

Canadian Churchman

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Vol. 36.

TORONTO, CANADA, THURSDAY, SEPTEMBER 16th, 1909.

No. 47.

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THE SQUIRREL AND THE MASTIFF.

"What an idle vagabond you are!" said a surly mastiff to a squirrel that was frolicking about in the trees above him. The squirrel threw a nut-shell at him. "I've been watching you these two hours," said the mastiff again, "and you've done nothing but dance and swing and skip and whisk that tail of yours about all the time." "What an idle dog you must be," said the squirrel, "to sit for two hours watching me play!" None of your pertness. I had done all of my work before I came here." "O, ho!" said the squirrel, "Well, my work's never done. I've business up in this tree that you know nothing about." "Business, indeed! I know of no business that you have but kicking up your heels and eating nuts and pelting honest folks with the shells." "Fie!" said the squirrel, "don't be ill-tempered," and he dropped another nut-shell at him. "Don't envy my lot; for although I rejoice in the happiness of it, I must remind you it isn't all joy. Summer doesn't last forever; and what becomes of me, think you, when the trees are bare and the winds howl through the forests, and the fruits are gone? Remember that when you have a warm hearth and a good meal to look forward to." "You wouldn't change with me, however," said the mastiff. "No, nor you with me, if you knew all," said the squirrel. "Be content, like me, to take together the rough and the smooth of your proper lot. When I'm starved with cold in the winter, I shall be glad to think of you by your pleasant fire. Can't you find it in your heart to be glad now of my sunshine? Our lots are more equal than they seem."



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Lessons for Sundays and Holy Days

September 19.—Fifteenth Sunday after Trinity

Morning—2 Kings 18; 2 Cor. 11, to 30.

Evening—2 Kings 19; or 23, to 31; Mark 14, 53.

September 26th—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; Gal. 4, 21—5, 13.

Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21.

October 3—Seventeenth Sunday after Trinity

Morning—Jeremiah 5; Ephesians 4 to 25.

Evening—Jeremiah 22; or 35; Luke 6 to 20.

October 10.—Eighteenth Sunday after Trinity.

Morning—Jeremiah 36; Philippians 4.

Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 51.

Appropriate Hymns for Fifteenth and Sixteenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.

Processional: 390, 432, 478, 532.

Offertory: 366, 367, 384, 388.

Children's Hymns: 261, 280, 320, 329.

General: 290, 477, 521, 637.

THE FIFTEENTH SUNDAY AFTER TRINITY

With the waning of summer passes the period of relaxation. And all over the land, men, women, and children are taking with renewed vigor, the more earnest activities of life. The spirit in which work will be done, and the successful issues of endeavour, depend entirely upon the answer to the questions, "What think ye of Christ?" "What think ye of the Christian religion?" A survey of life, a study of the experiences of men, will speedily reveal the location of emphasis. Like the Gentiles of old we have forgotten all about the lilies of the field, the grass of the field, and we are quite indifferent to the fowls of the air and the spiritual lesson they have to teach. The struggle of life is for meat and raiment.

For these things men sweat and worry, generation after generation. And no one will deny that social conditions are such as to render highly difficult the obtaining of the necessities of physical life. The first sin of man invested with care and sorrow the harvesting of the fruits of the earth. And throughout all succeeding generations the chief aim of the mass of mankind, has been to get enough to eat. Instead of being one of the activities of life, it has become the sole activity. Witness the sublime indifference of thousands of workers to all mental or spiritual endowments. No wonder we believe that the greatest thing in the ministry of Jesus is the fact that "the poor have the gospel preached to them!" But this false emphasis is found to be universal. The rich man who gambles in wheat, who speculates in mining stocks, who worries himself into an early grave by his manipulations; the intellectualist who spends his whole life in special study, or in the pursuit of some hobby, which is after all his pleasure; all are guilty of false emphasis. For they are not seeking first of all the kingdom of God, and His righteousness. Most appropriately to-day the Church calls us back to a truer estimate of life. Our only glory must be the Cross of Christ. Our chief ambition must be to have the grace of our Lord Jesus Christ with our spirit. And it is just in this connection that christianity plays a most necessary part. "Jesus Christ alone has made man worth more than gain or pleasure, and Jesus Christ alone can keep man so." Our religion is one of hope. "The Son of Man is come to seek and to save that which was lost." Our nature cries out for a religion of hope, one which will offer pardon and peace, and will give us grace to stand and to withstand. The most inspiring hope is ours however, when we appreciate the christian interpretation of life and the issues of life. Christianity gives the correct perspective; it teaches the truth as to our origin, destiny and duty. It brings inalienable happiness into the life as it is now, by teaching where and when to place the right emphasis. Therefore our prayer to-day is that we may be kept from all things hurtful, and be lead to all things profitable to our salvation.

The English Birthrate.

The lowering birthrate attracts attention in other countries than in France, and Professor Karl Pearson has published a little book on the subject, matters having been called to his attention by the low birthrate of Bradford. He holds the cause to be primarily the factory legislation of the last sixty years "On the average every married woman of child-bearing age has a child only once in about ten years, as against the rate of one in five years of sixty years ago. What is the source of this change? Medical friends in Bradford were quite definite on the point; it was due to the decreased economic value of the child, which had followed the extensive factory legislation with regard to its employment. Formerly a child became at an early age a pecuniary asset. It contributed to the family maintenance by six or eight years of age, and by the number of children the economic prosperity of the home was in a certain sense measured. That a child should be looked upon as a 'pecuniary asset' shocks many of us, as it shocked Lord Shaftesbury. But from inquiries I have made, the condition of the child as a 'pecuniary asset' was not wholly a bad one; it must be kept in health, because it ceased to have a pecuniary value if it broke down. * * * Besides limiting the employment of children in factories and shops, Parliament has placed restrictions on the employment of women when near child-birth. We picture the child and the mother toiling in the

factory, and we, judging the matter from our own feelings and cultured sentiment, shudder and—turn them out. We never regard the matter from the economic standpoint, and do not realise that in our well-meant action we have taken a great step towards the abolition of both children and motherhood. A by-law which leaves the wages of the parent relatively the same as those of the single man, and allows him to see the food rations lessen with each new mouth, clearly will ultimately defeat its own purpose—the increased welfare of the child."

One Result of Childwork.

At the very time that Professor Pearson suggests the re-employment of children, visitors from the colonies have written about Blackpool. They saw at this resort, people whom they could not credit were English. Hordes of under-sized men and women, stooped shoulders, narrow-chested, and altogether weaklings, with children who reproduced the parents frames. Whence came this race? From the children and their descendants who had worked in these factories. Is it not right to go to the root of the matter, the factories themselves?

United States Experience.

This curse of civilisation is not confined to England. President Roosevelt introduced the expression "race suicide"—what impelled him to do so? The moving cause was a book and visit from the two ladies who had written it. These two authors in order that their facts should be accurate, had lived in a manufacturing town in the United States and worked in factories of this description. The outstanding fact which brought out President Roosevelt's appellation was that these workers had no children. They had gone a step further than the English degenerates. Was this dreadful slavery and ruin, and waste of human life to take place in Africa, in the Congo and Thome, English and United States philanthropists would vie with each other in a determination to stop such degeneration. Why not do so for our own kith and kin?

Modernism.

Canon Mason whose learning and judgment carry great weight, in writing recently gives expression to the conviction that "Modernism, with its ally of pragmatism, applies a solvent to historical Christianity which ends in making it a matter of indifference whether the original facts were as the primitive Church believed or not—whether Christ was really born of a Virgin Mother, whether He really rose from the dead, whether He were personally the Eternal Son of God in flesh." Those who are eager to espouse some new religious movement and are largely influenced by the scholarship and enthusiasm of its advocates, should be extremely careful before they cast off the old articles of the Church's belief. Not only the Spirit—but not a little of the letter of the "Magna Charta"—may be found to-day embodied in the constitutions of free men the world over.

Forgetting God.

We are now in the season for holding Harvest Thanksgiving services, and one of the special lessons commonly used is Deut. viii., of which the pivot verse is verse 11: "Beware that thou forget not the Lord thy God," etc. Writers on meditation, tell us one of the most difficult and also one of the most necessary exercises is "the practice of the presence of God." How are we going to keep alive the thought of God's presence? If our peril is to forget God, plainly our only hope must be to remember Him, and to enable us to do this, God has enjoined the obliga-

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tion of giving Him one day in seven. "Remember the Sabbath Day to keep it holy." Forgetting God would be cured by remembering God's day. The inroads and invasions of the Lord's Day by business corporations, by pleasure seekers, and Sabbath-breakers, the growing prevalence of week-end excursions and entertainments on God's day constitute the most serious menace to true religion that exists to-day. To safeguard God's day is to safeguard His worship. This is the plain lesson of the decalogue.

Harvest-Home.

For another year we have to thank the Almighty for vouchsafing a bountiful harvest in the West. The wheat harvest is this year valued at \$75,000,000. Suppose there had been even a partial failure, what a dreadful calamity would ensue, and we know that even in Egypt and the neighbouring countries there were famines in Jacob's time. Much danger would be avoided by the spread of mixed farming and the fertility of the country could be maintained. All over Canada we are too much dependent on single crops. As Joseph Arch said long ago, the land was labour-starved, and now it is worse when there are fewer children in a family and every son and daughter who can get away leaves the old place. In England on the contrary there is now practically no harvest-home. So soon as one crop is off, something else is sown and besides the land is kept continually enriched by manuring and scientific rotation of crops.

The Vulgar Tongue.

Missionary work has its romantic and amusing side at times. It must be great fun for the natives to hear the missionary making his first attempts to speak their tongue. Mistakes are numerous and often laughable. An incident recorded some time ago in the "Bible in the World," by the Rev. A. J. Wookey, chief reviser of the Chuana bible for the natives of Bechuanaland, well illustrates this on a formal visit, with other friends, to a leading chief. The visitors were each asked, according to custom, what was the latest news of the part of the country they came from. One said the chief of his town was sick. On being asked what was the matter, he wanted to say "he has a pain in his back," but he used the wrong native word and actually said "he has a pain in his tail." At this, the native chief and his court were greatly amused. While mistakes of this sort occur, the gospel cannot successfully be preached to those who are laughing at the preacher. There are two things which every preacher and teacher must try to do. He must first of all be an apt student of God's Word and store his mind with it so as to use it effectually. And then he must learn to speak in a tongue understood of the people. He must speak the vernacular of his listener, which means much more than to learn another language and speak it. He must know his man, his standpoint and his manner of life, and speak so as to reach the individual mind and heart. This is what is meant by the vulgar tongue. It is the language of the common people.

Self-restraint.

One of the most difficult things to attain in life, is the power of self-restraint. He who has, after it may be long years of constant and severe effort, attained a more than ordinary degree of this noble quality, knows how hard it is to exercise a wise self control under the varied provocations of life, and what a power it is for good to himself and others. No man can be a successful teacher of others—whether they be young or old—who cannot forbear to act and speak with harshness, even when he feels he has the right to do so. It matters not how clever or learned he may be, or how much the person to whom he is harsh is under his power, he will measurably forfeit his own self respect and the respect of

all who witness his lack of self control. Such conduct is not only unwise but it is unchristian, and is as well a mark of inefficiency.

Religious Optimism.

Any one who has followed the utterances of Bishop Ingram, will always find a confident jubilant optimistic note in all he says. The motto of his mission in Lent 1909, was "joy in God, whatever happens" and it is, in reality, the motto of his whole life. When we test this religious optimism by God's word, we find it has abundant sanction there. St. Peter who denied his Lord with oaths at the Passover, was able within seven weeks, to overcome his fears and doubts, and stand up at Pentecost and witness for Christ. He had seen the risen Christ once and again, and the sight affected him, as it affected St. Paul. St. Peter could rejoice that he was counted worthy to suffer for Christ: and thirty years after his great sermon at Pentecost, he was still talking about the "lively hope," (1 Pet. 1:3) which reigned in his heart, through the resurrection of Jesus Christ. Those who bewail the degeneracy of the times should often read the Acts of the Apostles and try to catch the optimistic spirit and emulate the holy boldness (Acts 4: 3) that are found there. Jesus Christ on the eve



Reverend Arthur Lea, Bishop-Elect of Kyu Shu.

of His crucifixion was able to say He had overcome the world (John 16: 33) and although we wrestle against a powerful and wily foe, yet the christian must never fail to practise the christian grace of hope, nor forget that the gospel of Christ will eventually win the field (1 Jno. v. : 4).

Church Clubs.

Now that the winter season is drawing nigh, with its opportunities for indoor gatherings, we would suggest to church people the advisability of forming Church Clubs. In the larger centres they would afford a ready and pleasant means of introducing to local churchmen any prominent brother churchman from abroad, who might be visiting their neighbourhood, and who would be willing to address them on some subject of mutual interest. Such clubs could readily combine social, intellectual and even recreative interests. Papers could be prepared and read and their subject matter discussed. The members might at times to be arranged by them, lunch or dine together. Such gatherings could not fail to bring about good results. We would be glad to hear of the formation of such clubs in the different dioceses of Canada and to have information from time to time as to the character of their work, or anything of interest regarding them.

Indiscriminate Communion.

In a recent number of the Scottish Chronicle, there appeared a note on a matter of grave importance which is well worth repeating. The writer says that: "Anglican advocates of union with the Greek Orthodox Church have met with another disappointment. The Master of Pembroke, in his sermon before the University of Cambridge, the other Sunday, told of a Russian student, who joined Pembroke College not long ago, and earnestly asked to be allowed to communicate in his college chapel. 'I told him,' said the Master, 'that so far as we were concerned, he would be more than welcome, but that I could not admit him without the sanction of his Archbishop at home. The Archbishop, to whom at his request I wrote, replied in terms that were wholly brotherly and Christian, that he could not consent, that in the present state of Christendom such a proceeding would be to leave one communion for another. The answer was what I expected, and I could not but recognize that it was true.' The Master of Pembroke doubts whether self-willed action on the part of individual Christians who overleap the divisions can ever really promote unity; and we are amongst those who agree with him, and who see the wisdom of his attitude in relation to religious bodies nearer home than Russia." This is a matter that ought not to be treated lightly or thoughtlessly. It demands the most serious and careful consideration by those who address themselves to it.

THE BISHOP OF KYU SHU.

Canada has the honour through the choice of the Primate of all England, of contributing to the Church Missionary Society, in the person of the Reverend Arthur Lea, a Bishop for the above diocese. Bishop Lea, though of English birth, came to Canada when only three years old, and is the son of Mr. Joseph Lea, the well known manufacturer of Toronto, who together with Mrs. Lea, are to be heartily congratulated on the honour and distinction achieved by their son. Bishop Lea is a graduate of Wycliffe College. He was ordained deacon in 1893 and priest the following year, was for a time one of the teachers at the Collegiate School, Rothesay, N.B., was rector of St. George's parish, New Glasgow, N.S., for a couple of years. In 1897 he entered the mission field and has worked in the diocese of South Tokyo. We doubt not that Bishop Lea will prove himself full worthy of the confidence reposed in him. Most earnestly do we wish him every blessing in his responsible and laborious office. The career of the sons of Canada who are holding aloft the name and credit of their country in other parts of the world, is being watched with the keenest interest and warmest sympathy, by thousands of their fellow countrymen in their own homeland. Their names and deeds are an inspiration to the young, and a source of intense gratification to those of maturer years. May their members and their influence for good ever increase, is our heartfelt wish! The Rev. Arthur H. Lea will be consecrated by the Archbishop of Canterbury, in Westminster Abbey, on St. Andrew's Day, November 30th. His father and Miss Lea are going over to be present at the consecration. The Bishop and Mrs. Lea will return to Japan via Canada, with Mr. and Miss Lea, and spend some time with his parents in Toronto.

A TWENTIETH CENTURY ERASMUS.

The death of Father George Tyrrell, the great Modernist leader, is an event of prime importance in the ecclesiastical world. He occupied a position, as far as we can remember, unique in the history of Christendom during the past three hundred and fifty years, the position of a reformer within the Roman Church, who although under the ban of the Pope and subjected to the "lesser

excommunication," resolutely refused to separate himself from her membership. The only parallel to his case is that of the celebrated Erasmus in the sixteenth century, who while impartially denouncing the corruptions of the Church, and the mistakes and excesses of the Luthern movement, never formally withdrew from communion with Rome. The parallel is of course not perfect. Erasmus was never excommunicated. The age was intolerant enough, but lines were not so closely drawn as they are to-day. Erasmus died before the Council of Trent and before Roman theology had become the hard and fast system we now know. But there was evidently a strong temperamental affinity between the two men. Both aspired to reform the Church from within. Neither of them seriously contemplated separation. Each of them laboured for the simplification of formularies. Both were strongly possessed with the necessity for the readaptation of methods to changing needs and conditions. Uncompromisingly loyal to what they considered the essentials and fundamentals, they strove with might and main to induce the Church to reconsider and recast the phraseology and mode of her teaching. Both, therefore, were in their own day and after their own manner, "modernists," i. e., advocates of the employment of new tools and weapons and up-to-date methods. They firmly believed that the changed attitude of the world towards the Church, necessitated a corresponding change of front on the part of the Church towards the world. Erasmus, as we have seen, escaped: Tyrrell, who to say the least, went no further than Erasmus suffered. We have no intention to add our mite to the denunciations, which have been lavished upon the Roman Church for its intolerance towards Father Tyrrell. We may deplore a condition of affairs which seems to forbid criticism and discussion. Every church, however indefinite its formularies, must at some points in mere self-defence impose limits to criticism, as indeed must and does every secular organization under the sun. The exigences of self-preservation demand this. Our Roman Catholic brethren draw the lines closer than we do; that is the main difference in this particular case, and it is their own business. We may regret it, and do regret it, and regard it as mistaken. But a far wider and deeper issue is involved in this case. Father Tyrrell had a message, not only to the Roman Catholic Church but to the whole of Christendom. His message to organized christianity, irrespective of denomination, was the necessity for intellectual honesty, the bounden duty of facing all the facts all the time. A man intensely religious, and spiritually minded, with a strong vein of mysticism he possessed that keen, critical, logical temperament which so often accompanies these apparently incongruous characteristics. With his intellectual and spiritual gifts, he combined a genius for leadership which, had he lived a few years longer, would have placed him in the front rank of ecclesiastical epoch makers. He has been widely compared to Cardinal Newman, whom he closely resembled in many respects. The strongest and most self-contained men are to a great extent, the creatures of their own times, and it is an interesting matter for speculation whether or not Newman himself, had he lived in these days, would have drifted into the anomalous, but honourable position, occupied by Father Tyrrell at his death. Whatever may be our individual opinions as to his teaching on particular questions, or to the treatment received by him at the hands of the Church, there will be practically universal agreement among Anglicans, that the world is poorer by a singularly high minded and inspiring leader of religious thought. Such men are far greater and stronger than their books. They leave behind them an influence of moral earnestness and indomitable honesty that inevitably does its work. Father Tyrrell to-day belongs to all the Churches.

OPENMINDEDNESS.

Our attitude towards the Truth, or what our deeper consciousness tells us is the truth, is undoubtedly one of the great determining factors in human character and conduct. The secret, and formally unacknowledged motto of every man, is either, "If the Truth is unwelcome, so much the worse for my own prejudices and preconceived ideas," or "If the Truth is unwelcome, so much the worse for the truth." Between these two positions there is no halting place. We are all either the slaves of Truth or what we believe to be the Truth, or of our own fixed determination to get through life as easily as possible. Thus, while we love novelty, we instinctively hate change and resist it in every shape and form. Radical change of mental attitude is always painful to the natural man at least as painful or disagreeable as the corresponding change would be in his physical being. We are all apt to become the creatures of mental, as of physical habits, and to get just as much enslaved to one as to the other. Our attitude, therefore, towards the Truth, the extent of our willingness or unwillingness to make sacrifices for it, or to abandon old positions, our capacity for rising superior to that ingrained indolence, so universally characteristic of the unawakened man, this is probably of all real tests of character, the most searching and significant. The doing of difficult things is the supreme test after all, of our mental, moral, as it is of our physical strength, so our readiness to do this on the whole, most difficult thing in the world, will infallibly settle the question of our own moral standing. The man who loves the truth for its own sake, with a pure unselfish love "that alters not when it alteration finds," is the relatively strong man; he on the other hand, whose love of mental ease or self, is his ruling passion, is the relatively weak man. And as in all other cases of obedience to higher calls and laws, in the end our willingness to undergo suffering will be the measure of our real happiness and comfort. For this reason. Change, perpetual and inexorable, is the law of our being and those who resist it are simply "kicking against the pricks." Thus the vast majority of us are inflicting untold suffering upon ourselves, because we are resisting the inevitable. We are fighting forces that will infallibly drag us along with them, bruised and bleeding if we resist them, or which if we ignore them, will leave us far behind in unpitied and oppressive solitude. And so, after all, in the deeper and nobler sense, the happiest people are those who are always prepared, at the cost of passing suffering, to frankly accept the Truth. Such an attitude infallibly brings its own reward. It is a little difficult no doubt at first to attain it, but when once arrived at, it creates a permanent and unassailable condition of peaceful mindedness. When a man has finally made up his mind to frankly accept that position, which irresistibly commands itself to his better judgment, he has solved half the problems, and escaped half the troubles of life. This state of open-mindedness is the most enviable in the world. It is worthy of assiduous and persistent cultivation. The inward battles and conflicts and questionings, and perplexities, and useless repinings, and morbid fears and vain and foolish regrets, it saves one, can only be known by those who have honestly endeavoured to accomplish it. For the man who has learned to love the Truth, and who has come to realize the force of the homely old saying, "Right wrongs no one," is ready for everything and anything. He finds his happiness, in the consciousness and certainty, that he is living in accord with Truth and in the consciousness that he is not resisting what he knows to be right. And so ready and willing to hear what "everybody has to say for himself," he has lost that dread of having his idols demolished that haunts and darkens so many lives. He will

experience an ever deepening peace of mind, which will fortify and ensure him against all the sorrows of disillusionment. He will change, but his change will be growth, and being growth it will be painless. He will never know the anguish that many experience, of a sudden and forcible wrench from some old established position to which for years he has blindly and passionately clung because he is always ready to move on, if needs be. He is always prepared to pull up stakes and move on. To attain such an attitude undoubtedly costs something, but it brings a splendid recompense.

FROM WEEK TO WEEK.

Speetator's Comments and Notes of Public Interest.

Since the Creation, no man has stood upon the North Pole until an intrepid American, a few months ago accomplished the feat, and planted the flag of his country upon the apex of this planet. For three centuries and more, this has been the objective of many daring explorers, but ice and frost, snow and wind have well guarded the coveted spot. Just what has made the pole so attractive to men is hard to determine. Many say science, but most of those who have led expeditions in quest of the pole have not, we fancy, been great lights in science, nor have their lives been set upon the revelations of nature. Fame may possibly have beckoned her elusive hand to many restless spirits and they have yielded to the invitation. What is probably the more accurate account of this ceaseless search for the extreme north, is the challenge which one of the few remaining undiscovered spots on the face of the earth has thrown down to the human race, a race that boasts of being able to do almost everything under the sun. For generations that challenge has held good and a long line of daring spirits has attempted to remove the reproach of failure which has hitherto rested upon us. At last the coveted spot has been reached and triumphant man has again asserted his supremacy over nature. It was a long and perilous search, beset with difficulties which the Argonauts in quest of the Golden Fleece could not match. And since it has been reached, what of it? The discoverer says he hands it over to the President of his country, and the President laughingly replies that he doesn't know what to do with it. You see the point of interest is that one point, a pin head in magnitude, known as the Pole. It is not the territory a mile or ten miles in radius around the Pole, but the very Pole itself. So that we see that it is neither dominion nor science that has been the chief magnet, but it is to stand on that one elusive spot, that has led men all these years to the north. And the Pole is what? A cake of floating ice, a point in a fathomless deep, a hummock in a frozen desert. That is the goal when it is reached. A nation has learned with pride that its flag has been hoisted on that cherished spot, but what an opportunity there was to thrill and impress the whole world by setting over that flag the cross—the emblem of the world's redemption, and claiming the uttermost parts of the earth as Christ's dominions. The dispute over who is entitled to the honour of discovering the North Pole is an unworthy conclusion to centuries of effort. If two men reached the Pole independently of each other, almost a whole year intervening between the two events, and yet the announcements reached the outer world barely one week apart, we have probably one of the most remarkable situations in history. Concerning Peary's narrative there appears to be no question. It was fully expected that he would at least make a new record in his approach to the Pole if he did not actually reach it this time. He tells his story in a straightforward way and has many witnesses to prove that he at least ap-

preached very near the Pole. There seems to be no ground for questioning his good faith. On the other hand Dr. Cook has been rightly or wrongly suspected from the first. Assuming that he is absolutely correct in his claims, the burden of proof in his case would be much greater than with Peary. It would appear that Cook, if a truthful man, has lost the chance of a lifetime to establish his claims. The shipping of his journals to America, the refusal to enter into specific details at the present moment, the taking of a year and a half to return from the Pole when he reached it in a few months, all these things need clearing up before he can expect the public to accept his claims as an explorer. No quarter should be shown to a imposter, neither should a fair opportunity be denied a man to prove his contentions. Dr. Cook is entitled to fair play, but if he finds himself somewhat discredited, he ought to realize that the public does not care to take matters of such importance long on trust.

The city of Montreal is making a last supreme effort to secure better government. For years there has been an obvious lack of efficiency in the various departments of civic administration, due not to lack of revenue, but rather to ineffective expenditure. It has been pretty well understood that a system of toll has been levied on employees receiving promotion, and a system of contributions to aldermen from favoured contractors but for two or three months these more or less definite suspicions have been more than confirmed by the proceedings of a Royal Commission. A city that has been richly endowed by nature, has been systematically neglected and mismanaged by man. Streets are filthy, lanes are worse, health is neglected, water impure, protection inefficient, and all because men who are elected to attend to these things have been attending chiefly to themselves. We have heard in the past a good deal about "fishing excursions" versus "specific charges," but the present royal commission has shown why fishing excursions are so unpopular in some quarters. It has brought to light conditions which cause every good citizen to blush. It is singular how much enthusiasm we can summon over provincial and dominion elections, when really the government of the city in which we live is of fundamental importance. The protection of life and property, the maintenance of conditions which promote health, the education of our children and all those things that come most closely home to us, are involved in civic administration. Yet we seem to let things go. If Montreal can only free itself from the grip of corruption and incompetence, then it will soon develop into an entirely new and more desirable place of abode. It looks as though its citizens had at last come to the conclusion to make some radical change. Change can't come too soon.

Spectator.

Brotherhood of St. Andrew.

A. G. Alexander, Hamilton, President.

Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

A meeting of the Dominion Council was held on 9th inst., nine present. Matters discussed were the Week of Prayer, the Dominion Convention at Montreal in 1910, and the appointment of an additional Travelling Secretary. General Treasurer's statement was read, showing receipts and disbursements for month of August. General Secretary presented statement, showing amount of pledges towards Eastern Work this year, at date, as \$3,973.95, an advance of \$769.24 over the whole of last year. On these pledges, \$3,529.54 have already been paid, an increase of \$533.20 over the whole of past year. The detail work of the Week of Prayer was talked over, and will be

left in the hands of the Executive Committee. A number of names were presented as suitable for the position of Travelling Secretary, and on motion of Evelyn Macrae, Epiphany, Toronto, seconded by Jas. A. Catto, St. Luke's, Toronto, the name of one man was recommended to the Dominion Executive Committee for the position of additional Travelling Secretary, they to take action in the matter, and the appointment will likely be made this present month. Resolutions of condolence were directed to be sent to N. Ferrar Davidson, on the death of his mother, and to Mrs. Barwick, Barrie, on the death of her husband, the late R. L. Barwick, a member of Dominion Council. Telegrams of greeting were sent to the Pacific Coast Conference at Vancouver, B.C., and to the Maritime Conference at Moncton, N.B., both in session at time of Council meeting. Brotherhood men recently calling at head office were A. G. Gilbert, Dominion Council member of Ottawa; R. A. Burns, director, St. Paul's Chapter, Southampton; the Rev. N. A. F. Bourne, West Hill; P. L. Berman, Diocesan College Chapter, Montreal; and T. B. Millman, St. Paul's Chapter, Woodstock. A probationary chapter of eight men has been formed at Duncans, B.C., and St. Stephen's Chapter, Glenboro, Man., after being on probation for three months, is now on active list. Steps are being taken towards forming a chapter at Eastern Passage, N.S., the Halifax Local Assembly lately holding their meeting there. Junior charters have been issued to "St. Mary's, Brandon; St. John's, Indian Head, and Holy Trinity, Little Current. A Junior Chapter has been working for some time on probation at Chatham, N.B., where there is also an active Senior Chapter, and they now apply for charter. June, 1910, is the date set for the Saskatchewan Conference, to be held at Regina. Three seniors and three juniors are going from Sydney, to the Moncton Conference. Of the 3,853 names sent in to Head Office in Follow Up Department, 1,203 have come in this present year.

OTTAWA.

All arrangements are now completed for the second Diocesan Conference of the Brotherhood of St. Andrew in this diocese, and the appended programme will be an indication of the excellent preparatory work of the Local Council. The prospects are good for a large and representative gathering of men and boys from outside the city, and it is earnestly hoped that all who are interested and desire further information will communicate with the Conference Secretary, Roy L. Bryon, 517 Besserer Street, Ottawa. The programme is as follows:—

Friday, 1st Oct.—8 p.m.—Quiet Hour. St. George's Church. Subject, "Indwelling of the Holy Ghost." Conducted by the Rev. Canon Kittson, M.A., Christ Church Cathedral. (The public are invited to this service).

Saturday, 2nd Oct.—9.30 a.m.—Devotional Exercises. Address of Welcome—The Rev. J. M. Snowdon, M.A., rector of St. George's Church. Organization of Conference. Reception of Visitors and Greetings. Appointment of Committees, etc. President's Address. 10.15 a.m.—"Charge." "Here am I, Send Me." His Grace, the Archbishop of Ottawa. 10.45 a.m.—Conference I.—Leader—Fred W. Thomas, General Secretary. Subject, "The Brotherhood as a Movement." (a) "The Chapter's Duty in the Parish," Ralph K. Sampson, Vice-President, O.L.A. (b) "The Member's Duty to the Brotherhood at Large," A. G. Gilbert, Dom. C.M., Ottawa. 11.45 a.m.—Conference II.—Leader—Rev. Walter M. Loucks, M.A., St. Matthew's, Ottawa. Subject, "The Brotherhood Man's Manual for Public and Private Devotion." (a) The Rationale of its "Morning Prayer" and its "Evening Prayer," Francis H. Gisborne, St. Matthew's, Ottawa. (b) "Its Availability for Private Devotions," the Rev. E. A. Anderson, M.A., St. Matthias, Ottawa. (c) "What, if any, Devotional Requirements do the Brotherhood Men Find Lacking in it?" the Rev. Rural Dean Mackay, B.A., All Saints', Ottawa. (There is a Committee of the General Synod now considering what additions may usefully be made to the Prayer Book. Can we not help this Committee?) 1 p.m.—Luncheon, kindly given by the Ladies of the Woman's Auxiliary. 2.30 p.m.—Conference III.—Leader—The Rev. Geo. P. Woolcombe, M.A., (Oxon), Ashbury College, Ottawa. Subject, Development of the Junior Work, (a) "Methods of Work," Geo. C. Wells, Montreal. (b) "How can we Enlist the Boy?" A. W. Stanley, St. James' Church, Hull. 3.45 p.m.—Conference IV.—Leader—A. G. Alexander, President of the Brotherhood in the Dominion of

Canada. Subject, Bible Classes. (a) The Necessity of Systematic Bible Study in the Development of the Brotherhood Man, the Rev. Canon Elliott, M.A., St. James Church, Carleton Place. (b) The Class, an Opportunity for Bringing Other Men "Nearer to Christ," J. R. Jackson, St. George's Church, Ottawa. 5 p.m.—Question Box.—Conducted by Fred. W. Thomas, General Secretary. 5.30 p.m.—Closing Business, Reports of Committees, etc. 8 p.m.—Preparation for Corporate Communion. St. George's Church, the Rev. T. J. Stiles, Trinity Church, Cornwall, Ont.

Sunday, 3rd Oct.—7.30 a.m.—Celebration of the Corporate Communion at St. John the Evangelist Church. Celebrant, His Grace the Archbishop. 11 a.m.—Sermons in City Churches, "The Young Man and the Church." 4 p.m.—Mass Meeting for Boys. St. Matthew's Parish Hall, Bank Street and First Avenue. Chairman: His Grace, the Archbishop of Ottawa. Speakers: Geo. C. Wells, Montreal, Fred. W. Thomas, General Secretary. 7.30 p.m.—Evening Service and Sermon. All Saints' Church. Preacher: the Rev. Rural Dean Mackay, B.D. 8.45 p.m.—Farewell Meeting, conducted by the Rev. Walter M. Loucks, M.A.

All meetings to be held in St. George Parish Hall except those otherwise specified.

LAYMEN'S MISSIONARY MOVEMENT

The Canadian Council of the Laymen's Missionary Movement have announced as their policy for the coming fall and winter, a series of District Conferences in central cities throughout the Dominion. These are primarily for the study of the best methods for introducing and continuing the work of the Laymen's Movement in the different congregations, and one important feature of practically all the Conferences will be a study of the problem of "How to Bring a Church to its Highest Missionary Efficiency." The meetings in Ontario will be held at different times through the entire winter, the first being at Galt, September 23rd and 24th, with a programme given elsewhere in this issue, which is to be more or less a model for all of the meetings through the season. A campaign of Western cities is to be held beginning at Winnipeg, October 22nd, and the Winnipeg Executive Committee is co-operating, and planning meetings through Manitoba and part of Saskatchewan. The delegation of speakers will be made up of a few prominent Laymen from Toronto, Ottawa, Montreal and Winnipeg. Board Secretaries, returned missionaries, and secretaries of the Laymen's Movement, who expect to remain in the West until about the 1st of December. Messrs. A. E. Armstrong, of the Presbyterian Board of Foreign Missions, and R. W. Allin, Secretary of the Anglican Church Laymen's Movement, left Toronto, September 11th, to visit most of the cities where meetings will be held, to make preliminary arrangements.

The Churchwoman.

NIAGARA.

Hamilton.—The monthly meeting of the Diocesan Board of the Niagara Branch of the W.A. was held at St. Philip's Church, on Wednesday, September 8th. Holy Communion was celebrated at 10 a.m., by the rector, assisted by the Rev. Gerald Potts. The business meeting was held in the Sunday School room at 10.45, Mrs. Leather, President, in the chair. After the Missionary Litany was said, the rector, Mr. Kenrick, gave an address; before speaking on the subject appointed for to-day's consideration, (the first clause in the Apostle's Creed), he wished to say a few words to us on Home Mission Work, as that called for our earnest consideration as much as India, Corea, or Japan; especially would he draw our attention to the Mission at Crown Point and Kenilworth, the north-east boundaries of our city. This part had been settled with English people, members of the Church. The Methodists and Baptists had gone among them at once, putting up small buildings in which to hold service, for which object the members of their societies had supplied the funds, the result had been that the people had strayed from their own Church to these dissenting places of worship. Later on, Mr. Spencer, a student of Trinity College, had gone among them and held service, in the summer months in a tent. There was the greatest need of a church building in which to hold ser-

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Truro.—The Venerable Archdeacon Kaulbach and Mrs. Kaulbach have returned from their tour through the western part of the province. The curate, the Rev. B. A. Bowman, M.A., is now on a three weeks' vacation.

QUEBEC.

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

Quebec.—The Bishop's engagements to the end of this month are as follows:—Sunday, September 19th.—Celebrate Holy Communion, Cathedral, 11 a.m., and assist Evensong. Tuesday, September 21st.—(St. Matthew Ap. Evangelist and Martyr). Sunday, September 26th (15th after Trinity).—Preach Cathedral 11 a.m., and assist Evensong. The Bishop has appointed the third Sunday in October as the Children's Day for special service, and has issued a special form of service to be used on that occasion. The Bishop has just returned from his visit to the Labrador. During his visitation forty-two candidates were presented by the Rev. Frank Plaskett from the Canadian Labrador; nineteen were presented by the Rev. John Prout from the Magdalen Islands, and 250 were presented by the clergy of the Gaspé and Bonaventure Coasts. Of these no less than 57 were presented by the Rev. Rural Dean Dunn for the parish of New Carlisle and Paspebiac. Considering that exactly the same number of candidates, i.e., fifty-seven, had been presented from this parish only eighteen months ago, while forty-six had been presented by the Rev. Ernest Roy from the Mission of Shigawake less than a year ago, all this certainly indicates strenuous work. The total number of candidates confirmed at this visitation was 311, and within the last eighteen months the total was 414.

The Venerable H. C. Balfour, D.C.L., having resigned the Archdeaconry of St. Frances, has now been appointed by the Lord Bishop to be Archdeacon of Quebec, that office having been vacated by the decease of the late Venerable Archdeacon Roe, D.D., D.C.L.

ONTARIO.

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

Kingston.—St. Luke's.—The harvest thanksgiving services of this church were held Sunday, September 5th. There were large congregations present both morning and evening, and the church was most beautifully decorated. The Rev. A. H. McGreer, of Barriefield, preached in the morning, and the Very Rev. Dean Bidwell, in the evening, to very large congregations. The offertory for the day was over \$81.

St. George's Cathedral.—The Rev. Dr. H. B. Gray, Warden of Bredfield College, England, preached in this cathedral on Sunday, September 5th, both morning and evening, most excellent sermons.

Lansdowne.—The annual Missionary Tea of the Junior W.A. was held here last month. The address of the Rev. Dr. Tucker on our North-West Missions was listened to with great interest.

Belleville.—Christ Church.—The Rev. Prof. Abbott-Smith, of Montreal, who has been in charge of this church since June 1st, left here on the 9th inst. to resume his work in the Diocesan College. During his stay here Mr. Abbott-Smith so effectually administered the affairs of the parish, and so earnestly laboured for the good of the Church as to become deservedly popular and to win the warm affection of all with whom he came in contact. On the eve of his departure a few of the congregation met at Mr. Fickell's house in behalf of the congregation, specially including the Girl's Guild, made a presentation to him of a handsome umbrella and a gold-mounted cane. Dr. MacCall and Chief Newton made the presentation, and Mr. Abbott-Smith feelingly ex-

pressed his appreciation of the people's esteem as expressed in the gift. The Professor will always find a warm welcome in this parish. The Rev. R. C. Blagrove, rector of this parish, arrived home on Tuesday, the 7th inst. Mr. Blagrove spent three months in Western Canada, going as far as the coast, and spending two months of the time in charge of the parish of Stettler in the Province of Alberta. Unfortunately as frequently happens in the West he had an attack of appendicitis, and while there underwent an operation. The operation was so successful that in just two week's time he left Stettler and travelled westward and then home to Belleville, arriving there in a good state of health and much improved on his condition at the time of departure.

vice and Sunday School during the winter, and he earnestly entreated the W.A. to give the matter their consideration and attention. We greatly regret that his doctor had ordered him away for three months' rest, he hoped to return full of strength and vigour for the winter's work. I believe in God the Father Almighty. A great many people in the present day, objected to Creeds, this he thought was because they regarded them as long explanations that were dull and perhaps hard to understand, and confused them with the Westminster Confession and the Thirty-Nine Articles, but no one who knew the Apostles' and Nicene Creed could thus regard them; when a child puts his arms about his mother's neck and says I love my mother, that is his creed, and when we say I believe in God the Father Almighty, it is as though we put our arms around our Heavenly Father expressing our loving trust in Him. If we visited some of those large caverns that are one of the wonders of the world, when we first entered we could see a little distance ahead of us, but after a time we should need a light to continue our inspections. So in approaching the Christian religion we need the Light of Faith, in God the Father, God the Son, and God the Holy Ghost, Creator, Redeemer, Sanctifier. When saying the Creed we should face the east, the emblem of light; the west where the sun sinks, is the emblem of darkness; a warlike tribe when they became Christians used to draw their swords when they repeated the Creed, as a sign that they were willing to fight and if need be die for it. We must believe in God so fully that we put our whole trust in Him, works and faith must always be united, without faith there can be no good works, no holy life. A story is told of a great priest of the Church, Father McConkey, first vicar of St. Alban's, Holborne, who suffered much persecution from those who differed from him. When some expressed surprise at his cheerfulness under so many difficulties, he said, "When I feel downcast, I say, I believe in God and immediately I feel comforted, knowing all things are safe with Him. After this address the business of the meeting was proceeded with. The roll call and the minutes of the last meeting were read and adopted, business was then suspended to bring in the following motion; "This Diocesan Board desires to express their humble thanks to Almighty God for the life and work of His servant, the Rev. Stephen Cartwright, for ten years a missionary in Japan and Corea. For all His saints who from their labours rest; also to express their regret at the death of Canon Bull and their sympathy with his family." "Right dear in the sight of the Lord is the death of His saints." There was no report from the Recording or Organizing Secretaries. The Dorcas Secretary reported thirty-two bales and four parcels sent since last June, cost of the same; \$695.48; Church furnishings, \$17.42; total, \$712.90. The Secretary of Literature Committee after reading report recommended that the Branches endeavour to get up Mission Study Classes during the winter, she also wished to remind them of the books they had in their library on these subjects. The Secretary-Treasurer of Extra-Cent-a-Day Fund reported a small amount on hand, and several new subscribers. Secretary-Treasurer of the Babies' Branch reported thirteen new members. Treasurer reported receipts, \$192.86; expenditure, \$92. Miss Ostler who has gone as assistant matron to Gordon School, has been heard from, and feels encouraged at the prospect of the work before her. She expressed grateful thanks for the delicious lunch prepared for her journey by her lady friends in Hamilton, who went to see her off; Mrs. DuMoulin said she had met Miss Ostler at the Deaconess Home, Toronto, and thought her a most suitable person for the work she had undertaken. Regret was expressed at the departure of Mrs. Webster from among us, she for many years filled the office of Diocesan-Treasurer, with great ability; she now resides in Toronto. The Corresponding Secretary was instructed to convey our sympathy to the Rev. Mr. Weaver and his wife at the loss of their daughter; interesting letters were read from Miss Wade, China, and other missionaries. The meeting then closed.

OTTAWA.

The first monthly meeting of the Diocesan Board of the W.A. for the season was held on Monday afternoon in the Lauder Hall, when plans were discussed for the winter's work. A full report of the business transacted will be given in next week's "Churchman."

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—During the past few weeks notable improvements have been under way in the interior. English encaustic tiles have been laid in all the aisles including the choir. This is the gift of the late Newell Bate's family as a memorial. A brass plate laid in the tiles of the middle aisle gives a brief record of this offering and the purpose for which it was made. The Woman's Association have provided funds for a polished oak floor in the chancel and new quartered oak seats for the choir. In due course the communion table, reredos and other woodwork in the sanctuary and chancel will be renewed in keeping therewith. A sale of work is to be held next month to provide funds for further improvements.

St. Barnabas.—The Rev. J. E. Revington-Jones, the new rector, occupied the pulpit of this church on Sunday, the 5th, for the first time, and preached to large congregations. The Rev. Revington-Jones, who is an impressive speaker, took as his morning theme, "My House is a house of prayer," and in his discourse urged his hearers to make prayer the one great outstanding ideal of the whole church. During the morning service a pastoral letter from the Archbishop was read. Mr. Revington-Jones comes to Ottawa from Laporte, Indiana, but he has held charges in Canada previous to his residence in the States.

TORONTO.

James Fielding Sweeney, D.D., Bishop. William Day Reeve, D.D., Toronto, Ont.

Toronto.—St. Alban's Cathedral.—The Rev. C. E. Hewitt, of Port Sydney, Algoma, preached in the Cathedral Sunday morning, and the Rev. H. L. Knox, brother of the Bishop of Manchester, England, and of Miss Knox, Lady Principal of Haverger College, preached a very able sermon in the evening.

St. James.—The rector, Rev. H. P. Plumtre, arrived in the city this week, and will take charge of the services on Sunday next.

The new Hymn Book was used in a great many of the churches on Sunday last.

St. Augustine's.—The Rev. F. G. Plummer, has now settled at 6 Spruce Street.

Mrs. Codd, the wife of the Rev. Francis Codd, passed away last week, after a very brief illness. Her husband, son and two daughters survive her. Mrs. Codd was a most lovely christian woman and greatly respected and beloved by all who knew her. We extend our sincere sympathy to the family in their great sorrow.

St. Andrew's Presbyterian Church choir, numbering 40, appeared in surplices for the first time, last Sunday morning, and was highly satisfactory to the congregation.

Synod Office.—The Executive Committee of the Sunday School Commission of the General Synod of the Church of England in Canada met here Saturday, September 4th, there were present the Bishop of Toronto, the Rev. Dr. Rexford (in the chair), the Rev. Canon Ingles, Messrs. G. B. Kirkpatrick, H. Mortimer, W. H. Wiggins, and James Nicholson. A valuable communication on the subjects before the meeting was received from the Rev. W. A. Fyles, of the Diocese of Rupert's Land, who was unable to be present. A course of Lessons for beginners, ages four and five, and one for Primary Classes, ages six to eight, were prepared for recommendation to the Sunday School Commission to meet in St. John in October. An outline of supplementary lessons on the Book of Common Prayer was also prepared

for recommendation to the Commission. The Chairman was requested to prepare and have issued as soon as possible a Sunday School Bulletin relating to Children's Day, one of the committee promising the necessary postage. It was decided to ask the Sunday School Committee in each diocese to undertake the examination this November of the teachers and scholars in the diocese to which they belong, according to a set of papers to be prepared under the authority of the Sunday School Commission, and to send the first best papers from either teachers or scholars to the Commission for comparison, and the awarding of general prizes and further that each diocese be requested to issue prizes and certificates to its own candidates. The Chairman and Secretary were requested to prepare a list of books suitable for teacher training, and to report at the October meeting of the Commission. The committee was in session from 10 a.m. until 6 p.m., adjourning only for forty-five minutes in the middle of the day. Chas. L. Ingles, Hon. Sec.

Mr. Horace Whitten, a Quaker by birth, who has been working as a Presbyterian minister for some years in the United States, has recently joined the Church. He was confirmed last March in Philadelphia, by the Bishop, and received his license as a lay reader, and is now entering Trinity College for the L. T. H. course and hopes eventually to work in the North-West.

St. Jude's Church.—During the past eight Sundays the rector, the Rev. J. L. P. Roberts, having enjoyed a well-earned vacation in the Lake of Bays, the locum tenens, the Rev. H. Caplan, has most ably conducted the various services; his discourses being much appreciated by large congregations, considering so many of regular attendants were away on vacation; owing to the large quantity of houses building and occupied in the parish, this small church has been quite full, and at Evensong people have to be turned away, thus showing the great necessity of an early move towards rebuilding of the edifice and it being one of the few churches in the city consecrated, no debt or mortgage may be incurred. We trust that ere winter sets in building operations will be commenced and that subscriptions will flow in freely.

Eglinton.—St. Clement's College for boys, under the principalship of the Rev. T. W. Powell, rector of St. Clement's Church, was opened on Monday last, 43 students being enrolled. A considerable number more are expected within a week or two. The St. Clement's College for girls and junior boys was opened with 35 students.

Fairbank.—The present address of the Rev. George Scott, who has charge of St. Hilda's Mission here, is Eglinton Avenue, third house west of Dufferin Street.

NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Thorold.—St. John's Church.—The Rev. F. C. and Mrs. Piper leave for England on the S.S. "Ottawa," sailing from Montreal on the 18th instant.

HURON.

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

Mount Brydges.—St. Jude's.—On Sunday, September 5th, at 2.30 p.m., the Right Rev. David Williams, D.D., Lord Bishop of Huron, visited this church and performed the ceremony of consecration of the new tower and dedication of the bell. A large congregation assembled long before the hour of service, and when the service commenced the church was filled to overflowing. After the second lesson the people's warden, Mr. J. E. J. Aston, advanced to the chancel steps and read the petition to the Bishop requesting him in the name of the church wardens and congregation to consecrate and set apart to the Glory of God the new tower and bell. The petition being then handed to the Bishop by the People's Warden, His Lordship thereupon proceeded to the altar and said the consecration prayers and special dedicatory prayers for the bell, after which he solemnly declared to the congregation that the tower was consecrated and set apart to the worship of Almighty God and the bell dedicated to this service. The bell was then rung three times. The Bishop after Evensong preached a powerful sermon from II Cor. IV v. 18. "While we look not at the things which are seen.

"but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." The occasion was a red letter day in the history of the parish as it signified the completion of the tower which was begun the middle of April 1909. The bell dedicated was a gift from Christ Church, Petrolia, and is very much appreciated. The Bishop's visit and helpful words in his sermon will long be remembered, not only by the Church of England people of the place but also by the many members of other churches present at the service. The following gentlemen composed the building committee: Mr. J. E. J. Aston, Chairman and Secretary-Treasurer, Mr. W. A. Smitherman, Mr. Lamont and Mr. T. A. Parrott. A description of the tower has already appeared in the columns of the Churchman.

RUPERT'S LAND.

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

Donore, Oak Buff and Sanford Mission.—A special children's flower service was held in Donore School-room at 11 a.m., on Sunday, September 5th. Mr. Anderson, the Principal of the school, led the singing. Mr. Halliwell, the student-in-charge, delivered an excellent address. The school house was beautifully decorated with flowers, and sixty people were present at the service. In the afternoon at 3 p.m., harvest thanksgiving service was held in the school house at Oak Buff. A very good congregation was present. In the evening, at 8 p.m., a similar service was held in Sanford School, which was also nicely decorated with fruit and flowers. There was a crowded congregation present. The collection at all three services was sent to the Synod for the Home Mission Fund. On the following Sunday Mr. Halliwell took all the flowers to the Winnipeg Hospital. These harvest thanksgiving services are the first that have been held in those places.

Winnipeg.—The Rev. C. A. Jones, of Debham, Essex, England, has left £1,800 to St. John's College.

Correspondence.

THE HISTORIC EPISCOPATE.

Sir,—It is now fifteen years since I read Dölinger's "First age of Christianity and the Church". I think if J.M.B. will read the 2nd volume of this work he will understand what I meant in the sentence of mine to which he takes exception. The Epistles to the Corinthians were written, (by the most conservative computation), at least eleven years before the Pastoral Epistles. Under the direction of the Apostolic authority it is evident great changes took place during these years. The ministry of "office" had practically taken the place of the ministry of "the Charismata." It is quite clear that the 1st Epistle to the Corinthians was written to "correct" the "confusion" in the Corinthian church, which arose from the wrong use of this ministry of "gifts." If I had thought it necessary to quote "texts" I should have used the text with which J.M.B. heads his letter. "For God is not the author of confusion but of peace, as in all the churches of the Saints."—1 Cor: 14, 33. Had there been an "official" ministry at Corinth, it would have been the very authority that St. Paul would certainly have appealed, to correct the "confusions" with which his whole letter is concerned. However, when we pass on about six years and come down to the Epistle to the Philippians we read of "Bishops and Deacons," and five or six years more bring us to the Pastoral Epistles. We have now a local official ministry established by the Apostolate. And we have the question asked by Bishop Gore on page 141 of his book on "The Church and the Ministry." "What are the links of connection between the Apostolic Ministry as it is presented to us in the Pastoral Epistles and ministry of bishops, priests, and deacons, as it appears in Church history? Do the single bishops in each community represent simply a localization of the authority of apostles, prophets and teachers, which had been Catholic or general, while the title "bishop" was transferred from the lower to the higher grade of office; or was it the case that such apostolic authority as was needed for the permanent gov-

ernment of the church passed first to the local colleges of equal presbyter-bishops, and that after a time the general governing authority was confined to one only who was called "bishop" by a limitation of the name—the rest receiving the reduced commission of presbyters? "Now this is one of the hardest nuts to crack, in all Ecclesiastical history—because as I have said the church passes almost out of sight for some years. J.M.B. may be right, as to the destruction of much Christian literature of this period, but that fact,—if it be a fact—does not make the matter any more clear. There can be no doubt that Gore is right when he says "by a common instinct the three-fold, or Episcopal organization was everywhere adopted. It was as it were a law of the being of the Church that it should put on this form, which worked as surely as the growth of a particular kind of plant from a particular kind of seed. Everywhere was a development which made for the same goal. This seems to speak of divine institution, almost as plainly as if our Lord had in so many words prescribed this form of Church government." (See page 343, Gore on the Ministry). Here we are on firm ground, and it is altogether different ground, to the contention that our Lord gave a distinct outline of the three-fold ministry during the great forty days. In the first days of all, there were no church officers, save the Apostles, this is clear—they were the rulers, the almoners and distributors of the Church—their work became overwhelming—and the functions had to be divided. The very fact, that in all times, there have been three departments of duty needing their right discharge in the Church, made the three-fold ministry necessary from the "Apostles' time." 1st, the work of ruling and ordering with authority, and exercising discipline. 2nd, the work of the regular leading of the worship, and conducting the instruction of the congregation, and 3rd, the work of providing for the relief of the sick and needy, and assisting in the services by such means as do not imply either authority to govern or authority to teach. In the words of one of our great Churchmen, "we believe that we have adhered to the Apostolic model, and we believe that a community of Christians which seeks to combine all these offers in one, is wanting as much in wisdom as in humility." There can be no true ground for change in this respect, when the modern democratic victorious spirit has once grasped the natural order of things.

W. Bevan.

NEED OF MEN.

Sir,—Permit me to take some notice, as a resident layman, of the remarks on this subject, in your issue of the 10th, of August. That means are wanted to carry on the work of the Anglican Church is very evident, for without means it is utterly impossible to pay the clergy and maintain the parochial work on any satisfactory basis. It is easy to criticize, but one thing I cannot understand, and that is why it should be necessary to be always running to England for inexperienced young men, while in our very midst we have men of mature experience who are, with their knowledge of the country and its conditions, the fittest men that could be found for either parochial or mission work. These men I speak of have done good work in the positions they have held, but have actually been forced to seek a livelihood in other professions because forsooth, the Church could not afford to pay them a living wage. If men are really wanted and there is the means to support them why do these men stand no chance? If they were so fortunate as to get an appointment, I am prepared to assert that they are more likely to stay with the work than half the young men from over the sea, for they, in numerous cases are totally unfit for the life of the western prairies, which they find out to their sorrow, too late often. Your correspondent makes a reference to the progressive conditions of the Presbyterian and Methodist Churches. I would also call attention to the Roman Catholic Church, which is also in the front. These churches are all prepared to begin in a small way and grow with the growing conditions, and they justly look to the people who derive benefit from their churches and ministers to support them. The Anglican church waits till a place has grown to some position of importance, and after these other churches have been looking to the spiritual welfare of the people for a considerable time it expects to come upon the scene and immediately ascend to an equal or higher position. Meetings are held by a few enthusiasts. Churches are built before the money is available to pay for them, and the clergyman appointed is always in

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the distressing position of trying to get money together for a debt which hangs like a millstone on the work of the church, and hinders its progress all the time. The Jews were God's first disciples. Let the clergy of the Anglican church come out and start with the pioneer in the West and besides looking after the interests of his fellow churchmen, let him be as St. Paul was—"All things to all men" and show the people of all sorts and conditions that it is possible for a man to live a straight and Godly life even in this West land. Men of this stamp may be rare, but if the opportunity of commencing in this matter were given them, it would alter and raise the standard of our Church all over this West land in a very short time. Dogmas and debt are the ban of our church and will be, so long as the present conditions prevail. What we want is men of noble christian character and aspirations, who will join without bigotry to inspire mankind around them with higher ideals of life than the constant grind for the distant dollar is likely to give them. Canon Webb is a fine man and should be able to assist the church out of the awful rut it has got into—but let us use the forces that are with us. Trusting you will pardon my intrusion, but having been behind the scenes out here, on the prairie, in the over-boasted towns and in this growing city, and having been wide awake all the time, I feel the Church should listen to my views.

Pilgrim, C.I.X.

THE CHURCH NEVER AMORPHOUS

Sir,—I was pleased with "J. M. B." in his letter of September 2nd, in combatting the idea that the Church could be in a liquid or amorphous state in the first century. His philosophic style of argument can be readily carried further and to good effect. It is a well known principle of government that competent authority cannot be vested in an equal. All nations, all lodges, society in any of its corporate forms, finds itself compelled, for the sake of order, to create offices from which the voice of authority is honoured, as well as delivered. And in an effort to accomplish this, induction into office is effected or executed by another semi-independent authority, and behind which is another, one step removed, and so on until we come to the head of the society or nation itself. This in the world is symbolical of that, which in the Church, through the office of the Holy Spirit, is actual. No institution can do satisfactory work without a satisfied ministry, and this is impossible when supreme power is vested in either the "Superior" or the "Lowest" order. In the former case we have freewill stifled. In the latter we have the peculiar spectacle of a minister of God "hunting a job," which to those who, through circumstances beyond their control, may frequently be at it, becomes obnoxious, and worse. The idea that the representative of our Lord, who ministers to all mankind, should be called of a congregation, is not born of humility, and leads to "sermon toasting" and "minister hounding" in all its varied forms. The leaven of this evil has spread to the Church in no small proportions as many clergymen could testify. The Apostles claimed authority and exercised it and no one doubts the source or reason of their claims, and when we find that the laws governing society in its corporate existence demand a similar order, are we not justified in claiming the term "divine" for the authority vested in the ministry, and all the term implies.

A. W. Cryslor.

PRAYER BOOK REVISION

Sir,—One of the chief difficulties in connection with Prayer Book Revision is the peculiar position the Church holds in Canada at the present time. When did we discontinue our connection with the Church of England? Have the King and Archbishop of Canterbury agreed to our freedom from the oath which we have even now to take at ordination, according to the rules of the Church of England? How can we decide upon establishing a Canadian Church, and Prayer Book before we have an acknowledged Canadian nation? Spectator presents two very important questions. To the first of which I would say that the Americans had become an independent nation, and it was therefore reasonable that they should construct a Prayer Book suited to their branch of the church, a book from which we would do well to take some help when we start our revision. In answer to the second question, it may be said that when the Church of England has prepared a new edition of the Prayer Book, we who call ourselves the Canadian Church, will be left to a

choice of three things. First, to accept the Revised Prayer Book; second, to continue the use of a Prayer Book no longer required by the Church in England; third, to construct or revise the old or the new English Prayer Book. I cannot yet see any reason how we cannot have the Prayer Book suited to the Church throughout all the world. If we take the example, we should include every one in the Empire and Colonies, from the King of England down to the least who holds any power under His Majesty. Surely we do not require to name every one in authority personally, when we presume to address Him Who is the hearer and answerer of prayer. Other subjects could be dealt with in a similar way. If the same Bible may be used in all lands and in all languages, would it not be possible to have a universal Prayer Book at least for the Anglican Church. I have yet very much that I would like to say on Prayer Book Revision, but I have no desire to present any suggestion that would in the least degree interfere with the feelings of many thousands of our devoted church members who have found the present Prayer Book their greatest treasure, except the Bible, from childhood. Perhaps we could not do better than wait and see what they will do in England. Who can tell but the Holy Spirit may in His infinite wisdom, inspire those who take this "great work in hand to construct such a book as could reasonably be used universally, and then, not only would our difficulty of a revised book for Canada be removed, but our happiness in this would surely be complete in using the same prayers as the Church beyond the sea.

Rev. L. Sinclair.

PRAYER BOOK REVISION.

Sir,—The "mutilations" in rendering the service that Mr. McElheran complains of have the full authority of the Provincial Synods. But for all that they are mutilations and specimens of what one may expect when the General Synod takes the matter in hand. Of their own motion, without the concurrence of the Lower House of the General Synod, the House of Bishops, a year or two ago abolished the Athanasian Creed. The next step will be the cutting out of the Nicene Creed and then the Church of England will be practically Unitarian. As a manual of public worship, the Book of Common Prayer has stood the test of three centuries, and is not yet stale. The special services "put forth by authority" from time to time will, for the most part, not bear repetition twice. What sort of a garbled affair the General Synod will give us may thus be judged.

E. W. Pickford.

THE NEW HYMN BOOK.

Sir,—The writer of these words offered, as he was invited to offer, some criticisms on the new Hymn Book, when it was in the course of compilation, but the work is now done, and has won wide approval, and is issued by the authority of the General Synod. It is true strong party men have entered a stiff protest against a few odd hymns or expressions, but, speaking generally, no damaging criticism of the book has yet been made. There is no more representative man in the "Low Church" camp in Canada, than Rev. Canon Hague, of London, Ont. He was dean of Wycliffe College, rector over the same congregation, as Archdeacon Armitage, and is now rector of the leading Evangelical parish in Western Ontario. He is the author of books that have won the approval of the "Low Church" leaders, and has enjoyed the confidence of his party to this present hour. We have heard Canon Hague say over and over again, that the new hymn book is the best hymn book in the world; that there are only two hymns in it objectionable from his standpoint, that on the contrary many evangelistic and subjective hymns, dear to evangelicals, are introduced for the first time. Everything he has declared was characterized by courtesy and love and fairness at every step. It is, therefore, too late in the day to shout false doctrine, and mariolatry, and transubstantiation against the book as one or two irrepressible voices are doing now. We would ask our readers to listen to the calm, fair, generous words of men like Bishop Du Vernet and Canon Hague.

A. G.

The secretary of the Indian Church Aid Association has just received two donations, one of £200 from "A. O." and another of £50 from Mr. W. Brooke, towards the Fund which is being raised to save from extinction the Bishop's School, Nagpur.

British and Foreign

The institution and induction of the Rev. Canon Welch, (late of Toronto, Canada), Vicar of Wakefield, will take place on September 17th.

The rector of a parish in Essex, England, has the following announcement on the notice board of his church:—"The rector will be pleased to hear of any sickness or trouble in his parish."

The Rev. Dr. Arthur S. Lloyd, Bishop-Coadjutor-elect of the Diocese of Virginia, will be consecrated in Christ Church, Alexandria, in October.

The Venerable Francis Lear, Archdeacon of Sarum, recently celebrated his 86th birthday, and if spared until next year will have been rector and vicar of Bishopstone for 60 years. He has been a canon residentiary of Salisbury Cathedral for 47 years, and Archdeacon of Sarum 34 years.

The reopening of Selby Abbey will take place on Tuesday, October 19th, at the dedication and thanksgiving service, the Archbishop of York will preach. A considerable amount is needed for furnishing the sanctuary and choir of the Abbey.

Edward Gaze, who has just completed fifty years' service as parish clerk of East Ruston, Norfolk, and has assisted at 325 baptisms, 197 weddings, and 550 burials, has been presented with an illuminated address and a purse containing £15. He is a shoemaker by trade, and is seventy-three years of age.

By the will of the late John C. Latham, of New York, a bequest of \$50,000 was left to be invested in bonds for the benefit of Grace Church, Hopkinsville, Ky., and a like amount left to be used for the benefit of the poor of that town, besides the gift of the family homestead which is to be converted into a public park and named Virginia Park.

The aged Vicar of Blurton, near Stoke-on-Trent, celebrated his hundredth birthday last month, and he announced that he hoped to preach the following Sunday his first sermon in his hundredth year. He has been Vicar of Blurton for forty-four years. He still performs the duties of his office, and it is stated he has preached in the parish church every Sunday morning this year.

Addington Palace, near Croydon, "formerly one of the homes of the Archbishops of Canterbury," and practically the whole of the village is in the market. It is a stone structure in the Palladian style of the time of George IV. The first primate to live at Addington was Archbishop Manners-Sutton, who was succeeded by Dr. William Howley, who placed the Crown upon the head of Queen Victoria. Dr. Benson was the last to live there, as Dr. Temple decided on his preferment to give up the palace.

The Church of St. Peter-le-Poer, Old Broad Street, London, is to be demolished, the building and site having been sold for £90,000, which will be placed at the disposal of the Bishop of London for Church work in more populous districts. In view of the fact that there had been a place of worship on the site for centuries, the name is to be perpetuated in the new sacred edifice which is to be erected in the parish of Friern Barnet, by means of a grant of £10,000 made out of the proceeds of the sale of St. Peter-le-Poer.

Through the munificence of the lord of the manor, Lord Winterstroke, the church at Blagdon, Somerset, has been entirely rebuilt (with the exception of the tower) at a cost of £12,000. A small church formerly stood on the site, supposed to have been consecrated in Edward the Second's reign. The tower, which is perpendicular, was restored about fifteen years ago, and a corresponding style has been adopted for the remainder of the building. There is a fifteenth century oak roof and oak screens, the same wood having been used for the new benches with their carved ends.

The Bishop of Exeter and the Bishop of Winchester have both become vice-presidents of the English Association in aid of the international monument of the Reformation at Geneva. This monument is the outcome of the recent Calvin commemoration, and its estimated cost is £30,000. It is said that the monument will be "a panorama in granite." The centre group is to represent Calvin, Beza, Knox, and Farel. At distances of several feet on either side, and surrounded by suitable inscriptions, statues of Coligny, Oliver Cromwell, William the Silent, Roger Williams, Frederick William of Brandenburg, Luther, and others will be placed.

The "Church Union Gazette" says:—"Once more, as in the years 1869-1873, it falls to the E.C.U. to undertake the high and honourable

task of leading and rallying to its standard the forces of the English Church against those who would rob us of the Athanasian Creed as an integral part of our public worship, and would offer us a new and mutilated edition of it for optional use, if such new edition as the Convocations may recommend (but will the Lower House of York ever consent to this?) shall satisfy the Houses of Parliament to which the recommendations of the Convocations have to be referred with a view to their enactment by Parliament.

The Emperor of Japan has conferred the Order of the Sacred Treasure on the veteran C.M.S. missionary to the Ainu in Northern Japan, the Rev. J. Batchelor. The intimation of the honour intended was conveyed to Mr. Batchelor (who is in England on furlough) in the following terms:—"I have great pleasure in informing you that on the merits of your self-sacrificing labours among the Ainu for the last thirty years, and of your contributions to the knowledge of the Ainu language and traditions, our Emperor has decorated you with the Fourth Order of the Sacred Treasure (Zui-hō-shō)." The Ainu are the aboriginal race of the Northern Island of Japan. According to the last report of the C.M.S. "the Japanese do not care to evangelize the Ainu while the Ainu are unwilling to listen to the Japanese. To use the Rev. J. Batchelor's words, "The two peoples are like the proverbial oil and water; they won't mix."

Bishop Thickness, Archdeacon of Northampton, is a vigorous opponent of Sunday desecration, and in his archidiaconal visitation at Towcester he spoke with a refreshing decision of tone. "Gentlemen," said the Bishop, "we want no changes in our Prayer Book, the one binding and treasured link of Church communion and fellowship which use has made familiar. What we do want is a change in life and manners, in faith and well-doing. Why speak of altering our Prayer Book when so many men and women professing to be the leading class in society have ceased to come to the House of God to pray? What we have to deal with now is the open disregard of the worship of Almighty God by persons in higher walks of life and of their selfish profanities of the day of public worship by needless journeys, motor expeditions, dinner-parties, and games, to the utter deprivation of any needed Sunday rest to their ill-used servants and dependents."

Liverpool Diocesan Church House.—A complete scheme for the building and equipment of a Church House for the Diocese of Liverpool was taken in hand some years since. A truly splendid site, fronting Lord Street and South John Street, in the very centre of the city, was purchased. So far only one section has been finished, and there is urgent necessity for the carrying out of the whole scheme. Owing to the growth of diocesan work and activity, more accommodation is needed for Church Societies, for Committees, for offices, and a small Church-hall to hold from three hundred and fifty to five hundred people. A generous donor, who desires to remain anonymous, has promised £10,000 in aid of the scheme, provided that the total amount required is forthcoming by the end of the present year. Upon the same conditions two other friends have promised £1,000 and £500 respectively, and the Bishop has undertaken to give a donation of £225, to be paid within a certain period. The council have £1,600 in hand, and it is necessary to raise a further sum of £11,000 odd. It is very much hoped that this amount will be forthcoming. The building already erected has proved of the greatest possible service to the Diocese, and only those who have felt the want of such an institution can really estimate its value in promoting the work of the Church.

At the consecration in St. Paul's on St. Bartholomew's Day, of Archdeacon Wright, as Archbishop of Sydney, and of Dr. C. J. Ferguson-Davie, as Bishop of Singapore, Bishop Welldon preached a most stirring sermon. The Church of England, he said, was the wisest, the most sympathetic of churches. If to any church the future of progressive humanity belonged, it was to her. Let it be their aim, then, to be as narrow and as broad, as conservative and as liberal, as tenacious of the past and yet as eager for the future, as she was. With regard to the Christian faith, it had been his fortune to make some study of Christianity in relation to the other religions of the world. As the outcome of such study he had realized that Christianity was the one religion endowed with the potency of becoming the religion of the world. But he had realized that the Christianity which will evangelize the world was not that poor ghost of a gospel which, like some poor, ring-marked tree in the Australian bush, stands barren, without any living, Divine,

risen and ascended Lord, but the Gospel of the Incarnation and the Redemption. "Go forth, then, in the name and in the spirit of Jesus Christ . . . and may He Who alone can unite in one the East and the West . . . according to His own promise, be with you, and with those who come after you, 'all the days, even unto the end of the world,'" were his concluding words, after a warm personal appreciation of the two strenuous men who were awaiting the laying-on of hands.

An Interesting Old Church.—Ormskirk Church, which is recognized to be the finest old church in the Diocese of Liverpool, is quite unique in England, having a tower and spire standing side by side. Two churches in Wiltshire, Purton and Wanborough, are something like it, but their spires are at the chancel end, the towers at the west. There is no documentary evidence of the building of the Church. In the absence of this, many suggestions have been put forth. There is an old tradition which says it was originally built by two maiden ladies, daughters of the pirate Orme, after his conversion to Christianity. If this be true, the town takes its name from its Church, "Ormskirk," the Kirk, or Church, of Orme. They both agreed to build a church—it would perpetuate their memory—would be to the glory of God, and a blessing to future generations. This tradition the Vicar has put into the following verse:—

Listen! while I tell the story,
How this grand old fane, so hoary,
Hath been builded for God's glory!

Tradition saith, in days long gone
Two daughters of the Pirate Orme
Resolved to raise, ere they should die,
A monument to their memory,
Debating what the form should be,
These maiden sisters did agree
To build a church, for that would be
A blessing to posterity:
Their name with it might be allied,
And God, too, would be glorified.

"Sister," said one, "it's my desire
The Church should have a tapering spire,
To point to realms where sin's forgiven,
And leads men's thoughts from earth to heaven":
The other said, "I like a tower,
It speaks of strength, of might, of power—
An emblem of the Church's strength,
To overcome the world at length:
To show that 'gainst the Church though frail
The gates of hell shall not prevail."

"Why not have both," the elder asked.
"And build a larger Church, the task
Would not be great, to me it seems
To do the work we've ample means."
"You build your part, erect your spire,
And I'll build mine and put my tower:
Thus there will be, as e'er they stand,
A Church unique throughout the land."

Upon the rock, on rising ground,
They built the Church, and placed around
God's acre, where, in Holy Ground,
Frail dust should rest till life be crowned.

—J. E. W.

Family Reading

PERSISTENT CHEERFULNESS.

There is no habit better worth cultivating than the habit of persistent cheerfulness. The trend of modern medicine is to prevent diseases quite as much as to cure them and for many of the ills that flesh is heir to, there is no preventative so efficacious as a laugh. Good health usually travels hand in hand with a keen sense of humor as it's boon companion. Conversely, dyspepsia and melancholia generally seem to move in each other's lugubrious society.

The reason why "Mrs. Wiggs of the Cabbage Patch" endeared herself to so wide a circle of readers was simply because Mrs. Wiggs is a type of those who insist on looking on the brighter of things. A pessimist has been defined as a person who, of two evils, chooses both. Mrs. Wiggs was an optimist—if there was a brighter side she chose it; if there was not she made it. A small boy in a Sunday School defined faith as "believin' somepin' you know ain't so," and certainly that kind of faith will remove mountains of doubt and difficulty and discouragement. "That man," somebody said of a persistently cheerful person, "is the only man I know who can go down with a sinking ship and come up

with a pocketful of fishes." The old song about "bobbing up serenely" was a favorite song with that particular man. No misfortune that might be prayed against in the litany of his life could permanently depress his elastic, resilient spirits. He "whistled o'er the love of it," as the good old Scotch song says. If he couldn't have everything he wanted he took what he could get, and was outspokenly thankful.

Perhaps the most persistently cheerful people under the sun are the Irish. The Irish have always been "as having nothing, yet possessing all things." Despite the meagerness of their sustenance, the dearth among them of the common necessities, the lack of food and fuel and shelter, they have contributed to the gaiety of nations an inexhaustible fund of mirthful anecdotes and lively repartee. And it is very generally true that the people who most incline to cheerfulness are precisely those blest in the least degree with this world's goods. The cynical and morose, the querulous and discontented folk are generally to be found among the ranks of the "unco rich," who have nothing to do but study their own symptoms and exotic emotions.

The minute we compare our lot in life with that of others we discover how well we are off and find a thousand reasons for being cheerful. We might paraphrase on Sir Christopher Wren's monument and say, "If you require felicity look about you." The most casual survey of the misery and want and degradation there is in the world is sufficient to convince us that we ought to be perpetually thankful for the blessings of our own lot of life. This does not mean to all that we ought to be happy because we feel a sense of superiority in our condition of our material possessions. It does not mean that we purchase our happiness at the expense of being blind to the sufferings of others and deaf to "the still, sad music of humanity." But it means that we who are so fortunate and have so much, have no right to complain. It means that since God has been so good to us we must radiate and reflect His sunshine all around us. He must have had some particular reason for giving us so much happiness. He surely did not mean us to keep it all to ourselves, like misers and hermits.

How welcome is a radiantly cheerful man or woman wherever he or she may come! How the megrims and melancholy disperse at the advent of such an one like the shadows of night at sunrise! The cheerful, glowing warmth of the presence of such a person is like the genial blaze of a fire upon the hearth. "A lost pulse of feeling stirs again" in us, as the sap stirs in spring after the winter's long imprisonment.

The arteries of the mind and soul, congealed by a chilling atmosphere, are quickened by the warm-blooded sympathy, as when we hold our hands toward the fire and the life comes flooding back into the numbed and stiffened fingers, and all the body is comforted and warmed. Those radiantly cheerful ones are almost always those who have drunk deepest of the draught of sorrow. It seems to us as though they could never have known a care, as though their lines must have been in pleasant places and all their pathways peace from the beginning of their lives. But the Queen of Carthage said, "It is because I have known what suffering is that I know so well how to relieve the sufferings of others."

The great humorist is he who has made the discovery how near together lie the source of tears and the source of laughter. If one knows why tears come and when, one can bring to others the surcease of sorrow, and God, who wipes away all tears, must approve of the man or the woman who sets himself or herself the "great task of cheerfulness." Oliver Wendell Holmes, whose writings have been so material an addition to the stock of the world's "clean mirth," wrote of one of his classmates, in his poem of "The Boys," that you might think of him that he was nothing but fun, "but that angels laugh, too, at the good he has done." No one is so sure of the heavenly benediction, the divine approval, as he or she who is persistently cheerful.

THE HOLY CATHOLIC CHURCH.

The Church is the society of God's people which our Lord founded, and ordered His Apostles to perpetuate forever. The Holy Ghost baptizes us into its membership. Men cannot work together except they form a society; least of all can they promote mutual love and fellowship unless they are united in one body. Moreover, as all are working together for one common end, serve one God, are redeemed by one Saviour,

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and sanctified by one Holy Ghost; as all have the same principles, and are united in one common bond of Christian fellowship; finally, as all are now living in a wicked world from which they are commanded to be separate, and are to live hereafter in one common heaven, whose highest principle is love; it is clear that every consideration requires this society, or body of God's people, to be one, indivisible, universal and perpetual. To speak of different bodies of Christians, except in a subordinate sense, seems to deny the one body of Christ into which we are all baptized by one Spirit. This idea of unity, universality, and perpetual existence is meant when we call the Church "Catholic." Protestants have allowed Romanists to monopolize this venerable name, so that, to say one is a Catholic, means that he is a Romanist, in the mind of many. The Roman Church is a branch, but a corrupt branch, of the Catholic Church; we trust that there are other and purer branches, and the latter should never disown this glorious name found in their common Creed.

The object of this Church is to make men holy; it has been separated from the world as holy to God; the Holy Spirit works in its members to perfect them in holiness; many of them are truly sanctified; those who are not, have no right to remain in its membership, and are tolerated only because their unworthiness cannot generally be proved, and the effort to expel them might result in the expulsion of true Christians by mistake of good wheat with the tares; in spite, therefore, of their unwelcome intrusion and persistence, we call this Catholic Church "Holy." And although the Holy Catholic Church is at present subject to unholy mixture, the time will come when all the unworthy shall be expelled, all the imperfect ones made perfect, and the Lord shall "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing." It shall be "holy and without blemish." To belong to such a Church is a grand privilege; and this is one of the benefits which God gives His true servants.

NOT ALONE.

We do not labor alone. However feeble our hands, that mighty Hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure result, but His presence with our words which shall bring it about, that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that He Who set it helps us to do it, and from His throne shares in all our toils, the Lord still, as of old working with us. If ever we feel that our strength is nothing, and we stand solitary against many foes, let us fall back upon the peace-giving thought, that one man against the world, with Christ to help him, is always in the majority; and let us leave issues of our work in His hands, Whose hands will guard the seed sown in weakness, Whose smile will bless the springing thereof.

THE ENRICHING YEARS.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now and love them with no deeper love because of other visions of their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another—the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

HERE IS MY HEART.

Here is my heart—my God, I give it to Thee:
I heard Thee call and say—
"Not to the world, my child, but unto Me."
I heard and will obey;
Here is love's offering to my King,
Which in glad sacrifice I bring—
Here is my heart.

Here is my heart—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet Thy searching eyes;
Corrupted first in Adam's fall
The stain of sin pollutes it all—
My guilty heart.

Here is my heart—my heart so bad before,
Now by Thy grace made meet,
Yet bruised and wearied it can only pour
Its anguish at Thy feet;
It groans beneath the weight of sin,
It sighs salvation's joys to win—
My mourning heart.

Here is my heart—in Christ my longings end,
Near to His cross it draws;
It says: Thou art my portion, O my Friend,
Thy blood my ransom was;
And in the Saviour it has found
What blessedness and peace abound—
My trusting heart.

Here is my heart—O Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as Thy home,
A temple fair and true;
Teach it to love and serve Thee more,
To fear Thee, trust Thee, and adore—
My cleansed heart.

Here is my heart—it trembles to draw near
The glory of Thy throne;
Give it the shining robes Thy servants wear,
Of righteousness Thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart.

Here is my heart—teach it, O Lord, to cling
In gladness unto Thee;
And in the day of sorrow still to sing—
Welcome, my God's decree;
Believing all its journey through
That thou art wise, and just and true—
My waiting heart.

Here is my heart—O Friend of friends, be near
To make each tempter fly;
And when my latest foe I meet with fear,
Give me the victory;
Gladly on Thy love reposing
Let me say, when life is closing—
"Here is my heart!"
E. Liedich.

MEMENTO

Looking over the ruins of the west end of the Parliament buildings in Toronto, the writer picked up a scorched fragment of a newspaper. It proved to be part of a Conservative one, printed in Kingston, about the 15th December, 1860, nearly fifty years ago. It must have been sent to Quebec, where the Government was at that date, thence to Ottawa, then to the old Parliament building on Front Street, and at last to Queen's Park. What strikes one most of all on looking over the contents, is the change wrought by cable and wire and wireless. The European news was condensed into a short half-column, dated the 17th November, and announced that the recognition of the kingdom of Italy had been postponed at the instance of the, then all powerful, Emperor of the French, until the King of Naples left Gaeta. Garibaldi was the hero of the day. At the St. Andrew's dinner, where "everything had passed off admirably," a lyric written by Evan McColl accompanied the toast of "The cause of Freedom, in Italy." You will have no room for it, but Caesar and his triumphs were nothing to Garibaldi who was Scotia's Wallace to the life and so on. The advertisements were more largely than now of farming implements, stock and farms, but the good old patent medicines and hairdyes were as efficacious as their successors are to-day. The political news on this half-sheet was comparatively full. George Brown was addressing audiences in London, and the neighbourhood and the Globe (according to this paper) was misrepresenting everything connected with this campaign. On the other hand we had: "At the Macdonald Dinner in Guelph

on the evening of the 23rd, the following song, composed expressly for the occasion, was sung in admirable style, the audience all rising and joining in the chorus:

The Pilot that Stands by the Helm.

When the wild winds are out and the waves rush
to overwhelm,
We look to the pilot that stands by the helm;
And if from the past we have cause to confide,
In the steersman that guides our stout bark o'er
the tide—
In his skill to direct and his nerve to command—
We dread not the breakers that girdle the land;
The tempest may come in its fearfulest form,
We trust to the pilot to weather the storm.
Hurrah! for our pilot, our stout-hearted pilot,
Around him, to aid him, we'll gather and form;
The good ship may reel, but the hands at the
wheel,
Know well that the pilot can weather the storm.
When the demons of Faction and Folly have met,
And their hope is to founder the Ship of the
State,
We look to our steersman, the trusted and tried,
In his skill and his courage we hope and confide.
The flag of "Our Union" is nailed to the mast,
"Our Queen and our Country!" peals over the
blast;
Let tempests the face of the ocean deform,
We trust in our pilot and laugh at the storm.
Hurrah! for our pilot, &c."

A good after-dinner effort, not too long, like bard McColl's and with quite a historical interest. An important paragraph announced the arrival of the Prince of Wales by special train at Windsor. The Prince Consort met him at the station. The squadron had been delayed by heavy gales in crossing the Atlantic, so much so, that they had only about another week's provisions, the Royal party having to put up with salt and preserved provisions. A malady had broken out in the counties of Perth and Wellington and was spreading rapidly; fever accompanied with sore throat, which soon became malignant, with ashy coloured spots on the tonsils. The disease was supposed to have spread through some peculiarity in the atmosphere, but when support was early administered the patients did well. Such an outbreak, thanks to medical research, is now easily treated. Not to tire your readers, I note the President of the United States had sent a message on the anti-slavery movement, in which he predicted his successor (President-elect Abraham Lincoln) would fail to enforce the Fugitive Slave Law, but warned the country against secession, quoted the language of Jackson and Madison, and stated secession was altogether founded on an inference not in the constitution. Secession and a bloody long war followed very soon. Talking of wars, I found two notices of death. Mr. McGrath of Montreal had evidently risen in the world and emphasises the fact. The relatives of Capt. Pope, still, I think, live in Canada. "In Montreal on the 27th inst., at the residence of his son, Thomas McGrath, Esq., Mr. Daniel McGrath, aged 110 years. In London, England, on the 12th inst., Capt. John Andrew Pope, 67th Regt., aged 38 years. He was born in Canada. After a lengthened period of service in Jamaica, Capt. Pope was gazetted to the 47th Regt. on the commencement of hostilities against Russia. He served throughout the whole of the Crimean war, and was present at Alma, Inkermann, and the sortie made by the Russians on the day following the battle of Balaklava (medal and clasps). On the breaking out of the mutiny in India (being then stationed in England) he exchanged into the 67th, and proceeded to Bengal, where he remained till the revolt was suppressed. He then accompanied the Expeditionary force to China, where he served until ill health compelled him to return home." Would it be too long to finish with this Thanksgiving hymn, sent from the "Albany Daily Times," these interesting extracts from an old half-sheet of newspaper.

Te Deum Laudamus.

The Year is lingering out his days,
The Months—his daughters—all are dead,
Save one or two, on whom the rays
Of low declining suns are shed.

On Retrospection's glowing mount,
With tear-bedimmed eyes, to-day we stand,
And with o'erflowing hearts recount,
The mercies that have blessed our land.

Ye gales that stir the fields of air,
With halm and healing in your wings,
Tell of Faith's fervent answered prayer,
And hope that to life's shipwreck clings.

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Tell (for ye know) of fruitful fields,
With joyous harvests waving wide
Of Industry's abundant yields,
And Health that laughs life's cares aside.

Yea, let us thank with joyful hearts,
This day, the Lord of Life and Love,
For all that here His grace imparts,
And all our Hope of joys above.

Be Pride subdued and Anger calmed,
And each unholy passion stilled,
While to our God are sweetly psalmed
The thanks with which our hearts are filled.

Indulgent Father! in the Past
We own the guidance of Thy arm.
The Present on Thy care we cast,
Oh! shield our Future safe from harm.
—G.M.R.

A LITTLE ADMONITION

By Margaret Taylor.

In a pretty room in a sunny house in the North of England, Mrs. Elston, an upright, elderly lady, was pouring out tea for a number of callers. Once or twice she looked towards a corner where Miss Robinson, the gossip of the town, was entertaining a little circle with some tit-bit of news. From one or two interested glances cast in her direction, she felt that she was the subject of conversation, and her dignity slightly offended she refrained from looking that way again.

Soon it became apparent that Miss Robinson meant to sit out the other callers, and as soon as the last one quitted the room she drew near, and, looking at the stately lady of the house, asked suavely, "Am I to congratulate you?"

"Upon what" was the puzzled question quietly put.

"I thought—we thought," said the visitor, "that Mr. Roger was—er—"

"Well?"

"Thinking of one of the Misses Mortimer. Such sweet girls! So—"

The visitor left off, lamely, wishing she had let well alone, her hostess looked so chilly.

"Just a flirtation, perhaps. Ah! these young men!"

"My son is not given to the amusements of ordinary young men," was the cold reply. "Happily he has something better to occupy his mind."

Miss Robinson beat a hasty retreat, merely remarking to herself, "Poor dear!" as she left the room.

But that evening, with the subject still in her mind, she determined to speak seriously to Roger. Not that she objected to the Misses Mortimer, for both were all she would wish for in a daughter-in-law. But she disliked flirtation intensely, where a heart may be broken to pass an idle hour, and it hurt her that her son should be suspected of such a thing.

Mrs. Elston sat upright in her high-backed chair, with an expression of reproof on her face as she looked across at her tall son.

"You see what I mean, Roger," she said; "you are old enough now to be looking after a wife, and Mrs. Mortimer naturally thinks you are turning your attention to one of her chicks."

Her son looked up with a half-serious, half-amused expression, and seemed about to speak.

"No, don't interrupt me," she continued, holding up her hand; "I will tell you one little romance, and then you will see that it is not wise to indulge in even a mild flirtation."

"You know, Roger, that after your father finished his medical course he got it into his head that he should not succeed up North, and, much against all our wishes, he bought a practice in the South of England. He went away and we arranged that when he was quite settled we were to be married."

"For a long time we corresponded regularly. He told me the practice was not a good one, although he could make a comfortable living out of it for himself and a wife. He wrote, after being away months, saying he was not able to come to see me, but asking me if I could get ready for our wedding in June. I wrote consenting, but got no reply. A week later I wrote again, but with no success. I was almost heartbroken as time went on and I heard nothing."

"At last Aunt Mary wrote to your father without consulting mother or me. She asked him how he dared to treat me so."

"As soon as your father got this letter he hurried to me. I learnt he had not received my letters, and, as I had not received his, he set on foot some inquiries."

"But," continued Mrs. Elston, impressively, "your father, to pass the time, and meaning no harm in his gay, careless way, took a good deal of notice of the postmaster's daughter, but she poor girl, took it seriously."

"It was found she had gotten hold of my letters somehow, and also of father's to me, and intercepted them, and that was why we had not been hearing from him."

"It taught father a lesson, as I hope, Roger, it will be a lesson to you. He sold his practice, and came back North. The affair didn't travel beyond the people interested, and the girl is now married and doing well. And now, Roger, you see how evil can come of even a 'mild flirtation.'" "Mother," said her son softly; and after a silence, "Mother, I am engaged to be married to Gladys Mortimer."

WHY EVERY CHRISTIAN SHOULD BE A COMMUNICANT.

There are three reasons why every one who really appreciates the life of Jesus Christ should be a regular communicant of the Church:

1. Every time you go to the Lord's table it is an act of obedience on your part. He has said "Do this," and you are obeying that command. Obedience is the simplest duty that one owes to his Master.

2. Every time that you go to the Lord's table you are practising an act of love. "Do this in memory of me." If one who was your dearest friend on earth should at his death bid you observe some simple act of memory for his sake, you would be glad to express your affection in that act. Thus Christ has bidden you to remember Him in this way: "If ye love me, keep my commandments."

3. Every time you go to Holy Communion, you are performing an act of devotion. "Lift up your hearts." "We lift them up unto the Lord." These words stimulate you at the Holy Eucharist to make an act of devotion or worship to Christ. It lifts you up into union with Him.

The Christian religion is not devotion to a creed; it is devotion to a Person. The creed is but a concise way of presenting the leading attributes of His person from generation to generation. The act of devotion is toward the Person; and the Holy Eucharist is a personal touch which you may have with Christ, so that "He may dwell in you and you in Him."

If you regard the Eucharist in this light, then the attendance which you make upon the altar will be an act of personal affection and not the mere performance of ceremony.—Parish Lancet.

TWO THORNS.

It hurt. Every minute it seemed to hurt worse—worse, Elizabeth said. She kept uncrumpling her palm and looking at it, and touching it to make sure it hurt very much—and groaning softly under her breath. There was nobody in the world Elizabeth pitied so much as Elizabeth, for probably there wasn't any other little girl with a cruel thorn in her hand.

Mademoiselle looked very sorry, but Elizabeth would not look at Mademoiselle. You don't look at folks that keep you a whole hour away from your play to learn your spelling all over again, or that say: "What, what!" at you when you say your threetable. Folks like that you—'spise. "Gov'nnesses are dreadful folks," sighed Eliz-

abeth. "I wish my mother'd let me go to school instead of having me governed." But she could not wish anything very long, except that the thorn would come out of her hand. It certainly did ache worse than ever—there now, didn't it! Hadn't she pinched it to see, and didn't it?

"Elizabeth"—the voice was quite gentle, but firm. Elizabeth did not turn round. Her little white forehead above the tan line was wrinkled with real pain.

"There is still the spelling!"—
As if she could learn spelling with a thorn in her hand! But she opened the book again and whispered "A-c-h-e" over and over to herself.

Why! Why that was what she was doing now, this minute—acheing Elizabeth laughed softly, in spite of herself. After that the word was easy enough to spell. Elizabeth was eight; but as long as she lived; even when she was eighty, she would know how to spell a-c-h-e.

Some one was talking to Mademoiselle at the door.

"No." Mademoiselle was sighing, "I cannot yet come." Some words Elizabeth lost there, then, "She is my little what you call—thorn in the flesh."

Elizabeth sat up straighter. The speller slid to the floor.

"She means me," she thought. "She's got one in her flesh, too, and it's me!"

It was rather a startling idea. It never been clear like that before—what her naughtiness was like to Mademoiselle. How much it must hurt if it was like a thorn in her hand! It must burn and sting and ache—a-c-h-e. How much it must a-c-h-e.

Elizabeth found herself beginning to be sorry for Mademoiselle on account of that thorn. If some one would take it out! Nobody in the world could take it out except Elizabeth. And Elizabeth—she turned suddenly and ran to Mademoiselle.

"I'll take it out!" laughed Elizabeth, softly. "I've got one in my hand, too, an' I know how it hurts. I never s'posed before that thorns and—bad little girls hurt just alike. I can spell a-c-h-e now, an' my tables. Don't you think it will come out of your flesh then?"

Mademoiselle understood. With a little cry she caught Elizabeth up and kissed her. Then as gently as she could she uncrumpled the little aching hand and drew out Elizabeth's thorn. They were both laughing when it was over, so Mademoiselle's thorn must have come out, too.

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Children's Department.

THE BLUE KID SLIPPERS.

Constance looked longingly out of the window. It was such a beautiful day. The sky was deliciously blue and the air balmy with the promise of spring.

To be sure, the ground was very muddy, and clear little rills of snow water merrily chased each other by the roadside, but one quite forgot to look down in the delight of looking up. That is, most people did, but maybe Constance and Nora Harrigan could not be classed as people. It had been such a temptation for Constance to dabble her toes in the water, and then to put her shoes in a bit farther, until in a moment of recklessness she had followed Nora right in, splashing delightedly to and fro.

It was fun for awhile, then her feet became very cold, and creepy shivers began to chase each other up and down her back. Constance suddenly remembered that, for the best of reasons, she had been forbidden to play with Nora Harrigan. She felt very sure that her mother would disapprove strongly of her conduct. Perhaps that was why she walked home very slowly, although the creepy

shivers were increasing in number and speed all the time.

That night a harsh, metallic cough sounded the alarm from Constance's bed-room, bringing her mother quickly to her side. "Croup!" exclaimed Mrs. Blake, as she hurriedly set about relieving the sufferer.

It was the severest attack that Constance had ever had. She was obliged to take several kinds of disagreeable medicine, and what she disliked most of all, a great spoonful of goose oil. Ugh! how she hated it. It was rubbed upon her chest, which was worse yet. It made her all smelly and goosey, she declared disgustedly. Her father laughed and assured her that if she hadn't been, she need not have been sick at all, and while she was wondering what he meant, she fell fast asleep.

Next morning brother Tom was sent to the shoemaker's with her every-day shoes to have them made water-tight. It was a joyous day for the little prisoner, and she watched eagerly for three o'clock to come when the shoes should be mended. The cobbler's shop was within sight of the parlor windows, and her mother had promised that she might go for them herself. It was such a little walk and the air so delightful that Mrs. Blake

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felt sure it could do her patient no harm.

The clock had scarcely finished striking when Constance was out of the house and down the steps. The little old man who kept the shop was very deaf, but she made him understand which pair was hers at last, and with them under her arms she started briskly home. It would have been such fun to have taken Rosa Ella out in her new go-cart, if only she had not got her feet wet and had croup. Constance sighed.

After all, there was a compensation, and remembering it, she quickened her steps. Rosa Ella sat in one of the hall chairs, dressed in her best blue silk gown. Constance nodded to her brightly as she passed.

Now, although Rosa Ella had almost everything that the most exacting doll could wish, her small mistress had longed for a pair of slippers which could be taken off and put on at will. Even Santa Claus had failed to fill this keenly felt want. Constance removed her hat and jacket, hunted out her own little scissors and thimble, and drawing a piece of blue kid from her pocket, began to make tiny patterns and to turn them thoughtfully about so that they would fit to advantage upon the small piece of leather.

"What are you trying to make, Constance?" inquired her mother.

"Oh, I'm going to make Rosa Ella a pair of slippers," responded Constance, happily, "she has needed them for ever and ever so long. It's a great wonder she hasn't had croup, too."

"What a pretty piece of material! Where did you get it, dear?" asked Mrs. Blake, taking the soft, blue kid into her hands and admiring it.

Constance hung her head. Perhaps it had not been quite right, after all.

"It was on the floor, mamma," she replied, "and I thought it would be swept out, so I picked it up."

"Do you mean to say that you took it from Mr. Burton's shop, when you went for your shoes?" questioned Mrs. Blake.

Constance made no reply. "Tell me about it, daughter," insisted her mother gravely.

"I didn't mean to do anything wrong," she explained, with a quiver in her voice. "The kid lay among the scraps, and I asked Mr. Burton for it several times. I couldn't make him hear, so I—I just picked it up. It would have been swept out with the rubbish, truly it would, mamma."

"Did he see you pick it up, girlie?" Again Constance hung her head. Mrs. Blake laid aside her work, and

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drew the little girl to her side. They had a long, serious talk that no one heard, not even Rosa Ella.

"You must take it back, Constance," her mother said firmly at last, "and explain to Mr. Burton that you took what did not belong to you, that you are sorry and are bringing his property back."

Constance wept softly.

"He is so deaf, mamma, that I'll have to shout so that everybody will hear me," she sobbed.

"Yes, that will be hard, I know, but it couldn't possibly excuse you from doing right," her mother answered gently. "You may have until to-morrow at three o'clock, but by that time the blue kid must be where it belongs."

It was a very miserable little girl who looked from the windows the remainder of the afternoon. She had permission to go immediately, but she delayed. Next morning, the task was harder yet. Again the clock pointed to a quarter to three, as Constance anxiously watched it.

"I wish that I had gone yesterday," she burst forth at last.

"An unpleasant duty never is easier for waiting," her mother returned quietly.

Constance turned away. It was ten minutes of three. She could delay no longer. To-day she went slowly across the little square and resolutely entered the cobbler's shop. For a moment her courage failed her. Instead of a deaf old man, who she almost had hoped would not hear her, after all, his pretty daughter Alice stood behind the counter.

Alice and Constance had been good friends for a long time, and it was a humiliating experience to have to tell the big girl the story of the piece of kid. Again she wished that she had come before.

With tear-filled eyes Constance advanced and bravely told the whole story, not sparing herself, even in acknowledging that she had picked it up while Mr. Burton was wrapping up her shoes.

Alice Burton took the three-cornered clipping with a smile, "Thank you, Connie," and Constance ran quickly home to bury her head in her mother's lap and to weep bitterly.

It was only three days later, Constance's croup was entirely over and Rosa Ella and she were having a tea-party, with real cake on the glass-covered porch, when Alice Burton came up the walk. She carried a small package, which she handed to Constance.

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"It's for you, Connie," she said, stooping to kiss her little friend. "No, I cannot come in, but you may tell me another time how you like them. Good-by."

On the package was written, "For the girl who dared to do right, although right was not easy to do."

When the small box was opened there lay the dearest, cunningest, little pair of blue kid slippers! They were just Rosa Ella's own size and made by a really, truly shoemaker. They had the daintest little heels and tiny rosettes of blue ribbon.

"What beauties!" exclaimed Mrs. Blake, "and I do believe that they are made out of that very piece of kid."

Constance laughed gleefully, as she drew them on to Rosa Ella's chubby feet.

"It is nicer after doing right, than when you are doing it, isn't it, mamma?" she asked.

"Yes, dearie," her mother answered as she smoothed her little daughter's curls, "it nearly always is so."

"Whenever it is hard to do right," Constance said soberly, "I am going to think of the blue kid slippers."—Emma Gary Wallace.

BESSIE'S BROTHERS.

"Now, sister, I cannot be bothered with you to-day. It's the first skating this year, and I've only a half holiday, so I'm going to make the most of it," and Horace buckled his skates together with an air of determination that dashed Bessie's hopes at once. Still she faintly pleaded, "Oh, please, Horace, you promised you'd teach me."

"So I will, but not to-day. Girls are such geese, anyway; I don't see why they want to skate. At the least little slip they squeal, and act crazy generally," and Horace buttoned his coat with a superior air.

"But I won't squeal once, if you'll only take me," said Bess. "I'll come home in an hour, if you say so." But Horace was obdurate. "Not this time. Now don't cry—girls always—" the door slammed behind him, and the rest of his speech was lost. Bess slowly unbuttoned her cloak, trying hard to keep back the disappointed tears. Her pretty new skates in the crimson bag would have to be hung away again for nobody knew how long. The big drops rolled down at the thought. Just then ten-year-old Bob rushed in. "It's freezing faster an' faster, and I'm going skating. Oh, jolly, ain't I glad this is a holiday?" and his cap tinkled against the chandelier in its mad flight sky-

ward. "What's the matter, Bessie," he asked, noticing his sister's downcast face.

"I want to go skating, too, but Horace won't take me," she faltered. "Everybody can skate but just poor me."

"I'll take you. I just guess I will," and Bob dashed a tempestuous kiss from his mittened finger-tips as he pranced. Bess laughed in spite of herself. "You? Bless your heart," she said, "you couldn't teach me to skate. Why, I'm six inches taller than you are, and bigger every way." Bob flushed, and straightened up proudly. "I'm strong as anything," he declared. "You just try me once, and see if I can't help you to learn."

"It would spoil your fun just as much as it would Horace's," said

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Bessie, hardly knowing what to say, yet quite sure her younger brother was too small to give her any help.

"'Twouldn't spoil it at all. It'd just be dividing it with you, so both of us could have some; and that's heaps better than fun that leaves other people out," declared Bob, stoutly, a she slung his sister's skate bag over his shoulder.

Two hours later, Horace skated back from a long trip up the lake. A certain scarlet cap, with a familiar look about it, caught his eye, and he drew near to investigate.

There they were—sturdy Bob, with one hand on his hip, holding his elbow out straight, skating slowly along, while beside him, with a firm grip on the dark-blue sleeve, went Bess, a little shaky, but really skating. Her cheeks were red, her eyes shone like stars, and a happy smile brought dimples all over her face.

Dear little Bob looked proud, as he said, "Look out for that rough place, Bess, it might trip you. Now, I'll get in front, and you put your hands on my shoulders, while we turn around; keep your ankles firm!" They were too busy to see Horace among the comers and goers on the ice, and he skated away again.

But somebody else's cheeks were red, as he said to himself, "If ever I felt mean—it's now. Bob isn't allowed to go out after dark, but he's given up his afternoon to do what I wouldn't do, though I ought to have been glad of the change. Such a sister as Bess is, too! I don't deserve to belong to the same family!" By this time he had circled back, and the others were startled to hear him say, "Here, Bob, this is my girl, and I'm going to take possession of her now. Yes, you can trust me—I'll have her skating backward and doing fancy figures by night."

Bess laughed happily. "Haven't I learned rapidly? I didn't think he could help me at all, but he's taught me beautifully. Bob is the dearest—"

"I didn't do nothin'" Bob protested, with more earnestness than gram-

mar. "Only gave up your own fun for me," said Bess, gratefully. "I never had a better time," began Bob, but Horace interrupted. "Well, it's my turn now. Scamper off, and show us how well you can do alone."

"Look at his happy face," said Bess, as he shot by a moment later. "He said he enjoyed fun that didn't leave other people out, and I believe he does."

"So does everybody else, if they'd only remember it," remarked Horace, as they moved slowly forward. "Next time I'm in for a real downright good time, I think I'll follow Bob's example."—"Southern Churchman."

BILLY BOY'S HELPER.

"Good-by, mamma! have a good time!" called small Billy cheerily, swinging his cap as the train began to move. He smiled cheerily, too; but when an unkind curve had hidden the train, mamma and all, it was a long little face that turned toward home.

"Have a good time yourself, dear, and be mamma's own good boy," mamma's last words, ran in his head; and the tears—no, they didn't run down his cheeks, but if he had not winked very hard—who knows?

"I don't see any good times ahead. And how is a boy to be good when he never hears his mamma say 'Careful, Billy Boy?' Aunt Julia says: 'Billy Mason, if you don't behave, I'll tell your father.' I can never wake up in time for breakfast without mamma to sing at me, I know."

So muttered Billy to himself all the way home. But severe Aunt Julia could make splendid waffles; and after supper papa told stories till bedtime, so the small son should not be lonely.

"Come, Billy, come!" called Aunt Julia sharply next morning.

Sleepy Billy answered her—and—

"O are you awake, Billy Boy, Billy Boy? O are you awake, charming Billy?"

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What was that? Mamma's own morning song, mamma's own words, and mamma's own little laugh in it. Billy was awake and dressed in a jiffy.

"Where's mamma?" he asked, bounding downstairs.

"In Rockland, I suppose," answered papa.

"But I heard her sing!"

"You must have good ears, then. Come, son, to breakfast."

"Aunt Julia," cried Billy, rushing in an hour later, "Rob wants me to go sliding with him. May I go?"

"Not now; I want you to bring me some sugar from the store, then sweep the back porch."

"O dear!" whined Billy. "Mamma always lets me go. I think you're—"

"Careful, Billy Boy." Billy jumped. There was mamma's voice again. In that very room! He could almost see her dear face and sweet, sweet smile as he heard that "Careful!" Aunt Julia was dusting at the side table, and seemed to hear nothing. Billy listened a minute, his eyes very big, then stepped to the door.

"I can't go now, Rob," he said; "some other time." And he started for the store. But what was it? Where did the voice come from? Did mamma want him to be good so much that she could make him hear her a hundred miles? "It seems just as if I was working for mamma. I'd as soon do it as not," he thought, setting the sugar on the table and snatching the broom.

"Billy, it's bedtime," said Aunt Julia that evening as the boy got his engine "tinkered" so it would run.

"Yes, in a minute," he answered. "No 'minute' about it!" began Aunt Julia.

"Good night, laddie, and happy dreams," came mamma's loving tone, just as it came every evening when she was at home.

Billy jumped up at once, and went to kiss papa in his easy-chair by the side-table. "Don't you hear mamma talk, papa?" he asked earnestly.

"Why, do you?"

"Yes, I do! I know I do!"

"You must have longer ears than Red-Riding Hood's wolf-grand-

mother," said papa with a funny look.

Billy reached the stairs, then came back and pressed another kiss on papa's lips—"for mamma," he said; and papa understood.

So it went all that week. Billy tried to be good for Aunt Julia, and when he forgot there was always a loving "Careful, Billy Boy," in mamma's own voice to help him.

Then mamma came back. And how she was hugged and kissed! When she had heard Aunt Julia's report about Billy, "Pretty good for a boy," and when Aunt Julia was gone and Billy was alone with mamma, he climbed into her lap and told her all about the wonderful talking. "Did you really, truly call me all those times, mamma?" he asked. "How could you do it?"

"This helped," smiled mamma, lifting the new little gilt clock from the side table. She touched a spring: "Careful, Billy Boy," spoke the clock. Mamma laughed at Billy's big eyes, and slipped a little, round plate out at the back of the clock, then slipped another round plate in. "Good night," laddie, and happy dreams," called the clock.

"Is it a kind of—of—pho-nograph?" asked Billy eagerly.

"Yes, a new kind," answered mamma.

"And you got it a-purpose, and left part of yourself here in it, to help me be good?" cried Billy.

"Just a-purpose. Did it help?"

Then Billy held the little clock up in front of his face, so it sounded as though the clock talked, and he said: "I just guess it did help, mamma, a whole lot."—"The Children's Visitor."

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