

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, OCTOBER 9th, 1913

No. 41

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

WANTED—Organist, pipe, and teacher of piano, open for engagement. References furnished. Box 9, Canadian Churchman, Toronto.

WANTED FOR A MISSION CHURCH in suburbs of Hamilton, a Deacon or man ready for ordination. Address "Evangelical," c/o Canadian Churchman, Toronto.

WANTED—PERMANENT LOCAL REPRESENTATIVES, either sex, salary or commission; can make five to ten dollars day; spare time accepted. Nichols Co., Limited, Publishers, Toronto, Canada.

WE WILL PAY YOU \$120.00
to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 182 Spadina Ave., Toronto.

NURSES WANTED

The Toronto Hospital for Incurables offers two years' training; complete Course in Massage; post graduate Course in Bellevue and Allied Hospitals, New York. Applications will be received by Miss Greene, Lady Superintendent, 130 Dunn Avenue, Toronto.

SURPLICE LAWNS

of Linen or Cotton, in sheer or close weaves up to the finest grades, at unequalled values—pure white bleach—durable makes—qualities and prices for all requirements.

Samples with prices submitted on request.

JOHN CATTO & SON
55-61 King Street East - Toronto



TORONTO TIME TABLE

Departure Union Station	Daily except Sunday
EASTBOUND	
9.30 a. m.	Express for Malvern, Oshawa, Bowmanville, Port Hope, Cobourg, Brighton, Trenton, Picton, Belleville, Deseronto, and Napanee and intermediate points.
5.40 p. m.	Connection at Trenton for Central Ontario Railway; at Napanee for Bay of Quinte Railway. Cafe-Parlor cars Toronto-Napanee.
NORTHBOUND	
8.50 a. m.	Mount Albert, Pefferlaw, Beaverton, Washago, Parry Sound, Sudbury, Ruel, and intermediate points. Parlor car service Toronto-Parry Sound.
5.15 p. m.	Richmond Hill, Beaverton, Udney, Parry Sound, and intermediate points.
Dining car service all trains.	
Ticket Offices, 52 King Street East: Main 5179. Union Station: Adel. 3488. 135	

Advertise in
The Canadian Churchman

Bishop's College School Lennoxville P.Q.

Head Master - J. Tyson Williams, B.A.
Emmanuel College, Cambridge.

This well-known boarding school for boys is situated about 100 miles from Montreal on the G.T.R., C.P.R., and Boston and Maine Ry., giving easy access to New York and Eastern States as well as all points in Canada. The buildings for the upper and preparatory school are beautifully situated, up-to-date, sanitary and well ventilated, and comprise gymnasium, playrooms, as well as extensive playgrounds. Boys are prepared for R.M.C., Kingston, the Universities, and Business Life, by an efficient staff of Masters, mostly graduates of English Universities. Boarders return Friday, Sept. 12th. FOR CALENDARS, INFORMATION, etc. APPLY TO THE HEAD MASTER.

500 CARTER BULBS for \$2.75

FIVE HUNDRED BULBS Carter's Tested Seed Quality

Choice varieties of narcissus, daffodils, crocus, jonquils, hyacinths, tulips and others, all for \$2.75; delivery paid.

This is a special introductory price to acquaint you with the excellence of Carter's Bulbs.

A copy of "Bulbs," by James Carter & Company, has been reserved for you. It contains much valuable information about bulbs and many specially-priced collections.

Write for it.

CARTER'S TESTED SEEDS

133 KING ST. EAST, TORONTO, CANADA

HEAD OFFICE: LONDON, ENGLAND

UNITED STATES: BOSTON, MASS.

CARTER'S BOOK ON GRASS CULTURE

Fall is the time for lawn renovation, and Carter's "Practical Greenkeeper" will give you the information you want and the directions you need. It tells how to prepare and treat different soils, what fertilizers to use under all conditions; what mixtures to use.

Carter's Tested Grass Seeds are the product of generations of careful selection and testing. The most notable lawns in England and America, and all the championship golf courses of the world are sown with Carter's Tested Grass Seeds.

Write for your copy of the "Practical Greenkeeper." You will find it interesting and valuable.

Harcourt & Son

If you are not satisfied with the fit of your last suit, try our firm.

We are specialists in Clerical Tailoring, and can give you satisfaction.

103 King St. W., Toronto

HARVEST ANTHEMS AND CAROLS

Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and

GENERAL MUSICAL SUPPLIES

Music sent on Approval to Clergy or Choir Leaders.

ASHDOWN'S MUSIC STORE

144 Victoria Street, Toronto.

Versicles, Responses

and The Litany (Tallis)

Edited and compiled by ALBERT HAM, Mus. Doc., F.R.C.O., Organist and Choirmaster of St. James' Cathedral, Toronto.

Paper 30 cents; Red Cloth 40 cents.

Published by the University Press, Oxford and London.

Toronto, Henry Frowde, 25-37 Richmond Street W.

May be obtained of Messrs. Nordheimer & Co., Toronto, and all music sellers.

Special Prices

while the Stock lasts of
The Spirit & the Bride

SERMONS BY
Rev. J. G. SIMPSON, Canon of St. Paul's

CONTENTS:

Three Sermons on
The Exaltation of Christ

Two Sermons on
The Coming of the Spirit

Three Sermons on
The Church and the Sacraments

Five Sermons on
The Christian Life

Six Sermons on
The Christian Witness

Two Sermons on
The Hope of the Church

Epilogue
The Last Word

Cloth, 359 pages, \$1.50 net, for \$1.00.

Postage extra 12 cents.

UPPER CANADA TRACT SOCIETY

2 Richmond Street E., Toronto

JAS. M. ROBERTSON, Depository

A LEASE OF LIFE



is denied everyone, but if you were told that you might prolong the productive value of your life beyond death, would it not appeal to you? This is exactly what the North American Life Continuous Instalment Policy is designed to do. It will guarantee a continued income to your widow or any other beneficiary during the extent of their lifetime.

Ask any representative for information regarding this policy.

North American Life Assurance Co.

"SOLID AS THE CONTINENT."

Head Office Toronto, Can.



MENEELY BELL CO

TROY, N.Y. AND
177 BROADWAY, N.Y. CITY

BELLS

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

MILNES COAL

Quality and Service
Unexcelled

THE MILNES COAL CO.
LIMITED
88 King Street East

Phone
Main
5597

The Standard Fuel Company

58 King St. East

NOEL MARSHALL ... President

Some Other Coal
May be as GOOD

No Other Coal
is BETTER

TELEPHONE 4103

THE CALL OF THE NORTH

Do you know of the many advantages that New Ontario, with its Millions of Fertile Acres, offers to the prospective settler? Do you know that these rich agricultural lands, obtainable free and at a nominal cost, are already producing grain and vegetables second to none in the world?

For literature descriptive to this great territory, and for information as to terms, homestead regulations, settlers rates, etc., write to

H. A. MACDONELL,
Director of Colonization,
Parliament Buildings,
TORONTO, ONTARIO

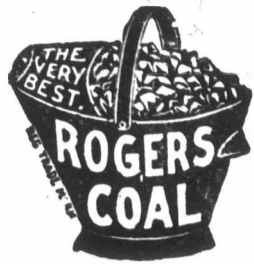


KEITHS LIMITED
(Formerly the Keith & Fitzsimons Co. Ltd.)
111 King St. West
Toronto
Designers and Makers
**CHURCH LIGHTING
FIXTURES
ECCLESIASTICAL
BRASS WORK**

**BIBLES,
PRAYER
BOOKS, &c.**
GEORGE V. EDITIONS
Cash Discount 25%
Catalogues Post Free
THE LONDON BIBLE WAREHOUSE,
22 PATERNOSTER ROW, LONDON, ENG.

The Largest Selection in London.
Church Books
Bibles with Apocrypha, Priests' Pocket Bibles, Daily Service Books, Hymns A. & M., with or without Prayer Book.

**Church
Chime
Peal
BELLS**
Memorial Bells a Specialty.
Waltham Bell Foundry Co., Baltimore, Md., U.S.A.



IT SERVES YOU RIGHT!
Use Rogers Coal and See

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

Officers and Directors of the TORONTO GENERAL TRUSTS CORPORATION

AUTHORIZED TO ACT AS TRUSTEES, EXECUTORS AND ADMINISTRATORS

President: HON. FEATHERSTON OSLER, K.C.
Vice-Presidents: HON. J. J. FOY, K.C., M.P.P. and J. W. LANGMUIR, General Manager
A. D. LANGMUIR, Assistant General Manager WM. G. WATSON, Secretary

W. R. Brock Hamilton Cassels, K.C. Sir William Mortimer Clark, K.C., LL.D. Hon. W. C. Edwards Hon. Sir John M. Gibson, K.C.M.G., LL.D. A. C. Hardy	John Hoskin, K.C., LL.D. Sir Aemilius Irving, K.C. Hon. Robt. Jaffray Major R. W. Leonard Thomas Long W. D. Matthews Hon. Peter McLaren	J. Bruce Macdonald Hon. Sir Dan I.H. McMillan, K.C.M.G. Sir Edmund B. Osler, M.P. J. C. Scott, K.C. Sir Edmund Walker, C.V.O., LL.D. D. R. Wilkie
---	---	--

Head Office, Toronto. Branches, Ottawa, Winnipeg, Saskatoon

To Our Subscribers.

We would respectfully ask you to read the address label on the last page of this issue and carefully notice the date thereon, which indicates the date to which your subscription has been paid. **IF** you are in arrears kindly send a Postal Note for the amount the label shows you owe us, and if convenient add another year's subscription to the amount. This would save you trouble and be a great help to your Church paper.

Within one month the amount sent will be credited on your label showing date paid to.

EXAMPLE:

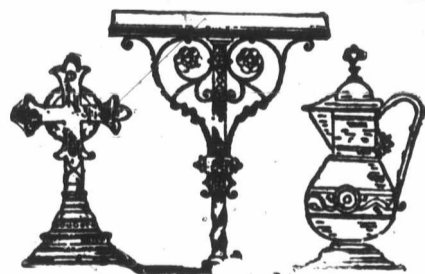
If label is printed 26 Nov., 11 subscriber owes 2 years to 26th Nov., 1913.
" " " 31 May, 12 " " 2 years to 31st May, 1914.

As we do not send collectors for these small amounts your kind attention will greatly oblige.

THE CANADIAN CHURCHMAN

36 Toronto Street, Toronto.

Subscription—payable in advance—\$1.50. (Including our beautiful Christmas Number).



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasces, Chandeliers, and Gas Fixtures; Communion Services made or refinished.

CHADWICK BRASS CO., LTD.
Hamilton ... Canada

Send for Catalogue.

St. Augustine's Wine REGISTERED

COMMUNION WINE
\$1.50 Per Gallon

25c. extra for containers.

\$4.50 per doz. Quarts, F.O.B.
Toronto

Imported Wines and Spirits

D. G. STUART

391 Church Street, Toronto
Telephone, Main 1329.

Analysis of a Great-West Result

To those considering protection, a new pamphlet issued by The Great-West Life will be decidedly helpful.

It shows, in the clearest way, the various Options at the disposal of the insured upon maturity of a 20 Pay Life Policy issued in 1893.

Reading this pamphlet, no one could fail to perceive the unequalled value of the Policies of

The Great-West Life Assurance Company

Head Office, WINNIPEG

Over \$93,000,000 now in force.

DO NOT FORGET

OUR ADDRESS IS

62 Church St., Toronto

N.W. COR. OF COURT ST.

OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you

The Monetary Times Printing
Co. of Canada, Limited.

Phone North 28
DANIEL STONE
Undertaker
525 SHERBOURNE ST.

Gowanlock Printing Co., Ltd.
103 Adelaide West
PHONE
ADEL. 129
"Features of Our Faith,"
the cheap and effective Confirmation Manual,
for sale. 30 copies, \$1.00

PATENTS
FETHERSTONHAUGH & CO.
THE OLD-ESTABLISHED FIRM
Head Office, ROYAL BANK BUILDING, 10 KING
ST. E., TORONTO. Branches—Hamilton, Mon-
treal, Ottawa, Winnipeg and Vancouver.
Canada; and Washington, United States.

A church organ costs a lot of money. If you are thinking of putting a new organ in your church

The KARN Church Organ

is the best at any price. It is your best buy. Investigate. It will give lasting satisfaction to everyone.

**The Karn-Morris Piano
and Organ Co., Limited**

Head Office—Woodstock, Canada
Factories—Woodstock and Listowel

The Canadian Churchman

TORONTO, THURSDAY, OCT. 9, 1913.

SUBSCRIPTION - \$1.50 PER YEAR

Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.

An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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

Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

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

Address all communications,

EVELYN MACRAE,

PHONE MAIN 4643,

Publisher.

Offices—Union Block, 36 Toronto Street

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

TWENTY-SECOND SUNDAY AFTER TRINITY.

(October 19th.)

Holy Communion: 232, 234, 237, 653.

Processional: 343, 391, 599, 605.

Offertory: 324, 555, 616, 657.

Children: 649, 687, 689, 692.

• General: 463, 503, 678, 679.

The Outlook

Thanksgiving Day

The Dominion Government has appointed Monday, October 20, as Thanksgiving Day this year, and it is earnestly hoped that all over the country proper recognition will be given to the occasion. It is somewhat unfortunate that the previous Sunday happens to be Children's Day, and also that Sunday, October 19, and Monday, October 20, are days of Intercession for Sunday Schools. But perhaps, after all, this may provide a special tonic of thanksgiving, and an important theme for instruction and exhortation, since the future of our Dominion is so bound up with young life. As we contemplate the past year with all its wonderful progress, especially in the North-West; as we consider the influx of immigration, and as we ponder the marvellous material wealth of our land, the call to thanksgiving should sound loud and long. And the best way of showing our appreciation of God's benefits is by emphasizing the spiritual as supreme. We are not only to bless God for "creation, preservation, and all the blessings of this life," but above all, for His "inestimable love in the

redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." The Apostle associated thanksgiving with sanctification as "the will of God for us." Let us see to it that we obey the Divine order, and "in everything give thanks."

Children's Day

On Sunday, October 19, the Bishops' Letter will be read in our Sunday Schools, or otherwise in the hearing of our children, and clergy and superintendents will be well advised to emphasize its points and show our children something of the possibilities of their life and work. The author of the letter, whoever he is, has made a most interesting appeal, and one that will be received by children with an attentive welcome. Our columns this week bear testimony to the supreme importance of the work of our Sunday School Commission, and we hope that its progress may extend and deepen on every hand. But Children's Day is not only an occasion for clergy and Sunday School workers; it makes its appeal to parents as well, and constitutes an urgent call to do their utmost for the spiritual and eternal welfare of their families. It was a touching word that a dying child in New York not long ago said to its heart-broken parent:

"Father, don't cry, for as soon as I pass within the Gates of the Golden City, I'll go straight to Jesus, and tell Him that, ever since I can remember, you have tried to bring me to Him."

Happy, thrice happy, is the boy or girl who has gained such an impression of a parent's desire and prayer to God.

"The Futile Penknife"

Under this title Archdeacon Cody preached a forcible sermon on a recent Sunday, showing the futility and fatality of attempting to destroy God's revelation, as if by opposing Divine words we could do away with them. The Archdeacon spoke of the wonderful vitality of the Bible through the ages, though opposed by burning in the time of Diocletian, in the sixteenth century, and in South America to-day. Reference was also made to the futility and absurdity of any criticism which endeavours to dissect, and thereby to destroy Holy Writ. Verily, truth is mighty and prevails, and those who endeavour to set aside Divine revelation soon find that so far from the problems of life being thereby solved they are intensified because there are "added many like words." Our attitude to revelation determines everything.

Unable to Live

A Methodist minister has lately resigned his charge, declaring that he had found it impossible to support his family on a salary of \$825.00 per annum. His case is by no means an isolated one, for nearly fifty per cent. of the members of the Toronto District are receiving less than \$850.00 yearly, though, of course, it is probable that many of them are unmarried. In the Presbyterian Church we understand that conditions are rather better, and for the past two years the Home Mission Board has made up all defects in the clergymen's salaries. We wonder whether this difficulty applies to any of our Anglican Churches. Members of congregations should give attention to it as an important question. The other day we read an unutterably sad account of ministerial home difficulties through lack of funds. Wherever

there is a servant of God at work in connection with a parish, the Divine word is absolutely true: "The labourer is worthy of his hire."

The Aftermaths of War

Some idea of the awful results of war is suggested by an advertisement which has just appeared in a German paper:—

Three thousand artificial legs are wanted by the Government of a nation at present in war. Estimates considered only from concerns who are able to deliver this quantity. Address—

It is much to be hoped that this ghastly reference may call renewed attention to the fearfulness of war and the absolute necessity of Christian people doing their utmost in every way to prevent the possibility of such inhumanity. Again and again we must proclaim the solemn though familiar words: "War is Hell."

Is this Loyal?

An editorial in the "British Columbia Western Catholic," a Roman Catholic magazine, published in Vancouver on August 1 last, had the following as an editorial:—

"The 'Daily Province' of Saturday is responsible for the statement that, to celebrate the Festival of St. James, the Anglican Church of St. James on Friday, was the scene of a Missa Cantata, or Sung Mass. This is the first occasion, to our knowledge, that any Anglican minister has termed his Service a Missa Cantata. The dividing lines which separate certain forms of Anglicanism from Catholicism are becoming narrowed. There are many sincere Christian men in the Anglican ranks; let us pray for the hastening of the day when they will make their full submission to the Successor of St. Peter."

It is hardly necessary to comment on this statement, but, assuming it to be true, it is difficult to reconcile it with anything like loyalty to true Anglicanism.

The Philosophy of a Smile

That remarkable missionary, Mr. Dan Crawford, whose earnest words in Toronto made so distinct an impression, gave one of his unique addresses at the Lunch arranged in connection with the Joint Alumni Association meeting. Among other forcible things that impressed his hearers, he remarked that a man in England had recently asked him what he thought was the main difference between the England he left twenty-five years ago and the England of to-day. Mr. Crawford replied that he observed a remarkable difference in the demeanour of men, that whereas twenty-five years ago there was a good deal of joviality and heartiness, to-day many young men seemed to be sombre and solemn, and unable to smile. Mr. Crawford then called attention to Mr. Herbert Spencer's discussion of the Smile, where he points out that no quadrupeds ever smile, that, therefore, the smile in human life is really expressive of the soul, and the absence of a smile implies spiritual loss. Then Mr. Crawford aptly remarked with a force that carried its own significant meaning, "What shall a man be profited if he gain the whole world and lose his own—smile?"

Divinity Students

It is impossible to forget that at the present time our Divinity Colleges are opening for the

academic year, and it must not be forgotten that theological students are not immune from the temptations of other young men; indeed, in some respects the temptations of a student for the ministry are keener and more serious. The words of the Old Book, "They made me keeper of the vineyards, but my own have I not kept," have a very definite application to theological students, as well as to other workers for Christ. The first requirement for a student in theology is that he should determine at all costs to make the most of his College life. It is unutterably sad to realize how many men waste their time, and then at the close of a year or course endeavour to make up for lost opportunities by strenuous study extending over a few weeks. But this can never accomplish what ought to be done through the whole of an academic year, for "cramming" is not training, and when any man chooses to fritter away his time he will suffer for it, not only in his College, but also in his ministerial career. Of course, it is possible to emphasize unduly the intellectual life and neglect the physical and spiritual aspects, just as it is possible to give far too much attention to athletics, while forgetful of mental force and spiritual vision. The true man will endeavour to blend all three requirements, and, putting the spiritual first, he will see that nothing interferes with his daily communion with his Lord, that not a day passes without some definite, strenuous, intellectual work, and that physical vigour is maintained by means of proper and regular exercise. A leading man in the Old Country once addressed some theological students by talking on the subject of "Mr. Fritterday," and he depicted the easy and simple ways in which a student and a young minister can fritter away time with nothing of value to show for it at the end of a day, or a week. We trust that no theological students will be guilty of any such serious tendencies, for Canada is waiting for a ministry of the highest and best type, a ministry with souls strong, minds alert, and bodies vigorous. Granted these three things, there is no career on earth to compare with that of the Christian minister.

The Test of Religion

A recent address by an able thinker says that "the true test of religion is in the street," by which he means that it lies in the common walks of life even more than in the worship of the sanctuary. With great felicity, though, of course, with some measure of fancifulness from the standpoint of exegesis, the writer used the New Jerusalem to draw this inference. Speaking of the street of the city as pure gold and with no temple therein, he said:—

The test of our religion is not the religion itself, not the systematic manner in which we go to church, the way in which we read our Bibles, or the elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us. That is what was meant by saying that "the street was of pure gold." That is the vision we are called to realize.

Nothing could be truer than this. The proof of our religion is in the character it can produce. And such a character can only come from one who has "the vision splendid" through fellowship with Christ Himself. Character makes the man; Christ makes the character.

The Modern Anthem

Some remarkably frank criticism on the modern anthem was passed the other day at a Conference on Church Music, held in Ox-

ford, England. Mr. C. H. Moody, the organist of Ripon Cathedral, read a valuable paper, in which he contended that a very large proportion of the services and anthems to-day are weak in structure, indefinite in character, monotonous in rhythm, and not infrequently theatrical in effect. He spoke of the productions of a legion of "pigmy composers" as revealing "poverty-stricken harmony, an almost entire absence of anything like rhythmical interest, and a pathetic ignorance of musical form." He also said that the majority of living anthem writers were mere dabblers in composition. Hardly less reprehensible were the extreme modern productions of men who were departing from the best English traditions. Mr. Moody deplored the appearance of secular influences in the music of the Church as tending to destroy the distinction between the music of worship and that of the opera house. Many composers in striving after emotional effect achieved false sentiment. He pleaded for the exclusion of all services and anthems, ancient or modern, which preceptors and organists of Cathedrals knew to be unworthy of performance. He quoted S. S. Wesley to the effect that the indifferent attitude of the clergy was largely responsible for the unsatisfactory condition of music in his day. Mr. Moody also expressed his objection to solo anthems as tending to personal display. Altogether, his paper was a refreshing breeze which, we hope, will circulate widely among clergy, organists, and choirs. There is at least one thing in Canada that might well be altered, and that is the removal of the anthem to the place where our Church orders it to be sung, after the Third Collect. At present, while used for the offertory after the sermon, the anthem often tends to dissipate and destroy all serious impressions caused by the sermon, and makes many people wonder whether the sermon is really intended to produce spiritual effects. If only the anthem were taken after the Third Collect, and the offertory either received before the sermon or in quietness after it, its results would be infinitely more spiritual and helpful. We should rejoice to hear of Churches with sufficient courage to introduce and insist upon this innovation, an innovation which would also have the great advantage of a closer observance of the Church's directions.

CHILDREN'S DAY

October has come and is bringing round again Children's Day. Churchmen have now had five years in which to become familiar with the name and the day, and with all for which it stands—namely, the forward movement in the religious education of our children organized by the Sunday School Commission of the General Synod. Children's Day, 1913, is remarkable, especially in one particular. The work of the Commission has grown to such an extent that this year considerably increased financial support is asked for, no less, indeed, than \$10,095.00.

Will this sum be raised? The cause is eminently worthy of support, and yet it is doubtful whether Churchmen, as a whole, have wakened to this fact. From certain quarters questionings are heard as to whether the individual school gets a proper return for the payment of its apportionment. Others will flatly declare "the Commission has done nothing for my school."

To those who are acquainted with the immense amount of work already accomplished, it may seem wearisome to answer such questions. But the very fact that such misconcep-

tions exist, demands an explanation. The cause of the trouble probably lies in a complete misunderstanding as to the proper function of the Commission. The dissatisfied ones seem to think that the Commission's representative should personally take over the superintendence of each school and change its inefficiency into something better; that he should drop as a sort of "deus ex machina" from the clouds, and solve all problems and do all the work. Such a conception, however, entirely misses the rightful function of the Commission. The local work must be done by the local men and women; they must use the means of grace for the deepening of their own spiritual life; they must organize the school and teach the lessons. The part of the Sunday School Commission is to act as counsellor and guide in this work, as the consulting physician or consulting engineer, as the giver of inspiration and advice. If the Commission has done this, and has put expert opinion in the way of every Sunday School in the Dominion, it has done its own and its proper work. Has it done so? We answer unhesitatingly, "Yes."

During the past year the General Secretary travelled 19,493 miles and attended 290 meetings. As far as man was able he got into personal touch with clergy and Sunday School workers all over the Dominion. But he could only personally touch a small fraction of the parishes. What was done for the others? For them, and indeed for all, a still more satisfactory means of guidance has been provided. On the one hand, the Head Office has been established as a bureau of information. A letter from the loneliest Sunday School worker will receive a careful reply. Last year 1,500 communications were received at the office, and 4,000 sent out. But, better still, a series of pamphlets dealing with almost every phase of Sunday School work has been prepared—helps for teacher, superintendent, secretary, Home Department, Primary work, librarian, and so on. These have been not only printed in the Bulletin of the Commission, which goes to every teacher using the Lesson Helps of our Church, but have also been sent in bulk to each Diocesan Secretary for distribution by him to every parish in the Dominion. Guidance and advice has thus been scattered broadcast. It seems, however, to have met in many quarters with the usual fate of advice. It has cost much labour and thought to produce this literature; it contains the ripe results of the best Sunday School experience of the age; and trouble has been taken to get it to every Diocese. Then, the very men who do not take time to read it, and still less to carry out its valuable suggestions, complain that the Sunday School Commission has done nothing for them!

The work, however, is going ahead. This year no less than 231 wrote the examination in the First Standard Teacher Training Course, the candidates coming from fourteen different dioceses. The Chairman of the Commission, the General Secretary and the Secretary of the Diocese of Rupert's Land, deliver annually eighty lectures on Sunday School matters in the various Theological Colleges of our Church. The Commission is thus not only putting a training course in the way of every teacher, but is providing for the future a clergy trained in the knowledge of religious education, not only for the city parishes, but for the most isolated country parishes too.

It is for the forwarding of this work, to allow of the appointment of an Assistant to the General Secretary, to thereby increase the personal touch, and for the extension of Sunday Schools into the newer districts of the West, that the Sunday School Commission appeals to all Churchmen and women (not to the children only) for their prayers and liberal gifts on Children's Day.

"LIFE AFTER DEATH"

The substance of a Sermon preached by the Ven. Archdeacon Cody, D.D., LL.D., at St. Paul's Church, Toronto, on Sunday, Sept. 14, 1913.

"He is not the God of the dead, but the God of the living." (St. Mark xii., 27.)

THERE is no subject more fascinating to mankind than the persistence of life after death. In the earliest ages and in the most recent ages alike, men wonder whether they will live after they die. This subject has again, in a new setting, been pressed upon the attention of the world, by the remarkable address delivered before the British Association for the Advancement of Science, by the President, Sir Oliver Lodge. He is well known as one who gives some credit to the efforts of the Society of Psychical Research. He considers that these spiritualistic phenomena are worthy, at any rate, of investigation. His whole address was a protest against the dogmatism and arrogance of science. There is a dogmatism of science, even as there is and was a dogmatism of theology; and he puts in a plea against this dogmatic, arrogant attitude of science towards all things in heaven and earth. "There are certain great tendencies," he says, "in this scientific era which have to be combated; among them is the tendency towards a comprehensive negative generalization from a limited point of view." It is all too easy for those who confine their investigation only to what can be materially tested, to say there is nothing beyond what can be materially tested. Sir Oliver Lodge put in a strong plea and protest against this scientific tendency to deny the existence of that which makes no appeal to the organs of sense. At the conclusion of his address, he comes, as he was expected to come, to this question of the survival of life after death. He declared his own conviction—(we need not be too curious to discuss all the grounds on which he bases his belief; but it is interesting to notice the declaration of one of the great present-day authorities in the realm of scientific thought), that memory and affection are not limited to that association to matter by which alone they can manifest themselves here and now; and "personality persists beyond bodily death." That is the important sentence. He declares his conviction, as a man of science, that "personality persists beyond bodily death." And the "Times," commenting on his speech, says that "the whole tenor of it is more consonant with the general trend of the best thought to-day, than it is repugnant to it."

CHRIST'S TWO ASSUMPTIONS.

Now, let us come back to our Lord's great words. He never sought to prove the immortality of man. There were two things He always assumed about us: the first was that we were sinful, and the second, that we were immortal. It is fundamental to His whole attitude to life and to man. He takes these words from the Old Covenant, in dealing with the Sadducees, who believed the Old Covenant, but denied the resurrection: "I am the God of Abraham, the God of Isaac, the God of Jacob." Yes; God said to Abraham, "I am thy God"; and years after, He said to Moses: "I am the God of Abraham." How could these things be? The implication is that a covenant of God is necessarily an eternal covenant. He that shares that covenant must also share an everlasting life.

Let us examine again, this ancient, fascinating problem; and let us make our appeal to the his-

tory of the past; to philosophy, which is just the attempt to interpret history, and to find causes for effects; to science, as Sir Oliver Lodge is doing; and then let us crown our appeal by making it to the Living Jesus, Who taught, and Who lived, and Who died—and Who lives for evermore.

APPEAL TO HISTORY.

Make your appeal to the realm of history, and what do you find? I do not profess to give you



A PRAYER FOR CHILDREN'S DAY

"Speak, Lord, for thy servant heareth." (1 SAM. iii., 9.)

*Oh! give me Samuel's heart,
A lowly heart, that waits
Where in Thy house Thou art,
Or watches at Thy gates;
By day and night, a heart that still
Moves at the breathing of Thy will.*

anything startlingly original here; but, rather, try to group together the thoughts of the ages upon the greatest of subjects. You find, first of all, that every race and every tribe, in every age, with every degree of intelligence, has pictured a life beyond the grave. This belief is so universal that you need take no account of stray individuals, or even stray tribes, who by degeneration may have failed to preserve an idea that is the possession of the race. And more than that: this belief in the persistence of life beyond the grave is not only

universal, it persists in spite of all the appearances to the contrary. It has a stronger grip upon the world to-day than ever it had, and this most ultra-scientific age asks, with a poignancy that cannot be disguised: "If a man die, shall he live again?"

Not only is it universal, not only is it persistent; but it grows in proportion as humanity grows and rises; this belief grows stronger as men climb higher in the scale of life. The higher any man is to-day in the scale of living, the stronger is his longing for, and his grip upon, the future. He is more likely to believe that his soul is immortal than the man who stains his soul here and now with the clay and slime of sin. It has always been the great-minded, great-souled men of the race who have been most sure of immortality.

And this faith in immortality, this belief in a real life beyond the tomb, has energy—it works; it makes men work. It inspires men to do and dare, as nothing else can inspire them. It braces them for every fresh struggle; it nerves them to do things splendidly audacious for the race; it fires them for vast undertakings; it widens their sympathies; it purifies their affections; and they become bigger and stronger, more inspired, because of this energizing faith. Men are "steadfast, unmovable, always abounding in the work of the Lord,"—because they know that their "labour is not in vain in the Lord."

APPEAL TO PHILOSOPHY.

Let us appeal next to the sphere of philosophy—which is the interpretation of history—that which seeks to relate causes and effects. What there do we find? We find the interpretation of these historical facts. We find, for instance, that man seems to be so made that he has an instinctive yearning for immortality: if that is not present in him he is not a normal man.

But if we allow the natural current of our feeling to flow in the channel that God has appointed for us, we shall believe that we do not die forever. What is the inference? Tennyson draws it for us in "In Memoriam":—

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou has made him: Thou art just."

And further; we are not only possessed of thoughts, but of hearts—of affections. Love is just as reliable as reason. It is impossible for love, human love, at its highest and strongest, to believe that death ends all. The poets have always been the prophets of the heart, and all the great poets, as I have already hinted, teach immortality. Perhaps nowhere is it better expressed than by Whittier:—

"Yet love will dream, and faith will trust,
Since He Who knows our need is just,
That somehow, somewhere, meet we must.

Alas for him who never sees,
The stars shine through his sightless tears;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the marble's play;

Who hath not learned in hours of faith,
That truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

Once more: we are constituted in our minds to do and to think such things as we never can completely do and think in this narrow sphere of human life; our mind is too large for this world. Is there scope for all our employments? Is there scope for all that we wish to do, if we had

the opportunity? No; we are too great to be crowded within the little space of this short earthly life—so short at the longest. There are powers in every one of you that you will never have the opportunity fully to develop. Did God give them to you for naught? No! this is only the first chapter. As Emerson so well puts it: "God did not build magnificently for mice!" He built magnificently for men.

Thomas Hardy—whom one might not expect to quote in this connection—has used these words: "The material world is so uninteresting, human life is so miserably bounded and circumscribed, and goodness cramped and confined;—I want another domain for the imagination to expatiate in."

And further; philosophy tells us this, surely, that this present life, with all its puzzles and tangles, with all its incompleteness, with all its disappointment, is absolutely inexplicable unless there is another chapter.

APPEAL TO SCIENCE.

The appeal—I can only hint at it—to science. "Science," says Sir Oliver Lodge in his address, "may not be able to reveal the human destiny, but it certainly should not obscure it." Science does not disapprove immortality. It may have little of positive to say, but it has no negative it can prove. One of the great facts of modern science is this: that all energy is conserved. It may be changed from one form to another: in the realm of the physical it is never lost. Surely, we may be led to hope that that highest form of energy that we call Personality will not suffer the experience of annihilation. If the actual forces of the world can't be annihilated, surely, the affections and aspirations and longings of this great spirit of ours will not be extinguished in a moment. There is a conservation of force, an indestructibility of energy, in the higher realm as in the lower. Take the scientific word, "the survival of the fittest," and apply it to this doctrine of life after death. Many a notion has come and gone, but this, through long lapse of time, has grown stronger. It has maintained its right to survive by the fact of its survival.

Science gives us another hint. One great authority says: "There is no known instance of the development of a capacity, without the existence of a corresponding satisfaction." Progress in life always comes by the adaptation of faculty to environment—to that which is about it. Without light would there be an eye? without sound vibrations would there be an ear? without water would there be a fish's fin? without air would there be a bird's wing? Wherever we find a faculty we find something that corresponds. Surely, among men who have this craving, this longing to persist, it is in them a faculty. Is man's progress to end when he dies? Verily, "we are now the sons of God; and it doth not yet appear what we shall be; but we know that when we see Him as He is, we shall be like Him": we shall go on from glory unto glory.

THE SUPREME APPEAL.

And lastly, the supreme appeal is to our Lord Jesus Christ Himself. He always assumed that those to whom He spoke were to live for ever. That is the great solemnizing thought that is above all the Sermon on the Mount, and all the parables, and all the miracles, and all the appeals to individual men and women. And what He said He confirmed by what He did. He rose again! And that resurrection is an event in history more certain, perhaps, than any other event of the past; and the effect of Christ's resurrection was immeasurably to enhance the sense of the reality of the unseen world and of the life to come. So it supports the Christian hope. In the last analysis, the ultimate question is: Can we accept the word of Jesus? Can we trust the deed of Jesus? And you will find that its main guarantee from your side will be, that when you test it and when you rest upon it, you find peace. The Lord Jesus Christ is the great Christian argument for immortality, and all the splendid hopes that give to life its highest value. In His presence faith lifts up its head and truly lives.

Will you make the great venture of faith in the Immortal Jesus? From the vision of the Lord you will learn not to be afraid of anything that can happen in life, for He is the Living One; of anything that can befall you in the experience of death, for He was dead; or anything that confronts you in the great unknown future, for He is alive for evermore. Surely, that Jesus came and lived and loved and died for our redemption, is the standing testimony of the worth of our souls. "What," said Jesus, "shall it profit a man if he gain the whole world and lose his own life—himself?" We might say that—it would mean so

little, for we would not know the worth of the world or the worth of the soul. But He Who asked the question knew the worth of the world, for He made it; and He knew the worth of souls, for He came to redeem them. And He says—speaking to immortal beings,—"If a man gains the whole world and loses his own soul" he makes a false bargain. "What can a man give in exchange for his soul?"

AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

The question is often asked what kind of preaching is most calculated to increase the Church membership roll. How should a sermon be described which is effectual to obtain such results? Sometimes the answer is found in the phrase, "impressive preaching," but Dr. Forsyth in his new book, "The Principle of Authority," very acutely says that impressive preaching is not the ideal Christian type because it may stop short of regeneration. "A deep impression is not yet a new creation; and to create an impression is not to new create a soul, nor to set up an authority over life." This is assuredly one reason why much impressive preaching which draws crowded audiences does not lead to personal conversion or true blessing. Of course, as Dr. Forsyth points out, impressive preaching may result in spiritual development to believers, but what he emphasizes is that it does not necessarily lead to conversion. We must, of course, be careful to recognize the danger of all such antitheses as that between impression and conversion, and the minister has the responsibilities for Christians as well as for those who are still outside the fold. But while not minimizing such preaching as will build up believers it can be said without hesitation that there should be a large increase of preaching that definitely appeals to the will of the unconverted and presents a plea for Christ. When someone suggested to a clergyman that there were so few unconverted people in congregations now that sermons to them or about them were not wise, he replied with some warmth: "Why should there be any unconverted people in the congregations to-day? There is nothing there for them." He felt strongly that if it were understood that there was something in the service for the unconverted more of them would attend. Let us hope that in every church this winter there will be definite appeals to those who are yet outside the fold, and that there may be much preaching that is truly evangelistic.

A most suggestive address was given a little while ago on the three statements of St. Paul concerning himself: "Not meet to be called an Apostle," (1 Cor. 15:9); "Less than the least of all saints," (Eph. 3:8); "Sinners, of whom I am chief," (1 Tim. 1:15). In these verses we have the portrait of what the Apostle considers himself to be. He puts himself among three classes: (1) as an Apostle he is a man with a message; (2) as a Saint he is a man with a character; (3) as a sinner he is a man with a burden. But not only have we here three classes, but three degrees in humility. The statements are dated in chronological order, and we can see how the Apostle is growing in grace as the years advance.

There is a saying of Luther: "I preach as simply as I can, that common men, servants, and children may understand, for the learned already know it all, and I do not preach for them." Of course this does not mean that the clergyman is to talk "twaddle," or say petty things only. Only a few men know how to talk to children, and more fail from talking meaningless things than from talking over their heads. Children are pretty quick to recognize when nothing is being said, and there are more failures by talking down to children than by talking above them. Great ideas are essential in any simple talk if it is to be made effective. Granted this idea, it is the duty of the clergyman to put it in simple enough words so that it can be grasped by the simplest people of the congregation. The others will recognize its greatness in the very simplicity of its expression. In the preface of Dr. R. W. Dale's "The Living Christ" is a story of his preaching in Augustine Church, Edinburgh, a few months after Dr. Lindsay Alexander, a scholar and theologian of distinction, had resigned the pastorate. He walked home with one of

the deacons after the morning service, and the deacon spoke regretfully of the ministers who had served the church since Dr. Alexander's resignation. The burden of his criticism was this: "Sir, they have preached to us as if we were all Masters of Arts!" Dr. Dale set out to preach to men as though they were not Masters of Arts, and men who were Masters of Arts followed him with profound interest.

Two instances in the autobiography of Bishop Whipple carry the same suggestion. In his early days he was invited to preach in a big church in Utica, New York. He took a sermon which he counted his best, proving certain important things in the Christian faith. The next day he met a prominent judge, who had known him from his childhood. The judge laid his hand on his shoulder and said, "Henry, never preach that sermon again, no matter how long you live. I know more philosophy than you have ever learned. You must not try to preach to the judge, but to the tempted, sinful man, telling him of the love of Jesus Christ; then you will help him." Some years after the Bishop was in the South and found Hon. Isaac H. Bronson, a judge of the United States supreme court, in Palatka, Florida, an invalid and unable to attend service. He talked with him of the Fatherhood of God, showing reasons for our acceptance of this profound truth. Suddenly the judge exclaimed, "Mr. Whipple, tell me of Jesus Christ, as you would tell my black boy, Jim, and I shall be grateful! I am bewildered by the theories of men."

Moody's Abiding Memorial

TWELVE hundred students were registered at the Mount Hermon Boys' School and Northfield Seminary at their openings on August 28th and September 10th. This is the largest enrolment in the history of the schools, which were founded in 1881 and 1879 respectively. In the point of numbers these are the two largest preparatory schools on this continent.

In the days when Mr. D. L. Moody was going up and down the land on his preaching tours, he realized that there was a great class of young men and young women, who were early in life drafted into the industrial and business world as wage earners, without the possibility of an education, because of financial difficulties. He felt the need of a school for these worthy youth, one that should give them the opportunity of a preparatory education under Christian influence, at a minimum cost. So impressed was he with the need, that he founded these two schools, the first in his home, and the other on a piece of property which he secured for the purpose, across the Connecticut River. He did not grant any free scholarships, but placed the tuition at a minimum, the students often paying part in actual service, and the deficit resulting from the low cost to the student was assumed by the founder. A spirit of self-reliance was fostered and a class of purposeful, earnest students was secured, who were willing to help themselves get an education.

Since their founding, thirty-five years ago, the schools have grown remarkably, in fact, far beyond the expectations of Mr. Moody. New buildings, equipment, new and efficient, became necessary, and the number of students grew in the years of operation. More teachers were secured, the courses were arranged and made equal to those of any preparatory school of this country, and with the aid of friends they were placed on a sure and serviceable basis.

The principles on which they were originally established have been strictly adhered to. Each student is required to study the Bible, for, as Mr. Moody said, "No student can be illiterate who knows the Bible." The tuition was kept at a minimum rate, and only those whose parents were of moderate means were given admission.

The schools became well known in this country and abroad, until to-day the student body is representative of almost every nation. No distinction is made along denominational lines, and nearly every creed registers its adherents in the student body. During the season of 1912-13 there were representatives of thirty-four different nations, exclusive of the United States and its provinces.

So fast, in fact, did the schools grow, that they soon outgrew the endowment that was from time to time added to. And to-day the plan of meeting the balance which is unpaid by the students, owing to the low cost of tuition fees, necessitates the raising annually of about \$130,000. This is secured through public appeal, an appeal that is

as general as the extent to which the work extends. That the work done here is of a first-class order is shown by the splendid records that the graduates have made, both in college and in after life. About sixty per cent. of the students here go on to college and higher institutions of learning, and they rank high in scholarship and the general activities of college life. There are at present 89 foreign missionaries who have gone out from Mount Hermon and the Seminary, a great number have entered the ministry and in Y.M.C.A. and Y.W.C.A. work, as well as all the other forms of Christian activity, the Northfield Schools have their representatives.

Thus the great work that Mr. Moody initiated is being carried on on a great scale. The countless friends that the schools can claim count it a pleasure and privilege to give of their means to help carry on what was so wisely founded by one who loved young people with all of his great heart, and whose influence is still being felt through those throughout the length and breadth of this land, and to the far corners of the earth, by those who have come here and lived, and learned the great advantages that have been theirs, that perhaps never would have been but for the thought of D. L. Moody.

IN MEMORIAM The Rev. Professor Orr, D.D.

By the Rev. W. H. Griffith Thomas, D.D.

It was with a keen sense of regret that tidings came of the death of Dr. Orr, of Glasgow, in his seventieth year. I knew that he had been ailing for several months, but it was thought he was recovering, so that the announcement of his death was a great surprise. Dr. Orr had been for several years one of the outstanding figures of the United Free Church of Scotland. While he was engaged in pastoral work at Hawick he published his truly great book, "The Christian View of God and the World." I remember with vividness the publication of the book, and it is a matter of real satisfaction to me to realize that its value was discovered even before the various reviewers had taken account of it. I recall some days in Oxford in the Bodleian Library in the early nineties when I was working at the subject of the Incarnation, and in the midst of lectures and text books of various kinds Dr. Orr's book came as a refreshing breeze. Its wonderful insight into Christian principles, its powerful grasp of essential truth, its marvellous balance of judgment, and its intimate knowledge of current thought were most impressive, and as an introduction to Christian Doctrine there are few books to compare with it. It may be said without any fear of contradiction that the man who masters Orr's "Christian View" will have had an education in the theology of the Incarnation. Later on came his valuable work, "God's Image in Man," and here again his remarkable scholarship and his equally remarkable mastery of his materials impressed every reader. The early chapters of Genesis in relation to current philosophy are illuminated by this book in a very striking way.

But it is through "The Problem of the Old Testament" that he became much more widely known, and although there had been other books written from the standpoint of conservative scholarship before Orr's appeared, he may be said to have commenced that turn of the tide in the direction of conservatism which has been flowing ever since. His book has never really been faced by the critical school. It has suffered a like fate with that other most able and convincing book, "The Early Religion of Israel," by Robertson, which came out quite twenty years ago. As long as these two books remain unanswered it will be impossible to say that conservative scholarship has nothing wherewith to support itself. Dr. Orr's learning has been rightly described as "massive" by his colleague, Dr. Denney, and as "prodigious" by another writer, and no one is justified in waving aside the conservative position on criticism until he has faced and answered Orr's contentions. In an "In Memoriam" notice the Bishop of Durham bears testimony to this book by saying that seldom, if ever, had he read "an elaborate literary enquiry and discussion more remarkable for the highest qualities (not often found together) of the examiner and the judge." The Bishop adds that a friend of his, eminently entitled to an opinion, wrote in regard to Orr's book: "I have not come so far upon a single sentence either unfair or unconvincing."

Other works of great value are "The Progress of Dogma"; "The Virgin Birth of Christ"; "The Resurrection of Jesus"; "Sin as a Problem of To-day"; "The Ritschlian Theology." Space forbids our giving any characterization of these volumes, but it may be said with confidence that they are marked by all Dr. Orr's great qualities of mind and heart, and should have the attention of every earnest student. Smaller and more popular books by Dr. Orr are: "The Bible under Trial"; "Sidelights on Christian Doctrine"; "The Faith of a Modern Christian"; and "The Early Church." Even here there is the same pellucid discussions, the same keen insight, the same judicial temper, and the same thorough scholarship.

The man himself was transparently simple. I have had the privilege of staying at the same place with him and of hearing him give addresses at family prayers. No one would have imagined that he was listening to one of the most profound scholars of his day. For several years past I have had the great joy and helpfulness of correspondence with him, and I have frequently asked him questions on points of history and theology. He was always abundantly ready to pour out his wealth of learning for the benefit of those who are unable to keep in touch with the best that is being written in Germany and elsewhere. Some of the material received in this personal way is proving of constant value in study and work.

One of the great virtues of Dr. Orr's work is the perfect frankness and absolute courage with which he insisted upon the necessity and importance of criticism, and yet took his constant stand against much of the criticism of the Bible. He rightly said in one of his lectures delivered in Toronto that his complaint was not that it is criticism, but that it starts from the wrong basis, proceeds by arbitrary methods, and arrives at results which he considered demonstrably false. In answer to critics of his book who spoke of it as being behind the age he replied with fearlessness that in reality he was only saying things that leading critics themselves would be saying five or ten years hence. He lived to see some startling fulfilments of his remarks, for the very things that seemed sure to the critics a short time ago are now being surrendered and found absolutely wanting. The true character and temper of the man can be seen from a notice in the "Guardian" of his book, "Sin as a Problem of To-day." The writer says that "many will find this book distinctly valuable. The standpoint is conservative in the best sense. While ready to accept new light from whatever quarter it may come the author refuses to treat hypothesis as fact or to give up anything of what the Church has hitherto regarded as essentials of the Faith unless plainly forced to do so by undisputable evidence."

I feel tempted to record some of my more personal reminiscences of this great and good man. But I must forbear, and will only express the hope that, in the Bishop of Durham's words, Dr. Orr's death will quicken interest in the remarkable books he has written. They will long remain as a precious heritage to the Church, and (as the Bishop quotes), "no serious student ought to allow himself to neglect any of them."

LAYMEN'S MISSIONARY MOVEMENT

THE NATIONAL COMMITTEE.

The annual meeting of the Laymen's Missionary Movement in the Church of England in Canada was held in St. James' Parish House, Toronto, on Thursday last. In addition to nearly all the Toronto members of the National Committee there were representatives present from many other points in Ontario. The following will compose the National Committee for the ensuing year. Toronto Diocese—Messrs. W. C. Brent, N. F. Davidson, K.C.; W. D. Gwynne, L. A. Hamilton, Evelyn Macrae, S. Casey Wood, Noel Marshall, and Mr. Justice Hodgins. Niagara Diocese—Messrs. G. C. Coppley, Alfred Powis, H. H. Gummer, A. Courtney Kingstone. Huron Diocese—Messrs. J. H. K. Pope, E. G. Henderson. Ontario Diocese—His Honour Judge Reynolds, Mr. Fred. Welch. Ottawa Diocese—Messrs. F. H. Gisborne, J. F. Orde, K.C. Montreal Diocese—Messrs. R. H. Buchanan, John Jenkins. Fredericton Diocese—Mr. W. S. Fisher. Quebec Diocese—Dr. John Hamilton, Mr. W. H. Wiggs. Nova

Scotia Diocese—Mr. D. M. Owen. Rupert's Land—Mr. W. J. Tupper. Qu'Appelle—Mr. J. H. Young. Calgary—Mr. W. A. Geddes. New Westminster—Messrs. A. McCreery, W. T. Clark, W. W. Williams. Columbia—Captain Jarvis. Keewatin—F. H. Keefer, K.C.

In presenting his report the National Secretary, Mr. David M. Rose, stated that the Laymen's Missionary Movement seems to have gone through three more or less distinct stages—first, the period of inspiration; second, the period in which efficient financial and other methods were developed and put into operation. Three methods have been advocated in every parish, namely, men's missionary committees, weekly offering to missions, and the every member canvass. These methods are now being comparatively widely used, and the Synods of the Dioceses of Huron, Toronto, Niagara, and Ottawa have at different times in the last year or two taken official action in order to make the methods universal in their respective dioceses. An inquiry was recently made of all the parishes in Ontario as to how far these methods have been adopted. Out of the 500 parishes addressed, replies were received from about three hundred and twenty. One-fifth of the total have missionary committees, one-third use the weekly offering for missions, and the laymen of one-quarter have made a more or less complete canvass during the past two years.

The third period in the development of the work of the Movement is just being entered, that of enlisting such a force of volunteer workers as shall make possible the adoption of these methods everywhere, and the carrying to the laymen in even our remotest parishes the inspiration of the Movement and the challenge of the present missionary situation.

The organization of the Movement has naturally centred in the cities, although work has been done in parishes of every description. During the past year several cities have carried out campaigns of missionary education followed by simultaneous every member canvasses.

The work immediately before the Movement is the Provincial Campaign in Ontario in which 37 Missionary Conferences will be held in as many counties leading up to a simultaneous every-member canvass during the first week in December.

Speaking of the present needs of the Laymen's Movement the Secretary noticed: 1. The increasingly critical nature of the times so far as the missionary propaganda is concerned, a renewed sense of the urgency of the task is imperative. 2. The Laymen's Missionary Movement does not exist primarily to introduce certain financial methods in the parish, but to lead men to relate themselves in a vital way to the work of extending the Kingdom of God. This means that the Movement must concern itself more than it has done with propagation of high standards of Stewardship, working for the general acceptance of the standard of the Old Testament, "The tenth is the Lord's," and the acceptance too of the higher standards of the New Testament, "As God has prospered us." 3. The message of the Movement must be enlarged and more heroic efforts put forward at the present time to meet the situation. Since the Movement was organized the Canadian Church has assumed definite responsibility in China, Japan, India. If these responsibilities are to be met there must be a larger and a more definite programme put before the laymen of the Church. The Secretary urged that the Movement endeavor to find some laymen who would go to our Mission Fields, seeing the work for themselves, and come back to Canada and give to the Canadian Church the message that they have seen.

The last suggestion was received with enthusiasm and one of the members of the committee stated that he was prepared to go to our Mission Fields for this purpose, and would endeavour to secure other men to accompany him on the journey.

Following the informal business there was a Conference on the details of the Every Member Canvass. The Committee and visitors were entertained to luncheon by Mr. Noel Marshall, following which Mr. J. Campbell White, of New York, spoke in an informal way for half an hour on various branches of the work. And replied to questions as fast as those present could ask them in his usual explicit and striking manner.

THE EVERY MEMBER CANVASS.

1. It must have the widest possible publicity; should be announced from the pulpit on at least two Sabbaths and at one mid-week meeting, and

a pastoral letter should be sent to all members and adherents just before the canvass is made.

2. It must include every member and adherent, Sunday School children and their parents.

3. It must mean new standards of giving and the canvassing committee should not undertake a stroke of work until they have all pledged themselves. Impossible budgets have been reached time and again because of the new standards of giving which the canvass has brought about.

4. It must have a definite time in which it is to be finished. This guarantees the help of busy men and it energizes men who generally postpone their work, and means greater enthusiasm throughout.

5. It must involve all factions of the church and must have the approval of the pastor, trustees and other organizations having the finances, the educational work or the purely spiritual work under their supervision. It must have the hearty support of the missionary treasurer, as much of the detail work must be done by him.

6. It should usually be double canvass for benevolences and current revenue, and the duplex envelope should be used as the method of payment.

Brotherhood St. Andrew

ST. JOHN.—The sixth Maritime Conference of the Brotherhood of St. Andrew opened in Trinity parish hall on Friday, the 26th inst., was attended by 125 delegates. Among those who took a prominent part in the sessions of the conference were Bishop Richardson, Bishop Worrell, Dean Lwyd and Archdeacon Armitage, of Halifax. The Brotherhood of St. Andrew was established 25 years ago in Chicago by the late Mr. Houteling. The Brotherhood has been established in Canada about 20 years, and it is now established practically throughout the entire world. The address of welcome was read by the Rev. R. P. McKim and by his Worship Mayor Frink. Replies were made by Bishop Worrell and by A. B. Wiswell, of Halifax, vice-president of the Brotherhood. At the Friday evening meeting in St. Luke's parish hall, the Very Rev. Dean Lwyd, of All Saints' Cathedral, Halifax, spoke, taking for his subject "Our Responsibility."

On Saturday, September 27th, at the morning session, Archdeacon Armitage spoke on "Personal Prayer," Mr. S. G. Olive, of St. John, on "Personal Example," and Mr. H. S. Theakston, of Sydney, on "Personal Service." During the afternoon session Saturday "The Church's Problem" was discussed. In the evening Bishop Worrell addressed the delegates. On Sunday, at a mass meeting in the Opera House, during the afternoon, Bishop Richardson presided and the speaker of the afternoon was Bishop Worrell, who spoke on "Jesus Christ and National Life."

The farewell meeting took place in Trinity Church on Sunday evening, conducted by Rev. F. C. Ward-Whate, rector of St. John's Church, Lunenburg, N.S.

The conference for Churchmen of the Maritime Provinces on September 26-28 will be remembered as red letter days in the progress of work among men. It was held in the city of St. John, N.B. Without the work of the general secretary, Mr. J. A. Birmingham, there could have been no conference. For almost a year he travelled from city to city, and through village and countryside. The large body of clergy in attendance was a striking tribute to his efforts. The programme was well fitted to present needs, and was the result of careful observation of conditions, and a presentation of remedies for existing ills. It was intensely practical and not academic. There were two sections: one entrusted to the men of the Province of New Brunswick, and the other entrusted to the men of Nova Scotia. Among the speakers were the Bishops of Fredericton and Nova Scotia, the Dean of Nova Scotia, Archdeacon Armitage and the Rev. Ward-Whate, rector of Lunenburg, N.S., who conducted the farewell meeting. The attendance was practically unbroken through the entire conference, and the large number of delegates from the Junior Brotherhood was most encouraging. The Brotherhood is particularly valuable in the country, for as half the population of the Dominion live in the country, that is obviously the recruiting ground for pulpit and pew. A great and growing field of work is being carried on among commercial travellers, while militia camps afford splendid opportunities. On Sunday, Sep-

tember 28, a mass meeting for men almost filled the Opera House in spite of very great counter-attractions. Altogether the conference was one of great power, and must prove decidedly influential in the extension of the men's work in the Maritime Provinces.

The Churchwoman

TORONTO.—The Diocesan monthly board meeting of the W.A. was held in All Saints' schoolhouse on Thursday, October 2nd, at 10.30 a.m. On account of there being only two weeks between the September and October meetings, there was not very much for the officers to report. One new life-member has been enrolled; the treasurer's receipts were \$469.68, expenses \$858.73. Three bales were sent from the Dorcas Department, and linen for use with a pocket communion service. The secretary-treasurer of Junior Branches announced that a combined meeting for Junior Branches would be held on All Saints' Day, (November 1st), in St. James' Parish House, at 3 p.m. Twelve more babies have been added to the Babies' Branch. Five visits were made by members of the Hospital Committee.

The E. C. D. Fund amounted to \$176.36. It was voted to the Church Buildings Fund, in the Diocese of Caledonia. The meeting heard with much regret that Miss Campbell, (recording secretary), had felt obliged to resign her office. Miss Campbell has filled this post most efficiently for four years, and has won a very warm place in the hearts of the W.A. during that time. The Convenor of Literature will be out of town for some time. Her duties have been undertaken temporarily by Mrs. G. Larratt-Smith. An announcement was made of the annual meeting of the General Board in St. Simon's Parish House, on October 21st, 22nd, and 23rd. The first service will be a celebration of the Holy Communion in St. Simon's Church, on October 21st at 10 a.m., and a general meeting will be held in St. James' Parish House, on October 22nd, at 8 p.m. The subject to be discussed is "Social Work," and the speakers will be: Miss Saunders, Miss McCollum, Miss Elwood, and Mrs. Plumpton.

The address at the noon hour was given by Rev. J. S. Broughall. He spoke most earnestly and helpfully on the first clause of the W.A. members' prayer, "O, Lord Jesus Christ." Rev. Charles Sadler, from Chili, South America, was introduced and told many interesting things about his work in that country. He has rather a variety of congregations, some times preaching in three languages on a Sunday, (Indian, Spanish, and English). He fully realizes that there are many difficulties with which to contend; difficulties which increase with the incoming of civilized people; but there is also much encouragement, especially among the Indians, for whose nobility of character he has the greatest respect. The next meeting will be held in the schoolhouse of the Church of the Epiphany on November 6th.

LONDON.—The semi-annual meeting of the board of management of the W.A. of Huron diocese will be held in Trinity schoolhouse on October 7th and 8th. The first session will be on Tuesday evening at 8 o'clock. At this meeting papers will be read on "Methods of Raising Money for W.A. Work" and "Relation of Babies' Branch to the Font Roll," followed by a Question Drawer.

Wednesday morning at 10.30 there will be a celebration of Holy Communion in Trinity Church. From 11.30 to 1 p.m. and from 2.30 to 5.30 business will consist of discussion of education. Junior and Girls' Work Study Class Missionary letters at 8 p.m. A public missionary meeting will be held at which the Bishop of Huron will preside. The programme is under the direction of the Rev. Canon Gould, general secretary of the M.S.C.C.

TORONTO.—There was a good attendance at the opening meeting of the Board of Management of the W.A.M.A. of the diocese in Trinity Schoolhouse, St. Thomas. The president, Mrs. Sage, of London, occupied the chair.

Ven. Archdeacon Hill gave a hearty address of welcome. Mrs. Gahan, of London, read an admirable paper on "Methods of Raising Money for Missionary Purposes." Giving was the actual expression of the inward sign of a spiritual life. No method should be used to get funds that any one member of the congregation questioned. Systematic, regular giving was strongly emphasized, and that the children should be brought up to respect and follow this plan and to know the joy of giving.

Miss Priddis, of St. Luke's, London, spoke on the advantage to the Church of introducing a Babies' Branch of the W.A., and that by this means the mother who taught her child the little prayer, and who placed a cent each week in the missionary box would have the true interest of missions at heart by the time the little one was old enough to join the Junior Auxiliary.

Miss Gower read an interesting letter from Miss Fearon, Huron's own missionary in China, describing her journey back to her work in the field after her furlough in England and Canada.

In the evening a public meeting in Trinity Church was addressed by Bishop Stringer, of the Yukon, and Bishop Williams, of Huron.

LLOYDMINSTER.—The W.A. of this Deanery held a joint conference with the Deanery Chapter. A full report will be given in next issue.

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.

INGRAM-JOHNSTON, Rev. R. T., M.A., rector of Fort Saskatchewan, to be incumbent, St. Luke's, Edmonton, Diocese of Edmonton.

MELROSE, Rev. T. M., S.T.L., incumbent of Emmanuel, Carmangay, Diocese of Calgary, to be rector of St. George's, Fort Saskatchewan, Diocese of Edmonton.

TAYLOR, Rev. Frederick, Viscount, Saskatchewan, to be incumbent of Emmanuel parish, Carmangay, Diocese of Calgary.

WINTER, Rev. T. B., B.A., curate St. John the Evangelist, Montreal, to be rector St. Benedict parish, High River, Diocese of Calgary.

CLARKE, the Rev. Alfred G., rector of Austin, Man., to be rector of St. Paul's, with St. George's, Shoal Lake, Man. (Diocese of Rupert's Land).

NOVA SCOTIA.

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

STELLARTON.—CHRIST CHURCH.—The sixty-first anniversary of this church was celebrated on Sunday, September 21st, as well as the annual harvest thanksgiving, the church being beautifully decorated with grain, fruits and flowers for the occasion. The Rev. L. J. Donaldson, M.A., of Trinity Church, Halifax, preached two excellent sermons befitting the occasion. The attendances were unusually large, and a generous thank-offering was made towards the installation of a new furnace for the church. The rector, Rev. R. B. Patterson, gave an interesting resumé of the history of the parish, since its separation from the parish of Picton in 1851. The following incumbents have held charge:—Rev. J. Forsyth, 1852-1857; Rev. H. De Blois, 1857-1859; Rev. D. M. Grindon, 1859-1865; Rev. L. M. Wilkins, 1865-1870; Rev. Chas. Bowman, 1870-1878; Rev. D. C. Moore, 1878-1890; Rev. M. A. F. Taylor, 1890-1911.

MONTREAL.

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

ST. MARTIN'S.—Preaching in this church September 28th, the Rev. Canon Osborne Troop, M.A., announced his intention of resigning, after having held the rectorship for 27 years, and returning to England. No reason for the resignation, other than that he was nearly 60 years of age, was given by the Canon, and his announcement was received by his parishioners with the greatest surprise and regret. He stated that he was not leaving to take up another charge. He referred to circumstances that had occurred during his ministry which had caused some friction between himself and a section of his parishioners. Taking as his text, "Trust ye in the Lord for ever, for in the Lord Jehovah is the Rock of Ages," Canon Troop immediately made his an-

nouncement, stating that his resignation would take effect on December 1. He said he hoped that some means would be possible by which an honourable connection would be maintained between St. Martin's Church and himself. His next birthday would, if he were spared, bring him to 60 years of age.

Recalling his experience in the parish, Canon Troop stated that he had come to Montreal 27 years ago, to what was a wealthy church, but one that was never full, and he persuaded the vestry within four years to abolish pew rents and to establish seat appropriations. In 1900, he had decided that another change must be made, and as there was some opposition to his decision to abolish seat appropriations, he had handed in his resignation, but this was afterwards withdrawn. Three years after the church was consecrated. The debt stood at \$27,000 when he arrived, but now the church was free, with the exception of a debt of \$5,000 on a part of the property.

The Canon then spoke of his relations with his parishioners, and referred to the broadening of his line of thought. At first he had declined to speak for the Bible Society, but now he could conscientiously support that society, the Salvation Army, the Y.M.C.A., the Keswick movement and the High Churchman. "We are all in Christ Jesus," said he, "and he was willing to preach in the streets, in Westminster Abbey, in a Roman Catholic church, and, if permitted, in a Jewish synagogue, a Mohammedan mosque, or a Buddhist temple.

Canon Troop was eight years in the ministry at Halifax, N.S., and St. John, N.B., being ordained in the former city by Bishop Benney, in 1877. He held the curacy of St. Paul's, Halifax, four years later being made rector of St. James' Church, St. John, where he remained until he left to take up work at this church, here in 1886.

The Rev. Canon Troop purposes leaving this city for England on November 18th.

ONTARIO.

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

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

DESERONTO.—ST. MARK'S.—Rev. F. S. Forneri, rector of St. Luke's, Kingston, preached in this church, September 28th, at the special Harvest Home services. The church decorations and choir music were highly spoken of.

OTTAWA.

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

OTTAWA.—ST. JOHN'S.—Rev. E. H. Capp, curate of this church, has had a serious nervous breakdown. He has been taken to Homewood Retreat, Guelph, for treatment. He is not allowed to receive letters or visitors at present, and it will be some time before he will again be able to take up work of any kind.

CORNWALL.—TRINITY.—The congregation of this church celebrated their Harvest Festival on October 5th. The church was appropriately decorated with the "kindly fruits of the earth." The special preacher was Rev. Canon Kittson, D.C.L., of Ottawa.

TORONTO.

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

RURAL DEANERY.—The clergy in Toronto will probably take some steps towards the investigation of some of the moral problems of the city. This was the subject of a discussion at the close of the meeting of the Rural Deanery this week which was held in the schoolhouse, but definite action was deferred until the next meeting. The Rev. T. S. Wallace introduced the question by referring to the action of the Trades and Labour Congress with regard to the unpleasant spectacles in the Midway during the Exhibition. He also urged that something should be done to arrange the church parades of militia at such an hour that those in the parade should not be prevented

from attending the regular church services. The Rev. E. C. Cayley, of St. Simon's Church, was re-elected Rural Dean, and Rev. W. J. Brain, of Wychwood, was re-elected secretary, and Rev. F. J. Moore, of St. James', assistant secretary. The work of the Bible Society was outlined by Dr. N. W. Hoyles in an interesting address.

TRINITY COLLEGE.—An interesting and impressive service was held in the chapel at this college, September 30th, marking the departure of Mr. Victor Spencer, B.A., and his sister, Miss Florence Spencer, for the mission field in Japan. A very large congregation was present, comprising numerous friends of Mr. and Miss Spencer and others interested in Mission work, and in addition the entire student body of the college. The service was conducted by the Bishop of Toronto, who gave an interesting address. Addresses were also given by Rev. Canon Gould, secretary of the Missionary Society of the Anglican Church in Canada, and by Mr. Victor Spencer. The Provost of Trinity College, Rev. T. S. Macklem, M.A., in his capacity of Vice-Chancellor of the University, conferred the degree of Bachelor of Divinity on Mr. Victor Spencer, who graduated from Trinity College in the year 1909.

Rev. and Miss Spencer, who are the son and daughter of the Rev. Canon Spencer of Hamilton, left last night for Japan. Mr. Spencer makes the fifth graduate of Trinity College to take up missionary work in Japan.

WYCLIFFE COLLEGE.—The Wycliffe Association opened the season with a splendid meeting in the College on Friday evening, the 26th of September, about fifty men from the different parishes were present as well as some of the visiting clergy. The President, Mr. Harry Burch, in his opening address, explained the objects of the Association and urged all those present to become regular attendants at the meetings and to bring their friends with them. The speaker of the evening, Mr. John D. Falconbridge, M.A., L.L.B., gave a very interesting and instructive address on "The Church Synods and their work," in which he outlined the progress of the establishment of the different synods from the first appointment in this country by the Archbishop of Canterbury to the present time.

The next meeting of the Association will be held on Tuesday, December 2nd, at the College, when Rev. Prof. W. H. Griffith Thomas, D.D., will address the Association on "What is Evangelical Churchmanship." Invitations have been sent to all of the Anglican Men's Associations in the city and it is hoped that the members will attend. Dr. Thomas is well qualified to discuss this subject, and no Churchman should miss this opportunity of hearing him.

NEW TORONTO.—ST. MARGARET'S.—The harvest festival and anniversary services were held on October 5th, Rev. J. S. Broughall, M.A., rector of Grace Church and Rev. Prof. F. H. Cosgrave, B.D., of Trinity College, were the special preachers.

Mr. Sydney Childs, a senior student of Trinity College, has been in charge of this mission for the last two years, and the work reflects great credit on him. During the summer many campers and cottagers take advantage of the ministrations.

ST. JOHN'S, NORWAY.—At the harvest home services here on October 5th, Rev. C. E. Luce, of the Scarborough Mission, preached in the morning, and Rev. J. G. Bushell, rector of St. Clement's, in the evening.

YORK MILLS.—ST. JOHN'S.—The annual harvest festival services were held in this church on Thursday evening last and on the following Sunday. At the first service the special preacher was the Rev. E. T. Burges-Browne, curate of St. Simon's Church, Toronto, and on Sunday evening, the Rev. Canon Rollo, of Trinity College preached.

ORILLIA.—ST. JAMES'.—The seventh annual conference of the Archdeaconry of Simcoe has been called for October 27-29th, to meet in this parish.

On Monday, October 27th, Archdeacon Warren will preach at evening prayer.

On Tuesday, there will be Holy Communion at 7.30 a.m. Morning prayer and quiet hours, conducted by Rev. C. E. Sharp, M.A., rector of St. Thomas' Church, Toronto, at 9.45 a.m. In the afternoon, after business, there will be the Archdeacon's address. At 3 p.m., a conference, subject, "Gambling," will be introduced by Rev. E. F. Salmon, Cookstown. Another conference on "Vocation to the Ministry," will follow, led by Rev. H. V. Thompson, Erindale. In the evening, addresses by Rev. Canon Gould, M.D., general

secretary M.S.C.C., Dr. Archer, medical missionary, Kangra, India, and Bishop Sweeny will speak at a public missionary meeting.

On Wednesday after Holy Communion and morning prayer, Rev. R. Macnamara, Collingwood, will lead a conference, subject, "Dealing with Men." The remaining time of the morning will be given to deanery conferences. After noonday prayers, Rev. Canon Morley will address the conference on the subject of the cathedral. At the afternoon session, "Rights and Duties of the Laity," will be subject for discussion. S. Charters, Esq., M.P.P., and Geo. Raikes, Esq., will speak.

MILLBROOK.—A very successful deanery convention was held on Tuesday, September 16, 1913, in the Sunday School room of St. Thomas' Church, Millbrook. Delegates were present from Newcastle, Omeme, Lindsay, Cartwright and Dunsford. Eleven clergy were present, including Rev. R. A. Hiltz, M.A. The afternoon session opened with devotional exercises conducted by the president, Rev. J. H. Kidd, of Cartwright, who presided throughout the meetings. The Rural Dean, Rev. W. Allen, being at the Provincial Synod, left his address of welcome to be read by the secretary. An address was given by Rev. E. Greaves of Bobcaygeon on "Primary Methods." The musical part of the programme was much appreciated. A number of good old hymns were very heartily sung and delightful solos were rendered by Rev. W. H. A. French, of Fenelon Falls, Rev. H. Earle of Omeme and Mr. Morgan Carry, manager of the Bank of Toronto, Millbrook. The Rev. Canon Marsh of Lindsay conducted a prayer service which was very helpful. Rev. R. A. Hiltz conducted a round table conference on teaching and teaching methods. In the evening, Rev. R. A. Hiltz inspired us with his excellent address, "The New Conception of S.S. Work." Rev. James Fenning gave a splendid address on "How to Teach the Boy." The officers elected for the coming year were:—President, Rev. J. H. Kidd of Cartwright; vice-president, Mr. J. J. Johnston, Lindsay; secretary-treasurer, Rev. C. R. Spencer, Millbrook. The two additional members of the executive were:—Mr. Miller Thurston of Dunsford and Mr. George Fowler of Millbrook. The superintendents of departments and their assistants were as follows:—Home department, Rev. T. N. Nind of Bowmanville and Mr. Robert Stone, Millbrook; font roll department, Rev. E. Morris, Perrytown, Miss E. McBean, Millbrook; primary department, Rev. E. Greaves of Bobcaygeon, Miss M. Hoadley of Lindsay; missionary department, Wm. Thorne of Reaboro and Rev. Canon Marsh of Lindsay; teacher training department, Rev. W. H. A. French, Fenelon Falls, Mr. W. Comber, Bobcaygeon; Bible class department, Rev. H. Earle, Omeme, Mr. A. Hooper, Lindsay; literature and supplies department, Rev. C. R. Spencer and Mr. Geo. Fowler, Millbrook. The S.S. commission kindly lent us a portion of their exhibit, which was most instructive and beneficial.

COLLINGWOOD.—ALL SAINTS'.—Rev. E. A. McIntyre, M.A., B.D., preached eloquent sermons at the Harvest Festival services held in this church on September 28th.

NIAGARA.

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

PALMERSTON.—The re-opening of St. Paul's Church, here, took place September 28th. The day also saw the annual Harvest Home services of the congregation. Bishop Clark, who was the first resident clergyman of Petrolea, 38 years ago, was the special speaker for the day, five candidates being confirmed. Special music was furnished, and the church was crowded to the doors both morning and evening. These were the first services held in the edifice in the past two months, the building being redecorated and renovated, both inside and out. Great credit is due to the congregation and to the rector, Rev. R. F. Nie.

GRAND VALLEY.—Harvest thanksgiving services were held in this church by the rector, Rev. G. McQuillin, on Sunday, September 21st. The church was tastefully decorated with grain, fruit and vegetables, and the special feature of the day was unquestionably "Thanksgiving." Large congregations were present, and the splendid musical services and sermons will long be remembered.

Bishop Clark visited this parish for confirmation on October 1st. He held confirmation at Colbeck at 3 p.m., when there were six confirmed,

and in St. Alban's Church here at 7.30, at which there were eight confirmed. At each church the Bishop congratulated the clergyman and people on the condition of the parish and the splendid work done during the year.

ORANGÉVILLE.—ST. MARK'S.—On Thursday of last week the Bishop of Niagara paid a visit to this parish in passing through the deanery and held a special confirmation service, when 10 candidates were presented by the rector for the apostolic rite. In May last the regular confirmation service was held and a large class of 40 candidates were presented, so that this special class was additional this year. During the service the Bishop announced that he had appointed the Rev. Geo. W. Tebbs to the parish as rector, and that the induction will take place by the Archdeacon of Wellington at the time of the annual deanery meetings, which are to be held in Orangeville on October 22nd and 23rd. A number of improvements are under way at this church. New furnaces have been installed, cement walks and steps leading to the church built and a surplised choir will be introduced in the near future at the unanimous request of the congregation.

HAMILTON.—ST. MARK'S.—A pleasant surprise occurred at the harvest home services held at St. Mark's Church last evening, when it was announced that the caretaker, John Ryckert, had presented the choir with \$50 with which to purchase a music cabinet. The announcement was received with enthusiasm. The harvest home services were continued in the church October 5th.

Archdeacon Davidson, rector of St. George's Church, Guelph, was the special preacher.

GUELPH.—ST. GEORGE'S.—This church was filled to its capacity Sunday evening, on the occasion of the annual church parade of the members of the three Masonic Lodges of this city. The preacher of the occasion was Wor. Bro. Archdeacon Davidson, M.A., a Past Master of Speed Lodge.

CALEDONIA.—ST. PAUL'S.—Harvest thanksgiving services were held in this church on September 28th. Rev. J. Bennett, of New York, preached in the morning, and Rev. E. Lee, of St. John's Church, Six Nations, in the evening.

HURON.

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

LONDON.—Rev. J. W. Jones, formerly rector of Christ Church, Milbank, Ont., and later of Lakeside, Ont., died in Victoria Memorial Hospital, September 29th. He retired from the Ministry on account of ill-health during the past summer, and removed to London. He was 49 years of age, and leaves a wife and eight small children.

ST. MARY'S.—ST. JAMES'.—Harvest thanksgiving services were held in this church, September 28th, the Rev. Canon Sage, D.D., officiated. The church was filled both morning and evening. Dr. Sage's sermons were much appreciated. The singing was beautifully rendered by the choir, which has greatly improved; there are very few town choirs which surpass it, which is greatly due to the work of the organist, Miss Howard. The duet by two little boys of the choir was very sweetly given. The offertories were good.

GALT.—TRINITY.—On Sunday, September 28, Rev. H. Snell, B.A., of Ayr, preached both morning and evening on behalf of the new church mission now in course of erection at Ayr. A great influx of newcomers has recently increased the population of Ayr, and as the large majority are English families, belonging to the Church of England, active steps are being taken to look after their spiritual welfare. On Sunday morning the rector, Canon Ridley, in speaking a good word for Rev. Mr. Snell and the parish of Ayr, said that not many years ago there were only three parishes in the deanery, Galt, Berlin and Haysville. Since then there have been no less than five additional churches and congregations, Hespeler, Preston, Waterloo, Bridgeport and Ayr. In the latter parish a \$5,000 church is in course of erection, towards which special contributions are now being solicited.

CRUMLIN.—ST. LUKE'S.—Thanksgiving services were held in this church, September 28th, Rev. E. Appleyard, rector of St. Matthew's Church, London, preaching at both services. The church was beautifully decorated with the usual harvest emblems. Mr. Appleyard, in the afternoon, recalled the story of the 40 years in which the Israelites wandered in the wilderness. During all that time they lacked nothing. Canadians,

he said, have everything they need. He pointed to the marvellous resources of Canada, the excellence of her legislative and educational system. He also commented favourably on the recent celebration of the 100 years of peace between this country and the United States. In contrast he pictured the sad condition of the Balkan States.

MOUNT BRYDGES.—ST. JUDE'S.—Special thanksgiving services were held September 28th, with the rector, Rev. Francis Leigh, officiating at both services, assisted in the evening by Rev. F. G. Rickard, at Muncney.

THAMESFORD.—The fall meeting of the Rural Deanery Chapter of Oxford was held in St. John's Church on September 30th and October 1st.

Mr. R. W. Allin, educational secretary of the Missionary Society, gave one of his sterling addresses, and in it made a strong appeal for the support of the missionary operations of the Church.

The Chapter discussed the Deanery contribution to the college in Africa to be under the direction of Mr. Westgate. Reports showed the Deanery would soon have its allotment made up. Sunday School matters received a large amount of attention.

The meeting of the Chapter was followed by the "quiet hour," conducted by the rector of New St. Paul's, Woodstock, who was most helpful in his addresses.

ALVINSTON.—ST. JOHN'S.—Harvest Thanksgiving services were held in this church on Sunday, September 21st, both morning and evening, by the rector, Rev. J. H. McLeod. The text of the morning sermon was Psalm 147:20, and the text of the evening was Psalm 116:12. The choir furnished special music. The church was appropriately decorated for the occasion, which reflected great credit upon the ladies. The thank-offerings were the largest in the history of the parish, and completely wiped out all indebtedness against the church.

OWEN SOUND.—ST. GEORGE'S.—Church congregation held its anniversary and harvest home services on Sunday, September 21st. The rector, the Rev. J. Ardill, preached. In the morning the text was 1 Cor. 3:6. The children's service was held in the church at 3 p.m., with an address from Gen. 2:15. In the evening Ruth 2:4 provided the text. The church was beautifully decorated. The musical portion was admirably rendered, under the direction of Mr. Geen. The congregations were large and the hearty responses showed that the congregation were rendering thanksgiving unto God. The offerings were very good. The most encouraging sign was the large number of communicants, it being the largest in the history of the parish, at the anniversary and harvest home services. The number at the evening communion was 74.

AUGOMA.

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

FORT WILLIAM.—ST. THOMAS'.—The annual harvest festival services were held on Thursday, September 25th, and continued on Sunday, September 28th. The special preachers assisting the incumbent were Rev. Harold G. King, rector of St. Paul's Church, on Thursday evening; and on Sunday morning, the Rev. Canon Burt, rector of St. Luke's Church. The service on Thursday evening was well attended, and the singing by the large vested choir very good. The church was most tastefully decorated with fruit, grain and vegetables. A handsome screen composed entirely of oats and wheat, trimmed with mountain ash berries and asparagus fern, spanned the chancel, and the motto, "Thou crownest the year with Thy goodness" along the top. On Sunday evening, the Rev. A. A. Adams, incumbent, preached from Acts 14:17, and pointed out how God had "witnessed" to us in national, Church, and individual blessings, and urged the large congregation to consecrate themselves wholly to the Lord. Special offerings were asked for current expenses, and about \$60 was given in response to the appeal. On Tuesday evening, a harvest home supper was given by the ladies of the W.A. in the parish hall, and proved a splendid success, both numerically and financially. Invitations had been sent to the men who work in the grain elevators to come "just as they were," and they came in large numbers, and returned to their work again. About \$60 will be added to the funds of the W.A. from this entertainment. St. Thomas' Branch are doing well

this year. Not only have they presented the church with a furnace, but are now working for a new rectory for their incumbent who has been obliged to move three times in 18 months, owing to the houses he occupied being sold. The future looks very promising for this church which claims to be the "grandmother" of the Anglican churches of Fort William.

RUPERT'S LAND.

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

WINNIPEG.—ST. MATTHEW'S.—On September 25th, the young people of St. Matthew's Church, Mrs. McElheran and also some personal friends of Miss Myra Gibson Kilroy, numbering about 100, met in the basement of the new church, Thursday evening and made a valuable presentation in view of her wedding, which took place on September 30, when she was united to Rev. Thomas Marshall, vicar of St. Thomas' Church, Weston. Mr. Spence, as chairman, paid a high tribute to the excellent work which Miss Kilroy had been doing in the Sunday School, giving her services cheerfully. Miss Kilroy, who is a native of Ireland, came to Winnipeg some years ago, when she early associated herself with this church.

SASKATCHEWAN.

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

SASKATOON.—EMMANUEL COLLEGE.—The Rev. R. A. Hiltz, the General Secretary of the S.S. Committee, delivered addresses in this college on Thursday, October 2nd, to all the students on the subject, "Methods and Matter in Sunday School Teaching." One of these addresses was given in the morning and two others in the afternoon. He will give a further course of lectures, dealing with the same subject next week. Mr. Hiltz, in addition to the above addresses, spoke to the Sunday School workers in St. John's Church on Monday afternoon last. On Sunday last he preached at St. John's in the morning, St. George's in the afternoon, and again at St. John's in the evening.

EMMANUEL COLLEGE.—The annual convocation of this college was held September 23rd, Bishop Newnham occupying the chair, presenting the diplomas to the graduating class. Several church dignitaries and members of the university and divinity college staff were associated with Bishop Newnham and Principal Lloyd on the platform.

Venerable Archdeacon Dewdney, the deputy principal, had been at the head of the college work during the year, as the principal was in England, and gave the report for the academic year. He spoke highly of the zealous application of the students, and the earnest work of the staff. The fourth year divinity class consisted of 15 students; the second year, 13; the first year, 10; first year arts was taken by 5. Four university students who planned to enter the Presbyterian ministry had taken their theological options in Emmanuel. Eminent success had attended the Emmanuel students both in arts and divinity examinations. Out of four special prizes offered for general competition, three had been won by Emmanuel men. The principal was welcomed back and was congratulated upon having brought with him a splendid body of recruits, and having aroused a keener interest among many who are helping the college in a practical way.

Then Principal Lloyd extended a warm welcome to the new students and introduced the new members of the staff, Prof. Carpenter, recently principal of the C.M.S. training college, Allahabad, India, and Prof. Collier, from Toronto. He voiced his appreciation of the assistance Archdeacon Dewdney had rendered during the year.

Ten of the graduating class were presented by Principal Lloyd to Bishop Newnham, who bestowed upon them the degree of licentiate of theology and invested them with their hoods. The ten were Revs. G. L. Roberts, F. P. Shorto, A. W. Fiske, W. Brailsford, D. L. Greene, J. Rance, H. Sherstone, G. H. Holmes, H. R. J. Canham and H. M. Elliott. These young men, together with F. G. Frost, F. J. Fife and B. B. Garlick were presented for the testamur. Athletic colours were given to E. Ahenakew, C. Barnes, S. Deacon, G. Wright, W. B. Brailsford, F. J. Fife and H. V. McCree. Rev. H. J. R. Canham gave

the valedictory address, and Mr. G. W. Legge introduced the freshman class.

Bishop Robins of Athabasca, the speaker of the evening, referred briefly to the early days of the college. On the occasion of this visit he felt like using the Queen of Sheba's expression. The half had not been told to him of the development of the college. His visit to Emmanuel completed a series of visits to all the church colleges in Canada. He had been asking whether men were available for work in the west. Not enough could be secured for all the work which awaited. The students were reminded that the possibilities of this province have not yet all been subjugated. Much path-blazing and road-making remained for them. Then followed a eulogy for the pioneers in church work. It was not philanthropy, but a matter of empire building.

The final degree to be presented was that of B.D., bestowed by the college upon Rev. B. W. Pullinger, a graduate of St. John's College, Winnipeg. Associated with Bishop Newnham on the platform were Rev. Principal Lloyd, Geo. E. McCraney, M.P., President Murray, Dean Ling, Principal Oliver, of the Presbyterian College, Professor Greig, Professor Willing, Bishop Robins of Athabasca, Ven. Archdeacon Dewdney, Ven. Archdeacon Mackay, Ven. Archdeacon Matheson, Canon Smith, Professor Collier, Professor Carpenter, Professor Eaton, Rev. H. Assiter, Rev. Mr. Simpson, Rev. E. Pierce Goulding and Mr. W. J. Bell.

CALEDONIA.

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

In the course of his charge delivered on September 24th at the recent Synod, Bishop DuVernet said: Laity.—This is not only a restless age but an age of transition. We are moving forward. This inevitably implies that we are leaving behind us much that has become endeared to us by many associations. Every change is not always a change for the better. It is a decided loss to break too quickly with the past without taking time to gather up all that is most valuable—the rich heritage of the ages. This is why there is much to be said in favour of the strong conservative spirit which seems to dominate our Anglican Church. One of the chief characteristics of this church is the importance it gives to the historic principle. It venerates what has been the growth of centuries. While we cannot help commending the spirit which desires to conserve what is best in the past there is a danger of failing to grasp the importance of meeting new conditions,—not with new truths for truth is eternal, but with old truths seen in a new light and re-stated in the language of the present day, and with new methods better adapted to modern circumstances. People become wedded to a thing through past associations and in the face of strong prejudice it is difficult to make any change even though the most thoughtful and observant are convinced that some change would be beneficial. History teaches us that in every movement there are two forces—the progressive and the conservative—both are necessary. The balancing of these two forces has always led to true progress. This principle which I have endeavoured to enunciate needs to be applied to various parts of our church life and organization—in matters both great and small.

As an illustration of the principle of progress which involves changes regretted by some, but in the nature of things inevitable, I would mention that our policy of drawing the line more sharply between Church and state in connection with the education of Indians is working out well. As an example it may be stated that both at Metlakatla and also at Masset the Indian Department having appointed the teachers pays them a salary equivalent to that received by the Public school teachers, and our missionaries are allowed to impart religious instruction during school hours at stated times. Why should Church people in Eastern Canada contribute their missionary money to teach Indian children in British Columbia reading, writing and arithmetic, when the Dominion Government is responsible for their education? The same question may be asked in regard to medical work. Why should Church people in Eastern Canada support doctors in this western country when the Provincial Government makes liberal grants towards this purpose? The mixing up of religious work and medical work with the collecting of medical fees from men in the lumber camps is not in the best interests of the Church. Times change and we change with them. The Church must more and more concentrate its energy upon

purely spiritual work, producing Christian teachers, Christian doctors, Christian laymen to fill all responsible positions in the community, but not attempting to support them by voluntary Church offerings.

While we should, as a church, use our influence to secure wise legislation of a prohibitive character, yet after all our chief work is to raise up Christian men and women who will establish Christian homes in the community which will be radiating centres of good influence. I am convinced that the only successful antidote to the social evil, which is so prevalent in this province, is more Christian homes, which will be beacon lights guiding and leading our young men on to realize the vision of domestic bliss which can never be theirs if they follow the red light of debauching sensualism. We look forward hopefully to a very conservative revision of our Prayer Book to adapt it to our Canadian conditions, unless the labours of a large and representative committee of the General Synod are frustrated by the votes of those who are always opposed to changes of any kind, a class of people which, if allowed to dominate, would effectually block all progress.

We see the same principle of progress exemplified in the matter of Church union. In all branches of the Christian Church there is now a progressive as well as a conservative party. The progressive party are finding out all the points we have in common with Christians of other denominations, and are emphasizing these most strongly. The conservative party are still clinging to points of difference and emphasizing the loss which they think would result from union. On the principle already laid down it will be seen that each of these parties has an important function to fulfil. The progressive party is inspired by the spirit of love and hope and is a necessary instrument for the carrying out of the Divine purpose. The conservative party is inspired by the spirit of law and order and fears that in the widening process some very essential elements may be lost.

Two things become very evident as we review the progress toward union. The first is this: The Church in which we are all to unite must be a comprehensive church. All sides of truth which in years gone by have been emphasized by various sects must be fully recognized by this one Catholic or Universal Church. It would be a distinct loss to the Church Catholic if never again we were to have the emphasis laid upon the sovereignty of God as emphasized in the past by the Presbyterian Church. It would be an equal loss if never again we were to have the emphasis laid upon the free will of man as the Methodist Church has emphasized it. It would be a distinct loss to the Church Catholic if never again we were to have the emphasis laid upon the value of the individual soul and the right of private judgment as emphasized by evangelical Churchmen since the days of St. Paul and Luther. It would also be a very real loss, which many Protestants do not yet fully appreciate, if never again we were to have the emphasis laid upon Church order and historical continuity as emphasized by high Churchmen since the days of Ignatius and Cyprian. The great Church in which we shall all one day be united must be comprehensive enough to contain all those elements which sincere followers of Christ regard as of vital importance.

The second thing which is very evident is this: We must all cultivate a broad-minded spirit. We must be willing to see the good in all branches of the Christian Church whether we regard them as regular or irregular. While it is right for men to emphasize what they regard as important so that they may give their contribution to the Church Catholic, it is wrong for them to fail to see the spirit of Christ in the lives of those from whom they differ. It is wrong for them to set their organization up as the only depository and channel of Divine grace which has so manifestly overflowed their narrow bounds. The Anglican Church with its continuity with the past, with its stately and impressive and at the same time Scriptural services, with its episcopal form of government, which since the second century after Christ has been the prevailing form of Church government, and has given to the Church of Christ many of its greatest spiritual leaders, has still a most important work to do in this growing country of ours, both for its own members and also for the Church at large. The movement toward Church union cannot be unduly hastened by trying to force those who are unprepared for it, but at the same time it cannot be obstinately retarded by those who would block the pathway of progress, because it is born of the Spirit of God in answer to our Lord's prayer—"That they all may be one."

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

SELKIRK.—Mr. A. C. Field in charge. The usual school was held for Indians and white children. The Indians congregate in larger numbers than usual during the spring. There were a number of cases of illness which Mr. Field attended to. At this and other Indian Missions the spring clean-up of the village is an important part of the work. Mr. Field, as health officer, has endeavoured to improve conditions in this respect.

CHAMPAGNE AND TESLIN.—The Rev. C. C. Brett occupied Champagne during the winter months. In February the Bishop visited the Mission, taking advantage of the kind offer of a ride with Inspector Acland, of the R. N. W. M. Police, who was making a patrol from Whitehorse to this outpost. In May, Mr. Brett went to Vancouver, where he married Miss Maud Dutot, who, accompanied by her father, came this far, from Ontario, to meet him. In June, Mr. and Mrs. Brett proceeded to Teslin via the Hootalingua River, where they will occupy the little one-roomed cabin at the Teslin Mission until they are able to erect an addition to the house. Bishop Stringer visited Teslin during the first part of July, and was given a cordial reception by whites and Indians.

WHITEHORSE.—The Boys' Bible Class has done good work this year. Meetings for prayer and conference have been held Sunday mornings at 10 o'clock, and a visiting deputation have called at the various bachelors' cabins and houses, inviting men and boys to come to church. Meetings from time to time have been held by Mr. Blackwell for Bible study. The live-fox industry has created a great deal of interest among the Indians, as well as among the white trappers. Prices have ranged from \$40 to \$50 for an ordinary cross fox, up to \$1,600 for a young black fox, which was the amount one of the Indian boys received. It is time some laws were passed to regulate the industry. The annual meeting of the W.A. for the Diocese was held on the 8th of August, in Christ Church, Whitehorse.

HONAN.

Wm. C. White, D.D., Bishop, Kai Feng, Honan.

HONAN FAMINE FUND.—Receipts already acknowledged, \$34; two small fishes, Barrie, \$10; total, \$44.

Books and Bookmen

A new book by the Bishop of London is sure to be received with great interest, and in "The Gospel of the Miracles," (London, England: Wells, Gardner & Company, 1s. net, and 2s. 6d. net) Dr. Ingram has published his last series of Mission Sermons. The main theme of the book is that the Christian life is always "supernatural," and therefore a "daily miracle." After a general presentation of the subject suggested by the title the Bishop discusses the miracle at Cana, and proceeds to speak of the miracles of Forgiveness, Peace, Life, and Sight, ending with "the greatest miracle of all," the Living Christ, as demonstrated by Easter Day. Then follow six addresses delivered to a congregation of educated men in London, wherein are discussed such questions as "Is Religion a Bore?" "Is Prayer Reasonable?" "Are Miracles Credible?" "Is the Bible Trustworthy?" "What does the Cross mean?" "Is the Incarnation true?" It need not be said that in all these sermons and addresses the Bishop's remarkable simplicity and intense sympathy stand out at every point. It is only when we consider his answers to questions that we are compelled to demur. In the first place the questions are often far too large for brief and summary treatment, but, more than this, they are almost invariably treated from the standpoint of a particular type of theological thought and ecclesiastical attitude which, to say the least, is not convincing. It is with no disrespect to the Bishop that we say the answers are frequently inadequate, and, in the light of the New Testament, decidedly inaccurate, while his view of such questions as the Church, the Ministry, and the Sacraments will only be convincing to those who hold the speaker's own views. So that our readers will need to discriminate constantly as they

study the Bishop's answers to questions, which to many, it must be frankly said, will be absolutely impossible. Here and there a little more attention should have been paid to the proofs, for we find "Moseley" for "Mozley."

The third number of "The Constructive Quarterly," edited by Mr. Silas McBee (New York: G. H. Doran Co., 75 cents), contains a series of articles of first-rate importance upon two leading subjects, though of course in addition to these there are contributions on other topics. The first subject discussed is that of Church unity, and men of different points of view speak their minds with refreshing frankness. The Russian Archbishop of North America, Dr. Platon, is decidedly candid, both in regard to the "Review" itself and also to the topic of Christian unity. His words are an interesting study of the way in which the liberalizing influences of the United States are struggling with the strong conservatism of the Russian ecclesiastic. Bishop Bonomelli of Cremona pleads for unity from the Roman Catholic point of view, and very lovingly bids us to cross over the gulf and return to his church. Bishop Garland of Pennsylvania discusses the subject from an American position; Dr. Hall, of the General Seminary, New York, presents the extreme Anglican view; while other aspects treated are those of the Disciples of Christ, and Congregationalism. Enquiries are now being quite definitely made as to the meaning of the word "Constructive" in the title, for after three numbers of Mr. McBee's review, it is somewhat difficult to know what it is he wishes to "construct," since the articles up to the present have been absolutely independent, perfectly frank from their authors' standpoints, but without the slightest attempt at editorial correlation. It would seem as though this could not go on indefinitely, especially now that we know pretty clearly what each Church means and stands for. But it is decidedly advantageous to have seen in these numbers the views of representative men of various denominations. We have missed a presentation of the Anglican Evangelical point of view, and would suggest to Mr. McBee the value of obtaining one from some representative English Evangelical. Another series of articles deals with the important subject of the usefulness of Foreign Missions, Dr. Speer being the chief contributor to this vital topic. There are four other articles, each dealing with a matter of contemporary importance, like "The Church and the State" and "Christ's Teaching about Marriage." There is no question about the really "live" character of the topics discussed in this quarterly, and not the least element of value is the frankness of the writers on subjects which, it must be confessed, are very rarely discussed with candour in public. All those who are interested, as they should be, in current discussions of vital importance cannot afford to overlook this most interesting publication.

Correspondence

THE PETERBOROUGH ACCIDENT.

Sir,—We are requested by clients to call your attention to the necessity of explaining an article on the first page of your issue of Thursday, September 25th, 1913, headed "A Solemn Illustration," in that you say:—"It is most searching and solemn to realize that all these deaths with their attendant sorrow are due to an error of 50 years ago." It is needless to say that this is absurd. It, however, reflects upon worthy people.

You will see, Sir, that to exonerate those of the present day and to lay the blame on those no longer able to defend themselves, when fires and alterations have completely changed the character of the building and when the recent superintendence was intended to obviate the very thing that came about, that any reflections or observations that were to be made might well have been to the effect that what a Toronto architect discovered any other architect in charge might have been expected to discover.

Ruddy and Burnham.

[We gladly insert the above, and would say that the editorial comment was based strictly and solely on the account of the enquiry given in the daily papers. There was no desire to reflect on anyone, dead or living, and we know nothing beyond what was recorded in the press, but we submit

that in view of the statements made at the enquiry, our use of the event as a "solemn illustration" did not go beyond the limits of legitimate comments on current events.—Ed. C. C.]

APPEAL FOR CHURCH AND MISSION-HOUSE AT CARMACKS, YUKON DIOCESE.

Sir,—I beg to acknowledge the following sums received for a church and mission house required at Carmacks. Bishop Bompas offered himself in his last days for this needy field, but was not allowed to go, being worn out. Rev. C. Swanson is now in charge.

Previously acknowledged	\$35.35
Angus Faulkner, Esq., Croix, France	4.87
Mrs. Ormsby-Hamilton, Killinoy Castle, Co. Dublin, Ireland	24.33
Mrs. Washburn, Aylmer, Ont.	2.00
Clergyman	3.25
Bank interest	.31

Total \$70.11

Subscriptions may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ontario.

CHILDREN'S DAY SUNDAY.

Sir,—As the Governor-General has proclaimed that our Canadian Thanksgiving Day shall be celebrated on October 20th, it is more than likely that in all our churches that day there will be more or less of a thanksgiving tone.

But the General Synod had already set apart the third Sunday in October as Children's Day, and it will, of course, be impossible at so short notice to change the date. It seems then that the best thing the clergymen can do is just to go ahead and make Sunday, October 10th (the twenty-second after Trinity) a very great day indeed. We can gather the children to the church; we can sound the note of thanksgiving; and at the same time we can rejoice in the greatest of all God's gifts—an army of children who are growing up and can be trained in their childhood to offer themselves, their gifts, their love, and their lives, to their blessed and adorable Redeemer. If in certain parishes the clergyman deems it impossible to make the combination, it might perhaps be better to defer the celebration of Children's Day to the following Sunday, as it is an occasion of such signal importance and so indispensable to the power and progress of our beloved Church. But a young country needs above all things to pour out unstintedly of its time and thought and treasures for the blessing of the young, and it may be in the Providence of God our Children's Day has fallen on the day before our Thanksgiving Day, in order that the note of gratitude and joy may be largely consecrated upon those growing lives that constitute the strength of the Church and the hope of the nation.

Dyson Hague.

THE ONTARIO SYNOD AND MORAL REFORM.

Sir,—With your permission, I desire to express my regret at the action of the Provincial Synod in striking out of the report of the Moral and Social Reform Committee the clause referring to what the committee termed a "miscarriage of justice." I was, unfortunately, obliged to leave Synod before the report, which I had submitted and was largely responsible for, came up for consideration, otherwise, I make bold to believe, this clause would not have been expunged, as I am convinced the Synod acted on a misunderstanding of the facts. The report was careful not to express itself as to which judgment was at fault in the two cases in question, but merely asserted that justice could not possibly have been meted out in both cases, since, in the first trial a man was condemned for printing for private circulation accurate notes of a certain play, while in the second trial a jury of 12 men acquitted those responsible for presenting the same play in a public theatre. That both of these decisions cannot be justified is clear from the words of Mr. Justice Middleton, in dismissing the aforesaid jury, as well as from the viewpoint of ordinary common sense.

His Honour used the following language:—"I cannot see how any reasonable man could have any doubt that that play was anything else but immoral, indecent and obscene; I cannot see even upon the evidence on behalf of the defendants, how you arrived at this conclusion. The rider you have added indicates that you had some doubt, and which now it is my duty to discharge these accused, I hope that they will recognize that it will be hard to find another jury that will take a similar view when a play of that kind is again produced. I hope those in charge of the morality department of this city will not regard this verdict as in any way condoning the laxity that has prevailed. I do not think that we can be proud of a censor that permits the production of a play so vile and unclean as this play. The Department of Justice has been brought into disrepute. The man who drew the attention of the public to this, and described what took place in the theatre in a way that seems to be substantially undisputed, has been convicted of publishing obscene literature, while those who produced the play itself have been found not guilty."

O. G. Dobbs,

Convener of Committee.

Kingston, September 29th.

The Family

HARVEST TIME.

'Tis good to live beneath this autumn sky,
This glorious canopy of cloud and blue
High raised above us, spread out full in view;
God thus displaying wide to every eye
A symbol of His might and majesty.
'Tis good to draw deep draughts of this pure
air,
To feel life's joy amid a scene so fair,
And taste the season's sweet tranquility.

Rich, smiling plenty crowns the ripened year,
And mellow sunshine floods the peaceful scene;
The golden fields with all their wealth appear
In settings of deep foliage, sober, green.
Old earth once more has yielded store of food.
Life, as at first, is "good," yes, "very good."
David Stothart.

A PARSON'S TRIALS.

If he delivers a written sermon, he is a back-number. If he preaches extempore, he is a shallow thinker.

If he is not constantly calling upon his people, he is unsocial. If he visits to any extent, he is a gad-about.

If he demurs at acting as a janitor and man-of-all work about the place, he is lazy. If he rings the bell, lights the fires, and performs a score of other odd jobs—it would be much better if he would spend a little more time in his study. He would then give his congregations more intellectual sermons.

If he is married "he is an awfully nice fellow, but his wife doesn't amount to much." If he lives in single blessedness (?) woe be to him. All the eligibles—and many of the others—never speak to each other at the guilds and parish socials, or else they do speak—gossip!

If he is content to serve his Master and his people on a small monthly sum (paid at irregular intervals) he is "cheap." If he timidly asks for a large enough stipend to keep his household "decently and in order," he is worldly-minded.

If his burdens at times weigh heavily on him and his face gives any evidence of the fact, he is taking himself too seriously. If, by the grace of God, he bears them bravely and shows no evidence of their weight, he is light-minded.

If he does not adjust all his ideas to the latest fads of modern "thought" he is the preacher of a worn-out "orthodoxy." If he endeavours to correlate the result of recent researches with the truths he already holds, he is a heretic—or worse, a "modernist."

If he would be "all things to all men," he is a hypocrite. If he is somewhat reserved, it is a cloak to conceal his sly attempts to foist a mediaeval priest-craft upon his people.

If he quotes the sources from which his best ideas are drawn, he is lacking in originality. If he fails to give due credit for these various ideas, he is dishonest and a thief.—"Exchange."

Personal & General

Mr. John A. Birmingham, General Secretary of the Canadian B. of A., is in New York.

\$2,700,000,000 is the annual expenditure in the United States alone for strong drink and tobacco.

The Rev. R. F. Dixon, rector of Wolfville, N.S., sailed on Saturday for England on a lengthy visit.

We regret to hear of the serious nervous breakdown of the Rev. E. H. Capp, of Ottawa, as stated in our "Church News" columns.

Col. Lowther, who has been Military Secretary to the Duke of Connaught, has left Ottawa to return to England to command his regiment.

Rt. Hon. Herbert Samuel, Postmaster-General of Great Britain, and Hon. L. P. Pelletier, Postmaster-General of Canada, were in Toronto last week.

The Right Rev. Dr. Lucas, Bishop of Mackenzie River Diocese, has been in Ottawa for a visit; the Bishop and Mrs. Lucas will spend the winter in eastern Canada.

Peterboro sent the largest deputation, headed by Canon Davidson, to the International conference in Toronto last week, of the Laymen's Missionary Movement.

Three-quarters of the passengers on the Tunisian, sailing for Canada October 1st, comprised married women joining their husbands and young women intending to be married immediately on their arrival.

The Sunday School Commission and the M.S.C.C. are holding their half-yearly meeting this week in Saskatoon. The West is enthusiastic over their visit, and the news in our "Exchanges" promises a warm reception to the visiting delegates.

Over 2,000 delegates have registered in New York for the Brotherhood of St. Andrew Convention being held there this week. Churchmen everywhere should support this great and unselfish work by their sympathy, their prayers and their money.

The Convocation Hall of the University of Toronto was crowded on Sunday morning, when the first University sermon for the term was given by President Falconer, who delivered an edifying address on "Knowledge and Prophecy," from the thirteenth chapter of First Corinthians.

A number of huts, believed to have been inhabited by shepherds before the foundation of Rome in 753, B.C., have been discovered by Commendatore Boni, director of the excavations in the Forum and on the Palatine. Some of the huts are so well preserved that their hearths are still intact.

One Anglican member of the convention of the Laymen's Missionary Movement last week, has volunteered to be one of a group to go at their own expense around the world to investigate the work of missions and bring back the "fire" from actual contact to the Church in Canada. What splendid results may be expected!

A 600-year-old charter, granted by King Edward I. to Aberystwyth (Cardigan), Wales, has been discovered by Dr. Lewis, of the University College of Wales, in search for documents for the Town Council. It was granted to Llandbadarn, the name of the ancient church and parish. In consequence of the direction in the charter that markets should be held on Monday, Aberystwyth keeps bank holidays on Tuesdays.

One of the most important events in the history of China—the election of a President of the new Republic—took place October 6th. Provisional President Yuan Shi Kai received 471 votes, and Tsai Yuan Heng 153, while twenty other candidates, including Dr. Wu Ting-Fang, former Chinese Minister at Washington, and

Dr. Sun Yat Sen, the leader of the Republican movement, had each received a few votes.

A remarkable school record was announced by the Rev. H. M. Larner at the prize distribution at the Bushbridge Elementary School, Godalming, England. Nine members of the Glazier family, of Clock Barn Lodge, Bushbridge, he stated, had the record of 60 years' perfect attendance, having never been absent or late. The children had to walk some distance to school, and it was computed that they had walked as far as twice round the world.

The Very Rev. Frank DuMoulin, son of the late Bishop of Niagara, has just been appointed Coadjutor-Bishop of Ohio. He was born in Montreal in 1871, and was educated at Trinity College School, Port Hope, and Trinity College, Toronto. He was one time assistant curate at Holy Trinity, Toronto, and later on rector of Emmanuel Church, Cleveland; and of St. Peter's, Chicago. Since 1906 he has been Dean of the Diocese of Ohio. He was offered the Deanery of Ontario in 1906, but refused.

Pennsylvania has a "eugenic marriage" law, which requires that all applicants for marriage licenses shall set forth in their applications the fact that they are not affected with any transmissible disease. No person who is an imbecile, epileptic, of unsound mind, or is an inmate of any county asylum, or home for indigent persons, can secure such license unless the causes which have made him dependent have been removed and the applicant is able to support a family.—The Living Church.

A teacher instructing her class on the composition of sentences, wrote two on the blackboard, one to exemplify a misstatement of fact and the other to illustrate bad grammar. The sentences thus read as follows: The hen had three legs. Who done it? The teacher then called one of the children. "Harry," she said, "go to the blackboard and show where the fault lies in those two sentences." Harry slowly approached the blackboard evidently thinking hard. Then he took the chalk and wrote: The hen never done it. God done it.

Militants stopped the service in Westminster Abbey last Sunday. Because the clergy did not include women in their prayers, a party of Suffragettes interrupted the morning service at the Abbey by chanting a prayer for the women now in prison. The party rose as the Litany was being recited and ignored a request to desist from singing. At the conclusion the women left the Abbey quietly. Addressing a crowd outside, one of them said: "This is nothing to what will happen unless women are included in the clergy's prayers."

The new railway which links up the East and West portions of the Cape Province in South Africa, and provides a thorough coastal route from Cape Town to Port Elizabeth, via Worcester, Mossel Bay and Oudtshoorn, was recently opened by Sir David Graaf, amid scenes of much popular rejoicing. The formal ceremony took place at George, one of the principal towns served by the railway, and the seat of the most recently established Bishopric in the Cape Province. The new line is 45½ miles long, and at one point attains an elevation of 2,348 feet. A portion of the line has involved, it is stated, the heaviest piece of railway construction as yet undertaken in South Africa.

A subscriber to the Canadian Churchman for over 25 years.—An old resident of Scarborough township, and one of the oldest surviving natives of Niagara-on-the-Lake, died in Toronto, Friday, September 26th, in the person of Mrs. Mary Jane Rennie, widow of Robert Rennie, aged eighty-eight. Mrs. Rennie, whose maiden name was Mary Jane Armstrong, remembered well the Rebellion of '37

DOMINION BOND COMPANY, Limited

A Special List of Investment Securities selling now at exceptionally low prices will be sent on request.

HEAD OFFICE: TORONTO
DOMINION BOND BUILDING

MONTREAL
Dominion Express Building

WINNIPEG - VANCOUVER
LONDON, Eng.

5% to 7%

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.

BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Bldg. - TORONTO

7% CAN NOW BE OBTAINED SAFELY

Dealers in Bonds and Stocks, Listed or Unlisted.
LIST MAILED ON REQUEST.

Campbell, Thompson & Co.
43 King Street West, Toronto.

7% BONDS PROFIT-SHARING

Series \$100, \$500 and \$1000
TERMS 5 YEARS
Withdrawable after one year.
Send for special folder.

NATIONAL SECURITIES CORPORATION LIMITED
Confederation Life Bldg.
TORONTO

"If I Were a Young Man Again"

How many men have confessed to themselves that "if they were young again, they would save their money." Such words are the wisdom wrung from bitter experience. Young men, you should heed that advice. **SAVE.** Do not squander your money chasing the bubble of big profits in risky ventures. The bubble bursts and leaves you nothing. Put your savings into an absolutely secure and profitable investment like the

5 Per Cent. Debentures

of the Standard Reliance Mortgage Corporation. These Debentures are issued with interest coupons in sums of \$100 and over, for five-year periods. They are secured by paid-up capital of \$2,000,000.00 and \$5,000,000.00 assets. They represent the safest and most profitable investment that any man can select. We issue them, with interest from date money is received in our office, to individuals residing anywhere in Canada. We offer reliable advice to bona fide inquiries as to judicious investments.

Standard Reliance Mortgage Corporation
64-66 KING ST. EAST, TORONTO.

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

Head Office and Nine Branches in Toronto

JAMES MASON, General Manager.

8-10 KING STREET WEST,
Head Office and Toronto Branch
78 CHURCH STREET
Cor. QUEEN WEST and BATHURST
Cor. QUEEN EAST and ONTARIO
Cor. BLOOR WEST and BATHURST
236 BROADVIEW, Cor. WILTON AVE.
DUNDAS ST., Cor. HIGH PARK AVE.
1151 YONGE ST. (2 doors North of Shaftsbury Ave. on East side.)
2115 YONGE ST., NORTH TORONTO,
Cor. Eglinton Ave.

THE METROPOLITAN BANK

Capital - \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$181,888.28

Head Office:
TORONTO, Ont.

A General Banking Business Transacted.
S. J. MOORE, President
W. D. ROSS, General Manager.

Idle Money

PERSONS having idle funds on hand for temporary or longer periods, or awaiting permanent investment, can obtain **FOUR PER CENT.** interest, compounded quarterly, by opening an account in the **SAVINGS DEPARTMENT** of this Company. These funds are withdrawable by cheque and bear interest from date received until date withdrawn.

The Union Trust Company, Limited
Temple Building, Toronto
CAPITAL (paid up) \$1,000,000
RESERVE - \$750,000

WM. SMITH & SON
CHESLEY - ONT.
Manufacturers of
CHURCH PEWS AND CHURCH FURNITURE
Send for Illustrated Folder

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Est. 1858. BELLS for Churches are DUTY FREE. The C.S. Bell Company, Hillsboro, Ohio, U.S.A.

**BETTER THAN MEAT
- MORE EASILY DIGESTED
COSTS MUCH LESS**

All the body-building elements in the whole wheat grain, steam-cooked, shredded and baked into crisp, golden brown Biscuits or little loaves. The world's universal, staple breakfast cereal. Try

**SHREDDED
WHEAT**

for breakfast or for any meal with sliced peaches and cream or with any fresh fruits. The combination not only gives the maximum of nutriment in smallest bulk, but keeps the stomach sweet and clean and the bowels healthy and active. Always clean, always pure, always wholesome.

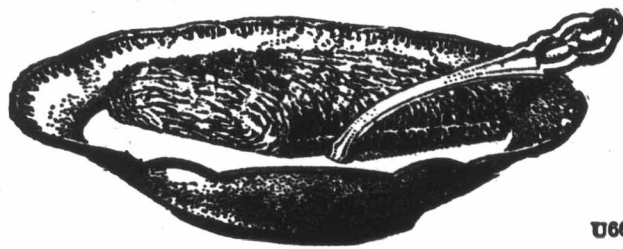
Always heat the Biscuit in the oven to restore crispness. For breakfast serve with milk or cream or fresh fruits of any kind.

**MADE IN CANADA
A CANADIAN FOOD FOR CANADIANS**

The Canadian Shredded Wheat Company, Limited

Niagara Falls,
Ont.

Toronto Office:
49 Wellington
St. East



U66

and saw the troops of rebels pass her father's gate in Scarboro' township near Lamaroux postoffice, and of recent years had told of her experiences during this troublous time in Canada's history. She was born at Niagara-on-the-Lake and when three years of age moved with her parents to Scarboro' township and lived there until she married Robert Rennie in the early

seventies. The interment took place in St. Paul's Church cemetery, Scarboro'. Mrs. Rennie was a valued member of St. Paul's Church, Toronto.

The use of tea, as opposed to its abuse or misuse, is highly beneficial to the system, says Dr. Musgrove in Nervous Breakdowns. There is no remedy equal to it for a tired headache. It washes out the stomach and gives it a fresh start for the next meal. A cup of tea in the early morning will often enable a better breakfast to be taken, and one in the afternoon between four and five o'clock helps to complete the digestion of the mid-day meal. Furthermore, it serves a good purpose in making the blood circulate more freely, and in dilating the vessels of the skin, thus assisting in the elimination of waste matter. In this respect it is much better adapted than cold drinks in hot weather, particularly for those engaged in active outdoor games such as tennis. For it makes a more efficient thirst quencher, and by flushing out the tissues, helps to prevent the onset of fatigue. Have it freshly made, take it in moderation, and it will never do any harm. Especially is this the case with China tea, if taken in preference to Indian, for it does not injure the stomach or the nerves in the way that the latter is apt to do.

**NA-DRU-CO
RUBY ROSE
COLD CREAM**

Imparts a soft and velvety charm to the complexion, and counteracts the effects of raw, cold winds and over-dry indoor air. Splendid for cracked lips and chapped hands. In 25c opal glass jars, at your Druggist's. 200

NATIONAL DRUG AND CHEMICAL CO.
OF CANADA, LIMITED, MONTREAL.

British and Foreign

"My parish," says the Rev. J. Hare, of Goathland, "has two distinctions—the oldest chalice in England and the most original golf course in the world." The course is laid through the village street.

A remarkable wedding took place lately at St. George's Church, Gravesend. The bride and bridegroom—Miss Stiles and Mr. H. Thorndike—are deaf and dumb, and the ceremony was undertaken by the vicar, Canon Gedge, who is totally blind.

A service of the blessing of the first-fruits was lately held on a farm in the parish of Broomfleet, East Yorks. When the first sheaf of wheat was cut, the vicar, the Rev. A. J. W. Holmes, blessed it and then read a Collect which was followed by the Lord's Prayer, a harvest hymn and the Benediction.

The published details of the dimensions of the new Cathedral for Liverpool, now building, shows that this the second post-Reformation Cathedral to be built in England, that at Truro being the first, will be the largest and longest of all the Cathedrals in England, exceeding even those of Winchester and St. Alban's which are at present the longest.

Bishop Tugwell, of Western Equatorial Africa, recently confirmed five of the lepers in the Government Leprosy Asylum at Yabba, in Southern Nigeria. Services are held in the asylum each Sunday by C.M.S. missionaries. Four of the young men confirmed were taught to read, and were instructed in the Catechism by an educated leper living in the asylum who is blind, but who is unceasing in his work on behalf of the other inmates. His blindness is due to the ravages of leprosy.

Recently the rereads in Southwark Cathedral, set up by Bishop Fox at the beginning of century sixteen has been completed by the filling in of the four vacant niches with figures of kneeling angels bearing shields on which are illuminated the arms of the Dioceses of Rochester, Canterbury, Winchester and Southwark. There are also twenty-two statues of worthies connected with the history of the Cathedral and its neighborhood, and two groups representing its two dedications, our Lord in the manger-cradle (St. Mary Overy) and on His throne of glory (St. Saviour).

Boys and Girls

**THE FIRST STRANGE
CANDLESTICK.**

Little boys and girls to-day have such wonderful ways of lighting in their homes, electricity, gas and such splendid oil lamps that a good many of them hardly know what a candle is, yet every one would probably know, or think they knew, what a candlestick is. How many know that the first candlestick was a boy? But that is so. He would sit in the corner of a Scottish kitchen holding a piece of



MOST PERFECT MADE

THE INCREASED NUTRITIOUS VALUE OF BREAD MADE IN THE HOME WITH ROYAL YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO THE CAREFUL HOUSEWIFE TO GIVE THIS IMPORTANT FOOD ITEM THE ATTENTION TO WHICH IT IS JUSTLY ENTITLED.

HOME BREAD BAKING REDUCES THE HIGH COST OF LIVING BY LESSENING THE AMOUNT OF EXPENSIVE MEATS REQUIRED TO SUPPLY THE NECESSARY NOURISHMENT TO THE BODY.

**E. W. GILLETT CO. LTD.
TORONTO, ONT.
WINNIPEG MONTREAL**

fir candle in his hands, from time to time cutting and trimming it to make it burn brightly, says "The Child's Hour." The fir candle was a length of wood cut from a kind of fir tree which is found embedded in the peat. This kind of candle is still used in some parts of Scotland. It usually fell to the lot of the "herd laddies" to act the part of candlestick; but should a beggar ask for a night's lodging, he was expected to relieve the "heid laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "poor man," or "poor man."

LINCOLN'S PROMISE.

Abraham Lincoln always kept a promise when he made one. While drinking was the fashion all about him, Lincoln never forgot his dead mother's request that he should close his lips to all strong drink.

Once a friend found fault with him for his seeming rudeness in declining to taste the rare wines provided by

**ESTABLISHED 1856
P. BURNS & CO., LIMITED**

Wholesale and Retail Dealers in

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

OFFICE AND YARDS—

BATHURST ST. Telephone Adel. 1968 & 1996

PRINCESS ST. Main 190

MORROW AVE. Telephone Junction 3786

TELEPHONE MAIN 131 AND 132

LOGAN AVE. Telephone Gerrard 151

DUPONT Hillcrest 1825

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

KITCHEN TINS
 DISH-PANS
 COLANDERS ETC.
 KEPT DAZZLING-
 BRIGHT & CLEAN BY

Old Dutch Cleanser

Full directions and many uses on Large Sister-Can. 10¢

CURE that BUNION
 No need to suffer bunion torture another day. Dr. Scholl's BUNION RIGHT removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe. Gives INSTANT RELIEF and a FINAL CURE Guaranteed or money back. 50c each. Write for Dr. Scholl's great book on "Bunions."
 The I Scholl Mfg. Co.,
 214 King St. E., Toronto

their host. "There is certainly no danger of a man of your years and habits becoming too fond of it," said he.

"I meant no disrespect, John," answered Lincoln, "but I promised my mother only a few days before she died that I would never use anything intoxicating as a beverage. A promise is a promise for ever, John, and when made to a mother it is doubly binding."

Lincoln had great love for his mother and respect for her memory. He once said:

"All that I am, all that I hope to be, I owe to my mother."

Would that all mothers had such sons!

WHEN ELLIE WENT TO RIDE WITH GRANDPA.

By A. L. Pearson.

"Oh, are you going to the post-office, Grandpa?" cried Ellie, the very first morning after she reached the parsonage in Littleton for her summer's visit. "May I go too? May I, Grandpa?"

"Run in and get your sunbonnet, Ellie, for I'm ready to go," said Grandpa. Of course she could go; that question needed no answer. How could Grandpa ever even think of going to town without a little girl to hold the reins for him when he wanted to think about his sermon, or to remind him that Grandma wanted him to get Oolong tea this-time, not just tea?

Rex was used to these trips back and forth and trotted as fast as though Ellie were not a whole year bigger than last summer. And the high, old-fashioned buggy rattled just as noisily as ever.

It was Tuesday morning, and Grandpa didn't want to think about the sermon which he had preached on the Sunday before. And he wasn't ready to begin thinking about next Sunday's sermon quite yet; so Ellie could talk all she wanted to, and she and Grandpa sang "My Days are Gliding Swiftly By," and "I'm a Pilgrim," where there weren't any houses along the road. Grandpa

Why use Teas of uncertain quality and value, when delicious

"SALADA"

Tea can be had on demand.

Black, Green or Mixed. Sealed Packets Only.
 FREE Sample Packet on Enquiry. Address: "SALADA," Toronto

pointed out to her the compass-plant, which would always tell her which way was north, and showed her how all the tall sunflowers were saying good-morning to the sun.

Ellie was so glad that the post-office had been moved three miles away from the parsonage long before she was born, though Grandma always said, every morning when they started off, "It's just a shame you have to take that long drive. We ought to have the post-office where it used to be."

When they stopped at the office, Ellie carefully held the reins while Grandpa went in for the mail. Rex stood just as still as though he were tied to a hitching post, for there wasn't even one green leaf or spear of grass within reach to tempt him.

"Good-morning, Ellie," said a pleasant voice. "Have you come back to help your Grandpa drive, this summer?" And Deacon Templeton came up holding out his hand to greet the little girl. She looked anxiously at the horse, but dropped one rein and politely shook hands with the old gentleman. She almost wished she hadn't come when Mr. Clark, who kept the store where the post-office was, came out to greet her also; and she quite wished so when the two young lady clerks and the "Professor," who was buying some new pencils, although school wasn't keeping, all came out to say how-do-you-do.

"Well, Ellie, what grade are you in now?" asked Professor Allen.

"I'm in the ———," Ellie was saying, when there came a funny little rush and tumble right under the buggy seat. Out scrambled Puck, Ellie's little bantam rooster, which lived with Grandpa because Ellie had to live in the city and could not keep bantams or rabbits nor any of the delightful pets which she so much wanted. Up the little fellow hopped, right on to the dashboard, and out came Pam, his demure little mate, and hopped up beside him. Pam kept quite still, but Puck began cackling his loudest right into the professor's face, then crowed joyously to the whole crowd. He kept on crowing and cackling until Grandpa came hurrying out to see what was happening.

"Ha! ha! ha!" he laughed, and the whole group began to laugh too. This time Ellie quite forgot the reins. She climbed down and looked behind the leather curtain of the seat.

"Oh! Grandpa," she cried, "Oh Grandpa! See here! Pam has laid an egg right under the seat." And she triumphantly brought out a little white egg which had caused all the commotion.

"Wasn't that dear of her! Pam laid it right under the seat, Grandpa. Right under the seat while we were riding." Ellie beamed upon the crowd, her timidity quite forgotten.

"I knew you were a kind-hearted man, Mr. Mason; but I didn't suppose you would carry your kindness so far as to take your poultry out for pleasure drives."

"Oh, Professor Allen," explained Ellie, "they stole the nest, you know. We didn't know they were there—really we didn't."

On the way home Grandpa had to drive, for Ellie carried Puck under one arm and Pam under the other, while in one hand she kept carefully the little white egg.

"Grandpa, this is the funniest and nicest drive I ever had," said Ellie when she was lifted down from the buggy, with her pets; "but I think next time we'd better look under the buggy seat before we start, don't you?"

Twice Proven Cure for Nerves

Irritable, Hysterical, Sleepless, Dr. Chase's Nerve Food Restores Health.

There is a message in this letter for thousands of women who are suffering from broken-down nervous systems. Sleepless nights, much irritability over little things, spells of dizziness and nervous sick headaches are among the symptoms.

You may not realize the nature of your ailment until nervous prostration comes upon you. But, in whatever stage you find yourself, Dr. Chase's Nerve Food is ready to help you.

Mrs. W. J. May, 88 Annette Street, Toronto, writes: "Some years ago I suffered from nervous trouble and took Dr. Chase's Nerve Food, which completely cured me. About six months ago I received a shock which again shattered my nervous system to such an extent that I was irritable and hysterical, and could not sleep nights. I began to use the Nerve Food again and was not disappointed. Improvement was apparent from the first box, and now I am entirely well."

Dr. Chase's Nerve Food, 50 cents a box, 6 for \$2.50, all dealers.

BLACK KNIGHT STOVE POLISH

A HOUSEWIFE IS JUDGED BY HER KITCHEN. FOR A BRIGHT STOVE AND A BRIGHT REPUTATION. USE BLACK KNIGHT.

A PASTE No WASTE | THE F. F. DALLEY & CO. LTD. | No DUST | HAMILTON, ONT. | No RUST

WHAT IS THIS PROVERB?

\$50 GOLD PRIZE

HONEY STY, S
 The BEST cy.

ALSO A PRIZE OF \$10 for NEATEST SOLUTION. Somebody who sends for particulars of this Puzzle Contest telling us WHAT "PROVERB" IS REPRESENTED by the above Sketches, will receive a \$50 GOLD WATCH or \$50 in GOLD MONEY! as stated in the certificate of entry, and in the event of a tie between two or more persons for the prize, a prize identical in character and value with that tied for will be given to each person tied. Try at once. It may be you. Use your Brains. Send no Money. Write your answer on a Postcard or letter, giving name and address plainly.
BRITISH WATCH CO., Dept. 52 Montreal, Canada

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Bishop Strachan School
Forty-seventh Year
 A Church Residential and Day School for Girls.
 Full Matriculation Course.
 Elementary Work, Domestic Arts, Music and Painting.

PRESIDENT: The Right Rev. the Lord Bishop of Toronto.
 PRINCIPAL: Miss Walsh
 VICE-PRINCIPAL: Miss Nation

Wykeham Hall, College Street, Toronto
 Preparatory Dept., 423 Avenue Rd.
 Under the management of Bishop Strachan School
 Head Mistress, Miss R. E. Churchard (Higher Certificate National Froebel Union).

CLEMENTS COLLEGE
FOR BOYS
 Residential & Day School
 North Toronto, Ont.

Healthy situation. Large playgrounds, tennis lawn, rink and gymnasium. Military instruction and manual training. Boys prepared for the Universities, Royal Military College, and for business. For prospectus and particulars apply to
REV. A. K. GRIFFIN, Principal.

TRINITY COLLEGE SCHOOL,
 Residential School Port Hope, Ont.
 for Boys Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School Brockville). 47

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK
 The next Academic Year will begin on the last Wednesday in Sept.
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

GLEN MAWR
 Spadina Avenue, Toronto
 A Boarding and Day School for Girls
 Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

RIDLEY COLLEGE
 ST. CATHARINES - ONT.
 Canadian Church School for Boys
 Upper School and Preparatory Department entirely separate
 ENTRIES NOW BEING MADE FOR AUTUMN TERM.
 For information apply to
 Rev. J. O. MILLER, M.A., D.C.L.,
 Principal

MEMORIAL WINDOWS
STAINED GLASS
 THE N.T. LYON GLASS CO.
 141-143 CHURCH ST. TORONTO, ONT.

“Edgehill”
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.
 The Bishops of Nova Scotia and New Brunswick, Patrons.
 Miss Gena Smith, Lady Principal.
 French and German Mistress, Foreign. Domestic Science Teacher, Graduate MacDonald Institute, Guelph, Ont.
 Perfect Sanitary Conditions.
 Eleven English Mistresses. Examined by the Royal Academy and Royal College of Music, also Royal Drawing Soc., London, Eng.
 Preparation for the Universities.
 Michaelmas Term begins Sept. 10, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Sec'y

ST. MARGARET'S COLLEGE
 TORONTO
 A RESIDENTIAL AND DAY SCHOOL FOR GIRLS
 (Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)
 Academic Course, from Preparatory to University Matriculation, and First Year Work.
 Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.
 Write for Prospectus
MRS. GEORGE DICKSON, President **MISS J. E. MACDONALD B.A., Principal.**

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE
 179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL
 Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse.

Havergal Ladies' College
 JARVIS ST. TORONTO
 Principal MISS KNOX
 Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.
HVERGAL-ON-THE-HILL . College Heights, Toronto
 Junior School
 for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of nearly four acres—cricket, tennis, basketball, hockey. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.
 For illustrated calendars and prospectus apply to the Bursar.
 R. MILLICHAMP, Hon. Sec.-Treas.

WYCLIFFE COLLEGE
 TORONTO
 Principal The Revd. Canon O'Meara, LL.D.
 A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.
 For Calendar, particulars as to admission to the College or other information apply to the Registrar.
 H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

The Ideal Fabric for all Seasons
 BLUE SERGES OR CHEVIOTS
VICKERMAN'S BLUES
 Are the Best that Money Can Buy
 They have always a clear lustrous finish and never fade or get rusty in any climate
The Cloth for Men Who Want Good Clothes
NISBET & AULD, LIMITED, Toronto
 SELLING AGENTS TO THE TRADE

St. Agnes' School
 Belleville
 Patron—The Lord Bishop of Ontario
 Special Courses in Music, Art and Physical Training. Preparation for the Universities.
 Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—
 Miss F. E. CARROLL, Principal.

E. C. WHITNEY
 WORDSBLEY, ENGLAND
CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER
 Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
 Clergy Surplices, \$1.09 to \$10.23
 Choir Cassocks—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
 Choir Surplices, Linen.—Boys' from .55 cts. Men's from \$1.34.
 Ordination Outfits from \$32.08.
 ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART
 SILVER AND BRASS WORK, WOODWORK, TEXTILES,
 Illustrated Price List No. 100 Post Free.
CLERICAL TAILORING DEPARTMENT.
 CASSOCKS AND SURPLICES,
 Price Lists, patterns and self-measurement forms free.
MOWBRAY'S 28 Margaret St. London, England, and at Oxford

Stained Glass Windows
 for MEMORIAL and GENERAL Church purposes, designed and made in the McCausland Studios, ensure PERMANENCY. HIGHEST ARTISTIC TREATMENT and SATISFACTION.
 Full information on request
Robert McCausland Limited
 Established 1856
 141-143 Spadina Ave., Toronto

JONES AND WILLIS
ECCLESIASTICAL ART WORKERS
 In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries.
 All enquiries and orders to be addressed.
 43 Great Russell St., London, Eng. (opp. British Museum).
 Also at Birmingham and Liverpool.

Church Brass Work
 MEMORIAL BRASSES, RAILS, VASES.
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
 2 SPADINA ST. OTTAWA