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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, OCTOBER 23rd, 1913

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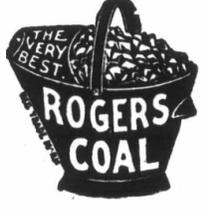
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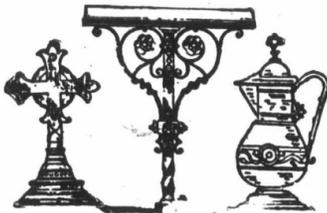
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The Canadian Churchman

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TWENTY-FOURTH SUNDAY AFTER TRINITY.

(November 2nd.)

Holy Communion: 233, 236, 248, 258.

Processional: 307, 384, 385, 555.

Offertory: 448, 509, 650, 678.

Children: 687, 688, 692, 695.

General: 496, 516, 550, 556.

The Outlook

A Question of Hair-Splitting

Mr. John D. Rockefeller, Junior, has just been speaking very plainly about theologians in Seminaries splitting hairs over doctrine instead of taking up more useful things. He remarked that with the great contrasts in New York between the rich and poor, between sickness and immorality on one hand and worthy Christian men on the other, he cannot see "where the hair-splitting theological critic comes in, what he is for, or why he goes on working night and day on creeds." We would, first of all, point out that there is something to be said for correctness of creed, even in these degenerate days, and Mr. Rockefeller probably does not know that while Carlyle at first sneered at the difference of a mere syllable between Homo-ousios and Homo-iouos, he came to realize before his death that the difference was vital to the very existence of Christianity. But in addition to this, it is impossible not to agree with a Toronto paper, who thinks Mr. Rockefeller must have a rare sense of humour to make these reflections on preachers in view of what he must know of something within his own family circle. In a sarcastic tone, which is certainly deserved, the paper writes thus:—

John D., Jun., is right. Those preachers ought to drop creeds for a little and go in for economics. Let them discover how John D., Sen., has been able in a lifetime to accumulate at least five hundred million dollars, and thus command the entire production, day by day and year by year, of

an army of twenty-five thousand men. For the terrific fact emerges from a brief analysis of the wealth of John D., Sen., that it would take the constant labour of 25,000 workmen, capable of producing \$1,000 a year each, to liquidate the interest claim that the richest man in the world has against humanity, without reducing by a dollar the principal.

This seems to suggest that if true doctrine were really at the basis of every life as its foundation, spring, and energy, we should not have the awful disproportion between the wealth indicated above and the poverty which is seen in all our great cities. Yes, there is something to be said for correctness of creed and doctrine, after all.

A New Departure

A great campaign has just opened for the evangelization of London, England. It will concentrate for three weeks on one area, and if it is seen that God is blessing the work it is extremely likely that other centres will be attacked in a similar fashion. The idea originated with a well-known evangelist, Mr. W. R. Lane, who saw that an alternative was needed to the big, central Missions, the result of which is that the vast majority of people that should be reached remain untouched. The present idea is to go right down where the people are, to hold services in various Churches and Halls, and to see that not a single soul in the area selected is overlooked. Instead, therefore, of one big, central Mission, there will be ten spread over the district, and instead of one leading and dominating missionary, there will be a number of evangelists, the Church of England rectors and Nonconformist ministers concentrating on the salvation of souls in their respective Churches. There will be no breaches of ecclesiastical discipline, because the Churches will be responsible for their own services. The district has been divided into ten sections, and in each there will be services and meetings of all kinds, while not a single house will be allowed to go without a personal visit. It is the aim of those who are responsible that every soul in the area covered should know that a great movement is in progress for the salvation of souls. The very fact that there will be no collections of any kind will serve as a powerful argument for those who are always ready with the old complaint that a Mission is "a money-making game." We shall watch the experiment with the greatest possible interest, for we believe that it is capable of extension and adaptation. If it succeeds in England, there is no reason why it should not succeed in Canada, and we should like to see some of our cities "attacked" in this way. One thing is certain, that only as the Churches prosecute the work of evangelism will they ever be truly normal in regard to their service for Christ.

Enlargement of Vision

It is wonderful what an influence travel has on deeply-set opinions. Mr. Raymond Robins, a well-known American Christian worker, has just returned home after seven months of travel, and he confesses to have come back with several of his theories exploded or evaporated. He went to South Africa pro-Boer in sympathy, but became thoroughly convinced that it would have been a calamity to South Africa and civilization if the Boer had triumphed. He went to the Philippines anti-Imperialist, but has become a firm believer in the justice and Christian helpfulness of the work the United States is doing in the Islands.

He found Australia at the forefront of the world in the development of popular government, but he found illustrations of the truth that man needs more than liberty and justice, for freedom and industrial peace exist there side by side with what seemed to him extreme looseness of morals. He went to the East prepared to be more hopeful for China than for Japan, but he had to change this judgment also, for China, in spite of its marvellous advance, is still a heterogeneous mass without real unity, and it will take at least fifty years more of struggle to fuse dissimilar elements. Japan, on the other hand, is a splendid unit, every Japanese, from the lowest to the most exalted, having the same desire to live, or if need be, to die for their country. With all Japan's faults, Mr. Robins believes that no nation is more eager to correct them and to learn from any who can teach her. Her greatest need is religion, for western civilization has only left her agnostic. Not only are these opinions interesting in themselves, but they are a reminder that we can all learn, and, as a well-known Oxford scholar once remarked to some undergraduates, "Not even the youngest of us is infallible."

Evening Communion

The recent resumption of Evening Communion at St. James' Cathedral, Toronto, has called renewed attention to this Scriptural and primitive observance, and by an interesting coincidence an article on the subject appears in the "Churchman," of London, England, for this month. It is a pity that any doctrinal questions should be associated with so natural, proper, and convenient a custom. The Prayer Book is silent in regard to any Communion except those after Morning Prayer, so that by the strict letter of our formularies both early and evening Communion would be ruled out. This shows that the matter should be decided on grounds of practical convenience, and it is interesting to recall that Evening Communion were associated with the High Churchman, Dr. Hook, of Leeds, and early Communion with the Evangelical clergyman, Dr. Close, of Cheltenham. All the New Testament accounts of the Lord's Supper refer to the evening, and the one at Troas is no exception to this rule, because St. Paul's preaching and the incident of the miracle postponed the breaking of the bread, while the Apostle also discoursed long after the Supper, as well as before it. There is, of course, no proof of any change made in the time by St. Paul because of the abuses at Corinth, for, as Bishop Lightfoot has pointed out, Evening Communion lasted until at least A.D. 150; indeed, the earliest account of a Morning Communion is found in Pliny's letter of A.D. 117. It need hardly be said that the idea favoured in recent years that the Holy Communion was at the beginning of the day because the Jews' day commenced with the evening is unworthy of serious notice, because the point is not so much the time of the celebration as the question of Fasting Communion. A well-known writer, the Rev. T. A. Lacey, has rightly said that there is no objection to Evening Communion as such, but in his judgment only to the Fasting Communion. So far as Evening Communion is concerned, there is a Bishop's prayer in the Liturgy of the Apostolic Constitutions (probably a second century document): "Accept favourably this our Evening Eucharist," and the Greek Church has a very ancient Evening Hymn, known as "The Lamp-light Eucharist." As to compulsory Fasting Communion, this has been condemned as unwarranted by the highest authorities in our

Church, and perhaps the finest book on the subject is by the late Bishop Kingdon, of Fredericton. The question of Evening Communion is one solely for practical consideration. A High Church Professor in a Theological College once put a question in a paper on Pastoral Work, inviting from the men the frankest possible answers, "What would you do if a servant-girl said she could not possibly get out for early Communion?" One of the students replied: "I would have it at any hour of the day or night when she could come." This is how the matter should be regarded. We must do nothing to prevent people from sharing in "the children's bread." Holy Communion in the evening, or in the morning, or at mid-day, or in the afternoon is in fullest accord with the spirit of true liberty taught in the New Testament and in harmony with the practical needs of to-day.

Colour Prejudice

Two instances of prejudice against coloured people have recently become known, if not notorious. In the United States a negro was railway mail clerk on a train, and under him was a white subordinate. But this could not be tolerated, and the Congressman from the district was asked to investigate and bring about a change. He found that the circumstances were due to the merit system of the Civil Service, for the Commission had conducted an examination without asking any questions about colour of skin, eyes, or hair. As it happened, a negro answered them better than some of the white men, and but for the examination the man would have had no chance to obtain the superior position. The Congressman assured the authorities at Washington that the people in his district would not tolerate being placed in charge of a coloured mail car clerk with white clerks as helpers, and an order has now been issued, making the negro the helper. In England something similar seems to have happened. The best-equipped candidate for District Medical Officer in a part of London was a coloured man, but the Guardians refused him the appointment on the ground that "the poor are a great deal more fastidious than people imagine. They would refuse to be attended by a man of colour." It is at least satisfactory to know that in both cases the men of colour were competent and well equipped. But the problem has not been solved in either case.

The Bible on the Stage

It is with great regret that we have noticed the sanction of Bible plays for the English stage, because we are strongly of opinion that the result will be harmful to the interests of true religion. We are not now concerned with any principle of dramatic treatment, but we deplore the inevitable vulgarization of the matchless stories of the Bible by the addition of modern elements of a very objectionable character. From the description of "Joseph and His Brethren" it is clear that the Bible has not been permitted to tell its own story, and, although the "Times" favours the introduction of these plays, it takes exception to this particular feature. The adapter, with his eye on money interests, has introduced personal and melodramatic touches which, as one able dramatic critic says, tends to make the whole story a caricature. Then, in another play the writer actually follows up his sacred lines, as the "Times" remarks, "with a line of comic relief," the effect of which is only to make the audience uncomfortable. When we treat religion and the Bible as fiction we may be perfectly certain that the religious life of those who attend such exhibitions is not very strong or high, and we heartily agree with the writer who says that "the Bible is not meant to be acted, but to be revered, and studied, and loved."

"Forward-Looking"

A very distinguished surgeon, who died three months ago at the age of eighty-four, Sir Jonathan Hutchinson, left instructions for an inscription to be placed upon his gravestone: "A man of hope and forward-looking mind." In view of the great surgeon's life and work this inscription is wonderfully illuminative of his character. He lived with cancer, he discovered the cause of certain terrible taints in children, he believed he discovered the cause of leprosy to lie in badly-cured fish, and at an age when other successful men are pursuing their own health he was pursuing leprosy through Africa and India. To him human misery was almost always at its worst, for he knew practically every abomination from childhood up to old age. And yet, in spite of all the horrible experiences connected with the human body and mind, this physician, who had watched the world for eighty years and mingled with sin and suffering at their worst, expresses himself "a man of hope." Why should he have had this magnificent expectation? It was due to nothing else than his splendid religious convictions. He belonged to that noble section of Christ's Church, the Society of Friends, and in spite of all that he had to face in regard to human iniquity and wretchedness, he was certain that better days would come, and that the future would bring joy rather than sorrow. This is the true spirit of the New Testament Christian. The outlook on the future is always to be marked by true hopefulness. The Christian cannot help being optimistic; not, however, with the cheap, shallow belief that everything is for the best, but as the result of a steady, definite look at the worst in human life, and then of a conviction that through the redemption in Christ Jesus great transformations are certain to be effected.

RELIGION AND MORALITY

Is there any necessary connection between religion and morality? It is a definite and pertinent question. We ask it just now, in view of a recent statement by a well-known English writer, Mr. William Archer, who, in an article, has discussed the question of "Eternal Verities." He copied the phrase for the purpose of criticism from a book by Dr. H. B. Gray on "The Public Schools and the Empire." In Dr. Gray's opinion "Eternal Verities" are the truths found in the New Testament. Mr. Archer thereupon contends strongly as to the relative merits of morality and religion, and argues in favour of a morality that is altogether separate from religion.

His first point is that morality is superior to religion as a guide for human life, because it is older. This is certainly surprising, because the greatest authorities assure us that the earliest races of mankind invariably give us religion as the basis of their morality. Countries so dissimilar as India, Assyria, and Egypt are all alike in this respect. Not only so, but quite apart from history, when we examine the prehistoric remains found among existing savages it is impossible to discover any traces of a morality which is independent of religion.

Mr. Archer's second argument is that religion is decidedly inferior to morality simply because it is historic, thereby arguing that all religions are inferior because they are historical. This also is a puzzling position to maintain, for we cannot see why anything historical should be thereby robbed of value. Surely morality itself may be regarded as historical, and, so far as religion is concerned, it is difficult, if not impossible, to understand how you could have religion expressed except in the form of history, whether in persons or institutions.

Mr. Archer's third contention is that moral-

ity is safer than religion, because, unlike religion, morality can be continually verified in personal experience. It is astonishing that a thoughtful man can take this ground, because to many Christians the verification in experience is the chief reason why they cling to their religion. It is because they find nothing else so capable of meeting the storm and stress of life, nothing else that so effectively deals with the hidden realms of thought, feeling, and motives that they cling with tenacity to the Christian religion. Indeed, it is not too much to say that the New Testament is the most powerful work on morality simply because it is the profoundest book on religion.

The explanation of this is that Christianity provides a perfect morality in a perfect life. The great and unique contribution Jesus Christ makes to ethics and religion is Himself, and when this is realized we see that the Christian life is a unity in its conception of love as fulfilling all righteousness. The obligation of universal love as emanating from Christ is pre-eminently the contribution of Christianity to the ethical thought of the world. Further, as Lotze suggested, Christianity really gives much deeper meaning to the things in which it seems to agree with other religions. The moral law becomes the will of the personal father. This is only another way of saying that Christianity is Christ. Further, the Gospel may be said to add an entirely new realm of morality—that of the so-called passive virtues of the beatitudes. Then, too, it brings into morality an absolutely new spirit—the spirit of the free and joyful obedience of the child to the father. Nor may we forget the great thought of Romanes that the teaching of Christ is equally remarkable for what it does not contain. That able and thoughtful scientific writer speaks of "the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount. This negative argument is really almost as strong as is the positive one from what Christ did teach."

If only men like Mr. Archer realized the secret of the influence of their environment they would soon see that all the modern teaching about the Brotherhood of Man has really sprung from our Lord's teaching about the Fatherhood of God. As a great German writer has said: "Humanity in the highest sense was brought into the world by Christianity." If human life was not to spend itself simply and solely in expressions of sympathy, if the sacrifice of self for others was to rise to its highest pitch as a moral duty, then religious motives were needed, and this shows beyond all question the intimate and inevitable connection between religion and morality.

Last of all and greatest of all, the world's experience has proved beyond all question that Jesus Christ has had, and still has, peculiar power to make His moral teaching effective in the lives of men. It is not sufficient to provide man with an ideal; he must also have a dynamic whereby to realize the ideal. Men like Rosseau, Strauss, and John Stuart Mill are full of testimonies to the character of Christ and to the value of the New Testament as a rule of conduct, but as Lecky explicitly recognizes, there is something beyond this in Christianity, namely, the power to make morally energetic what is depicted as Christ's and the Christian's ideal. The more, therefore, we ponder the questions of religion and morality and view them in the light of history and experience, the more we shall become convinced that they are inextricably bound up together as cause and effect, and that of this, as of many more things, we may use the words, "What God hath joined, let not man put asunder."

THE RELIGIOUS EDUCATION OF THE CHILD IN THE PUBLIC SCHOOL

By the Rev. Professor COTTON, M.A., B.D., Wycliffe College, Toronto

(Substance of a Paper read at the Joint Meeting of The Theological Colleges' Alumni Association, Toronto, Sept. 24th.)

IT is not likely to be disputed that the child needs religious education. We may disagree as to the exact character of such education, but not as to the principle itself. Nor is the idea of a Public School, where children of all denominations and of various national origins are educated together in one great national and nationalizing system, likely to be seriously challenged. There seems to be general agreement that a separate school system is not ideal. If it were carried out systematically every denomination would have its own schools. It would involve inefficiency and vast waste of energy; it would accentuate our unhappy divisions and put mutual understanding and respect, not to say unity, national and religious, farther off than ever.

OUR DIFFICULTY.

Our difficulty lies in combining Religious Education, on which there are supposed to be so many differences of opinion, with this national system which we have adopted. Can we agree on any adequate minimum or maximum of religious education in the Public Schools? I leave the Roman Catholic Church almost entirely out of consideration because they have solved the difficulty by withdrawing to some degree from the National System. In almost every community where Roman Catholic families form any considerable portion of the population they have their Separate Schools. Our difficulty, at the present moment, does not appear to be materially increased by the presence of Roman Catholics in a community. Of course, I know there are exceptions to this rule, but mere exceptions need not detain us.

RELIGION IN THE HOME.

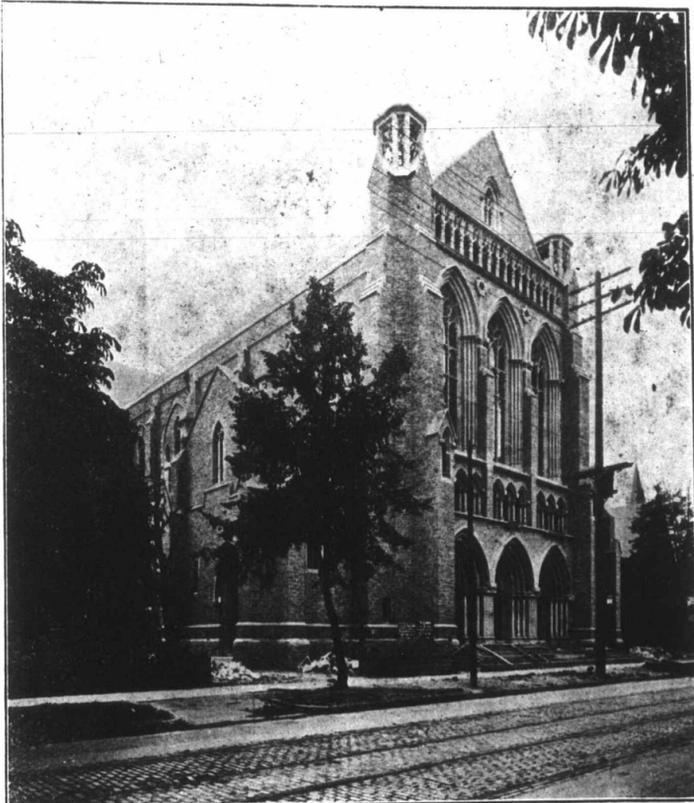
Now while I assume that we are all more or less proud of our Public School system, with all its defects, I realize that some of us are loyal to it only in the hope that some day we shall secure an adequate provision for religious instruction on the curriculum; others of us are loyal to it just because it is secular, and argue that the Home, and not the Public School, is the place for religious instruction. I take my stand with those who hope to see religious instruction of a much more definite and systematic character made part of the curriculum for our schools. We would remonstrate with those who stand for a secular system, for while believing in religious education in the Home, we know it is well nigh a mockery to talk of the Home as being the proper and only place for religious instruction, especially because the children are not receiving such education in their homes. Farmers, artisans and labourers, who are away from the home from 7 or 8 in the morning until 6 every evening, have not the time for giving it; nor have they a sufficient education even where they have the time; nor have they the training in Pedagogy, even where they have the education; nor the appliances,—black-boards, charts, maps, etc., etc., even where they are trained teachers. All these features have made our Public Schools thoroughly effective in secular education.

Every argument used to show that religious instruction should be given in the Home would apply equally well to the thesis that secular education should be conducted in the Home. The distinction that is made between Church and State by those who say that the State has nothing to do with religious education is a purely arbitrary, unreal and vicious distinction. True, the words, "Church" and "State" are very different in sound when you pronounce them, and very different in appearance when you write them down, but when

you come to study the concrete things that these words signify you find that both Church and State are made up of men, and in this country at any rate, almost exactly the same body of men. I am a Churchman, and a citizen at the same time, conscious of no schism in my nature and I cannot act in one place as a Churchman and in another as a citizen or statesman. If I believe that the religious education of my children should be carried on *pari passu* with their secular education, I must have it done either in the Home or in the Public School, and if the one is to be done as effectively in the Home, as the other is in the Public School, we shall have to organize schools in our homes

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and maintain tutors and governesses for the sole purpose of religious education. But who, even among the clergy, is sufficient for these things? I believe, therefore, in the religious education of my children whenever and wherever I provide for their education, in the Home, in the Church, or in the Public School, for I am the Home, and I am the Church, and I am the Public School. I am the educator of my children whether I educate them in the person or delegate that work to another.

THE PRESENT SITUATION.

But now let us turn to get at the facts of the present situation of religious education in the schools of the Province of Ontario. We often hear the charge made that our schools have been secularized, that religious education is shut out of the Public Schools of Ontario. Let us look at this.

In the first place the Education Act provides as follows:—

"Every Public and High School shall be opened and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department of Education."

"The Scriptures shall be read daily and systematically; the portions used may be taken from the book of selections adopted by the Department for that purpose, or from the Bible, or the Selected Scripture Readings of the International Bible Reading Association, as the Trustees, by resolution, may direct."

Trustees may also order the reading of the Bible, or the authorized Scripture Selections by both pupils and teachers at the opening and closing of the school, and the repetition of the Ten Commandments at least once a week. The teacher may require the pupils to commit to memory appropriate verses from the Scripture lessons.

"No pupil in a Public School shall be required to read or study in or from any religious book, or to join in any exercise of devotion or religion, objected to by his parent or guardian."

"Subject to the Regulations, pupils shall be allowed to receive such religious instruction as their parents or guardians desire."

"It shall be the duty of every teacher of a Public School to teach diligently and faithfully all the subjects in the Public School course of study; to maintain proper order, and discipline in the school; to encourage the pupils in the pursuit of learning; to inculcate by precept and example, respect for religion and the principles of Christian morality, and the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance and all other virtues."

"Judges, members of the Assembly, and members of municipal councils, shall be school visitors in the municipalities where they respectively reside, and every clergyman shall be a school visitor in the municipality where he has pastoral charge."

"School visitors may visit Public Schools, may attend any school exercises, and at the time of any visit, may examine the progress of the pupils, and the state and management of the schools, and give such advice to the teachers and pupils, and any others present as they deem expedient."

Some of the points in this Act deserve our thoughtful attention:—
1. The Scriptures shall be read daily and systematically using either (a) The Book of Selections adopted by the Department, or (b) From the Bible, or (c) From the Readings of the International Bible Reading Association. 2. This reading is to be accompanied by prayer.

These provisions must be pronounced good as far as they go, and their existence would seem to acquit the Public School system of the charge of being entirely secular. How many children of the rank and file of Canadian childhood, are accustomed to see even this feeble recognition of the Bible and prayer in their Homes, which some would have us believe, are, or ought to be, the great seminaries of religious education? However, passing from these definite provisions of the Act, I understand that it is quite common besides to open and close school with the singing of a Hymn, and that, in many of our schools, each child has his or her own copy of the Bible, a chapter of which is read alternately with the teacher every morning. The Act, of course, provides for this on the order of the Trustees, and in addition it reads, "The Ten Commandments may be repeated one a week," and "the Teacher may require the pupils to commit to memory appropriate verses from the Scripture Lesson." And again, "Subject to the regulations pupils shall be allowed to receive such religious instruction as their parents or guardians desire."

WHAT THE CLERGY COULD DO.

Thus the religious side of the training in our Public Schools is in some degree provided for, and the Act leaves large discretionary power in

the hands of the trustees, who may be said to represent pretty well the general feeling of the community where the school is situated. I must not leave the Act, however, without pointing out also that we Clergy are along with the others, official visitors of the Public Schools. Our influence on Public School Boards in the country and in the larger towns is enormous if we would exercise it. But where do we find this influence exercised locally? In all my years in Public School, and as a Public School teacher, I do not remember seeing a clergyman in the school above half a dozen times. It will be said we have no time for this. Well, we find time for a number of things which are less profitable towards the advancement of the Kingdom of God. If it be asked what good would it do to visit the school once a month, or once in three months, I hold that it would do good and vastly more good than many visits we pay to our parishioners in their homes, where we talk chiefly about the weather, or the crops, or the latest books, and fritter away precious time.

The fact of the matter is we do a little cheap talk on the side about the secularization of the schools, but we have no deep sense of the importance of getting the child for the Church, and the Kingdom of God. And so there is no visitation of our Public Schools, and even where local conditions are such that full advantage could be taken of the Act, I find it is quite exceptional for the clergy to make any regular visitation of the Public School or Schools of their parishes.

Local activity on the part of the clergy will, I am persuaded, bring forth abundant real results. Instead of our waiting for some magic legislation to do the whole work for us, let us be up and doing something, the best we can, under present laws and conditions. Then, and only then, shall our legislators endeavour to meet our declared desires. There are large portions of this province where ninety-nine per cent. of the children belong to the four or five great Protestant Communions of this country. What is to hinder the clergy of these bodies getting together locally and formulating a policy with regard to the Public School, proceeding subject to the regulations, and with due regard to the rights of the trustees? Nothing but our miserable suspicions and jealousies, and the fact that we do not realize what is at stake. Surely after four or five years of talk about organic union, we could agree up to this point at least, viz.; a limited programme of religious instruction for the children of our schools.

RELIGION IN SCHOOLS.

But it ought to encourage and at the same time humble us to know that the world is moving in spite of our sloth and indifference. I believe there is more religious instruction in the schools of to-day than most people are conscious of, and in my judgment more than there was twenty years ago. I have gone carefully over the readers prescribed by the Department about 1870, when Dr. Egerton Ryerson was head of the Department, and which were used for a long time in our Public Schools. I did not have by me a copy of the First Book of Reading Lessons, which you will remember was divided into two parts, Junior and Senior First, but I went carefully through the others, lesson by lesson, to ascertain the place given to definite religious teaching in the series. [Here followed a detailed comparison of the religious teaching of the readers of twenty or thirty years ago with those of to-day, and showing conclusively that a far more important place is given to religious teaching in the latter than in the former.—Ed.]

I conclude, then, that our Public Schools are far from being secularized; that there is a movement in recent years towards a larger recognition of religion, in the schools; that at the present time, the requirements of Act with regard to "Religious Instruction," even when the minimum only of the Act is complied with, and the character of the books actually in use and studied in our schools are taken into consideration, the instruction of our Public Schools is definitely, though perhaps not distinctively, religious.

THE TEACHERS.

One word more I must say for the rather inchoate and unsystematic presentation of religion which we have on paper in our Public School Act, and in the books prescribed. I believe, generally speaking, that the Act, and this literature, are in the hands of as consecrated a band of Christian men and women as one will find anywhere almost in the world, I mean the Public School teachers of this province. There may be exceptions, as there are exceptions even in the ministry, but I have gone in and out with this class a great

deal, and I have the testimony of some of the oldest teachers in the city in confirmation of my judgment, that the moral and spiritual standard of our teachers is very high indeed. The literature in the hands of such teachers must bring forth much good results. For it is not only the literature which is studied, but the lives of these men and women which above all will leave a definitely spiritual impression on the children. I cannot conceive of a child going through our Public Schools without learning a great deal about God and His character as Father and lover of our souls; a great deal about Jesus, His words and life and death for the salvation of mankind; a lively sense of sin because of the noble and Christ-like ideals, which are continually before the pupil expressed in various ways. Honesty, truthfulness, purity, patience, courage, diligence, self-sacrifice, are all, I believe, duly inculcated.

WORK TO BE DONE.

Yet we can see how much more might be done for the child than is done at the present time. There is no systematic instruction in the History of the Hebrew People. There is no adequate presentation of the life of Jesus Christ. The Psalms, the Book of Proverbs, the Prophets, the New Testament, particularly the Parables, might all be given a much larger place for reading and memorization than at present. With regard to memorization, it is easy to exaggerate the importance of it, and there is a great difference of opinion as to its value. But, granted that it is desirable, I am sure, if we are in earnest about it, we can soon make selections which will be agreeable to all concerned. The teaching of the catechism is, of course, outside the realm of practical politics, but I believe that a vast deal of religious instruction can be given without bringing a catechism into the schools. If religious teaching of a more general and ethical character could be accomplished in the Public School we might leave it to the Sunday School to teach the catechism only. Such a division of labour would seem to be an advantage to both and all concerned. At present the Sunday School is trying to do everything, including temperance and moral reform propagande, and succeeding in nothing at all except, it may be, in demonstrating its futility.

A POLICY NEEDED.

One hears so much of Christian Unity these days that it is surely not in vain to hope that the great Christian bodies at least could be gathered together in order to decide on some definite programme. Here is one vital point where Protestantism loses immeasurably by her unhappy divisions. The Roman Catholics know what they want in religious education, and they move as one body to the mark with unflinching precision. We cannot even be got near enough to each other to talk the matter over, or after we have failed once, to talk it over again. We should demand a solution. Difficulties only give way to men who are determined that they shall be solved. I marvel greatly that with our deplorable dissension and suspicions, we have as much religious instruction in our Public Schools as even we have.

A central organization and bureau would be a great help. There are many points on which definite information is lacking. To what extent is the Act complied with? How many schools open with a hymn and prayer and alternate reading of the Scriptures? How many of our Public School teachers are definitely religious men and women? What proportion of the scholars of our Public Schools are actually ignorant in religious matters? How does the general standard of morality in Public Schools compare with the standard in Separate Schools, where religion is recognized and emphasized? How does the general standard of morality in Public Schools compare with Church "Boys" and "Girls" schools? Where do men come from who are the religious leaders of to-day? Do they come from the Public Schools or from the Church Schools and Separate Schools?

I could not get an answer to any of these questions, and hence have been obliged to deal largely in generalities, to draw upon my own personal experience, and the personal experience of a few teachers whom I was able to consult here in Toronto. But it is becoming more and more difficult to arouse public opinion by generalities, however enthusiastically and loudly set forth. Men want facts. If a joint committee should ever be appointed to look into this question, they must first of all set themselves carefully and laboriously to collect statistics and to marshal great outstanding facts. This will take time and patience, but armed with facts, if we have a case at all, we shall

at least be able to wake up the churches, and I have the faith to believe that something far more than we dream of as possible to-day will finally be done.

My heart goes out to the boys and girls who fill our Public Schools, the flower of our young country, the pride of our decaying years, the hope of the future, who ought to be, if we were just to them, better men and women than ever we have been. It vexes me to hear men disparage the boys and girls of to-day, as compared with the boys and girls of the golden age when they were young. Frequently, they are men who have no children of their own, and in nine cases out of ten, I venture to say, they are men who have never definitely lifted the tip of their finger to elevate the standard of our Educational System. The fault is most likely with ourselves. Give the boys and girls of to-day equal chances and they will be better boys and girls than the world has ever seen. We want prayer in our churches for our Public Schools, for the teachers, and for the children. We want a "Public School Day" as much as a "Sunday School Day." We ought to pray for them in private, to bear up before the throne of grace the teachers, and especially the little children, that their young hearts may be kept from sin, and that Christ may be formed in every one of them.

Anglican Aggressiveness

How the A.Y.P.A. Looks to a Presbyterian

Three thousand Anglicans assembled with a common purpose! That happened at Massey Hall, Toronto, this fall.

Some ten years ago Canon Brown started an organization known as the Anglican Young People's Association. This Association has sent its branches into the farthest parts of the Dominion. In Toronto alone there are 30 branches. Its aim is to embrace all Young People's work in the Anglican Church and to conduct it under one head, with a common manual, organization and purpose. These 3,000 persons were representatives of this Dominion-wide organization, who had come together to forward its ends.

Not only did the monster rally at Massey Hall and the banquet given by the city of Toronto at the Temple Building, draw the people, but also the conferences and institutes, at which the real business of the gathering was done, were well attended. At these conferences were explained and discussed such things as Organization of Branches, Use of the Admission Service, Use of the New Manual and Badge, Use of the Model Topic Card, Plans to Increase Membership, How to Secure Punctuality, How to Maintain the Membership, and Definite Aims for Branches. One of the most attractive features in the whole programme was entitled "Two Object Lessons," when two groups of Young People acted successively on the platform, A Meeting As It Often Is, and A Meeting As It Should Be.

A visitor was struck with the men present. In the first place, the whole church seemed to be behind the movement, and outstanding Bishops and canons were pushing the work with a deadly earnestness. Then there was the number of young laymen. This was no mere gathering of "women and clergy." Many a branch of the A.Y.P.A. had sent, even at that busy season, its full quota of capable looking men.

The speakers again and again emphasized two great points, The church, and decision. Whilst we can afford to smile a little at some Anglican ideas about the church, yet the principle that Young People should be loyal to the church of their fathers and should know something of the history of their own church, is of immense importance even in this practical, go-ahead age.

Decision, too, is a prime necessity. There is too much weakness in this respect upon the part of the young people. The man in business, in medicine, in agriculture, follows his end with directness and energy, and why do we not do the same in our Christian life? Canada, with her great prospects, needs young men and young women who are decisive Christians.

Another feature was the part played by the laity. True, there were outstanding clergy present, but the gathering was not all theirs. The laity were not there merely to be addressed by the clergy. They were there to take hold. They presided at most of the meetings; they gave papers, discussed the problems, and elected the officers for the or-

ganization. Some Presbyterian gatherings we have attended have been more bureaucratic than was this.

One of the strong features of the English character has always been its sensible way of looking at things permissible. An instance of this was shown at some of these meetings. For example, the music was not confined to sacred and classical; at the banquet, interspersing inspiring toasts given by leading speakers, and at one conference at least, such ragtimes as, Put on Your Old Grey Bonnet, I Want to Be, The Trail of the Lonesome Pine, etc., were sung. When a strong church is big enough to take up life in this way, the devil has not been left the monopoly of many attractions.—(The Pathfinder).

THIS AND THAT

Thoughts of an Eastern Churchman

King's College reopened last week with a net gain of eleven students. The freshman class, which numbered twenty-five, was the largest in the history of the institution. The total attendance is now between seventy and eighty, not in itself a large number, but an increase of more than double in less than five years, and by far the largest since its foundation.

Fredericton Cathedral, with its fine peal of bells, its renovated fabric and many additions and "restorations" seems to me indirectly to have benefited by the late fire. The present young vigorous dean, one of, if not the youngest dean at the time of his appointment, in the Anglican Communion, as his diocesan was the youngest Bishop, is doing a splendid work, and is to be heartily congratulated in the happy outcome of what seemed at first a crushing and almost irreparable disaster.

The preparations for the Halifax General Mission are going ahead under the direction of that born organizer, Rev. Canon Vernon, who among his many offices of importance, numbers that of Secretary of the Church of England Institute. The value of the Institute in diocesan work, and especially in the getting up of concerted movements of this kind, is very apparent in the present case. What I cannot understand is why our Church people in Ontario are without them. There should be a Church of England Institute in Toronto, London, Hamilton and Ottawa at least, as there is to-day in Halifax and St. John. N.B.

The Bishop of Nova Scotia has returned to town from his summer cottage at St. Margaret's Bay, after a very strenuous "holiday." Since Synod, less than four months ago, he has confirmed 504 persons in various parts of the province, a very large number being adults, and formerly attached to other Christian bodies. He has travelled from Cape North, the extreme northerly point of the Island of Cape Breton, to Yarmouth, the extreme southerly point in Nova Scotia, and he has visited in the interior of the province, in the parish of New Ross, far remote from railways, and also made a tour in Prince Edward Island. This is a wonderful record, and one of which a man half the age of the Bishop might well be proud. Next month the Bishop will visit some points in the Annapolis Valley.

There is a sense in which Christianity, so far as it has gone, is a failure. It has not as yet regenerated the world, as a whole. Nevertheless it has done a mighty work, and profoundly, if indirectly, ameliorated conditions of living for vast masses of the community. It is wonderful how all the dreams of social reformers find their expression in some shape or form in the New Testament. Christianity has given mankind the vision of a new heaven and a new earth, which has never passed away. The human conscience has awakened and will never go to sleep again. The ideal may still be far remote, but it is there and steadily growing clearer. But "God takes time." He lodges us "in the cave, the hovel, the tenement, the mansion, the palace." The Christian religion in its appointed work of regenerating mankind in the mass must go slow, and be subject to this universal law of gradual progress. It has not as yet transformed the world. It has failed in two thousand years to make right

and truth and justice paramount in the affairs of mankind. But what of that. The start has been made and so much ground has been gained, and it is only a question of time. And we have all the time there is.

We often fret and fume very foolishly over the cynical things people say of us, and the little jokes they make at our expense. But in reality our friends like us all the better, just as we in our turn like them for having a few failings. A man without any failings, peculiarities, or amiable weaknesses or inconsistencies, while respectable, would be singularly uninteresting and unlovable. The man you cannot occasionally "make fun of" is hardly worth knowing. And then turn about is fair play. Why violently rebel against giving your friends the same kind of pleasure that you derive from your perception of their innocent singularities? There is, of course, such a thing as the bitter, sarcastic ridicule of evil disposed persons which one justly resents, but there is a vast amount of good-natured and really affectionate raillery, which we have no more right to be aggrieved at, than at a slap on the back or dig in the ribs from a demonstrative chum. The strongest and most enduring friendships are always built on the mutual consciousness of reciprocal failings. The people you love most are not those you admire most, but those whose little weaknesses fit in best with your own. This community of failings is a great bond of union between people. Let us then accept the fact and its consequences, and be willing to take, as we always are ready to give, in the matter of good-natured criticism. The old, I think, often make a mistake in trying too hard to "keep young," as the saying is. Of course there is a sense in which this is all very right and proper. An old man can retain his optimism and faith in human nature and his keen interest in human affairs, and his sympathy with the aspirations of the young, without straining after the appearance of juvenility in his outlook and attitude towards things in general. It takes all kinds to make a world, and the old, I mean the really old, have their proper place. Old people are loved for their distinctive characteristics, their conservatism, their toleration, their mild and amiable cynicism, their love of giving advice, their patience, their distrust of hurried or violent measures, and their little prejudices generally. In fact people expect this of them. The spectacle of an old man making frantic attempts to keep at the head of the procession, and getting ignominiously "blown" in the attempt is hardly an inspiring one. This is not to say that old men should not take an active part in affairs, and work as long as they can stand and see,—and afterwards. But it is better that they should do it as old men. For there is most valuable, distinctive work to be done by the old, as there is by the young, and of equal worth. All of which is respectfully submitted by one who has himself passed the boundary line of middle age, and who is now in the foothills of old age.

Downeaster.

LAYMEN'S MISSIONARY MOVEMENT

COUNTY.—CONFERENCE.—Preparations are going forward in an enthusiastic manner in each of the centres in Ontario at which County Conferences will be held during the first three weeks in November.

In one place the business men are planning to close up their stores and places of business at 3 o'clock on the day of the Conference in order that all men may have an opportunity of attending the afternoon and evening sessions.

Another place writes to say they are making preparations for 500 men at the supper in the evening.

A school inspector in one of the counties is making it his business to interest laymen in each place which he visits, in the conference for that county. Such personal effort spells success.

On account of various local circumstances several changes have been made in the dates of the conference. The list as finally arranged is as follows:—County Conferences for Men.—November 3rd—Hamilton, Chatham, Walkerton; 4th—Windsor, Owen Sound, Guelph; 5th—Sarnia, Orangeville, Berlin; 6th—Stratford, Barrie, Milton; 7th—Goderich, Bracebridge, Brampton; 10th—Renfrew, Niagara Falls, Whitby; 11th—

Ottawa, St. Catharines; 12th—Smith's Falls, Brockville; 13th—Peterborough, Simcoe, Kingston; 14th—Lindsay, Woodstock, Picton, London; 17th—Parry Sound, Napanee; 18th—Sudbury, Cobourg; 19th—North Bay; 21st—Sault Ste. Marie.

The speakers will include prominent laymen, returned missionaries, board secretaries, Laymen's secretaries and well-known clergymen who have had experience on the field and at home in modern missionary methods. Each Communion will be represented in every programme.

No man interested in the great work of the Church can afford to be out of touch with this unique campaign. Note the date of your County Conference and plan to attend.

The Churchwoman

TORONTO.—ST. ANNE'S.—The final sessions of the triennial convention of the Daughters of the King were held in the Parish House on Monday last, when addresses were heard from Mrs. G. Bryce, Rev. C. E. Whittaker, Ven. Archdeacon Forneret, Miss Matthews, F. H. Brewin, and Miss Sadlier. Officers elected: President, Mrs. R. A. Williams; Vice-Presidents, Mrs. G. H. Cowan, and Miss McCollum; Secretary, Miss Hobson; Treasurer, Miss Mabel Thompson, Miss Isabel Thompson, Miss A. M. Hamilton, and Miss Bronsdon; Chaplain, Ven. Archdeacon Forneret. It was arranged that the organization should hold yearly conferences, and that the triennial convention should be held at the same time as the meeting of the General Synod.

DEACONESS AND MISSIONARY TRAINING HOUSE.—At the first meeting of the Board of Management of the House, on October 10th, the Head Deaconess, Miss Connell, reported that the House had been kept open throughout the summer months. A considerable amount of medical work has been carried on, as was seen by the report of Miss Phillips, now in charge of the district work. August was a record month, as many as seven cases being attended at one time. In all, 381 medical visits were paid. Two deaconesses and three students were in residence during part of the summer. Miss Newberry found that her labours in the Jail and Reformatory did not diminish during the hot weather. Miss Dudley carried on her work at St. Peter's Church. The Misses Peters and Appleyard took special training in hospital work. The latter has taken up Indian work in the Diocese of the Yukon, and is associated with Miss Nafel, formerly Head Deaconess, now Girls' Matron in the Industrial School at Carcross.

The Associates met on October 1st. They have purchased two dozen chairs to replace some which were loaned for use in the students' reading-room.

The staff now numbers four. There are sixteen students in training, nine second year and seven probationers, with a prospect of more to follow. These are possessed of good health and an earnestness which will carry them through much that will be difficult. The need is great for more women of culture and refinement to carry on the work of women for women, which is developing so largely on all sides.

We mourn the loss of one who was ever a faithful friend in the person of Mrs. Lewis. She was ever ready to help, and in her quiet and effective way accomplished a great deal for the cause.

NIAGARA.—The monthly meeting of the Diocesan Board of the W.A., was held in St. Peter's parish on October 1st. Holy Communion was celebrated at 10 a.m., followed by the business meeting in the schoolroom at 10.45. An address was given by the rector, the Rev. J. W. Ten Eyck, on the first words of the Aux prayer, "O Lord Jesus Christ," dwelling on the importance of a name. It recalls to us a person and all we know of him either good or bad. The name of Christian was first given to our Lord's follower at Antioch, and given in derision, yet it was their glory as it is ours. After the reading of the minutes of the previous meeting, the president gave a gold life member's badge to Mrs. Garden of All Saints' branch. The Dorcas secretary gave the names of those branches who had contributed to the foreign bales. Four general bales had been sent to various missions. Gifts for the Christmas bales, which should consist of toys, candies, and useful articles, must be sent in to the Dorcas room by November 1st. Branches must pay the cartage to and from the Dorcas room. The other officers gave most encouraging reports. A junior branch has been formed at St. Barnabas', St. Catharines.

Earnest thought and prayer are being spent by the executive over the foreign work in this city, funds are needed; we would ask all our branches to make it the subject of prayer, that God's blessing may attend the efforts that are being made. A weekly prayer meeting with this object in view will be held in the Ascension Sunday schoolrooms on Wednesday afternoons; all are invited to attend.

A meeting will be held on the last Friday in the month to receive reports of the progress of the work among the Jews. Special prayers will be offered for its success at the Y.W.C.A. room at 3 p.m.

Sympathy was expressed for a member, Mrs. J. Stewart, who has lost her husband. The meeting closed with the Doxology.

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.

STEVENS, C. G., M.A., assistant missionary, Labrador Coast, to be incumbent of Shawinigan Falls (Diocese of Quebec).

WARD, N. R., B.A., to be incumbent of Duds-well (Diocese of Quebec).

NEWFOUNDLAND.

Llewelyn Jones, D.D., Bishop, St. Johns, Nfld.

ST. JOHNS.—There passed away on September 25th, the veteran educationist, Canon Pilot, who for some thirty-three years was Superintendent of the Church of England schools. He was born at Bristol in 1841. In his early manhood he was a trained certificated schoolmaster. Later he entered St. Boniface College, Warminster, and proceeded to St. Augustine's College, Canterbury, where he was trained for the ministry. In 1867 he was ordained by Bishop Wilberforce, and later appointed Vice-Principal of Queen's College of this city, subsequently becoming Principal. In 1875, he took the matter of the education of children. In this work Dr. Pilot did yeoman service, and was largely instrumental in the introduction of the training of teachers. He was also identified with the work of the Colonial and Continental Society School, which has rendered so much financial help to Newfoundland education. He also materially assisted the Salvation Army in the development of their school system. During his whole ministerial life he took a live interest in the proceedings of the Diocesan Synod, where his ripe experiences and acquaintance with the needs of Newfoundland and Labrador made him an invaluable member. At various times he received the thanks of the Lords of the Council for valuable reports on education and in 1904 his services received Imperial recognition by his appointment as a member of the Imperial Service Order. Canon Pilot was a delightful companion and a true friend, as many can testify, and in his passing Newfoundland can pay tribute to one who worked for her weal with the heart and soul of a true man. On Saturday, the funeral took place, and a fitting tribute was paid.

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—The choir and chancel at the Cathedral were beautifully decorated, October 15th, in observance of the annual harvest festival. The Bishop of Nova Scotia was the preacher in the morning and Dean Llwyd in the evening.

At the conclusion of the evening service, Mr. Austen gave an organ recital, the numbers including the Harvest March and Benediction Nuptiale by Saint Saens.

ST. PAUL'S.—Archdeacon Armitage is taking a course of sermons for the student body of Halifax on Sunday evenings.

An Amateur Athletic Club is being formed in St. Paul's this season, to have charge of all the

athletic work in connection with the church. This will include the gymnasium classes; the basket ball team, the archery class, the cadet corps, and the annual road race.

The Cradle Roll of the Sunday School numbers 850.

News has been received of the death at Macon, Georgia, of Mr. Ernest E. Leigh, for some time organist of St. Paul's Church. The late Mr. Leigh was a musician of prominence, and possessed a remarkably fine tenor voice of high compass. Mr. Leigh's composition, "The Mayflower," attracted much attention when it was published.

The death of Mr. Ezra Davidson removes a familiar figure from old St. Paul's and the streets of Halifax. As a business man his career was always marked by scrupulous integrity and fair dealing. He was a fine Spanish scholar, and a master of virile English.

ST. GEORGE'S.—Rev. Canon Paterson Smyth, rector of St. George's Church, Montreal, is to be the Missioner at this church.

TRINITY.—Archdeacon Martell, of Windsor, will be the Missioner at this church in November.

ST. MARK.—Rev. R. C. Blagrove, B.D., of Belleville, will conduct the Mission here in November. In Lent of 1911, he conducted a Mission at Christ Church Cathedral, Montreal.

WINDSOR.—KING'S COLLEGE.—On October 13th a fire broke out in the student dormitories which was fortunately beaten back by the students until the firemen came. Little damage was done beyond the flooding.

CHURCH OF ENGLAND INSTITUTE.—These are busy days at the Church of England Institute. There were four meetings on Tuesday, October 14th. Archdeacon Armitage presided at the meeting of the executive committee of the Lord's Day Alliance. Dean Llwyd presided at the meeting of the programme committee of the Sunday School Teachers' Institute, and much useful work was done in arranging a programme for the teachers' meetings throughout the coming winter. The first meeting takes place November 3rd. The committee of the Woman's Auxiliary of the Institute, at which Mrs. C. W. Vernon presided, discussed ways and means of securing the necessary funds for the painting and decorating of the lecture hall. Mr. H. D. Romans presided at a meeting of the local assembly of the Brotherhood of St. Andrew in the evening. Canon Vernon conducted the Brotherhood litany, including with it special intercessions for the coming Mission. Brief and interesting reports of the recent Brotherhood Conference for the Maritime Provinces held at St. John, were given by T. H. Shinner, A. B. Wiswell, G. E. M. Stephens, the President of the Local Assembly; J. Stout and Canon Vernon. It was decided that the annual meeting of the Local Assembly should take place at the Institute on Monday, December 8th, when in addition to the election of officers and other business, the following programme will be given: "The Brotherhood Man in His Every-day Life," "In His Business Life," A. B. Wiswell; "In His Home Life," J. M. Donovan; "In His Social Life," Dr. F. W. Stevens. The annual corporate communion of the Brotherhood in the city will be held at St. Paul's Church on Sunday, December 7th. Canon Vernon, who is chaplain of the Local Assembly, pointed out the great privilege and great responsibility which rested upon members of the Brotherhood to do their share in preparing for the coming Mission. The Mission itself should mark the high-water mark of spiritual effort for the conversion of souls and the extension of the Kingdom, in the Anglican Church, in Halifax. Never before has a united Mission been undertaken by all the Anglican Churches of Halifax and Dartmouth.

At the quarterly meeting of the Council of the Church Institute, Mr. S. R. Cossey, one of the Vice-Presidents, presided. It was reported that arrangements had been made to hold the annual service of the Institute at St. George's Church on Sunday, October 26th, at 4.15, and the Rev. W. P. Robertson, B.D., who recently came out from Dublin as rector of St. John's Church, Truro, in succession to the late Archdeacon Kaulbach, would be the special preacher. The secretary reported that several members of the Institute had kindly consented to unite in presenting a moving picture machine to the Institute for use at lectures, missionary meetings, etc., at the Institute, and by the various churches and church organizations. The Council was much pleased to have the veteran Hon. Life President, Mr. Thomas Brown, present at the meeting.

CONQUERALL BANK.—A meeting of the members of the Lunenburg Deanery was held at this place lately. The clergy present were the Revs. Rural Dean Harris, C. R. Cumming,

P. G. Corbin, J. Hackinley, George R. Harrison, C. H. Talmay, F. W. Sanderson, A. E. Allabey, and J. L. S. Foster. On the first day Evensong was said in St. Augustine's Church, and on the following day there was a celebration of the Holy Communion. Mr. Cumming and Mr. Talmay preached at these services and gave excellent sermons. Part of Chap. 11 of St. John's Gospel was read in Greek. The Rev. P. G. Corbin spoke very strongly of the necessity of the erection of a hospital for the County of Lunenburg, and the Deanery passed a resolution heartily endorsing his proposal, and commends the clergy to bring the matter before their parishioners whenever possible. The next meeting is to take place in Lunenburg on December 1st and 2nd.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

SYNOD OFFICE.—The Bishop's engagements for the rest of the month are:—

Sunday, October 19th.—Confirmation, St. James', South Durham, and at Holy Trinity, Kirkdale.

October 20th.—Travel to Fitch Bay for Confirmation, 7 p.m.

October 24th.—Travel to Windsor Mills for Confirmation.

October 25th.—To Trout Brook for Confirmation.

Sunday, October 26th.—Confirmation, St. Augustine's, Danville, and at Lorne.

The Rev. Harold C. Dunn, B.A., youngest son of the Lord Bishop of the diocese, has been appointed editor of the "Diocesan Gazette," and Domestic Chaplain to the Bishop. After spending nearly a year at the University of Bishop's College, Lennoxville, he went to Sidney Sussex College, Cambridge, where he graduated in Arts in 1908, and the same year was ordained deacon by the Bishop of Algoma, and was raised to the priesthood early in 1910. After a year as curate at Port Arthur, the Bishop of Algoma appointed him incumbent of St. Joseph's Island.

SHAWINIGAN.—The Rev. N. H. Snow, M.A., who for the past year has been the incumbent of Shawinigan Falls, left at the end of September in order to take a year's course of study at the General Theological Seminary, New York, and has been succeeded by the Rev. C. G. Stevens, M.A., L.S.T., who until lately was the assistant missionary on the Labrador coast.

RICHMOND.—Rev. J. Hepburn, M.A., Rural Dean of St. Francis, after an incumbency of twenty-five years, has resigned the rectory of Richmond; up to the present no one has been appointed to succeed him.

GASPE COAST.—The Bishop's visitation of the Gaspé coast has been successfully accomplished. The trip occupied rather more than two weeks, involving considerable journeying and a continual round of services.

The Bishop left Quebec accompanied by his son, the Rev. E. A. Dunn, acting as chaplain, and making Rivière du Loup his first stopping-place, held a Confirmation at St. Michael's Chapel, when seven candidates were presented by the incumbent, one being a little boy of only ten years. A public reception in honour of the Bishop was held in the New Carlisle Parish Hall. A formal address was read and presented. At Confirmation at St. Peter's Church, Paspébiac, six received the laying on of hands and made their first Communion. The New Carlisle Church was crowded with a congregation of about 300 for the Confirmation service. Before proceeding with the Confirmation the Bishop dedicated two memorial gifts, an oak Litany desk, presented by the late rector and Mrs. Dunn, and a bookstand for prayer and hymn books, presented by the Ladies' Guild, both in memory of Margaret Hall, a recently deceased Church worker.

Confirmation at St. James' Church, Hopetown, and five candidates confirmed. Service was held at Shigawake, when fourteen candidates were presented for the sacred rite of Confirmation. Preceding the Confirmation, the Bishop dedicated two stained glass windows, memorial gifts. At Port Daniel Church five were confirmed. The incumbent was able to report to the Bishop that the parsonage was now free of debt, and that a new organ for the church had been ordered. The pretty little church erected last year at Gascons was completed and the interior had been stained. It was out of debt and ready for consecration by the chief pastor of the diocese. Five girl candidates were confirmed at Peninsula. At St. Peter's Church, Little Gaspé, eight new, large coloured windows, and five given by the Ladies' Guild, were dedicated. Sixteen candidates were presented at St. Paul's Church, Gaspé. In the church at Gaspé South nine more were confirmed, among

TORONTO.

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

them being three adults. Twelve candidates, one quite an old man, were presented for Confirmation at Sandy Beach Mission. The Sandy Beach church gave four male candidates for the laying on of hands. The Confirmation service at St. Peter's Church, Malbay, was testimony to the untiring zeal of this faithful pastor, Canon Walters, who, in spite of his ill-health and advancing years had gathered together twenty-four candidates. At Perce five candidates were presented to the Bishop for Confirmation, and at Cape Cove nine candidates. It was with a sense of deep thankfulness that the Bishop returned to his home, thankfulness for God's protection in his journeyings, but even more for the manifest signs of the faithful and loving work of clergy and people alike on the Gaspé coast.

SHERBROOKE.—A meeting of the Diocesan Sunday School Institute will be held at Sherbrooke, October 29th. Prof. Vial, Canon Scott, General Secretary Hiltz and W. H. Wiggs will be the speakers.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—Dr. Symonds is spending the present week in New York. On Monday, the 20th, he was one of the speakers in the Cathedral of St. John the Divine, at a mass meeting of the General Board of Religious Education. On the following Thursday he addressed the students of Columbia University, and next Sunday he will preach both morning and evening in the Cathedral on the subject of "The Conception of a Free Catholic Church."

ST. JOHN.—Rev. Officer, of the Order of the Holy Cross, New York, was the preacher at a special service here on the thirty-fourth anniversary of the dedication of the church. The congregation is pleased that only a small balance of the organ fund remains to be paid, and it is felt that this can be realized very shortly.

LONGUEUIL.—A special thanksgiving service was held October 5th at the re-opening of the church here. The service, fully choral, was conducted by the Rev. A. P. Shatford, of the Church of St. James the Apostle, of Montreal, who in his sermon, referred to a splendid monetary gift made to the church by Mr. W. I. Gear, vice-president of the Robert Reford Company. The gift was a strictly private one, and the amount was not made known.

OTTAWA.

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

OTTAWA.—ST. LUKE'S.—On October 2nd a congregational reception was tendered to the newly-appointed assistant rector, Rev. C. L. Bilkey, M.A., and Mrs. Bilkey. In spite of inclement weather the parish hall was well filled. Addresses of welcome were given by the rector, Rev. W. A. Read, Rev. Canon Pollard, the churchwardens, and others.

ST. GEORGE'S.—On Wednesday evening, the 15th inst., Mr. Plunkett Taylor addressed a large number of men in the Parish Hall in the interests of the Laymen's Missionary Movement. The occasion was a meeting of a Laymen's committee which has been appointed to try to get every parish in the city actively interested in the movement of establishing an every-member canvass for the duplex envelope collecting system in aid of parochial work and missions. It was explained by Mr. Taylor that the movement had decided to hold 38 conferences in Ontario province with a view of giving inspiration and instruction as to how to create a systematic and regular habit of contribution amongst the laity. The Ottawa conference was to be held on November 11th, and groups of men to go over the province setting forth the object of the scheme and advising as to its carrying out. It was not a begging scheme, said Mr. Taylor emphatically, but a method of helping the laity to realize their responsibility to the Church. There was a great field for that kind of work amongst young people who had begun to earn money. The canvass was to be carried on by all the churches. Amongst those present were the Revs. Lenox Smith, Rev. Mr. Anderson, Rev. W. Craig, Rev. A. M. Loucks, Rev. A. W. Mackay, Rev. Thos. Garrett, Alder Bliss, ex-Alderman Pepper, and Messrs. G. W. Dawson, Public Works Department, and Jno. Bishop.

ST. ANNE'S.—Fifth anniversary held here on October 12th. Rector, L. E. Skey, preached in the morning; Dean Abbott, of Hamilton, in the evening. Very enthusiastic services. Offertory \$1,100. On Monday evening there was a congregational social in the Parish Hall, at which the rector had each of the parish organizations to decorate, and occupy as a booth, the Bible Class rooms around the hall. Great interest was taken by the different societies in making their booth look most artistic, and the effect was most attractive. During the evening five-minute addresses were made by the Presidents of these organizations, telling of their work and aims and inviting new members to join. As a result, new members were added to almost every society. A total of 150 new members were added during the evening. The societies represented were the Woman's Auxiliary, Woman's Guild, Brotherhood, Daughters of the King, Tennis Club and Foot-ball team, the A.Y.P.A., the choir, the Chancel Guild, the Committee on Church Envelopes, the Bible Classes, the Girls' Auxiliary and Junior Auxiliary.

CHURCH OF THE EPIPHANY.—Thanksgiving and Children's Day services were held on Sunday in this church. At the morning service, in addition to the special prayers, the Rev. Mr. Jarvis gave an excellent five-minute talk to the children before the regular sermon by the Rev. Dyson Hague, at 3 p.m. a children's service was held in the church, and at 7 p.m. the thanksgiving service, Rev. Mr. Hague preaching at both the latter. The church was beautifully decorated with grain, fruit, etc.

THE BISHOP.—His Lordship returned last week from Saskatoon and preached in St. Alban's Cathedral at the morning service on Sunday, and in the evening at St. Augustine's. The Bishop dealt at both services with the subject of "Children," the appeal of "Children's Day," and all work for childhood has his most sympathetic interest and support in every detail.

ST. STEPHEN'S.—The annual church service in connection with the Home Circles was held in this church on Sunday morning last, when the sermon was preached by the Rev. Professor Boyle, the Supreme Vice-Leader of the Order. In the course of his sermon he emphasized the thing which really mattered, both in personal and national life. About three hundred members of the Order and their friends were present at the service.

LAKESIDE.—CHRIST CHURCH.—The rector, the Rev. W. A. Shipway, will conclude his ministry of two years here October 26th. He will commence his new duties as vicar of St. Matthew's Church, Spokane, Wash., November 9th. The people here are earnestly hopeful that a successor shall be found without delay, and that the work may continue to prosper. During the present rectorate a vested choir has been introduced, and new lights in the church have been installed. Eighteen have been confirmed, and the offerings to all objects greatly increased.

ALLISTON.—On leaving to assume the duties of assistant rector at St. Luke's, Ottawa, Rev. C. L. Bilkey was presented by the A.Y.P.A. with a gold-headed cane, suitably engraved. The Association also presented Mrs. Bilkey with a table-spread of real lace. Mrs. Bilkey was also the recipient of a silver waiter and a half-dozen cut-glass tumblers from the Alliston Women's Club. A generous gift in money from the congregation of St. Andrew's was placed upon the plate for Mr. Bilkey on the last Sunday on which he officiated among them.

LINDSAY.—As a result of the attendance of a number of Lindsay young people at the Whitby Missionary Conference early in July, a Missionary Institute was held in Lindsay on Sunday, Monday and Tuesday, September 21st, 22nd and 23rd. The Institute was entirely interdenominational in character, speakers and delegates being gathered together from all the leading Protestant bodies. Seventy-eight delegates, including twenty-one Anglicans, registered in the mission study classes, and over five hundred people attended the week-day open meetings. The speakers, included, Dr. G. B. Archer, of India, and Mr. A. W. Allin, M.A. The programme, following the Whitby model, provided afternoon sessions for discussion of missionary problems and mission study classes; and evening sessions open to the public, which were addressed by the Institute speakers. The leaders also spoke in the local churches on

the Sunday. Great enthusiasm for the cause of missions was shown by the delegates as the Institute drew to a close, and results are already being seen in the formation of mission study classes in the various churches, not only of Lindsay, but of the surrounding district. The committee in charge of the Institute had as its chairman W. H. Gregory, B.A., a divinity student who was filling the place of a curate.

ATHERLEY.—ST. JOHN'S.—On Sunday, October 16th, the service at this church was taken by the Rev. Professor Cotton, of Wycliffe College, Toronto, assisted by Mr. F. J. Foot, lay reader in charge. The Professor preached an able sermon the subject of temperance. On last Sunday, Children's Day, at 3.10 p.m., the service was taken by the Rev. J. R. S. Boyd, of Orillia.

NEWMARKET.—The chapter of this Rural Deanery held its fall meeting in this parish on October 13th and 14th. At the service on Monday evening, the Rev. Canon Walsh, of Brampton, was the preacher, and the incumbent of the parish celebrated Holy Communion at 8 a.m. on Tuesday. At the business session the devotional reading was given by Rev. J. H. Colclough, of Lloydtown, and interesting and suggestive papers on "Infant Baptism" and "Pastoral Visitation" were read by Rev. W. J. Brain, of St. Michael's, Toronto; and Rev. S. A. Lawrence, of Thornhill. Rev. Canon Morley gave a brief address on the St. Alban's Cathedral Fund; and it was decided to ask Mr. Morley to preach in the several parishes on the Sunday preceding a confirmation. The proposal to form Cathedral Parochial Associations was postponed for consideration at the next meeting.

CARTWRIGHT.—ST. JOHN'S.—The congregation of this church have displayed remarkable energy in their undertakings to improve their cemetery. The subscription list promised a sum in the neighbourhood of four hundred dollars. The work, though not yet completed, has been very ably carried on under the management of Mr. Robt. Spinks. Besides this expenditure, improvements to the church and church sheds, a new furnace has just been installed in the rectory.

NIAGARA.

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

HAMILTON.—ST. LUKE'S.—Special services of harvest thanksgiving were held in St. Luke's Church on October 9th. The preacher was Rev. Robert Ferguson, M.A., of Port Dalhousie. The services were continued over Sunday, when the morning preacher was Rev. Canon Sutherland, and the evening speaker, Rev. Canon P. L. Spencer.

CALEDONIA.—A convention of the Rural Deanery of Haldimand was held here October 16th. The Bishop and other prominent clergy addressed the convention:—Rev. R. J. Renison, D.D., of Hamilton; Rev. R. A. Appleyard, M.A.; Rev. R. A. Hiltz, secretary of the S.S. Commission; Archdeacon Irving; Rev. J. G. Waller, recently returned missionary from Japan; D. M. Rose, who will speak on L.M.M.

GUELPH.—ST. GEORGE'S.—Archdeacon McKenzie, of Brantford, was the preacher at the harvest services here on October 15th. Rev. C. H. Buckland read the lessons, and Archdeacon Davidson read the prayers.

HURON.

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

WINGHAM.—ST. PAUL'S.—The A.Y.P.A. programme includes addresses on St. Paul's travels by the rector, as well as the usual entertainments and socials.

BRANTFORD.—At a special meeting of the vestry of Grace Church, the plans for the erection of the tower, were approved. The proposed agreement with the city for the exchange of certain lands was assented to.

ST. MATTHEW'S.—On Sunday, October 12th, harvest services were held here. A most cheering response was made to the appeal of the churchwardens. The offertory for the day amounting to \$171. A unique feature of the evening service was the boys' offering. The boys have been organized into a "Boys' Church," having chosen their own churchwardens, organist and other officials. A short service is held every Sunday afternoon, commencing at 2 o'clock p.m., followed

by Bible study, Prayer Book study, or Mission study, and closes at 2.45. The boys voted to use the "duplex envelope" and keep their own vestry book. Every three months they present their accumulated offerings at the regular church service. The first offering of the kind was made at the harvest service, part being given to the churchwardens for church maintenance, and the remainder devoted to the Church's missionary work. The morning service was taken by the rector, Rev. E. Appleyard, and the evening service by the Rev. Dr. Tucker.

ST. THOMAS.—ST. JOHN'S.—The church building committee at a meeting last week completed plans for a re-canvas of the congregation, to be undertaken at once, with a view to wiping out the mortgage on the church by May next. The committee also decided to place in the church a memorial marble slab, suitably engraved, to the memory of the late Miss Miller.

GRANDVIEW.—ST. JAMES'.—The first of a series of lecture services was held recently, and a large congregation gathered to hear the Venerable Archdeacon Mackenzie's address on the subject, "The place, the time and the people at the coming of Christ."

THAMESFORD.—ST. JOHN'S.—The harvest services were held here on October 12th, Rev. T. G. A. Wright, of Huron College, a former rector of the church, was the preacher.

WEST LORNE.—GRACE CHURCH.—At the harvest services held in this parish, Rev. R. J. Murphy, of Dutton, preached. Offertery \$25.

PINKERTON.—This parish has suffered a great loss in the death of Mr. Nicholas Garland, who passed away as the result of a stroke recently. Mr. Garland was for years one of the wardens of the church. His zeal and enthusiasm in church matters was, and we hope will be, an inspiration to the men of the parish.

The parish has also to mourn the loss of Mr. Samuel Garland. Although paralyzed for more than eight years, by his unbounded faith and patience under intense suffering, he exerted a mighty influence for good on all who were brought in contact with him. The sympathy of all will be with the relatives.

MILVERTON.—The fall meeting of the Deanery of Perth was held here on October 9th. With reference to Rev. Dr. Westgate's training college in East Africa, it was decided that the deanery make an effort to raise \$100 this year, to be devoted to the maintenance of the institution. The different parishes promised their support. Rev. H. M. Langford tendered his resignation as president of the Sunday School Association of the deanery, and Rev. T. J. Charlton was appointed his successor. Rev. W. T. Cluff, of Stratford, read a most instructive and interesting paper on the "Song of Songs." This was followed by a general discussion. At Evening Prayer Rev. J. W. Hodgins preached an eloquent and practical sermon. Rev. W. J. Taylor, of St. Mary's, was re-elected Rural Dean.

DUTTON.—Harvest services were held in this church on October 5th. Proceeds \$20. Rev. R. J. Murphy preached. The church was painted, and the furnace-room fixed up at a cost of \$100. The Ladies' Aid purpose fixing up the interior of the church.



SASKATCHEWAN.

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

SASKATOON.—SUNDAY SCHOOL COMMISSION.—The semi-annual meetings of the Commission were held on October 8th in St. John's Parish Hall. There were about twenty-five Bishops, clergy and laity present, representing thirteen dioceses. The absence of Principal Rexford, the chairman of the Commission, was greatly regretted, but his place as chairman of the meetings was ably filled by the Bishop of Toronto. The first item of general interest was the report of the General Secretary, Rev. R. A. Hiltz. Thirteen Deanery conventions had been held in the Dioceses of Toronto, Ontario, Ottawa and Calgary. Very satisfactory results were recorded in every case where sufficient trouble was taken locally to prepare for the meetings. Four of the Synods were attended personally by the Secretary, viz., Quebec, Rupert's Land, Toronto and Huron. At the seven other Synods the local representatives presented the work. The appeal to have the work of the Commission taken up and its funds supported met with a response which, on the whole, was very gratifying. Two hundred and one persons attended the combined Missionary and Sunday School Summer Schools held at Ashbury Col-

lege, Ottawa, and Ridley College, St. Catharines. They came from sixty parishes. A highly satisfactory Summer School was held under local diocesan management at St. John's College, Winnipeg, with an attendance of 125. At Whitsun-tide 231 wrote on the Teacher Training examinations. First class honours (75 per cent. or over) were obtained by 100, and all but 8 were successful in passing. Of the 223 who passed, 43 completed their course and obtained the diploma of the Commission. Of those who wrote this year 56 were from the Diocese of Toronto, and in the three years during which the examinations have been held 371 different candidates have written, representing 10 dioceses and 108 parishes. There are now 19 graduates in the Diocese of Niagara, and of these seven are in the parish of St. George's, Guelph, this being the largest number in any parish in the Dominion. The large sale of the Graded Prayer Cards was recorded, and reference made to the general approval with which they were received. The absolute necessity of the enthusiastic observance of Children's Day was strongly emphasized. The Sunday School exhibit is becoming more and more complete, and it is expected that soon there will be duplicates of the important features, so that the requests from Synods, Deanery Conventions, etc., may be promptly met.

The report presented by the Executive Committee set out in detail the plan of co-operation between the Sunday School Commission and the A.Y.P.A. With some slight changes the plan was approved, and the General Synod at its meeting in the fall of 1914 will be asked to endorse the plan. The General Treasurer's statement showed receipts for the six months, \$2,993.39; expenditure, \$2,604.16; outstanding liabilities, \$343.67. The Board of Examiners for 1914 was appointed. The committee was instructed to do its best to secure a book to replace Hurlbut's Lessons in the First Standard Course. The Committee on the Sunday School paper, "Our Empire," showed that the present circulation is 22,574 copies weekly, of which 14,552 copies are taken in the Province of Ontario. Temperance and purity literature is being prepared and will be published shortly. An advanced reading course for clergy and others on Sunday School work is to be prepared, and the list published in "The Commission Bulletin."

M.S.C.C., SASKATOON.

The autumn meeting of the Board of Management of M.S.C.C. began on October 9th with a celebration of the Holy Communion at 9.30 a.m. Archbishop Matheson was the celebrant. Bishop Thorneloe preached the sermon from "All My fresh springs shall be in thee." He spoke of the necessity of prayer and the special significance of Holy Communion as a preparation for the great crises and duties of life. He referred to the splendid heritage of the great Dominion and the task of making the Church adequate and worthy of it. This could only be done in the power of the Crucified and Risen Christ.

At 10.30 the business session commenced in St. John's Hall. In his opening address the Primate expressed great pleasure over the splendid representation. The report made by Canon Gould, the General Secretary, was the principal item of the morning's work. The report was characterized by some of the delegates as the most important presentation of the work of the Society ever brought before the board. For carrying on the missionary work in the three great fields of Mid-Japan, Honan and Kangra and in the scattered missions Canon Gould estimated that \$104,000 would be required in 1914. This is a considerable increase over the sum required last year. The estimate of the total budget for all the work of M.S.C.C. is \$101,612. While the sum required is to be raised from the twenty-three dioceses of the Church in the Dominion, the only ones to receive grants from the fund for missionary work will be the missionary dioceses. There are eleven of these, and, while they contribute in a small measure to the fund, they receive far more than they give. The largest apportionment is that of the Diocese of Toronto, which will raise \$44,000. Huron is next with an apportionment of \$22,800, and Montreal is third with an apportionment of \$20,664.

He made some mention of the relative charges for foreign and home work, showing that there were relatively larger demands for the foreign work. He stated that there was a need for considering and agreeing upon a policy for the work in Canada policy for the work abroad, and a policy regulating the relations between the two. He made some interesting comparisons with regard to the development of missionary work in the last three years in the Dioceses of Algoma, Athabasca, Caledonia, Keewatin, Kootenay, MacKenzie River, Moosonee, Qu'Appelle, Saskatchewan, and Yukon as follows: White population, 790,873, an increase of 313,173; Indian population, 53,750, an increase of 12,108; Church popu-

lation, 100,117, an increase of 46,089; Indian Church population, 14,135, an increase of 2,376; number of clergy, 340, an increase of 124. Canon Gould spoke of the development of the agreement between the W.A. and the M.S.C.C., showing how splendidly the women had responded to the new responsibilities assigned to them. He spoke of the provision of \$3,322 made by the W.A. which had been applied to establish a hospital in China.

At one o'clock the Board adjourned. For lunch they were the guests of the W.A. in St. John's Hall. Besides the Board about seventy citizens of Saskatoon sat down. Hon. S. H. Blake spoke on "Responsibility." The responsibility of men in a new country throws back the thought, am I my brother's keeper? You must so bear your responsibilities and so keep in touch with the Master that other men who come in here will be modelled to the same high views of life. Bear your responsibilities like men; like men who have to give an account; like men who are looking for the coming of the Lord and Master, and let your daily prayer be, "Even so Lord Jesus come." Mayor Harrison, in extending a welcome to the delegates, expressed the hope that Mr. Blake would not go away with the idea that Western men shirked their responsibilities. "In Saskatoon, at any rate," he said, "men have taken off their coats and shouldered the responsibilities of civic government."

At 2.30 the Board settled down to business again. The large subject of discussion was the intimate relationship between home and foreign missions. Bishop Williams explained generally how an original arrangement of allocating one-third of the funds of the Society to foreign missions and two-thirds to the work on the Canadian fields has gradually been changed until at present the amount was practically divided evenly. He thought the time had come when the whole question of the policy of the Society should be reconsidered. Canon Matheson, of Winnipeg, in a strong speech deprecated the idea which seemed to be in the atmosphere that the foreign missionary was more heroic than the missionary on the plain, and that work abroad called for a higher stamp of man and greater enthusiasm than the work at home. He contended that this was not so. It was the duty of the Church to get away from provincialism in missionary matters, or even nationalism, and not to place either home or foreign work before the other. It was pointed out that the parish which does most for one branch of missions does most for the other as well.

Bishop Lofthouse thought that work among Indians was not sufficiently emphasized. He had been obliged to appeal to the Church in England for assistance he could not get from the Church in Canada or else close down a good deal of his work. Archdeacon Hogbin dealt with the foreign problem, and considered that it was a problem not for individual dioceses, but for the whole Church. In his Province the matter had come up in connection with the demand of Ruthenians for representatives in the local legislature and in difficulties of the educational department in dealing with Galicians who refused to acquiesce in the regulations of the department and asked for teachers of their own language knowing no English. He thought something ought to be done by the Church to solve the question of this work at home.

Archdeacon Mackay was greeted with applause when he was announced by the Primate as one who had completed more than fifty years of missionary service. He explained how it was that the C.M.S. had founded Indian missionary work in the West, and had announced to its workers their gradual withdrawal from the work in Canada. He did not blame the Board for the inadequacy of the means provided for the work, because he knew that their funds were limited. But he considered those who were engaged in the work were handicapped in a way men of other churches were not in carrying on their work. He pointed out that while the churches in the East had failed to meet the needs of the native population in that section of Canada and had left the greater part to others, and while in British Columbia the work was shared largely with other Christian bodies, in the ecclesiastical Province of Rupert's Land the Church was in the lead in its missionary activity. Its only serious rival was the Roman Catholic Church. He thought that something should be done to put the work on a better basis.

Bishop Stringer, of Yukon, expressed himself as relieved by the expressions of sympathy with the work amongst the natives, and he and his fellow-workers would go back to their fields encouraged. Hon. S. H. Blake called attention to the needs of the work as ascertained by the Apportionment Committee, showing that \$101,000 would meet the amount asked for for present work in Canada and foreign fields. He contended that if each of the million persons belonging to the

Church would give 20 cents to the M.S.C.C., or if each of the 188,000 communicants gave \$1.17, the whole amount asked for this year would be met.

On the motion of Bishop de Pencier and Mr. A. H. Campbell the maximum amounts mentioned in the apportionments were finally adopted with a splendid measure of faith in the Church and the work.

A letter was read from Bishop White, of Honan, urging that a deputation be sent early next year to study, to instruct, and to stimulate. In the discussion following, Mr. Lorne Hamilton, brother of Bishop Hamilton in mid-Japan, announced himself a convert to the value of foreign missions as the result of a visit he made several years ago to the foreign field. Mr. Hamilton expects to visit Bishop White's mission. It was decided finally that Canon Gould should be sent out, and it was suggested that Mr. Hamilton go with him as an official representative of the Church. Mr. A. H. Campbell, of Toronto, said he had been urged to go, but found himself unable. He offered to meet the cost of sending the General Secretary.

The evening session was entirely taken up in discussion of the Jewish question, and the means of procuring funds for the prosecution of missionary work amongst the Jews of Montreal, Toronto, Ottawa and Hamilton. Many opinions were heard in this connection, and no conclusion was reached.

The matter of the Jewish work was taken up again at Friday morning's session. It was stated that in order to carry on the work in Canada the sum of \$10,794 was needed next year. The whole Church will be asked to contribute to this. The money will be spent in carrying on the mission work already established in various centres. The Dioceses of Toronto, Niagara, Montreal, and Ottawa pledged themselves to contribute heavily to this fund. At the afternoon session the report of the Committee on Prayer and Study Union was presented by Archdeacon Ingles, of Toronto, and adopted.

The report of the Committee on Family Prayer, which was presented by Bishop Sweeny, and seconded by Hon. S. H. Blake, gave rise to considerable discussion. The report was referred to the House of Bishops. It was considered at a subsequent meeting of the Bishops, and they decided to draw up a pastoral for distribution among the entire membership. Hon. S. H. Blake reported a widespread demand for the form, which had been printed, and for which there was now a considerable circulation. Selections of Scripture passages for reading at family prayer were submitted to the Board and passed on along with the report.

Archdeacon Hogbin brought in a resolution concerning the work among foreigners, and it was referred to the Committee on Policy.

Rev. J. M. Snowdon, of Ottawa, was asked to draw up the annual Epiphany appeal, and Canon Matheson and Canon Murray were requested to prepare the Ascensiontide appeal. Toronto was fixed as the place for holding the next meeting, to be held in the spring, probably the early part of April. All the delegates were emphatic in their praise of the hospitality and courtesies shown them by Canon and Mrs. Smith, Principal and Mrs. Lloyd, and by the rectors and congregations of Saskatoon.

Bishops Sweeny, Stringer, Mills, Robins and Lucas stayed over, preaching in Saskatoon churches on Sunday.

SASKATOON.—C.C.C.S. HOSTEL.—On October 10th, Primate and the other clergy were present at the formal opening of the Teachers' Hostel in the university grounds near Emmanuel College. The building is admirably adapted for its purpose of providing a home for young women from England who are here taking Normal courses. The rites were performed by the Bishop of Saskatchewan, the records of the building having been placed in the stone by Miss Bashford, Lady Superintendent. Principal Lloyd, Canon Smith and Ven. Archdeacon Dewdney assisted with the ceremony, which was followed by an address from Archbishop Matheson.

CALGARY.

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

RED DEER.—The clergy of this Deanery and the northern half of the Calgary Deanery met at Archdeacon Dewdney's residence, five miles out of Red Deer, on September 29th-October 3rd. An encampment had been pitched in a clearing near the river and included a chapel, lecture room, and sleeping tents. Each morning during the meeting the Holy Eucharist was celebrated at 7.30. On Tuesday, September 30th, a quiet day was conducted by Canon Webb of Edmonton, who

gave four most helpful addresses on Christ, the Way, the Truth, and the Life. The clergy took it in turns to read at meals, silence was observed until after the Wednesday morning celebration. An excellent programme included Bible study, discussions and papers. The offices were said regularly. One of the features was a service of Intercession, when the special needs of individuals were remembered. Wednesday afternoon was given to recreation, some went shooting, others were taken round the country in motor cars. Archdeacon Dewdney was the prime mover of the retreat and host of the clergy.

ATHABASCA.

Edwin F. Robins, D.D., Bishop, Athabasca Landing.

The Bishop, after attending the meetings of M.S.C.C. in Saskatoon, left for the East, and will sail at once for England on deputation work in the interests of this diocese. Dr. Robins expects to return to Athabasca Landing by February so as to be able to make two lengthy dog-sleigh journeys to outlying sections of the diocese, only reachable while snow is still on the ground. Communications can be sent to Athabasca Landing or to England, care of the Colonial and Continental Church Society, 9, Serjeants' Inn, Fleet Street, London, E.C.

MID-JAPAN.

Heber J. Hamilton, D.D., Bishop, Nagoya.

In a letter, (August 31st), Miss Trent writes of the devastation of floods:—We hope to get away to-morrow, but we hear serious reports of bad breaks in the railway that it is doubtful as to our getting on very far. The storm that raged here a few days ago has done a great deal of damage again. Poor Japan—what a series of floods and typhoons she has every year! The same old story—bridges down and miles of railway under water; indeed it is not surprising when one sees the power of the wind and the angry sea. Yesterday, two days after the storm, we went to see one of the beauty spots of Japan, known as "Pine Islands." Our way took us for some time along the beach, then by boat to a small steamer, and from there to a beautiful spot, high up on a cliff. From this vantage ground we had a perfect view, like a panorama of the (said to be) 800 islands, not unlike Muskoka, without the houses. It was a pleasing prospect, but the sights all along the way seemed to mar the beauty—poor suffering humanity! As a result of rain storms, the sea beach was strewn with wreckage—fishing villages, some of them were completely destroyed, others badly damaged, and many houses standing in water. One place we passed through had evidently fared worse than all. The sea had washed over everything and into the rice-fields, completely destroying all that was touched by the salt water, and the river had evidently overflowed its banks, for the contents of every house had been turned out on the banks, or in the streets, to dry,—clothing, bedding, books spread out, wherever a spot could be found to put them, and all the matting from every house.

Correspondence

THE CHURCH CHOIR FOR CANADA.

Sir,—There is no question that the motives of those who agitated for the changes which have resulted in our surpliced choirs in chancels were good, and intended to carry out the intention of the Prayer Book that all the congregation should take part in the public worship of God. Look back at the ordinary service when this movement became general long after 1841. The clergyman read the service, vastly better than it is generally done now, there was no slurring over and leaving out parts; on the contrary the Litany was commonly read and yet the service was not much longer than it is now, true the sermon was double the length, but we are talking of the service. The reason is there was no response by the people, a faint murmur would be heard at the proper places and the people undoubtedly read in a low tone, but the difference between a loud-voiced cleric and

the low-voiced people was marked, and the first attempts to remedy the fault were the stirring up of the men to audibly respond. This resulted in a mixed chancel choir, and for us in Canada this is, to my mind, the ideal. While, of course, reverence is the real essential for every choir, leading, but only leading, the congregational part, helps the pews and evokes a hearty joining in by the people. I personally dislike the chanting of the Psalms. I remember very well when they were introduced and I noticed an indifference spread over the people before me, they felt that they were not required, that the service went on as well without them as with them, and so gradually has come about the exaltation of the surpliced choir. So far as the joining in the responses by the people it is less, there is less reading of the service in the pews, and I think the result, so far as the congregational worship is concerned, is a failure.

I welcome the changed attitude of Bishop Gore and Rev. S. Baring Gould. While the congregation were singing "Onward Christian Soldiers" I have longed for the organ and choir to stop and thus bring out how little and faint the squeak of the congregation really was. I have sometimes longed for periodic strikes of the choir so that their places might be filled for a few Sundays by volunteers from the pews, we would have congregational hearty singing and responses. Why not try it in Advent in surpliced churches?

Observer.

THE MISSIONARY MOTIVE.

Sir,—Are those concerned in missionary movements pressing the true motive upon the home churches? Is not the relating of how "bad" heathen are quite likely to render those who listen to such tales, proud and self-righteous? "Liberal gifts" prompted by pity are not valued of God as smaller gifts inspired by love. Helena Garratt quotes a missionary in Africa as saying, "Not mere pity for dead souls, but a passion for the glory of God, is what we need to hold us on to victory." He who is possessed of a passion for the glory of God will not fail in love for perishing souls. The Moravian watchword is, "To win for the Lamb that was slain the reward of His sufferings."

THE FOREIGNIZATION OF CANADA.

Sir,—By a telegram printed on October 2nd in Winnipeg papers the Immigration Commissioner shows that during the months from April to August, no less than 106,955 non-English speaking people came into Canada as against 68,158 during the corresponding months of 1912. The Provincial Synod of Rupert's Land burked the question by accepting an amendment of such a generous Christian nature that nobody could possibly vote against it, but that is not facing the question of this enormous influx of alien language, blood and character into Canada. A few days ago I noticed a statement by a prominent official that the foreign stream pouring into Canada was four times the stream which flowed into the United States even at its greatest volume in that country. Surely we in Canada are preparing all kinds of trouble for ourselves as a nation a little later on, and yet our leaders in Church and State are apparently afraid to face the question.

George Exton Lloyd.

THE ARGUMENT FROM PROPHECY.

Sir,—At this time, when perhaps the faith of some in both the Old and New Testament is not as strong as it ought to be, I believe that there are few subjects in the Bible which will so confirm, and strengthen our faith in the Old and New Testament, as the study of Prophecy, and its fulfilment. Prophecy runs like a mighty chain, connecting the Old Testament with the New, from Genesis to Revelation. The study of it is fascinating, for here we are dealing, not with fiction, but with Divine Truths. When one considers the long periods of time elapsing between the delivery of many of the prophecies, and their fulfilment, the power and fore-knowledge of God, and His work in the Bible must be evident to the reader. Take, for instance, the prophecies relating to Christ, the main features of His life are foretold hundreds of years before, minute particulars are given, and all are fulfilled exactly as foretold. Again, take those prophecies relating

to Egypt and cities of the East, also to Palestine and the Jewish Nation, and see a literal fulfilment of them. One of the most remarkable of the prophecies is that in the Book of Daniel describing the four universal world powers. We in this twentieth century are greatly privileged in not only being permitted to read in a free Bible the prophecies, but also to live at a time in the world's history when so many of them have been and are being fulfilled. It would I think be a great help to the faith of many, if our clergy would make a study of this subject and give their congregations the benefit of it.

C. H. A.

AN ACKNOWLEDGMENT.

To the Editor:—

Through your columns I desire to acknowledge with thanks the sum of \$2 for Mission Prayer Books, from "S. E.," Guelph.

A. G. A. Rainier.

Tara.

Books and Bookmen

The organization known as the C.I.C.C.U., the Cambridge Inter-Collegiate Christian Union, has just published an account of its life and work under the title of "Old Paths in Perilous Times," (London, England: Morgan and Scott, 6d. net). The Bishop of Durham prefixes a brief preface, and all who are interested in religious life in Cambridge University should read this well-written and forcible booklet. It is a clear statement in regard both to "Old Paths," and also to "Perilous Times."

Advent will soon be here, and everything that helps towards a fuller knowledge of our Lord's coming is to be welcomed. In "The Second Coming," Mr. J. Sterry has compiled a concordance of New Testament Scriptures, (London, England: Morgan and Scott, 1s. 6d. per dozen). Instead of an ordinary concordance, all the passages relating to the Coming of Christ are here set out in order. This will prove an invaluable aid to the study of Scripture, and it ought to provide material for almost any number of sermons and Bible readings.

Probably no news will give pleasure to more readers than the announcement that the Macmillan Company is to bring out an edition of Macaulay's "History of England," edited by Professor Charles H. Firth, and profusely illustrated. The first volume of this work, to be complete in five, will appear this autumn. When complete it will contain some 900 illustrations, including over forty plates in colour. The first object, writes the editor, in describing the principles upon which the pictures have been selected, "was to obtain portraits of the actors in the drama." Maps, plans, views, and contemporary ballads and broadsides are also reproduced.

The visit to England of the young King of Uganda again directs attention to an African land and people whose recent history is one of the romances of modern exploration and of modern missions. The Religious Tract Society have just published, at the popular price of 2/-, a new book by Charles W. Hattersley, entitled, "An English Boy's Life and Adventures in Uganda," which includes some Jungle Tales told by natives. Mr. Hattersley is one of the best known European residents in Uganda, and writes, from the point of view of his own boy, an account of a journey to Uganda, the people—especially the young people—their ways of life, sports and games, and the stories they tell around their fires at night. Boys in particular will be won by the element of adventure, and by the picture of boy-life under strange conditions; whilst older readers will follow with interest the account of a singularly interesting people. The folk tales may be compared with those heard amongst the negroes of the United States, as well as on the Congo, and in other parts of Africa. The book is lavishly illustrated from photographs and coloured drawings.

There is no mistaking the purpose of a book with such a title as "Some Mistakes of the Higher Critics," by S. B. Macy (London, England: Allenson, 1s. net). The writer refers to the present tendency to believe that Higher Criti-

cism has made it impossible to accept the Bible as historically trustworthy. But it is pointed out that the science of language is not necessarily conclusive, especially when faced with the discoveries of the ancient world which have been coming to light in recent years. It is in order to bring the evidence of some of these discoveries before people who have no time to read larger works that this little book is issued. The author believes the result will be a proof that the Bible is not a book of legends, or out of date, but a book of truth, the value of which will become clearer as the days go on. The book is written in a very attractive way, and the seven full page plates and a map add considerably to its value. This is just the book to circulate in our congregations.

The Family

How a Human Lily Came Up From the Mud

By NÖRMAN B. BARR.

There sat in the congregation one evening a girl of 14. She was of the race of John Huss, though not of his faith. From Bohemia her parents had brought her, a babe, into that thickest part of Chicago where life has the meagrest portion of air and light, shelter and sustenance. The family was one of many thousands that have come from Europe in recent years to better their condition, only to make it worse. The restraints of religion were left behind. Here there was more opportunity to indulge the appetite for liquor and here it was fostered by the treating custom. The father succumbed to the environment. His descent in the scale of manhood and workmanship carried his wife and children down with him into poverty and squalor.

In a rickety old building on the alley they lived, seven of them, in four little rooms. The house was cluttered and sloppy with the washings which the mother took to help support the family. The necessity of cleaning other people's clothes for pay exhausted time and energy for keeping her own home clean. It was a dismal, stingy place to call home. But it was the best home the family could know under the circumstances.

The 14-year old girl was the eldest of the children. She was a wage earner. She had been in the tailor shops since she was 12 years of age. Her associations with other girls, in other homes, and what she saw in the store windows as she went to and from work furnished her mind with material out of which to construct a better home than she knew. She longed for a more human environment, for a fuller, richer life.

In the course of the sermon that evening the minister alluded to the lilies that lift themselves out of the mud of the lake bottom and put forth their beauty in pure white. He said there were human lilies that lifted their purity up through the mire of hovels and slums. It was a seed in good soil. That moment she resolved by God's help to be one of His lilies.

With the new vision and the fresh purpose the little girl returned to the unkept home and to the hard work of the shop, passing to and from, day by day, with the vision taking shape and the purpose growing firmer. She brought home the wages for her work, a tiny sum, to add to the small earnings of the overworked mother and the underworked father. Far into the night she sat up mending and remaking garments for the little ones, or helping her mother with the family washing and scrubbing. She set herself to encourage the mother's waning spirit, and to drive from the father's life and from the home the spirit of rum. She took it upon herself to see that the smaller children had clothes and got into them and off to Bible School on Sunday. She did not relax her own fidelity in worshipping God and hearing His Word. In the church she found the dew and the sunshine that caused the lily in her life to flourish.

Increasing age and increasing skill with her kindly spirit and clean way gradually increased her earnings. The persistent purpose to improve the home bore fruit in the father's life. He drank less and earned more. The mother by and by needed to take in no more outside washing. She used her time and strength to keep her own house in order. Two of the younger children came to the income earning age and went into the shops to help earn their daily bread. The

young girl's vision saw the possibility of a home of their own. It should have a piano. She was afraid to reveal this part of her dream to her father—who had no use for the beautiful, who cared only for shelter and for food and drink. She bought the piano on the instalment plan—storing it at the home of a friend. She took sewing from others and worked upon it far into the night to keep up the payments.

The piano was finally paid for. But there was no home into which to bring it. An opportunity came to purchase a cottage in the neighborhood. She borrowed of her employer enough to make the first payment. The family agreed to the purchase. All began to save to help pay for it. The father, catching the idea of owning his own house, still further reduced his drink bills and increased his earnings. They moved into the home. Then began the battle for the beautiful. The piano was brought home. When the father came home that night the girl was beaten and pulled about the house by the hair of her head. The husband and father had been in the habit of beating his wife and his children. His anger revived the habit. But the piano stayed. It was paid for. One by one, against strong protests and threats, other tasty things were added to the home. Everything she bought was of the best. In time the home was the most comfortable and pleasant in the neighbourhood and all of it their own—the house, lot and furnishings.

Meanwhile, what was happening in the shop where she worked? Her employer was an Italian who had lost faith in the church of his fathers and so in his God. The whole family was alienated from the church. Her companions in toil were Jew and Gentile, Romanist and Protestant. At lunch time they sang the catchy songs of the street and the theatre. Their conversation was the chaffy talk of the world they knew. By and by they were singing hymns. "Where He Leads Me I Will Follow," became a favourite with everybody. She taught them the ten commandments and the principal points of the life of Jesus: Her employer and fellow employees at her invitation accompanied her to church. Her employer returned finally with his family to his own church. Some of the employees united with other churches. Though she is forewoman, her girls say to her, "You are no forelady; you are just one of us."

Through her home she has influenced many friends of her social world. She invites them to her home that they and her brothers and sisters may have clean and helpful associations. She is so religion-full that it overflows on occasion in kindly rebukes for wrongdoing and encouragement in right living. On one of these overflowing occasions the mother remarked, "You better get a pulpit and put it up in front and preach." The young people sometimes remark, "We will not need to go to hear the minister preach, now that you have preached to us." But she sees to it that they go.

It must not be supposed that all of this zeal was without periods of darkness and discouragement, that this young girl was never tempted, and never felt like giving over her ambition to become a lily. All heroic as well as unheroic souls have periods of doubt and despair. She was no exception. But in the Bible, in prayer and in the church she found encouragement and strength.

She now has the inclination to be a missionary among her own people who grope after a better life without the light of Him who is "the Light of the World." Her earnings now at the shop are twice a missionary's salary. The home still has need of part of her income. But sometime she hopes to put her life among the Bohemians of her city. She is not idle in missionary work. She has a class in one of the schools of her church. She sings in the choir. On days when work is slack at the shop she takes a list of names and goes from house to house looking up straying lives and bringing gospel cheer to the homes. She helps overworked mothers with their sewing and assists younger girls to make their own dresses. She is now, indeed, has long been, a "home" missionary.

The lily has lifted itself up through the mud of its environment not only physically but spiritually also. It took years to rise and unfold its whiteness and give forth its fragrance. But all through the years of its unflowered beauty its green foliage has been an inspiration to others, an influence for righteousness and godliness. She is yet on the threshold of life. What the fruitage of this life shall be through the years that remain to her on earth, who can estimate? Who shall say what one such life is worth to this world? Who would not gladly spend and be spent in giving lily life in the mud, the dew, and the sunshine necessary to liberate it into the fullness of life eternal?

Personal & General

where Jews are classed with "infidels, Turks and heretics."

The Bishop of New Westminster and Mrs. de Pencier are visiting Toronto this week.

The Rev. Wm. Crarey has left Stewart, B.C., for his new home in Lakkalzap, Kincolith P.O., B.C.

The Ven. Archdeacon Warren, the Archdeacon of Peterborough, is spending a few days with the Rev. Lennox J. Smith and Mrs. Smith in Ottawa.

Archbishop Matheson is to present a petition to the Prime Minister asking for a later date for Thanksgiving Day next year, so as not to clash with Children's Day.

Children's Day was very generally observed last Sunday. In many churches special services were held and children's services in the afternoon were general.

British Columbia is getting in line for the rush the Panama Canal is to start. In that province 3,000 miles of railway are under construction at a cost of \$175,000,000.

In answer to enquiries we would repeat the information before given, that Miss L. Thomas has returned to her heroic work in Chili. She sailed via England early this summer.

The Bishop of Athabasca and Mrs. Robins sailed on Saturday last from New York on the SS. Teutonic for England. The Bishop is going across the sea in the interests of his diocese.

A Yale professor was dining at a southern hotel, and had been asked in quick succession by three different waiters if he would have soup. A little annoyed, he said to the last one: "Is it compulsory?" "No, sah," answered the waiter, "it am mock turtle."

Miss Clara Thomas, whose recovery was despaired of during her recent illness in Kangra, India, has, we are thankful to learn, so far improved that she is returning home. On account of her extreme weakness, her sister has left for Calcutta to nurse her during the home voyage.

Sir George Orby Wombwell, the last of the officers who took part in the charge of the famous Light Brigade at the Battle of Balaclava in October, 1854, died October 17th, at the age of 81. He was a lieutenant in the 17th Lancers during the Crimean War and in the course of the famous charge two horses were killed under him.

A judge and joking lawyer were conversing about the doctrine of transmigration of souls of men into animals. "Now," said the judge, "suppose you and I were turned into a horse and an ass, which would you prefer to be?" "The ass, to be sure," replied the lawyer. "Why?" asked the judge. "Because I have heard of an ass being a judge, but a horse, never."

There was recently celebrated the 40th anniversary of the church of the Episcopal communion in the Spanish possessions—Holy Trinity Church, Ponce, Porto Rico—which was erected by the English-speaking residents of the place in 1872, and was under the charge of the Bishop of Antigua. When the United States came into possession of Porto Rico, the property was transferred to the American Church.

The ritual murder trial at Kiev, Russia, was condemned in a resolution adopted last week by the House of Deputies, the joint clerical and lay body of the Protestant Episcopal Church, at the triennial general convention in New York. The Episcopalians also took steps to amend their Prayer Book by eliminating the passage in the "Good Friday Collect,"

A grand military demonstration, in memory of Tecumseh, was held on the battlefield of Moraviantown, in connection with the Indian fair, October 16th. This memorial celebration proved a fitting tribute to the Indian hero of the war of 1812. Under the command of Lieut.-Col. Hodgins, four Indians and as many white companies did honour to the burial place of Tecumseh, in military manoeuvres, upon the old battlefield and upon the fair grounds of the Delaware Reserve.

During the Convention of the Protestant Episcopal Church of the United States in New York, three of the western Bishops went into the financial district on Thursday afternoon and preached at the corner of Wall and Broad streets, where Dr. Wilkinson, known as "the Bishop of Wall Street," has been holding services for the past nine years. The Bishops who spoke at Dr. Wilkinson's invitation were:—Right Rev. James R. Winchester of Arkansas, Right Rev. James B. Funston of Idaho, and Right Rev. George A. Beecher of Nebraska.

A membership of 1,500,000 is a record to be proud of. This is the total to date of the Pocket Testament League. It was introduced into Canada two and a half years ago and is now operating in 900 centres, with an enrolment of 59,473. This is a record for the twenty-two countries in which the league has been started. Mr. H. A. Waite, the Secretary of the League, has gone to the western provinces and will speak at the Provincial Sunday School Conventions assembled at Vancouver, Lethbridge, Calgary, Edmonton, Saskatoon and Winnipeg.

Information to the effect that Dr. Sun Yat Sen has been arrested in Japan has been received. The great Chinese revolutionary leader is charged with misappropriating in the neighbourhood of two million taels, approximately \$160,000, presumably from the funds of the revolutionary party. Local Chinese some time ago became suspicious when they received no receipt for the \$50,000 forwarded to him "for the cause." Investigation was carried on in the usual Chinese way, and it was discovered that other money forwarded to Dr. Sun had not been received by the heads of the party.

Covent Garden Market is one of the sights of London, but few visitors go to see St. Paul's Covent Garden, which has been called the "Actors' Church," yet probably next to Westminster Abbey and St. Paul's Cathedral here is the church of greatest interest to the historian, for its famous dead number among them not only actors and dramatists, but famous people in every walk of life, Butler of "Hudibras" fame; Claude Duval, the highwayman; Lely, the painter; Macklin, the actor; Arne, the musician; Grinling Gibbons, the sculptor are but representative of the celebrated folk buried in St. Paul's.

"So disgraceful do the Sea Dyaks of Borneo consider the deceiving of others by an untruth, that such conduct is handed down to posterity by a curious custom. They heap up a pile of branches of trees in memory of the man who has uttered a great lie, so that future generations may know of his wickedness and take warning from it," says a writer in the "Empire Review." "The persons deceived start the tugong bala—the liar's mound"—by heaping up a large number of branches in some conspicuous spot, by the side of the path leading from one village to another. Every passerby contributes to it, and at the same time curses the man in memory of whom it is."

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We take this opportunity of welcoming to our midst Canon Rollo, one of Trinity's new professors and quote the following from the "Scottish Chronicle":—"As Hebrew Lecturer at the Theological College in Edinburgh, Canon Rollo has been more than a successful teacher. Men have told us again and again of his kindly ways; his patience, forbearance, and never-failing courtesy; and the influence of his personality, and quiet, unselfish character. These are the things that matter, and therefore Canon Rollo was a man who mattered. In Glasgow he has proved himself wise in counsel, charitable in judgment, and unassumingly persevering through a long period of years in the arduous work of a thickly-populated industrial parish."

One of the greatest Christian movements of the century is at present being inaugurated among the millions of China's inhabitants. It is a wide-spread movement for the formation of a National Christian Church to be known as the Christian Church in China. The movement has proceeded, not from the numerous mission bodies at work in China, but from the great mass of awakened Christian Chinese themselves, who have asked and obtained the co-operation of nearly all the missionary societies at work among them. Rev. E. C. Lobenstine, Secretary of the China Continuation Committee, says that this movement is the result of a conviction on the part of educated Chinese that Christianity produces a higher type of character than has ever been known in China, and which Confucianism and Buddhism failed to develop. Since the recent revolution many Christian men have come into positions of prominence, and vigorous young men who are eager to serve their country are crowding eagerly round the standards in the van of the new movement.

British and Foreign

The new capital of Australia.—The new Federal capital of Australia, Canberra, in the Diocese of Goulburn, is in one of the very oldest parishes on the island-continent. The site, says the Australian Church Standard, was chosen by Bishop Broughton, the first and only "Bishop of Australia," who in 1844 consecrated the church in the name of "St. John the Baptist," seeing that the Baptist claimed to be "the voice of one crying in the wilderness," and at the time this district was the farthest outlying settlement in Australia. The church land was the gift of the Hon. Robert Campbell, an original member of the Legislative Council of New South Wales: among

those who helped forward the work are several persons bearing well-known names. The new church served a huge area of country under its first rector, the Rev. G. E. Gregory, who gave his life to the arduous task of meeting the spiritual needs of the thinly-populated district, and who was drowned in the Molong River in 1851. Such is the centre chosen for the new capital of the Commonwealth—one identified with the early beginnings of Church and civil life in Australia, one having already historic and sacred associations.

With appropriate ceremony the King of Uganda lately laid the memorial stone of the extension of the C.M.S. headquarters in Salisbury Square, London. Conditions limited the number of those able to be invited, therefore the audience was not a large one—mainly the members of the General Committee and members of the headquarters staff. The ceremony, however, was very impressive, and the sight of the Kabaka and his three Christian chiefs in company with Sir John Kennaway, the President, and the Rev. Cyril Bardsley, the Society's Hon. Secretary, will not be readily forgotten. The King of Uganda, at the conclusion of the ceremony, in briefly responding to a vote of thanks, said: "I know how much Uganda owes to the Church Missionary Society. I have very many Christian friends in my own country, and I am very glad to have made more friends here, whose kindness to me has been very great."

With impressive ceremonial two handsome memorials of William, Duke of Hamilton, who on September 12th, 1651, died at the Ancient Commandery, Worcester, of wounds, received nine days previously in the battle which Cromwell called his "Crowning Mercy" and Charles II. his "Black Disaster," were unveiled last week, on the anniversary of Worcester Fight, by the Earl of Coventry, Lord-Lieutenant of Worcestershire, as the result of the Carolean Pilgrimage of 1911. The larger mural monument was provided by public subscription; the floor brass over the spot within the sacrum, close to the tombs of King John and Arthur Prince of Wales, where the Duke of Hamilton lies, was the gift of Mr. J. C. Lyttelton, M.P. for Mid-Worcestershire. The ancestors of Lord Coventry and Mr. Lyttelton were both closely associated with the vicissitudes of the Royalist cause between 1640 and 1660. Before the impressive ceremonial at the Cathedral a meeting took place in the great hall of the Commandery, the room in which the Duke of Hamilton expired, and short speeches were made by Lord Coventry, Canon Knox-Little, Mr. Broadley (the organizer of the Carolean Pilgrimage), and Mr. Willis Bund. After the ceremony of the unveiling of the monuments, had taken

place, which was performed by the Earl of Coventry, the Dean of Worcester, in accepting the gifts, made an address appropriate to the occasion.

Boys and Girls

SCHOOL BEGINS.

By Rose Mills Powers.

I like to go to school so well,
 To listen for the early bell,
 And off with all the children race,
 Then in the classroom take my place,
 And learn to write and spell and read.
 I like my school—oh, yes, indeed!

I like to go to school, but oh,
 It's fine to get back home and know
 That mother's kiss is there for me,
 And pretty cups set out for tea,
 With ginger cakes and all the rest—
 I wonder which I like best?

THE SNAKE AND THE BOY.

A lady living in Africa was in the habit of letting her little boy eat his porridge outside. One morning on going out she was horrified to find the boy sitting on a stone, and by his side a huge venomous snake. Alternately the amazing pair took a spoonful of the porridge, the boy holding the spoon to the snake. All at once the reptile raised its head as if to strike, but instead, curving its head downwards, it took some milk out of the plate.

In anger the boy struck it with the spoon, saying at the same time, "No, no, Bom Slong; my turn now." The reptile only cowered down, watching the child out of its tiny eyes. The child finished the porridge, and putting the plate down watched the snake drink the milk he had left for it.

After watching for some time the mother moved forward, calling to the boy, and upon seeing her the snake raised itself and disappeared, while she seized the child and rushed indoors.

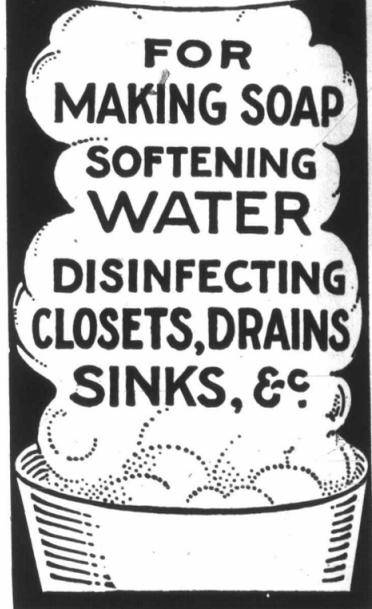
Next morning, putting a plate of warm milk on the ground, the father waited for the snake to make its appearance. It came, and although somewhat puzzled at the absence of the child, began to drink the milk, while the man raised his gun and shot it.

For some time afterwards the boy came every day to the spot, and wept because his strange companion failed to make its appearance.

WHAT SHEP KNEW

By Anne Guilbert Mahon.

"Of course he doesn't know anything, because he's a dog, and dogs don't have any brains, so he can't



know anything," insisted Morris.

"He does, too," protested his cousin Agnes. "Shep knows lots of things. He knows how to go for the cows every night and bring them home—you've seen him yourself."

Morris could not dispute this, but he still stuck to his side of the argument.

"And he knows enough to bark when he wants a piece of sugar, and—oh, lots of things," added Agnes.

"I tell you, he hasn't any brains because he's a dog. But, say, I'm getting awfully hungry. Let's go home. It must be supper-time," urged Morris.

"Yes," answered Agnes, "but I want to get my pail full of blackberries first. I know a big bush just a little farther on. It won't take us much longer to go there."

Morris, who was from the city, and not as used to trudging over the country roads and climbing the

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mountain paths as his cousin Agnes, felt decidedly tired from their afternoon's tramp for blackberries, but as he was a boy and Agnes was a girl and did not seem a bit tired, he was ashamed to say that he was, so he followed her, although unwillingly.

They found the bush as Agnes had predicted, and it was full of blackberries. Their pails were full to overflowing. Then they returned toward home.

The sun disappeared suddenly behind the big mountain just beyond them and the darkness came on quickly. The children hastened their footsteps, for with the fast falling darkness the air grew damp and chill.

"Mother will be worried—we must hurry. I didn't think it was so late," said Agnes. "She is always afraid to have me out here after dark, for it is so easy to get lost."

"Are you sure you know the way?" asked Morris, anxiously.

"Oh, yes," responded Agnes, but in her heart she did not feel quite as sure as her tone indicated.

Somehow in the gathering darkness the way did not look at all familiar.

They trudged along. At every step the darkness increased. Somehow, they did not come into the open road, as Agnes had expected. Instead of that they seemed to be getting deeper and deeper into the woods.

"Agnes, you don't know where you are going! We're lost! We're lost on the mountain!" Morris was terror-stricken. He had heard his mother tell of people who had been lost on the mountain for days and he was fairly panic-stricken.

Agnes was frightened, too, but, sturdy little country girl that she was, she did not show it as Morris did.

In vain they wandered around trying to find the road which Agnes said should be there. They seemed to get only deeper and deeper in the dense woods.

"I'm so tired! I'm so hungry!" bemoaned Morris, struggling to keep back his tears.

"Well, we've plenty of blackberries," consoled Agnes. "Let's sit down on this stump and eat them."

It was pitch dark. Worn out, they threw themselves down on a big stump near by and hungrily ate the big luscious berries from their pails.

"Suppose we don't get home tonight," suggested Morris, fearfully.

"Well, there's no use worrying about it. We can't help it," said practical Agnes. "Now, if you're rested we'd better be going on. We haven't any time to lose."

Slowly and anxiously they made their way through the dark woods, but, try as they would, they could not

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get to any place which looked at all familiar, nor did they come to the road which Agnes declared must be "right there."

At last Morris sank down in despair on a fallen tree.

"I can't go any farther—I can't, I can't," he moaned.

Agnes dropped down on the big tree-trunk beside him.

It seemed dreadfully still and lonely in the dark woods. Insect life pulsed all about them. Crickets chirped, Katydid argued. Off in the distance an occasional frog uttered his hoarse "chug-chug." But the noises seemed only to make the children feel more keenly the solitude and darkness of the woods.

Morris was fighting hard to keep from crying, and Agnes wiped away quickly a tear which would trickle down her cheek.

Utterly weary, hopeless and frightened, the children sat in silence on the fallen trunk of the tree.

"They will miss us and hunt for us when it grows dark," said Agnes at last, consolingly.

What was that? Both children started up, their hearts beating wildly.

Off in the distance there was a noise which sounded like a dog's bark.

"Are—are there any bears around now?" asked Morris, in a trembling tone.

"Not at this time of year," whispered Agnes. "Hark!"

Again it sounded.

"Shep!" screamed Agnes, joyfully. "It's Shep!"

Both children cried out at the top of their lungs, "Shep! Shep!"

An answering bark sounded through the darkness. Another. The sound came nearer.

There was the glimmer of a lantern through the trees, then a big shaggy body bounded toward them.

He leaped on the two children, wagging his tail, overjoyed.

In another minute Agnes's father, with two of the neighbours, rushed up.

"Oh, you dear Shep!" cried Agnes, clasping the dog close around his shaggy neck.

"Yes," said her father. "You may thank Shep for finding you. It was so dark that we had to trust solely to his sense of smell; but he tracked you from the very first, although he led us a roundabout chase. You must have been going around in a circle."

Her father picked Agnes up tenderly and carried her in his strong arms, while one of the other men picked up Morris, who was thoroughly exhausted and could not walk.

With the aid of the lantern and guided by the faithful dog, the little party made their way out of the dense woods and were once more on the road, which Agnes had tried so hard to find.

What a welcome home they received! How their mothers kissed and fondled them! How good it seemed to be once more in the warm, light, cosy home! How good the hot supper tasted!

Shep was as happy as anyone. He lay back of the big stove in the kitchen, wagging his tail and every once in a while running up to the children to lay his head lovingly in their laps and allow them to stroke his shaggy fur. He had an extra good supper that night as a reward for his faithfulness, and Morris said heartily, as he patted the big dog's head: "I'll never say again that Shep doesn't know anything, for he knew enough to find us when we were lost on the mountain, and no one else could."

Agnes nodded her head in triumph.

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