honest as the day, I am always proud of them." John and Jerry looked at each other with flushed faces. What if a certain bunch of fire-crackers had stayed in Jerry's pocket! But the pocket was joyfully empty, except for a stubby pencil and an old nail—and two pairs of clear eyes met mother's loving glance with smiles.—Emma C. Lourde.

A man ought to carry himself in the world as an orange tree would if it could walk up and down in the garden—swinging perfume from every little censer it holds up to the air.

True Courage.—That man is only truly brave who fears nothing so much as committing a mean action, and undauntedly fulfills his duty, whatever the dangers which impede his way.



GILLETT'S PERFUMED LYE
Is the Standard Article
READY FOR USE IN ANY QUANTITY
For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA.
SOLD EVERYWHERE
E.W. GILLETT CO. LTD. TORONTO, ONT.

Old As You Feel
It's a simple matter of Stomach and Liver. Take **Abbey's Effer-vescent Salt**
SOLD EVERYWHERE.

TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc.
Musical Director

RE-OPENS SEPTEMBER 1st. YEAR BOOK

Season 1909-1910.
Containing detailed information concerning all departments. Mailed on application.

Conservatory School of Expression
F. H. KIRKPATRICK, Ph.D., Principal.
Public Reading, Oratory, Physical and Vocal Culture, Dramatic Art and Literature
SPECIAL CALENDAR

HIGHER EDUCATION FOR GIRLS

The Bishop Strachan School

Forty-Third Year

PRESIDENT The Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.

FULL MATRICULATION COURSE
ALSO ELEMENTARY WORK

For Calendar apply to
MISS ACRES Principal.

WYCLIFFE COLLEGE, TORONTO.

Federated with the University of Toronto.

An Evangelical Training College for Candidates preparing for the Ministry of the Church of England in Canada or for the Foreign Mission Field.

In applying for admission or for information regarding courses of study, please address the Registrar; Mr. H. Mortimer, Room 224 Confederation Life Bldg., Toronto.
Telephone, Main 5064.

EDGEHILL, CHURCH SCHOOL FOR GIRLS

Windsor, Nova Scotia
INCORPORATED 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees ex officio. The Bishop of Fredericton, member of Board of Trustees.
Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Mistresses from England (five of whom are specialists in the Music and Arts Departments). House keeper, Matron and Nurse.

Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.
Preparation for the Universities.

For Calendar apply to
REV. H. A. HARLEY, M.A.

ST. AGNES' SCHOOL

BELLEVILLE, ONTARIO

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

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

Glen Mawr

651 Spadina Avenue, Toronto

A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training.

Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music and the Toronto College of Music.

For Prospectus and full information apply to

MISS VEALS, Lady Principal.

DUNHAM LADIES' COLLEGE, DUNHAM, QUE.

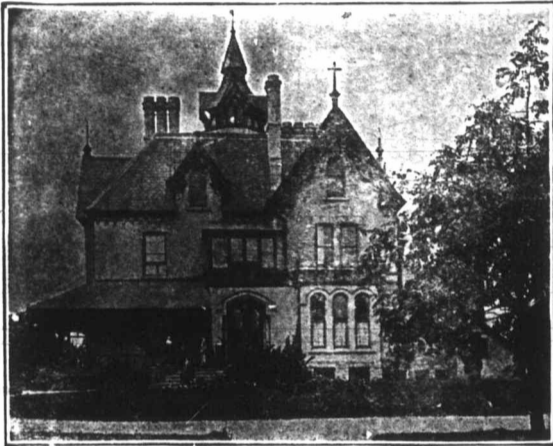
Montreal Diocesan Church School for Girls
For Calendar, apply to the Lady Principal.

WESTBOURNE RESIDENTIAL AND DAY SCHOOL FOR GIRLS

340 Bloor Street. W., Toronto, Ont.

Reopens September 13th 1909

Affiliated with the Toronto Conservatory of Music.
F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal,
MISS M. CURLETTE, B.A.



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

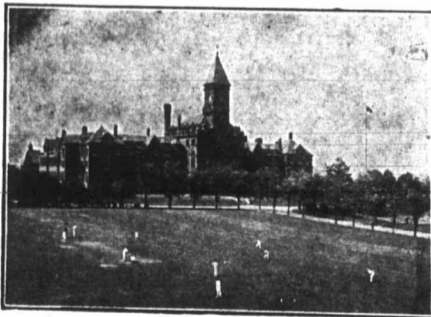


PEWS

ALTARS, PULPITS, FONTS, LECTERNS,
INTERIOR FITTINGS AND PANELLING

THE VALLEY CITY SEATING CO., LTD., DUNDAS, ONT.

UPPER CANADA COLLEGE, TORONTO



AUTUMN TERM begins Tuesday, September 14th.

EXAMINATIONS for Entrance Scholarships, Saturday, September, 18.

COURSES for University, Royal Military College, and Business.

SENIOR and Preparatory Schools in separate buildings. Every modern equipment, 50 acres of ground, Gymnasium, Swimming Bath, Rinks, &c.

H. W. AUDEN, M.A., Principal
(Cambridge) 1812

HILL CROFT

BOBCAYGEON, ONTARIO.

A RESIDENTIAL SCHOOL IN THE COUNTRY FOR YOUNG BOYS

Boys prepared for the Senior Boarding Schools. New and specially designed building. Hot water heating. Electric light. Ample grounds. Autumn Term Commences Sept. 13th, 1909.

Apply for information and prospectus to W. T. COMBER, B.A. (Oxford) Headmaster.

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.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

JONES & WILLIS

Church Furniture Manufacturers

Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.

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

Schools of The Sisters of The Church

36 Walmer Road, Toronto.
330 Kent Street, Ottawa.

VISITORS: The Lord Bishop of Toronto.
His Grace the Archbishop of Ottawa

The School in Toronto has been moved to new and better premises at the Corner of Walmer Road and Lowther Avenue. Next term will begin Thursday, September 9th., 1909.

Apply SISTER IN CHARGE.

St. Alban's A CHURCH SCHOOL FOR BOYS.

Three miles from Toronto
Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. Reopens September 13th
For prospectus, apply to M. E. Mathews, Head Master.

School Weston, ONTARIO

Branksome Hall

102 BLOOR ST. EAST, TORONTO

A Residential and Day School for Girls. Preparation for the University and for Examinations in Music. Well equipped Art Department. Thoroughly efficient staff. Large Play Grounds. Healthful Locality. Primary School for Day Pupils. Autumn Term will begin Sept. 9. For Prospectus apply to Miss Scott, Principal. (formerly Principal Girls' Department of the Provincial Model School, Toronto)

Havergal Ladies' College TORONTO



Separate Senior and Junior Residential and Day Schools with Preparatory Department.

Preparation for Honour Matriculation, Havergal Diploma, Examinations in Music and Art. Resident French and German, Mistresses, Domestic Science School, with six Departments. Gymnasium, under graduate of the Boston Normal School, Cricket tennis, basket ball, rink, swimming bath.

For illustrated calendar apply to the Bursar. Fall Term begins the 18th of September, 1909.

MISS KNOX Principal.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The Academic Year begins on Wednesday, the first Ember Day in September
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. R. OBBINS, D.D., Dean

BELLS.

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

BLMYER BELL CO. CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREQUENT CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.