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and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, OCTOBER 2nd, 1913

No. 40

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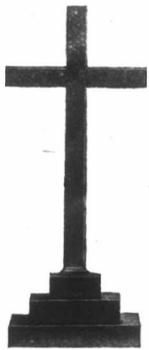
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The Canadian Churchman

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The Outlook

The Lord's Day

An interesting note appeared last week, calling attention to the difference between the work now being carried on at Buckingham Palace, London, and at the Vice-Regal Residence of Ottawa. These are the words of the English paper:—

"In spite of the urgent necessity for completing the work of refacing the frontage of the King's Palace within the contract limit of three months, so that the building operations will have to be carried on continuously night and day, in three shifts of eight hours each, it is gratifying to know that all work will cease for the twenty-four hours of the Lord's Day, commonly called Sunday. Here once more the workmen of the Empire have cause to say from their hearts: 'God Save the King.' May this loyal precedent be laid to heart by all lesser landlords, employers, and public authorities."

In view of the fact that the workmen at Rideau Hall are apparently required to work day and night, Sundays and week days, the

comment of a Canadian paper is very much to the point when it says that what is done for King George might well be done for his uncle, and that the consideration shown for workmen in England might also be shown for workmen in Canada, since Canada ought not to be less law-abiding than Britain. We are thankful for this testimony, not merely to the need of respect for law and order, but also, and chiefly, because of its consideration for the observance of the Lord's Day. We may be perfectly certain that no national life, and no individual life, can be right and true unless we "remember the Sabbath Day to keep it holy."

The Joint Alumni Association Meetings

It was a noteworthy event last week in Toronto when the Alumni Associations of Trinity, Wycliffe, Knox, and Victoria Colleges united for three special meetings. Principal Gandier, who presided at one in the absence of President Falconer, rightly emphasized the importance of the occasion, and the subject discussed showed how remarkable is the essential oneness of interest on many topics of ecclesiastical and national importance. The question of "The Religious Education of the Child" in the Home, in the Church, in the Sunday School, and in the Day School was forcibly presented, and the papers on the Home, the Church, and the Day School were exceptionally valuable. We hope to be able to issue two of these; one, "The Child in the Church," by the Rev. F. J. Sawers, of Peterborough, and the other, "The Child in the Day School," by the Rev. Professor Cotton, of Wycliffe College. The success of this united effort was so marked that it would seem pretty certain to be repeated another year. These are days when it is well for Christian men to come together and emphasize those points on which they agree, while rightly preserving their own liberty to emphasize distinctive aspects of what they believe to be truth. Taken together with the different effort at Montreal in regard to theological co-operation, this joint Alumni Association gathering may be rightly regarded as a sign of the times.

The Lantern in Church

One of the subjects discussed at the Alumni Association of Wycliffe College last week was "The Use of the Lantern in Church," and Canon Dixon, of Toronto, gave an account of what he has been enabled to do in his poor and populous parish. His statements were remarkable both for interest and suggestiveness, and we hope before long to give our readers the benefit of his valuable information. He showed the possibilities of the lantern in regard to the intelligent and reverent participation in our Church Services by many who would otherwise have little or no interest in them. His address was valuable among other things for the proof it gave of the necessity of adaptation to modern needs, and the power of such adaptation when made by a thoughtful, earnest, and reverent worker. "God fulfills Himself in many ways," and we are bound to take account of everything that is true, right, and helpful in modern life in order, if possible, to make it available for the services of the Kingdom of God. We refer to the matter now, before Canon Dixon's paper is published, in the hope of calling the attention of clergymen all over the Dominion to the really remarkable possibilities connected with this new method of conducting Church Services and of doing Church work.

Bible Sunday

The resolution proposed at the Ontario Synod by the Rev. Dyson Hague bore fine testimony to the value of the Bible and to the consequent necessity of making known the importance of Bible reading and Bible study throughout the Church. We are, therefore, particularly glad to know that our Church has taken its stand with those who propose to observe the annual celebration of "Bible Sunday," and as this has been fixed for the second Sunday in Advent, when the Collect and Epistle are appropriately concerned with Holy Scripture, the suggestion, if widely adopted, will conduce to a fuller attention being given to the Sacred Scriptures, which contain the record of our redemption. It is noteworthy—we had almost said notorious—that Criticism is to-day as much concerned with the New Testament as it was a few years ago with the Old, and not only the teaching of St. Paul is discussed and often rejected, but even the Sacred Figure of our Lord is not immune from rationalistic attack. It was to be expected that Criticism would not stop short at the Old Testament, but would make serious incursions into the records of Christian religion. All the more necessary, therefore, is it for clergy and laity to study and master the contents of the oracles of God, since by a knowledge of what they contain, teach, and imply we shall do much to meet the efforts of those who would detract from their sacred and supreme authority. "If the foundations be destroyed, what will the righteous do?"

Entrance into College

About this time many young men of our Dominion will be taking the most important step in life by entering one of our Colleges or Universities. It would be well if students would keep in mind some of the essential requirements of Collegiate life. It ought to go without saying that energy and diligence will be required if the highest results of Collegiate life are to be attained. All distractions and unnecessary pleasures should be set aside for the purpose of doing the utmost to derive the best advantages from a College career. Definiteness of purpose should also be kept well to the front, and everything turned in the direction of the supreme purpose of preparation for life. It has been well said that a student on entering College should keep his eye on the doorway out of College, for the College is only the means to an end, and when he passes away from it, never to return thither, he cannot possibly obtain elsewhere what the College is ready and waiting to give him. Then, again, care and circumspection in regard to College relationships will be of supreme importance, and weakness here will be one of the vital spots of life. There are men with evil habits as well as with good that come to our Colleges, and for those who wish to keep themselves pure and true it is imperative that they should learn firmly and quietly from the very first to resist all that is evil and doubtful. Beyond everything else, a young man entering College should seek to take Jesus Christ as his Master and Captain. He needs the fellowship and guidance of our Saviour perhaps more than at any other time, and he will find it essential to keep close to his Bible by prayer, trust, meditation, and obedience in order that he may thereby be kept close to Christ. Granted these things, College life will prove, as it has proved again and again, one of life's most inestimable advantages.

"Faked Stories"

Under this heading a recent number of "The Catholic Register" described an incident from Ireland which we published in our issue of August 4th. It referred to a poor Protestant woman, who had suffered persecution and violence for having Scripture texts hanging on the walls of her house. Our Roman Catholic contemporary stigmatized this incident as fabulous and ridiculous. We carefully avoided committing ourselves at the time to an absolute belief in its truthfulness, though we really had no doubt of it. But we are now in a position to say that the story is not "faked," that it is not a "fable," that it is not "ridiculous." On the contrary, the facts are strictly true, only they are much worse than reported in the papers. A Scottish Editor questioned the truth of the facts, and two of his readers went over to Ireland to investigate for themselves, and came back convinced of the truth. The woman's name is known, and the circumstances are now unfortunately familiar. We, therefore, desire to say in the most unqualified way that the information we possess is at the disposal of "The Catholic Register," and we are prepared to produce it before proper representatives of the Roman Communion. Meanwhile we say again that this story carries its own significant message to us all. We believe in the fullest, freest opportunity being afforded to everyone to observe his own religious convictions and principles, and in particular we insist that no one has any right to interfere with our religion as expressed and practised in our own home. Unfortunately, however, there are those in the Roman Catholic Church who seem incapable of permitting the use of religious liberty to those outside its pale, but whether in England, or Ireland, or Canada, we demand the right, which we are ready to yield to others, of worshipping God according to our conscience.

"CLOUDS"

By the Rev. F. J. Moore, B.A.

(ST. JAMES' CATHEDRAL, TORONTO.)

"They feared as they entered into the cloud."—St. Luke 9:34. It was rather natural that they should. They were just three ordinary mortals away up on a mountain side, and had been witnesses, a moment ago, of a most extraordinary phenomenon of spiritual appearance, enough in itself to awaken fear in the hearts of most men. Yet it does not appear that they were in the least disturbed at the sight of Moses and Elijah holding converse with Jesus. Peter was bold enough to break in upon their conversation with an affirmation and a request: "It is good for us to be here," he said to Jesus. "Let us make three tabernacles, one for Thee, and one for Moses, and one for Flijah." They might have been startled; they were no doubt surprised at what they saw; but they were not afraid. It was not until the cloud came that they were conscious of fear. So long as they could see, they were all right; but as soon as their sight was cut short at the eyelashes, confidence, boldness, gladness faded away. It was the cloud that did it; "They feared as they entered into the cloud." The suddenness of it, linked with the strange circumstances would be sufficient for that, but that was not all. The enveloping cloud shut out earth and heaven, and man from man, and gave an air of mystery to the whole thing, as each discovered himself alone. And to the mystery we must add uncertainty: the uncertainty of the issue, the uncertainty even of the meaning of the present. It was the aloneness, the mystery, the un-

certainty that brought the fear. Yet, had the three disciples known that in the cloud there would be glory; had they seen through the cloud to the silver lining at God's side of it, they would not have feared then. They feared because they did not know, because they could not see.

There are other "Clouds" than the vapour-clouds that sit on mountain-peaks, and sweep majestically across the heavens; these come, and are as quickly gone, and leave no trace of the place where they have been. Not so the clouds that come into our human experience; these hang about our path for many a weary day, and, for some, make life "one weary avenue of darkened days," clouded continually to the end of the journey, oftentimes lifting not till they are broken by the sun-streams of Paradise. And yet, in their effect, the clouds that come into our human experience, are the same as the covering cloud that crept down the Hill-of-the-Transfiguration. "They feared as they entered into the cloud," and so do we; and our fear arises from the same cause as theirs—mystery, lack of penetrating vision, uncertainty as to the issue, and uncertainty of the meaning of the present. The clouds come down upon us, and we are sightless, we cannot see through; the mystery of it is beyond our grasp; we cannot see the meaning of their present purpose, or gauge the ultimate issue of the experience; we do not know, we do not understand, we are only conscious of the cloud—and we are afraid.

We all know what are the "Clouds" of our Earth experience, for they are for the most part common to us all. There is the cloud of "Pain," the great mystery of human suffering that hangs forever over the human race wherever its members are to be found. This cloud comes upon us all in turn, and as we enter it we are afraid. It breaks in upon our life and cuts us off from everything but our troubled thoughts and the consciousness of our present helplessness. And even when we ourselves are not in the cloud, the universal cry of pain that rises from our suffering kind turns our questioning minds to the "Why" and the "What," and we long to see through to the meaning and the issue. There must be a meaning in pain, and we are able to see it in part, even now, though there is much that is hidden from our eyes. Pain is not an end in itself, it is a means to an end, and, as far as we can see, it is part of God's education of the race, and has something to do with the perfection of character.

The time will come when pain will have fulfilled its purpose and will cease. The growth will be complete, the work of environment and experience will be over, the soul will stand complete, its imperfections done away, it will be perfect according to the pattern of its Creator. We see the thought in the words spoken about the Lord Jesus, that He was made "perfect through suffering." That the end is often apparently defeated by the means is no more an argument against what has been just laid down, than it would be to say that because a child is made violently angry for the time by being chastised, therefore it cannot be the purpose of chastisement to make the child better. Those who have read the "Sky Pilot," by "Ralph Connor," will remember how beautifully this point is brought out in the case of "Gwen," the wild little girl of the Old Timer. She was as angry as she could be at being laid low with a broken spine, and even the noble "Sky Pilot" began to feel that there would have been more hope for her regeneration in perfect health than on a bed of sickness. But time, love, and tenderness and pain did their certain work, and in a broken body Gwen's soul was made whole. We know that it is often so; the sweetest, kindest, most sympathetic and best people we know of, are generally those who have suffered

most, unless, indeed, they have missed the meaning of their pain. And we do know that "Whoso suffers most, hath most to give."

"In the cruel fire of sorrow,
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail,
But wait till the fire is over,
And take thy heart again,
For as gold is tried by fire,
So a heart must be tried by pain."

And yet, outside and beyond the little we can understand of the mystery of pain and suffering, we feel that there is so much that, try as we may, we cannot understand at all. "So pathetic is human life, with its broken affections, its little moments of loving, followed by separation, its winding of arms around the life, only to be torn away in an hour," so pathetic is it, that we feel that life, after all, is a mystery and a riddle, and that many of the things that touch us have no explanation here. Not long ago, a clerical friend of mine stood by the death-bed of his young wife, after only two short years of wedded bliss. Like all good men, he had devoted the time before his marriage to preparation for her happiness and well-being when she should come to be with him. And then for two swift years, their joy was full and their sky was clear. Then the "Cloud" came—a final word and a last embrace, and he was left alone, a father with a motherless child, and a life without her.

Is there any explanation of that? The immediate causes can be given, of course, but they only touch the surface of the problem. And this, by no means stands alone. Can life's inconsistencies be explained, the struggles, the disappointments, the failures, and the wrongs? Is there anything to help us in the face of these? There is nothing anywhere to explain them, but the thought of the disciples in the cloud suggests something that is at least a help. We are standing in a cloud, and that is why we cannot see, and cannot understand or know. St. Paul, indeed, seemed to speak as if all our life were clouded, and that we can see nothing clearly here: "Now we see in a mirror, darkly," which means that we see imperfectly, or that what we see is imperfect, and not the eternal reality. But whatever it is, it means that because of the shadows of earth, we do not see the real thing; we see darkly. We are standing in the shadows and shall not see clearly "till the day break and the shadows flee away." There is something more to be known, something more to be seen; that is what St. Paul means. "Now we see in a mirror darkly, but then, face to face. Now I know in part, but then shall I know fully." And one of the things we shall come to know is that in the cloud there was glory all the while, and that the blackest cloud had a silver lining. Our view of things is broken and incomplete. There is a perfect whole and a completeness, and we shall see it then, though we cannot see it now. As Elizabeth Browning said:—

"On the earth, the broken arcs,
In the Heaven a perfect round."

"Our broken arcs" are only broken by the "Clouds," and on the Heaven side, they are seen "a perfect round." So we must learn to listen in the "Cloud" for the voice of God, and to look through the mist to the light beyond. There are many broken arcs, and many things in this tangled life of ours that we cannot understand, but it is unthinkable that He who made the worlds and holds all things in the hollow of His hand is ignorant, too. He knows, and we may rest assured that "All things work together for good to them that love Him."

October 2, 1913.

THE CHILD IN THE CHURCH

By the Rev. F. J. Sawers, M.A.,
Rector of St. Luke's,
Peterboro, Ont.

Paper read at the Meeting of the Joint
Alumni Association, Toronto,
September 24, 1913

SIR W. ROBERTSON NICOLL writes: "Until the gap between the Church and the children can be filled up, there is before organized Christianity a long period of eclipse." Another editor writes, (Boston Congregationalist): "Any church that lets this promising material (in its children) slip through its hands will never by evangelizing adults make good the child life it neglects at its very doors." The following striking statements may well be considered: "If you save an adult, you save an individual; if you save a child, you save a multiplication table." "Is it not as much a work of grace to keep earthenware from being broken, as to mend it when it is broken?"

The subject assigned to the writer, in his judgment, confines him within narrow limits. To others there is given the task of dealing with the child in the home, the child in the Public school, the child in the Sunday school. My subject is the religious training of the child, in the Church, i.e., when you have got the child in the Church, how are you going to discharge your responsibility towards him?

THE CHILD'S RELIGIOUS GUARDIAN.

The home is undoubtedly the proper place for the earliest religious training of the child, and the home training ought to be seconded by proper religious instruction as a definite part of the work of our Public schools. But how far short do we fall from this ideal! Who can acquit most homes of the charge of neglect of this most important duty in the upbringing of their children? Who would hold to-day that the Public schools give to our children, in any sense, an adequate religious training? Under these circumstances then, the Church has become, or ought to become, in a special sense, the religious guardian of the child; and in order that the religious education of the child shall not be neglected, has not the Sunday school been established by the Church so that the child may there be instructed in religious knowledge in the same way that so-called secular knowledge is imparted in the Public school?

But when the Church has established the Sunday School as a special department of her work, has the Church then discharged her duty towards the young? No one would admit that for a moment. Each congregation in the Christian Church has a definite duty towards the children in that congregation. When any congregation is engaged in worship, ought not the children to have a definite place there? They are there not merely at the invitation of their elders, certainly not by the sufferance of their elders, but they are there by their own right: as baptized members of the Church they have their place in the worship of the great congregation. Is not the family circle the ideal, old and young together engaged in the worship of God? As the Old Testament Scripture has it, "Young men and maidens, old men and children, praising the name of

PROPOSED WOLFE MEMORIAL CHURCH

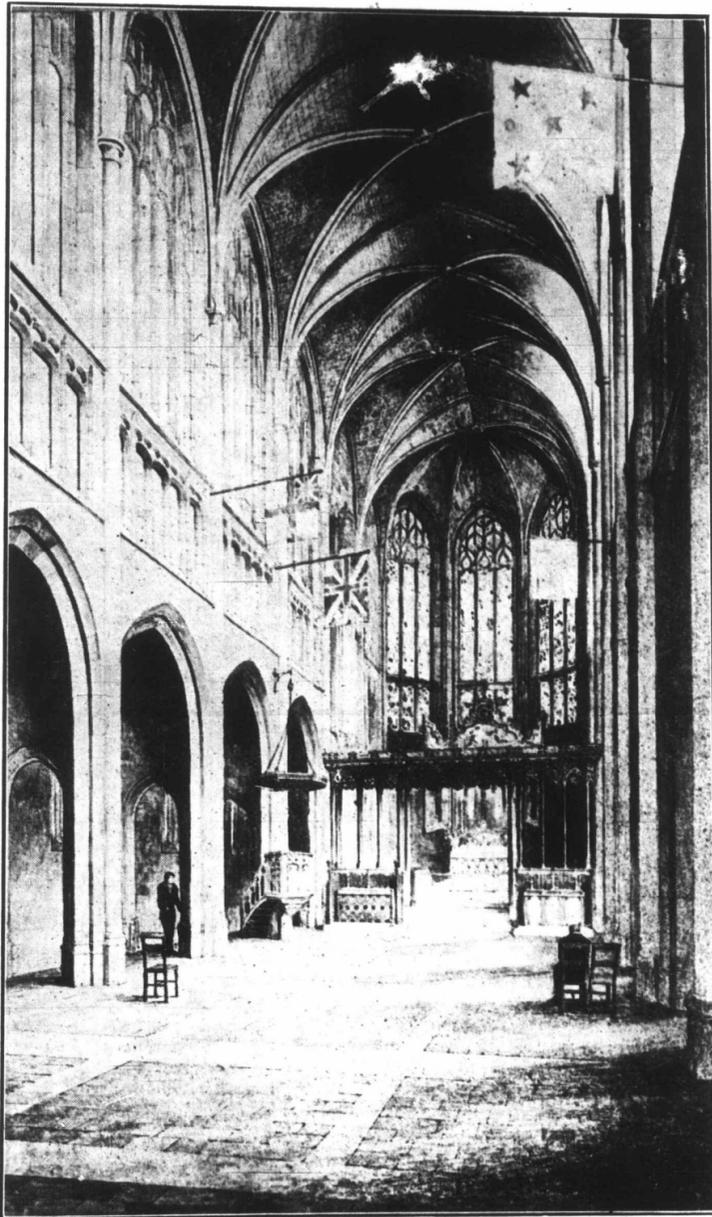
The following letters appeared in the "Guardian," London, England, on August 29 and Sept. 5:—

The Proposed Wolfe Memorial Church in Quebec.

Sir—Your issue of August 8 refers sympathetically to "Canon Scott's suggestion for the erection of a church upon the site of the battlefield of Quebec," and states that "the scheme has the approval of the Archbishops of Canterbury and York" and many other leading Churchmen.

Canon Scott's idea is inspiring. His appeal will doubtless be no less so. And as your readers have already heard that a Churchman in Quebec is generous enough to sacrifice the commercial profits of the site in order to further the scheme they will naturally suppose that there can hardly be any drawback worth considering for a moment.

Unfortunately—most unfortunately—however, there is one drawback which seems serious enough to prove fatal unless a change of site can be effected. "The battlefield of Quebec" is generally understood to refer to the scene of Wolfe's famous victory on the Plains of Abraham in 1759. But it is a misleading description, because there are five different battlefields at or near Quebec, and three of them are the scenes of French, not British, victory, while a fourth is the very significant scene of action where French-Canadians first stood beside their English-speaking fellow-subjects to defend a British Canada against the invading Americans of 1775. Now, the unfortunate part of Canon Scott's project is that both he and



INTERIOR VIEW

of the proposed Memorial Church, overlooking the battlefields of Quebec

his generous friend have apparently forgotten that the site they have chosen for the Wolfe Memorial Church is not on Wolfe's own battlefield at all, but more than half a mile away, and just in the middle of the battlefield on which the French, under Montcalm's successor, Levis, defeated the British under Wolfe's successor, Murray, the following year. This second "Battle of the Plains" is little known among the English-speaking peoples; and the course of history has made it as barren as the first was pregnant. But the French and French-Canadians well remember where they retrieved the honour of their arms; and they would resent, and justifiably resent, any misplaced memorial which tended to pervert the meaning of a site which they regard as sacred ground.

When Canon Scott and his friend set out with such good intentions they never could have meant to give their scheme the very form which does the least appropriate honour to Wolfe and is certain to inflict the deepest and most lasting wound on our French friends and French-Canadian fellow-subjects.

WILLIAM WOOD, Lt.-Colonel, R.A., C.M.

Sir—I was very much interested in Colonel Wood's letter about the Wolfe Memorial, and should like to point out that there is another objection to the scheme. I saw a letter in a local Quebec paper lately from a prominent Presbyterian drawing attention to the fact that if Canon Scott's proposed church is to be used as an Anglican place of worship, it can hardly be called a "National" Memorial in a city where the Anglicans are in such a minority, and if it is not to be used for that purpose, but only as a "show" place, the form of building seems decidedly unsuitable. From what I know of Quebec, I should think it would be as well if intending subscribers first ascertained whether Canon Scott's scheme is acceptable to the majority of the influential residents of Quebec, and receiving their support.

FRONTENAC.

the Lord," but as a childless home falls short of the home ideal, so surely a childless church (a church from whose services children are absent) leaves much to be desired. But when the children are there in the church, in how many churches, let us ask, is their presence recognized? How many churches are there that make a definite place for the child in their religious worship?

Here is a boy eight years of age who was in your church, my brother, last Sunday morning. Was there anything in the service that you conducted that made him feel that his presence there was recognized? It is a direct question; but one which will make us see whether you and I are conscious of our duty towards the child in the church.

Before we discuss the question as to how we can best make our appeal to the child in the church, it will not be out of place to consider why it is well that the child should be in the church from very early days and not be allowed to get his impression of Divine things from the home and the Sunday school alone.

INFLUENCE OF ENVIRONMENT.

First of all, there is the wonderful influence of environment. Architecturally is not the design of our churches to inspire and uplift? How beautiful surroundings in the church should lead the child's mind to a great reverence for Him Who is worshipped there. Bishop Lawrence, of Massachusetts, made some remarks on this subject at the meeting of the Religious Education Association in Boston a few years ago.

"What conception of the beauty of holiness, and what conception of the joy of Christian discipleship," said he, "can a child have who associates these truths with the baseness of a church, ungainly benches, and the sound of a melodeon droning in quick time weak tunes, unworthy of children's voices and intelligences? It is no wonder that as they grow older they protest that they will find God or pleasure at all events, in the woods and fields where are sunlight and beauty. The fact that noble faiths and lovely sainthood have been nurtured in bare, ugly churches is a testimony to the power of Christian truth. Why not make the best use of the suggestion of Christian truth in glass, ornament and mural painting; the glorious voice of the organ, with uplifting anthem, and massive hymn; the response of minister and people; the common prayer. Thus through action, words and impression the child's imagination is kindled, as through preaching and teaching the reason is roused, and thought and sentiment combine to create the fibre of Christian character." The influence of environment makes itself felt also in the attitude of the child's fellow-worshippers. If he sees in his elders a high reverential attitude in the House of Prayer, how much does that help to impress his soul. If we compare the levity, the lack of gravity that oftentimes marks our Sunday schools, how necessary it is that by the child's presence in the church, the impression of levity may be banished, and the attitude of solemnity substituted.

POWER OF HABIT.

Then again in connection with the child's early attendance as a worshipping member of the congregation, note briefly the power of habit. "As the twig is bent, so will the tree be inclined." "Train

up a child in the way he should go and when he is old he will not depart from it." If the Sunday School is allowed to become the children's church, as the tendency seems to be in so many places, if the child is not directly connected with the worship of the great congregation, then when the time comes when the boy or girl becomes too old, in his or her estimation, to remain in the Sunday School, the link which ought to have bound him to the Church has not been forged, he finds himself without church connection, and so falls away. Who can estimate the place of habit acquired in the early days in keeping our boys and girls in the Church.

Let us ask ourselves now, what is the normal development of the child (in the Church) that the Church provides for her children? In infancy the child by the sacrament of baptism is made a member of the Church. A charge is laid upon those who brought him. His parents or sponsors made definite promises for him, of which the child as he grows up is to be reminded. It is then the desire of the Church that the boy and girl when they have come to the years of discretion should be led to seek the full privileges of Church membership, whether by the rite of confirmation in the Church of England, or as is the practice of other churches by that rite which admits them to the full privileges of the Church. The boy or girl at this time makes an open profession of faith, and undertakes certain responsibilities. Thus they become communicant members of their Church, and are bound anew to be faithful soldiers and servants of Jesus Christ.

NORMAL DEVELOPMENT.

Is not this the religious development of every boy and girl that the Church desires? and our consideration this morning has to do directly with that period in the child's life which lies between baptism and the time when he is admitted to the full privileges of Church membership, and the question which is before us now is the way in which the child's religious development in this period may be furthered, especially in relation to the services of the Church.

At the outset we are faced by the fact that the services of the Church are drawn up almost entirely from the adult point of view. In the churches which do not follow a liturgy this difficulty may easily be remedied, and in the churches which have a liturgy, do we not feel that the service should be enriched so that the child present at the congregational worship may have his place there directly recognized?

METHODS TO USE.

Many ways may be used so that the child may feel that he has a place there. In the Church of England is there not a charge laid upon those who conduct the service that the children shall be catechetically instructed at a certain place in the service? But in the writer's own experience he has never seen this precept carried out. In many churches there is always a children's hymn at the morning service; this hymn sometimes being sung by the children alone.

Special Children's Services on such occasions as that of a Flower Service, a Christmas Carol Service, have also been found of value. In many churches there is a special address for the children in addition to the regular sermon. This seems to have a great deal to commend it, and certainly if proper care is taken in the preparation of this address the children should never feel that they have gone empty away. In some churches the children are allowed to leave the church after this address. Of this custom the British Weekly comments as follows:—"The most horrible and desperate of all the suggestions is that the children should be taken into the church to listen to their own sermon, and then marched out when the regular preaching begins." In spite of such a fulmination, one may still feel that there is much to be said on both sides of the question. Is it right that the child who is going to be present at the services next Sunday should be entirely out of our mind when we are preparing our next Sunday's sermon? Did not Jesus say, "Feed my lambs" as well as "Feed My sheep"? Did not He say, "Suffer the little children to come unto Me and forbid them not"? Will not ponderous, long discourses during the delivery of which the child is entirely at sea do this very thing of making the Church a forbidding place to the children? Ought not the language to be simple and clear as was Christ's in the fields of Galilee?

That does not mean that the thoughts cannot be deep. We may well have a high regard for the intelligence and discrimination of our children. Thus then by hymn, prayer and address, the child may be made to feel that he has a real place in the

house of God, that his presence there as a worshipping member of the congregation is desired and welcomed.

THE CHURCH'S DUTY.

To sum up, then, we may say that the Church will discharge her duty to the child in the matter of religious training; (1) indirectly, through the parents by urging upon them the duty of setting up the family altar in their own household, and of bringing up their children to be regular attendants at the services of the Church; (2) by exerting her influence, where she can in the arrangement of the Public school curriculum; (3) by supporting and furthering by every means in our power the work of the Sunday school; and lastly, she will

discharge her duty directly by making a place for the child in the work, worship, and preaching of the Church, a place that is his not by courtesy, but by his own right.

The child in the Church—the vision rises before us of the great possibilities here, of the great work of laying foundations and upbuilding that is committed to us as the ministers of Christ.

We see our high privilege, but are we not weighed down with a sense of our responsibility, a responsibility that forces from us the cry "Who is sufficient for these things"? Brethren, you and I are convinced that we have a definite duty towards the child in the Church. Let us reason together so that we may discover the best way in which we may discharge this duty.

THE CONVERTER CONVERTED

Work among Chinese Students in Tokyo, Japan

By the Rev. W. H. Elwin, Superintendent of the C. M. S. Chinese Students' Mission

(The appended article is taken from the last number of the Tokyo Newsletter, and shows the character and importance of the work now being done among the Chinese Students in Tokyo)

CONFUCIUS once praised a disciple by saying, "I showed him one corner of the square and he knew the other three." And on another occasion he said of another disciple, "he hears one sentence and knows ten more from it." And though, possibly, to our Western minds this may speak less for the originality of the teacher than for the perceptive powers of the scholar, it was intended as high praise.

Such a scholar is S. R. Tan, the eldest brother of Y. G. Tan, our fellow worker. Their father was a noted scholar, and the eldest son was privileged to have him as his tutor, and he in his turn became an exceptionally good Chinese Confucian scholar. He is now thirty-five years of age and has a wife and family. He is of an independent, rather restless nature, and has not held official positions for long.

His younger brother's curious ways of dabbling in foreign religion in Japan perplexed and distressed him, and he wrote urging him to return to his home. Y. G. Tan in reply wrote urging his brother to come to Japan, and see for himself, and at the same time help him in editing our Chinese magazine for students, "Light and Life."

"If he comes, we've got him," said Y. G. Tan, "but we must be careful in influencing him."

He came. At first I did not see much of him, but his brother was working on him. If he complained of discomforts his brother answered, "I did not ask you over here to enjoy yourself, but to help me in my difficulties!" This silenced him. The younger brother further impressed upon him that in order to edit our magazine, classical style was not the only thing necessary; a Christian spirit and a Christian point of view were essential.

So S. R. Tan, who already knew something of the New Testament, though he despised it, read it through twice in a fortnight, becoming thoroughly familiar with its thought and phraseology.

The younger brother also brought another argument to bear upon the subject, but to understand the point of this we must recall Y. G. Tan's own conversion.

About two years ago, before his baptism, Y. G. Tan said to me one day, "I see much that is beautiful in the Christian religion, but after all, why need Christ have suffered on the Cross?"

In reply I told him the following parable from Lofthouse's "Ethics and Atonement," using, of course, local colouring.

A merchant in Shanghai had two sons. His branch business in Yokohama needed a manager, and he sent his younger son to fill the post. The young man fell into the bad ways of the place, and identified himself with all the evil round about him. He ruined his father's business, and letters from home were torn up unread. The merchant was told of this, but could do little.

At last he asked his elder son to go and see what he could do. He came over, found his brother, and much against his will lived with him, followed him to his resorts, shared his life, yet did no sin. When the younger brother fell ill as the result of his sin, the elder brother nursed him through the illness and then contracted it himself. Then it was that the prodigal saw the horror of it all. Looking at his brother he said, "That is my illness, not his, the result of my sin, not his. It is really I who am lying on that bed,

not he." And when at last the brother recovered, after almost laying down his life, he said, "May I go back to my father?" "Yes, he is waiting for you," said the elder one, and they went. The elder brother had put no limit to the sacrifice he was prepared to make as the result of his brother's sin and to save him from it. This illustration appealed very much to Y. G. Tan, and helped him to see things clearly. Now note how he used it when his elder brother came over. "I am the bad son," he said, "you have come to fetch me home."

In order to do this you must live as I live, read what I read, and go where I go. If you find out I am wrong I will go home with you!"

This compact was carried out and with what result? The claims of Christ and His love have proved too much for the Confucian scholar, and S. R. Tan is now a convinced and humble Christian, using his gifts for Christ and His Church. He was baptized on May 11, and confirmed on June 28.

Letters and telegrams have come urging him to return to official positions in the west of China, with a salary of 360 dollars a month, but he prefers to remain with us. For his wife and children in China he has sufficient private means. All that he needs, and all that we can offer him is 25 dollars a month. He and his brother form an editorial board, and from Tokyo can, by their writings, influence the whole of China. If they went back they would be at once sucked into the vortex of official or political life and how could they stand it? To find the 65 dollars which will enable them to live as gentlemen and do this important work in Tokyo, is a great strain upon our student fund. Together they could get and have refused over 300 dollars a month in China. For the lack of this smaller amount are they to be lost to the direct service of God? C.M.S. is only able to help a very little.

Though growing in grace, S. R. Tan is not yet fully Christian in thought. What Confucian scholar could be, all at once? "Sometimes," says his younger and more advanced brother, "when there is trouble at the hostel, my brother, in his quick way, will suggest three solutions of the difficulty but they are all Chinese solutions and useless for our purpose. We as Christians must do the impossible otherwise what is the use of doing things as Christians at all?" The elder Tan has written a characteristic Chinese essay on the subject of his conversion. The following extract forms the introduction. The essay is a Christian apologetic written from the point of view of a Chinese scholar of the old type and therefore will appeal strongly to all Chinese students in search of the Truth. The chief interest for the English reader lies in the insight that this extract affords into the Chinese mind. It is impossible for a translation to reproduce the brilliant style—so dear to the Chinese students—in which this Essay is written.

Autobiography.—"From my earliest youth I have been a disciple of Confucius. I knew only of Confucius and had never heard of anyone called Jesus. I was conversant only with the teaching of Confucius and knew nothing of the Religion of Christ. Therefore, it was the case that what was not the word of Confucius I dared not believe; teaching that was not from Confucius I dared not follow.

"When I first heard of Christianity my attitude towards it was more of indifference than of hatred. I could but include it with Taoism and Buddhism under the ban of heresy stamped upon it by Confucius. Although I could look with my eyes upon Christian Churches and Roman Catholic Chapels it was just as if I did not see them. At that time the Christians in the interior were stupid and ill-behaved so that there was strife between them and the people. The breach became so wide that Christians were not recognized in popular thought as part of the Chinese people. There was a rumour that foreigners who came to preach really wanted to seize our country. I myself held the same opinion.

"On further consideration I came to see that this view was false. I observed also that the civilization of Europe and the West was founded upon Christianity and for this reason I could not but respect it. I knew nothing, however, of the relation of the individual to Christ. Afterwards I began to hear that famous men in our country had become Christians. I was truly astonished and doubted. I was astonished because our country already had a religion. Why get a foreign one? I doubted, thinking that these men must surely want to use the Church's power. After a long time I found this was a mistake but still the doubt was not easy to dispel. I read through the Old and New Testaments but still I doubted. Indeed on looking through the Old Testament I found it to be full of such astounding wonders about God—something like our Chi Shiae—that it did not appeal to me as a subject for further study. A study of the New Testament showed it to be a record of Christ's words and actions. Certainly here was something to develop reverence and faith in a man. But as regards the style I thought it poor and compared with our classics almost barbaric. Compared with the Buddhist 'Diamond Book' and Laotze's 'Truth of Virtue' in particular the style of the New Testament was absolutely nothing. As regards the subject matter, the Bible teaching of Heaven and Hades seemed to be uncommonly like the Buddhist heaven and hell. On the matter of eternal life and eternal destruction however the Bible teaching seemed to be different from the Buddhist ideas of life, death and reincarnation. But as the great Confucius never spoke of these things I kept my doubts for many years.

"Meditations on Life and Death.—In these matters of life and death there are some questions I found absolutely impossible to silence. I kept asking myself:—What does Life mean? What does Death mean? Where does life come from when we are born? Where do we go when we die? What does Laotze mean when he says we come from nowhere and go nowhere? Are life and death series of evolutions; development and destruction in a perpetual circle?

"Materialism.—What do the materialists mean when they say that matter though changing in form is indestructible? How does matter become man and man in turn the dust of the earth? Surely philosophers and religious teachers have exploded this theory.

"Taoism.—As regards Laotze's theory that man comes from nowhere and goes nowhere, that life is like a footmark in the snow or a passing cloud, it can reasonably be asked "If life and death mean as little why think about morality?" The result of such a theory is to divide men into three classes. The first think they can obtain the summum bonum through a life of asceticism. The second become pessimistic and refuse to face life seriously. The third give way to passion and care for no law. Judged by these results what good can Taoism do?

"Buddhism.—As regards the Buddhist theory of rebirths and the perpetual cycle of cause and effect it certainly deceives the lower classes. Upper class people are attracted by the doctrine of Nirvana. But its weakness lies in teaching that we must get away from the world, treating it as non-existent, until we finally attain to Nirvana, i.e., death without prospect of rebirth. This means that all things finally come to annihilation both Heaven and Earth passing away. How can people believe such teaching?

"Confucianism.—Confucius ignores the whole question of life and death. He says, "Knowing so little of life how can we know Death? Such a vague answer does not satisfy the reason and therefore all my doubts still remained. Driven from one position to another in my pursuit of truth I was finally forced back upon Christianity.

"Christianity.—There was no help for it. Christianity had to be my source of truth. My doubts gradually dispersed and belief was born in me. From doubt I came to understanding and from understanding to faith. The mystery of life and death cleared itself up and the truth of Chris-

tianity made an ever-deepening impression on my heart.

"But I had not yet decided to become a Christian outwardly. What was the use of outward forms of thought? There are professed Christians whose lives are inconsistent: is it not better to have the real thing without the name?

"When my younger brother was baptized he wrote me at length but, though my heart approved his action, I did not mean to follow his example. Then on coming to Japan and living with him, I daily discussed the Lord's Truth with him and constantly studied the Bible with the Rev. W. H. Elwin. I came to understand at last that Christianity was high above all other religions not only in the importance of its morality but in its expansive revelation of the Love of Almighty God; not in offering a mere doctrine of life and death but in showing forth the power of Christ to save men. After hearing Dr. Mott's speech I decided to be a Christian. Now that I am already a Christian all my doubts have melted like ice before the sun. Moreover in looking over the several thousand years of religious teaching in our country I can understand it better in the light of Christianity."

Then follows the Essay in which the writer shows how Christ came not to destroy but to fulfil all that is good in the teaching of the Chinese sages. Numerous quotations are given from the classics with parallel passages from the Bible to illustrate this point. Speaking of Confucius Mr. Tan writes: "The difference is that Christ is the perfect religious Lord whereas Confucius was not a religious teacher at all. Though Confucianism has been the national religion for two thousand years it is really not a religion but ethics." This is the main contention of the essay. Confucius taught ethics and ethics are not sufficient to save men.

WINDOWS

A Column of Illustrations

HEART SERVICE AND HAND SERVICE.

The hand has little worth that does not contain a bit of the heart. A little girl was asked to bring her father's slippers to him, but did not want to leave her play. At length she went for them, though very reluctantly, and returned looking very serious. Handing them to her father, she said: "I've bwinged 'em, papa, but I guess you needn't say 'Thank you,' 'cause I only did it with my hands; my heart kept saying 'I won't.'" We can see how to render the service we perform very unacceptable. No such service can be pleasing to God.

CHIVALRY ITS OWN REWARD.

A recent order of chivalry is that of the World Scouts, where the boys' thirst for chivalry is enlisted to noble ends. One morning recently the papers chronicled the rescue of a baby from a burning house by a thirteen-year-old boy. It was a brave deed, for the little fellow had taken a risk which grown-ups would not take. The baby's father offered him a reward, but he refused it, saying: "No, it is my job. I am a World Scout." The World Scouts are cultivating a chivalry which fights the real dragons of life. They find their adventures in relieving the oppressed, defending the suffering, protecting the weak.

SEEING THE GOSPEL.

There are those who preach the Gospel by practicing it. A Chinaman who came to a missionary to apply for baptism was asked where he had heard the good work of grace, and he replied that he had never heard the Gospel, but had seen it. The Chinaman then went on to relate how he knew a poor man in Ningpo who had once been an inveterate opium smoker and a man of violent temper, and whose life, on his becoming a Christian, had been wholly altered for the better. "So," said the Chinaman who sought baptism, "I have not heard, but seen, the Gospel!"

LADIES FIRST!

When the shepherds wanted to push those sisters roughly aside, Moses stepped forward and said, "Ladies first!" Every boy should be like that. Not like the little boy whose mother said to him, "Tommy, I wonder you can eat all these sweets and never think of your little sister;" and Tommy said he was thinking about her all the time. He was thinking she might come in before he had them finished. Selfish little fellow! No; when you have a nice thing, just see that your little sister gets the very nicest bit of it.

THE VALUE OF MEEKNESS.

Dr. Franklin, writing to a friend, says: "The last time I saw your father he received me in his study, and at my departure showed me a shorter way out of his house, through a narrow passage, crossed by a beam overhead. We were talking as we withdrew, and he suddenly cried, 'Stoop! Stoop!' I did not know what he meant till I felt my head hit against the beam. He was a man who never failed to impart instruction, and on this occasion said, 'You are young and have to go through the world! Stoop as you go through it, and you will miss many hard things.'"

DISCOURAGEMENT.

There is an old fable which tells how the Devil once offered his tools for sale, intending to give up his business, and displayed them—malice, hatred, jealousy, deceit, etc.—with prices marked. One was laid apart, marked with a higher price. When asked why, he said that was his most useful tool, called "depression," for with that he could do anything with people. Isn't there a truth underlying that old story? By yielding to discouragement and depression, you are giving the enemy a hold on you, perhaps. Beware and consider this matter ere it plays havoc with your soul.

HE FORGOT TO LOOK UP.

A miner, taking his boy with him, went out early one morning to steal turnips from a field that was near at hand. When he got to the field, like Moses, he looked this way and that way, north and south, east and west, and said to his sharp-sighted boy, "Jimmy, can you see anybody coming?" "No, dad," was the reply, "but there is one way you have forgotten to look." "Which way?" "You have looked this way and that way; but you have never looked up." The miner was so conscience-stricken by the little boy's remark that he left his stolen turnips in the field, and hastened home again as fast as his legs could carry him.

Laymen's Missionary Movement

MONTREAL.—At a meeting held recently in the Y.M.C.A. last evening the Montreal committee of the Laymen's Missionary Movement reached the decision to hold a day's conference upon an interdenominational basis to arouse interest in missions. This is to be followed up by an "every member" canvass.

Messrs. K. K. McCaskey and D. M. Rose, of Toronto, who represented the Dominion council of the movement, explained to the assembled laymen and clergymen the methods of district organization in use in Ontario. County conferences had been held with great success, they said, and it was decided to organize on a similar basis several district conferences for this province, at such centres as Sherbrooke, Huntingdon, etc., for the week of October 26, and then to hold a city conference on the 31st of October.

The recognition and acceptance of responsibility in regard to missionary work was the subject of an earnest address by Mr. D. M. Rose.

The Laymen's Missionary Movement stood for three things, a men's committee in every church, a weekly offering, and this offering to be from every member. "Efficiency is the watchword of every modern business enterprise," said Mr. Rose, "and efficiency ought to be the watchword of the church of to-day on its business side.

Commenting upon this every member canvass, Mr. H. K. McCaskey declared that it brought a spiritual uplift to churches which even exceeded the financial gain. He emphasized the necessity of universal support, including the meagre offerings of the poor, rather than a sole reliance upon the hundreds or thousands received from a few rich men.

HAMILTON.—A large and enthusiastic meeting of clergymen, representatives of the Laymen's Missionary Movement, was held in the Y.M.C.A. building, September 25th. H. K. Caskey, of Toronto, general secretary of the Canadian council, presented a plan for a united missionary campaign to be held throughout Ontario. County conferences will be held in 38 different centres in which representatives of all mission boards will unite. Hamilton will have the initial meeting, Thursday, October 30. The conference will have morning and afternoon sessions and conclude with a supper in the evening. The conference will be followed by a simultaneous every member canvass for missionary offerings. Col. J. R. Moodie was chairman of the meeting, and Canon Howitt was appointed convener of the committee in charge of the programme.

SOME DETAILS OF THE EVERY MEMBER CANVASS.—1. A missionary committee of at least five should be a regular feature in the work of every church. For the canvass this committee should be much enlarged.

2. The weekly offering idea should be thoroughly understood by the officials and members of the church and endorsed by them before the canvass is undertaken. The form of the subscription card is important, and possibly the best way of wording the pledge is:—"I desire to contribute."

3. The committee should be well prepared to answer criticisms, questions and objections. "Suggestions to Leaders in the Every Member Canvass" is perhaps the best single document on this line.

4. The committee should be a selected group of men chosen by the rector and other interested men because of their strength in the parish in a business way and as leaders in religious work. Go after them, place the opportunity before them in such a way that they will agree to give the necessary time for the canvass. In addition ask for volunteers, as this has often brought out one or two men who would not otherwise have been asked, and they have done splendid service. Ask some young men to go on the committee with the older men to get the experience in this way. No canvass should ever be done by one man alone.

5. It is well to have the canvass follow immediately upon the announcement of Sunday, so that the canvass should properly begin on Monday and there should certainly be a supper the first night.

6. There should be conferences of the canvassers for a few minutes at least weekly.

7. Visit every member and every home; do not compromise with subscriptions taken at the Sunday service. The visit in itself is worth more than the money secured in many cases. Above all do not miss any one because they cannot give large sums of money.

Brotherhood St. Andrew

A well-attended meeting of the Halifax Local Assembly of the Brotherhood of St. Andrew was held at the Church of England Institute September 18th. The president, Mr. G. E. M. Stephens, occupied the chair, and all the chapters of Halifax and Dartmouth were represented. The special object of the meeting was to enable his lordship the Bishop to speak to Brotherhood men on the Mission to be held in Halifax and Dartmouth from November 23rd to 30th, and Mr. J. A. Birmingham, the general secretary of the Brotherhood, to discuss the approaching conference for Churchmen to be held at St. John, September 26th to 28th. The meeting opened with a service of intercession for the coming Mission and the work of the Brotherhood, conducted by Canon Vernon, the chaplain of the Local Assembly.

Mr. J. A. Birmingham, the Brotherhood's able general secretary, then gave a most hopeful and inspiring talk, telling of the approaching conference in St. John and urging all to be present. He spoke of the inspiration and help received at such gatherings. During his visit to the Maritime Provinces several new Chapters have been formed and the outlook for the Brotherhood is most hopeful. Speaking of the Mission he showed what a magnificent opportunity it afforded for the Brotherhood to do work for the extension of the Kingdom.

The Bishop then followed with a stirring and manly appeal to the Brotherhood men to rise to the great occasion presented by the Mission, and to assume the responsibility for service which was placed upon them. He depended upon the Brotherhood for help, and he knew they would not fail to respond. Brief remarks on various phases of the work were then made by Revs. S. J. Woodroffe, Rev. T. H. Perry, Messrs. J. M. Donovan, H. W. Marshall, T. H. Shinner and A. B. Wiswell. Mr. Birmingham has promised to spend several days in Halifax during the Mission, and an effort is being made to secure him throughout the Mission in Cape Breton as well as that in Halifax. Halifax will be well represented in St. John at the Brotherhood Conference. Amongst those who will attend are the Bishop, Dean Llwyd, Archdeacon Armitage, Canon Vernon, A. B. Wiswell and members of nearly all of the local chapters.

Forget all that is past, and imagine each day that you do but begin.—St. Augustine.
If our virtues did not go forth of us, 'twere all alike as if we had them not.—Shakespeare.

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.

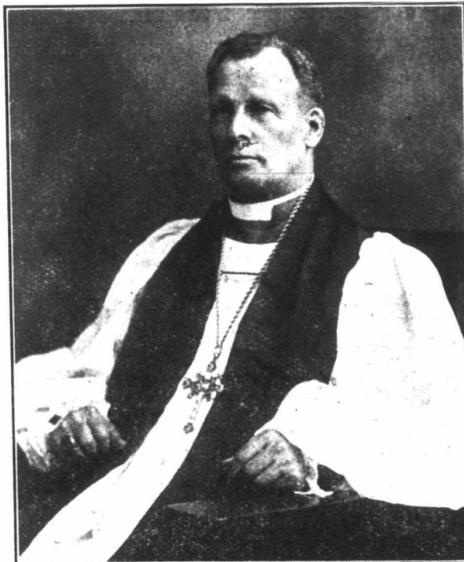
MAYES, Rev. Percy, rector of Gravenhurst, to be assistant at St. George's Church, Guelph (Diocese of Niagara).

NOVA SCOTIA.

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

HALIFAX.—SPRYFIELD.—Archdeacon Armitage preached at Emmanuel Church here on September 21st, to an overflowing congregation. The church, under its indefatigable rector, Rev. F. Dentith, has recently been doubled in size and greatly improved. Archdeacon Armitage spoke in most congratulatory terms of the good work of rector and people. This mission has long been assisted by the Colonial and Continental Church Society, and is doing a work of paramount importance, covering a very large district, from Spryfield to Terrence Bay.

ST. MARK'S.—There were even exceptionally large congregations present September 21st in



THE RIGHT REVEREND W. R. CLARK,
Chairman Trinity Alumni Conference.

this church, especially in the morning, when the presence of the R.C.R. band contributed greatly to the impressiveness of the music, and the seating capacity of the building was taxed. In the morning Rev. Mr. Langford was the preacher, and in the evening Rev. Mr. Goudge, chaplain on H.M.S. Cornwall.

ST. GEORGE'S CHURCH.—There was present, September 21st, in St. George, a detachment of the First Canadian Artillery from Mahone, Rev. H. W. Cunningham heartily welcoming them. It was a matter of general remark that they were a fine body of men. Mr. Cunningham preached excellent sermons, both being appropriate to the fact that the day was St. Matthew's day.

CHURCH OF ENGLAND INSTITUTE.—A meeting of the clergy was held at the Institute on September 18th, to discuss plans for the Mission which is to be held in all the parishes of Halifax, at Dartmouth, Eastern Passage and Bedford from November 23-30 next. The Bishop presided and conducted an opening service of intercession for the Mission. It was decided that a season of intercession should be held on the afternoon of the Saturday preceding the Mission, and a service for the reception and benediction of the Missioners the same evening, both at the Cathedral. Mass meetings for men are to be held in Halifax and Dartmouth on both Sundays of the Mission. Commencing with Friday, October 3rd, a brief weekly service of intercession will be held at the Church of England Institute. The parishes are already commencing to use special services of intercession for the Mission.

ONTARIO.

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

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

WOLFE ISLAND.—Bishop Bidwell visited Wolfe Island on Sunday, and officiated at Trinity Church, inducting Rev. Thomas Leech, M.A. His lordship then drove to the foot of the island, to Christ Church, and preached there. At both services the Bishop's sermons were eloquent and practical. Canon Grout, senior canon of the diocese, and who prepared both Rev. T. and Mrs. Leech for confirmation, accompanied Bishop Bidwell and assisted at the services.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Mackenzie River preached on Sunday morning, September 21st, in this Cathedral, to a crowded congregation. In his sermon he told of what he had seen this summer in his visitation of the diocese, and dwelt especially upon the marvellous change which was observable among the Eskimos of the Mackenzie River delta. He also paid an affecting tribute to the memory and work of the late Archdeacon McDonald among the Takudh Indians within the Arctic Circle.

TRINITY COLLEGE.—The clerical Alumni of Trinity College, to the number of 75, gathered at the college last week for the annual conference. On Tuesday evening a social re-union was held after dinner in the hall. Provost and professors were at home in their several rooms and a very pleasant evening was spent. The conference proper opened on Wednesday morning with a celebration of the Holy Communion in the chapel. The Bishop of Toronto was celebrant, assisted by the Dean of Divinity, Dr. Boyle and the Dean of Residence, Prof. Duckworth. An admirable devotional address was given by Rev. H. M. Little, of Montreal. At 10, the members journeyed to University Convocation Hall for the joint conference. Rev. F. J. Sawers represented Trinity, dealing with "The Child in Church," and contributed one of the best of the four papers on a difficult phase of the subject. His and Prof. Cotton's were acknowledged by all to be of a very high order, and compared most favourably with the others. Trinity joined in the joint luncheon with a good representation of about 50. The address by Mr. Dan Crawford was unique and striking in the extreme. Wednesday evening Mr. Haire Forster read a paper on "The Historic Jesus," giving a most complete resumé of modern criticism. Thursday morning Rev. W. L. Archer, of Quebec, was celebrant at Holy Communion. At the morning conference Dean Duckworth read a paper on "Pagan Wisdom." The Dean is very scholarly, and the paper was in his best style. His and Mr. Forster's papers will be published later. Archdeacon Davidson followed in a brilliant address on the "Church and Modern Problems." All these papers called forth discussion of a very high order. Thursday evening was given over to the joint public meeting in Convocation Hall. Two business sessions completed the meetings. The following are Trinity's officers:—Hon. president, the Provost; president, Rev. E. C. Cayley; vice-presidents, Toronto, Rev. R. W. Allen, Huron, Rev. Prof. T. G. A. Wright; Niagara, Rev. H. F. D. Woodcock; Algoma, Canon Hedley; Ottawa, Rev. G. S. Anderson; Ontario, Dean Starr; secretary, Dr. Boyle; treasurer, Canon Plummer; committee, Archdeacons Ingles and Warren, Revs. Brain, Seaborn, and Canon Morley. At the closing session a resolution was passed expressing satisfaction with the joint Alumni plan. The Bishop of Niagara acted as permanent chairman of the conference and his presence added greatly to the success of the meeting.

ST. ALBAN'S CATHEDRAL.—A large congregation, which completely filled St. Alban's Sunday morning, September 28th, listened to a sermon by the Bishop of Toronto on the subject of the Diocesan Cathedral. The sermon was the first of a course to be preached on three consecutive Sundays by the Bishop, Canon MacNab and Canon Morley, as part of the educational

campaign on behalf of the cause—the beginning, in fact, of the new season's work. The sermon was based on the building of Solomon's Temple.

"The House of God to be built here was of insignificant value and cost compared with Solomon's temple, though its dimensions were so much larger and more imposing. The figure sought to be raised of \$500,000 ought to be easily reached in a community that gave such evidences of lavish wealth as Toronto and Toronto diocese."

ST. JAMES' CATHEDRAL.—Celebration of the Holy Communion took place at St. James' Cathedral on the evening of September 28th, for the first time in the last ten years. The custom, which is observed in many of the Anglican churches in Toronto, had lapsed in St. James', and owing to the inability of many people to attend the morning celebration, Canon Plumtre decided to revive the custom. The sacrament was partaken of by about 90 people.

ST. STEPHEN'S.—Harvest festival services were held in this Church on Sunday last. The Rev. Professor Cosgrave, B.D., preached in the morning and the Rev. Dr. Griffith Thomas in the evening.

Declaring that there was not enough thanksgiving in our lives, Dr. Griffith Thomas instanced St. Paul as an example of a Christian filled with the right spirit of thankfulness. "St. Paul," he said, "thanked God for seven blessings—redemption, loyal obedience, deliverance, earnest service, holy fellowship and perfect contentment. To follow St. Paul to-day is true Christianity. People should think of and prize the mercies and blessings they received. It would increase their sympathies and enlarge their hearts, causing them to show thankfulness in their lives."

TRINITY.—The Rev. C. K. Masters, M.A., of Thamesville and the Right Rev. Dr. Stringer, the Bishop of the Yukon, were the preachers at this church on Sunday last.

PARKDALE.—ST. MARK'S.—The Rev. B. U. de Foe-Wagner, who is visiting his father in the city, assisted the rector and preached at the evening service on Sunday last. The annual harvest festival will be combined with Children's Day on October 10th.

The Woman's Guild are preparing for a bazaar which is to be held on Thursday, November 20th. The young men of St. Mark's have formed an Athletic Association, and have entered a team in the Church League. They won their first match on Saturday last. One or more teams of basketball and other sports are to be organized in the near future.

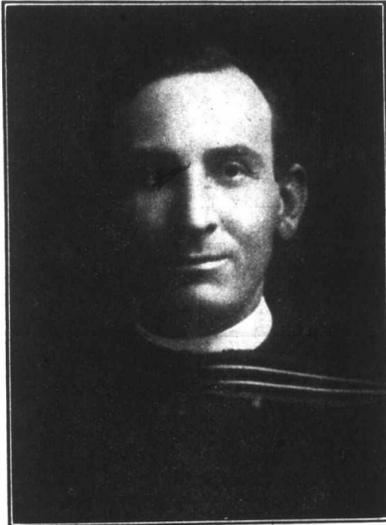
ST. LUKE'S.—During the past few weeks matters have taken a very decided turn for the better at this church. The numbers attending the services are steadily increasing and during the past few Sundays there have been large congregations. At a very largely-attended meeting of the congregation, which was held in the parish hall lately, it was unanimously decided to spend the sum of \$5,000 on necessary alterations in and repairs to the various buildings belonging to the church. It is most pleasing to know that already the sum of \$1,800 has been subscribed in this connection and this without any canvass having been made or a single person asked to subscribe. Another pleasing feature is that all outstanding indebtedness, with the exception of the mortgage in connection with the church property, is paid off, and the winter's supply of coal has been obtained and paid for. An important meeting of the finance committee took place last week, when the matter of spending the sum of \$5,000, as decided at the congregational meeting, which was held a few days previously, was approved and sanctioned. It has been decided to expend this sum in the following way:—A new organ is to be purchased, electric lights are to be placed both in the church and in the rectory, a new heating plant is also to be placed in the rectory, a new roof is to be placed on the church, the parish hall is to be newly-seated throughout and the Sunday School is to be thoroughly cleaned and re-decorated. The rector and the wardens are very greatly encouraged by the spontaneous manner in which the members of the congregation have so gladly and generously responded to their appeal and they look forward with every confidence to the future.

DOVERCOURT.—ST. EDMUND'S.—A meeting of the congregation was held in the basement of the above church on Monday evening of last week for the purpose of hearing the report of the cricket club, and of re-organizing the men's club for the coming winter. There was a good attendance and a good programme was announced for the season. It is proposed to include a series of lectures on various topics. Officers were elect-

ed as follows:—Hon. president, Rev. E. A. Vespy; working president, J. Webb; secretary-treasurer, G. Jones. The season will commence with an open night on October 11, when a social evening, with refreshments, will be provided.

OMEMEE.—The Bishop of the diocese visited this parish on Monday evening, September 22nd, and administered the rite of Confirmation to 11 candidates from Christ Church and five from St. James', Emily. Of the 16 confirmed, eight were males and eight females. The congregation present was a large one, and the church, from which the harvest decorations had not yet been removed, presented a very bright appearance. St. Matthew 10, 32 and 33, formed the basis of the Bishop's address, which in a thoughtful, vigorous way pressed home upon candidates and congregation alike necessary truths of the Christian life. The offertory to St. Alban's Cathedral fund amounted to \$7.47.

WYCLIFFE COLLEGE.—Last week's Alumni Conference marked a distinct step forward in the relations between the Theological Colleges affiliated with Toronto University. For the first time in history, the graduates of the four colleges met in conference, and also for the first time, the public was invited to attend a meeting under their joint auspices. At the conference on "The Religious Education of the Child" in the University Convocation Hall, on Wednesday morning, (September 24th), papers were contributed by:—Rev. W. J. Knox, M.A., of London, representing Knox; Rev. Mr. Lavelle, representing Victoria; Rev. F. J. Sawers, M.A., representing Trinity; Rev. Prof. Cotton, M.A., B.D., representing Wycliffe. As "The Canadian Churchman" is reproducing some of these papers, it is not necessary to dwell upon their contents here.



REV. PROF. COTTON, M.A., B.D.,
President of Wycliffe College Alumni.

It was an inspiring thing to see the large gathering representing the different colleges, met together to discuss the most important problem in relation to our national life.

Following the conference the four Alumni met at luncheon in the University dining hall, and listened to a thrilling address from Mr. Dan Crawford, the intrepid missionary to Central Africa, who has succeeded in planting the flag of the Christian religion in the field which Livingstone longed to reach, and who has for 23 years, remained at his lonely out-post, witnessing to the glorious Gospel of our Master.

Not less inspiring was the public meeting held in the Convocation Hall of the University on the evening of the 25th, when the speakers were Rev. Dr. Hanson, of Montreal, Rev. Canon Tucker, of London and Mr. Dan Crawford. That the public are interested in this movement was evidenced by the very large audience which was present, filling the hall to its capacity. Dr. Hanson's address was on the subject, "Christ, the Guarantee of Faith in the Gospels," a fearless apology for the Christian religion and its Divine Founder and Source. Canon Tucker's message was a stirring call to "Chivalrous Service" for Christianity. He sounded the clarion note to those who are in training in the Universities, and to those, who from their very position, as ministers of the Gospel, must be leaders in the work of the Master. Mr. Crawford's message was naturally of the great service which he is rendering to the "utmost man in the uttermost

earth," and he held his audience captivated by the thrilling stories he had to tell of the work in the heart of the continent of Africa.

In the several colleges, the private conferences and discussions rounding out their programmes, were going on during the past week. In Wycliffe, the meetings began with an administration of the Lord's Supper in the college chapel on the evening of the 22nd, when Archdeacon Cody was the preacher. Dr. Cody took for his text Colossians 1: 28:—"That we may present every man perfect in Christ Jesus," and developed his theme as the ideal which every Christian minister must have in relation to his people. The daily quiet hours, most helpful in character, were conducted by the Rev. Dyson Hague, M.A., of the Church of the Epiphany. Mr. Hague brought each morning a practical message bearing on the spiritual life. Dr. Griffith Thomas contributed two excellent papers, dealing with the subject of Old Testament criticism, showing most conclusively that the testimony of modern scientific research, and particularly archaeology, is all on the side of those who are conservative in their interpretation of the Bible. The luncheon speakers were:—Rev. John McNeill, M.A., Cooke's Church; Commissioner Starr, of the Children's Court, and Rev. Canon Tucker. From a very rich ministerial experience, Mr. McNeill drew lessons for his younger brethren, and urged the importance of the commission which we hold, and the opportunities it presents. Commissioner Starr's message was of the splendid work which is being done through his court for the rescuing of the little ones whose environment has caused them to go astray. He pleaded for the interest and moral support of the ministers, as those in a position to place this work on a more satisfactory basis. Canon Tucker dwelt upon the fundamentals of Christian service—the Bible, prayer and personal religion, as the bed-rock upon which a successful ministry must be built.

Another interesting feature of this programme was the conference conducted by Principal O'Meara on "The Renewing of Spiritual Life in a Parish." He urged that if the spirituality of a parish is at fault, the minister must be willing to have the renewing begin with himself, because until that has been done, it will not be possible for him to bring others to desire renewal.

In addition to the very helpful intellectual programme, the opportunity for fellowship, provided by entertainment in the college building, added to the interest of the gathering. The strengthening of the feeling of brotherhood amongst these workers in the Lord's vineyard, in their scattered fields, is one of the great advantages derived from an Alumni Conference.

The officers for the ensuing year are:—President, Rev. Prof. T. H. Cotton, M.A., B.D.; secretary, Rev. W. H. H. Sparks, Swansea; treasurer, Rev. W. F. Carpenter, Horning's Mills.

FAIRBANK.—ST. HILDA'S.—The local lodge of the Canadian Order of Foresters, about 100 strong, attended Divine service at this church on Sunday morning, September 21st, when the Rev. R. H. Young, the clergyman in charge, preached an eloquent sermon on the Parable of the Talents. The little church was filled and the service throughout was bright and hearty.

WYCHWOOD.—ST. MICHAEL AND ALL ANGELS.—The patronal festival services were held in this church on Sunday last. The Rev. Rural Dean Cayley was the preacher at the morning service and the Rev. W. J. Brain, the rector, in the evening.

ST. ANDREW-BY-THE-LAKE.—In the evening of the same day Bishop Lucas preached in this church, which is situated on Centre Island, where his predecessor and former Diocesan, Bishop Reeve, has been ministering so acceptably during the past summer. Taking the last verses of the Second Lesson for the evening as his text, the Bishop spoke of the work in the Mackenzie River Diocese, and in conclusion, made a special appeal in behalf of the new motor boat for use in connection with the Eskimo work. It is gratifying to know that this appeal met with some response before the Bishop left the island.

PETERBORO.—ST. LUKE'S.—The harvest festival was held on September 25th, when Dr. Symonds, of Montreal, a former rector, preached in his usual eloquent style to large congregations. On the next evening Dr. Symonds gave an address in the Sunday School on the subject of Church Unity. A large number attended the meeting. A branch of the Church Unity League was organized in Peterboro, the rectors of St. John's, St. Luke's and All Saints', being appointed officers.

NIAGARA.

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

HAMILTON.—ST. MATTHEW'S.—The annual harvest thanksgiving service was held in St. Matthew's Church on September 18th. The church was tastefully decorated, and a large congregation joined heartily in the service. An eloquent sermon was delivered by Rev. C. V. Pilcher, B.D., of St. James' Cathedral, Toronto. The rector received and used for the first time a large and handsomely-bound Oxford Bible for the lectern, which was given by the Band of Hope children, and also a beautifully-bound Oxford edition of the altar services, the gift of G. A. Bullock, a member of the choir. The harvest services were continued on Sunday, September 21st, in connection with the anniversary services, being St. Matthew's day, and the Rev. Dr. Boyle, of Trinity College, Toronto, preached the special sermons.

St. Matthew's troop of boy scouts attended the harvest services and afterwards in the school room, in the presence of a large number of the congregation, received a new flag, given and presented by Mr. Bullock, and a bugle, given and presented to the scout band by Mrs. Mason. A number of the boys also received badges of honour, which were presented by Rev. Mr. Pilcher, who suitably addressed the boys and noted their smart appearance.

HAMILTON.—ST. THOMAS'.—A memorial tablet, sacred to the memory of the late William Tocher, who for years was a tyler of the Masonic Scottish rite bodies here, has just been placed in this church. Mr. Tocher was one of the best-known men in this city, and had long been prominently identified with the Masonic order. His death took place about one year ago. He left bequests to the Masonic Benevolent fund and to the Duffield Flower mission. The tablet, which is engraved with a cross and crown and an inscription, was unveiled on Sunday, September 21st, by the rector, the Rev. E. J. Etherington.

MILTON.—GRACE CHURCH.—Harvest home services were held on September 26th. The preacher was Archdeacon Davidson, rector of St. George's Church, Guelph. On Sunday, 28th, the preacher was the Rev. A. B. Higginson, M.A., rector of Georgetown.

GUELPH.—ST. GEORGE'S.—The Rev. Percy Mayes, the rector of Gravenhurst, has been offered and has accepted the curacy of this church. He will enter upon his new duties at the end of October. Mr. Mayes, who was born in England, received his theological training, partly at University College, Southampton and partly at Trinity College, Toronto.

WEST FLAMBORO'.—Harvest thanksgiving services were held at Christ's Church, Bullock's Corners, on Sunday, September 21st. At the 11 o'clock celebration, the church was well filled, and the number of communicants was most gratifying. Evensong was fully choral. The local choir had the assistance of a party of leading Hamilton singers kindly brought out by Mr. E. V. Wright in two motor cars. Their rendering of the anthem, "Ye shall dwell in the Land," was a treat. The organ was supplemented by the Thornton orchestra. The church had been most tastefully decorated. The Hydro-Electric light had been installed, fortunately, the day before. The sacred building was a delight to those who believe in worshipping God "in the beauty of holiness." So large was the congregation at the evening service that the porch was crowded. The offerings for the day were larger than usual.

On Monday evening a most successful and crowded parochial "at home" was held in the township hall.

HURON.

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

LONDON.—SYNOD OFFICE.—The report of the Huron College Jubilee Fund, presented at the meeting of the executive, held September 25th, was a matter that received much favorable comment from the large attendance of members present, and the work of Rev. A. A. Bice, the agent.

The finance reports and that of the lands and investments committee showed good conditions. The amended report, which put the management into the hands of the lands and investments committee and allocation of shares to a committee consisting of Judge Holt, Barron and Robb, was adopted. A grant was also made to the Muncy

Indian Reserve, where valuable work is being carried on by Rev. Mr. Rickard.

The committee expressed approval of a memorial in regard to the building of a tower to Grace Church, Brantford, and also of a request for the exchange of certain lands within the municipality. Application for a loan to mortgage the new church at Shelbourne to the amount of \$4,000 was granted under the usual conditions.

The application made for the superannuation of Rural-Dean T. A. Wright, of Brantford, was regrettably received. It was, however, authorized under the canon.

At a meeting of the diocesan committee of the M.S.C.O., it was decided that the May campaign should be held on the second Sunday in May throughout the diocese and that the meetings of the rural deaneries be held successively in the weeks following.

LONDON.—ST. GEORGE'S.—The Rev. Canon Sage has been rector of this church for the past 25 years and in order to mark this auspicious event appropriately, he was presented with a purse of gold by the members of his congregation at a meeting which was held in the school house on Monday evening the 22nd. The Rev. Canon and Mrs. Sage were taken by surprise. Indeed, it was only quite late in the evening that they were made aware that anything of this nature was about to take place. Addresses were delivered by Mr. J. K. H. Pope and Mr. George Finnegan, the warden, who made the presentation. Regret was expressed at the absence of Mr. F. G. Turville, the people's warden. Mr. Turville is ill at present. Practically the whole of the congregation was present and during the evening a pleasing musical programme was rendered, at the close of which refreshments were served.

CHRIST CHURCH.—Harvest thanksgiving and jubilee services were held in this church on Sunday, September 28th, at which the sermons were preached by the Rev. R. J. M. Perkins, M.A., of Ingersoll. Christ Church was opened for worship in 1863, the late Dean G. M. Innes being its first rector. On Monday evening the ladies of the church gave an "at home" in the schoolroom, to which the adult members of the congregation and all old-time members and friends were invited.

HURON COLLEGE.—The Orange Lodge, Nassau L.O.L. 2170, has decided to support a Catechist in connection with Bro. Westgate's work in German East Africa. Several students of Huron College are members of this lodge and also Rev. Pro. Wright (Huron College), Rev. T. B. Clarke (All Saints'), Rev. S. R. Heaks (Memorial) and Rev. S. E. McKegey (St. David's).

NEW HAMBURG.—ST. GEORGE'S.—Special services were held in this church on September 14th, it being the 25th anniversary of the dedication of the present church edifice and the 50th anniversary for the first Anglican service here. Two former rectors, Revs. Jas. Ward and C. H. P. Owen, were the special preachers. A flower service was held in the afternoon. The flowers were sent to the House of Refuge, Berlin. The font-roll department attended this service. There were large congregations; offerings, \$55.

St. George's, New Hamburg, has purchased the house adjoining the church and will use it for a parish hall. Mr. Chas. J. Fox, manager of Standard Bank, has written a history of the parish, with a chapter on the W.A. by Miss W. Cassel. The book can be obtained from F. H. McCallum, stationer, New Hamburg, for 50 cents. Proceeds for the benefit of local church.

HAYSVILLE.—A harvest thanksgiving service was held in Christ Church, Haysville, on the 19th. The offering of \$12 was for missions. Rev. J. W. J. Andrew, rural dean, preached the sermon.

ST. THOMAS.—TRINITY.—The annual harvest thanksgiving services were held in this church on Sunday, September 21st, when the Rev. T. B. Clarke, the rector of All Saints', London, was the preacher both morning and evening. By a remarkable coincidence the first service which Mr. Clarke attended in Canada was a harvest thanksgiving service held in Trinity Church, St. Thomas, on September 21, 1902.

AYR.—The members of the Anglican Communion in this place have determined to erect a church. At the present time they are occupying a part of the Masonic Hall, and they are hampered by the lack of space. A lot was secured and excavations have been made. At the present date they have a large machine in operation for the manufacture of cement blocks. It is estimated that 4,000 blocks will be needed for the building. The committee hopes to have the walls up and the roof on this fall.

BRANTFORD.—ST. JUDE'S.—Harvest thanksgiving services were held in this church on Sunday, September 21st. In the morning the sermon was preached by the Rev. H. A. Wright, and in the evening the Ven. Archdeacon Mackenzie, rector of Grace Church, was the preacher. He prefaced his discourse with a kindly expression of sympathy for the rector, the Rev. Rural Dean Wright, whose ill-health has compelled him to retire temporarily from active work. He chose for his text the words "The Lord God planted a Garden." The choir rendered the musical portions of the service very acceptably and the offertory was larger than for a number of years past.

ARRAN LAKE.—ST. STEPHEN'S.—The harvest festival at this church was held on Sunday afternoon, September 21st. The church was prettily decorated and the grand old harvest hymns, led by the choir, were heartily joined in by the large congregation. The rector, the Rev. A. G. A. Rainier, took as his theme "Thanksgiving." The harvest thank-offering was a liberal one.

INVERMAY.—CHRIST CHURCH.—The harvest festival services held on Sunday, September 21st, in connection with this church were very well attended. The beautiful decorations reflected great credit on those who so kindly and willingly undertook the work. The musical portions of the services were well rendered by the choir. The rector, the Rev. A. G. A. Rainier, preached from Ps. 68: 19 and Ps. 64: 9 and specially addressing his remarks to the farming community, was earnestly listened to. The special collections reached a highly satisfactory total.

OTTERVILLE.—ST. JOHN'S.—Harvest thanksgiving services were held in this church on Sunday, September 14th. The special preacher at morning and evening service was Rev. Dr. Waller, of London. Both services were very largely attended.

On Monday evening a concert and supper was given in the town hall, where Miss Mae Roberts, Brantford, Mr. H. Hargraves and others delighted a large audience with songs, etc. Total receipts amounted to nearly \$70.

CULLODEN.—The church people here held their thanksgiving service on Sunday, September 14th, at 3 p.m., when Dr. Waller preached to a very large congregation. Special music by the choir under Mr. Martlew, made a very bright service.

DEREHAM.—ST. CHARLES'.—Harvest thanksgiving services were held on Sunday, September 21st, and although the weather was unfavourable, there were very large congregations present. The special preacher was the Rev. J. C. Potts, M.A., Brantford, who preached two eloquent sermons. Miss Pollard, of Tilsonburg, sang a solo in the evening.

A meeting of the Ladies' Aid of this church, met at the home of Mrs. Thos. Stroud on Thursday, 18th inst., for purpose of re-organization. The rector presided and Mrs. John Scott was elected president. Plans for winter's work were discussed. Afterwards tea was served to about one hundred people. \$10.50 was realized.

RUPERT'S LAND.

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

WINNIPEG.—HOLY TRINITY.—The Ven. Archdeacon Fortin, the rector, returned from a holiday in England on September 18th, and he preached in this church on the following Sunday morning to a large congregation. The subject of his sermon was the healing of the ten lepers. In the course of his sermon the Archdeacon spoke in glowing terms of the late Mr. Andrew Strang, whose death had occurred during his absence, and who had been for many years past a loyal and a devoted member of the congregation, and he was one whom the congregation in turn had honoured with their confidence and esteem, so that he had filled with distinction every office that the church had in its power to bestow. The hospital, Havergal College and many other institutions came under his interest, and both in the church and the city his death had left a great gap.

SYNOD OFFICE.—The executive committee of the diocese is endeavouring to increase the Home Mission Fund sufficiently to make the minimum stipend for a married priest, \$1,000, and a house. This will mean an increase of 50 per cent. in the total raised for this fund, but there is every hope that, under the efficient leadership of the Rev. W. H. H. Thomas, the newly-appointed general missionary, the effort will be successful.

RURAL DEANERY.—At a meeting of the chapter of this rural deanery, Rev. R. B. McEiheran, of St. Matthew's Church, was elected rural dean in succession to Archdeacon Heathcote.

ST. JOHN'S COLLEGE.—The Warden and Faculty of this college have decided to hold evening classes for young men who are desirous of entering the Ministry, but who wish to take up some preparatory studies before entering college. Already the plan is meeting with support from quite a number of young men.

ST. JOHN'S.—The Rev. R. A. Hiltz preached September 21st, in St. John's Cathedral, St. Matthew's, and also spoke to the Sunday School at St. Luke's.

ST. MARTIN'S.—The Rev. H. G. Houseman, of London, England, has been spending a few days in Winnipeg, on his way home from the Orient. Mr. Houseman preached at this church on Sunday evening.

BRANDON.—RURAL DEANERY.—The Rev. W. Robertson, of Virden, has been elected Rural Dean of Brandon. Mr. Robertson has been doing faithful work in the diocese for many years, and well merits the promotion.

ST. MATTHEW'S.—The fine new church in this parish is almost finished, and is a credit to the congregation and diocese. The new rector, the Rev. C. S. Quainton, will have a beautiful edifice in which to begin his work in Canada.



QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—ST. PAUL'S.—A contract is being let for a church building to cost \$2,500 in the south-west part of this parish. St. Paul's Church is overcrowded and some of our people in the west are forced to find other places of worship. This contract letting is an act of faith that the people will realize the need and subscribe. The work is in charge of Rev. W. Simpson.



ATHABASCA.

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

POUCE COUPE.—A tour of inspection was made through the Pouce Coupé country by the Rev. H. Speke and Mr. Trevelyan, from August 16th to August 28th. After careful investigation they found that no services of any kind had been held in that district, except that twice during the last five years a Roman priest had travelled through. They were most cordially received. At services held on Sunday and Tuesday, the Rev. H. Speke was able to promise a visit every two months during the ensuing winter with a view of placing a resident clergyman in the country during next spring. For this purpose a shack will be built. It is hoped a church will be dedicated somewhere in the centre of the district.



MACKENZIE RIVER.

James R. Lucas, D.D., Bishop.

FORT CHIPEWYAN.—At the recent meeting of the Provincial Synod of Rupert's Land it was arranged that Chipewyan and Smith's Landing should be transferred from the diocese of Athabasca to Mackenzie River. The former place will, therefore, become the headquarters of the Bishop of Mackenzie River instead of Fort Simpson.

HAY RIVER.—The work in connection with the diocesan boarding school has been well maintained during the past year by the Rev. A. J. Vale, Mrs. Le Roy and Miss D. Page. Miss Le Roy has been appointed matron of the school. Mrs. Vale returned to her former sphere of work having recovered from her serious illness, and was accompanied by Miss Howard, a deaconess from Toronto, supported by the W.A., and Mr. C. G. Johnson as school teacher.

FORT SIMPSON.—For many years this Mission has been under the care of the Bishop and Mrs. Lucas. It is now vacant, save for the occasional ministrations of an Indian Catechist. A clergyman is urgently needed for this station.

FORT NORMAN.—This place was visited by Bishop-Elect Lucas this summer, who baptized eight children, performed a marriage ceremony, and held a midnight celebration of the Holy Communion in the short time at his disposal. A new house has recently been erected, and here again there is pressing need for a clergyman.

FORT McPHERSON.—During the recent visit of the Bishop-Elect, special services were held for the Indians and Eskimos, including a celebration of the Holy Communion, at which 106 communicated. The native Deacon, the Rev. E. Sittichinli, is in charge during the absence of the Rev. C. E. Whittaker and his wife on furlough.

THE ESKIMO WORK.—There were not so many Eskimos assembled at Arctic Red River and Fort McPherson as last year, when they made a special effort to meet their old friend and teacher, Bishop I. O. Stringer, but those whom we saw were as eager as ever to gather together for worship and instruction in their tents or in God's House. Their annual offertory amounted to more than \$500.

If the work among the Eskimos is to be efficiently maintained and extended, the presence of a sailing vessel with motor auxiliary is absolutely essential. The boat has been ordered already so as to ensure its delivery in time for next summer's work. Contributions marked "Eskimo Boat Fund" may be sent to the Rev. C. E. Whittaker or to the Bishop, at 133 Winchester Street, Toronto.



CALEDONIA.

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

PRINCE RUPERT.—The Bishop summoned the Diocesan Synod to meet here during exhibition week (September 24-26), so as to secure the benefit of special travelling facilities and rates.

PRINCE RUPERT.—Word has been received that Miss Mary Johnson died at Ashbourn, in Derbyshire, England, the latter end of the first week in September. Miss Johnson, after graduating from the Church of England Deaconess House, Toronto, went first to York Factory, on James Bay, where she worked as a missionary among the Indians for some years. In response to a call from Bishop DuVernet, she came to Metlakatla, but as the Industrial School there was closed soon after her arrival, she was no longer needed for Indian work, and so she took up temporarily public school work here. She went to England and was contemplating returning in October for missionary work, when she was stricken down with pneumonia. Miss Johnson came from Clarenceville, Que. Canon DuVernet, the Bishop's father, was for many years in charge of this parish.

HAZELTON.—The Rev. W. S. Larter arrived here from Toronto on Saturday evening, September 13th, and with Mrs. Larter took up his residence in the Mission-house. He was met by the warden, E. Hicks-Beach, Esq., a nephew of the late Sir Michael Hicks-Beach, and welcomed to his new sphere of work. The Hazelton district is attracting much attention because of its mineral wealth. Rival townsites have been a detriment, but as settlers take up the available land in the region there will be a steady growth.

The funeral of the Rev. Robert Tomlinson took place on Saturday afternoon, September 20th, at Meanskinisht, 140 miles up the Skeena River. The service was conducted by Bishop DuVernet, assisted by Rev. Dr. Ardah, of Giterangak. There was a large gathering of both Indians and settlers present. Rev. Robert Tomlinson was the son of the late Rev. Thomas Tomlinson, of St. James' Church, Dublin. He was ordained deacon by the Bishop of London, December 23, 1866, and left almost immediately for Metlakatla, B.C. For 16 years he laboured as a missionary of the Church Missionary Society at Metlakatla, Kincolith and in the Kispiox valley. He then founded an industrial mission of his own at Meanskinisht, where he had lived for nearly 30 years, with the exception of a brief interval, when he went to Alaska to assist William Duncan. He was educated at Trinity College, Dublin, taking a medical course. In 1868 he married Miss Alice Woods, niece of the late Archdeacon Woods, of New Westminster, who survives him. He leaves two sons and four daughters. Bishop DuVernet says:—"He was a man of vigorous character and strong convictions, with kindly heart and quick intellect. After 46 years spent in this northern country he will be greatly missed."

YUKON.

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

CARCROSS.—Thirty children are now in attendance at the Indian School. Many had to be turned away because there was no room. The school has been thoroughly renovated by Mr. C. T. Johnson, who with his wife and three children, came to the school last March.

GENERAL.—The Bishop has given lantern lectures on tuberculosis at Whitehorse, Moosehide and Fortymile. The slides were procured through the kindness of Professor Wrong, of Toronto University. The dangers of infection through expectoration, poor ventilation, unsuitable food, and lack of cleanliness, were emphasized. It is hoped that all who are interested will lend a hand in a crusade against the white plague for the welfare of both Indians and whites. Constant reiteration is necessary to make the people realize the dangers and to remedy and remove some of the causes.

RAMPART HOUSE.—Rev. Amos Njootli, who is in charge of this Mission, has had a very busy year. He has erected a new Mission house, and has visited the Indians far and near. Mr. Cadzow hopes to complete the new church this summer.

FORTYMILE.—This place has been visited from time to time by Rev. J. Hawksley, Rev. B. Totty and the Bishop. During these visits, baptisms and burials have been performed, and services held, with the administration of the Holy Communion. Mrs. Stringer accompanied the Bishop on a visit of several days the first part of June, making the round trip from Dawson in a poling boat.

MOOSEHIDE.—We have just learned that early in the morning of June 27th, a white man was found by the Indians in the Bishop Bompas Memorial Church, Moosehide, with an axe, breaking everything within his reach. Five cathedral glass windows, the lectern, lamps, large Bible and other things were all broken. The man, named Brown, was arrested, and has been adjudged insane, and sent to the asylum. He had already wrecked some other churches on the Creeks. The loss will be a serious one, amounting to about \$300, at least, without any hope of obtaining the expense. It is hoped that friends may help to make up the loss. The Sunday School has lately been properly organized, and divided up into classes.

HEAD OF PEEL AND PORCUPINE RIVERS.—Joseph Kunizi and Julius Kendi, and the other native Catechists, have held regular services for their people in the camps as they move from place to place.

The Churchwoman

WINNIPEG.—HOLY TRINITY.—Holy Trinity parish hall was filled recently when the diocesan W.A. held its first meeting for the season. Mrs. R. McElheran presiding in the absence of Mrs. R. McFarlan. Rev. Ivan Fortin addressed the meeting briefly, bringing greetings from the other side of the line.

Mrs. Murray reported for the committee appointed to interview Archdeacon Matheson in reference to the appeal from Gladstone church. It was decided that a bad precedent would be established if the auxiliary undertook to aid a parish in the matter of church debts.

Another appeal discussed was that from Mrs. James Brown, of Saskatoon, asking that aid be given in the education of three Indian boys at St. John's College for native missionary work. Mrs. Brown explained that she would legally adopt the three and their education would be as a memorial to her late husband, who was a western missionary. The project was strongly endorsed by the Bishop of Saskatchewan, Archbishop Matheson in a letter replying to a request for his advice, said that personally he considered the idea favorably, but would not consider the auxiliary should assume definite obligations in the matter. After some discussion it was decided to leave the matter to the discretion of the general board.

Mrs. Malcolm, the Dorcas secretary resigned, explaining that she was going away for several months and a committee was appointed to decide upon a successor. The recommendation of the executive that the literature for library committees should join forces was approved as was also the addition to this committee of the names of Miss E. L. Jones and Miss Cavanagh.

Mrs. Mitchell and Mrs. H. Alder were appointed delegates to the General Board which will meet in Toronto in October.

Correspondence

THE JOINT ALUMNI ASSOCIATION
GATHERINGS.

Sir,—As one who was present in Toronto last week, may I express my satisfaction at the success of the joint gatherings in numbers and interest? The papers were timely and forceful, and the addresses of Mr. Dan Crawford were impressive and received with great heartiness by a gathering representative of all types of Churchmen. I would venture to express the hope that those responsible for the joint gatherings feel that the success of this year's arrangements justifies the continuance of the plan next year.

Yours,
Anglicanus.

AN APPEAL.

Sir,—I wonder if any of your readers would kindly assist one of my mission churches by donating four dozen cheap editions of the "Book of Common Prayer and Common Praise" combined. The need is a pressing one, and the gift would be most thankfully received by

Yours sincerely,
A. G. A. Rainier,

Rector of Christ Church, Tara,
Bruce County, Ont.

CAST-OFF GARMENTS.

To the Editor,
Now that summer clothing is being laid aside and heavier garments required, many will be found not good enough for another season, which if passed on to us in the East end, will be most acceptable. Our clothes room has been completely cleaned out, and the demand is already very large. While we can use all kinds of clothing, the children stand most in need, and those who went barefooted in the summer, now have no boots to come to Sunday School in. We will gladly send for parcels on receipt of a card or phone message.

Rectory, Trinity Church,
417, King, E., Toronto.

H. C. Dixon,

PROPOSED NEW CHURCH AT QUEBEC.

Sir,—I expect you have read, and I hope you may be able to publish, the two letters which recently appeared in the London "Guardian," criticizing Canon Scott's proposal on geographical and national grounds. The arguments seem to me, as one who does not know Quebec, both weighty and conclusive. Added to this, many Churchmen will be glad to know of what ecclesiastical colour the new Church is to be, for much will depend on this.

Yours,
Canadian.

A WORKER'S "LITANY."

From all blindness which prevents me from seeing myself, especially when Thou pointest out my faults through a fellow-worker—

Good Lord, deliver me.

From being offended at the path by which Thou art leading me; and from all rebellion against the process for refining me which Thou chooseth—

Good Lord, deliver me.

From all sharpness of speech and ignoring another's advice or suggestion; and from clinging to old methods when Thou art showing me a "more excellent way"—

Good Lord, deliver me.

From disappointing Thee when going through dark or lonely places; and from slowness in following on when Light has been given—

Good Lord, deliver me.

Let me never disappoint Thee through my wilfulness or fear,

Knowing, Lord, that Thou art planning how to make my way most clear;

That whatever Thou appointest though my reasonings far above,

May I never be offended—resting in Thy mighty love.

Books and Bookmen

Messrs. Scribner, of New York, have issued two new courses of study in "The Bible Study Union" Series, (12 cents net each). One is on "The Modern Church," and is intended for the Senior Grade. The other deals with "Young People's Problems," and is for classes preparing for Church membership and Christian service. The lessons are graded and Sunday School teachers will find in them much valuable information for study and guidance. The material is, of course, arranged for use by all Communions, so that Churchmen would need to give their own special instruction in the use of these lessons. For the purposes intended these outlines are decidedly useful and may well be considered by clergy in arranging their senior work.

Miss Agnes Giberne has just published, through the Religious Tract Society, of London, England, another of those fascinating and useful "Science Made Easy" little books for which she has become famous. Miss Giberne possesses in a wonderful degree the art of making the dry facts of science appear simple and full of interest. In "This Wonder World" she takes some of the commonest of objects and unfolds their nature in such a way that any child-reader will have no difficulty in mastering the science-teaching conveyed. Whether she is discussing the life of a tree or the operations of the law of gravity, the author is equally clear and interesting. An Inspector of Schools says of the book:—"I have read it with much interest and think it, if I may say so, admirably direct and simple, hitting a mean skilfully between giving information and arousing curiosity; that, it seems to me, is just what such a book should be." The work has been issued at the popular price of 1/6, and is freely illustrated.

The same publishers have issued a popular 1/- net edition of "Little Women," by L. M. Alcott, to which Flora Klickmann has contributed a preface and Harold Copping seven coloured plates, reproduced from original water-colour drawings. Flora Klickmann in her preface says:—"Among the few stories that have survived a generation "Little Women" occupies a unique position. The secret of the book's longevity lies in the fact that it deals with some of the greatest of life's fundamentals—the everyday happenings in a normal home, the love of parents and children, the strength of home-ties, the "give and take" of family life, and all the hundred-and-one things that crowd childhood's days, and may seem individually small at the time, but contain so much happiness that we look back upon them in after years."

We have received the first and second issues of a new monthly magazine, "The Bible Champion" (Bible League of North America, 80 Bible House, New York, 15 cents each). It continues "The Bible Student and Teacher," and is edited by the Rev. Dr. J. B. Hamilton. As the organ of the Bible League, it stands for what is suggested by the title, and if these two numbers are any indication of succeeding issues, its ability, freshness, scholarship and force will make it welcome to all who are concerned for the trustworthiness of Holy Writ.

One of the most welcome of our magazines is "The Princeton Theological Review" (Princeton, N.J., 80 cents), the Quarterly issued by the Princeton Theological Seminary. Its articles are invariably able, scholarly and strong, while its reviews of books are amongst the most valuable in the present day for their insight and illumination. The number for July has for its first article a very scholarly presentation of a topic much to the fore at the present time connected with the Fourth Gospel. It is "The Range of the Logos-Title in the Prologue," and is written by Professor Vos, of Princeton. Dr. L. F. Benson continues his articles on Hymnody, by giving an account of "The Hymnody of the Methodist Revival." The paper is the fourth of the Stone Lectures upon "The Hymnody of the English-Speaking Churches," and when issued in book form will prove of great interest and service.

Received: "The Modern Churchman" for August, the organ of what may be called the "Broad" Church School in England, (London, England: Williams and Norgate, 6d. net). "Thanksgiving Quarterly"; a book of anthems consisting of fourteen anthems for Harvest, Thanksgiving, and General Use, (New York: H. W. Gray & Company).

The Family

MINE FAMILY.

Dimbled scheeks, mit eyes off plue,
Mout' like id vas moisd mit dew,
Und leetle teeth shust peekin' droo—
Dot's der baby.

Curly head, und full off glee,
Drowers all oudt at der knee—
He vas peen blaying horse, you see—
Dot's leedle Yawcob.

Von hundord-seexty in der shade
Der oder day when she was veighed—
She beats me soon, I vas avraid—
Dot's mine Katrina.

Barefooted head, und pooty stoudt,
Mit grooked legs dot vill bend oudt,
Fond of his bier und sauerkraut—
Dot's me himself.

Von schmall young baby full of fun,
Von leedle prite-eyed roguish son,
Von frau to greet when vork vas done—
Dot's mine family.

Charles Follen Adams.

INSTINCT IN PLANTS.

Actions That Seem to Indicate Some Sort of
Nervous System.

Plants sometimes appear to possess reasoning power. Charles Darwin instanced the case of the rootlet, which, piercing its way through the soil and detecting a stone or lump of hard clay in its path, will go round it without touching it. "How does the rootlet or plant know that the stone is there?" he asks. "Certainly it cannot see it and as it does not touch it cannot feel it. The avoidance, therefore, seems to be in the nature of perception of some kind, which is a mental operation."

The species of mimosa known as the sensitive plant will contract its leaves even at the sound of a footstep, and when such a plant is being transplanted, it crumples up during the process in such a way that it really appears to be suffering from fear. Afterward it recovers and resumes its ordinary mode of life.

Plants undoubtedly possess consciousness of a kind which enables them to carry out certain operations necessary to their preservation, and this can only be done through the possession of some sort of nervous system.—London Standard.

QUOTING SCRIPTURE.

Parliamentarians are not always adept at quoting Scripture. For instance, Hon. W. T. White, in criticizing the Liberal naval policy, described it as being "like the image seen in his dream by Belshazzar, principally brass, but with feet of clay."

"Belshazzar or Nebuchadnezzar?" queried Mr. Archie McCoig, of West Kent, who, by the way, is a good Presbyterian.

But the Minister of Finance heard or heeded not. He continued to tell the House about Belshazzar and his dream.

One of Mr. White's colleagues, Hon. Robert Rogers, missed a Bible quotation at the next sitting. "My honourable friends opposite," said Mr. Rogers, "should remember the scriptural injunction, 'When I became a man I put away the things of a child.'"

Equally amusing was the counsel of Mr. W. F. Carroll, who urged his political opponents to take note of the Biblical words: "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

"What part of the Bible?" enquired Colonel Hugh Clark, another Presbyterian.
Mr. Carroll was not abashed. "Some honourable members of this House," he retorted, "seem to have never read their Bible, and I am afraid never will."—"Canadian Courier."

Our confidential friends have not as much to do in shaping our lives as the thoughts have which we harbour.

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Personal & General

The Upper Canada College Prize Day will be held on Friday, October 10.

Sir Alfred East, President of the Royal Society of British Artists, died September 28th. He was born in 1849.

The Right Rev. Dr. Scadding, the Bishop of Oregon, is staying in Toronto on a visit to his brother, Dr. Crawford Scadding.

Mrs. Bridget Horne, who served under Florence Nightingale as a nurse in the Crimean War, is at the point of death in the Windsor Home of the Friendless.

The remarkable speed of 118.6 miles an hour, beating the standing official record of 111½ miles an hour, was attained in Rheims, France, last week by both Emile Vedrines and Maurice Prevost, two French aviators.

Mr. J. D. Falconbridge, Hon. Lay Secretary of the Diocesan Synod, gave an interesting and instructive address before the Wycliffe Association on Friday last on the subject of "The Church Synods and Their Work."

The marriage of the Rev. W. A. Earp, formerly of St. Paul's, Toronto, now of Kangra, India, to Miss Laura Sloan, daughter of Major and Mrs. John Sloan, took place in St. Pancras Church, London, England, on the 8th of September.

"There is no question about it, the quality of wheat produced in the Canadian North-West this year is the finest that the milling trade has seen for the past twenty-five years," said the president of one of our large milling companies.

The information brought to Ottawa by Mr. Henry A. Conroy, inspector of Indian agencies in the north, regarding the splendid crops of vegetables grown within the Arctic circle has led to a decision by the Ontario Vegetable Growers' Association to make a trial of seed production in that region.

Four girls who were to become brides recently in Budapest, were killed by lightning near the village of Nagy-Varad. The girls were picking flowers to decorate the church for the weddings. They were overtaken by a storm and took refuge in a grotto, which lightning struck.

The Joint Assembly, at Convocation Hall, University of Toronto, last week, of the Alumni of Trinity, Wycliffe, Knox and Victoria, was a striking gathering. The notable addresses of Mr. Dan Crawford of East Africa, Rev. Dr. Hanson of Montreal and Rev. Dr. Tucker of London, were listened to with rapt attention.

On Wednesday last under the auspices of the M.S.C.C., a farewell service was held in the chapel of Trinity College, for the Rev. Victor Spencer and Miss Florence Spencer, who have been appointed to do missionary work in the diocese in Mid-Japan. Addresses were given by the Bishop of Toronto and Mr. Spencer.

Colonel Jeffrey Burland, president of the Dominion Rifle Association, received word from the Secretary of the Quebec Rifle Association, September 24th, that the Bishops College School, Lennoxville, had won the Burland trophy, making the highest aggregate in the Canadian Rifle League matches in the Province of Quebec.

Mr. J. S. Cartwright, K.C., who has been Master in Chambers at Osgoode Hall since 1903, is seriously ill at his home. With the exception of a few days early in the month he has not been at his office. Mr. Cart-

wright is seventy-three years of age and a prominent member of the congregation of St. Thomas' Church, Toronto.

General Chang Hsun, the Commander of the Chinese troops at Nanking, accompanied by a bodyguard of fifty cavalry, went to the Japanese Consulate September 28th and apologized, in accordance with the Japanese demands in connection with the killing of several Japanese and an insult offered to the Japanese flag. The Consul expressed his satisfaction at the action of the Chinese Commander.

The Immigration department found that a collection of grains and grasses from northern Ontario attracted attention in all the cities of the British Islands. This year Mr. Hawkins, the agent of the Dominion Government, will collect from the fall fairs of Englehart, Charlton and New Liskeard and others in the Temiskaming region and the prize stalks of grain grown in that northern land and the exhibit will also show similar products from the Sudbury and other districts up to and including the Rainy River.

By a mandement read on Sunday at the High Mass in the Roman Catholic churches Archbishop Bruchesi placed a ban on Le Pays, the French weekly newspaper edited and published by Godfrey Langlois, M.P.P. Mr. Langlois has been conducting an extended campaign for educational reform in Quebec, and the attitude of his paper has been regarded as anti-clerical. The ban of the Church means that the faithful are forbidden to read the paper. As to the material effect of the ban, Mr. Langlois said he would seek redress in the courts.

A school inspector was testing a class's powers of observation. He made sure that the class saw that he had a gold-mounted fountain pen in his waistcoat pocket plainly displayed. Then he left the rostrum, retired to the ante-room, and there removed the fountain pen to an inner pocket. Returning, he stood with his coat thrown back and his vest displayed penless. "Now, boys," he said, "tell me what I have forgotten." There was a long pause, and then a small voice piped up: "Please, sir, you forgot to say 'Excuse me,' when you walked in front of the teacher."

Professor Barnum Brown, of the New York museum of natural history, who is superintending the excavation of petrified Dinosaurian remains on the Red River, north of Brooks, Alberta, has pronounced the impression of leaves found on rock in the Bad Lands to be that of fig leaves, thus giving additional proof to the theory that at one time, eons ago, the prairie region enjoyed a tropical or semi-tropical climate. The impression of other trees and plants found only in equatorial regions as well as that of exotic fruits are to be found in the peculiar bed of the river. This river bed bears, from the unique land formations remaining, decided evidence that once a mighty water rolled over it.

Although the Royal wedding of the Duchess of Fife and Prince Arthur of Connaught will not take place until October, preparations are already under way for the event. The Chapel Royal, which is always closed at this season, while the Royal family is in the north, is undergoing the necessary alterations for the ceremony. To prevent embarrassing duplication, the Royal couple will be allowed some choice in family gifts. When the present King married, the Royal couple received nineteen pianos. Royal relatives will confine their presents largely to rare and virtually priceless jewels. Some of the members of the

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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

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Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 24th October, 1913, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Nashville (via Coleraine and Dromore) Rural Mail Route, during Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Nashville, Coleraine, Dromore, and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,
 Post Office Inspector
 Post Office Inspector's Office,
 Sept. 6th, 1913.

THE GOSPEL STAMPS FOR SUNDAY SCHOOLS

Complete specimen set of Sunday and Saints Day Stamps Album and Journal, will be sent, post free, for 15 cents.

The Stamp System explained

What is the secret of the Stamp System? This idea which has gripped and revolutionised the Sunday Schools of England is now spreading over the whole world.

Who has not in his youth collected postage stamps? This collecting instinct has been used and worked on. It puts in the hands of the Rector an attractive method of teaching the young. It is a well-known fact that children learn more by their eyes than by their ears. They remember what they have seen long after they have forgotten what they heard. This must be recognised in every successful method of education. This is an age of pictures illustrated newspapers, magazine story books, lantern lectures and the cinematograph. In the Church also we must appeal through the eye. The Gospel Stamps do this, and the Prayer Book Gospels live again in the children's eyes. The Church in Canada, faced on every side by powerful sects, needs some such help to retain her children. Here is the means, tested and true, ready to hand.

Why the Stamp System is so successful

It arouses children's enthusiasm and ensures regular attendance.

The Album serves as a perfect register.

The Stamps form an admirable basis for instruction concerning the Gospel for the day, and thus have a definite teaching value.

The Stamps appeal to children's collecting instincts. Dry and uninteresting lessons can be made attractive and instructive.

The cost of introducing the Stamps is trifling—just over five cents per scholar.

WRITE US FOR SPECIMENS, ETC.

THE WHITWELL PRESS
Balaam Street, Plaistow, London, England

New Features for 1914

The Stamps are beautifully reproduced in Art Colours, from original water-colour paintings by Miss Kate E. Oliver.

The Border surrounding each Stamp is in the correct Sunday's ecclesiastical colour. The Stamps are double gummed.

Stamps can now be obtained separated in packets of 25 for one Sunday at the usual rate of two cents per packet of 25.

Two kinds of Albums are printed, one with spaces for Sundays only, and the "complete Album" with spaces for each Sunday in the year, Red Letter Saints' Days together with Weekdays in Advent and Lent. Both commence on Advent Sunday.

To those ordering a large quantity

The Stamps (25 per two cents) are supplied in neat boxes containing Albums and Stamps for 25 scholars, separated ready for use, at a cost of \$1.60 per set post extra.

Odd quantities of Stamps (under 25) can be supplied in sheet form. For instance, those requiring say 110 sets can order:—

4 boxes of 25 Stamps (separated) at \$1.10 per box	\$4.40
10 Sheets of Stamps at 4 cents per sheet	.40
110 Leatherette Albums at 2 cents each	2.20
Postage	1.25

So that Albums and Stamps for 110 Scholars for year are \$8.25

Royal family are said to have combined on a gift which will consist of a crown of diamonds in ducal strawberry leaves. The ceremony will be a semi-state affair. The wedding breakfast will be served in St. James' Palace. It is not expected that the Duke and Duchess of Kent, which undoubtedly will be the new title of the pair, will remain long in England, as it is anticipated that Prince Arthur will succeed his father as Governor-General of Canada.

British and Foreign

The Rev. T. H. Irving, Vicar of Hawkshead, and Rural Dean of Ambleside, has been appointed to a Canonry in Carlisle Cathedral.

A bequest of £5,000 has been left toward paying for the restoration of the beautiful Lady Chapel of Christ-Church Priory, Hampshire.

The Rev. Canon Abbott, rector of Fermoy, has been appointed Precentor of St. Finbin's Cathedral, Cork, and the Rev. W. W. O'Grady, rector of Bantry, has been appointed treasurer of the same Cathedral.

The Vicarage of Hampstead, which is vacant by the appointment of Archdeacon Brook Deedes to the City living of St. Vedast's, Fosten Lane, has been offered to the Rev. A. C. Deane, Vicar of Great Malvern and Hon. Canon of Worcester.

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.

The chief object of the Bishop Paget Memorial Fund has, we understand, now been attained, and the interest of £3,000 is awaiting candidates who may be selected to prepare for mission work in Western Canada, and who will come up to Oxford in October.

The Rev. Canon Low, the venerable rector of St. Columba's, Largs, Scotland, celebrated the jubilee of his ordination to the priesthood on August 24th and he has been presented by his congregation and friends generally with an illuminated address and a cheque for £405 in honour of the event.

The Rev. A. C. Davis, curate of Kidderminster, has saved the life of Harold Watkins, a youth of eighteen. With six others he was on a raft in the centre of the Corporation open-air swimming-bath when the raft overturned. Six of the youths got to the side, and it was some time before it was discovered that Watkins was missing. Mr. Davis, who was at the bath for the purpose of training some Boy Scouts in life-saving, at once entered the water and found Watkins, who recovered consciousness after artificial respiration.

The consecration of the new Bishop of Lahore, the fourth Bishop of that See, the Rev. H. B. Durrant, M.A., late Principal of St. John's College, (C.M.S.), Agra, took place in Christ Church, Simla, on August 6th, (the Feast of the Transfiguration). Four Bishops, including the lately-consecrated native Bishop of Dornakal, took part in the act of consecration. The Rev. J. Davies, the present Principal of St. John's College, Agra, preached the sermon. A large congregation was present, including Their Excellencies, the Viceroy and Lady Hardinge.

Although the first Cathedral of Durham—the see having formerly

been at Lindisfarne and Chester-le-Street—was built in 999, the present magnificent Norman building dates only from the reign of William Rufus. Monday was the 820th anniversary of the laying of its foundation-stones on August 11th, 1093, by William de St. Carileph (or "St. Calais"), Bishop of Durham, Malcolm Canmore, King of Scotland, and Turgot Prior of Durham, subsequently Bishop of St. Andrews. But the next Bishop, Ralph Flambard, the unscrupulous extortioner of William Rufus, and yet a gifted architect and munificent builder, contributed largely to the glory of Durham Cathedral as it is now seen.

Boys and Girls

WHICH?

By Rebecca Denning Moore.

Two lovely baby-houses were sent to two small maids, Alike in every feature from chairs to window shades. Exactly one month later, as I was passing by, These self-same baby-houses I happened to espy. The one was dusted neatly, the beds spread up with care, The counterpanes were spotless, the curtains fresh and fair; The dollies looked so happy, with garments whole and clean; A dwelling kept more tidy, for dolls, I've rarely seen.

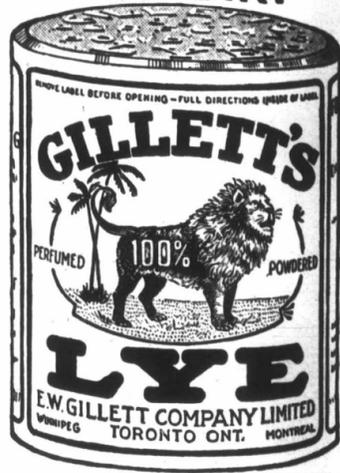
Now turning to the other, I saw a scattered heap Of dishes, clothes and dollies with gray dust coated deep. The remnants of a party had not been cleared away, And upturned chairs and tables in sad confusion lay. I'd ask all dolls the question, had I the choice to give, In which of those two houses would you like best to live?

A DOG'S DEVOTION.

Nero, a large Newfoundland dog owned by a farmer residing near Montoursville, Pa., was so broken-hearted recently over his carelessness in dropping into the canal a luncheon that he was carrying, that he nearly killed himself in his effort to regain the parcels, and refused to come out of the water until they were fished up.

Nero started from the house to the field where his master was working, with a lunch-pail and some coffee in a glass bottle having a handle by which it could be carried. He suddenly seemed to remember that he could shorten the trip by a quarter of a mile by going across lots and over the footbridge on the canal. The bridge is a narrow plank, and, in crossing it, Nero had to be so watchful of his steps that he forgot to keep his jaws tightly shut on the coffee bottle, and it dropped into the water. Forgetting that he had the lunch-pail in his mouth, Nero jumped in after

GILLETT'S LYE EATS DIRT



the coffee and thus lost both burdens. Then he began to plunge and swim around frantically in the canal. The accident had been seen by two boys, and after they had watched the dog swim around for half an hour, they went to the field and told the owner about it. The latter hurried to the canal and found the dog swimming about, plunging here and there, endeavouring to get the lost luncheon

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right." Well, I didn't like that. I was afraid the horse was "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does as well as a strong woman, and it doesn't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally, B. N. Morris, Mgr., "1900" Washer Co., 357 Yonge St., Toronto, Ont.



October 2, 1913.

Use



Old Dutch Cleanser

On Hard Things To Clean

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10¢

He called the dog to come out of the water, but Nero would not leave the canal. All efforts to get him to the shore were fruitless. The dog was becoming exhausted, but still swam around, yelping piteously, grieved and nearly broken-hearted at having met with the accident.

The owner saw that the only way to get the dog out of the water was to fish up the luncheon. After about fifteen minutes' fishing, the dinner pail was recovered, and after that the coffee bottle. Then Nero consented to come out of the water, but was so weak he could not crawl out and had to be hauled up on land. The dog had been swimming for over an hour.—The Boys' World.

MICHAELMAS GEESE

PART II.

Without waiting for help Grizzie jumped down, shook her dress free from dust that the sacks had been powerless to fend; and, after making a few curt arrangements about time and place of meeting, walked quickly away.

The town was crowded—a strange medley of men and beasts; frightened bullocks invading pavements, still more frightened petticoats invading the road, little bunches of sheep scurrying up side turnings and frantic, yelling drovers with uplifted sticks sending big, shaggy, tailless dogs after them to turn them back.

Farmers driving in from long distances, some with high-stepping, shining young horses in the shafts—ring and rosette brigade, these, others driving elderly, all-round beasts, often with shaggy fetlocks and long tails. Faithfully plodding, they take them home again.

A miscellaneous collection of small carts and pony tumbrils, here and there a smart cob with governess-car or dog-cart, dealers' carts and chaises, lumbering carrier's vans, all to presently stand, closely-packed, in the inn-yards of the town.

Grizzie made her way through the streets and begun to shop, a tedious business on market-day, with assistants hard driven to get parcels duly directed and delivered by a certain stated time to the inn-yards where the shoppers' traps were stationed.

When her errand was completed, Grizzie went as usual to the High street to see the best of the shop windows. They failed to attract, and she turned away.

At one end of the High street a Cheap Jack was giving a powerful recital of desperate bargains. He had a large audience and not only impressed it, but actually made a few converts. Grizzie, who always enjoyed the fun and was half credulous over the offers, walked past without a glance.

She went into a quiet little confectioner's shop, where she was a regular, if modest, customer and ordered tea and buns. When they were brought to her she poured herself out a cup of tea and broke a bun in halves. Then she sat and thought.

"Its Delicious Drawing Qualities" Are manifested in millions of Teapots daily

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THE TEA OF STERLING WORTH
BLACK, MIXED or GREEN—Sealed Packets Only
FREE Sample Mailed on Enquiry Address: "SALADA," Toronto

At the striking of the Town Hall clock she rose quickly, and, paying for her meal at the counter, left the shop and hurried to the inn-yard, to find Ezra packing her parcels neatly under the seat of the tumbril.

The shop-woman, going leisurely to remove Grizzie's tray, found the cup of tea untasted and the buns crumbled into little heaps on the plate.

It was seldom, indeed, a bargain had the best of Grizzie.

A still, soft evening, with soothing in the air. Mellow sunlight falling like a cloud of golden dust across the open country. Lanes, where the leaves met far above the heads of two in a tumbril, coming back from market.

Although relieved of his burden of geese, the pony slackened his already slow paces to a crawl at the slightest sensation of rising ground. On and on, until the moon showed faintly through the gloaming, and the musicians in the bird orchestra fell out one by one.

Grizzie broke the hush: "Ezra," she said. "I'm thinkin' of gettin' married."

Ezra dropped his whip in the road. He had been amusing himself by flicking idly at various flies and gnats on the hedgerows as they passed. He stopped the pony, collected his senses and limbs and went to pick up his whip.

When he was back again beside Grizzie, he turned to her: "Who is he?" he said.

Grizzie glanced at him carelessly. "Well, now I come to think of it, in the distance he looks very much like you: he ain't extra tall an' he ain't short—just comfortable; an' if he ain't what you call good lookin', he's no ways ugly; an' he's got a little brown mole on his face in a most wonderful lucky place."

"You seem to hav taak stock of him to rights," said Ezra bitterly.

"It's just as well," said Grizzie calmly, "to know what sort of bargain ye're gettin' before it's got. It saves much mortifyin' after and there ain't so much chance of 'words' neither, if you both keeps yer eyes open afore the deed. The time to shut 'em comes quick enough after."

Ezra had no answer to make. He gathered up the reins and poked the pony with the butt end of the whip to hasten its speed.

At the farmyard gate he helped Grizzie down and carried her parcels

to the back door. As he lifted the latch and the lamp-light streamed out across his face Grizzie was startled by the expression.

He turned to her. "I've bin thinkin' an' thinkin'," he said, "and I can't nohow call to mind any man with a lucky mole, save Ucal, who lives down 'Green Hollows' way. If it's him—well, good luck to yer, Grizzie, an' whatever you do don't ast me to the weddin'."

"I shall," she said.

"I 'ont come"—and he turned away.

"You will," she answered.

"Tell you I 'ont," he almost shouted; "nobody 'ud make me."

"I can," said Grizzie softly.

He had moved away, and was lost to sight in the shadow of the big barn. Then Grizzie feared.

"Ezra! Ezra!" she called.

Against his will, the pleading in her voice brought him back.

"It isn't Ucal," she said.

He stared at her.

The pony was still at the yard gate, waiting to be unharnessed and yearning most ardently for his manger and water-pail.

He waited long.—Ethel Beatrice Page, in Church Family Newspaper.

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You can soon tell when people are enthusiastic about medical treatment by the language they use. After experimenting with all sorts of ointments in a vain effort to obtain relief and cure, the writer of this letter was astonished at the quick and satisfactory results obtained by the use of Dr. Chase's Ointment.

"It worked like magic," she writes. Indeed, it is surprising the healing that is often effected in a single night by this great ointment. The stinging and itching are relieved at once, and cure is only a matter of time and patient treatment. Mrs. Clements, 13 Strange Street, Toronto, Ont., writes: "I have suffered from eczema for years, and after using all kinds of ointments, at last tried Dr. Chase's Ointment. It worked like magic and proved a God-send to me. I would advise anyone suffering from eczema to try one box and be convinced." 60 cents a box, all dealers, or Edmanson, Bates and Company, Limited, Toronto.

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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... 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

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2, 1913.

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