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TORONTO, CANADA, THURSDAY, SEPTEMBER 4th, 1913

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The Outlook

As Others See Us

Remarking on the state of the Canadian Church and recent criticisms, the "Scottish Chronicle" remarks:—

What strikes the impartial observer is the intense Anglicanism of the Canadian Church, in contrast to the native individuality of the Church in America. Is there not a shade too much insistence laid on "the Church of England in Canada?"

This remark indicates what is in us both a weakness and strength. This "Anglicanism" is a strength, inasmuch as it more securely preserves for us the best in atmosphere and tradition of our Mother Church. This connection has been the balance-wheel of the Church in new conditions. It has saved us from lagging in matters outside our own country, and saved us from racing in those problems whose nearness would demand speedy, perhaps hasty and ill-considered action. A balance-wheel is a good thing. On the other hand, this "Anglicanism" is a weakness at the times when it securely hangs about our necks the worst things of the atmosphere and tradition of the Mother Church. We have noticed the attitude of some men, who seem to think that the quotation of an English precedent settles a whole question without discussion. Now, there is no doubt that in England, as elsewhere on this earth, men are not exempt from doing some unnecessary, or even foolish, things. A blind allegiance to these is the worst compliment we could pay to Anglicanism. Rather let our Church here be instinct with the same spirit which animates the best of Churchmen in England. That spirit is the attack and solution of problems in the way best suited to conditions. This is the essential, not the accidental, of true Anglicanism.

Country Church

To all who have thought over the question the country church occupies a strategic position. It is more a recruiting post and training ground than an outwork. Much of its efficiency depend on its parson, and part of his efficiency or inefficiency is in the pulpit. "Christian Work" says a good thing: It must be a near and an educative pulpit. After careful study of sermon topics we have come to feel that the preaching in most churches lacks nearness and directness and informing value. It is too often remote from the immediate interests of the people. It is too often an essay or address on a topic rather than a direct message to people with a very well-defined week of living before them. It lacks educative value in the sense that each week's sermons seem prepared, because another Sunday is ahead, rather than part of a course wrought out after long and careful consideration of the Church's need. We are inclined to think that in churches where congregations are generally permanent, exegetical preaching, or at least that which is closely related to Bible study, is not only most effective in its influence, but gives most satisfaction, because it is sure to take the preacher into new fields of thought every Sunday. The Bible is very rich and wonderful in its universality of experience. Many preachers who each week search preaching topics are very apt to make every sermon say what all the others have said.

Liquor Consumption

The statistics for liquor consumption in Canada for the past year show significant increases over those the previous year. The consumption of all three, spirits, beer and wine, has increased, and it is suggested that this is due mainly, if not almost entirely, to the heavy immigration from Continental Europe. Ontario is receiving many of the newcomers, and it is interesting to know that as they become acclimatized they lose some of their habits of using liquors. But in the meantime they have to be counted as a substantial part of public opinion. To many of them complete abolition of the liquor traffic would be entirely objectionable, and it is to be feared that legislative restriction would only be acceptable in very small degrees. All this constitutes a loud call to the temperance forces to concentrate their attention on the problem. There must be careful and constant instruction, and every effort made to bring about legislation that will tend to the diminution of one of the greatest evils in our midst. No quarter must be shown to alcoholic liquor, and when the Churches as a whole take up the subject in real earnest the result will soon be manifest.

The Coroner's Position

We are more than pleased to note by the following statement given out by Coroner Pickering that, in spite of his previous ambiguous remarks, he is absolutely against any quarter being given to the White Slave traders:—

"I did not intend to infer that there should be segregation. I did not intend to infer that there should be a red light district in the city of Toronto; likewise I did not intend to infer that the police or any other person should violate the criminal code or any other law of the land, as has been suggested, as I strongly advocate that every person should be a good and law-abiding citizen. If the criminal code or any other law is defective, it should be amended, and God forbid that I should, by

word or deed, ever suggest the licensing of prostitution, thereby legalizing and adding an air of respectability to so damnable a business."

Asiatic Institute Founded in New York

A group of eminent Americans has formed an Asiatic Institute in New York. In order to take hold of the situation developing from the contact of the two civilizations, to endeavour to place American education, scholarship and people in touch with the mutual life and development in Eastern Asia, and to disseminate knowledge of the Orient, they propose:—

To establish an Asiatic and Pacific library, museum and educational and publicity institute. To promote the study of Eastern Asian languages, literature, history, laws, religions, arts and economic conditions. To establish the study of Oriental progress and reforms, especially in China. To estimate the influence of the West upon Eastern Asia and of Asia upon the West. To promote intercourse and to contribute to the solution of questions arising there from the contact of different civilizations.

The founders hope soon to build up a powerful body of intelligent persons, acquainted with questions of Eastern Asia and the Pacific.

Among the members of the Board of Trustees are: Seth Low, president of the American Asiatic Association; Arthur Brown, secretary of the Presbyterian Board of Foreign Missions; Frederick W. Williams, John Foord, Lindsay Russell, Charles L. Freer, the founder of the American School of Archaeology in China; Louis L. Seaman, Samuel T. Dutton, Frederick McCormick, Jerome D. Greene, and Willard Straight, of the American Banking Group in Eastern Asia.

Conscription

The state of affairs in France throws light on the conscription agitation in England. First of all, it has been clearly shown that where once compulsion is enacted it can be extended at the will of Parliament and the victims are helpless. For instance, French conscripts whose liability to serve is two years under the present law will be detained for another year if the Act is passed, regardless of the loss which they will thereby sustain. In the second place, Lord Roberts' special argument that universal military service places all classes on an equality, has been proved unsound. Three years' service in the French Army may be a convenient form of idling for the son of a wealthy man; to a young fellow of the working class it means serious loss. In the third place, conscription in France has involved a limitation of citizenship. Soldiers cannot hold public meetings as can other citizens and they are denied the right of free speech. And, lastly, the enormous sums of money which must be spent by the government in the event of universal conscription cause loss to the country and suffering to tax-payers and are used to provide against a purely hypothetical war.

Chinese Comments on America

Ever since the recognition of the Republic of China by the United States, the Chinese newspapers have been filled with the most friendly editorials. One paper remarks: "America's initiative will not only be valuable in the development of the friendly and cordial feelings now existing between the two nations; but will be valuable in view of our natural expectation that recognition should first come

from a Government possessing the same national ideas as ourselves, for, without doubt, no nation understands our ideals better than the United States. . . . It is to be hoped that the friendship now existing between China and the United States will not be merely confined to mutual material benefits, but will extend to the promotion of those higher democratic ideals which the United States can best inspire, and which are after all the most valuable blessings a nation can receive."

Another paper says: "America, acting always on the principle of equity and fair play, chivalrously withdraws herself from the loan group and accords us recognition at this opportune moment. America, the oldest of the existing Republics, is the most friendly sister nation to China. In the future, China and America, the two great Republics, situated on the opposite coasts of the Pacific, will come still closer to each other. They will endeavour by joint efforts to preserve the peace of the world and advocate the principles of humanity. We hope that the friendship and good feeling now existing between these two nations will long continue to be mutually helpful."

The Leeds Peace Congress

The Peace Congress held recently at Leeds represented well the many organizations in England in favour of peace; delegates were sent from local Liberal Associations, the Church of England Peace League, various Free Churches, the Rationalist Peace Society and the Independent Labour Party. The attendance was good and the interest well sustained from first to last.

Mr. Joshua Rowntree presided over the Congress. The Rowntree family, it will be remembered, stood firm in their advocacy of peace when England was in the midst of a delirium of war fever at the time of the Boer War.

The main work of the Congress was directed against the policies of the National Service League. Five successful meetings in the open air were held against conscription. The largest, in Victoria Square, was attended by over a thousand people. A conscriptionist "reply" meeting, largely advertised in the papers, and for which Albert Hall, accommodating two thousand people, had been secured, was attended by only 150 people, many of whom were opponents. The Service League resolution was not carried. The support of the people was given to the Peace Congress.

Real Christianity

A touching incident is reported from the Church Missions House, New York, says the "Living Church," in connection with the collection of a fund to repair damages to churches in the floods of last spring. An offering of \$47.69 has there been received for the flood relief from the Igorot mission under the Rev. John A. Staunton, Jr., in the Philippine Islands. As soon as the missionary told his congregation what had happened, they expressed the desire to assist. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small, and yet represent real sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow-Christians."

When we remember how almost destitute are the Igorot people, and that their offering yet exceeds that which most Americans have felt able to send, we realize anew the power of Christian missions to impart a freshness of Christian sympathy that is often lacking in hereditary Christians. These Igorot Christians are only just reclaimed from savagery; and this is what Christianity means to them.

CHRISTIAN INFLUENCE

We are all familiar with the old comparison of influence, with the pebble dropped into the lake and throwing out its concentric circles until they reach the remotest shore. As showing the power of an earnest Christian life, the illustration is defective, for, wide as may be the range of the pebble's ripple, there is a gradual fading away of the effect until the wave becomes imperceptible. A truer figure of spiritual power is given by the great Teacher when He spoke of the leaven hidden in three measures of meal. Not only does the lump grow, but each newly influenced particle has the same vitalizing force as the original morsel.

We wish to call the attention of our readers to the very responsible position they occupy. No man liveth to himself. The wave of our influence is daily touching someone, and for weal or woe it will leave the marks of its drift on the sands of eternity.

Newman has a sermon on the text, "One of two which heard John speak, and followed Him, was Andrew, Simon Peter's brother" (John i. 40). From this he discourses on "the World's Benefactors," and brings out the prominence of St. Peter in the Church of Christ, and the comparative insignificance of his brother Andrew with the reticence of Scripture concerning him. Yet Andrew was the human instrument in Peter's conversion, "he first findeth his own brother Simon." The great wave of Peter's influence in the Apostolic Church seems at first sight to overtop that of his more humble brother, but his work and Nathaniel's are only the expanding effects of Andrew's missionary zeal. So have we known in our own experience men prominent in the Church of Christ and under God's blessing, doing good work in saving souls, while the parent who trained, or the pastor who taught, or the friend who spoke, the instrument whom the Holy Ghost honoured, seemed a very unimportant part of the Church's brotherhood.

In any case, he that winneth souls is wise, but it would make much more manifest the wisdom of such a course and increase our zeal for Christ, if we realized the future consequences of one spiritual conquest—if we could see the chain of great and improbable results God in His providence has seen fit to which attach to comparative trifles. We believe it to be a great privilege to live in the present age of the world. It has its dangers and its peculiar temptations, but society is all astir, awake, open and sensitive to any impression. The skeptic can gather hearers and build up his unsatisfying theories. The sensualist can easily summon followers in his train, but when did the preacher of Christ's glorious Gospel find it easier to gain an attentive audience than now? Where is there a minister throughout our land, "apt to teach," who lives and speaks the Gospel, and both publicly and from house to house seeks to apply the Gospel, who does not find some open and thankful hearts to receive it? Many run to and fro and human knowledge is increased, but God's truth is as powerful as ever, and if we were only as ardent and zealous for Him as for earthly interests, the spiritual growth of the race would be as marked as our material progress.

Hoping to fan some flickering flame of Christian love, and to help some of our readers to realize the abundant harvest which God may permit to be gathered from one tiny seed, we give an instance that of itself will show the magnitude of Christian influence. Early in the seventeenth century the Puritan writer Sibbes wrote a book called the "Bruised Reed." It was the means, under God, of the conversion of Richard Baxter. Baxter wrote

"The Saints' Rest," the reading of which led to the conversion of Dr. Doddridge; Dr. Doddridge wrote "The Rise and Progress of Religion in the Soul," which became a blessing to William Wilberforce; William Wilberforce wrote "The Practical Views of Christianity," which touched the heart of Leigh Richmond; Leigh Richmond wrote "The Annals of the Poor," which has been one of the most useful books ever written for the young. We do not know what influence the Holy Spirit used in the conversion of Sibbes, but probably some humble instrument. Whoever the honoured one might be, what a brilliant crown, adorned with the gathered gems of centuries, will he or she wear in that day when God makes up His jewels!

Error is rampant; selfishness is powerful. It behoves those who love Christ and want to do His will to be active also. It is not altering God's plan nor conflicting with God's sovereignty to expect Him to make us a blessing to our friends. Let each take up the work that seems to come most naturally to hand. Let us do it as in obedience to God's call, for His glory, seeking His blessing, and assuredly we shall be co-workers with God, and, therefore, successful workers. Oh! for a higher standard of devotion to the Master, for a fuller surrender to His service on the part of those who repeatedly make the solemn vow, "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee!" Is this dedicatory pledge true of most of our communicants? Are means, energies, influences given to Christ? Great things in the future depend, under God, on things now within our power. Carelessness and apathy may cause the candlestick to be removed; obedience to God will surely bring a blessing. Let us be humble, praying, working, men and women, truly consecrated to Christ's work, loving His Gospel and seeking to bring others to know and love it. Let us be what Christ desires—leaven and light, and our Church of the future will be more living and lustrous. None can tell how much one earnest Christian in a community may do towards quickening the spiritual pulse of his parish or diocese. As to the lineage which may spring from one convert, begotten through such increased spiritual life, no man can number it.

We scatter seeds with careless hands,

And dream we ne'er shall see them,

But for a thousand years

Their fruit appears

In weeds that mar the land, a healthful store.

"HELP COMETH FROM THE LORD." "HE SHALL PRESERVE THY SOUL."

Psalm cxxi. 2, 7.

O Lord, I pray with fervent heart,
Send me good speed this day;
Thou know'st, or small or great the part
Which I am here to play;
Give me the knowledge and the skill,
To act, or think, or say
That which shall be Thy holy will—
Send me good speed this day.

The day is sometimes very long,
The back with burdens bent;
The sun of life is fierce and strong,
And strength is well-nigh spent;
But turn thee, soul, and hasten on,
And never more delay.
Until to-morrow cease to dawn—
Send me good speed to-day.

This day—this day—beholds my need,
O Lord, reply to-day!
For if I fail in word or deed,
I fail to-day—to-day.
And so I crave the present aid,
Which ne'er to faith saith nay;
My trust on Thee is wholly stayed—
Send me good speed this day.

Lillias C. Nevin.



Sir Francis Fox on St. Paul's Cathedral



A Disquieting Report as to the Safety of the Sacred Edifice.

THE Dean and Chapter of St. Paul's Cathedral have received from Sir Francis Fox, a further report on the fabric of the Cathedral, and a committee of experts has been appointed to consider the question. Meanwhile work on the buttresses and main piers is steadily proceeding. Sir Francis Fox's first report was directed chiefly to showing the danger of the tramway scheme, which was afterwards abandoned. In this further report, after referring to the matter of the sewer of 1831, Sir Francis Fox proceeds:—

All excavations in connection with building operations in the vicinity of the Cathedral de-

Cracks in the Main Piers.—In consequence of the tilting of the eight main piers of the dome, due to the excessive and unequally distributed pressure on the foundation, these piers in places have been seriously cracked and require attention.

Buttresses to the Butt of the Dome.—These are 32 in number, of which 23 are cracked, those to the south-west being very seriously disintegrated. In the case of No. 1, when a lantern was held on one side of the buttress (which is 4 feet 6 inches in thickness) the light could be seen from the other side. I find that these buttresses have only a facing of ashlar, the inside being

was 12 feet below the footings of the Cathedral, and we know from records that they were in quicksand, and that pumping was going on. The sand, having once been disturbed, continues to move slowly away, probably on the outside of the deep sewer.

The Cathedral, although standing immediately, as I am informed, on pot earth, gravel and sand, is underlaid by wet sand and gravel (the level of water depending, more or less, on the rainfall), for a depth of about 5 feet to 6 feet above the London clay. The strata of wet sand and gravel constitute an unreliable and unstable condition of affairs, which requires a remedy.



St. Paul's Cathedral.

mand attention. These excavations are important causes for the serious movements which have taken place along the south side of the Cathedral, particularly of the south portico, which was cracked, and to which massive tie-rods have been fixed. Portions of this portico had to be taken down some ten years ago and rebuilt.

Peat under Cathedral.—I also hand you herewith a copy of one of the three borings which were made in the year 1907, this one being in the north aisle of the choir on the floor of the crypt. This drawing shows that the bottom of these foundations is 4 feet 6 inches below crypt floor; that at a total depth of 5 feet 6 inches or 1 foot below foundations, a bed of peat was reached 12 inches in thickness.

Plumbing of the Dome and Walls.—This operation has been carried out on several occasions with the result that they are found to be out of truth in different places, generally in a south-westerly direction. The amount of divergence would be negligible were the fabric at rest and the core of the walls and piers intact, but, although the movement is not in itself serious at present, still it is imperative that it should be stopped, otherwise it is only a question of time when danger will be reached.

apparently small rubble thrown in more or less loosely.

Both the outer and inner walls of the drum itself are also cracked, and have been pointed up in years gone by.

South Transept.—Serious cracks have occurred in these walls, and some ten years ago the heavy iron tie-rods, already referred to, were fixed to overcome the motion. This, however, continues, as is proved by numerous "live" cracks in the cement "tell-tales," which are being fixed in many parts of the Cathedral; some of these which have been put in position for only a month are already cracked.

Foundations.—To excavate down to these is naturally a subject for much hesitation, for fear of further disturbing the equilibrium of the Cathedral, but I am informed that they are generally 4 feet 6 inches below the crypt floor, the bottom of the wall at the east end being considerably lower.

I have been furnished with a drawing giving the depth of the foundation of the south transept, and also of the buildings erected a few years since at the side of Godliman Street.

From this and other drawings it will be observed that the excavation for these buildings

Intellect and Inspiration

By the Rev. PREBENDARY FOX, M.A.,
of St. Paul's Cathedral.

IT is one of the popular fallacies of Rationalism to regard the exercise of the intellect and belief in inspiration as representing forces radically opposed. The thorough-going Rationalist, holding, as he does, the supremacy of human reason in all matters of knowledge, allows no place for a rival and external authority. As extremes often meet, he assumes for his mental faculties a judicial position very like that asserted by others for an infallible Church.

There are many also who, while refusing to go to these lengths, are more or less under the influence of such principles, and adjust their ideas of inspiration in accordance with them. They do not deny the fact of a possible communication by the Divine Spirit to a human mind; but they hold that communications entitled to be termed inspired are by no means limited to the Christian Scriptures, and that the nature, extent and

contents of inspired utterances must in all cases be subject to the criteria of human reason. It is intolerable to these thinkers that the inspiration of the Bible should be regarded as unique. They resent also the idea that, though the Spirit may have given general impressions to the minds of particular men, His inspiration should have extended to the language as well as to the thoughts. It is inconsistent with the formulæ of modern philosophy that the Almighty in enacting statutes and pronouncing judgments for the whole world should provide for as much accuracy as any parliamentary draftsman is bound to use in preparing the least important of local Acts. Moreover, we are not told how the exposition of the mind of one intelligent being can be conveyed to the mind of another without the media of verbal communication necessary in all mental processes. A man may indeed infer from a blow which he has received at the hand of another that he has incurred the anger of the striker, but he can neither get or give any explanation, nor inform others without the means of words. Yet it is a very common idea even among religious people, and that in the face of explicit evidence to the contrary, that Divine action in inspiring the servants of God stopped short of the exercise of that very faculty which He has bestowed on human beings, enabling them to communicate with one another in a manner and to an extent given to no other creatures on earth.

The cause of much of this confused thought is the inversion of the relative positions of the judge and the judged. The natural attitude of the human mind is critical. Men assume to judge not only what lies within, but also what lies beyond the range of their powers of research. They are critics, therefore, not merely of the literary and historic elements of the Word, but of the Word itself. Yet this is exactly the opposite of the position claimed by that Word. In the only passage of the New Testament where the term "critic" is used (Hebrews iv. 12), it describes, not man judging the Word, but the Word judging man, and that with a vitality, power and discrimination that penetrate to the inmost thoughts and emotions of the human heart. The exercise of this judicial authority is still further emphasized by the intimate connection between the written Word and Him Whose voice it claims to be. The voice that came through His servants of old in varied fragments and forms now speaks to us by Him, to Whom all judgment has been committed. To be a critic of the Word is, therefore, to be a critic of One Who in Himself is the supreme arbiter of all knowledge and all truth.

But in saying this we in no way disregard the proper functions of human intellect. They are many and great. The highest intellect and scholarship can find no nobler exercise than in the research and study of those sacred books, which have been well described as "God's Word written." Like all human faculties, intellect has its limitations. Realms of thought lie outside its cognition, but are not therefore to be ignored. Intellectual powers are in themselves no better than the men in Plato's parable chained in a dark cave with their backs to the entrance, knowing nothing of the world outside, except from the passing shadows cast on the wall before them. The intellect enlightened by the spirit of God recognizes the supernatural and gives to it its rightful place in any scheme of thought. It does not circumscribe the Divine Agent by its own narrow conceptions. It adjusts the less to the greater, its own conceptions to those larger facts, which, even if by reason of its own limitations it cannot explain them, it can confidently accept. And then it realizes that these facts become a necessary part of any ordered conception either of the universe or of the microcosm which contemplates it. A single illustration of such a chain of sanctified reasoning may be quoted from Canon Girdlestone's recent book, "The Building up of the Old Testament."

"Christ Jesus is the final Authorizer of the Old and New Testaments. We Christians accept the Mission of Christ on historical evidence, and we account the Books trustworthy on literary evidence; further, we accept and venerate the Old Testament because Christ did so, and we wish to read it and use it as He did."

The acceptance of this position resolves many of the difficulties at which unenlightened reason stumbles. In the space of the present article two examples only must suffice.

If the authority of the Lord Jesus, not only as a true teacher but as the embodiment of the Truth itself, be admitted (St. John. xiv. 6), His testimony will also be received, that, as well as the matter, the very words of His teaching had been given to Him, as man, by the Father. This being acknowledged, there remains no reasonable difficulty in believing that the same Being did make

similar communications to others in the past, who had been charged with the sacred mission of preparing for the coming of the Son of God, and who spoke of Him as they were moved by the Holy Ghost.

Another delusion will also disappear. It has been seriously argued that the setting up of the authority of an infallible Book leads to pure Individualism, for it is asserted that each reader of the Bible puts his own interpretation on what he reads, which may be as divergent as possible from that of his neighbour, who claims the same authority. But this argument not only is short-sighted, but recoils severely upon itself, for the charge of Individualism may be brought with far greater reason against most of the products of the modern mind, the "assured results" discovered yesterday and dismissed to-day; the conclusions which contradict one another and often their own premises; the attitude of the perplexed disciple in deciding which or how much of the intellectual nostrums offered to him he should se-

lect. Indeed, nowhere is the offence of Individualism (if it be an offence, for no man can ultimately escape from his individuality) so manifest as in the ranks of doubters. It is suggested in the etymology of "heresy," which is, in fact, the product of Individualism. But given the authority of an infallible Person, the difficulty of receiving a Book as He did no longer exists. And for those who believe in and obey the uniting influences of the one Spirit, controlling, with many diversities of gifts, the Body of Christ, there comes a true communion, co-ordinating and co-operating among the members of that Body. This, and certainly not the theory of fallible inspiration, is the true antidote to pure Individualism. It is because men do not yield their intellect and their will to the holy influence that pervades the sacred Book, that they drift into the many and muddy channels of doubt, set up their own little landmarks which the next tide will sweep away, and so make shipwreck of the precious cargoes committed to their care.

Social Service Conference at Swanwick, DERBYSHIRE, ENGLAND.

Wages Board and Sweated Industries

By COUNTESS LOUISA JENISON.

Specially contributed to Canadian Churchman.

The Hayes, a country house and hostel at Swanwick, in Derbyshire, has lately been the meeting-place of a very interesting assembly. Three hundred men and women formed there a house-party from Saturday, June 23rd to Saturday, July 5th, to discuss some of the most pressing industrial problems of our time, and in so doing to draw nearer to each other. "The fraternal union of mankind is in the air," and is attracting just now all right-minded people, and perhaps some may be interested to read an account of this gathering.

The Social Service Conference—or Summer School at Swanwick, met for the first time in 1912. This year the numbers had already increased by one hundred. Its origin seems to have been due to various sources. We were told of three different causes for our existence. The conference is said to be one of the practical outcomes of the Edinburgh Conference, while zealous members of the Manchester College believe that their own industrial conferences have been the prototype, and lastly, Dr. Carlyle, of Oxford, informed us at one of our last meetings that it was due to our secretary's indefatigable labours, Miss Hilda Gardner, a member of the Society of Friends. In the handbook of the "Inter-Denominational Conference of Social Service Unions," sent to us beforehand, we were told that nine different unions, belonging to various Christian denominations were collectively members of the conference. The Social Service Union of the Baptist Union and the Student Christian Movement were also represented.

We met as an inter-denominational, and not as an undenominational, conference. The chairman, Right Rev. Dr. Gore, the Bishop of Oxford, was detained by illness from coming. In his preface to the handbook he says:—"I can only hope and pray that our association, which has hitherto been so happy, may become eventually closer, and not only make us more effectual as social reformers, but breed an atmosphere in which our ecclesiastical divisions may come to seem continually harder to endure."

THE INDUSTRIAL UNREST AND THE LIVING WAGE

was the theme throughout the discussion. Care had been taken to secure as lecturers first-rate experts. Each lecture was followed by a time for questions, which were to be short and to the point, but they sometimes failed to be either. Then came speeches from anyone who liked to send up their names. The keenness of some of the youngest questioners, and their fresh way of dealing with the lecturer's ideas kept dullness at bay; and the two or three hours allotted to every sitting left us, if somewhat tired, yet mentally braced and refreshed. (Speeches, questions and discussions are being printed, and will be obtainable for a florin). It was interesting to see how very seriously some of the young students of the working men at Ruskin and Mansford College took their own lively speeches, approving and corroborating, or else flatly contradicting the views

that had been taken up. The skill with which the lecturer finally always summed up the whole debate, brought order into chaos, and marshalled facts into a form suitable for the audience to take away with them.

In some ways it was a unique assembly. One day the platform was composed of an Anglican Bishop with an Unitarian minister (calling himself a Catholic) on his right, and Canon Scott Holland as lecturer on his left. Another time a Roman Catholic Monsignor in the chair, a Quaker as lecturer, with a Nonconformist minister. There was the audience of many people and creeds. There was the young woman from the factory, shy, but very eager to speak, and speaking extremely well; and the young miners and artisans from the colleges reminding us, at times, of whirlwinds and hurricanes. There was the aged Wesleyan lay preacher whose womankind, he told us, had warned him not to speak at such an assembly as this; whose halting child-like speeches were gently borne with for the sake of his picture-like, innocent countenance and serene expression and his evident passion for righteousness—worthy of any Puritan of old. We had parish workers and social workers of all kinds and degrees, and over it all an atmosphere of goodwill, and the pleasure taken in each other without any conscious effort on the part of any section.

The only note of discord that threatened us, arose in connection with the Wages Boards in Australia. These boards have worked well in Victoria, but proved failures in New Zealand. Several remarkably bright, but also remarkably young, speakers tried to prove, therefore, that Boards of Wages were no remedy for our industrial unrest, but had proved harmful, alike to the trade, and the character of the workers. Calm was restored when some of the experts succeeded in explaining the cause of the failure. In New Zealand, contrary to what had taken place in Victoria and England, the Boards had been composed of men whose education had not been such as to fit them for the post of arbitrators. The interests of the employers had been overlooked with the result that, eventually, the worker's interests also had suffered.

One of the most interesting lectures was that on the "Sweated Industries," by Mr. Mallon, a young man who gave us the result of his investigations. He told us that the worst sweated trades—namely, chain making at Cradley Heath, and two or three others, investigated by him, had undergone a complete transformation since the industry had been regulated by wise and impartial arbitration. Not only had the whole place changed, with its better shops, and general prosperous aspect, but the character of the workers also had undergone a complete transformation, and the trade itself had prospered and developed in new ways, since the workers themselves were taking an interest in its prosperity.

On Sunday afternoon, the headmaster of Repton School, Rev. William Temple, explained to us the aims and methods of the Collegium, a new order of prayer and meditation, and of new ventures in spiritual things. It was interesting to

hear some of its members witness to its working. They come from various religious denominations. A Jesuit priest followed with an account of work among the crowded working populations of Belgium, who had been gathered into large guilds of Prayer and of Brotherhood.

Canon Scott Holland closed the conference with a brilliant lecture full of lofty thoughts, clothed in beautiful language. The vision of the coming among us of the Kingdom in its full reality, and the Holy Temple visible in our midst, was inspiring indeed.

Between the lectures, quiet nooks on the lawns were sought for delightful Wordsworth readings. There were tennis courts, comfortable easy chairs and lounges in profusion, pianos and an organ. The neighbourhood is very pretty with its undulating hills, and wooded dells, quiet villages, though spoilt in parts by mines and roads blackened by cinders. Wynnfield Abbey is within reach, with its grand ruins and memories of Mary Queen of Scots. The influence of long vistas of green field, with its flocks and its birds must have been doubly welcome to those whose work was arduous during those days.

Before parting, we twice united for prayer. The first meeting took place on Friday night, when Dr. Carlyle invited those "who felt thus minded," and we met in goodly numbers; heretofore the various denominations had met separately in church or halls. There were no addresses, only prayers and silent meditation. The spontaneous prayers offered by some of the young artisans were brief, and often touching. On Saturday morning, shortly before dispersing, we met again. This time under the guidance of a Nonconformist, whose bright, though solemn words and manner cheered the gathering.

After this, every one sauntered down to the station and to our special. It was raining, but the groups of twos and threes were talking merrily as they passed over the fields and through the stiles, and in the train new groups formed to discuss or renew conversations.

THIS AND THAT

Thoughts of an Eastern Churchman

How often one hears the expression, "If I am spared." This is generally taken to mean, "If God does not cut my life short." But isn't there another interpretation of the expression, more consonant with our ideas of the overruling love of God? Might we not use it to mean, "If God can spare me a little longer from the life beyond?" The expression in its common acceptance misrepresents the character of God and the nature of that change we call Death, which is not a calamity, but simply a call to come up higher.

I see by the papers that Sir Oliver Lodge, President of the Birmingham University, has been elected President of the British Association, which will meet in that city September 20th. His appointment may, perhaps, be regarded as an offset to that of Professor Schaeffer, whose utterances last year on the origin of life gave such comfort to the materialists, so called. Sir Oliver on this subject stands at the opposite pole of thought, and his utterances are certain to be in marked and striking—one might say, sensational—contrast to those of his predecessor. However private opinions may differ, his presidential address is certain to arouse deep and widespread interest, for besides being a scientist of world-wide reputation, he is master of a very trenchant style, and possesses the power, when he has anything to say, of making people sit up and listen.

According to a statement made by Mr. W. C. Milner, of Halifax, in a paper read before the Historical Society of Nova Scotia, on the diary of Bishop Charles Inglis, recently printed by the Dominion Archivist, the Anglican Church is still the Established Church of the Province, the Act of 1758, by which it became the State Church, never having been repealed. According to a universally acknowledged legal principle, all unpealed laws are in force; therefore, the Province of Nova Scotia, alone of all England's self-governing dependencies, can boast the luxury of a State Church. True, the Act of 1758 is somewhat vague as to the actual privileges and prerogatives of the Church as by law established, but the principle of one officially recognized religious body is made clear enough. There is another unpealed statute of the Parliament of Nova Scotia in existence, I believe, whereby all Roman

Perhaps the thought remaining uppermost was the conviction that it is worth while to try and remedy whatever is unchristian and terrible in our midst. The hopeless misery of the chain-workers had seemed to many a necessary evil, and we are not likely to forget young Mallon's bright look, and his, "Well, it is very refreshing," at the close of the picture drawn by him of well-to-do and refined looking specimens of humanity, in place of the degraded creatures, full of the bitterness of the old days. Much evil has been got rid of, and it is reasonable to expect that, with time and patience, not cruel wrongs only, but unlovely prejudices will be removed also.

Some of us have, for years past, been watching the work of the Association for the Promoting of Unity in Christendom. They will feel that efforts, such as this at the Summer School, must add a new rivulet to the main stream which is slowly but surely gathering towards unity.

Another thought, arose clear and distinct like an austere, though gentle voice, during the hymn at the meeting of the Free Churches:—"Oh Lord and Master of us all." It contains the words:—

"Apart from Thee all gain is lost,
All labour vainly done
The solemn shadow of Thy Cross
Is better than the sun."

We felt that though we were born for joy, the law of all progress here below is patient effort. In some lives times of encouragement are few and far between, and some of the greatest upheavals are but slowly, and invisibly prepared, and their glory is often wrapped in pain—pain to be born in patient joy. Perhaps that dear old chief in the well-known story had understood this when, proudly and joyfully he announced one day to his missionary that he had composed a hymn beginning with the words:—"Go on, go on, go on." When asked for the second line, he answered that the second line also was "Go on, go on, go on," and the third likewise.

Catholics are excluded from sitting in the House of Assembly. Roman Catholics to this day, if I am not mistaken, hold their seats in the House by connivance. But of this I am not absolutely certain and am open to correction.

Judge Savary, of Annapolis Royal, has just published a supplement to the history of the County of Annapolis by Calnek, which was edited and published by himself a few years ago. We are gradually accumulating quite a number of these Nova Scotian county histories, and before long every one of our counties will, no doubt, have a respectably sized volume devoted to their early annals. Few portions of the Dominion are as rich as Nova Scotia in historic associations, and no county surpasses, if it equals, Annapolis in this respect. Here it was that the first beginnings of the British power in what is now the Dominion of Canada were made, the old town, of which Judge Savary is an honoured citizen, being the first military post in Canada over which the British flag was permanently hoisted, nearly half a century before the capture of Quebec. The Judge in this present volume has given his reasons for believing that the Acadians, deported in 1755, were most unjustly treated, and I am bound to say he makes out an exceedingly strong case. The book is a valuable contribution to the early history of the Dominion, and I hope will have a wide circulation. It contains a number of old maps, some, I believe, published for the first time.

Our appetite for amusements and luxuries of all kinds, it would seem, has outgrown our present capacity for creating wealth. The world as a whole is certainly living beyond its means, or, to put it in another way, mankind is devoting a disproportionate amount of his energies to the pursuit of pleasure or of unproductive work. Consider, for instance, the huge sums of money invested, or rather sunk, in automobiles that bring no return whatever, and which represent the double loss of interest and deterioration. How is this going to be kept up? The average automobile with average use wears out in five or six (or less) years. In the great majority of cases they have been purchased by people who could ill afford them, quite often at a serious sacrifice, possibly by mortgaging property or borrowing money at a high rate of interest. When these machines are worn out, how are they in thousands, aye, in tens of thousands of cases, to be replaced? And the automobile is only one evidence of twentieth century extravagance. It seems to me that a day of reckoning is bound to come, sooner or later, when stern retrenchment in the

cost and style of living will be forced upon civilized mankind as a whole. Until now the advance in the cost and style of living has followed the increase in general prosperity. It has been an effect. Now we are rushing ahead of the natural increase in wealth, so ravenous are we for amusement or excitement or dissipation, or whatever you may like to call it, in all its myriad forms. We are locking up millions these days in non-productive enterprises. They certainly give employment to vast numbers of people, but it is employment which brings no return, and which, therefore, represents wealth destroyed. I don't know that I have ever seen the question treated from this standpoint. But it seems to me that the vast and rapidly increasing mass of wealth sunk in schemes for the amusement of the public constitutes a very serious menace to the general well-being. This is a danger of its own, quite apart from the money spent in attendance upon these entertainments.

Downeaster.

Laymen's Missionary Movement

THE SIMULTANEOUS EVERY-MEMBER CANVASS.

THE secretary of the Anglican Laymen's Missionary Movement has recently returned from the third Summer Conference of the L.M.M. at Lake Geneva, Wisconsin. One hundred and twenty-five men from fifteen states and Canada were in attendance, and every meeting from Saturday afternoon till Wednesday evening was marked by great enthusiasm and earnestness. The conference was concerned principally with the L.M.M. campaign for 1913-14, which is of far-reaching character. In the United States Men's Missionary Conferences have been arranged in over 600 towns of 5,000 population and over. These will be held between the 15th of September and the 15th of February, and they are to prepare the way for a simultaneous every-member canvass of the whole country during March, 1914.

The Canadian campaign has also for its object a simultaneous every-member canvass by laymen, for increased missionary offerings, and for a great increase in the number of contributors. On account, however, of the different conditions prevailing in Canada, the Canadian council of the L.M.M. is proposing to divide the work into three divisions—Ontario in the autumn, the West in the early spring and the Maritime Provinces in April and May, 1914.

It is proposed to hold 38 county conferences in Ontario during November, preparatory to a simultaneous canvass in the first week in December.

Three different communions in the United States have made simultaneous missionary canvasses of their respective constituencies with marked success. Representatives of these bodies at Lake Geneva Conference emphasized the following as among the advantages of a simultaneous every-member canvass:—

1. Because every congregation is concerned, a "public conscience" in regard to missions will be awakened.
2. In this favourable atmosphere missionary knowledge is most easily and effectively disseminated.
3. Men's purposes and convictions are greatly strengthened by association with others engaged in similar work.
4. Congregations hitherto lukewarm or laggard can be enlisted in active service when all other congregations in a community are engaged in that definite work at the one time.
5. Y.M.C.A. building campaigns and other such projects prove without question that it is most easy to obtain large subscriptions when others are giving and all are discussing the matter.
6. While organic union of Christian bodies may be impossible for years to come, "work will compel unity" in spirit and in purpose, and will gradually provide the ground of mutual understanding necessary to further progress towards our Lord's wish "That they may be one."

The following is a list of the suggested county conferences in Ontario (as given in a previous issue):—

November 3, Chatham, Cornwall, Walkerton, Whitby; November 4, Windsor, Brockville, Owen Sound, Guelph; November 5, Sarnia, Kingston, Orangeville, Berlin; November 6, Stratford, Napanee, Barrie, Milton; November 7, Goderich, Picton, Bracebridge, Brampton; November 10,

Renfrew, Welland, Parry Sound, Port Hope; November 11, Ottawa, St. Catharines, Sudbury, Cobourg; November 12, Smith's Falls, Cayuga, North Bay; November 13, Peterborough, Simcoe, Hamilton; November 14, Lindsay, Woodstock, London, Sault Ste. Marie.

Representative men in a majority of these centres have already written in enthusiastic terms of the whole campaign and welcoming the local conferences. Preparations are now being made for the conferences and to enlist a sufficient force of canvassers in all the congregations in Ontario.

Church News

PREFERMENTS AND APPOINTMENTS.

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

BAREHAM, the Rev. A. L.Th., to be Rector of Shannonville, (Diocese of Ontario).

DAWSON, the Rev. E. E., to be Incumbent of Franklin Centre, P.Q., (Diocese of Montreal).

KYLE, the Rev. W. A., M.D., to be Rector of Arthur, (Diocese of Niagara).

PREWER, the Rev. G., to be Principal of the Indian School, Chapleau, (Diocese of Algoma).

OUR NEW BISHOP.

The Ven. Archdeacon Lucas was consecrated Bishop of Mackenzie River in St. John's Cathedral in Winnipeg on Sunday, August 31st, by His Grace, Archbishop Matheson, the Primate of All Canada, who was assisted in the ceremony by the Bishops of Keewatin, Yukon, Athabasca and Moosonee.

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS'.—On August 24th Dean Llywd resumed his work after two months' holidays. In the morning he preached on Antichrist. After a reference to those views of Antichrist which had interpreted the name as referring to Nero, or the Roman Empire, or to heresy, or to corruption in doctrine, Antichrist was defined as a spirit, working more or less in all human life.

The Dean made reference to the teaching of the German thinker, Nietzsche, whose writings treat Christianity as a back number and prophesy the advent of the super-man, who is the incarnation of strength and intellect and selfish power as opposed to the Christian qualities of love, pity and unselfishness.

"The spirit of Antichrist," the preacher deemed, "shows itself in the modern world wherever the idea of home is attacked by a false theory of liberty as in the case of free divorce, wherever the idea of sin is weakened or the faith in immortality loses its hold. Against all such forms of attack upon the foundation of Christian thinking and living it is needful to be on our guard."

In the evening the Dean again occupied the pulpit and was heard in a most interesting discourse, his text being, "A New Creature." The preacher spoke of the Christian religion as the force which makes all things new in life. Christianity was itself a new thing in certain aspects, although we may admit the existence in it of many truths whose germs can be found in other religions. Its revelation of the Fatherhood of God and of the Saviourhood of Christ and of Heaven as glorified character are all original truths. The effects of the existence of these upon the receptive mind is to renew and revitalize the whole inner life. Hence religion ought not to be a stagnant pool of routine, but an ever-bubbling stream of life and new experience. Such faith is most of all fitted to the needs of an age in which new things and new sensations are being served up to us as a daily diet. The thing that degrades religion is refusal to accept the new forces and new ideals which Christ is perpetually revealing to the Church and to the individual soul.

ONTARIO.

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

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

NORTH MARYSBURG.—ST. JOHN'S.—Mrs. Henry Bongard and Mrs. W. H. Miller have presented a bell to this church in memory of their parents, Mr. and Mrs. George Wright. Members of the congregation also presented a handsome brass cross in memory of the late Rev. W. R. Seaborne, who was rector of the parish at the time of his death, having had charge for nine years.

BROCKVILLE.—TRINITY.—On Sunday, August 24th, at the morning service, the rector of this church, the Rev. Rural Dean Woodcock, dedicated a beautiful brass eagle lectern, which had been presented to the church in memory of the late Mr. and Mrs. Launcelot deCarle by the former's two sisters, Miss Arabella, of St. Leonards, Sussex, England, and Miss Ursula, lately deceased. The memorial was unveiled by Mr. Leopold deCarle, their eldest son, and formally presented to the services of the church. Mr. Wm. Richardson, as warden, accepted it in behalf of the church. In his sermon the rector spoke in glowing but just terms of the sterling characters of those to whom this memorial has been erected. The lectern itself is of solid brass, highly polished, and of massive design throughout, weighing, complete, three hundred and fifty pounds. It stands five feet eight inches above the floor. The base of the pedestal is nineteen inches in diameter, being supported by four claw feet enclosing a circle of twenty-four inches diameter. The bird is removable from the pedestal, measuring twenty and one-half inches from tip to tip of its outstretched wings and twenty-four and one-half inches from tail to tip of beak. The pedestal ends in a large globe on which the eagle stands. The front of this globe, immediately below the bird's claws, bears the following inscription: "To the glory of God and in loving memory of Launcelot deCarle, at rest July, 1905; and his wife, Alice deCarle, at rest December, 1898, faithful and devoted communicants of this parish from its inception. 'Thy word is a lantern unto my feet and a light unto my path.' Presented by his two sisters, U. and A." The lectern was made by Henry Birks and Sons, Montreal.

OTTAWA.

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

ST. LUKE'S.—At a vestry meeting of this church, held August 28th, Rev. W. A. Read presiding, a resolution was carried that, with the concurrence of the Archbishop, it was desired that Rev. C. L. Bilkey, M.A., become assistant at St. Luke's. A nominating committee has had the matter in hand, so the appointment was expected here for some time. Mr. Bilkey is at present rector of Alliston, Ontario, where he went in 1911. During his incumbency the church has become self-supporting. At both West Essa and Alliston the churches have been renovated. In 1909 Mr. Bilkey went to Lindsay as curate. He was ordained, after his graduation from Wycliffe College, in 1906 by Bishop Mills to the assistant curacy of St. James', Kingston. Mr. Bilkey is a graduate of University of Toronto, taking honours in English and History. He gained his M.A. in 1907. He is a son of Rev. R. A. Bilkey, formerly assistant at the Church of the Ascension, Toronto.

TORONTO.

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

DOMINION CONFERENCE A.Y.P.A.

Under the patronage of the General Synod this Conference will meet in Holy Trinity Church, September 8th to 10th.

At 8 p.m. in Massey Hall a grand rally will be held under the auspices of the thirty Branches affiliated with the Toronto A.Y.P.A. Presidents' Association. The chairman will be the Bishop of Toronto. Sir James P. Whitney, K.C., Premier of Ontario; His Worship the Mayor of Toronto; Controller T. L. Church, Toronto City Council, will give greetings to delegates. The Rt. Rev. the Lord Bishop of Niagara will reply. Addresses will be given by G. R. Geary, ex-Mayor, city of

Toronto; Very Rev. Dean Abbott, M.A., Christ Church Cathedral, Hamilton. The music will be under the direction of Dr. Ham by a massed vested choir representing a number of Toronto Anglican churches.

On Tuesday, September 9th, at 9 a.m., in Holy Trinity Church, there will be a corporate celebration of the Holy Communion. At 10 a.m. will follow the opening session in Holy Trinity Parish House: Devotional exercises, roll-call, reports of officers. (Discussion.) General Conference will be held at 11 a.m. The following five-minute papers, followed by discussion, will be read: (1) "Organization of Branches," A. Callaway, chairman Hamilton Presidents' Association, A.Y.P.A. (2) "Use of the Admission Service," Mrs. A. J. Wyckoff, London. (3) "Use of the New Manual and Badge," Rev. E. Appleyard, M.A., St. Matthew's Church, London. (4) "Use of the Model Topic Card," Wm. Brooks, P. Chr. Toronto A.Y.P.A. Presidents' Association. After noon-day prayers Rev. T. B. Clark, M.A., All Saints', London, will give an address. Luncheon will be served at Church of Ascension Schoolroom, Richmond Street, West.

In the afternoon Rev. C. E. Jenkins, B.D., St. Paul's, Clinton, will speak. Later, an interesting dramatized spectacle will be given, entitled, "Two Object Lessons": 1. A meeting as it often is. 2. A meeting as it should be. (These comparisons will be acted out by twenty members of St. Matthew's Br. A.Y.P.A.) Rev. R. A. Hiltz, B.A., secretary Sunday School Commission, will give an address on The Relationship of the Sunday School to the A.Y.P.A. At 4 p.m. the Round Table Conference and Experience Meeting. Topics: (1) Plans to increase membership, Mrs. R. J. Harron, Christ Church Cathedral, Hamilton. (2) How to secure punctuality, Mrs. M. E. Cooke, St. Matthew's Church, London. (3) How to maintain the membership, Rev. W. H. Hartley, Durham. (4) Definite aims for Branches, Miss Maude Fleming, M.A., Craigleith. 5 p.m.—Address, "Proper Place and Use of the Lantern in the A.Y.P.A." (Illustrated with lantern slides.) Lyman B. Jackes, St. Alban's Cathedral Branch.

On Tuesday evening, at 7 p.m., in the assembly hall, Temple Building, a banquet will be tendered by the city of Toronto to the Conference delegates. Arrangements are being made for 300 guests. Chairman will be T. L. Church, Controller, city of Toronto. Among the speakers of the evening are expected: The Rt. Rev. the Lord Bishop of Huron; Rev. R. J. Rennison, M.A., D.D., Hamilton; Rev. C. R. Gunue, M.A., London; C. C. Stenhouse, secretary-treasurer Brotherhood of St. Andrew.

On Wednesday morning Rev. Arthur Carlisle, B.A., All Saints', Windsor, will give an address. A further Round Table Conference includes: (1) "Extending the A.Y.P.A.," Rev. E. Appleyard, M.A., Dominion Secretary, London. (2) Finance, Miss M. J. Woodhouse, Dominion Treasurer Hamilton. Address will follow by Rev. J. P. Fotheringham, M.A., Goderich, formerly of Trinity College, Toronto.

Wednesday afternoon will be taken up with business sessions. A devotional service closes the session, with an address by Archdeacon Davidson, M.A., Guelph.

PROVINCIAL SYNOD.

The convening circular for the Provincial Synod of Ontario contains the following:—

The Archbishop of Ottawa, Metropolitan, in accordance with a resolution passed at the organizing meeting of the Synod of the Ecclesiastical Province of Ontario, has convoked the said Synod to meet in the city of Toronto on Tuesday, the 16th day of September now next, at 10 a.m. The clergy and lay delegates will meet for Divine service in St. Alban's Cathedral. The service will begin at 10.30 a.m. The Rev. L. Norman Tucker, M.A., D.C.L., rector of St. Paul's Cathedral, London, has been appointed to deliver the sermon. The Synod will meet for business in St. James' Parish House at 3 p.m.

NEW BUSINESS.

The memorial of the Synod of the Diocese of Niagara referred to the Synod of the Ecclesiastical Province of Ontario by the Synod of the Ecclesiastical Province of "Canada": The memorial from the Synod of the Diocese of Niagara respectfully sheweth: That the Committee of the Synod of Niagara appointed to forward the interests of Religious Instruction in the Public Schools of Ontario at the last meeting of the Synod reported inter alia: (a) That a syllabus of convenient Scriptural selections for use in public had been adopted by the Department of Education, which had been prepared and presented to the Education Department at their request, such syllabus containing also passages for memorization, together with certain matter introductory to the study of the Bible. (b) That in the year 1908 this syllabus, which was the work

of a joint Committee of Anglicans, Methodists and Presbyterians, was authorized by the Government of the Province of Ontario to be used as a basis of Bible study by all the teachers in training in the Normal Schools as an integral part of their course of study, and that thus far and no further had this syllabus been authorized. That recognizing the importance of the introduction of this syllabus for use in the public schools of Ontario, the Synod of Niagara adopted the report of the Committee, embodying the following amongst other recommendations: (1) That the Government be urged to extend the syllabus to the public schools, and (2) that a memorial be presented to the Provincial Synod urging the appointment of a Committee representative of our Church in Ontario, with instructions to co-operate with other religious bodies and educational associations in Ontario to secure the extension of the syllabus to the public schools. Wherefore, in accordance with this recommendation, your memorialists pray that said Committee be appointed.

MEMORIAL FROM HURON.

At the sessions of the Synod of the Diocese of Huron, held from the 17th to the 20th day of June, 1913, the said Synod, on motion of Mr. Charles Jenkins, adopted the following resolutions, viz.:-

"That the Synod of the Diocese of Huron respectfully memorialize the Synod of the Ecclesiastical Province of Ontario that—

Whereas a Provincial Synod has been organized for the civil Province of Ontario, and the said Synod is to hold its first meeting next September in Toronto; and

Whereas the development of the Province of Ontario in recent years has been very great, whole districts having been opened up, new communities formed, and the populations of many of the older parts having largely increased, requiring additional ministrations of the Church and Episcopal oversight; and

Whereas it is in the best interests of the Church that continuity of action should be preserved between sessions of the Synod; and

Whereas such action can best be secured by a strong Board or Standing or Executive Committee representing the Synod between sessions,

Therefore, the Synod of Huron petitions that the said Provincial Synod of Ontario at its first meeting in Toronto should take action along the following lines:—

1. To provide for the fuller extension of the Church in the Province of Ontario, and for whatever additional Episcopal oversight, for whatever re-organization of existing Dioceses, and for whatever readjustments with other provinces, that may be necessary in the extension of the Church to meet the altered circumstances of the Province and to render the Church's work more effective, both in the newer and the older districts of Ontario.

2. To provide by a Canon a strong Board or Executive or Standing Committee representative of every Diocese similar to the Board of Management of the M.S.C.C.; such Board or Committee to meet once a year, and to be clothed with power to act in the name of the Synod, and to execute its decrees between the sessions of the Synod.

3. To provide for a small Executive Committee with power to act in cases of emergency, to execute the decisions of the aforesaid Standing Committee or Board, and to submit to the Standing Committee or Board any work it may deem necessary in the interests of the Church.

MEMORIAL FROM HURON.

At the session of the Synod of the Diocese of Huron, held from the 17th to the 20th day of June, 1913, the said Synod adopted the following resolutions, viz.:-

On motion of the Rev. Canon Craig:—

"That the Synod of the Diocese of Huron respectfully memorialize the Synod of the Ecclesiastical Province of Ontario, at its next meeting, to take steps in connection with other religious communions, or otherwise, to induce the Provincial Government to submit the question of Biblical and Religious Instruction in the Public Schools, to a vote of the people at as early a date as possible."

TORONTO.—PROVINCIAL SYNOD.—Archdeacon Dobbs (convener) has called a meeting of the Moral and Social Reform Committee of the Synod of the Ecclesiastical Province of Ontario for Friday, September 5th, in St. George's Hall, 14 Elm Street, Toronto, at 7.30 p.m., or immediately at the close of the annual meeting of the Moral and Social Reform Council of Canada, which meets the same day at 11 a.m. If members are unable to be present, they are urged to send written opinions of the matters on the agenda paper.

TORONTO.—ST. GEORGE'S.—Rev. Victor Spencer, of St. George's Church, Toronto, is

visiting his parents at Mount Forest. He expects to sail for Japan about the middle of September to take up work in Diocese of Mid-Japan.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Lord Bishop of the diocese preached in this Cathedral on Sunday morning last. The Bishop chose for his text the words:—"What Hath God Wrought?" Numbers 22:23. The Bishop in the course of his sermon made special reference to the excellent progress which had been made during the past year in the erection of the cathedral building since August 27th, 1912, the date of the laying of the corner-stone by H.R.H. the Duke of Connaught, and the completion of the Baptistery in May last. The Bishop in conclusion spoke very hopefully of the outlook for the future, and of his hopeful anticipation of a large ingathering of offerings during the coming autumn, which under the blessing of the great Head of the Church might facilitate in a marked degree the progress of this work.

EMMANUEL CHURCH.—On Sunday evening last the Bishop of Toronto crossed over to the Island and preached in this church to a large congregation.

ST. PAUL'S.—Mr. Healey Willan, the new organist at this church, took charge of the organ and of the choir for the first time on Sunday last. Mr. Willan has come out to Canada from England to join the staff of the Conservatory of Music as Professor of Theory and Harmony, in the place of the late Dr. Humfrey Anger. Mr. Willan arrived in this city last week, and on Friday last he was appointed organist of the church, and he met the choir for the first time that evening. Mr. Willan comes to this country with a great reputation, and he will doubtless soon make his mark in the musical world of Toronto. Mr. Willan's playing was greatly appreciated on Sunday last.

ST. ANDREW'S-BY-THE-LAKE.—A very unique service, so far as Centre Island is concerned, was held here in this church on Sunday evening last when a Confirmation service, or the laying-on of hands, by Bishop Reeve, was held. This is the first of the kind that has been held in the church since its erection, some twenty-five or thirty years ago, and was a most solemn and impressive ceremony. Ten candidates, three young men and seven young women, received the Apostolic Rite. The church was crowded to overflowing, some of the congregation having to sit in the porch. The hymns, suited to the occasion, were sung very heartily, one, "Breathe on me breath of God," was sung kneeling; and the most profound attention was given to the two parts of the Bishop's forceful and inspiring address, first as to the why and wherefore of Confirmation, and then some very solemn and helpful remarks to the confirmands which also included the congregation generally. The text was taken from St. Matthew 3:15, "Thus it becometh us to fulfil all righteousness."

ST. CLEMENT'S.—The 45th Toronto Troop, Boy Scouts, held a church parade on Sunday last to this church. The troop colours were consecrated during the service.

WYCLIFFE COLLEGE.—The Alumni Conference of this college will be held September 22nd to 26th. The meetings will commence on Monday evening in the college chapel, with an administration of the Lord's Supper. Archdeacon Cody will be the preacher. Rev. Dyson Hague will take the Quiet Hours each morning at nine o'clock. The luncheon speakers will be Rev. John McNeil, on Tuesday; Commissioner Starr, of the Juvenile Court, on Thursday; and Dr. Norman Tucker on Friday. On Tuesday morning Dr. Griffith Thomas will speak on Some recent books on Old Testament Criticism, and Canon Dixon will speak on the use of the Lantern in Church Work. In the afternoon R. W. Allin will conduct a missionary meeting. After tea there will be five-minute bulletins from diocesan representatives. At eight o'clock there will be a reception to the graduates and their wives tendered by the graduates of Toronto.

On Wednesday evening the Principal will conduct a conference on How to Renew the Spiritual Life of a Parish. On Thursday morning Dr. Griffith Thomas will contribute a paper on Some Tests of Biblical Criticism. On Friday morning Archdeacon Cody will lead a conference on Christian Unity. And Rev. H. D. Raymond will speak on Co-operation in Theological Education.

The unique feature of this gathering will be the joint conference with the Alumni of Trinity, Knox and Victoria on Wednesday morning in the Convocation Hall of the University of Toronto. The subject for discussion will be "The Religious Education of the Child." Rev. F. J.

Sawers, M.A., rector of St. Luke's, Ashburnham, will speak for Trinity on "The Religious Education of the Child in the Church." Rev. W. J. Knox, M.A., (Knox), will speak on the phase of the same subject "In the Home," Professor Cotton, (Wycliffe), on "In the Public School," and a representative from Victoria on "In the Sunday School." The combined Alumni will lunch together at one o'clock, when Dr. Dan. Crawford, author of "Thinking Block," will address them.

Another joint meeting will be held in the Convocation Hall of the University on Thursday evening at eight o'clock, Dr. Hanson, of Montreal, will speak on "The need of a Chivalrous Faith." Dr. Norman Tucker will also give an address.

ALL SAINTS.—During the summer months, in the absence of the rector, Rev. W. J. Southam, the services in this church have been supplied by Rev. W. S. A. Larter with much acceptability to the wardens and congregation. He has shown himself to be a conscientious pastor and studious preacher. For the previous year Mr. Larter had been engaged in church camp mission work with Mr. J. D. McCormick.

On September 1st he left with Mrs. Larter for his new parish, Hazelton, B.C., east of Prince Rupert. This is one of the centres now rapidly developing by reason of the G.T.P. Mr. Larter graduated from Wycliffe College in 1912.

CHURCH OF THE REDEEMER.—On Sunday, August 31st, when the sexton had left after morning service, some person entered the church with evident intention of theft. The contents of the drawers and cupboards in the clergy's, wardens and choir vestries were thrown out on the floor. But such thorough work was quite in vain, because the money was in safe keeping. The person had tried to force the vault door, but, having only a hammer, was unable to effect an entrance.

TRINITY COLLEGE ALUMNI.—The conference of the Divinity graduates of Trinity College will open with a reunion on Tuesday evening, September 23rd. The conference proper opens the next morning with a celebration in the chapel. The Bishop of Toronto will be celebrant, and the Rev. H. M. Little will give a devotional address. Papers will be read as follows, with general discussion: "The Child in Church," Rev. F. J. Sawers; "The Church and Modern Needs," Ven. Archdeacon Davidson, "The Quest of the Historic Christ," Rev. A. Haire-Forster, "Pagan Morality and the Early Church," Rev. Professor Duckworth. It is hoped that the Bishop of Niagara will be chairman of the Conference. Accommodation in college will be provided as far as possible, and for this application should be made at once to Dr. Boyle. Reduced fares have likewise been secured, and everything points to a most successful meeting.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—Further particulars regarding the induction of Rev. C. A. Sparling to the rectorship of this church say that Archdeacon Davidson, M.A., rector of St. George's Church, Guelph, preached the sermon. He deemed it a privilege to be present on such a solemn occasion. Inasmuch as Canon Sutherland had been rector of the church ever since its founding in 1877 until quite recently, he said that this was really the opening of chapter two in the church's history.

"To the new rector," he said, "is given the difficult task of carrying on the work of one who has endeared himself to all classes of people; one who as a scholar has no peer in the ministry, and who as a priest has so well commended himself. It is the distinction of Canon Sutherland to have led a larger number of boys and youths to follow in his steps and enter the ministry than any other minister in Canada.

"But I know that he who to-day is installed in his place will carry on the good work of this parish. I know him well, and I think I know something of this parish. For the last three and a half years we have worked together and worshipped together, and I know you will find in him an earnest worker, sympathetic and conscientious, and one who is bound to possess your entire confidence and esteem."

The new rector spoke at the evening service, and announced that hereafter at the eleven o'clock services Holy Communion will be celebrated on the first and third Sundays of the month; matins on the second and fifth Sundays, and on the fourth Sunday matins and litanies. The members are very pleased with this announcement, and think it a good augury for the future success of the new rector.

HURON.

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

CLARKSBURG.—The annual picnic of St. George's Sunday School held on shore at Indian Creek on August 7th, was a pronounced success. A varied programme of baseball, tug-o-war, balloon ascension, was enjoyed by about 500 people. Supper in old picnic style was enlivened by music of Thornbury Brass Band. Besides the rector, Rev. J. A. Robinson, there were present Jas. Ardill, R. D., Owen Sound; Rev. Canon Marsh, Lindsay; Rev. Young Heathcote.

**ALGOMA.**

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

BYNG INLET.—ST. JOHN'S.—The artistic decoration of this church, mentioned in the last issue, was done by Messrs. Elliot & Sons, of Toronto. A beautiful set of white hangings for the chancel for use on festivals, worked by the Sisters of St. John, the Divine, was donated by the W.A. branch of this church.

**MOOSONEE.**

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

ARCTIC MISSION.—SS. "Nascopie," of Hudson Bay Company, safely reached Cartwright, Labrador. Rev. P. C. Howard and his wife continue on the vessel until they reach their Indian port in Hudson Bay. Rev. A. L. Fleming, with his goods, has been transferred to the "Pelican," an auxiliary sailing ship. It is an old British man-of-war, and much smaller than the "Nascopie." The "Pelican" reached Rigoulette on August 12th. It was expected that she would leave there on August 14th and make Davis Inlet by August 17th. Thence the sail is to Port Burnell and across to Lake Harbor, where Mr. Fleming will spend the winter.

**RUPERT'S LAND.**

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

WINNIPEG.—PROVINCIAL SYNOD.—The division of the Diocese of Rupert's Land and Calgary was definitely decided upon at the opening business session of the Anglican Provincial Synod of Rupert's Land, August 27th. The change was recommended by the House of Bishops, and was concurred in on the motion of Canon Murray, of Winnipeg, seconded by E. L. Drewry. The change involves the ultimate creation of two new dioceses, to be known as Brandon and Edmonton.

The Provincial Synod of Rupert's Land opened its triennial meeting here on Wednesday, August 27th, with a good attendance. At the Synod stringer, which was held in the cathedral, Bishop Stringer preached a most helpful sermon on the text, "Jesus Christ, the same yesterday, to-day, and forever." The Archbishop, who was celebrant at the Holy Communion, was assisted by the Bishop of Calgary.

At the opening session of the Synod the Metropolitan gave his charge, which was a most comprehensive one, touching upon many matters of vital interest to the Church in the West. His Grace appealed most strongly for a deeper spirituality and greater consecration on the part of Churchmen. Reference was made to the need of providing a suitable Episcopal endowment for the Diocese of Yukon, and also to the need of more generous support for the work in the northern dioceses. Two most important decisions were arrived at during the first session of the Synod, when the first step was taken to authorize the formation of the two new dioceses of Brandon and Edmonton.

Dean Coombes was unanimously elected Prolocutor of the Lower House, and the Rev. R. B. McElheran, secretary.

Full reports of Synod in next issue.

RIVERS.—ST. JAMES'.—On August 24th Rivers was honoured by a visit from His Grace, the Archbishop of Rupert's Land and Primate of Canada. The primary object of His Grace's visit was the consecration of St. James' Church, which now occupies the envious position of being free from debt.

There was a good congregation present at the morning service at 11 o'clock, when the consecration service was held. Rev. S. D. Thomas, vicar, supported by the officers of the church, read the petition, praying that the Archbishop set apart the Church of St. James for the purpose of divine worship. Then His Grace proceeded with the consecration service, a simple yet very impressive ceremony. The Archbishop also preached, taking as his text words from Ezekiel 11:16, "Although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they have come."

He started by expressing his pleasure at being present on such a happy occasion, and paid a high tribute to the vicar, Rev. S. D. Thomas, for his strong leadership and unceasing labours, which had made such a result possible. Yet, he said, in spite of such leadership, he knew that behind it must have been hearty co-operation of the church membership. He thanked them in the name of the diocese for their great achievement.

Taking up his sermon, the Archbishop said that a church was a spiritual home, and showed that a real home could only be where the affections centred. He had recently visited the Old Country, and had seen the stately Cathedrals and lovely little parish churches which dotted that country. No wonder that many who came among us to this new country were for a time spiritually home-sick. He wanted them to feel that God was as truly here as in their old home, and would still be a sanctuary to them. It was a glorious and beautiful thing to feel that as they listened to the Church liturgy they were hearing the same sweet words uttered by their fathers before them and loved ones now in the Old Land.

The discourse, full of happy and pointed illustrations, made a deep and lasting impression upon his hearers. He closed by expressing the hope that not only would the structure be an abiding influence and rallying place for the Church of England, but also the birth centre of many children of Almighty God.

At 3 p.m. the Archbishop administered the rite of Confirmation to 27 candidates, two of whom were confirmed privately. He gave two most impressive and eloquent addresses, in which he urged the new members to faithfulness.

SHOAL LAKE.—ST. GEORGE'S.—This new church was formally opened for Divine service on Sunday, August 24th. It is to be the church for the recently-formed parish of St. George, which is adjacent and auxiliary to the parish of St. Paul, Shoal Lake.

The service was fully choral, led by the choir of St. Paul's, Shoal Lake, with Mr. Herbert Short at the organ. The rector, Rev. A. G. Clark, was assisted by the Rev. Rural Dean Walton, B.A., rector of Birtle, who preached an inspiring sermon. Messrs. F. Dicks, mayor of Shoal Lake, and H. C. Short, late organist of Christ Church, Bristol, England, rendered beautifully the duet, "Watchman, What of the Night," by H. Sergeant. The building is imposing for a rural parish, but was too small for the large number who came from distant parts to take part in the opening service.

**SASKATCHEWAN.**

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

SASKATOON.—ST. JAMES'.—Professor Ferguson preached one of his last sermons in this church before leaving Emmanuel College for St. John's College, Winnipeg. He spoke on the need for love and forgiveness in the lives of everyone. Pointing out that forgiveness was Christ's own law and that to refuse to forgive was the essence of meanness, Professor Ferguson emphasized that to forgive meant more than the simple omission of penalty. It meant the restoration of the person forgiven to the place occupied before the quarrel arose. People should not think of revenge. They should follow Christ's dictum and forgive seventy times seven. Love or friendship should never be passive, he said. It should be active and overflowing toward the person loved.

LAC LA ROUGE.—INDIAN MISSION.—Miss Winifred H. Stapleton and Miss Davie, two teachers at the Church of England Mission at Lac la Rouge, arrived in Prince Albert, August 20th, on a two month's holiday, having covered the distance of 250 miles by canoe and wagon in the course of fourteen days. One of the ladies has been at the mission station for two and a half years and the other has been for two years, and they are teachers, missionaries and nurses

alike to the Indians at the station. The following interesting article, written by Miss Stapleton, gives a graphic account of some of the different phases of life in that northern settlement:—

Bang! Bang! go the guns as they echo and re-echo across the water which glitters in the sunshine of a summer's day, as the sound is taken up by one and another from mainland and island. It is the signal that the long looked-for Treaty Party is in sight with its half dozen canoes, with flags fluttering in the breeze. Yes, they have arrived on the exact day they were due, Saturday, July 19th, and what a commotion has gone on in preparation for their visit, such a scrubbing and cleaning, and general tidying up of everything and everybody. For is it not the great event of the year to the inmates of this schoolhouse planted in its solitariness on the shores of this almost unknown lake far away in the north of Saskatchewan? No settlers between it and the North Pole, and next to none between it and Prince Albert, its nearest town, 240 miles to the south, nine days' journey off. Picture "All Saints' boarding school, Lac la Rouge" as a long two-story wooden building painted white with doors and windows edged out in dark red, and a neat white fence in front enclosing the strip of flower garden. While in front stretches the lake to far, far away on the horizon, where sky and water seem to meet. Maybe the other side is forty miles distant, while countless islands are dotted here and there on its glistening waters. To the right of the schoolhouse is the church, not yet completed, but sufficiently so for summer-time services to be held in it—and it is packed out when the people are around—for the Indians love their services, and but few opportunities have they for gathering for united worship in their wandering life. While on the other side stands the school fisherman's shack (but he keeps open house to all and sundry), for fish, with which the lake abounds, must perforce form the item of diet to this household so far away from everywhere, and where rates for freighting are so high.

Pine trees and bush enclose the little clearing, and a narrow path or two runs a short distance either way, but the only real highway is the water, and everyone from earliest childhood can handle a paddle. Canoes of light birchbark, or the more substantial Peterboro's, flit backwards and forwards with unusual frequency. For all the Indians of this band, about 300 of them, will not fail to have gathered around the mission to receive their treaty payment of \$5 a head. The rest of the year but little is seen or heard of them, for they are away at their hunting grounds, maybe 200 miles away in the north, getting furs, which they trade at the Hudson Bay Company's post and other traders for the few necessities and luxuries of life that are not found ready to hand in the bush. They only gather in (and then mostly only the men) to the mission for their Christmas and Easter communion services reminding one of the old Biblical command, that "Three times a year shall all their males appear before God." And neither do they come empty handed. For these simple hearted Christians, with but little opportunity for learning in their far-off winter camps, will sometimes give as much as \$100 in the offertory at the communion services, at Christmas, Easter and twice in the summer, of which Treaty Sunday is one.

All is excitement as the Treaty Party land and erect their tents by the lake side, and "who is who" is discovered. The Agent (who for the time being adds to his duties that of school inspector!), the doctor, a policeman, transport clerk, agent's clerk, interpreter, and lastly, but by no means least, to the comfort of the party in their three month's trip, that indispensable personage, the cook; and add to these, two Indians to paddle each canoe. What a bustle their arrival occasions! On Sunday they appear in full force at the services, the policeman resplendent in his red coat; and on Monday, the inspector, doctor, policeman, and clerk visit the senior and junior schoolrooms to see the children at their lessons for awhile. Then they all adjourn outside to watch the older boys and girls go through the evolutions of an intricate march, while the little ones tripped around the maypole to the accompaniment of the baby organ—that invaluable instrument of all missionary wilds.

The afternoon was spent by the doctor (while his companions played tennis) in examining the children, teeth extractions, and such like necessary items that accumulate when a doctor's visit occurs but once a year, and in opening the supplies for the medicine cupboard for the coming twelve months. While the Agent was paying out the dollars in another room to all legitimate recipients.

Tuesday morning he addressed the children, after which the council meeting of the Indians was held, and within an hour or two nearly all the children had been called for by their parents, and the long looked-for annual holiday had really arrived. What bliss to these children of the wilds to be once more free to come and go, when and where they pleased, after a whole year, since last summer of being under the necessary restrictions of school life. To be back in a tepee instead of within four walls, palatial as this wooden packing case of a building is to their eyes, in comparison to the few log shacks they have seen in the very limited horizon of their lives. And their education? Will they go straight back to their old life of general untidiness and lack of cleanliness. Such thoughts flit through one's mind as one sees them about during the next few days. Is it fancy? No surely they look many degrees neater and cleaner than those who have not had the privileges which have been theirs—some for the whole six years since this school was erected. They may enter at the age of seven and remain till they are 18. And what then? Ah, that is the problem. Too remote is the school from civilization for the young fellows to take part in the businesses which occupy men on the prairies, and this bush land is little suited for farming. Two lads it is hoped are about to set off to Winnipeg with a view to training for the ministry, and one is assisting the mailman on his monthly journey to and fro from Prince Albert.

And what of the girls? Surely their training in personal cleanliness and in learning to do all the household work of the school, washing, scrubbing, cleaning, must all tend to make them better wives and mothers when they marry upon leaving school. And every child has a Bible of his or her own, just so soon as they begin to be able to follow it in English, which is generally within a year of their arrival (and they know nothing but Cree when they come in). And surely never did children so look forward to their daily Scripture lesson as these do; and many a white child could they put to shame at their knowledge of the Bible and the numbers of English hymns they can sing, for they love singing, too. One girl of fifteen can play quite creditably any hymn tune or chant, and is organist at the church services, and at the school's daily prayers. While another not quite so advanced also takes them sometimes.

The children dispersed and the Treaty Party go on their way to their next stop at Stanley, but the staff of six stay on a few days longer to welcome Archdeacon Mackay who is putting in a fortnight of his tour at Lac la Rouge. Our venerable friend of 75 winters had brought with him three stained glass windows paid for by our Indian women out of the proceeds of the sale of fancy birch bark articles made by the members of the W.A. So he busied himself making the frames and putting them into place over the communion table, with his own hands. For our venerable Archdeacon, aged though he be, can still turn his hand to anything, and do it well, be it carpentry, plucking ducks, frying fish, or fetching up water to the house from the lake, ever showing forth his great Master's example of "I am among you as him that serveth." Is it any wonder that he is so beloved of the Indians whom he has served these 50 years past! As he looks at these wooden churches needing skilled superintendence in building he wishes there were a missionary carpenter who could be sent to the different missions as need arises for such purpose, and thus relieve the clergy.

Soon he, too, has passed on his way to visit other of his Missions, and the staff, too, are gone for their holidays, four to Stanley, and two for a trip down to civilization, and the school house by the lake side stands deserted, left to slumber in the sunshine, as the summer days creep by.



MACKENZIE RIVER.

James R. Lucas, Bishop.

OBITUARY.—The Ven. Archdeacon Robert McDonald, one of the oldest and most widely-known of the early Anglican missionaries of the northland, died at his residence in Winnipeg, August 28th, after an illness of five months, aged eighty-four years. He was the son of one of the intrepid band of explorers who ranged the northern seas under Sir John Franklin. He was born at Point Douglas in 1829, and educated at St. John's, Winnipeg, being one of the first graduates. He was ordained as a deacon in 1852, and a priest a year later, and served first as a missionary for the C.M.S. at Islington, on the Winnipeg River, in 1862, and then went to Fort

Yukon, where he laboured eight years. Mr. McDonald then travelled to Porcupine River, where he spent a year, and to Peel River for another twelve months. He was appointed Archdeacon on Mackenzie River in 1876, and only in 1906 he retired through ill-health.

The Ven. Archdeacon McDonald, in addition to translating the four Gospels into the Tukulsh language for the British and Foreign Bible Society, aided Archdeacon McKay in the Biblical translations in the Cree language.



Correspondence

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

EDITOR'S REQUEST.

Will the correspondent who recently wrote us about resuming the printing of the Church Days and Lessons kindly send name and address to this office, and their wants will be supplied in an equally convenient way.—Ed.



"DO I EVER PRAY?"

By John Burton.

To the Editor:

I enclose a copy of the hymn asked for in your issue of August 21st by "Enquirer," Kingston. It may be found in the "Golden Bells" Hymn Book, used by the Children's Scripture Union Mission.

M. Clench.

St. Catharines, August 25th.

I often say my pray'rs,
But do I ever pray?
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A pray'r of words alone.

For words without the heart
The Lord will never hear;
Nor will He to those lips attend
Whose pray'rs are not sincere.

Lord, shew me what I want,
And teach me how to pray;
And help me when I seek Thy grace
To feel the words I say.

[Miss Agnes Leacock, Sutton West, writes us that the verses may be found in "Children's Roll," published forty years ago by Wm. Hunt, Cavendish Square. Rev. G. Q. Warner, Montreal, writes that they are printed in Foster's "New Cyclopaedia of Poetical Illustrations." We thank our correspondents for solving "Inquirer's" difficulty.—Ed.]



A BRITISH COLUMBIA LETTER.

To the Editor:

Let me say a word about the 28th Article. I would refer to the Confession of Faith, a document drawn up in 1643, about mid-way between 1604 and 1662. It is customary nowadays to flout this Confession, but it was drawn up in England by devout Englishmen, representing the convictions of the mass of the common people. Chapter 29—on the Lord's Supper—is an extension of our Article 28, and the theology is quite as high as the Prayer Book, and is worth study. Paragraph 4 is as follows: "Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ."

Old Subscriber.

ANOTHER LETTER.

Dear Editor:

I wrote you before, expressing my regret at this communication, and now the letter of the Rev. J. C. Matthew, of Saltcoats, in this week's number makes me inexpressibly sad. The teaching is that current in England at the present day, totally abhorrent to the poorer laity there and to those who are settling the North-West. If the clergy of our Church adopt such inane language to get round the plain words of the Prayer Book, how can we hope to retain the immigrants? It seems to me the most shocking irreverence to find a clergyman defining the celebration of the Lord's Supper as reserving, lifting up and carrying about the Sacrament.

A. M. B.

Books and Bookmen

The current number of "The Canadian Magazine" (Toronto, 25 cents) opens with an interesting article on "Changing Halifax," with illustrations of that city, as to which the writer well says, almost every foot has its memory and its legend. Mr. D. Creighton writes on "The Fate of Empire," in opposition to a recent article by Professor Duckworth. Several short stories and verses complete the number.

The Short Course Series (Charles Scribner's Sons, New York), is steadily growing, and the latest additions to the volumes already published are sure to be welcomed. The Rev. Thomas Whitelaw, L.D., Kilmarnock, contributes an interesting course of sermons on the Divine names, "Jehovah-Jesus"; the Rev. Thomas Marjoribanks, B.D., Edinburgh, deals with the "Sevenfold 'I am'" in the Gospel of St. John under some very suggestive titles; and the editor, the Rev. John Adams, B.D., presents us with a delightful series on "The Man among the Myrtles," a study in Zechariah's Visions. We do not hesitate to say that the book of Zechariah will be a new book to many after a study of this interesting exposition.

We still hear echoes of the "Titanic," and the third edition of "Voices of the Prayer Book," by Mrs. Lilian Carter (H. R. Allenson, Limited), is another pathetic reminder of that sad disaster. Mrs. Carter was the wife of the Vicar of St. Jude's, Whitechapel, London, and met her death with him when the "Titanic" went down. Though primarily lecture notes, these brief papers reveal a deep, personal, spiritual life, and it is here that their value lies.

With Harvest Festivals on the horizon, a volume of fresh harvest sermons will prove a friend, indeed. The names of Canon Scott Holland, Canon Pearce, of Westminster, the Dean of Norwich, the Archdeacon of London, among the contributors to "In the Time of Harvest" (H. R. Allenson, Limited), are a guarantee of the quality of the contents. The volume is edited by the Rev. H. R. Gamble, M.A., Upper Chelsea, who also contributes a sermon on "Ruth."

The Committee of Conservation has published a report on "Fur-Farming in Canada," by J. Walter Jones, B.S.A., (Gazette Printing Company, Montreal), and anyone interested in conservation or the fur trade will find the volume informing and useful. A number of excellent photographs add to the interest of the report.



IF!

"Si Jeunesse savait—si vieillesse pouvait."

If we had known when we were young
The tears in all the songs we sung—
The glamour in the dreams we dreamed—
That they were falling stars that gleamed—

If we had known! Would it be gain
If fears for harvest parched the grain?
If prescience took the blessed place
Of do and dare and trust God's grace?

And if we could when we grow old,
We'd change our hoards for fairy gold
In youth to reach to realms unseen,
In age to dream of might have been!

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The Family

A GYPSY NOBLEWOMAN.

"Caravanning" has become more than a fad in England, even with the men and one of its pioneers is Lady Arthur Grosvenor.

Lady Arthur, whose husband is heir presumptive to the Duchy of Westminster, journeys as she pleases, halts where she likes, free from all care about hotels and luggage. She has two light but comfortable caravans and is accompanied always by her three children, the eldest of whom is seventeen. Each van contains a bedroom, dining-room and kitchen, and all chairs and tables fold flat against the wall when not in use. Lady Grosvenor's wanderings are not bounded by the English channel. She frequently ships her "land yachts" to a French port and makes her way at a leisurely pace through the beautiful and poetic south of France to the blue Mediterranean.

Naturally musical and possessing a good voice, Lady Arthur is fond of gathering the legends and folk lore of the regions through which she passes and illustrates her tales of travel by chanting gypsy songs which she learnt direct from those to whom they had come down from generations of wandering Romany ancestors. As "Syeir Lee, licensed hawker," she often has gone where she pleased through England, peddling baskets and collecting songs, Romany legends and rare articles of old pewter, copper and brass.

WHEN IT'S "THE OTHER FELLOW."

Have you ever noticed? When the Other Fellow acts that way he is "ugly;" when you do it's "nerves." When the Other Fellow is set in his ways he's "obstinate;" when you are, it is just "firmness," remarks Life.

When the Other Fellow doesn't like your friend he's "prejudiced;" when you don't like his you are simply showing that you are a good judge of human nature.

When the Other Fellow tries to treat someone especially well he is "toadying;" when you try the same game you are using "fact."

When the Other Fellow takes time to do things he is "dead slow;" when you do it you are "deliberate."

When the Other Fellow spends a lot he is a "spendthrift;" when you do you are "discriminating."

When the Other Fellow holds too tight to his money he is "close;" when you do you are "prudent."

When the Other Fellow dresses extra well he's a "dude;" when you do it is simply "a duty one owes to society."

When the Other Fellow runs great risks in business he's "foolhardy;" when you do you are a "great financier."

When the Other Fellow says what he thinks he's "spiteful;" when you do you are "frank."

When the Other Fellow won't get caught in a new scheme he's "backwoodsy;" when you won't you are "conservative."

When the Other Fellow goes in for music and pictures and literature he's "effeminate;" when you do you are "artistic."

SANCTUARY IN ENGLAND.

The Principle Still Survives to a Limited Degree.

Much water has flowed under London bridge since the British criminal could defy the strong arm of the law by the single expedient of escaping to the nearest church or hospital and claiming the protection of the "sanctuary," for down to the early Stuart days Great Britain had thousands of just such refuges for the criminal, from cathedrals and royal palaces to scores of towns and cities, where the man guilty of felony could laugh with impunity at the officers of law and justice for a period ranging up to forty days. If within that time he chose to go before the coroner, clothed in penitence and sackcloth, and confess his guilt, he was free to quit the realm without any hand darning to stay him.

Although no such asylum exists to-day for the criminal, the principle of the "sanctuary" still

manages to survive. This privilege refers only to civil offenses and not to crimes as in the olden days, and yet the privileges are of considerable value.

No clergyman can be arrested within the walls of his church or while he is going to or returning from his duty. Bishops and Archbishops are still more protected, for not one of them can be haled before a magistrate even though the cause is a crime, unless the king especially commands it. Nor even up to the present time has any warrant an effect within the precincts of any of the king's palaces.—"Chicago Tribune."

AT THE BOTTOM OF THE SEA

By M. P. M. Salter.

From time immemorial, men have longed "the unattainable to attain, the unobtainable to touch," this is why endeavours to find the North Pole, to fly in the air, and to walk on the bottom of the sea, have fascinated so many great minds. The search for the North Pole, indeed, bids fair soon to be a success—perhaps through Mr. Wellman's airship, now fitting for the quest; the aeroplane and dirigible balloon have largely solved the problem of aerial navigation. But the bottom of the sea has remained a mystery.

No one has ever descended, or will soon descend, to the great abysses, several miles deep, found here and there in all our oceans; but there are marvels, almost beyond imagination, in depths more accessible.

Within five or six years, to go down a hundred and fifty feet made a record "dive," and no wonder, for at thirty-two feet a diver's body must sustain a pressure of forty tons of water—in greater depths proportionately more. At the record depth, it requires an air-pressure without, and it takes four men to drive the air down into the ordinary diver's costume.

This consists of a rubber-and-canvas suit, all in one from neck to toe, having tight elastic wristbands, for the diver works with bare hands (sometimes in winter he wears mittens). Then a heavy rubber collar and a copper yoke, secured with thumb-screws, a pair of thirty-five pound shoes, and a hundred-pound leaden belt; and, finally, as the diver stands on his ladder ready to drop, the copper helmet with three plates of glass is screwed on, and he is lost to the world! He cannot so much as scratch his face, and sometimes he longs to! They tell that one diver found his helmet tenanted by a fly, and was forced to endure the creature for hours. His whole communication with the upper world consists of electric lights and telephone connection, the reason being that a man stumbling through a forest of wreckage, already dragging two lines, the fouling of which means instant death, does not wish to carry any more. Stern fates meet these men in the darkness, as in the case of poor Seaman, whom they could not raise because of his hose being fouled. He had heard that in such a case one could cut the hose and stop it with his thumb till pulled up; and dragging from its sheath, the huge two-edged knife that all divers carry, he slashed desperately at the hose, almost severing it. He tried to complete the cut, but missed the place, making instead a second slash—tried again and again, each cut growing fainter, till at last he perished. To-day they keep the hose with eleven cuts on it, the last ones were scratches.

One diver tore a hole in the leg of his suit. He went on working, unhurt, because the compressed air in his helmet kept the water down. Had he, in stooping, allowed his helmet to go below the hole, the air would have rushed violently out, and his body would instantly have been crushed flat.

Sometimes escape-valves (for the breath) are accidentally shut, sometimes weights fall on and smash a helmet; sometimes a diver sinks over his head in mud and comes out "like a cork from a bottle" when drawn up. It is small wonder that the wages are high, and that most insurance companies decline divers as "risks!"

The limits of this sort of diving may be readily perceived, yet, even so, wonderful sights are seen. As the diver sinks with roaring in his ears, amidst a mist of silver air bubbles, the sea apparently boils around him. The lesser globules cling to him and outline objects before him. It is thought that sharks and other dangerous fish are afraid of these mysterious silver bubbles. Certain it is, that they avoid the diver's suit.

Winter and summer there is little change in the

depths of the ocean. But in some places is inky blackness—as in all rivers around New York—and elsewhere, as off the mouth of the Kennebec, the water is perfectly clear; while in the tropics, one may look out over seventy-feet of swaying eight-foot seaweed, with blood-red leaves, and see acres swarming with lobsters, crabs and fish—the latter, perhaps, asleep. Whether sea fish do sleep (open-eyed, of course), as it is known their freshwater cousins do, has been a question. Herring and mackerel hibernate at least, and in one place hundreds of mackerel were seen standing on their heads, which were buried in mud, while their bodies stuck up vertically.

The fish inhabiting the true great "deeps" are entirely different from the others. They are the strangest and most fantastic monsters; and, being formed to resist enormous pressure, swell up like great balloons, or burst when brought up to light by the scientific expeditions. The appalling blackness of those depths explains why so many deep-sea creatures are phosphorescent. The old belief was that any sinking object from above, such as a wreck, or a human body, could never go below a certain density, but remained suspended there till it went to pieces. Now it is known that it sinks steadily on and on, while the water crushes it ever smaller, till it reaches the bottom, half its original size. The old idea is reflected in Kipling's beautiful lines on the "Deep-Sea Cables":—

"The wrecks dissolve above us, their dust drops down from afar.

Down to the dark, the utter dark, where the blind, white sea snakes are:

There is no sound, no echo of sound, in the chambers of the deep.

On the vast grey level plains of ooze, Where the shell-burred cables creep."

A strange thing is the "ooze." For three hundred miles out from every continent, the ocean bottom is covered with coloured muds—green mud, blue mud, malodorous both; red mud, especially near the Amazon's mouth; sticky coral-line mud and sand; Arctic sands towards the north, and piles of stones, dropped by the south-bound bergs. Beyond all this, begins the ooze, a strange deposit of millions of years, soft, drying to dust-like chalk. Sometimes it is straw-colour. Here, too, is the greasy red clay, most abundant of them all. Of seaweed, below one hundred and fifty fathoms there is none.

The ocean bed is traversed by mighty mountain ranges, valleys and plateaus. One plateau crosses the Atlantic below our ordinary steamship route. Where the ranges comes above the surface there are islands like the Azores; and the profoundest deeps are usually near some such mountain range upheaved by volcanic action in bygone ages. On the slopes of these submarine mountains bristle the masts of countless wrecks. We know that the proportion of land to water is but one-third; yet it is hard to realize that if the crust of earth were smoothed to a uniform level, everything would be one mile under water!

But a great change in sea exploration looms ahead. Recently, a young French naval engineer, De Plury, has invented a metal diving armour, in which a chemical combination provides for respiration. Clad thus, he descends three hundred and forty feet. He says he passes down first through quantities of medusae; then through scintillating multitudes of little fish, "like strips of shining copper," lower through thirty-feet seaweeds that, "with horrid vitality," wrap about him; then through snake-like fishes, that hurl themselves against the glass of his helmet, or long-armed, cowardly devil-fish that seize him, and feeling his armour, let go. So from green and violet light to blackest darkness he comes at last, where by his electric illuminator he sees on the bottom (amid splintered hulls and gaping wrecks), intrepid, giant crabs, some three feet in diameter that fear nothing, that devour all that comes their way. Only his metal dress protects him from these monsters. He has killed several with his sword, and brought them to light.

All objects at the bottom of the sea are covered with a curious powder. "A terrible gloom and silence prevail," and the floor of the ocean is strewn with bones. The crabs conquer all.

At a depth of ninety feet, De Plury says, the sun appears as a reddish glow; yet, when one is sheltered from its rays (behind a rock, for instance), the stars are plainly visible, even at mid-day! Millions in gold in splendid galleons lie at the bottom of the sea. De Plury himself has seen Napoleon's treasure ship. Art gems and beautiful statues are buried there. With such apparatus as his, and with our submarine boats, who shall tell how far we may explore "unknown deep-sea grottoes, vaults full of untold wealth, and the tomb of many a poor sailor?"—Young Men.

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Personal & General

Rev. Dyson Hague will resume his duties on Sunday, 7th.

Rural Dean Cayley returns to his duties on Sunday next.

Professor and Mrs. Hallam are holidaying at Atherly Junction, Lake Simcoe.

Rev. Mr. Davis left for his new charge in Morse, Sask., diocese of Qu'Appelle, on Monday last.

The Rev. Rural Dean and Mrs. Reilly, of the Diocese of Huron, were visitors in Toronto last week.

"The Emperor," the world's greatest ship on fire; fortunately, only one life lost; greatness does not necessarily mean safety.

Dean Grosvenor of the Cathedral of St. John the Divine, New York city, is in Toronto at present taking a short respite from duty and will visit the Exhibition. The Dean is the guest of Ven. Archdeacon Cody.

Mrs. Willoughby Cummings returned from England last Monday; we regret to hear of her suffering, a nervous breakdown while away. A complete rest at home, it is hoped, will restore her to full health again.

We read the accounts of the Peterboro disaster with great regret, five valuable lives, at least, snuffed out by the collapse of the wall of a departmental store; it is to be hoped a strict account will be taken of those responsible for the tragedy.

Half a million dollars' worth of furs have been brought from Athabasca Landing to Edmonton by representatives of the Hudson Bay Company, Northern Trading Company and the Northwest Fur Company. Canada is still a fur-bearing land.

The Mayor and Corporation of the City of Toronto are tendering a banquet to the delegates attending the 4th Annual Conference of "The Dominion Anglican Young People's Association," on Tuesday, September 9th, in the Temple Building.

Lord Strathcona, Canadian High Commissioner in England, who sailed Saturday 23rd, has accepted an invitation to attend the annual meeting and banquet of the American Bar Association in Montreal, September 1. Canada's grand old man thinks nothing of a trip across the ocean.

Miss Norah Matheson, daughter of the Archbishop of Rupert's Land, has returned from her trip through the far north. Miss Matheson accompanied Bishop and Mrs. Robbins on their annual visitation of the Diocese of Athabasca, and has written a series of most interesting articles, descriptive of the country.

Mr. F. Barlow Cumberland died at "Dunain," Port Hope, early Monday morning last. About two months ago he suffered a stroke of paralysis, from the effects of which he never fully rallied. Mr. Cumberland was a member of the Synod of Toronto, and of several Synod committees. He will be greatly missed by his many warm friends, both in Port Hope and Toronto.

News from Christchurch, N.Z., states relief arrived just in the nick of time to save the lives of Dr. Douglas Mawson, the Australian Antarctic explorer and his five companions, who were left in March last on Macquarie Island, in the Antarctic Ocean, when the remaining 24 members of Dr. Mawson's expedition returned to Tasmania on board the Aurora from their South Polar trip.

Word was received in Toronto last week that Prof. A. P. Coleman, of the geological staff of the University, broke his leg while descending a

mountain in the Yukon Territory. Prof. Coleman went West with a party of geologists after the convention in the city. Just where he is in the West is not known. His intention was to visit the ranges in Alaska and the Yukon.

A Scotchman went to London for a holiday. Walking along one of the streets, he noticed a bald-headed chemist standing at his shop door, and enquired of him if he had any hair restorer. "Yes, sir," said the chemist, "step inside, please. There's an article I can highly recommend. Testimonials from great men who use it. It makes the hair grow in 24 hours." "Aweel," said the Scot, "ye can give the top o' your head a bit rub wi' it and I'll look back the morn and see if you're tellin' the truth."

A spiritualist, accompanied by another man who shared the same belief, was walking in a country graveyard one night when one of the men declared he saw a shadowy form. "Have you any idea whose ghost it was?" asked the other. "No, I can't tell you," he replied, "but over yonder there lies a man who had three wives. On the stone of the first there is 'My Wife,' on the second 'My Dear Wife' and on the third 'My Beloved Wife.' If any ghost does walk hereabouts, I should say it is the first wife's."

The Chrysler's Farm Centenary celebration was concluded under ideal conditions. No more fitting climax could have been conceived than the stirring addresses of Right Hon. R. L. Borden and Hon. Rodolphe Lemieux, M.P., the review of the massed troops under the command of Col. Hemming, the firing of several rounds from old cannon captured at Chrysler's Farm, and the pyrotechnic display at night, which pleased old and young alike. Ten thousand people were on the historic battleground.

Little Dorothea Goodwin is the happy winner of no less than eight prizes at the Exhibition, and she has never attended domestic science classes either. It is all home teaching. She has first prizes for making orange marmalade, sweet gherkin pickles, red currant jelly, fruit cake and cookies; second prize for milk rolls and baking-powder biscuits and a third prize for hemming towels. If the committee in charge of the Woman's Building, where such work is exhibited, can supply the incentive for this sort of thing they are surely doing a good thing for young Canada.

Heliodore, the new gem which was recently discovered in the German African colonies, will be the vogue among fashionable people, because the Kaiser has just expressed his admiration for it. The new gem resembles the Alexandrite and is peculiar in that it changes its colour from golden yellow in the daylight to green in artificial light. Emperor William was so struck with the beauty of this gem that he ordered seven stones set with pearls and diamonds in the form of a cross as a gift for the Kaiserin. The latter, who shares the Emperor's admiration for the gem, ordered a heliodore ring for her husband.

The one hundredth anniversary of the Battle of Lake Erie is to be celebrated at Put-in-Bay in September. On Thursday, the 11th, a most interesting ceremony will be held, when the bodies of six officers, three American and three British, who were killed during the battle and buried together on the island, will be reinterred in the crypt of the beautiful memorial now being erected. At their original burial on the second day after the battle the burial service of the Episcopal Church was read, and British and American officers and

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men marched together to the place of burial. At the reinterment the services will be conducted by Bishop Perry, of Rhode Island and Archdeacon Cody of Toronto.

Captain O. G. V. Spain, who was commander of the Canadian armed cruising fleet for the protection of the fisheries and also Commissioner of Police for the Dominion some years ago, died last Thursday. The deceased was an old naval officer. He served as a midshipman during the Egyptian war of 1882 and received the Egyptian medal and Khedive's bronze star. After retirement he served under the Canadian Government in command of the armed cruiser Acadia in 1892. Then he was made commander of the Canadian armed cruising fleet and later became Commissioner of Police for the Dominion and in 1905 Commander of the Canadian Marine Service. He is survived by Mrs. Spain. In religion he was an Anglican.

The primitive operations employed in China and Japan are in marked contrast with the cleanly machine method of preparing tea in Ceylon. The purity and cleanliness of "Salada" is absolute. Its delicious flavor will please you.

British and Foreign

Three Bishops preached at three services which were held in Westminster Abbey on a recent Sunday—namely, the Bishop of Massachusetts, Bishop Boyd-Carpenter and the Bishop of Rangoon.

At a recent meeting of the Liverpool Cathedral committee, it was stated that only a few hundred pounds were needed to reach the £50,000 required to enable the committee to claim the fulfilment of Mr. Arthur Earle's conditional promise of £10,000.

Prince Arthur of Connaught and his cousin, the present Duke of Coburg, were the first princes of the blood educated at Eton since its foundation by their ancestor, Henry VI. Both made some warm friendships among their schoolfellows, with whom they were generally popular. An amusing incident (says the World) on one occasion illustrated Prince Arthur's dislike of being trotted out as a Royalty before his companions. Queen Victoria, at the time of her diamond jubilee celebrations, arranged to drive through Eton, and to receive an address from the scholars. The address was duly read by the captain of the school, and the boys, drawn up at a respectful distance

from the Royal carriage, cheered again and again. At this moment her Majesty beckoned with her fan to someone standing by. "Where is Arthur?" she asked; and the next minute the young Prince, who had discreetly hidden himself behind his companions, found himself compelled to walk in solemn silence across the intervening space, and to submit to a warm embrace from his attached grandmamma in full view of some hundreds of his admiring schoolfellows.

Exactly nine years ago the foundation-stone of Liverpool Cathedral was laid by King Edward VII., and up to the present time a sum closely approximating half a million of money has been contributed, and will shortly have been expended upon the fabric. The choir and chancel are now being roofed in; the Lathom Chapter House—the gift of the Freemasons of Lancashire—is almost completed, and the committee now announce that the cathedral will, it is hoped, be open for Divine worship in four years' time. Something like another half million of money will be required to complete the structure according to Mr. Gilbert Scott's amended plans, but the money will eventually be forthcoming, and in any case there will be in four years' time a building capable of accommodating well over 2,000 persons. The cathedral when completed will hold 8,000, so it will be possible to have even a church parade of the West Lancashire division of the Territorial Force at last in a consecrated building. The Lady chapel has already been designated the most beautiful modern ecclesiastical building in the country, and a like encomium will, it is certain, be passed upon the choir, now approaching completion.

Boys and Girls

A DEAL IN APPLES.

"Those apples must get to market or they will spoil on the ground," said Mrs. Arnold, decidedly, as her husband washed his hands at the kitchen sink.

"There isn't much use in taking them to market, either, mother," replied Mr. Arnold, polishing his countenance until it shone, with the crash roller towel. "Being such a big crop this year, the price has dropped away out of sight."

"Well, if we can't sell them, we can give them away." Mrs. Arnold dished up her breakfast energetically. "It's just a sin and a shame to let the Lord's good bounty lie on the ground, doing nobody any good."

"Well, well, mother, I'll fill a wagon load of barrels to-morrow and start for the city with them as early as I can. But don't you go counting on that new silk gown out of the sale, for it's more'n likely you will be disappointed."

"I've lived without a silk dress this far and I reckon I can get along with alpaca a little longer," replied Mrs. Arnold, marching toward the dining room with a dish in each hand.

The next morning Mr. Arnold was ready with his load of apples, each barrel provided with a long willow switch with a fine specimen of the contents stuck upon it. It was a tempting load, for the Arnold orchard was of the best, and Mr. Arnold had taken great pains to select only the best of the fruit.

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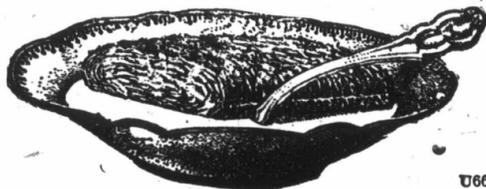
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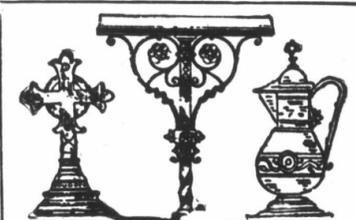
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It was not a long drive to the city, and the strong farm horses drew their load briskly.

Mr. Arnold often sang softly to himself as he drove along, and his songs were of a pleasant nature, like himself. To-day it was, "Jerusalem, my happy home, name ever dear to me."

"Yes, that's so. It don't make much difference how pleasant we have things down here, it's a pretty thought that there's a better home awaiting for us up yonder. Mother and me will be mighty glad to get there, too, I reckon, for life is full of pin pricks at its best, and we've had our share."

The horses trotted along through the suburbs of the city, toward the fruit markets. "Apples? Well, sir, I'm sorry to say it, but there is no market for apples to-day. A dozen carloads have come in from Michigan, and just knocked prices clean out of sight. It wouldn't pay you to unload, even if we could take them at all."

Mr. Arnold's ruddy face fell, for he had been maturing a little scheme of his own on the way to town. At any sort of a fair price the apples should bring the price of a silk gown for the patient wife who had needed one so long, but instead had worn her

old alpaca until it was shiny and threadbare.

"Perhaps you might sell them by crying them on the residence streets," suggested the dealer. Mr. Arnold turned his horses toward the avenues with revived hope. "Apples, apples."

Mr. Arnold had a strong, lusty voice and he used it unsparingly, but not a customer appeared, and with a keen sense of disappointment he turned toward the humbler streets where the tenement houses stood in long, uninviting rows. His shortest route home was out beyond these even, where the tenements were shabbier, and where grim poverty was evidenced by rags and dirt. Swarms of children were playing in the unwholesome gutters and on the sidewalks, and Mr. Arnold noticed with interest their pinched faces, their unhealthy pallor.

"They don't look as if they had eaten a square meal in a year," he commented as he passed a little girl with a scrawny baby in her thin arms. The little one was crying, not the lusty cry of healthy babyhood, but the dull moaning cry, which is born of hunger and pain. A sudden impulse stirred his heart.

"Here, little one, have some apples." The horses stopped, and a handful of the mellowest pippins he had were tossed on the sidewalk. The older child reached down eagerly for the fruit, and the babe stopped its wailing. "Put down the baby, and I'll fill your skirt full. Hold it fast now." The girl obeyed, looking up at Mr. Arnold in dumb gratitude and delight as the red and golden fruit came tumbling into her shabby skirt. "There, those will keep you and the little one tasting for a spell, I reckon."

"I might as well give them away as to carry them back home," he said to himself as an eager crowd of wizened children gathered, to see the marvel of apples delivered without money or price. "Here you kids, any more of you want apples?" Eager hands and wistful faces were lifted toward the big farm wagon.

"You bet we do, mister," yelled one little urchin.

"I found an apple yesterday, and there wasn't but one little, tiny bite took out of it," cried another, in whose voice was the echo of semi-starvation.

Tears came very near Mr. Arnold's kind blue eyes while he distributed as much of his load as the children could carry, and as he watched them, with their arms, pockets and aprons full, scurrying toward their poor homes to show their treasures, and share them with the mothers and sisters there, he took out his bandana and used it vigorously.

He drove on to the next block, and his face was grave as he passed out the last apple to a young girl, whose hollow cheeks and heavy eyes were eloquent with need. "The Lord will reward you, sir," she said with a courtesy unusual in the locality. "Mother and I were brought up in the country, and we long so for these country luxuries, but we are too poor to buy them." He took her



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number with some wild idea of dumping a wagon-load of country delicacies there at some future time; of taking the mother and her daughter home with him for a month's rest, and the bandana came into use again as he drove on.

"Hang it, I don't know what mother will say, but I declare it is the best deal in apples I have made in many a year," he said, as the horses trotted along with their lightened load. "The Lord is a good paymaster, when he pays principal and interest right on the spot. I haven't felt so rich for months."

A bright thought struck him, even before the horses' hoofs struck the country road. "Why not? Mother has been a good, faithful wife, and she deserves all that I can do for her." It was not so long a drive back to the bank where the savings of years were deposited, and when next the encouraged horses struck the homeward road, a long bundle was carefully stowed away in a safe place in the wagon.

"Is that you, Josiah?" called Mrs. Arnold as she peered out of the door into the gathering gloom. "Well, hurry right in, for supper is just about ready. So far as I can see there are just as many barrels as you had when you started out," she remarked as the wagon came to view under the rays of the uplifted candle.

"Yes, mother, the barrels are here, but they are empty."

"Did you get a good price?"

"I'll tell you all about it, mother, when I come in, and you may decide." He told the story as they two sat together over the warm biscuit and honey, the fragrant tea and platter of poached eggs, and Mrs. Arnold's apron came up to her eyes as her husband's bandana had done.

"I am so glad. I'm so awfully glad you did it, Josiah. Those poor creatures needed the apples enough sight more than we needed the money for them."

She folded and patted the folds of rich silk with a pleased and tender smile after supper, and as she wrapped the bundle carefully in a snowy linen towel for safekeeping, she said briskly, "We'll go out and pick up the rest of those apples to-morrow, Josiah. We mustn't let one of them go to waste, with such a market standing open for them."

THE FIRST TANGLE.

The following appears in the parish magazine of St. Barnabas, Holloway:—

"There is a pretty little Eastern fable. Some weavers were working diligently in an Eastern palace. The men and women wondered to see a little child amongst them, whose work always went smoothly on, without a break, or even a snarl in the thread. They asked her how it happened that they could not succeed so well; their silk constantly got frayed and broken, and the beautiful pattern was worn and soiled by their mistakes and tears. The child answered: 'I only go and tell the King.' They declared they did the same, going to him once a week. 'But,' she softly answered, 'I go and get the knot untied at the first little tangle.' That is the secret of perpetual peace. If we were only careful to take every little worry and tangle to the Master at once how very different our lives would be."

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