

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 40.

TORONTO, CANADA, THURSDAY, AUGUST 14th, 1913

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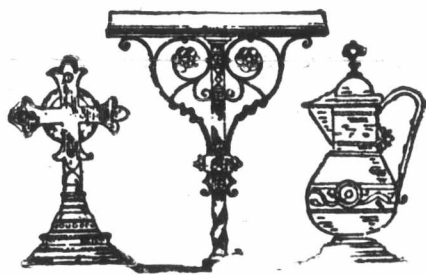
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The Canadian Churchman

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Holy Communion: 259, 397, 525, 553.

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General: 22, 491, 535, 651.

The Outlook

Illiteracy in Canada

Do you know that, according to the Census Report of 1911, there are 207,322 persons over twenty-one years of age in Canada who can neither read nor write? Of these, 12,917 are British-born, which gives a percentage of 3.16 of all the British-born in Canada. The foreign-born muster 57,345, a percentage of 16.55. But the largest company in this regiment of Illiterates is Canadian-born—137,060 cannot write their own name, and do not know B from a bull's foot. And at educational conventions we have the finest Educational System in the world. Amen and Amen. Yet 10 per cent. of our Canadian-born citizens cannot read or write. We want Canadians to make their mark, but not in this fashion.

Confirmation and Confession

Lord Guthrie, of Scotland, recently made some statements at a school prize-giving noticeable as indicating a trend of education in the Old Land. Lord Guthrie is a Scotch Judge whose father, Dr. Guthrie, was one of the leaders of the Free Church of 1843 in Scotland. He stated that he was an elder of the United Free Church of Scotland; of his six children, two belonged to that body, one was a member of the Church of England, one of the Scottish Episcopal Church, one of the Established Church of Scotland, and one was a Quaker. Those who know Lord Guthrie say that he was careful about the early training of his family, and when they grew up and began to think

for themselves he placed no great obstacle in their way when they decided to differ from him in religious matters. This frank statement shows a great change from the days when adherence to another Christian body meant the cutting off the child from all family ties, the pains and penalties of "excommunication." The choice of another communion on the part of a son or daughter indicates that religion has often become a real factor in the life and the self-made decision binds the person more than simple acquiescence in the father's church. But this is an indication of the weakness of our system of church teaching. Confirmation is often presented to the child as practically a merely formal acknowledgement of the baptismal vows. Confirmation should be to the child an act of definite personal confession and surrender to Jesus Christ, our Lord and Saviour. Then, after Confirmation, too often the child is treated as a fully developed Christian and so in need of no further instruction. This is the period of developing religious thoughtfulness. Guidance and suggestion must be given by the Church. Guidance of some kind will be found and suggestions, false and true, will be harboured. It is for the Church to secure by intelligent decision and growth sons of deep conviction rather than mere acquiescents.

Off and On

A little while ago a man claimed to have been a teetotaler for a long time, but some were doubtful about it. When he was asked how long he had been an abstainer, he replied, "Off and on for twenty years." It was impossible to avoid noticing the significant smile on all the faces of those present. An abstainer "off and on" does not count for very much, and the same thing is true of our profession of Christianity. If we are Christians "off and on" we not only do not obtain the respect, but we receive and merit the contempt of all people. A Christian is always on duty, and, as someone has said, in his vocation there is no vacation.

An Educational Iconoclast

Dr. H. B. Gray, for thirty years Head Master of Bradfield College, an important High School in England, a member of the Moseley Educational Commission to the United States, and now living retired on a ranch in Western Canada, has just issued one of the most telling indictments of the English national system of education. He regards existing conditions as chaotic, inefficient, and ill-suited to the times in which we live, since education is out of touch with industrial needs and too narrow for a country which desires to deepen sympathy with its over-seas Dominions. Dr. Gray's standpoint seems to be due to his experience of the products of British education seen in the Colonies. He rightly says that the ordinary insular Englishman is not liked in Canada, and that to men faced with the stern realities of life the High School and University-bred man often appears artificial and full of affectation, unable to grapple with difficulties, especially because of his self-assumption and aloofness. Dr. Gray finds the central weakness of all this in what is known in England as the Public School, answering to our High School, and also in the older Universities, and he calls for a complete reform in every branch of educational life, starting from the ordinary National Schools and leading up to the Universities. This means very thorough and

drastic action, and although some may consider that Dr. Gray wishes to make too clean a sweep of existing methods, most people in Canada who have had experience of English educational life and of its products will agree that his criticisms are of the greatest value, and that his proposals, being based on exceptional personal knowledge, deserve careful consideration.

The Montreal Theological Colleges

It would seem as though the federation of the four Theological Colleges of Montreal is to become assured and permanent, for the city has just raised over half a million dollars to put the scheme upon a settled basis. About two hundred thousand dollars will be utilized for a central building where general lectures will be given, and endowments will be established to provide salaries for the Professors recognized by the Joint Board of Governors. It is also intended that there shall be a Theological Library for the use of the federated College. It is certainly most striking that over half a million dollars were raised in a short four days' campaign. We shall continue to watch the experiment with great interest as one of the indications of the trend of thought of the present day. The development of the project will call for the closest possible attention and we do not doubt that the difficulties are clearly in the view of the promoters. Such an effort is evidently firmly believed in by those connected with it, and the result cannot but prove of far-reaching influence.

Owner or Steward?

A man died not long ago in the United States, leaving an estate valued at \$70,000,000, and of this amount \$69,865,000 is to be kept within his own family circle. We are not surprised that this fact has given rise to serious consideration and strong comment, for it is no longer possible for any individual to amass so immense a fortune without eliciting questions connected with social justice. No doubt there was a day when all that a man possessed was regarded as his own and no one was thought to have a right to interfere, but now there is a new social conscience at work which points out the relations between the man and the community. It is an application of the great scriptural principle of the difference between ownership and stewardship. When a man realizes that all that he is and has comes from above, and is to be held in trust and not selfishly possessed as his own, it makes all the difference to his life and actions. We must continue to emphasize to the fullest possible extent the simple but searching truth that we are stewards, not owners.

The Power of Personality

In the course of a recent fascinating book on the late William Morris, the well-known English poet and art critic, the following words occur in the introduction:—

"To read Morris and never to have known the man is to lose half of him. Something there was so simple and direct, so faith-inspiring and whole-souled about him, that all his verse and all his many-sided life seem to me incomplete unless one knew him and had felt his charm."

This is not only true of William Morris, but of all characters that influence their fellows. To read a man's works without knowing him is almost invariably to miss a great deal of his essential influence. Personality is the greatest

power in the world, and to obtain the fullest result of this we must come in contact with the man himself. Happy is he of whom that is true which was said by the friends of Morris: "No man came within his range without feeling the spell of his personality."

The Laity and Synods

A good deal of discussion has been rife in England during the last few weeks on the place and voice of the laity in Diocesan Synods, and the following extract from an article in the "Guardian" states the right position in a very forcible way:—

The evidence of ancient times is conflicting and obscure, but the Committee of the Lambeth Conference of 1867 declared that "it is not at variance with the ancient principles of the Church that both clergy and laity should attend the Diocesan Synod," and they recommended "that in the Diocesan Synod the Bishop, clergy, and laity should sit together, the Bishop presiding; that votes should be taken by orders whenever demanded; and that the concurrent assent of Bishop, clergy, and laity should be necessary to the validity of all acts of the Synod." The Episcopal Synod of Scotland, in 1852, had arrived at the same conclusion. Even if the contrary could be proved, "it would be a mistake" (said the late Bishop Wordsworth of Salisbury) "to suppose that what was fit and proper for laymen in one age is necessarily the limit of their functions and duties for all time." These are the accents of practical common sense. "Ancient principles" are all very well, but they must not be allowed to create modern inconveniences. The layman is knocking at the door of all the deliberative assemblies of the Church, and he is no longer to be denied. Whether it be in a Parochial Council or in that great Parliament of the Church which must before long take the place of the present ineffective or unrepresentative bodies, his must needs become the preponderating voice.

Nothing could well be added to the above statement except, perhaps, the obvious remark that it is exactly in accord with New Testament teaching.

Religious Liberty

A remarkable incident is reported in an Irish newspaper, the "Cork Constitution" of June 25. We give the account in the words of the Limerick Correspondent of that paper:—

"A poor Protestant woman has a Roman Catholic mechanic lodging in her house. One day recently he came into the house, and ordered the woman to take down a text of Holy Scripture taken from the Epistle of St. John, which hung in her kitchen. The text was, 'The Blood of Jesus Christ, God's Son, cleanseth from all sin.' This she refused to do, saying, 'That is my religion, and if you don't like the text you are at liberty to leave.' The next morning he took it down, but the woman put it up again. On Thursday last he came into the house, accompanied by another man, and demanded that the text be taken down. She again refused, but the man pushed her aside, and tore down the text. Immediately the street was filled with a howling mob of hundreds of people, some of whom rushed into the house and broke her crockery and furniture. The next day two Roman Catholic women came into the house, seized the poor old woman by the hair, dragged her out into the street, threw her down, and

kicked her. Since then these zealots have threatened to take her life. She is now under police protection, night and day."

If we may assume this story to be true, it carries its own significant message to all. We must insist that in every part of the British Empire there shall be the fullest, freest opportunity for the observance of all religious convictions and principles, and, in particular, that no one has any right whatever to interfere with our religion in our own home. So long as our profession does not encroach upon the civil or religious liberty of others we are absolutely free to enjoy our religion and permit others to enjoy theirs. Nothing can be permitted to interfere with these simple and elementary rights.

True Sharpness

There is a passage in the Prophet Isaiah which says concerning Israel "I will make thee a new sharp instrument, having teeth." A writer commenting on this says that it is a great thing for the Christian worker to have teeth, especially of the right kind, but that this does not mean sharp teeth that rend and tear our brethren. It rather suggests that quality which grips things, and thereby saves from vagueness and ineffectiveness; giving force to convictions, definiteness to prayers, and effectiveness to lives. Very truly does the writer go on to say that much preaching falls flat for lack of this fine quality, both of grasping a subject and of gripping an audience. The true preacher is something more than a mere commentator and essayist; he is rather the advocate pleading his cause and calling for a verdict. In all our work we have to impress men, to move them, and to lead them into definite spiritual relationship with God.

A TALE OF TWO CITIES

There is civil war in every city in Canada to-day and in practically every city in the world. The only hope of the city is that the civil war shall continue to the bitter end. No quarter is given, no truce is declared in this civil war. No subterfuge is too deceitful, no weapon too dastardly for use on the one side, but on the other side men sometimes grow half-hearted in the fight. For in every city there are two cities—a City Underground and a City of Light.

The City Underground has an organization remarkable in its completeness. All the means of rapid communication and transportation are at its service, and its citizens know how to use them. Money is the main instrument and motive of the organization and there is plenty of that for everyone except the slaves who live in that city. There are bosses and gangs, chiefs and cliques. The citizens of that city live on the price of each other's sins. The strongest preys on the weakest. Honor has only a money value. The human body is the temple of the Devil and is valued only as it ministers to wickedness. You might imagine that the citizenship of the City Underground was confined to those engaged in organized vice. Not so. Some private citizens who covet a fair name in the City of Light lead a double life. They find the life underground more congenial to their darkened spirits. True children of the Devil as they are, they start innocent ones on paths which lead all too soon to that city of darkness.

The City of Light is the city as it ought to be, a fair city of honest work and hard endeavor to preserve to all men purity, truth and righteousness. You might imagine its citizen-

ship would be confined to the members of organized Christianity. Not so. Some men who for some reason have not been able to ally themselves for the present with Christ's Church are still working for the love of God and uplift of man. That they are acceptable to God, we doubt not, for God judgeth every man. You might imagine its citizenship would include all the members of the Church. Again, not so. For some have pressed forward to give their oath to the Captain, but they are not heart and soul in the Captain's service. There are actually some people who try to live in the City of Light for one day a week and the other days in the City Underground.

This is the weakness of the City of Light. As soon as it declares war on the other city, there are those who are neither hot nor cold, who seek to temporize, palliate, and conceal the dark things. Another weakness lies in the citizens who much prefer to dwell in the City of Light but they have never thought of joining in the fight. They are so concerned with food and raiment that they seem not to realize the existence of the City of Darkness. They have never placed themselves under the banner of the Captain. But the City Underground labors under no such handicap. All its workers are active workers, diabolical in energy, skill and vigilance. They have their sentinels, like vultures, at every railway station and wharf. They are alert for the inquiring stranger and the lonely traveller. They are the Devil's Own Army, and he is a hard taskmaster but a poor paymaster. If, in the City of Light, we could have the feverish energy and desperate ingenuity which vitalizes the other city, we could put an end to this civil war in less than a year.

Grand motives are the ones which ought to inspire the City of Light, Truth, Righteousness, Purity for all men. The spirit of the Eternal is its spirit, the spirit of Love. The City Underground has for its motives only the dregs of human passion, greed, selfishness and all the sickening list of human lusts. For rewards the City of Light has Life Eternal in the City of God; the City Underground has death and darkness.

"God made the country, man made the city." There are some who give up the fight to cleanse the city. But the city is a necessity of the economic and social development of modern life. We cannot abandon it to the Devil. Let us combine forces and work hard to make it the stronghold of God. The ramparts of the City of Light must beat back the City of Darkness. We can do this only when every member of Christ openly and aggressively fights for the King.

The last chapter in the final revelation of God's destiny for man is the City Perfect. "And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem descending out of heaven from God, having the glory of God and her light was like unto a stone most precious, even like jasper stone, clear as crystal." As Phillips Brooks expressed the vision and voiced the prayer:—

"A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The city of man's life fulfilled in God.
Bathed all in light, with open gates of gold,
Perfect the city is in tower and street;
And there a palace for each mortal waits,
Complete and perfect. At whose outer gates
Still shine, O patient city on the height,
The while our race in hut and hovel dwells.
It hears the music of thy heavenly bells
And in its dull soul is haunted by thy light.
Lo, once the Son of Man hath heard thy call
And the dear Christ hath claimed thee for
us all."

PLAGUE AND FAMINE IN HONAN

Depressing Facts from Letters from Dr. P. V. Helliwell, Kaifeng, Honan

BY COURTESY OF GRANT HELLIWELL, ESQ.

Hospital Camp.

May 18, 1913.

THERE is considerable news this week. Miss Howland has just returned from operation, Mrs. Jones is very ill with what we suspect to be smallpox (but of a very atypical form), and Williams is lying sick here with typhoid (we are almost sure it is this). So

Other patients are to be admitted by the city police. There will be a man to manage the business, just leaving the medical part to us, but even then such medical work is very unsatisfactory, as there can be no real nursing and medicine alone is of little use.

We had a splendid service in the city last Sunday, when nearly 20 were confirmed, and a number of infants baptized. To-day, some 12 of our school boys, entered the catechuminate and two

lected condition is exposed to full view. We have a plague of flies. The "blue bottles" (which in China are green) always pick out the poor dying creatures. Through the inadequacy of the attendants, their eyes, noses, mouths and ears are covered with flies. They are so many "glistening green mounds" without any exaggeration. This fortunately hastens the end, for the masses of "eggs" soon suffocate the dying. The grisly procession of "rag-bags" trailing to and fro, is something ghastly. The marvel is that any of the desperate cases we see survive, but in spite of all some are getting up. Dr. Chen and I take alternate "pungs" in the men's section, leaving Dr. Phillips the women. There is a splendid young chap "Dai" who is from the school, and is now helping me at the camp, as his exams are practically over, and those of Hsu not as yet. To-day I was so busy as to be forced

A HARROWING SCENE OF A FAMINE BURIAL BY A CHINESE ARTIST.



This picture, drawn in Honan, shows the South Gate of the City of Kaifeng, with the sentinel's tower above. The bridge leads over the moat which surrounds the city. On the bridge are to be seen burial men carrying out dead bodies in matting instead of coffins. There are also on the bridge gravediggers returning from work. At the left of the picture are seen gravediggers making the shallow graves.

we have more than enough of trouble just now. Then the famine committee have organized a hospital camp, which is to be built immediately (only requiring three or four days), and of this Dr. Phillips and I are to be in charge, with Dr. Chen (our Chinese). The China Inland Mission men have so many more than they can possibly attend to that they cannot leave their hospital at all. This will mean a minimum of 200 patients daily to look after, and only extreme cases admitted, at that. So that it will be a considerable strain. The huge relief camp which has been maintained, so far, at a cost of \$2,000 a day, has been run on a gift from Yan Shi Kai. This will shortly be closed, and as many can return to their farms owing to the splendid rain of last week, the organized famine relief of the province can then take care of them in the meantime. The sick will be transferred to our new hospital camp, I suppose.

were baptized. Such fine boys they are, I wish you could see them.

Plague of Flies.

June 1, 1913.

Last Wednesday they officially opened the famine hospital, and since then I have been kept terribly busy getting things started and seeing the many patients who desire admittance. Then, after struggling up there, with all the hideous cases imaginable, to come back and help nurse Williams, is no easy task. He has had a return to high temperature and has required cold packs and sponge baths. But the work at the camp you will be interested in. I took some snapshots of groups surrounding the gate and a more gruesome lot one could not imagine. Inside, it is worse, in that the covering of rags (in most literal sense) are removed and their hideously neg-

to miss both services, but attended the evening one in the school. Mrs. Jones is much better and we hope that Williams is on the mend now.

Hospital Work.

June 8, 1913.

In my last letter I spoke of the famine hospital. I now have two school boys, Hsu Chen and another, who are helping me and making it much easier. We are getting quite a system perfected, and I write out my instructions—medicine, &c., in a book, which they use in giving the doses. One sees in the present famine hospital work the necessity of a hospital, as so many cases die now from lack of just those things which a decent hospital affords. Then I am getting gathered around me the boys I hope to hold as medical students and it is tremendously important to have the building ready to hold them

when they are through the school, which will be very soon. To-day I had Hsu take dinner with me and we had a very happy day, in spite of the rain. The school closed on Wednesday last when I gave my prizes. Hsu won that for the English Bible and Chow Kueh Tung the 1st in our Chinese Bible question class (Brotherhood), while Dai, my hospital assistant, was second. The books were well appreciated, but I fear it will be a year or more before they all can read them.

Missionaries Stricken.

June 22, 1913.

Again Sunday evening, and so I must write you a line even though the hour is late. I have had some visitors to-day—Shen Kong Yeh this afternoon for dinner, and just gone. Also the chap in charge of the commissariat at the camp, a very nice chap who seems to deem it a favour to receive my interest (you have no idea how important I am become through this famine hospital). But we are having very bad fortune re sickness. Although Mrs. Jones is convalescing, Mr. Williams is really worse, and now Dr. Phillips is taken ill, with possible typhus. This is bad in every way, and if it continues, as there is every expectation of it doing, Miss Howland will

need to return from the hills and I shall have no chance of getting away. I only hope that I may be kept free from the prevailing infections. My patients in the camp are many of them recovering even without any nursing, but of course many of them die, some every day. To-day I found a fine husky man, whom I have been treating ineffectually for dysentery, carried outside for dead. He had been rescued by his wife who told me he "could drink." I looked and saw him still breathing, but his heart practically still. I gave him a hypodermic right there, and hear that he is back again and still lives.

[Later letters speak of Mr. William's improvement.]

The fearful conditions which the graphic touches in these letters reveal, show the inadequacy of our present efforts in Honan. The lives of our own missionaries are placed in constant jeopardy. Every member of our Church ought to have these facts in mind when praying, working and planning for our diocesan needs in Honan.

Mr. George Hague, of Montreal, started a subscription list in our last issue. We shall be glad to forward any subscription for the famine fund or hospital fund to Bishop White, through the M.S.C.C.—Editor].

THE INDIANS OF BRITISH COLUMBIA

Deplorable Influence of Bad Indian Agents and Railway Construction Camps

By Rev. Leonard Dawson, Principal of St. George's School, Lytton, B.C.

HERE exists a missionary society called "The New England Company," which is known to very few Church people, even to those who believe that missionary activity is the chief work of the Church.

During the time when Cromwell had evicted the clergy from the vicarages in England and dissenting ministers had taken their places, but not their office, the Protector, who was a missionary-minded man, ordered a collection for missions to be taken up in every church in the land. The result was a sum of £15,000, which was in 1649 committed to the trusteeship of the company for propagation of the Gospel in New England, a mixed body of Churchmen and Dissenters, under the chairmanship of Boyle (of Boyle's Lectures). Since that day the company has steadfastly worked for the Christian advance of the Red Indians of United States of America and Canada and for a time among the negroes of British West Indies.

In 1660, on the accession of Charles II., through the influence of Boyle, a Royal Confirming Charter was obtained. Subsequently money was left by Boyle and others to the company.

The chief work of the company has hitherto been at Brantford, Ontario. But eleven years ago the New England Company decided to build an industrial school for forty boys at Lytton, British Columbia, to be a counterpart to the Indian Girls' School at Yale, on the Fraser River.

In June, 1911, when I took charge of the school as principal, it had dwindled down to five boys. Having established friendly relations with the Thompson River Indians, and received the support of the Chief Paul McCarty and Archdeacon Pugh, we steadily increased in numbers till a year after we had twenty-one boys—half what the school would hold—we have now 30 boys. The Indian Department of the Canadian Government give a per capita grant, but still it was necessary for the company to supplement this grant to the extent of about \$1,000 (thousand dollars) per month.

There is a liberal staff for the school and farm consisting inside of matron, laundry women, certificated schoolmaster and Chinese cook, with periodic visits from a shoemaker—also Mrs. and Miss Dawson, without remuneration, assist most earnestly and effectively in the running of the establishment. Outside there is on the staff a farm instructor, who is also blacksmith, butcher, etc., a carpenter, a farm labourer, a gardener, and a Chinaman who looks especially after the irrigation—for we live in the dry belt, and in a year have not had a day's rain. We have 165 acres under cultivation and raise grain, feed for horses and cattle and fruit. We milk ten to twelve cows, the greater part of which is used in the school and the balance sold, together with any surplus fruit, etc.

Being anxious to make the school of use to a larger number of Indians, I determined during the summer vacation of July, 1912, to visit the many excellent Church missions up the Pacific Coast.

The first place visited was Alert Bay, where for thirty-five years C.M.S. has supported a missionary and for twenty-three years a boys' industrial school under Mr. and Mrs. Corker. This school, with Lytton, are now the only Church schools for boys and Alert Bay is always full; a girls' school has lately been opened to hold thirty.

I then visited the Naas River and stayed five days with Archdeacon and Mrs. Collinson, who speak the Haida, Zimshian and Nishgar languages. The Archdeacon was the first missionary to the Haidas on Queen Charlotte Islands. During thirty-five years, he and other missionaries of the Church, mostly through the splendid support of C.M.S., have seen Indians who were savage and heathen turned by the grace of God into civilized and Christian people.

I was much impressed with the progress which the Indians of this coast have made and while of course, there is room for further spiritual growth, as there is also among white people, yet one sees here the power of the Gospel to convert. I had talks with some of the Indian fathers from various parts of the Naas River, and the result was a number of them decided to place their boys under my care, so soon as the Salmon fishing was over in early September. This means parting with their boys for eleven months in the year, paying the cost of the journey, about \$15 each way, and some will clothe their sons and make gifts of fish and Oolichan fish oil, which is especially good for these Indians—who need oil and fat to keep them in health.

The Indians are now agitating for more land, and it was a sign of growth towards citizenship to hear them in their meetings discuss the problem and arrange for peaceable and persistent agitation to obtain what they consider their right.

The greatest curse of the Indians is drink which maddens them and leads to crime and immorality. The law of Canada forbids their having it and punishes the white man who gives it them, but this law is administered by white men, many of whom don't care for or try to protect the Indian, who is our younger brother and in many cases only a child.

Then again, Indian Agents, who represent the authority of the Chief of Chiefs—viz., King George, are too often appointed for services rendered to a political party and are men who neither know nor care for the Indians. In one Agency, we have had three bad men in succession—the first spent more of his time playing Solo at his club—the second was more concerned in mining propositions, and at the time of his dismissal, because the opposite political party had come into power, had six months correspondence unanswered, and had impeded many improvements which the Indians and their friends wanted. The third was nominated by the local party machine as Indian Agent; he is a man of bad character and has publicly said that "the only good Indian is a dead one." His appointment was opposed on definite charges by two missionaries; the Indians also met one Sunday after church and protested against his appointment.

The advent of construction camps of the Canadian Northern and Grand Trunk Railways have introduced into our midst a most undesirable type of white men who debauch Indian women and give them vile liquor, mostly to bring them under their power. The missions where the railway has lately been built show painful signs of retrogression, and yet it is the unsympathetic non-Christian white man who is the first to belittle Christian missions.

At Kitwanga I stayed with Rev. Dr. Ardagh, who spent the earlier years of his manhood as a medical missionary at Metlakatla, and after some years in England in private practice, has, at the Bishop's invitation, returned to the scene of his former labours, and been ordained. He speaks the language well, and is a scholar, and commands the confidence of the Indians. With his sympathetic aid some boys were secured, including one of seventeen years, whom it is a real sacrifice on his father's part to let go as he can earn good money.

My next and last visit was to Massett and Naden on Queen Charlotte Island, the home of the Haida Indians, who thirty-five years ago, when Archdeacon and Mrs. Collinson went across in canoes, were a savage, brave race dreaded by the other Indian tribes. To-day, I find a Christian people, intelligent, talking sensibly in good English. They objected sending their children to a certain school because it was too near to a semi-heathen village where the Potlach feast is celebrated, but welcomed my advent, because it introduced them to an industrial school where they could send their boys. The Indian Agent was very keen for the education of his Indians, and I quite hope to receive a steady stream of Haida boys when the fishing is over.

The Potlach, to which I have referred, is a heathen feast given by some chief or head man who ostentatiously tries to give a larger and more expensive feast than anyone else. At Alert Bay there is this notice posted up in front of a chief's house:—

"Chief John Clarke of Tlawtsis gave a feast
1,130 Sacks of Flour cost \$2,210.
September 28th, 1911."

No Christian or white man should attend these feasts through curiosity as it only encourages bad heathen customs, such as the sale of Indian girls to men for as much as \$500. If the Indian Agents would bring steady pressure to bear against these feasts, they would soon be a thing of the past, but unfortunately, they attend them with their friends and take part.

Another feature of the Indian villages of the Coast are the Totem Poles, which are made of carved figures in wood of the family Totem or crest. The chief ones are four—the Eagle, the Bear, the Wolf and the Hump-back Whale, with various sub-divisions which vary in different parts; the Eagle is generally standing on a beaver. There are strict laws among the old Indians against a man of one Totem marrying a girl of the same Totem; but when a young pair of the same Totem wanted to marry and the old Indians appealed to Bishop Ridley to interfere, he refused to do so, saying it was none of his business to prevent them marrying. The Totem principle is harmless in itself and the experienced missionary will leave it alone—it will die out in time.

We conduct St. George's School as much on the principles of a consumptive sanatorium as possible, as nearly every Indian has tuberculosis more or less developed. We sleep them with windows opened, feed them with much milk and grease, and try to avoid the mistake of giving the children too much English food. Salmon and Oolichan fish, which has much fat in them, are more likely to keep them well; plenty of sleep and Cod Liver Oil also help.

During the last year we have seen decided improvement in boys who came in weak and sickly, and it seems our bounden duty to do all we can by love and sense to preserve a race to whom many of our countrymen have done so much harm. We have at Lytton and elsewhere excellent mission hospitals which call for substantial and liberal support of the Church as well as State.

In spite of much evil example among both white people and Indians around us, I rejoice to say that I find the boys' moral tone slowly but steadily improving. We have now six confirmed and communicants. Our beautiful chapel is a real devotional help and used daily for family prayer, as well as on Sundays. We have now 36 boys and hope for an increase after the holidays—we can take 50. The Church in British Columbia owes a heavy debt to the New England Company for their generous support of this school.

2,600 Delegates at Zurich from 70 Countries

THE WORLD'S SUNDAY SCHOOL CONVENTION.

Twenty-six hundred registered delegates representing seventy countries, with thousands of unregistered visitors made earth's ends meet at the world seventh Sunday School Convention which closed its work on July 15th, and contributed to the great success of one of the most remarkable religious gatherings in the history of the world.

North America sent 1,344 accredited representatives, a thousand of whom came on steamers of "the World's Convention fleet." Great Britain registered 288, Asia 83, Africa 56, Australasia 30 and South America 24. The allotment for continental Europe was 500 delegates, but the enrolment was 728. Every State except Utah and New Mexico and every Canadian province except Manitoba was represented.

The convention was a remarkable one in many respects, not only in an unparalleled attendance, but in its personnel; in the tremendous importance of the messages which have been delivered; in the high intellectual and spiritual quality of the presentations and in the enthusiastic interest manifested in each of the 45 sessions of the eight days. Two hundred and forty splendidly equipped men and women, Sunday School specialists, missionaries, pastors, publicists and other leaders from many lands contributed to a programme of rare quality, inspiration and helpfulness.

An attractive feature was the bilingual character of the programme proceedings. The programme was given in English for the most part, and then translated into German, the language spoken by 71 per cent. of the Swiss people. The German contingent of the convention was very large. The interpreter, a remarkable linguist, who speaks fluently and intelligently 27 languages.

The convention sermon was delivered by Rev. Floyd W. Tomkins, of Philadelphia, on the convention theme "The Sunday School and the Great Commission." The missionary obligation was the dominant note of the convention. Reports of the six great commissions, appointed many months ago to study the present conditions, needs and opportunities of Sunday School work among all people, and on every continent, were presented in a manner that thrilled every member of the convention, and proved a great incentive to the planning of marked advances in the work during the coming triennium.

The commission to the Orient, of which Mr. H. J. Heinz is chairman, made the most elaborate report, occupying an entire evening. The 29 members of this commission spent four months on the way to Zurich, and visited Hawaii, Japan, Korea and China, making a thorough survey, holding conventions, conferences and public meetings.

The climax came when Dr. Ibuka presented the invitation from Japan to hold the world's eighth convention in Tokyo in 1916. On motion of Mr. Heinz, chairman of the Orient commission, seconded by Sir Francis Belsey, of London, the invitation was accepted with enthusiasm. In the autumn of 1916, the world's Sunday School leaders will meet in Japan to consider world problems and opportunities.

The convention was held in the stately Tonhalle, which is located in the midst of a beautiful garden overlooking the picturesque Lake Zurich. Attractive yet simple decorations were planned. Above the platform was suspended a large globe to remind the audience of the world-scope of the association's endeavours, and above the globe was a blood-red cross. Back of the platform was the white cross flag of Switzerland; with the flags of Great Britain and America on either side.

One of the most helpful features of the convention period was the daily morning "Message from God's Word," presented by Dr. F. B. Meyer, of London.

The Sunday School army of 28,700,000 in 298,500 Sunday Schools is the largest Christian army in the world marching under one banner.

The convention placed in the hands of the executive committee pledges amounting to \$125,000 for the expanding and important work of the association which, "represents a large constituency, covers a more extensive territory, and has a wider reach of influence than any other association of men and women the world has ever known."

Mission Field

A WONDERFUL EXAMINATION IN CHINA.

China's Millions gives an account of a remarkable "Bible Knowledge Examination" held under the auspices of the China Inland Mission in the province of Honan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained 33 questions, such as:—Repeat names of Old Testament books, the Ten Commandments, Psalms 1, 8, 32, 51, 103, give summary of Book of Jonah, of St. Mark's Gospel, repeat I. Cor. 13, give an account of the trial, death, resurrection and ascension of our Lord. Twenty-six passages of the Scripture were to be memorized.

The contestants worked hard during this long period, and when the time came the examiners were amazed at their proficiency. One writes:—

For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, "May we kneel as the great king did?" and reverently and beautifully, without a slip, he repeated the 39 verses comprising the prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries.

I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter he repeated consecutively and correctly, no less than 96 items.

STRANGERS WITHIN OUR GATES.

In the colleges of London are 1,200 students who come from India, China, Japan, or Africa. Many others are scattered throughout England. Our Canadian colleges have their quota of Oriental students. The intelligent and alert foreigner is no stranger in our universities. The time which these students spend among us decides, in most cases, their religion for the rest of their lives. A writer in The Student Movement referring to this fact, says, "They seek friendship, and they too often meet with disdain. They look for an answer to life's loneliness in the sky, and we bid them find it in the street. But the tragedy is more than personal—it is universal; for back to the East these men go as guides to growing natures. What if the guides be blind? The stranger passing from me through the garish street into the darkness will one day rule a home, and little children will be his. We, by our attitude to him, have moulded their destinies. Two thousand strangers, heralds to the East for weal or woe? The answer is in our keeping."

ESKIMO BIBLES.

The Eskimo race exists to-day in scattered settlements along the Arctic shores of North America. For these people the Bible Society has published translations of Holy Scripture in three different Eskimo dialects. The Eskimos in Greenland were first evangelized in the early eighteenth century by Danish and Moravian missionaries. Among the Eskimos of Labrador, the Moravian Brethren have also long carried on successful missionary work. Among the Eskimos in Alaska, there is a mission of the Russian Orthodox Church besides Protestant missions from the United States. The British and Foreign Bible Society has published the New Testament and part of the Old in Greenland Eskimo, and the entire Bible in Labrador Eskimo. Both these versions are printed in Roman character. For the Eskimos in Baffin Land this society has published the New Testament and the Book of Genesis in the dialect known as Baffin Land Eskimo, printed in syllabic character. This is the book which is used in Ashe Inlet, Lake Harbour and Blacklead Island and the other stations in Baffin Land. Rev. E. J. Peck was largely instrumental in bringing this translation to its present state.

UNIVERSITIES MISSION.

This notable work was called into being by Livingstone's great speech at Cambridge. Its withdrawal from the Lake region saddened him beyond any other calamity. But it had only withdrawn to another base, and from Zanzibar proceeded to attack the continent, gradually spreading farther inland, until in 1880 it reached the lake on the east side. To-day it has three dioceses, one at Zanzibar, with 19 ordained missionaries and over 16,000 adherents, of whom 4,200 are communicants. Another at Likoma, on Lake Nyassa, with 16 ordained missionaries, 16,146 adherents, and 4,389 communicants. Recently a third has been established in Northern Rhodesia, near the land which Livingstone toiled through on his last journey.

Brotherhood St. Andrew

The committee of the Brotherhood in Nova Scotia report to the St. Andrew's Cross that there are in active operation in the diocese 13 senior chapters and 8 junior chapters as follows:—Halifax, North Sydney, New Glasgow, Sydney, Glace Bay, Dartmouth, Windsor (King's College), Wolfville, Charlottetown, Weymouth, Lunenburg, Liverpool and Yarmouth. There are a number of dormant chapters, senior and junior. While the number of active chapters is not as large as it should be, very encouraging reports have been received from those above scheduled. As the first chapter in the diocese was organized in 1891—viz., St. Luke's Cathedral Chapter, Halifax, No. 35, the organization as far as this diocese is concerned attained its majority in 1912, and it seems fitting that some special effort should be made to re-awaken interest in the work, especially where chapters have become dormant.

In order to show what progress has been made in the whole Dominion of Canada, it may be stated that probably the last new chapter formed is that of Weymouth, N.S., the number of which is 534, showing that practically 500 senior chapters have been organized in the twenty-one years, and in the same time over 200 junior chapters have come into existence.

It is proposed to hold a conference of Maritime Chapters at St. John, N.B., September 26-28 next, and the general secretary was recently in St. John to assist in the early preparations, and will later on visit Nova Scotia in order to arouse interest in this conference.

To this end your committee suggests that the rectors of parishes where interest might be aroused in the Brotherhood for the first time, or where formerly work was done successfully, but for some reason interest has declined, should call their men together with a view to arousing enthusiasm in what has proved of very great value to the Church for these many years past. By letting the chairman of this committee know in time, a visit from Mr. Birmingham, who is already known to many of the clergy and laity, could very likely be arranged.

Your committee realizes that the successful carrying on of a Brotherhood chapter means that the rector takes a lively interest in its work, and makes use of the men to assist him in every way possible. The Brotherhood always has been a recruiting ground for lay readers and candidates for the Ministry, Sunday School teachers, etc., and while this is not one of its objects, it serves an excellent purpose in this way.

The committee cannot close their report without referring to the very deep interest ever manifested in the Brotherhood and its work by the late Dean Crawford and the late Archdeacon Kaulbach, who now "rest from their labours." Their successors in office have taken and will continue to take a like interest in this important organization we feel sure.

A STRIKING APPEAL TO THE CLERGY.

The interest, support and attendance of the clergy are hoped for at the National Convention of the Brotherhood of St. Andrew, to be held in New York City, October 1 to 5, 1913, for the following reasons:—

The Brotherhood is the only general Church organization for men which urges and helps them, by co-operation, to carry out their Confirmation vows regularly, systematically and effectively.

It is the only general Church organization which puts spiritual things first, starting from the right end, and making men useful for other purposes in the parish; the only one which definitely seeks to aid the clergy to reach men personally.

In the last fifteen years, it has supplied more candidates for the ministry than any other agency, more teachers and officers for Sunday Schools, and was everywhere the beginning and first active support of the Laymen's Missionary Movement in the Church.

The Convention is really a conference on the vital things of life, and practical methods of effectively reaching men and boys. It is open to all Churchmen, clerical and lay, from parishes which have or have not chapters, and whether members of the Brotherhood or not. The business part consists only of three sessions of forty-five minutes each.

The Brotherhood has no membership "at large." A man must be a member of a chapter. A charter can only be issued to a chapter upon the written consent of the rector, and is cancelled upon notice that such consent is withdrawn; the chapter then goes out of existence and the members cease to be members of the Brotherhood.

It adds nothing to the Confirmation vows of a man, but helps him to live them, and to do so effectively.

There is to be a sectional conference, for the clergy only, on Saturday, October 4, at 2.30 p.m., in Zion and St. Timothy Parish House, chairman, Bishop Lines.

Will you not make a special effort to be present?

Faithfully yours,

Henry Lubeck, Chairman.

We notice that the following are among those who will take part:—Bishop Brent, of the Philippine Islands, Bishop Greer, of New York, Bishop Burch, Suffragan of New York, Bishop Lines, of Newark, Bishop Woodcock, of Kentucky, Rev. Robert H. Gardiner, Dean Sumner, of Chicago, Dean DuMoulin, of Cleveland, President Powell, of Nova Scotia, Dr. Hubert Carleton and Dr. John R. Mott.

Church News

NOVA SCOTIA.

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

HALIFAX.—ST. GEORGE'S.—In the parish hall, on July 29th, an event of much interest to the parishioners of the Round Church was held. Allan Reid, who has been organist for the past four years, and who left Halifax on Saturday, Aug. 2, to continue further his musical studies in London, was presented with a useful travelling bag with his initials, also inscribed St. George's Church, July 27, 1913, to remind him during his lifetime when he last officiated at St. George's organ. His loss to the parish is keenly felt by all, yet on the other hand we rejoice in the fact that with youth on his side his prospects for advancement in his profession are the brightest, and his future doings in the musical world will be watched with interest.

CONQUERALL.—The Rev. Francis W. Sander-son, C.S.P., Eng., F.V.C.M., rector of Conquerall, has been elected a Fellow of the Incorporated Guild of Church Musicians, of London, England. Mr. Sanderson, who came to the diocese of Nova Scotia from England last fall, is a distinguished musician, and the honour which has been accorded him by the Guild of Church Musicians is a pleasing testimony of this fact. His many friends in the diocese will congratulate him on his appointment.

QUEBEC.

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

QUEBEC.—SYNOD OFFICE.—THE BISHOP'S ENGAGEMENTS.—Sunday, August 10th, Confirmation, Lake Beauport; August 13th, preside meeting of Diocesan Board; August 14th, travel to Riviere du Loup for Confirmation; August 15th, travel, via Metapedia, to New Carlisle; August 16th, attend reception, Parish Hall, New Carlisle; Sunday, August 17th, Confirmation and Holy Communion, St. Peter's, Paspébiac, morning; Confirmation, St. Andrew's, New Carlisle, evening;

August 18th, drive to Hopetown for Confirmation at St. James' Church, and drive on to Shigawake; August 19th, Confirmation, St. Paul's, Shigawake; August 20th, Confirmation, Port Daniel; August 21st, consecration of St. Philip's, Gascons, followed by Confirmation and Holy Communion, travel to Gaspé; August 22nd, Confirmation, Peninsula; dedication of new windows, Little Gaspé; August 23rd, officiate at the marriage of the Rev. A. T. Love at Little Gaspé. Return to Gaspé; Sunday, August 24th, Confirmation and Holy Communion, St. Paul's, Gaspé; Confirmation, Gaspé South; August 25th, Confirmation and Holy Communion, York; Confirmation, Sandy Beach; August 26th, travel to Malbay; Evensong, Malbay; August 27th, Holy Communion, Barachois. Preach at Evensong, Corner Beach; Confirmation, Percé; August 28th, Confirmation, Cape Cove; August 29th, return to Quebec.

The Diocesan Board appointed Rev. C. G. Stevens, M.A., from being assistant missionary in Labrador to be missionary in the Metapedia Valley, with headquarters in New Carlisle, where he will assist the Rev. B. Watson, in spare time.

The Rev. H. S. Chesshire, M.A., missionary on the Transcontinental Railway, was appointed to be assistant missionary in Labrador.

The Rev. M. B. Johnson, M.A., is to be missionary at Fitch-Bay and Georgeville, under the Rev. R. J. Fothergill, of Magog.

The Rev. N. R. Ward, B.A., goes for three months to Dudswell and Marbleton, under the Rev. I. A. R. Macdonald, of East Angus.

The Rev. F. A. Sisco, L.S.T., is to be missionary at Lorne, Trout Brook and Kingsey Falls, (P. O. Danville), under the Rev. G. H. A. Murray, M.A., of Danville.

ST. PAUL'S.—Archdeacon Balfour, D.C.L., has been appointed rector of St. Paul's, Quebec, in the place of Rev. A. E. Burgett, M.A., resigned. Mr. Burgett left for the west at the end of June in order to begin his work as Travelling Missionary Agent in the Diocese of Qu'Appelle.

ST. MICHAEL'S.—An interesting event took place recently, when the New Carlisle Cadet Corps, under the command of Lt.-Col. W. H. Baker, which were in training at the military camp at St. Joseph de Levis, paraded to morning service at St. Michael's Church. Having crossed the St. Lawrence River by ferry, the Corps was brought by special electric car through Quebec to Sillery, arriving at 11 a.m. Having marched to the church the Cadet Corps was received at the church door by the rector and entered to the singing of the hymn, "Who is on the Lord's side, Who will serve the King." In his sermon the rector having referred to the fact that the majority of the members of the Corps had been his Sunday School boys at New Carlisle, and having commended the Cadet Corps movement as one, which should tend to strengthen the defences of our country and therefore make for peace, urged upon all his hearers the theme of progress in the Christian life. After the service the Cadet Corps marched to the rectory grounds for lunch. In the afternoon a visit was paid to the citadel and other points of interest in Quebec, and then the return trip was made by boat to the camp. Besides this special trip, through the kindness of some of Quebec's patriotic citizens the boys also enjoyed a visit to Montmorency Falls on Wednesday, July 16th, and they struck camp on the following Friday night, arriving in New Carlisle on Saturday afternoon, having been away from home nearly a fortnight. Apart from the military training given, a visit like this to Quebec, 400 miles from home, is an education in itself, and the Government and military authorities are to be congratulated on the enterprise shown. The credit of organizing the Cadet Corps and of obtaining for them this excursion belongs to Lt.-Col. Baker, who was Principal of New Carlisle Academy last year.

LEVIS.—The Rev. W. H. Cassap, B.A., for some time "Locum Tenens," has been appointed rector of Levis and New Liverpool, to succeed the Rev. E. M. W. Templeman, who some time ago offered himself as missionary in the Magdalen Islands.

COOKSHIRE.—The Rev. E. R. Roy, M.A., has recently been appointed to succeed the Rev. Rural Dean Robertson, as rector of Cookshire and Eaton Corner.

We want ladies to get subscribers for "The Churchman" in every town in Canada. Splendid commission paid. Write for terms.

MONTREAL.

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

MONTREAL.—The Bishop writes an interesting letter to the Montreal "Churchman," in part as follows:—At Glasgow we had the warmest of welcomes from the Bishop, who won all our hearts in Montreal three years ago. One is always coming across old friends. At Edinburgh I met an old Cambridge friend, and we stayed with him, getting a peep at the home life of Scotland. At York, where we spent a delightful and restful Sunday, I heard another old Cambridge friend preach in the Minster (Archdeacon Lindsay), and met him later at Canon Tupper Carey's. It is interesting to see the typical Norman solidity of Durham Cathedral, and contrast it with the Gothic beauty of York Minster. Both so stately and yet so different, though I must confess to a strong preference for York. It was a great pleasure to worship in both of these ancient shrines, one could almost feel the spirits of ancient saints hovering round, and hear their voices in the chants and hymns of praise. To stand beside the resting place of our own saintly Cuthbert was a privilege and blessing indeed. Then it was my joy to celebrate the Holy Communion and to preach in the church at Liverpool (St. Paul's, Princes Park), where I was confirmed, and where I began my church work as a mere youth. The only sad thing was the vacant places and those changes which time ever brings. We stayed at Southport for over a week with relatives and were there during the visit of the King and Queen. Through the kindness of the Mayor, my wife and I were both honoured by being presented to their Majesties. The King is winning the confidence of the people in a remarkable degree. As a man with strong Socialistic views said to me, "We have a King who sets a grand example to the nation, by the purity of his family life." Then the delights of London! We spent a week-end with Bishop and Mrs. Boyd Carpenter in the Cloisters of Westminster Abbey, with its atmosphere of quietness and sanctity. It was my great privilege to preach in the Abbey, and to attend all the services there throughout the Sunday. Here one met so many from Canada, there were old friends from Huron, Niagara and Ontario dioceses, as well as from Montreal, and there I met an old Sunday School boy from Woodstock, who is now a rector in Vancouver. London is a wonderful meeting place. One is struck with the cleanliness of the streets and the excellence of the roads. Even the lanes are clean, and the mountain roads of Scotland are remarkably good. It would be a good thing to bring our Municipal Councillors over here to see what good roads are. If they did once see even a mountain road here, they could never be content with the sod-made roads of our own beloved country.

CHURCH OF THE ADVENT.—The parishioners recently made the handsome presentation of a purse of \$200 to their rector, Rev. H. M. Little. He and his family are summering at Hudson Heights. During the month of July, the Rev. W. P. R. Lewis officiated.

CHURCH OF THE ASCENSION.—The Rev. T. W. Ball, M.A., late rector of St. Andrew's East, is taking duty in this parish, relieving the rector, who is reported to be making good progress.

TRINITY CHURCH.—Trinity Church, on Place Viger, is a busy place for social work, and inasmuch as Rev. Canon Almond is the prison chaplain, the church parlor is a sort of rendezvous for the prisoners released from Bordeaux or Delorimier jail. The rector and his assistants show every sympathy and render much practical help to these men by finding work for them. They insist that a man shall make some sort of effort to retrieve his past if he is to be helped.

GRACE CHURCH.—The people of this church showed their appreciation of the good work that the Rev. H. C. Winch had done among them as assistant for two and a half years, when they met together on Wednesday evening recently, in the Lecture Hall and presented him with a well-filled purse. The Young People's Society had met on a former night and presented Mr. Winch with a beautiful private communion service, and the members of the choir gave him a handsome set of books. A further token of appreciation from some of the young people of the Church came in the shape of a travelling bag. Mr. Winch leaves the parish of Grace Church with the good wishes of all the parishioners, and the influence of his kind and genial personality will ever remain among those whom he has served so faithfully. He has taken up his work as rector of Adamsville and East Farnham.

BISHOP CARMICHAEL MEMORIAL CHURCH.—A very successful and enjoyable garden party was held on the 17th July under the auspices of the Ladies' Aid of this congregation. Some 400 were present and the ladies in charge of the various stalls were kept busy from 7 to 11 p.m. The rector, Rev. H. E. Horsey, took this opportunity of presenting to "A" (The St. Alban's) Company, Church Lads' Brigade, the prizes won at the recent Cadet Camp at Farnham. The rector took his well-earned holiday during the month of July, and during his absence the services were taken by Mr. Bridges, of Trinity College. The Rev. McManus also assisted.

AHUNTSIC.—ST. ANDREW'S.—The Rev. Frank Coombes, M.A., assistant at Trinity Church, is taking charge of this church during the summer months. The large number of summer residents calls at this time of year for both morning and evening services.

ONTARIO.

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

KINGSTON.—ST. JAMES'.—New brass collection plates, corresponding to the brass alms basin presented a year ago, were recently given to this church. They are the gift of Miss M. E. Rogers, and on the edge of one there is the inscription, "These plates were presented to the glory of God, and in memory of Alice L. Rogers, who entered into rest January 17th, 1899."

Eighteen scouts of St. James' troop attended the Cadet Camp at Barriefield for the four days, and made a very creditable showing. Two of the boys, one of them a patrol leader, won bronze medals in the athletic events.

SHANNONVILLE.—Rev. A. W. Bareham, of Wolfe Island, has been appointed rector of this parish. The thirty years of his ministry Mr. Bareham has spent in the Maritime Provinces and Quebec chiefly. He was rector Hochelaga, Montreal, and St. Martin's, N.B., before going to Wolfe Island.

TORONTO.

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

CHURCH OF THE MESSIAH.—The Rev. Canon S. A. Selwyn, M.A., the vicar of the Abbey Church, Sherborne, Dorset, England, who is in charge of this parish for the first four weeks of the present month, is already making his influence felt and it is already abundantly manifest that his ministrations are being very much appreciated judging from the congregations Sunday by Sunday which are noticeably increasing in numbers week by week. Canon Selwyn is giving a special course of addresses both morning and evening on each Sunday. In the mornings he is speaking on subjects of vital necessity to the Christian life and his subjects have been and are these:—"Conviction," "Conversion," "Consecration," and "Continuance." In the evenings, he is giving addresses on popular hymns. He has already spoken on the hymns "Nearer My God to Thee" and "For ever with the Lord." On Sunday evening next and on the following Sunday evening, he will speak on the hymns, "Just as I am without one plea" and "Peace, perfect peace." Canon Selwyn is a most earnest and forceful speaker and he is one of a number of well-known clergy in England who have conducted missions all over the British Isles. In his own church at Sherborne, which seats 2,000 people, his average congregation numbers from 1,200 to 1,500 each Sunday. It is a great privilege to have such a one ministering in our midst, and we earnestly hope that large numbers of people will take the opportunity of hearing Canon Selwyn on the last two Sundays of his stay in Toronto.

PORT HOPE.—ST. JOHN'S.—A successful bazaar was recently held in the drill hall here in aid of this church. The immediate object was to reduce a debt of some \$23,375 on St. John's rectory and school-house, which has been owing for many years. Preparations for the bazaar were commenced before Christmas of last year and as the result of untiring efforts on the part of all the ladies of the congregation, we were able to reduce the debt by over \$1,100; which considering the size of the

town, is extremely satisfactory. Quite apart from the financial gain to our church, the bringing together of all classes of the congregation in support of one common object, has been of the greatest possible benefit to us all. The Rev. James A. Elliott, who came from All Saints' Church, Montreal, as vicar, in November of last year, when Rev. Canon Edwin Daniel, after 23 years most faithful service retired from active work here, has proved himself already to be the man for the place.

AGINCOURT.—This mission is prospering as the result of hard work and interest of all the people. Lately, land has been purchased at the cost of \$500 for a church site. The little congregation paid down \$150 and they have promised \$200 more.

NIAGARA.

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

HAMILTON.—HIGHFIELD SCHOOL.—George Beasley, a student of this school and son of A. C. Beasley, the well-known lawyer, lost his life in the chilly waters of Lake of Bays, on August 5th, while making an effort to recover a paddle, which had drifted away from a launch in which he and a boy chum, Jack Dryman, were stowed. A large crew of the men from the hotel, together with the various cottagers and settlers of Norway Point, hurried to the scene of the fatality and commenced grappling operations. The body was recovered the following morning. This is the second water fatality at Norway Point. The lad went to Norway Point three weeks ago with his parents, who were spending a vacation there. He was fourteen years of age. His death recalls the drowning earlier in the summer of two other former Highfield boys, Cadets Logie and Smith, who lost their lives near Kingston when their canoe upset.

HAMILTON.—ST. MARK'S.—On August 30th, Canon R. G. Sutherland preached his final sermon as rector of St. Mark's Anglican Church, of which he has been rector for thirty-six years. Canon Sutherland is retiring from the active ministry to devote himself to work of a special nature. In the morning he briefly reviewed his term as minister to St. Mark's congregation.

ERIN.—The church in this place was damaged by sparks from a burning building across the street a short time ago. Part of the roof and part of the church was so destroyed that the congregation cannot use it for services at present. The loss is covered by insurance.

HURON.

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

SANDWICH SOUTH.—ST. STEPHEN'S.—The annual picnic in connection with the above church was held on the 24th July. Although the weather was not all that could be desired, yet the affair was a great success. Nearly 1,200 persons were present. A fast and exciting baseball game was won by the St. Stephen's team. Music was furnished by the Windsor band. The tables were presided over by the ladies of the parish, whilst the select vestry looked after the booths. Total proceeds, \$561.

TARA.—On Tuesday, July 29, the annual picnic in connection with Christ Church Sunday School, was held in Mr. William Morrow's bush. The greater part of the congregation were present, parents as well as scholars. A pleasing feature of the occasion was the presentation of an address and a purse of gold to the Rev. C. V. Lester, who was about to depart to his new charge in Brantford. Mr. Lester was incumbent of this parish for nearly four years, during which time he was an indefatigable worker, very successful with the young people and a good preacher. During his incumbency, Christ Church Sunday School doubled in numbers, and Sunday Schools were organized at Arran Lake and Elsmore; Christ Church A.Y.P.A. and Ladies' Aid were initiated by him and prospered; a baptismal font, a furnace and a new lighting system were installed; the church roof was re-shingled, the rectory stable remodelled and re-roofed, the rectory painted within and without, together with many other minor improvements, including the partial renovation of St. Stephen's Church, Arran Lake. The duplex envelope system is in force throughout the parish. Much re-

gret was expressed at his approaching departure, and he takes with him the best wishes of all for his success in his new field of labour.

BRANTFORD.—ST. LUKE'S.—Rev. C. V. Lester assumed charge of this parish and preached on Sunday, August 3.

ECHO PLACE.—A reception was tendered the Rev. C. V. Lester, B.D., the new incumbent, on Monday, August 4. Before the reception a combined vestry and congregational meeting was held, at which the following appointments were made:—Rector's warden, Mr. Smythe; people's warden, Mr. Cuthbertson; vestry clerk, Mr. Barnes. A committee was appointed to consider the buying of a portable mission church for immediate use.

OWEN SOUND.—ST. GEORGE'S.—On August 4th, at the A.Y.P.A. of this church, there was an attendance of one hundred or more members. The hall was artistically decorated with bunting, flags and cut flowers. After a programme of unsurpassed music the feature of the evening took place when Rev. Mr. Ardill was presented with a set of clerical robes and Mrs. Ardill with a beautiful bouquet of cut flowers. The address was read by the secretary, Mr. Robt. Bond, and the presentation of the robes made by Mr. Robert McKnight, the president. The address said, among other things: We would like you to know that we appreciate your kindness and thoughtful help in our A.Y.P.A. work and at our meetings. The papers and reading selections given by you have been of a high order of merit, and have always elevated our thoughts and helped us to remember the object and aim of the A.Y.P.A.—viz., to advance and uphold the Master's work and glorify His Name in the congregation. The evenings when you were absent something seemed to be lacking. Some people think the presence of a clergyman dampens the meeting, we never felt that; on the contrary, we knew you entered into the spirit of our pleasure. In the Sunday School work we have found you ever faithful and at the teachers' meeting and training class, no matter how few we might be in numbers, you have gone into the subject as fully and earnestly as if we were a whole congregation. We wish you to know, Sir, that we value your efforts for our spiritual welfare.

On the evening of Tuesday, July 2nd, the Bishop of Huron held confirmation service at St. George's Church. The rector, the Rev. J. Ardill, presented 23 candidates for the solemn rite. The Bishop preached a powerful and impressive sermon with his usual clear and logical forcefulness. He based his remarks upon the XVIth Chap. of St. Luke and part of the 3rd verse, "Give an account of thy stewardship." The service was reverent and devotional throughout and although the heat was excessive the congregation was a large one. At the close of the confirmation service the Holy Communion was administered, when all the newly confirmed received the Sacrament for the first time, being joined by a large number of the regular communicants.

ANNUAL SUNDAY SCHOOL PICNIC.—The annual Sunday School picnic was held on Wednesday, July 27th, at Harrison's Park. The gathering was a large one and the day pleasant. Games and prizes marked some of the features of the day and taking it altogether it was one of the most successful in many years. Mr. Alf. Bond, the efficient superintendent, with his staff of teachers, were on hand and left nothing undone to make the children happy.

SARNIA.—ST. JOHN'S.—This parish has just sustained a great loss in the death of the late Miss Dora Kenny. The deceased lady has for many years been held in the highest esteem by the members of this church and has always taken a lively interest in the work of the parish. She was an active and zealous worker in the Ladies' Society, and has always shown the most ardent desire to help forward every good work of the church. She passed through great suffering, but she sustained by the supporting grace of Christ, and her end was peace. She will be greatly missed both by the rector and people of St. John's.

ST. MARY'S.—ST. JAMES'.—On August 1st a number of the congregation of this church met in the church hall and presented the rector, the Rev. Rural Dean Taylor, with an address and a purse of \$138, prior to his trip up the Lakes to Duluth. The congregation wished the rector a happy holiday, a pleasant trip and safe return, and thanked him for his work in the past and assured him of their love and loyalty. The rector warmly thanked his people for this token of their love and appreciation.

NEWBURY.—CHRIST CHURCH.—The jubilee services at this church on August 3rd, were eminently successful. Great congregations greeted the preacher, Rev. Canon Tucker, of London. His sermon in the morning was particularly impressive. In his opening sentences he made pleasing references to the appearance of the village and the village church. Rev. H. A. Thomas, a former rector Rev. C. H. T. Owen, of Glencoe, and Rev. J. Edmonds, took part in the service. The choir rendered excellent service. On Monday the jubilee celebration was continued by a great picnic in the park. It was attended by hundreds of people. At 5 o'clock there was a high tea. In the evening a concert was held in the town hall. Brief, pointed addresses from former rectors, Rev. Wm. Lowe, Rev. K. McGoun and Rev. H. A. Thomas, with a supplementary address from Rev. C. H. Owen, of Glencoe, were features of the evening. A souvenir booklet, illustrative of the occasion, has been published, containing photos of the former rectors, with pen and ink sketches of each.

RUPERT'S LAND.

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

WINNIPEG.—ALL SAINTS'.—On August 3rd Rev. F. C. C. Heathcote announced to this congregation that he had been offered and had accepted the Archdeaconship of Columbia. He will thus succeed the late Ven. Archdeacon Pentreath, who left Winnipeg for Vancouver over 15 years ago. Bishop de Pencier announced the appointment at Vancouver on Saturday, Aug. 2. Mr. Heathcote is an Englishman, and was born at Stamford, England, on April 20th, 1868, the son of Rev. Gilbert V. and Helen M. Heathcote. He was educated at Lancing College in England, and at Trinity College, Toronto. Ordained priest at Toronto in 1892, he was successively curate at Woodbridge, Ontario, and of St. Simon's and St. Clement's Churches, Toronto. He came to Winnipeg in 1905 to take up the rectorship of All Saints' Church, Broadway, and during his residence in the city has come to be recognized as one of the most forceful Anglican rectors of Winnipeg. He is an earnest, inspiring preacher, a ready and convincing speaker, and a man of strong, unconventional personality. He was appointed Rural Dean of the Deanery of Winnipeg in January of this year. Mr. Heathcote is much interested in social service work, and is the father of the King Edward Settlement House in North Winnipeg. This institution he founded in 1911, and a year later it was taken over by the Anglican Church in Winnipeg. Mr. Heathcote will leave the city in September.

PORTAGE LA PRAIRIE.—A start has been made on the new parish hall here, and it is expected that the building will be completed in time for the winter's work. Excellent use will be made of the new building, especially in connection with the work of the Sunday School, which has grown so rapidly that it has been necessary to hold the primary classes in the rectory.

PILOT MOUND.—Mrs. Speechly, one of the best-known church workers in the diocese, has gone to England for a three months' rest.

QU'APPELLE.

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

REGINA.—ST. CHAD'S COLLEGE.—The foundation stone of this college was laid on Wednesday, the 6th inst., by W. B. Willoughby, Most Worshipful Grand Master of Saskatchewan A. F. & A. M., assisted by a large number of the brethren of the Masonic fraternity. At the same time the corner-stone of the chancel of the college chapel was laid by Mrs. Burns, wife of a former Bishop of the Diocese of Qu'Appelle. Both ceremonies were attended by the Bishop of Qu'Appelle and other ecclesiastical dignitaries as well as the Grand Lodge officers.

CALGARY.

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

BATTERSBY.—EMMANUEL CHURCH.—On July 27th, at the confirmation, the Bishop of the diocese gave a very impressive address, both before and after the sacred rite. The church was

filled. The sermon in the evening was preached by the Bishop. In the morning the Bishop celebrated Holy Communion, assisted by Rev. O. J. Roberts.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA.—ALL SAINTS'.—The Rev. Canon Rathbone Hartley preached in this church at the morning and evening services on Sunday, July 27th. Canon Hartley is visiting the missions established by the Archbishops' Western Canada Fund on behalf of that organization, and went north as far as Grouard with Rev. Hugh Speke and party. This is the first occasion on which we have been favoured with a visitor from the Mother Country, and it has been such a great pleasure and privilege that we trust the experiment will soon be repeated. The Bishop is continuing his tour through the Grand Prairie and Peace River country, accompanied by Mrs. Robins and Miss Matheson. Latest advices indicate that the trails are in an almost impassable condition owing to the heavy rains which have deluged the country this summer. Many bridges have been swept away, and the mud holes are unspeakable.

Creek and at St. Mark's, Flat Lake, Sunday, July 20th, as the Rev. J. W. McDonald was indisposed.

FORT VERMILION.—ST. LUKE'S.—Miss Waghorn is on her way back to this Mission, after a year's absence, to resume her work as teacher in one of the schools.

GRAND PRAIRIE.—The Rev. Hugh Speke, with Messrs. Trevelyan and Green, passed through Athabasca on July 18th, to take up Mission work among the settlers in Grand Prairie. Both Mr. Speke and his companions have been working in connection with the Archbishops' Western Canada Fund in Southern Alberta. They are being sent to Grand Prairie on the appeal of Bishop Robins for men to cope with the fast-growing needs of this diocese. The party travelled by train as far as Athabasca; from there they took steamboat to Grouard. On arriving at Grouard they found it necessary to purchase horses and wagon, as the only means of proceeding on their journey. With this team and wagon Mr. Speke and his companions hope to make the rest of their journey to Grand Prairie, a distance of 220 miles. The roads are reported almost impassable with streams in flood, and bridges washed away, owing to the recent heavy rains. Mr. Speke and his co-workers will be supported by the Archbishops' Western Canada Fund; this is the first work that this organization has undertaken in the Diocese of Athabasca.

CALEDONIA.

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

TELKWA.—Rev. H. G. Kingstone, formerly of Toronto Diocese, has arrived here and writes as follows:—The steel on the G.T.P. is expected to reach Smithers, the new divisional point, this week. This is to be one of my mission stations. It is nine miles west of Telkwa. We are 56 miles by stage from Hazelton. This Bulkley Valley is a beautiful place, the Telkwa range on one side and the Babina on the other. There is a church here, which was erected by Rev. J. Stephenson, who was a pioneer and beloved by all the people. He was a sort of clergyman, physician, lawyer and friend to all.

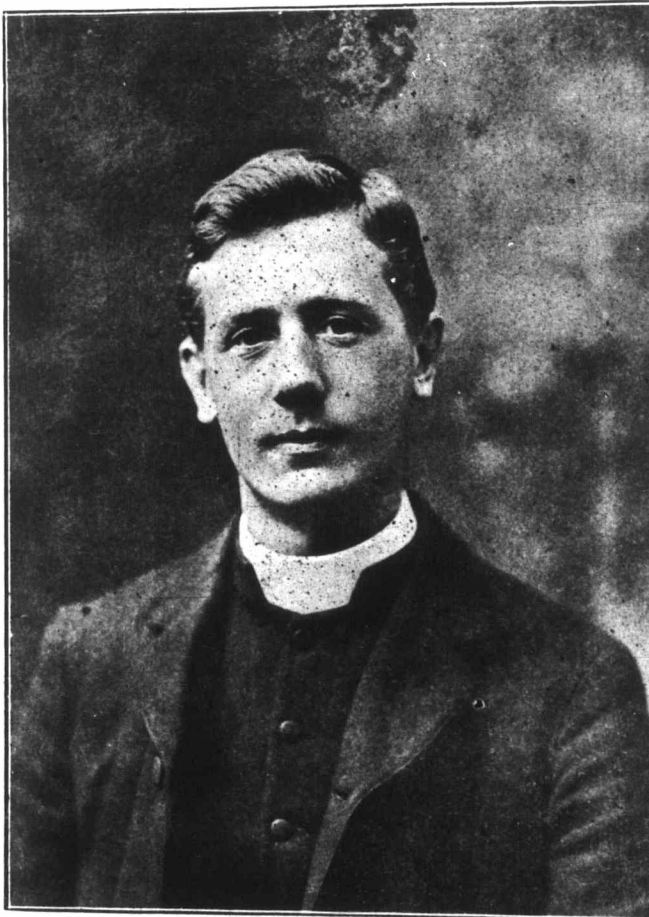
HAZELTON.—For 27 years Rev. John Field has been in charge of St. Peter's Anglican church at Hazelton. In that time he has seen many people come and go, and has witnessed the growth of Hazelton from an outpost of civilization to one of the important towns of northern British Columbia. Known and esteemed by all for the kindly gentleman that he is, Mr. Field will be missed when he leaves at the end of the month for a prolonged visit to England. Mrs. Field, who has always taken a happy part in the women's auxiliary and other activities of the ladies, will accompany him. One of Mr. Field's reminiscences is his introduction to James May, who was the first white man to greet him as he stepped out of his canoe on his arrival at Hazelton. Mr. May is still here, the only survivor of the little band of pioneers of 27 years ago.

Bishop Du Vernet had two funerals Sunday afternoon, the 27th, at Metlakatla—one, that of an old man, Daniel Watiboo, belonging to Kitkatla, but buried by request at Metlakatla; the other, that of a young boy, Harold Campbell, a grandson of Peter Haldane, one of the native lay-readers of the Metlakatla mission. About eight years ago Daniel Watiboo was shot by a rifle while in his boat near Kitkatla. He was taken to the hospital at Port Simpson and his life was saved. A long investigation was held by the Government, but it was never proved who fired the shot. While he was a member of the Anglican church, and lived a quiet life, on account of his former power as a medicine man he was supposed to have an evil influence over people, and was regarded with some suspicion by the Tsimpseans, but at the time of his death he had lived this down.

YUKON.

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

WHITEHORSE.—CHRIST CHURCH.—There are strange things done, in the "Midnight Sun," says "the bard of the north," but among the many pleasant surprises that meet the traveller in the Yukon, not the least is to see the advanced and up-to-date work (if I may use the term), done by



VEN. ARCHDEACON HEATHCOTE,
Archdeacon of Columbia, Vancouver, B.C.

COLINTON.—ST. ANDREW'S.—The W.A. of this church, although only two months old, is making splendid progress. A concert was organized recently which realized \$50. The members are all most enthusiastic, and have offered to give \$50 towards a \$300 hall, which it is proposed to erect in connection with the church. While the question of church unity is in the air perhaps you will be interested to hear that the president of the W.A. is a Presbyterian, the vice-president a Roman Catholic, and the secretary-treasurer is the only Anglican. A Sunday School has also been established in this church under the superintendence of Miss V. Milne and Miss M. Milne.

PLEASANT VALLEY.—HOLY TRINITY.—On Sunday, July 27th, the Rev. A. S. White celebrated Holy Communion in this church. At the close of the service the congregation held a meeting for the purpose of appointing church-wardens. Mr. White appointed Mr. H. Thorn, rector's warden, Mr. Grisdale was appointed people's warden, and Messrs. Milward and Dawson were chosen vestrymen.

CHIPPEWYAN.—ST. MATTHEW'S.—Mr. H. M. V. Adams, who has been in charge here for the last year, passed through Athabasca on his way to Edmonton, where he intends to visit the oculist and the dentist. He took the services at Pine

Bishop Stringer and his faithful band of willing helpers in this most northerly diocese. The ordinary tourist route into the Yukon is via Skagway, the Pacific Ocean port. The train leaves at 9.30 a.m., if it is on time, and the first important stop is at the White Pass summit, the boundary line. At this point a stop of 20 minutes is made for custom inspection. The travellers alight and enjoy a snow-ball fight in the month of July. Much snow remains in several crevices. The next stop of importance is at Bennett, the head of Lake Bennett. The next stop is at Carcross, where boat connection can be made for Atlin, B.C.; here Bishop Bompas, that great apostle of the north, lies, "In the peace of Christ." Archdeacon Canham still holds weekly services in his church. The Chooulta Indian school is located here. Thirty-five Indian boys and girls, that but for its labours, would lead lives of ignorance and superstition, are taught to be good and useful citizens. Much more, however, might be done if the Christian people of Canada would realize the grandeur of the work.

After a couple of days at Carcross we proceeded to Whitehorse; we have here a church, a rectory and Indian day school. The Rev. W. G. Blackwell is in charge and doing splendid effective work. On Sunday, July 20th, we attended early morning Holy Communion. At the 11 a.m. matins, Rev. W. T. Townsend preached from 2 Sam. 23:15. We took part in the Sunday School session at 12.30 p.m.; at 3 p.m. a public baptism of adults and children took place, each one of us assisting the rector, and the Rev. C. Swanson preached in the evening from Isaiah 55:1. Christ Church is built of native logs, and inside has been remodeled and fitted with all the modern conveniences, even to electric lights. Mr. Blackwell is somewhat of a "prospector," always on the lookout for new finds, and always has a well-filled church, consisting nearly two-thirds of men, and has one of the finest trained, vested choirs in the Yukon. After evensong, an invitation was given to all tourists to repair to the rectory, where many hymns were sung, all having felt that the Yukon was not such a lonely place after all. On Monday the rector gave us a ride out to the Pueblo copper mines in an auto, and while there a spot was chosen, and the land given for the building of a combination reading room and church for the men, and we were told that there were 125 men on the pay-roll. Rev. W. G. Blackwell will soon be able to give these men regular services.

Correspondence

A CORRECTION.

In our last issue, in Mr. George Hague's letter on "Col. Astor's Great Wealth," the sentence, "One contributor to the Canadian Missionary Society gave, in the course of one or two years, £120,000 sterling, for work in India alone," should have read the Church Missionary Society of England, of course. The mistake was the proof-reader's.

A BRITISH COLUMBIA LETTER.

To the Editor:—

The only point which your correspondent advances for the adoration of the Blessed Sacrament is the reservation. When it is reserved, he says in brief, it must be adored. Now this plea certainly opens my eyes afresh to the wisdom and purpose of the Rubric where Reservation is forbidden. "And if any of the Bread and Wine remain unconsecrated the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the priest and such other of the communicants as he shall then call unto him, shall immediately after the blessing reverently eat and drink the same." In Article XXVIII. it is explicitly said: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped." The Prayer Book makes an answer and refutation to your correspondent sufficient for most Churchmen.

Priest.

PSYCHICAL RESEARCH.

To Editor:—

I cannot agree with what you say in a recent issue regarding the utility of Psychical Research. When the greatest living thinkers like M. Bergson, the greatest living physicist like Sir Oliver Lodge, the greatest living Parliamentarian like

Hon. A. Balfour, and such intellectual giants as Dr. Alfred Russell Wallace and Sir Wm. Crooks, to mention only a few, consider the matter well worthy of their serious attention, who are we to sneer at Psychical Research. You say results to date are nil. Have you really followed the work of the Society, or are you simply speaking from hearsay? One indirect result of the work of the Society is everywhere manifest. It is infinitely easier for men of a certain type to accept the truth of human survival than it was a generation ago, for as the late Andrew Lang, himself an enthusiastic member of the Society, said Psychical Research has "scientifically established the fact that the human ego, can function independently of the bodily organisms and thus made immortality easy of acceptance." This in itself is no small achievement, and thousands of men have been reached who otherwise would have been utterly impervious to the influence of Religion. In my opinion it would be difficult to overestimate the good work done by the Society, on behalf of religion, in confirming waverers, and attracting people of a certain type, and rescuing them from blank materialism.

Truly yours,

Old Subscriber.

ONE ARCHBISHOP ONLY FOR CANADA.

To the Editor:—

Dear Sir,—In this critical period of the history of our Canadian Church there is an opportunity about to be presented which if not brought up on the spot will be lost forever.

In the Constitution of the General Synod it is provided that the President of this Synod shall be styled "the Primate of All Canada and Archbishop of the See over which he presides." This is proper. All the Bishops are ready to loyally honour him whom they have chosen to be their "chief," but when we multiply provinces within the territory covered by the General Synod it is not at all necessary to multiply "Archbishops."

To do so would be not only to make ourselves ridiculous in the eyes of our fellow-Churchmen both in the Mother Land and in the United States, but far more serious than this, it would mean getting out of touch with the democratic spirit of our country and retarding the movement towards Church Union, for however strong the arguments from Scripture and the early Fathers may be for episcopacy there are none for prelacy which is quite a different thing.

To adopt such a policy would cause a most undesirable cleavage in the House of Bishops, for within the next few years one-third of the Bishops would be wearing complimentary titles which carry with them an air of superiority which the other two-thirds would feel no call to respect. Such a policy would inevitably cause unnecessary heart-burning and secret jealousy, and would serve no better purpose than to promote "the pomps and vanities" which we have sworn to renounce.

The Canonical designation of a Bishop who presides over a Provincial Synod is "Metropolitan" of the Province. The Constitution of the General Synod recognizes this official title and uses it again and again, but never mentions the complimentary title of "Archbishop" except in the case of the Primate.

If we pass from the Constitution to the Canons we can find no Canon of the General Synod bearing upon this subject.

When the General Synod was being formed the delegates found themselves in an awkward position. The Church was practically divided into two parts, East and West. There were only two large Ecclesiastical Provinces, and only two Metropolitans, one of whom had naturally to be chosen Primate. To conciliate the one who must fail to be elected the Upper House sent down (before the election) a message to the Lower House recommending that the two Metropolitans be given the complimentary title of "Archbishop," inserting a clause, it is true, which might cover others. My contention, however, is that this message delivered when the General Synod was only in course of being born twenty-one years ago, has no binding effect upon the full grown Church of to-day, face to face with new conditions. We are only bound by the Constitution and Canons of the General Synod.

When the General Synod was being organized this "Fundamental Principle" was laid down, "We declare that the Constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various provinces as such provinces and the dioceses therein may deem proper."

When at the last session of the General Synod my notice of motion bearing upon this subject was ruled out of order, it was on the ground that this was a matter for each Provincial Synod to deal with. While this is evidently the case I would urge most strongly that neither the Provincial Synod of Eastern Canada with its four Bishops or the Provincial Synod of British Columbia with its three Bishops should take any independent action in this matter until the mind of the Church at large is known and we have agreed upon a policy for the Canadian Church.

When the Archbishop of Ottawa, so greatly beloved and revered by us all, resigns as it is announced he contemplates, the opportunity, never to come again, will be given the new but large Ecclesiastical Province of Ontario to do a noble act of self-abnegation and revert to our former usage which will bring us all into line with the Constitution of the General Synod which recognizes the Primate as "Chief" Bishop, and the heads of Provinces, no matter how multiplied, as "Metropolitans."

The Canadian Church occupies a position midway between the Church of the Mother Land and the Church of the United States.

While we feel the tender ties which bind us to the Old World we belong to the New World, and unless we recognize the growing spirit of democracy in our midst the "Church of England in Canada" can never become the Church of the Canadian people.

Yours faithfully,

F. H. DuVernet,

Bishop of Caledonia.

Prince Rupert, B.C., July 31, 1913.

Books and Bookmen

Mr. Winston Churchill has hitherto been known as perhaps the leading novelist in the United States and a story-teller of rare excellence and attractiveness. In his new work, "The Inside of the Cup" (Toronto: The Macmillan Company, \$1.50), he has essayed a religious novel, a novel with a purpose, and the author's name alone will insure a wide reading. An American episcopal clergyman from a quiet country parish is appointed to a church in a large city, and when he is brought face to face with the realities of slum life and the hypocrisies of his own wealthy church members he is led to reject all his old beliefs and to adopt diametrically opposite views. Originally, the clergyman is of a strong and even stern High Church type; believing in Apostolic Succession and Sacramental Grace, and holding a severely intellectual type of orthodox Christology. But the result of his change is the acceptance of a socialistic view of life, and also the adoption of a very definite Modernist theology. The story itself, like all Mr. Winston Churchill's work, is of great interest, though we fear that its religious purpose tends to make his characters and the development of the plot appear somewhat stiff and not so natural as in his former works. There is the inevitable love element and we follow the hero in his varied experiences to the very end. The characters are for the most part well drawn and give the impression of naturalness. It is when we come to consider the author's theology that we are compelled to say that it is of a nebulous and impossible type. He removes from his old moorings on what seems to be a very flimsy pretext; reflecting seriously on his early training and Church convictions. A conversation with a lady is the main instrument in bringing about an almost entire upheaval. The Virgin birth is rejected, and also the physical Resurrection; the Gospels are said to misinterpret our Lord's meaning in certain places; and St. Paul's Epistles contain a serious admixture of error and truth. The views of the Incarnation and the Holy Ghost are also far removed from any fair exegesis of the New Testament. When the hero has changed his views and sets to work to explain the various statements of the Apostles' Creed, the new interpretations are ludicrously vague and impossible, and would satisfy neither orthodox nor heterodox. And the fact that the clergyman finds himself able to remain in the Episcopal Church while holding his new views and obtaining his Bishop's approval, makes the whole story appear incredible. Our sympathies are entirely with the author in his treatment of the slum problem, his pictures of the wealthy financiers, and the utter indifference of his flock to things spiritual. We are also glad of the reference to that "line of

least resistance," institutional work in the Church, and to the strong opposition to settlement work as the proper and adequate fulfilment of the Church's duty to the poor. All this is admirable and well stated, but the theology is, as we have said, impossible, and clearly reveals the tyro who has absorbed Harnack and reads the "Hibbert Journal," but who has no conception of the fundamental realities of Divine redemption from sin, and who therefore has no real message for the poor whom he would fain help. The author does not seem to have contemplated the possibility that the slum problem could have been solved and the poor definitely helped without the rejection of so much vital Christianity and the adoption of a pale, nebulous, Modernist view. Not a hint is given as to the "dynamic" required for spiritual life. Mr. Winston Churchill writes with conviction and earnestness and naturally elicits our sympathy. But his theological incursions will only satisfy those who are prepared to reject historical, supernatural Christianity in favour of a vague modern view, which has no uplifting and transforming power. With all respect to the author's ability we covet more stories of the "Richard Carvel" type.

The Family

IF I KNEW.

Edith L. Young.

If I knew my Lord was coming
In the early hours of morn,
When the eastern sky is glowing
With the rosy tints of dawn—
Would I slumber on, unheeding
The great joy that was so near,
When I knew that any moment
My dear Master might appear?

If I knew my Lord was coming
In the noontide's toil and heat,
Would I then be ready, list'ning
For the coming of His feet?
Would He find me tired, anxious,
With the daily, endless cares?
Would I let my blessed Master
Come upon me unawares?

If I knew My Lord was coming
In the twilight's calm and peace,
When the busy day is over,
And my daily duties cease—
With a restful heart to meet Him,
Free from worldly thought and care,
Could I wait for His appearing,
And the meeting "over there?"

Nay, methinks the dawn would find me
With an eager, watchful heart;
And at noon or eve I'd draw me
From the busy world apart.

With no thought of care or toiling,
Busy planning for the morrow,
Only longing for His coming,
That should end all pain and sorrow.

If I knew—ah, yes, then surely
I should ready for Him be;
But He tells us not the hour
When His welcome face we'll see.
Only tells us to be ever
Living as though He were near,
Then whate'er the time He chooseth,
We shall know no dread nor fear.

So I'll watch each day, each moment,
Walking ever with my Guide;
Turning to no sin nor folly
That would draw me from His side.
Then whene'er my Saviour cometh—
At the dawn's first rosy glow,
Busy noon or twilight hour,
Only joy my heart shall know.

THE BOTTOM OF THE OCEAN.

Some months ago I visited the Bermudas, and there from a boat I looked down through a water glass at the sea-gardens at the bottom of the ocean. It was like looking into fairyland: delicate branches of tree-coral, great purple sea-fans slowly waving, masses of colored brain-coral, wonderful sea-anemones like great chrysanthemums growing upon reefs, gorgeously tinted angel-fish (slowly swimming about! The surface of the sea was rough and restless, wind-lashed, and white-capped: beneath was perfect calm, the serenity of utter beauty! It was a parable of life. The surface may be disturbed by many things—beneath must be the calm and peace of a deep spiritual life, of a heart attuned to God, of a true and vital union with the Lord Christ! The power of such a life is beyond all estimate.—Bishop T. F. Davies, in the Living Church.

THE BAILY'S BATH.

Some people send trunk loads of their old clothes to "the poor," and that usually means that, when they have finished with their winter clothes they send them down to the dwellers in "the ward"—for summer wear; and when dimities and cotton voiles are rather out of season they follow suit, to serve the inhabitants of the slums, I suppose, for party dresses.

But there are others who find what the needy really need and try to supply it—and of these are the Bails.

The Bails, with their nine children, live in a dilapidated shed near where "Shacktown" and the district known as "on the hill" meet. Mr. Baily earns thirteen dollars a week but is frequently off work through ill-health.

One day Mr. Blank, met Mrs. Baily struggling with a large pail of water, more than a block from home. An inquiry brought the reply that the shed boasted no waterworks and that the well which was supposed to supply the deficiency,

provided only a filthy liquid, whose properties were far from cleansing. The mother of nine was therefore driven to going to the nearest scene of building operations to obtain water for the children's bath.

Cleanliness against such odds appealed to Mr. Blank's immaculate soul so he went home and told Mrs. Blank what he had learned. Mrs. Blank agreed that it was very creditable to Mrs. Baily, and altogether too bad, but Mr. Blank had something still on his mind. He studied the reflection of a polished copper kettle in the polished hardwood floor, inwardly commented upon the excellence of Mrs. Blank's housekeeping, hesitated, cleared his throat and finally began timidly.

"My dear, ah, er, you know that I am just as fussy about having things right about the house as you are."

"Why yes, you are worse," Mrs. Blank agreed, wonderingly, with a look which implied "Well?"

"Well, you know we have that third bathroom that is never used—"

A light began to dawn on Mrs. Blank.

"Oh!" she ejaculated.

"Yes, well, why can't Mrs. Baily send the oldest girl over here and let her bath the younger ones once a week in that room?"

Could it be Augustus Blank who spoke and could it be Mary Blank who listened to such an extraordinary proposal?

"Maggie would leave," Mrs. Blank said tersely, after a silence.

"Why?" demanded Mr. Blank, unconvinced.

"Do you imagine for one instant that Maggie, who rules us with a rod of iron, who wrings a raise out of us every other month and who holds the fear of her departure over our heads like a menace, would ever, ever, ever clean up a bathroom after nine grimy, splashing, puddling little Bails?—to say nothing of the wear and tear on the halls."

"I'll clean up the bathroom myself," Mr. Blank declared, stoutly.

Mrs. Blank surveyed him from the perfect toe of his perfect boot to the top of his dignified head and then she laughed.

"No, my dear," she said, "Maggie and I shall repair the damages between us, and if Maggie doesn't like it, she can go. She has bullied us long enough."

But Maggie didn't go, and now Saturday is a gala day in the Blank household. The eldest Baily, Minerva, drags in one smaller Baily after another, shy, reluctant and quite badly soiled and chases them out again—after sounds of wild uproar and splashing—shining with soap and satisfaction. But Maggie often waylays them at the kitchen door and many and strange are the bulges that disfigure the outlines of the small Bails when they depart. And when Minerva, tired but triumphant, brings up the rear, there are bundles as many and strange that are carried off to the dilapidated shed and the plucky little mother of nine.—Polly Peele, The Globe.

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Personal & General

The Rev. A. E. O'Meara returned to Canada by the "Royal Edward" last week.

Rev. Professor Cotton, of Wycliffe College, and his family, are at Ipperwash Beach.

The Duke of Connaught and party, on board the Royal yacht Alexandra, left for Sweden last Saturday.

The Bishop of Niagara, Mrs. Clark, Miss Clark and Miss Emily Colquhoun are at the Village Inn, Oakville.

We extend our hearty congratulations to the Rev. F. C. C. Heathcote, who has been appointed Archdeacon of Columbia.

The Bishop of Columbia, the Right Rev. Dr. Roper, passed through Toronto last week on his way back to Victoria, B.C., from England.

The Rev. H. V. Eck, rector and rural dean of Bethnal Green, has been appointed by the Bishop of London a Prebendary in St. Paul's Cathedral.

The Rev. C. Ensor Sharp, the rector of St. Thomas', Toronto, has gone for a trip to the West Indies. He will be away during the whole of the month of August.

It is reported from Arabia that a British camel corps consisting of Indian natives has been cut up in a fight in Somaliland. Three hundred troops have been sent from Aden to the scene of the trouble.

A deputation of Six Nation Indian Chiefs left last week for Ottawa, where they will seek redress for several grievances which they claim they are suffering from. Land claims are the principal matters involved.

The death is announced of Major-General Sir John Dartnell, who was born in Canada, and served all over the world. He was severely wounded in the Boer war, and was thrice mentioned in despatches. Sir John Dartnell was a native of London, Ontario.

We were much pleased to receive a friendly visit in this office a few days ago from our esteemed friend, the Very Rev. Dr. Llwyd, the late Vice-Provost of Trinity College, Toronto, and now the Dean of Nova Scotia, when passing through the city.

The Bishop of Southwark has appointed the Rev. C. S. Woodward, lecturer at Wycliffe College, and chaplain to Wadham College, Oxford, formerly clerical secretary of the South London Church Fund, to the rectory of St. Saviour's, Southwark and the Precentorship of the Cathedral, vacant by the resignation of Archdeacon Taylor.

It is stated that the French Government is watching a series of extra-

ordinary experiments at Havre, with an invention of a man named Ulivi, who is said to have discovered means for projecting Ultra-violet rays a distance of fourteen miles and exploding gunpowder contained in a metallic box. It is claimed that the rays also will explode torpedoes at the same distance.

The sweet young thing was being shown through the Baldwin locomotive works. "What is that thing?" she asked, pointing with her dainty parasol. "That," answered the guide, "is an engine boiler." She was an up-to-date young lady, and at once became interested. "And why do they boil engines?" she enquired again. "To make the engine tender," politely replied the resourceful guide.

The sayings of children often give one a curious revelation as to the workings of the infant mind. Lady Edward Churchill was recently addressing a meeting and told her audience that she had been reading some essays written by school children on the subject of docking horses' tails. One youthful author gravely wrote that, "It was wrong to dock horses' tails," and added the startling reason:—"For the Bible tells us that what God hath joined together let no man cut asunder!"

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Mr. John R. Mott, who has just returned from his remarkable tour of the mission fields of Asia, emphasizes strongly the fact that the requirements of the present time are for men and women. In his judgment, there has never been a time when the Student Volunteer movement had before it greater possibilities and was more greatly needed. Without the missionary work in the mission field is impossible. Cheques should be sent to 600 Lexington Avenue, New York.

The French Ministry has given its approval to a scheme for the wide development of the aeroplane to co-operate with the navy. Mr. Neardin, the Minister of Marine, will ask Parliament when it convenes for an appropriation of \$2,750,000 for this purpose. It is believed that battleships and cruisers will be able during a battle to use aeroplanes to throw explosives as powerful as those now used in torpedoes, and French naval designers are therefore taking into account the necessity of additional overhead protection from aerial torpedoes.

The Rev. Charles Steele Davidson, of Charlottesville, Va., who had trouble in 1900 with his vestry in the Church of the Holy Apostles, Flatbush, Brooklyn, where he was known as "The Little Minister," and whose pastoral activities elsewhere won him a reputation for doing things out of the ordinary, has taken spectacular leave of the Episcopal ministry by burning his vestments and prayer book at the gate of Monticello, the home of Jefferson. Mr. Davidson wrote out a statement for the newspapers, which he passed around, denouncing the Church as the "haven of aristocracy," and proclaiming himself a preacher hereafter "for all the people."

On Tuesday, August 5th, the world's record for globe-girdling—39 days, 19 hours, 43 minutes and 37 4-5 seconds—set by Andre Jaeger Schmidt of the Paris paper Excelsior, two years ago, was broken by three days, 22 hours and 37 4-5 seconds, when John Henry Mears, the first passenger to alight from the Empire State Express in New York, when it arrived on time at 10.10 o'clock, whizzed in a screeching automobile through Forty-second street, around Times Square, and down Broadway to the Evening Sun office, completing the circuit of the world he had begun under the auspices of that paper a few minutes before 1 o'clock on the morning of July 2.

Probably the youngest immigrant that has ever travelled alone, passed through here yesterday for western Canada. He was a three-months-old boy, whose mother died in England. He is being sent in care of the Allan Line, to join his father in Saskatchewan. He arrived from England some days ago on the Allan steamer Corsican. Although travelling by himself, the little lad received more attention than if he had been accompanied by his parents. Immigrants who came over on the same ship, and who came through to Toronto on the train with him, declared that he was made the adopted son of all who came in contact with him. He carried various labels and tags, bearing his name and destination.

The extremes in age and size always awaken interest. England is well to the fore in this respect, the largest dock in the world being at Cardiff, Wales; the greatest bank, the Bank of England. University College, Oxford, is the most ancient college existing; it was founded in the year 1249. The largest bronze statue extant is that of Peter the Great, which stands in St. Petersburg, Russia, 1,100 tons comprising its weight. Cape Henry, Virginia, has the distinction of possessing the largest

lighthouse, and the mammoth monolith—106 feet—is to be found in Egypt. Paris lays claim to the largest theatre in the world, the Opera House there covering three acres of ground. Historians adjudge the far-away city of Damascus to be the oldest in the world. The tallest chimney is to be found in Glasgow, and is 474 feet high; whilst Washington possesses the highest monument, the height being 555 feet.

The huge fig-trees of the Orinoco attract the immediate attention of the traveller. But the ceiba, writes H. J. Mozans, in "Following the Conquistadores. Up the Orinoco and Down the Magdalena," has a wonderful expanse of branches for which nature has supplied special props. These are large buttresses, from six to twelve inches thick, and from ten to twenty feet above the ground, that project like rays from all sides of its lofty trunk. Were it not for these peculiar stays, the tree would be uprooted by the first violent wind to which it might be exposed. But more wonderful far than the ceiba is a tree called by the natives by the expressive name of matapalo, tree-killer. It is a species of fig-tree, known to naturalists as the Ficus denroica. It is at first only a feeble climbing shrub, sometimes resembling a vine, but it soon spreads itself over the tree on which it has fastened itself, and eventually encloses it in a tubular mass. It is a veritable boa constrictor of the vegetable world, for sooner or later it crushes the life out of its victim. After the incarcerated trunk has been stifled and destroyed, the grotesque form of the parasite, tubular, cork-screw-like, or otherwise fantastically contorted, continues to maintain an independent existence among the straight-stemmed trees of the forest, the image of an eccentric genius in the midst of a group of sedate citizens.

British and Foreign

An interesting experiment in connection with St. Paul's Cathedral is being made on the site of the old General Post-office. Borings to the depth of about 30 ft. are being sunk through strata which are, of course, similar to those upon which the Cathedral stands. Into these borings liquid cement will be injected under pressure, with a view to ascertaining how far in transverse directions the cement will spread. Should the experiment prove satisfactory, the practicability of applying similar methods to the soil beneath the Cathedral itself, with the idea of forming a more stable bed under the foundations of the building, will be considered by the authorities. Meantime important work in other parts of the Cathedral is in progress. The regilding of the pineapple on the top of the south-west tower has been finished and the scaffolding removed. The top of the north-west tower is being similarly treated. A frail scaffolding has also been erected round the ball and the cross above the dome, and steeple-jacks have been taking measurements in order to supply an estimate of the probable cost of regilding the ball and cross.

Two Famous Fonts in One Church.—Few churches can claim to possess two famous fonts, but this distinction belongs to All Hallows', Goodmansham, Market Weighton, East Yorkshire. One of these fonts is very ancient Saxon, and traditionally associated with Paulinus and the baptism of Coife. It was disused in the sixteenth century, when the second font was put in the church, the old one serving as a trough and also as a whetstone for axes on the farm of the ancestors of Mr. F. Parkinson, of

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By Order of the Board,
JAMES MASON
General Manager.
Toronto, July 16th, 1913. A12



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Market Weighton, until 1805, when the Rev. James Stillingfleet, Rector of Hotham, discovered it, and had it removed to his garden, where it remained till about 1850, when it was again put in its former place in the church, where it now stands. It is in a good state of preservation except for a slight crack and being weather-worn. It is 23½ inches high. The newer font was put in the church in the sixteenth century during the incumbency of Robert Cleving, parson of Goodmanham. It is beautifully carved, but has been slightly defaced on one part of the lettering by some unknown vandal.

Dr. David J. Burrell, pastor of the Marble Collegiate Reformed Church, New York City, and president of the Pan-Presbyterian Alliance at Aberdeen, has accepted an invitation to preach in the crypt of Canterbury Cathedral on Sunday, that being the 366th anniversary of the granting of the Royal Charter to the Huguenot churches in this country.

THE EXHIBITION CITY.

The new Livestock Department at the Canadian National Exhibition will give splendid accommodation for the fine animals for which the big fair is noted. It also adds a finish to the appearance of the grounds more than anything else has done. The Exhibition City, with its \$2,500,000 worth of buildings, its paved streets and its lighting plant of 40,000 lamps has no rival on the American continent.

Boys and Girls

HIS NOSE MISLED HIM.

Bobbie used to call on a certain old lady every Saturday afternoon, and she always gave him a piece of cocoanut layer cake. But one Saturday, as she expected company for tea,

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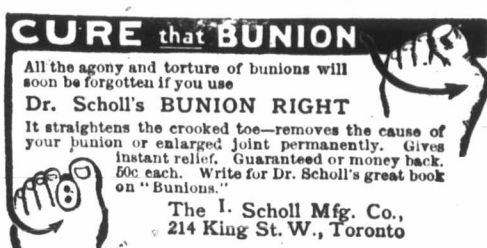
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she decided not to cut the cake, and therefore none was offered Bobbie.

He waited and waited for his usual treat, till finally it came time for him to go.

"I believe I smell cocoanut cake," he remarked wistfully, rising from his chair and looking toward the kitchen.

The lady laughed, went to the pantry and cut him a very tiny slice. Bobbie thanked her and said, "It seems strange that I could smell such a little piece, doesn't it?"

BLACK SNAKE KILLS RATTLER; SAVES WOMAN.

John Blackford, of New Jersey, was about to kill a black snake, to stop its theft of eggs, when the thief earned its liberty by saving the life of his mother.

The young man had found the nest of a hen that had taken to laying its eggs in the grove, some distance away from the house. He also discovered that the black snake had been devouring the eggs as fast as the hen laid them. He determined to ambush the snake and kill it.

He and his mother watched the hen and when the egg was deposited in the nest, they crept close to watch for the thief. In a few minutes the black snake appeared, stealthily creeping through the underbrush. Mrs. Blackford was so fascinated at the sight of the black snake that she did not hear a soft, whirring sound close by her as she stepped back to give John plenty of room in which to despatch the reptile.

Evidently the whistling sound did not escape the black snake. Suddenly it stopped and its whole body seemed to stiffen. More quickly than the eye of Mrs. Blackford could follow, it started toward her, but a little to the side. As she screamed and jumped back, her son leaped to her rescue, but he stopped, too, for he saw what human beings rarely see, a black snake fighting a rattler.

The two stood aside and watched the conflict, which was uneven from the start. The long, slim black snake was too quick for the more sluggish and heavier poisonous one. With its first leap it had clamped its fangless jaws back of the poison head of the rattler and wound its body tight around the other's. In a few seconds the life had been squeezed out of the rattlesnake.

"That snake can have all the eggs on this farm for all o' me," remarked young Blackford when it was over, "and what's more, I'll never kill another black snake as long as I live."

"MISCHIEVOUS JAKE" AND HIS LESSON.

Jake White was a town boy. He was usually called "Mischievous Jake" by those who lived in the neighbourhood of his home. But his mischief, up to a certain time in this story, had never got him into any kind of trouble, and it is said that since the time alluded to Jake will be careful never to let it get him into trouble again.

Jake had relatives living in the country, an uncle, aunt, and cousin. It was the latter whom Jake loved to visit during his summer vacation. His name was Albert White, being the son of Jake's father's brother. The boys were about of an age and when together had great fun playing jokes on each other.

Albert—or Al, as he was commonly called—had spent the week in town,

visiting Jake, and when the time for his home-going came, he begged his uncle and aunt to permit Jake to accompany him.

"There's such fine fishing and hunting during this hot weather, Aunt Matilda," he urged, when begging for Jake to go home with him. "And Jake can send in a lot of fish to you every Saturday by our hired man. May he go, Aunt Matilda?"

Mrs. White smiled and looked towards her own son. "Can you promise not to bother your Aunt Nellie?" she asked of Jake. "You must not get in her way, or coax Al from his chores. Instead, you must assist Aunt Nellie all that you can, and also help Al with his work. I know what it is on the farm—plenty for all hands to do."

"Oh I'll not get in any person's way," pleaded Jake. "I'll run errands for Aunt Nellie and gather all the eggs and help to milk the cows and—yes, I'll help Al with his chores, too."

What more could a boy promise? And seeing an earnest expression on her son's face, and a longing on the face of visiting Al, Mrs. White con-

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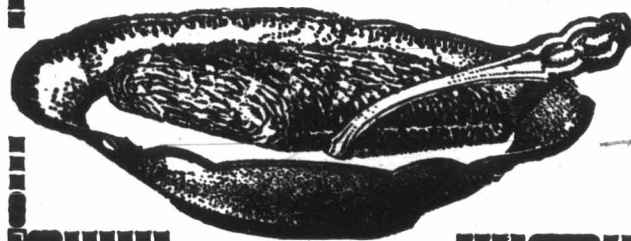
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sented, as all mothers do. But she bade Jake over and over again not to play any of his jokes on the working men engaged on his uncle's farm. "Now don't be mischievous, darling," she urged as her warm-hearted but mischievous son, gave her a bear hug and a loud, echoing kiss in farewell.

"I'll be goody-good," promised Jake. And he meant it, too. "I shan't play a single joke on a person on the farm—not even Al." Hereupon Jake grinned at his cousin, and together the two went swinging off to the gate, where stood Al's fine horse hitched to a neat top-buggy, a gift from his father on his last birthday.

The boys drove off, waving farewells to Mrs. White, who stood beside the gate till they were out of sight. They had six miles to drive before supper time, and it was almost that now. So Al touched up his horse with the lines, the obedient animal started off in a fast trot and the buggy rolled along the highway like a big black bug. The boys enjoyed the brisk ride very much.

Reaching the farm, they hurriedly washed, combed and made themselves neat for the appetizing supper Al's mother, with the help of a maid-servant, was placing on the table. She greeted the boys affectionately, welcoming Jake, as was always her cordial way. Jake's uncle came swinging up from the cattle sheds, crying out: "Hello, kids! Back to the land, eh, Al?" Then he had a loving scuffle with his nephew, who was named in his honor, and all hands went into supper.

"Say, has Al told you of our new colt?" asked Mr. White at supper. "He's yet unbroken, though several of the hands have tried putting a bridle and saddle on him. He's to be Al's, if he's ever conquered. I got him from a greaser who went past

here 'tother day—got him for a song, and sang it myself, as the old saying goes."

"No, Al hasn't told me about his new possession," said Jake. "I'll lasso him for you, Uncle—if you want me to. I'll throw him and then one of the men can bridle and saddle him while he's down."

Mr. White shook his head. "I reckon you'd like trying that little caper, Nephey, but—it takes a cooler and older head than yours, a stronger arm and a more practiced eye to lasso a wild animal. I know you and Al have lassoed the gentle horses—till I put a stop to it, but lassoing a wild Texas pony—that's only out of the colt age—isn't so easy. That colt—or pony—is a caution. He's got the pasture to himself." Mr. White laughed.

"Yes, and he's as trim and pretty as he can be," put in Al, his cheeks bulging with good things to eat, for which his mother gently reproved him by whispering to him that because he had been away from home for a week he should not take advantage of his parent's joy at his homecoming to display bad table manners.

"Well, I don't care how wild he is," declared Jake, "I'll bet my hat I can lasso him." Then everybody talked about lassoing and the proper way to do it, and the meal progressed pleasantly.

The following morning Al and Jake made a survey of the farm, loving as they did every nook and corner of it. They went to the horse pasture to see the new Texas pony, and found it looking very mild and gentle. "I could lasso him in a jiffy," bragged Jake. "May I try him?"

Al was undecided. "Say, if you'd try it and he'd fool you a trip the laugh would be on you," he explained to Jake. "But—if only we could get him in some close quarters and you could get a try at him—some place where no one but us could see—" And Jake looked at his cousin questioningly.

"Say, Al, you've hit on the very thing," exclaimed Jake. "Suppose we drive him into the cow lot—round on the off-side the barn from the house. There's that pile of hay under the barn window on which I might throw him. Once I succeed, I'll call to Uncle to come and see me do it a second time, and to bring his men to put on the saddle."

But as Jake's enthusiasm grew, Al's cooled. "You might break the colt's neck," he ventured. "Besides, I don't think Daddy wanted you to fool with the colt. Maybe we'd best not try it."

"Ah, let's have some fun," said Jake. "I promised Mamma not to play any jokes on a single person on the farm, so I've got to play 'em on the animals and chickens. I'll take the risk, Al, and the consequences, too. Come, let's scare the pony down to the gate yonder, and on through into the cow lot. I'll run and unfasten the gate. I'll also get a lariat from the harness shed. Come on. What's the good of having the name, 'Mischievous Jake' unless I make good?"

Al reluctantly consented and together the boys got the colt from the big pasture into the smaller cow lot,



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and shut him in. He showed some signs of rebellion, and his eyes shot sly gleams of defiance. But nothing daunted Mischievous Jake. The more spirit the pony showed, the better Jake liked it. It gave promise of excitement.

"Now," said Jake, "I have decided to perch myself well above the pony. I'll climb into the loft of the barn and sit in the window, just there—over that pile of hay. I'll hold my lasso all ready, and when I give the signal, you chase Mr. Pony round in front of me and I'll have him floundering on his bed of hay. It'll be nice and soft for him to fall on. Then, we'll tie him and call to Uncle to come and bear witness to the fact that I can lasso a wild animal just the same as a Texas ranger, or a Mexican cowboy."

Then Jake climbed to his perch, the window ledge outside the loft of the barn. His long legs dangled down. He had the lasso all in readiness, the loop held in his hand as he had seen cowboys hold it when preparing to throw an unbroken pony.

"Now, scare out your animal!" he called to Al. "See that he runs round the right-hand corner as I can throw the lasso better in that direction. I'm ready for him!"

"All right!" And Al went round the lot after the pony that had taken himself off as far from his enemies as he could. He stood, head down, in a corner near the fence, a good deal of white showing in his wild eyes. Instinctively he seemed to know that something was going to happen to him—something unpleasant, and he was meditating as to what sort of move he should make. He had not long to think over his plans, however, for round the corner of the cow house came his new owner—not master as yet.

"Whoa!" began Al. The pony pawed the ground and looked sideways at him. Then he frisked out of the corner and kicked up his hind hoofs, tossing some bits of loose dirt into Al's face. Al started towards him, waving both hands wildly, frightening him and sending him in the desired direction. Round the cow house he went, just as Jake desired him to do and when he came to the pile of hay he paused. Jake saw his opportunity and bent forward, throwing the lasso. The other end of the rope he had wound round and round his shoulder so as to have a firm hold on Mr. Colt. The loop went home, getting the unsuspecting pony round the neck. He gave a lunge, threw up his hoofs and went off like a flash of lightning. In vain had Jake tried to hold himself in his seat. With the pony's first lunge he had toppled, lost his balance and went to the bed of hay which he had intended for the pony's repose. He was wise and quickly loosened the rope from about his shoulders, otherwise, he would

have been dragged about the lot at the pony's mercy. Al had come round the corner just in time to see his brave and venturesome cousin throw the lasso and had been a witness of the whole affair. As Jake lifted himself from the hay and looked at Al the latter had to scream with laughter in spite of himself.

"Say, never kick a man when he's down," said Jake, sitting up and feeling of his legs and arms to see if there were any bones broken or dislocated. Finding himself sound, but feeling a bit shaken up, he got to his feet. "Consarn that pony!" he said with some show of feeling. "If he was mine I'd—I'd disown him. I'd give him to a tramp."

"He's too much for you, isn't he, Jakey?" grinned Al, having recovered from his first rebellious laughter. "Say, I think he's a little crackerjack. But—we'll not try lassoing him again. Wonder how we'll get the rope from around his neck?"

"Let some of the hired men disentangle the brute," suggested Jake. "Say, my hip feels as though it had hit my neck, and my stomach seems to have been dented in by my knees. Let's go to the house and ask Aunt Nellie for something good to eat. I believe that will set me up again. Gee! It's fun lassoing Texas ponies!"

And together the boys went towards the house, and the pony, the rope hanging loosely about his neck, stood gazing after them, and no one will ever know what his feelings were regarding his throwing the young chap who had tried to "get" him.

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