

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



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

Vol. 40.

TORONTO, CANADA, THURSDAY, AUGUST 7th, 1913

No. 32

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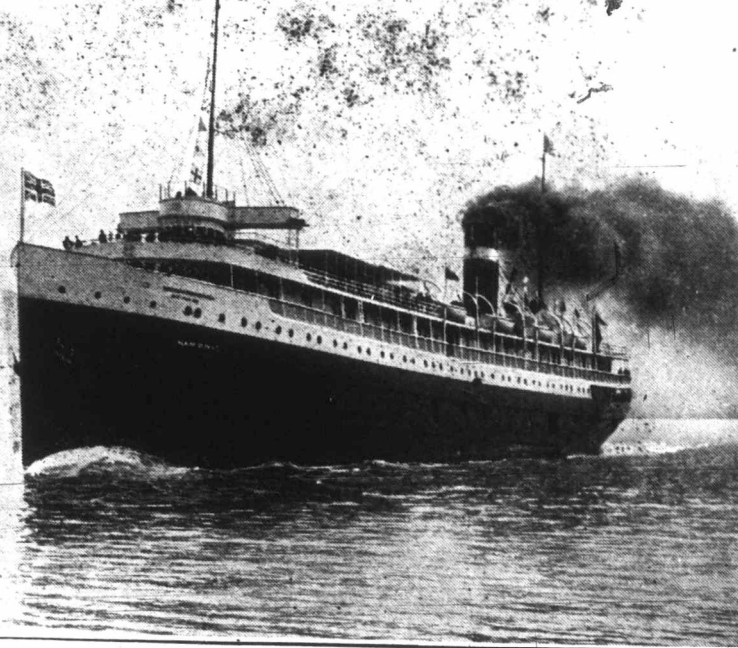
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## The Outlook

### Deeds, Not Words

In the course of an able and solemn sermon preached the other day, a well-known preacher gave the following bit of personal experience:

I was in a house not very long ago; I was preaching in the town on the Sunday—and the good people who entertained me came with me in the morning. In the evening the host prepared to come again. There was an irrepressible little boy there—an *enfant terrible*—and as he saw his father getting ready to go somewhere he said in my hearing: "Mother, where's father going?" "To church, of course," she replied. "Why is he going twice today? He went to church this morning." You cannot keep a skeleton in the cupboard with a four-year-old boy about. That is the skeleton in the cupboard of this generation; that in any house or family it causes an innocent little one astonishment to see any degree of interest or enthusiasm shown by the parents in religious things.

The application made was that God is astonished, not so much at open sin or avowed infidelity, as at the poor quality of the goodness of His people, the correct, diplomatic, cold attitude of professed believers. Towards politics men are "red hot"; towards business they are "white hot"; towards games

they are indescribably keen; but towards God they are cool, aloof, and correct. This is what causes astonishment above.

### A Lesson from the Mission Field

It is often said that the Mission Field will provide materials for the solution of some of our most pressing ecclesiastical problems. The following seems to suggest one such possibility:—

A rather amusing example of the indifference of Chinese Christians to the denominational distinctions which prevail in America is reported from the union theological seminary which has been established in Nanking. As a basis of the union it was agreed that each mission would maintain a separate class for teaching its own denominational polity. But the students won't stay divided into these denominational classes. Presbyterians go into the class which studies Methodist discipline, and Methodists attend the class engaged on the Westminster Confession. The students want to know all about all the churches.

It is useful and illuminating to see how our differences are viewed by those who have not been educated and trained in Western Christianity. The recent visit of Dr. Mott to India and China will do much to enable our missionary brethren to adopt right methods. A fine treatment of this subject will be found in an article in the current number of "The East and the West," the Quarterly Review published by the S.P.G. It is on "Missionary Conferences in India," and all who are studying the problems of Church Unity should give attention to the weighty words of the writer. We would say again that in the mission field will be found some of the most helpful movements connected with the future of the Churches.

### Short Sermons

The Bishop of Liverpool recently entered a protest against very short sermons. He said he was asked the other day to preach for five minutes at a certain place and he declined to do it on the ground that it was dishonouring the ministry of the Word. We are thankful for this very needful word. Not long ago someone asked, "What did he preach about?" The answer was, "About ten minutes." It is simply impossible for anyone to deliver the right message in such a time. Of course, there are people who think of nothing but the sermon, but this must not send us in the opposite direction of ignoring the sermon altogether. "To hear His most Holy Word" is one of the essential parts of public service, and it can hardly be limited to the reading of Holy Scripture. It is a matter of universal experience that wherever the preaching is strong the worship will be real and the work earnest and true.

### "Seeing is Believing"

The late Marquis of Northampton, President of the Bible Society, and leader in many good works, who died suddenly the other day, once investigated the conditions under which his father's tenants lived in some of London's slums. He explored every tenement house, and he told an interviewer what a revelation it was to him. His words are particularly worthy of record:—

"I went in my full social regalia—silk hat, black coat, patent leather boots, and all the rest. But I did it thoroughly. I left no corner unexplored, and I visited every tenement on my father's estate, and also the worst slums in London. It entered my very soul. It made an impression which will never be erased, and marked the beginning, for me, of an entirely new interest in life. I was henceforth 'for better, for worse' a social reformer, and it is well that my early training led me to what I believe from the bottom of my heart to be the only panacea for the 'ills that flesh is heir to,' the Gospel of our Lord and Saviour Jesus Christ."

No wonder that he speaks of the revelation "entering his very soul." If only men of wealth would do likewise and make investigations concerning the source of their riches they would pretty certainly come to the same conclusion as Lord Northampton. The most important point of all is his conviction that the only panacea for human ills is the Gospel of the Grace of God.

### What is Wrong?

This question has lately been asked in connection with a large gathering of Christian people. It is pointed out that Churches are lamenting on every side by reason of fewer accessions and fewer conversions. What, therefore, is the matter? There is nothing wrong with Christ, for He is ever the same; there is nothing wrong with the Gospel which is still the power of God unto Salvation; there is nothing wrong with the constitution of the Church which is built on the Living Christ. Is the Ministry to blame? One man says that he attended Church for three months without hearing a single invitation to anyone to accept Christ. Are the Churches to blame? Some think this to be the case. Is there anything wrong with our Theological Colleges? There are those who believe that more might be done to teach our students that the great business of their life is evangelism. In many cases there certainly seems to have been a turning aside from the Divine Evangel to the manifold forms of present-day thought. Some have turned aside to Legalism, leaving out Calvary; others have turned aside to Ecclesiasticism without any spiritual life in it; yet again, others have wandered into Emotionalism without proclaiming the essential truth of the Gospel; and yet again, others have been betrayed into Social Service as though that were the panacea for human ills. The only remedy for all these troubles is to get back to the Divine commission, "Go ye, and preach the Gospel." Evangelism is the note to be sounded far and wide, and when this is realized there will be no trouble in our Churches. As it has been truly said, the motto for us all is that "Every sinner is lost and every Christian is sent to seek and to save."

### "Behind the Times"

Under this heading Canon Robinson has the following Editorial Note in the current number of "The East and the West":—

"Sir Hiram Maxim, whose guns have done much to reduce the population of the world, has been unfortunate in the time which he has chosen for the publication of his latest attack on Christian Missions. Within a week of the day appointed by

the Chinese Government on which the prayers of all its Christian subjects were requested on behalf of their country and Government, he published a book which he entitled 'Li Hung Chang's Scrap Book,' which, he says, he himself wrote in answer to a request for information about Christianity and missionary work. In it he states his belief that the 'mischievous propagands' of the missionaries has done enormous harm in China, and has 'resulted in the loss of millions of lives.' His object is to show the Chinese that we are 'not all fools,' and that we do not 'believe the absurd doctrines' which the missionaries teach. It will be interesting to learn what additional preface Sir Hiram Maxim will think it suitable to prefix to his book should a second edition of it ever be required."

It does not require a man to be an advocate of missions to realize that at the present time the influence of Christianity in China is perhaps the greatest force in the national life and progress.

### The Gospel of the Race Course

We have just been reading with the greatest possible interest of the efforts put forth by representatives of the Open Air Mission to reach the crowds that have assembled on some of the English race courses, especially at Epsom. In addition to the usual staff workers of the Mission some representative clergy and laity of various Churches joined in the effort. The workers, numbering about fifty, were grouped and appointed to spheres of operation in various parts of the course. Testimonies to definite blessing are clear and undoubted, and we have been wondering whether similar efforts could not be made in Canada in connection with our race meetings. What a fine opportunity, for instance, would be afforded by a united effort on the part of the Toronto Churches at the next race meeting at the Woodbine. We suggest the idea for consideration, and we hope that the race course authorities will be approached to permit such an effort being made. In spite of the difficulties attending it, we believe it would be well worth while making the attempt, for it would provide one of the finest possible opportunities of bearing testimony to the power of the Gospel.

### Abstract and Concrete

In the course of a new book dealing with the life of that most remarkable man, William Morris, well known in England as poet, artist, and Socialist, we are told that he was a man with whom generosity was a second nature, and that when he became a Socialist he sold the greater part of a most valuable library in order to help the cause. On the other hand, he never gave money to a beggar, though another of his friends declares that he kept a drawer full of half crowns for foreign anarchists because, as he explained, "they always want half a crown, and it saves time to have a stock ready." All this means, as yet another friend remarks, that Morris was indifferent to men as compared with causes. He did not believe in any personal and irrational charity which led men to give pennies to beggars in the street, and yet, on the other hand, he was an enthusiastic champion of the cause of Social Reform. That is, as the author of the book says, "human nature in the concrete never profoundly interested him." His mind tended towards the consideration of abstract principles and he was not deeply concerned about definite examples. But this tendency towards the abstract rather than the concrete

is a serious blot on any man, for surely we ought to be as much concerned for the individual need as for the general principle, and men ought to be at least as much to us as causes. A careful study of the Gospels will show how intensely interested in and sympathetic with human needs our Lord Jesus Christ was, and yet He did not fail to proclaim the universal principles which would meet those needs. We must do our utmost to insist upon the principle and to champion the cause, but at the same time we must do our utmost to help the individual in distress.

## TRIVIALITIES

Those who are most concerned for the Church to-day sometimes cannot resist a feeling of disappointment and painful misgiving when they see how much of her life and interest is absorbed in trivialities. As of old, we seem to find that "tithing mint, anise and cummin" is easier and more interesting than the weightier matters of the law, truth, righteousness and love. And worse than that, we even find ourselves quarrelling over the tithing. Petty disputes, little animosities, personal jealousies are the poisonous microbes which soon spread through the Church a disease which threatens its very existence.

We know well enough what is the Master's ideal for the Church. It is to be a strong and vital agency for good, by being a "Faithful dispenser of His Word and Sacraments" and an exponent of honest Christian living. Being a faithful dispenser of His Word and Sacraments gives the Church a task limited only by her opportunities (not by her sloth), a task which to-day is literally world-wide. She must carry the missionary message of the One who was sent on a mission by the Father, in the power of the One who appointed to her that mission. We fail in fulfilling this to-day, not because we are weak in our vision and ideal, but because we are weak in our work and accomplishment. An intruding needle point will lame the strongest muscle of the human body. The intrusion of selfish interests in the Church has crippled and hindered her in the accomplishment of her Divine mission.

Everywhere we find this appetite for trivialities. In our diocesan synods, how many hours are wasted in the fruitless haggling over minor points. The majority of the synod members recognize and deplore this banality of Church courts, but there are some who seem to thrive and fatten on the practice. They cannot let one question pass without they have their say. By reversing the telescope, they put all the large issues of a question far away and confine their attention to some little stumbling stone which requires an abnormal sense to discover. Again and again we have been saddened by observing that the interminable disputes over endowments and funds fritter away the first choice hours of our Synods when we have come down again, desirous of discussing the great things of the Church's duties. It is a shocking experience for the young man who comes from his Trinity ordination—the Mount of Transfiguration—to the diocesan Synod assembled in God's name, who shall blame him if he concludes that the disciples at the bottom of the Mount are still wrestling with the devil and have not been able to cast him out. Then, in the later hours of the dying Synod the outstanding questions of national importance, such as moral and social reform, etc., are hurried through with scant ceremony and less discussion. In the light of this attraction of trivialities, we can understand and appreciate

the remark of one member of our Church: "Well, the Synod is closed and no harm done, thank God."

In parishes, too, the "burning questions" often are likely to be some small point of practical interest. Bitterness comes in the Guild over cheap china and plated silverware. Some are disgruntled over the color of the church carpet. Some object to the interludes of the organist. And if by any possible chance Mrs. Anybody tells Mrs. So-and-So that Miss Such-and-Such remarked to Mrs. Somebody that Mrs. So-and-So was not quite so-so, the whole Church is divided on the merits of the case and Mrs. Anybody's gossip is of greater interest for the time being than all the missionaries from Ballin's Land to Ceylon. Some infelicity in the rector's voice or manner will cause more discussion than the Great Commission. Choirs at odds with rector and congregations will drown even the heavenly harmonies which should fill a church.

The Spirit of the Age searching the Church finds her too much concerned with little things which do not matter. It is the glaring contrast of such trivialities with the spirit and words of Christ and with the true aim and atmosphere of His discipleship which makes them so disheartening. What can you expect the "world" to do in view of such gross inconsistencies but to point the finger of scorn and to "gang its ain gait."

It is true that these unhappy disagreements and divisions usually arise out of that exaggerated sense of individual rights and preferences which has always characterized the true Briton. Every church-member wants to have his right respected, his say said, his preference preferred. The result is interesting but disastrous. Democracy in the Church is a good thing. No one desires the return of tyrannies or suppressions. But there is a way of expressing one's judgment and maintaining his convictions, and yet yielding to the general preference, and furthering the cause of peace and unity clearly pointed out in the Sermon on the Mount. The Church has no excuse for failing to learn and apply it.

We are not accusing nor lamenting. We are stating facts, and facts must be acknowledged. The Church as a whole is neither moribund nor asleep. In its clearer moments and its more vital membership it is increasingly awake to the needs of the time. Missionary, charitable, and to a certain extent social enterprises are coming to command the loyal devotion of the Churches. The Kingdom of God as the realization both of individual and social salvation is daily growing clearer to the vision of the Church at large.

Nevertheless, there is, as a rule, in the average church a narrowness of sympathy and outlook, a sensitiveness to personal grievances, an absorption in parochial interests, and a readiness to do battle for self, which tends to vitiate its inner life, and in some cases almost ruins its honour and influence. After all due allowances are made, the situation in this respect is serious. If it is bad to fiddle while Rome is burning, it is worse to quarrel. In some communities the Church is letting the children grow up in religious ignorance or indifference; the young people drift into immorality and skepticism, the social and spiritual life of the community sinks into mediocrity, or worse, while its attention is absorbed in the minister's manners, or the organist's errors, or some other trivial matter. Let us put these trivial things under the bushel instead of the light, and let us put the light in the candle-stick.

Nor is the rector always free from blame in this respect. Too often he allows himself to

(Continued on page 512.)

# "In the Arctic Wilderness"

This article is of pathetic interest because Mr. Broughton has just been ordered away to Australia by the physicians to stay for two years in the attempt to recover his broken health. The constant operations which have been necessary, combined with the terrible experience related here have almost completely shattered the health of the missionary, who had strength much beyond the ordinary man.

New work amongst the Eskimo of Baffin Land began in 1908 when, at the Rev. E. J. Peck's proposal, two missionaries, the Rev. J. W. Bilby and Mr. Fleming, were stationed at Ashe Inlet, Lake Harbour, a trading port of the Hudson's Bay Company. During the winter of 1911-12 six Eskimo were baptized, two converts offered themselves as Bible women, and there are now eight candidates for baptism. Mr. Broughton succeeded Mr. Fleming.

By PERCY R. G. BROUGHTON.

**W**ORK among the Eskimo at Lake Harbour is both easy and hard. We go to a people who receive us with open arms, who have few legends, no idols of wood or stone, no heathen literature to set their minds against the Gospel. But the flock is scattered over a vast area, and there are no fewer than 13 widely separated settlements, so that we must travel extensively.

I have never met an Eskimo who refused to be taught.

Later on I determined to make another tour, this time to the south of Icy Cape, and took the opportunity of joining a sleigh party going thither for dogs' food, as a cheaper method than hiring a special team. Unhappily the guides were only boys, who proved to be unfamiliar with that part of the coast. After four hours'

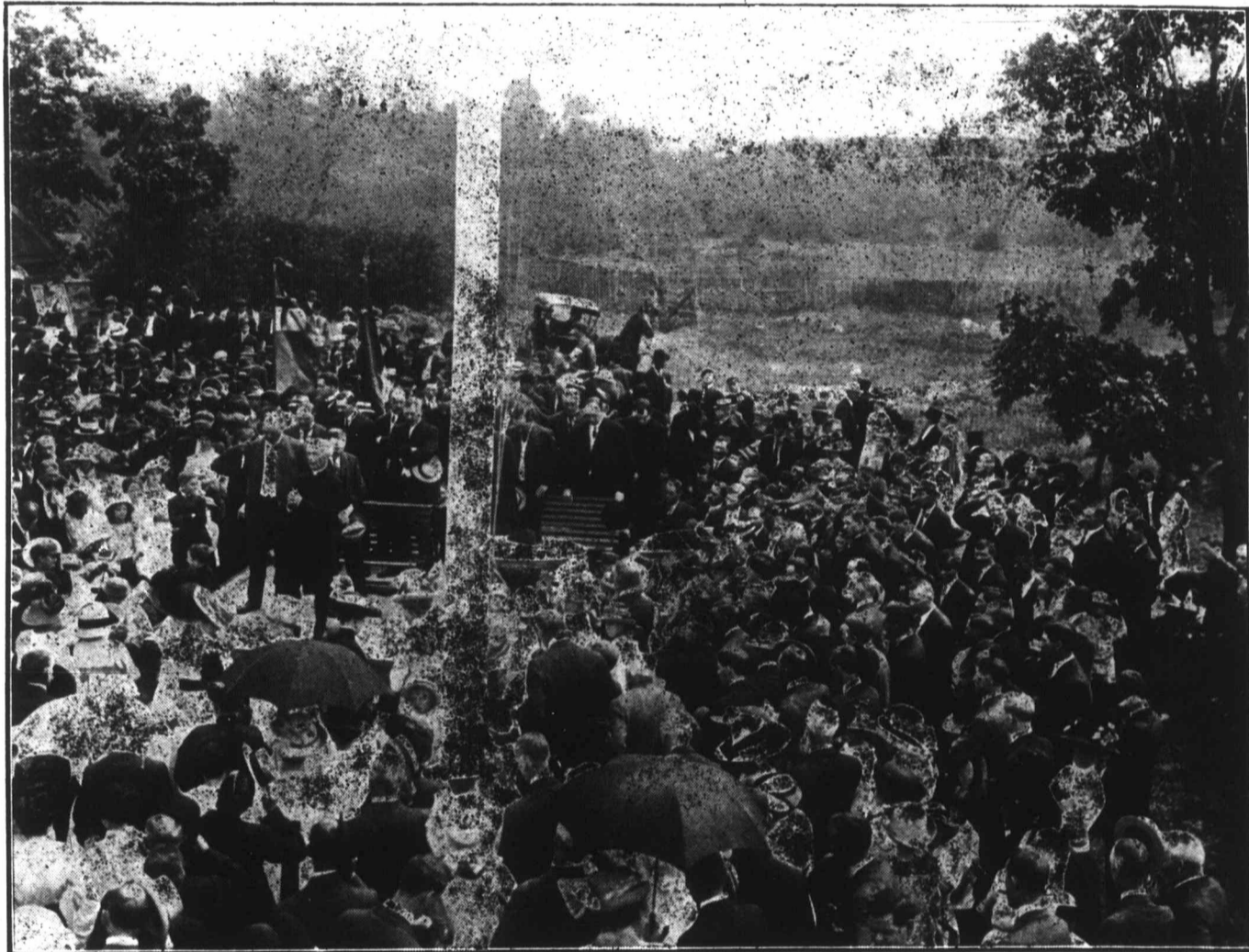
and I had to content myself with one biscuit for supper in the dark.

On arrival at Kinilingsse, we were received with open arms. Oh, the longing of these poor, benighted people for the Gospel! Two services were held on Sunday and three on Monday. On Tuesday we reluctantly left this flock to return to Lake Harbour in order to begin a fresh itinerating journey some 200 miles north.

It was a glorious spring morning; the sun high in the heavens shone on the dazzling wilderness, making it almost impossible for me to keep my eyes open. As usual, I started for my morning walk while the boys were lashing up the sleighs, leaving my furs, with the exception of a small summer deerskin coat, with the load. It seemed warm, though really below zero! There were many tracks one might follow, but I chose that which appeared to be most recent. About noon the track took a sudden turn into the land, which did not surprise me, as we had travelled about 12 hours overland on the outward journey.

As I trudged along my interest was claimed by the various tracks about me, my thought rambling over what might happen if one spent a night out in such an inhospitable country without shelter. Suddenly I seemed as one awakened out of sleep, and, what is more, to realize my position.

RT. REV. GEO. THORNLOE, D.D., D.C.L., BISHOP OF ALGOMA, INVOKING THE DIVINE BLESSING AT THE OPENING OF BELLEVUE PARK, SAULT STE. MARIE.



The Bishop is standing just to the left of the flagpole. It is a source of gratification to the Canadian Churchman to notice the prominent part taken by our Bishops on many occasions of public interest.

In the fall of 1911, before the Eskimo left us for their winter homes, I asked Mary, the Bible woman, to send in two teams of dogs for us in January and we would spend a month with her tribe. . . . On January 29th we started for a place 90 miles north, and we arrived five days afterward. I visited three stations containing 155 souls, 70 of whom were with Mary, who had a very large iglo (snow house) built especially for services. As many as 45 adults were in at one time, and momentarily I expected the roof to fall in, because every night the iglo was considerably thinner and repeatedly had to be patched up. We were packed like sardines. The smoky lamps and skin clothing, aided by the animal heat of so many people who had never had a bath in their lives, made it rather uncomfortable; but we did not mind so long as we got the people! They are very docile and most anxious for instruc-

travelling great hummocks of ice and open sea obstructed progress, and an inland route had to be taken which proved highly dangerous. The track was like that of a scenic railway; the dogs' traces fouled, the dogs howled instead of pulling, and the sleigh frequently pitched down an incline and landed bottom up in spite of every effort to keep it upright.

We stopped for the day at 7 p.m.; two hours later our iglo was built and by 11 p.m. we got our first warm drink since early morning, our thermos bottle, unfortunately, having been broken early in the winter. The next day brought us on to a coast track. We were driven before a bitterly cold wind, and the iglo, built with inferior snow on the salt water ice, was poor shelter indeed, no better than an old basket. That day, too, the hungry dogs made a raid on the blubber packed on the sleigh for oil and food,

It was 3 p.m. Perhaps I was miles away from the sleighs; possibly on a wrong track, and lost.

Climbing the nearest peak to me, I discovered the coast was about three miles westward, and that I had followed the track of a man who had gone deer hunting. This I knew because I found his iglo where he had slept. There was only one thing to do, to get to the coast before dark. What a struggle it was; how those grinning rocks and hills mocked me! Already I had walked seven hours in the soft snow, and felt tired out. I reached the coast two hours before sunset. There was no difficulty in finding the guides' tracks. They were ahead, but how far I knew not. If they built an iglo on the ice, I would be able to see their light through the cracks. So with this thought in mind I walked on long after dark. The brightness of the day was only contrasted by the darkness of the night.

The wind changed to the north at sunset. The moon strove to force her light through the fast gathering clouds, but was visible only for a short period.

Walking now was very difficult; in fact, I was often crawling. Unconsciously I had come up to one of three small islands scattered along the coast, and had climbed among the tidal ice in such a way as to meet obstruction in either direction. Twice I put my foot in the water in the pools along the shore, so I decided I had better get on the land and stop for the night.

On reaching the top of the ice I fell down just beside three pieces of rock so embedded as to form an ideal bed. I dug out the snow between them with my feet, and made it deep enough to shelter me from the winds and snow, which was now falling. My mitts and cap I sat on; circulation and warmth were kept up by rocking to and fro in a see-saw motion. I kept my feet warm by either getting up and dancing or kicking the snow at the bottom of the bed. I had no fear, because these words were constantly in my mind:—"He will take care of you."

At half-past three the next morning I started again for the track, hoping to catch up with the Eskimo before they commenced the day's run. The tracks were very difficult to follow, owing to the fall of snow during the night. However, I followed them to the land.

At sunrise the wind again went to the north-west and blew hard. The thermometer fell to about 20 below zero. About 6 a.m. I was seized with acute hunger, a hunger only experienced by those who travel in Arctic regions. The only edible things I saw were the snow and my deerskin coat. I got off a strip from the sleeve, scraped the hair from it the best way I could, and tried to swallow it with snow flavoured with saccharine. Six mouthfuls were all I could manage, but I confess they diminished the craving for food.

Breakfast being ended, I resumed my journey. About 7 o'clock I found the course I was pursuing was leading me to open water, so turned toward the land again. Soon another obstacle came across my path. The ice had broken and there was a narrow stream of water with thin ice either side of it cutting off my retreat to the shore. Being very tired, and not knowing how far it extended back, I tried to jump across. Though the opening was only four feet in width I failed, being too stiff with cold, and went through the thin ice up to my waist.

My first thought was, "I am done for now," but that other thought, "He will carry you through," crowded it out. My hunger and weariness were forgotten, a new life seem to seize me. I could walk all day. I must do so to keep from freezing. My right boot had frozen so hard while I was wringing out my stockings that I could only put it half on, and in this condition I walked all day.

At two o'clock in the afternoon I came to the end of the rough ice and knew that I was only four hours, on the sleigh, from the Eskimo settlement Cape. At sunset I was still far from safety. I did not wish to pass the Cape in the dark, so sought shelter till daylight. I cannot describe that awful night, how I looked in vain for a friendly rock to shelter me from that bitter wind. My mitts were frozen too hard to put on, so I used them with my cap for a seat. My coat for a time I put over my legs, but the wind pierced through my other clothing as though it was muslin. My feet were frozen too hard either to stand or walk.

When it was light enough to make out the land, I climbed on hands and knees to the top of a peak to look for the coast. Less than half a mile in front of me was the Cape. Gathering up all the energy I had left, I pressed on, scarcely able to walk ten paces without falling down. This was a blessing in disguise, because it stopped my hands from freezing badly. At five o'clock I reached the iglos, almost blind and in great agony.

I had just enough vitality left to tell a man to go to the Mission, 20 miles away, for food and stimulant. Then I became unconscious for 12 hours, and when I came to I found that the Eskimo had been thawing my body with the warmth of their own hands and bodies!

In a few days my sight returned; three weeks later I helped my assistant to cut off my toes and operated internally on myself. And after three more weeks I began my work again, holding the services from my bed. It was two months before I could stand, and then on a pair of extemporized crutches I started once more to visit the people.—"The Gleaner."

## The Church of England in Canada

A FEW CRITICISMS AND OPINIONS BY A CANADIAN

[As extracts from the Chapter in Bishop Ingham's book, "Sketches in Western Canada," have given rise to a good deal of discussion, we publish the Chapter in full, together with the Bishop's preparatory words referring to it. Our readers will thus be able to see for themselves exactly what has been said.]

BISHOP INGHAM: "The Chapter by a Canadian Clergyman is, in our opinion, important. It is a criticism not from without, but from within. The man who writes it is a hard-working clergyman born and bred in Canada, but, like so many more, sprung from these Islands. He is filled with a spirit of "Divine discontent" with things as they are. He can say what no outsider would dare to say. We have left him a free hand and he has used it, and his words should be carefully weighed."

PART II.—(Concluded from last week).

### PERSONAL SUPPORT OF CHURCH.

The last point that might be brought out as a reason why the Church is not as advanced in Canada as circumstances would apparently warrant, and one that cannot very well be overlooked, is the almost complete failure on the part of the English emigrant to properly support the Church. Endowment in England may be all very well for the Church there, but it has the fatal effect of rendering the people who are thus brought up quite unfit and unprepared to support the Church, as she must be supported where there is no endowment. The Scotch, the Irish, and the Nonconformists from England turn naturally to the support of their own Church when they arrive, but the English Churchman turns rather and laughs and sneers at the poor condition of what he calls the Canadian Church as compared with his wonderful Church in England, and when he is pressed to contribute to the support and upkeep of this Church he generally gives a downright refusal, and in many cases does not choose to be classed as a member. It is an undisputed fact in Canada that the English-reared Churchman gives the clergy more trouble, and expects more from the Church and gives less in return than any other class of newcomers to the country. Even the hard, unbelieving American will contribute to the support of the parson, though he never belonged to any Church, nor expects anything from it. Immigration statistics would encourage the belief that the Church had a wonderful influx of supporters every year, but when it is considered that the majority of them look to the Church to give them something instead of their supporting the Church, one can readily understand they are of no great assistance. Furthermore, this same class of Old Country people have miserably failed to make good way in Canada.

There are exceptions, of course, where you do find some real, honest, hardworking chaps, and these are getting along wonderfully well, but the vast majority are simply "hewers of wood and drawers of water" for the American and Canadian-born.

### LACK OF ADAPTATION.

The Englishman has not the faculty of adapting himself to our conditions, and he acts as though he was only a sojourner or stranger in the land; instead of settling right down and trying to overcome the obstacles that every one meets with here. He usually muddles around until some one else picks up everything in sight, and he is left to be a labourer for a man that possibly has not one-half his education or advantages.

A case in point is known to the writer, of a town being established by a company of people from the Old Country. They had everything under their own control, offices, stores, and businesses, and yet in six years everything that was worth having in this town was owned by an American or a Canadian. These are facts stated simply to show how the Church is handicapped; for if her members cannot succeed, the institution cannot reasonably expect to prosper.

### PRESENT CONDITION.

In regard to the present condition of the Church, then, we can see that she has great problems to solve and a hard, uphill road to pursue. She is completely outdistanced in numbers and wealth by the Romanists, Presbyterians and Methodists, and in this country nothing succeeds like success. The very fact that the others are ahead to-day gives them a wonderful advantage, and assures them not only of holding their own members, but attracting many from the Church. The strong Church in town or village draws. People go with the crowd, and those who were good Church people in some other country have no hesitation in joining the Methodist or Presbyterian here, simply because they seem to

be the leading Church. "To him that hath, shall be given."

### NEED OF GENEROSITY.

Furthermore, the Church, if she is to keep in the procession at all, must give more generously. The Baptists of the city of Calgary alone give more for Missions than the whole Diocese of Calgary, which includes not only the Church people of Calgary, but also those of the whole Province of Alberta. The budgets of the Methodist and Presbyterian Churches are statements of finance that, compared with those of the Church, look like a millionaire's income in contrast to that of a second-class school teacher.

### WORLDLINESS.

Another frightful present-day weakness in the Church is the worldliness of her members. So many of her people will have pleasure first, no matter what more serious concern goes to the wall. Church people will be found as leaders at the races, society functions, concerts, military affairs, lodges, etc., but so few are real leaders in their own body.

The Methodist or the Baptist builds up his home, his church, and his school; if he has any left over he may give a little to these frivolous things. But he puts first things first. The average Churchman puts pleasure first, and the rest may take care of themselves.

### SPIRITUAL REVIVAL.

The Church in Canada needs a real conversion, and if she does not seek for this, she will, year by year, drop back in comparison with the other bodies and yearly become of less force and power in moulding and building up a true Christian people. She needs at the present time a clergy caught up with the Pentecostal power that will lead them to go to work amongst the people with the sole desire of saving their souls—not carried away with some strange doctrine, or some idea that interests no one but themselves, but the plain Gospel, given by plain men in a way that plain people can readily understand. Elaborate music, early services (which household conditions here render difficult), strange vestments—and stranger doctrines—do not in the least interest people in this busy land. These things may be all very well for those wanting new sensations, but there are too many sensations of a practical nature in this country and the people are too desperately busy and earnest for them to care for, and least of all pay for, novelties in the Church.

The days of priestcraft and ecclesiasticism are long since over; they have, in fact, never arrived in this country.

### THE GREAT NEED.

The clergy, then, to-day must be wideawake, well-educated men, and more intent upon getting a man into a state of salvation than into a nominal Church membership. The liquor man, the gambler, the society devotee, have signally failed to keep the Church alive, and it is time for real Christians to take charge of affairs and let the professionals have a rest. There is a strong element at work along these same Evangelical lines. The growth and influence of colleges like Wycliffe of Toronto, Emmanuel of Saskatoon, the New Theological movement in Montreal, and others, augur well for the future, and if only enough good, spiritually-minded young men can be found to take up the work, a noble future can yet be assured.

### WHAT THE CHURCH STANDS FOR.

The Church does stand for something in the land. She is the fount of loyalty to the Empire, and the maintenance of the Sovereignty. The strong, loyal bond taught in the Prayer Book bears fruit, and if there is one force more than

another that holds Canada loyal, it is the influence and teaching of the Old Mother Church.

She stands also for a regular ministry, for a quiet, orderly form of worship, for a Prayer Book service, that so many really, after all, prefer to the compositions of any individual. The Church also in Canada has a wonderful opportunity to lead the way in closer work and union of the non-Roman bodies. She is free from the trammels of State, and all the vested rights and privileges that she has in the Old Country. That the Church in Canada is seizing these many opportunities to draw closer to the separated brethren is seen in her leadership in the Laymen's Missionary Movement, in Lord's Day Alliance work, etc.; also in the combining of the Anglican, Methodist, Presbyterian, and Congregational colleges in Montreal on several theological subjects that will be taught by expert professors to all the students of these different colleges.

THE GREAT OBJECT.

Thus, as we contemplate the future of the Church we are beginning to realize that her best work can be done by seeking to infuse into the other bodies these principles that she herself holds dear. Working to the very best of her ability to enlarge her sphere and increase her influence, not in a narrow ecclesiastical sense, but in a broad, brotherly way—co-operating with the other Christian bodies in every good word and work, and seeking not so much to make every one a Church member, but to make the whole land Christian.

The Romanists, even, are adopting much more liberal ways of working, and the old monkish system has been replaced by that of the regular parish priest, who is an active citizen of the town and the friend of all.

THE PARISH SYSTEM.

The Parish system is the only one to really succeed here. Brotherhood Missions and such-like systems are a poor, temporary makeshift. To win even Church members to your support you must identify yourself fully and finally with the place in which your lot is cast. Every town is so jealous of its own progress and success, that any one appealing for support must be considered a citizen of that town. Very little success would be won by any one who simply came in for a day or two and then passed on to some other place. Much better, by far, would it be for the Church to spend more money on small Mission churches and houses and keep the clergyman right on the field, than to spend hundreds of dollars on some great central house, the withdrawing of the men to which means their loss of prestige and the risk of their getting out of touch with their people. The Roman Catholic, the Presbyterian, and Methodist Churches keep their men right on the field. They are known to be one of the people, and, as such, they command the assistance and support of the people all the time.

STRONG MEN.

And the man who is there, in fair weather and foul; to share all the ups and downs of the place, is the man who in the long run will win out. Some of the recently-arrived clergy complain of the hardships this prairie life especially entails. The only answer is that it is no harder for the clergy than for the people, and the parson who cannot rough it all the year round, with the people, will never win their regard.

The different societies at work on behalf of the Church should adopt a common platform—one that is permanent and abiding, and that will make for the up-building of the Church on safe and sound lines and according to the real needs and genius of the land. And, above all, the future success of the Church depends on the individual clergy being strong men, and imbued with the power of the Spirit. Men must really see in them individuals who are caught up by the Spirit, and who have as their very first object the planting of the Holy Spirit in the hearts of others. The institution here, as such, has no standing. There are no ancient ruins, no great churches hoary with age—nothing to indicate power but the individual, who must be as wise as a serpent and as harmless as a dove.

It is only a waste of money to send out small, second-rate men; they have no influence, and only cause the Church to lose in the esteem of the people.

The clergy must be such that their supporters will not have to apologize for them. Both Bishops and clergy must be big men in every sense of the word, large-hearted, broad-minded, consecrated, and such, working in and through the Church, can yet do a great and enduring work in the land.

BOLD ADVENTURE.

The future policy of the Church, also, must be one of bold adventure. Hitherto she has been too timid, too conservative, in regard to new fields. Church extenders and Church builders

are taken at their own estimate, and the Church that erects a little wooden building, where the other denomination erects a large brick and stone structure, will receive the regard and support that she apparently expects.

Smallness in anything never pays here. The best building possible, the most strategic sites, the most ambitious policy is none too good for the Church, but her leaders have been all too slow in pursuing such a course. It is to the everlasting discredit of the Church that her leaders have been so slow in taking advantage of the marvellous advances in property values that this land has seen. From one quarter-section alone, the Hudson Bay Company made over four million dollars. The Church, with a little foresight, could have easily had all the money needed for any work. But as it is she has to go on begging in these days when all other institutions are rolling in wealth—and their leaders cry out, "Why do not smart young men take up the work of the Ministry?" The marvel is, when they see such unwisdom and inefficiency, that any one can be got to enlist in her ranks. If the Church is not a strong, efficient force making for righteousness, through which a man can thus have an effective vocation, she will in no other respect attract young men. The ministry offers no social standing to-day—no position of prominence and no prospect of wealth. The only thing it offers is a medium for men to work for the good of their fellowmen and for the glory of God. Let the Church, then, realize her Divine calling, pruning down and casting off all other considerations but the one great reason of her existence—service. If in the years to come she can, in this great and growing land, come nearer and nearer to this grand ideal—the ideal of absolute service—she will more and more make herself a power for good in the land.

THIS AND THAT

Thoughts of an Eastern Churchman

The duplex system of envelopes is being widely adopted in Nova Scotia and so far has proved a great success. I know parishes which have raised considerably more for missions and extra parochial objects without a single special appeal or collection being made. Our people quickly discover the possibilities of the system. Ere long it will be universal and we will be wondering how we did so long without it.

Bishop Worrell and his family are spending the summer months at their cottage at Hubbard's Cove on the Atlantic coast, about twenty miles from Halifax. The province is now filling up with American and some Ontario tourists. There has been a tremendous increase of late years in our summer resorts. Ten or fifteen years ago they were practically confined to two, Digby and Wolfville. Now they abound on the Atlantic coast, the Bay of Fundy, Cape Breton Island, Prince Edward Island. There is Chester on the Atlantic coast on a bay of the same name, with innumerable islands, Mahone Bay further down the coast, Shelburne the interesting old Loyalist town still further on, numerous little villages on the Bay of Fundy, the Bras d'Or Lakes in rugged Cape Breton, with its fiords and mountain scenery. Ontario has been slow in discovering Nova Scotia. For years it has been the "playground of New England," but Ontario holiday seekers have given it a wide berth. But matters seem to be improving of late, and Ontario people are apparently beginning slowly to realize the fact that in Nova Scotia the Dominion possesses one of the most delightful summer outing regions on the continent. The entrance of the C.P.R. into the Annapolis valley will no doubt greatly stimulate travel from Ontario.

The old Latins certainly hit the nail on the head when they coined the proverb, "De gustibus nil disputandum." There is no disputing about tastes. It is hopeless and futile to dispute about tastes, because the disputants are thinking about different things. Do not the vast majority of our controversies, social, political and religious come under this head. Although we may be looking at the same thing, we do not see the same thing, and so we are really describing different things to each other. The same is true of our physical tastes. The same viand that to one man is a delicious and appetizing morsel, is to another a nauseous and revolting mess. And both are normal men, only the same thing suggests different ideas. We readily recognize the utter futility of disputing about the latter, and we never dream of attributing our

differences to moral or intellectual deficiencies or limitations. Why not do so in the former case.

There are three kinds of pastors, those who deliberately neglect or slight their duties, those who perform them faithfully and efficiently from conscientious motives, but more or less mechanically and as officials, and those who do them manifestly because they love them for their own sake. The second class are generally respected, but it is the last named who are really the beloved pastors, those clergymen to whom their parishioners are not as the clients to a lawyer, or the patients to a physician, or the customers to a merchant, but dear personal friends. To a certain extent this is true of the sister profession of medicine, but it is supremely and uniquely true of the ministry, and it is the secret of the popularity of many a parson not especially otherwise gifted. The parson who ministers to his people, not because he has to, but because he loves to will be met in the same spirit.

I have just been re-reading Bishop Phillips Brooks' Lectures on Preaching, so far as I know incomparably and unapproachably the best thing of the kind ever published. Delivered thirty-six years ago they are as useful, illuminating and up to date as if delivered yesterday, because they deal with principles and ideals and with human nature as a whole. There is not what might fairly be called a single rule in the whole volume, but there are certain general principles applicable to and usable by all preachers past, present and future. One sees oneself in every page of the book. It suggests broad lines of thought and really exalts preaching into what may be called a sacred science. So many of our books on preaching, clever and perhaps useful as they may be, give the impression that preaching is a trade, to be learned more or less by rote. Phillips Brooks lifts the whole subject to a higher level. Preaching to him is rather the expression of consecrated personality than a mere profession, towards which someone has a particular bias and which can be learned as men learn to make shoes, or handle dry goods, or dispense medicine, or lecture on geology. I pity the parson who can read these lectures without acquiring a higher and purer and nobler view of his calling. He may not be able to rise to their ideals, for very few of us are above the average height, and Phillips Brooks is one of the giants, and will always tower in lonely grandeur among his brethren. But they will set us aiming and striving, and so give us inspiration, unction and leadership. These lectures should be made part of the curriculum of every Divinity College in the land, for they do most assuredly contain the root of the matter, and the preacher who learns their lessons and catches their spirit has all the training he needs. If unable to do so, he had better keep out of the ministry.

Down Easter.

THE QUIET HOUR

Jesus Christ could not come in the Holy Spirit, until He had ceased to live in the flesh; and the mission of the Holy Spirit could not begin until the mission of Jesus Christ had ended; His special prerogative is to reveal to the mind and apply to the heart, the truth as it is in Jesus. The voice that "spake as never man spake" was silenced by death; but the Holy Spirit continues His teaching. On the day of His death Jesus Christ said, "Unto this end was I born, and for this cause came I into the world, that I might bear witness unto the truth," and now He says, "My Representative is 'the Spirit of Truth.' He shall guide you into all the Truth." The two are thus linked together; the Sender and the Sent are one—The Truth. The extent of the guidance is in our present limited condition uncertain; the reference cannot be to all kinds of knowledge. If truth by itself could renew men, surely, after so much Bible distribution and Gospel proclamation, every home would be occupied by those who lived the truth, but even Churches give evidence that it is not so; sometimes truth by itself has been attended with deplorable results; in its light, priests have profaned; false believers have gone on lying in word and deed, and dishonesty has been rampant. The Holy Spirit is the key-stone of the arch of Truth; take the key-stone away and the arch becomes a heap of rubbish. There may be knowledge of mathematics, history or science, but it is all as nothing apart from the Holy Spirit.

This promise is only for those who are in Christ, and yet the Spirit, like the Father, is no respecter of persons; during Christ's life the

truth was hid from those who were wise in their own eyes, and revealed to the docile and teachable (Matt. xi. 28). To the disciples it was given to know the mysteries of the kingdom. Jesus Christ said, "The Father will give you the Spirit of Truth, Whom the world cannot receive." These distinctions arise, not because of any favour, but because of possession or lack of affinity.

Truth about God can only come through the Holy Spirit, because He reveals Jesus Christ (I. Cor. xii. 3)—"He shall testify of Me"—and Jesus Christ is the revelation of God "for no man knoweth the Father save the Son" (Matt. xi. 27). It is still true that "man by wisdom knows not God." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them because they are spiritually judged;" (I. Cor. ii. 14), but when the Spirit of Truth enlightens, we can say, as a bed-ridden saint said to me, "I know God's secret place. I abide under His shadow, and am safe from the fear of evil."

The Spirit quickens the memory respecting Truth.

The departing Christ said, "He shall bring all things to your remembrance." The truth came back with freshness to the disciples; leading to the preaching of the Gospel with Pentecostal Power; giving us the memorabilia of Jesus and the great writings of the New Testament. I heard an illiterate woman who had only been a Christian two years, give an address in a Sunday School full of Scripture correctly quoted, and when I said to her, "What a good memory you have!" she replied, "When the Holy Spirit teaches you, you can't forget."

The anointing of the Spirit gives capacity for special truths.

Jesus Christ said, "I have many things to say unto you but ye cannot hear them now." He was limited in His instruction—not because He could not teach, but because they could not understand; this disability was to be removed by the Holy Spirit. Under the dispensation of the Holy Spirit it was said of some, "Ye have an anointing of the Holy One and ye know all things." (I. Jno. ii. 20). He not only reveals truth but guides into it, making it experimental. That is how Luther became such a champion for the truth that we are saved by faith. That is how Wesley was able to make known the long-lost truth that it is possible to be conscious of God's forgiveness. The truth supremely needed in our day is first, the Spirit's revelation that "if any man be in Christ Jesus, he is a new creation," and then the Spirit's guidance so that it may become an actual experience.

Covetousness, laziness and envy are three insidious foes; they enthrall the heart, and we must call in the aid of the Holy Spirit Who renews (Titus iii. 5) and "sanctifies through the Truth" (John xvii. 19).

### TRIVIALITIES.

(Continued from page 508.)

be drawn into the animosities and puerilities of some of his people. He loses his spiritual joy and his faith in humanity, and at length comes to regard the ministry as a failure. It is a needed strength for some of our rectors to be able to stand aside from such things. Once a man takes sides on an unworthy thing, his influence is lost. His God-given strength is not to be wasted on these things. He is to create an atmosphere in which pettiness cannot live.

The fault does not all lie with the Church, nor yet with the minister. But the main thing is to remove it. Do you know the derivation of trivialities? It is from "trivalis"—the things of the street corner. Are we going to let the things as common and ordinary as we get on any street corner divert the Church from her tasks? The Church can never measure up to her sacred obligations and splendid opportunities until she rises above these childish trivialities and petty grievances, and takes up her great mission in the large, unselfish, devoted spirit of the Christ.

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

## Church News

### PREFERMENTS AND APPOINTMENTS.

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.*

DEWDNEY, Arthur J. B., to be Archdeacon of the newly-erected Archdeaconry of Red Deer. (Diocese of Calgary).

HOWCROFT, Rev. Geo., M.A., to be Canon of Calgary Pro-Cathedral.

MURREL-WRIGHT, Rev. J. C., M.A., to be Canon of Calgary Pro-Cathedral.

TEBBS, the Rev. G. W., incumbent of Erin, to be rector of Orangeville. (Diocese of Niagara).

BEVERLEY, the Rev. A. L., rector of St. John's Church, Tilsonburg, to be rector of St. Mark's Church, London, Ont. (Diocese of Huron).

HOWARD, the Rev. T. B., Diocesan Secretary for Sunday Schools, London, Ont., to be rector of St. John's Church, Tilsonburg. (Diocese of Huron).

RAINIER, the Rev. A. G. A., rector of Court-right, to be rector of Tara and Invermay. (Diocese of Huron).

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### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—On Sunday morning, July 27th, the Lieutenant-Governor occupied the Royal Pew, and many prominent citizens and members of the older families were also present to hear the Rev. Canon Cogswell, formerly of Halifax, but now of Liverpool, England. Canon Cogswell preached on the text "Be ye imitators of God as dear children." The sermon was an admirable one in every respect and cannot but have proved helpful to all who heard it. The preacher first of all showed the part which imitation played in life. We must employ this power in the spiritual culture. Read the best books, emulate the best lives, and cultivate the divine life amongst men. The sermon was illustrated most effectively with illustrations drawn from a long term of years in the Christian ministry, and included touching references to the saintly life of his father, the late Rev. Wm. Cogswell of St. Paul's Church. The sermon which was a very able one closed with three maxims which summed up, he said, the Christian life. 1. Walk in love. 2. Walk in light. 3. Walk in wisdom.

HALIFAX.—ST. PAUL'S.—Canon Cogswell of Wallasey, England, paid a visit to his native city here recently. He is the descendant of a well-known Halifax family and was born here, living the first seventeen years of his life in this city. His father was curate of St. Paul's Cathedral, Halifax, while his grandfather Hezekiah Cogswell was, with Collins and Cunard, the founder of the Halifax Bank. His early education was received at King's Collegiate School, Windsor, followed by two years at King's College. From there he went to Oxford and finally took orders in England, where he has been ever since, with the exception of occasional visits to the city of his birth. Canon Cogswell has an extremely large parish in England, that of Wallasey, Cheshire, numbering 10,000 people. His former parish amounted to 19,000, but it was found necessary to divide it, making two more parishes of 7,000 to 2,000 adherents each. He is a canon of Chester Cathedral. "The Church of England is stronger in the Old Country to-day than it has ever been," said Canon Cogswell. "The Bishop of London and a number of other able clergymen had done a great deal to make the church popular. In his own rural deanery, that of Liverpool, there were 80,000 adherents to the church. These were of all classes and the church was by far the most popular."

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### QUEBEC.

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

QUEBEC.—ST. MATTHEW'S.—With the object of interesting English people in his proposal for the erection of a memorial church to the honour of General Wolfe, Rev. Canon Scott,

rector of St. Matthew's Church, will sail for England by SS. "Laurentic," on August 2nd. It is probable that he may give lectures on the subject while there and will do some spade-work in connection with the matter. He has already got the ear of some very influential men, both in England and in this country, and the idea has met with favour in many quarters, a large number of newspapers having given it their support. The Archbishop of Canterbury, writes: "Nothing could be better than that a church should be erected to the memory of General Wolfe, whose claims to our gratitude are recognized, I think, by everyone." Professor Osler, regius professor of medicine at Oxford, thinks the suggestion excellent and promises to help in any way that he possibly can. Lord Halifax, of whose family General Wolfe was a distant connection, approves highly of the proposal and will give his support. The Archbishop of York says he is much interested and hoped the idea will meet with every success. He will contribute later as a token of his interest and of the connection between General Wolfe and the Diocese of York. Others who are interested are the Duke of Newcastle, the Bishop of Winchester and many others. One typical letter comes from a lady of Gananoque, Ontario, who says: "I am not a member of the Church of England, but if a fund for this purpose is started, I shall be pleased to subscribe. I am sure hundreds of Canadians would be glad of the privilege of contributing to a memorial that would be to the honour of a brave man and to the glory of that One whom he sincerely worshipped."

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### MONTREAL.

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

ST. ANNE.—Last summer the church here gave its building for the use of the Congregationalists, Methodists and Presbyterians, who formed a union congregation. Last week the other communities secured a new building for themselves and commenced services there. They expressed great appreciation of the friendliness of the Anglicans.

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### OTTAWA.

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

TWEED.—ST. JAMES'.—The Girls' Auxiliary of this church, held a very successful lawn social at the rectory grounds on 30th July, and added one hundred and twenty dollars to their treasury.

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### TORONTO.

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

TORONTO.—TRINITY.—Rev. Canon Dixon, rector of this church, is taking a fortnight's rest in Atlantic City, N.J. The fresh air excursions are more in demand than ever. In this hot summer weather, a day at the Island or on the water, is a veritable boon of health to many a wearied mother and child.

ST. JAMES'.—Rev. C. V. Pilcher, senior curate of this church, has returned from his vacation in Muskoka. Mrs. Pilcher is almost completely restored in health. Mr. Pilcher will have sole charge of parochial activities during August, Canon Plumtre is summering on the Georgian Bay and Rev. F. J. Moore, the junior curate, left for Vancouver last week.

CANON GARDINER, Folkestone, England, was recently in Toronto on his way back from the North-west, where he has been sent by the Archbishop of Canterbury to make a report on the work done by the Archbishops' Western Canada Fund. About 30 of the English clergy sent out are now in the North-west carrying out the Archbishop's plan. "The exceptionally large number of immigrants who have been coming to Canada this year," said Canon Gardiner, "is what is causing the determination of the Church in the old land to send out an additional contingent of clergy to cope with the rapidly-growing need for such work in the western provinces here."

ST. ANNE'S.—Rev. G. F. Saywell, the senior curate of this church, has returned from his two month's rest in England. He is quite restored in health and feels no ill effects from the operation which was the cause of leaving here. He will have charge of the church during August.



**ST. SIMON'S.**—The Rev. E. T. Burges-Browne, the curate, has charge during the rector's absence. He preached at both services last Sunday. We note with pleasure the fact that Mrs. Burges-Browne took a first-class in the second examination in the two year course of the recently held Teacher Training examination.

**TRINITY COLLEGE.**—The next Conference of the Clerical Alumni of Trinity College will be held September 23rd, 24th and 25th, next. A good programme has been carefully prepared and with a good attendance, the Conference ought to be one of the most successful yet held. One or two of the sessions will be joint ones, in which Wycliffe College will also be represented.

**WYCLIFFE COLLEGE.**—The alumni meetings of the theological colleges of Toronto will be held during the last week of September. This year a venture is to be put in operation. All the colleges Knox (Presbyterian), Victoria (Methodist), and both the Anglican colleges in Toronto will combine for some meetings. This was done for the purpose of attracting the best of speakers and the discussion of common problems. The joint committee (of which Rev. H. D. Raymond, formerly Professor at Emmanuel College, Saskatoon, is secretary), has obtained the promise of Dr. Floyd Tompkins, of Philadelphia, to give addresses, and some other notable Churchmen. There will be separate conferences for the alumni of each college in their own buildings, in addition to the united conferences. It is hoped that there can be arranged a public meeting at a central place that the citizens of Toronto may hear the visiting clerics.

**DOWN-TOWN CHURCH WORKERS.**—The Down-Town Church Workers of the Anglican Church have a clinic for sick babies every day on the city square at Portland and Camden Streets. This work, under charge of Miss McCollum, is carried on in a tent, which has to be set up and taken down each day. To this the babies are admitted by a city nurse, and the two doctors give their services gratuitously. This is not a creche or day nursery, but is only for babies that are sick. If the mother is unable to consult a doctor, then advice is given and such treatment as may be necessary. In the other cases, where a doctor has already given orders, the nurses see that these are carried out. The average number of babies which are being looked after is about nine. The mothers bring them every morning and then call for them again in the evening. The experiment has been working admirably, and a great deal has been done in the preservation of the little ones and in the education of the mothers in the proper way of caring for the babies.

The D.T.C.W. effort is one part of a spreading movement for child welfare in Toronto. Six substations in different parts of the city look after the infants. The Welfare Nurses are certainly doing a great deal of work, but there is assuredly room for a much larger staff. As one investigates the whole situation, it becomes more and more apparent that the school nurses should be brought into touch with the work among the little ones. One expert suggests that this could probably best be done by putting all the medical inspection work of the schools under the Medical Health Department, and thus combining in one organization all the work of that description which is undertaken by the city. One great advantage of such an arrangement would be that the school nurses, following the scholars into their homes, would be enabled to instruct the mothers in the care of the children, and many of the troubles which are only detected in the schools would be guarded against before they arrive at the school age. The staff of nurses at present is so small for the tremendous amount of work, that the babies are only looked after when they are actually sick. It would be better far if steps could be taken to instruct every mother in time so that the sickness could be guarded against. Thus the infant mortality could be kept down and the babies would have an infinitely better chance to grow up strong and sturdy.

The city nurses are eager to respond to any call, and information of any sick babies who need attention will be acted upon at once. Telephone Main 3324 and ask for the City Nurses, or call at the nearest station.

**NORWAY.**—**ST. JOHN THE BAPTIST.**—Little Harold Paget, aged eleven years, of 3 Small Avenue, was drowned in the Bay near Clandebove Avenue, Centre Island, on July 31st. The little body was found in eight feet of water. Dr. Mackenzie, of the Lakeside Home for Children, was also in attendance, and worked over the body for three hours without success. The boy could not have been in the water any

length of time, as his companions had seen him a few minutes before they gave the alarm. It is thought that he waded beyond his depth. The young boy was with St. John's Anglican Church Sunday School picnic.

**PORT PERRY.**—**CHURCH OF THE ASCENSION.**—The Rev. G. St. G. Tyner, formerly rector of this parish, and now of Omaha, Neb., preached to a large congregation here on Sunday, July 27th. The members of the church and others were delighted to see and hear him again, and also to have the opportunity of wishing him every success in his work in his new field of labour.

#### NIAGARA.

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

**ERIN.**—Rev. Geo. W. Tebbs, who was ordained priest by the Bishop of Niagara this year, has left this parish to be rector of St. Mark's Orangeville. Mr. Tebbs has been in charge of this parish with its three stations, during the last year while completing his senior year of theology in Wycliffe College. He is a good preacher and his warm-hearted Irish ways have won for him a cordial esteem among the congregations in spite of the fact that he could only spend the week-ends in the parish. In the last six years he has been in charge of "The Coombe" at Hespeler, which is the receiving home for the boys and girls sent out from Ireland by the Misses Smily. Hundreds of boys and girls have been placed on Canadian farms after a short training at "The Coombe."

**ORANGEVILLE.**—**ST. MARK'S.**—Rev. G. A. Rix, the rector of this parish, leaves here shortly for Prince Rupert, B.C. Bishop Du Vernet has appointed him rector of St. Andrew's Church there. Mr. Rix has been in this parish for the last eleven years and in spite of the removal of families from the parish to the North-west, the interests and organizations have been kept in a flourishing condition. Mr. Rix has been a public-spirited citizen in town affairs. His preaching is notable for direct statement and manly appeal. Before going to Orangeville, he was curate at the Church of the Redeemer for five years. Previously he was incumbent of Cannington for four years. He was ordained in 1893 by Archbishop Sweatman and held the position of Dean of Residence at Wycliffe College for some two years. The parish to which he goes is the key to the important work in the rapidly-developing town of Prince Rupert.

#### HURON.

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

**TARA AND INVERMAY.**—The Rev. A. G. A. Rainier, who has been for some years in charge of the united parishes of Courtright, Mooretown and Corunna has been appointed rector of this parish, of which he has already assumed charge.

**TILSONBURG.**—The Diocesan Secretary of Sunday Schools for this diocese, Rev. T. B. Howard, B.A., has accepted the rectorship of this church. During the last two years Mr. Howard has done commendable service in the diocese on behalf of Sunday School and Young People Societies. His advice and inspiration at the conferences, rural deaneries and archdeaconries have been most helpful and stimulating. There is considerable uphill work for a secretary even in such a diocese as Huron, for many of the clergy and superintendents do not take kindly to what they dub "new-fangled" ways. Mr. Howard came to his task with a large experience of young people gained in years of Y.M.C.A. service before he took orders. He leaves the work in good shape to return to parochial life. Previous to being secretary he was rector of Dutton and St. John's, Brantford.

#### MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**ARCTIC MISSION.**—Percy F. Broughton, the missionary to Baffin Land, who was so terribly frostbitten that he had to amputate three of his toes and as a result of which further mortifications set in, requiring no less than twelve further operations, and the removal of the other toes and part of the forepart of his right foot, has at last recovered sufficiently to leave the hospital and has left for Sydney, where he

hopes to recover from the fearful nervous strain that his long illness has placed upon him. When Mr. Broughton was in Australia a year ago his health showed great improvement. Since returning to Canada he has been steadily going down. He has not had an hour's natural sleep since he left Australia. On his physician's advice he returns to Sydney. He had hoped to continue his studies in Wycliffe College this winter.

#### CALGARY.

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

**CALGARY.**—**SYNOD.**—The thirteenth session of the Diocesan Synod met July 16-17th, with an attendance of 91 clergy. Bishop Pinkham read his charge to the Synod.

#### BISHOP'S CHARGE.

After the usual felicitations he went on to say the increase in the population of Alberta goes forward steadily and strongly, with the result that it is now considered to be about half a million. Of its total area, our diocese has a little over one hundred thousand square miles. The work in the cities is being pushed by means of mission churches, but we yet do not know our full strength. Throughout the diocese there are many townships entirely beyond our ministrations; and it would take a good many more clergy than those now at work, and much more money than we at present control to minister to every one within our borders who professes to belong to our communion. The Bishop paid a warm tribute to those of his clergy, who are not only doing the work which has been largely assigned them, but are spending much time and strength, largely at their own cost, in visiting and as far as they can ministering to Church people located in districts adjacent to their own special work in which there are at present no resident clergymen and no organized work.

He referred appreciatively to the work of the Rev. G. G. Edwards, a priest in the diocese for nine years, who passed away at St. John, N.B., last December.

**MISSION OF HELP.**—That this mission did not accomplish all that the most ardent believers in such missions expected, cannot be denied, but allowing for the lack of experience in making adequate preparation on the part of most of the clergy whose parishes were visited, the Mission of Help did splendid work, and the memory of the presence and uplifting teaching of such men as the Bishop of Edinburgh, Canon Stewart and the Rev. Paul Bull will never be forgotten.

**ARCHBISHOPS' WESTERN CANADA FUND.**—In two missions, under Rev. W. G. Boyd and Canon Mowat respectively, continue the splendid work inaugurated in 1910. There have been, and it is of the essence of the plan, some changes in the personnel of the workers; but the value and importance of the work are undoubted, and I am filled with thankfulness as I think how greatly the number of really capable workers in the diocese was increased by the movement, and how the work of the Church is growing and extending in parts of the diocese, which, so far as I can see, must have for years been untouched if some such movement had not been set on foot.

**CHURCH CAMP MISSIONARIES.**—The diocese continues to receive benefit from the Church Camp Society. The missionaries are devoted young laymen, oftentimes divinity students, who offer themselves for work among groups of men engaged in railway constructions, on work connected with irrigation, in logging camps and so on. This is a most important work. The church camp missionary who is best known in this diocese, Mr. Henry Ackland, licensed by me over three years ago, has had to withdraw, at least for a time, from the work, and take a complete rest. One missionary is working near Brooks, one is at Rocky Mountain House, and one at Pittsburg.

**SELF-SUPPORTING PARISHES.**—The complete list shows 30 self-supporting parishes in the diocese. I do not know how we compare with Rupert's Land, which is by far the oldest diocese in this ecclesiastical province, but we certainly in this respect have passed Saskatchewan and Qu'Appelle. Indeed, I do not think, all things considered, any diocese in the world has made greater progress in this way than Calgary has.

**CHURCHES AND OTHER BUILDINGS.**—Another appendix shows 30 churches, 4 halls and 6 parsonages and other ecclesiastical buildings erected since our last meeting. At the head of this list stands the beautiful brick and stone

gothic church of St. Barnabas, Hillhurst, in this city, built entirely at his own cost and presented, in all respects ready for use, to the parish by Mr. E. H. Riley, whose liberality in many ways is so well known. The list is a splendid one, or which any diocese might be proud.

**NEW THEOLOGICAL COLLEGE.**—A divinity house or hostel is to be provided, for the principal and a few students, in the hope that the near future will make such demands and, at the same time, offer such financial support that the projects for boys and men which Mr. Riley had in mind in Bishop Pinkham College, at the first and that his gift of the valuable site did so much to promote, may soon be carried out. And looking around us, in this wonderful city, and thinking of all we have been permitted to see and take part in, surely you will not let your Bishop appeal in vain for the help needed to place these most important institutions upon the financial basis on which they ought to stand, and be developed to provide fully for all reasonable requirements.

**THE DEACONESS HOME.**—At our last meeting, one of the lay delegates from one of the city parishes placed a cheque for five hundred dollars in my hands to be spent on a deaconess' home, to be provided in this city, if other lay delegates attending Synod would promise a like amount. The sum required was not subscribed. Subsequently, I appointed the Bishop, the Dean, Messrs. E. H. Riley and Walter A. Geddes, with Archdeacons Hogbin and Dewdney, trustees for the home, and the executive committee agreed to transfer the house and lot formerly occupied by the general missionary to the trustees for \$1,000 cash and the assumption by the trustees of the note for \$3,000 held against the property.

**ALL SAINTS' GIRLS' HOME, EDMONTON.**—We are deeply indebted to Mrs. Humphrey Lloyd, who has been for the past four years an honorary and deeply-appreciated worker in the city of Edmonton, for the gift of the All Saints' Girls' Home, built and equipped entirely at a cost of \$15,000. The home has been conveyed to a board of trustees from the parishes of All Saints' and Christ Church, Edmonton, and the bishop of the diocese is, ex officio, a trustee.

**NEW RESIDENCE FOR THE BISHOP.**—Last summer the property north of the Bow River, where the Bishop resided, was sold for \$15,500 net. Originally it cost a little over \$4,000. The executive committee purchased the Petersen property on the Elbow River.

**THE FORWARD MOVEMENT.**—The movement known under the above heading and fully set forth before the diocese last December, became absolutely necessary. For several years the diocese had failed to raise the full amount for M.S.C.C. I was made to feel, by the remarks that were made, that my diocese was not only not doing its duty, but was given the impression by members of the board that it did not know how to give. The consequence was my self-respect compelled me to return and use my influence that the diocese might forthwith become independent of any aid from the society. The forward movement was the result. Under that movement it was decided to pledge the diocese to raise and pay to M.S.C.C. at least a thousand dollars during the year, as a thank-offering for the help received from the society in our day of need, and you can imagine my feelings, when I tell you that upwards of twelve hundred dollars have already been sent to the treasurer of M.S.C.C., under this guarantee.

You of course understand that after this year, even though we are not receiving further aid from our Canadian Missionary Society, we shall be required to contribute yearly to its funds the sum the board decides to ask us for along with the other independent dioceses of Canada. We must, therefore, be prepared to fully do our part in promoting the missionary work of the Canadian church—ours to pray and work for and contribute to, quite as much as it is the work of every Church member and every diocese in the Dominion.

But the chief reason for the forward movement arises from the financial position of the diocese. We have had a serious overdraft, which, with the loss of the annual grant from the M.S.C.C. made it necessary for us to try and raise during this year, \$15,000, for our own home mission and general purpose fund. The executive committee felt that the three principal cities in the diocese, as the chief centres of wealth, ought to make up a good part of this sum. Accordingly, it was decided to ask Church people in Calgary for \$7,500, those in Edmonton for \$3,500, and those in Lethbridge for \$1,500. A special effort was made in Calgary from June 15th to 25th, the results of which are not yet fully known.

It is the plain duty of every Church person to make every effort in his or her power to place the finances of the diocese upon a proper basis, and to bear a just share of the moneys required every year for the upkeep and advancement of the work.

**HELP FROM ENGLISH SOCIETIES.**—When it was learnt in England that we had decided to become independent, as regards help from M.S.C.C., the secretary of the S.P.G., and later, the secretary of C.C.C.S. wrote to learn what the attitude of the diocese would be in regard to help from these societies. The substance of my answer is contained in the following extract from my reply to Bishop Montgomery, of S.P.G., and, although the Colonial and Continental Church Society gives us much less help than S.P.G., the answer was practically the same:—

"Every endeavour is being made to have this diocese self-supporting, not in the limited sense of the M.S.C.C. independence, but in its true meaning. As a result of our past efforts, we have outstripped most of the western dioceses in the proportion of our clergy who are supported entirely by the freewill offerings of the people to whom they minister. We have now between 30 and 40, or practically one-third of the total number of our clergy. Other parishes are approaching the same condition, and no effort is being spared to enforce this duty on our people.

"Unfortunately, we have no such general endowment as Rupert's Land is blessed with. While it has \$309,000, and over, our clergy mission and sustentation fund, which corresponds to it, only amounts to between \$7,000 and \$8,000. We have no English Church Aid Society, such as the dioceses on the Pacific coast have. So that until we have it or some more adequate measure covers



The Bishop of Calgary.

our needs, we shall still be in urgent need of all the help the society can give us, both in money and men.

**PROPOSED DIOCESE OF EDMONTON.**—The city of Edmonton, like Calgary, is growing very fast. Its population is now said to exceed 67,000, and the part of Alberta served by Edmonton is advancing by leaps and bounds. There are now more than 30 clergy in the archdeaconry, eight of whom are entirely supported by the congregations they minister to. Of these six are in the city, and two more of the city parishes seem likely to become self-supporting before the end of the year. There is the utmost need of a bishop, who can direct the work on the spot, and guide it along these channels which may, if it please God, result in the realization of the highest ideals, and loftiest hopes. I propose, with your approval, to ask the provincial Synod, at its meeting in August, to erect the archdeaconry of Edmonton into a new diocese, to be called Edmonton, and I intend to suggest, if necessary, that the new diocese be administered by the Bishop of Calgary, until such time as a bishop can be elected and consecrated. The only difficulty in the way of the appointment of a new bishop is that the metropolitan and the provincial bishops will not consecrate anyone, even if he were chosen, until his stipend is forthcoming. I am in hopes this difficulty will soon be overcome.

**INDIAN WORK.**—Our Indian missions are doing slow but effective work. There have been sixty baptisms and thirty-six persons have been confirmed since the last Synod.

At my request, Archbishop Tims visited each of the missions in December last and put before

those assembled the duty of giving. The result will be, I trust, a much larger contribution this year to the home mission fund.

In 1914 the C.M.S. block grant, which has been steadily reduced by one-twelfth annually, will cease altogether, and the diocese will be called upon to bear the whole expense of the work, Archdeacon Tims' stipend excepted.

The problem of financing over four Indian boarding schools has exercised the minds of the executive committee and others for some time past. It was expected that with the new and increased grants made by the Indian department, the church would be released from further expense on this account, but the increased cost of living generally has been felt by our schools, and the financial statement to be placed in your hands will show that a considerable sum must still be applied to their upkeep, if they are to be continued.

In 1912 we were called upon to spend over \$3,000 to bring up our schools at the Blood and Peigan reserves to the standard required by the Indian department.

On the Blackfoot reserve a new school has been built to replace the old one. The Indian department paid the whole cost of its erection, but it is proving more costly than the old one. The department is also building a new school on the Sarcee reserve to replace the old St. Barnabas' home.

St. John's Church, Blackfoot Reserve, built as a memorial to the Rev. F. Cox, by his children, at a cost of \$3,000, has been moved to another and better site, at a cost of about \$1,100. Through Canon Stocken's efforts nearly the whole of this amount has been secured.

**CHRISTIAN UNITY.**—You will no doubt expect me to say something about the proposals for Christian unity, put forward by a small group of the clergy of our church in eastern Canada a few months ago.

No one who loves the Lord Jesus Christ can be wholly unconcerned, as he thinks of our unhappy divisions, and the things which keep us from brotherly union and concord. I am sure, however, that the two proposals in question will never be conceded by the whole Anglican Communion. We must be united among ourselves, if we are to draw others to us, and we cannot surrender principles which would separate from us those who hold what we at present hold. Again, these ministers whom it is sought to bring into our pulpits might well say, "Why bring us so far if you are not prepared to look upon us as being in all respects on an equality with yourselves? Why may we not celebrate the Holy Communion in your churches, and do whatever else you do?"

Then, with regard to the other suggestion; are we going to waive Confirmation—an Apostolic rite, the ordination of the laity, in the case of members of other religious bodies, so that they may have the right to communicate in our churches, when our Church sets so much value as it does on the solemn laying on of hands, when some of our separated brethren are beginning to realize what they lost when they let it slip, and think that it is incumbent upon them to set to work to restore it, and when certainly in this part of Canada, we are constantly receiving as candidates for confirmation, along with our own young people, those who have grown up outside our Church, who seek our Communion for baptism and the grace given in confirmation.

After the Synod commenced business some important announcements were made. The Bishop informed the Synod, amid cheers, that he would use all the influence in his power to further the creation of the new episcopal See of Edmonton. His lordship said that the Society for the Propagation of the Gospel had promised over \$1,000 for a certain period until the endowment was sustained, and the Rev. Canon Hartley, of Manchester, had promised to donate \$500 per year for three years. Only \$1,500 more is needed till the Bishopric Endowment Fund has been raised which has already been started and to which the Society for Promoting Christian Knowledge has promised \$5,000. The Bishop said about \$60,000 more was needed in order to give the new bishop an adequate income. The first thing to do, he said, was to get the endowment fund started and when that had been done \$5,000 more would be donated by two other societies. There is little doubt but that before the Synod meets next year there will be a new See in Edmonton and a newly-consecrated bishop as the first head of the new northern ecclesiastical diocese. His lordship also said that he had been promised \$10,000 toward the erection of a diocesan cathedral. F. W. Mapson, treasurer of the diocese, recommended that the present site of

St. Hilda's College be not sold, but kept for the purpose of later on erecting a magnificent diocesan cathedral. The Synod adopted this suggestion.

The committee on the Bishop's charge, of which Archdeacon Tims was chairman, noted among other things the progress being made in the Indian work and welcomed the presence of Indian lay delegates at this Synod. The three Indian delegates here stood up amid general clapping of hands and universal cheers.

**CANON XV.**—The report of the committee on canons and rules of order was further discussed. The chancellor read a resolution by Ven. Archdeacon Hogbin, that canon XV., on the appointment of a bishop be amended by adding a new section as follows:—"Immediately after the roll has been made up and presented to the meeting and finally dealt with, the Synod shall proceed to the cathedral where a celebration of Holy Communion shall be held at which special prayers for the guidance of the Holy Spirit shall be used, and the subsequent proceedings as hereinafter provided shall take place reverently in the cathedral, and without debate or discussion."

The question was finally after some discussion referred back to a committee to report further.

Delegate Dogan condemned the distribution of a pamphlet called *Our Empire*, in the Sunday Schools. He thought a Canadian booklet should be printed and used in its place.

An interesting lecture was given by Archdeacon Tims on "Work Among the Indians," at the evening session of the Synod. The archdeacon is well qualified to speak on such a subject, for he has worked for the past thirty years among the Indians of the west and has devoted all his ministerial work to spreading the Gospel to the Indians of this country.

The following clerical and lay delegates were elected to represent the diocese on the executive committee:—Rev. Canon Webb, Rev. W. G. Boyd, Rev. Canon Murrell-Wright, Rev. C. W. G. Moore, Rev. Canon Stocken, W. A. Geddes, Judge Crawford, Major Burke, Delegates Burney Brown, J. R. F. Kirkpatrick, J. W. Jowett, W. J. Melrose, Inspector Heffenden, E. N. Barker, and C. E. Fleming.

**DELEGATES APPOINTED.**—The following were elected to represent the diocese at the provincial Synod:—Ven. Archdeacon Gray, Ven. Archdeacon Hogbin, Rev. Canon Webb, Rev. W. G. Boyd, Ven. Archdeacon Dewdney, Very Rev. Dean Paget, Ven. Archdeacon Tims; substitutes, Rev. Canon Murrell-Wright, Rev. Canon Mowatt, Rev. Canon McMillen, Rev. A. W. Swayne. Lay delegates:—Chancellor Conybeare, K.C., D.C.L., W. A. Geddes, Judge Crawford, Mayor Burke, Colonel Saunders, D.S.O., Burney Brown, J. R. F. Kirkpatrick; substitutes, W. J. Melrose, J. W. Jowett, Delegate Fische and Sidney Houlton.

**GENERAL SYNOD DELEGATES.**—The following were elected to represent the diocese at the general Synod:—Ven. Archdeacon Hogbin, Ven. Archdeacon Gray, Rev. W. T. Boyd, Rev. Canon Webb, Very Rev. Dean Paget, Ven. Archdeacon Dewdney; substitutes, Rev. Canon Mowatt, Rev. Canon Murrell-Wright, Rev. Canon McMillen. Lay delegates:—Chancellor Conybeare, K.C., D.C.L., W. A. Geddes, Judge Crawford, Major Burke, W. J. Burney Brown, Col. Sanders, D.S.O.; substitutes, W. J. Melrose, J. W. Jowett, Sidney Houlton and E. M. Barker. The Ven. Archdeacon Tims and Ven. Archdeacon Hogbin, W. A. Geddes and Chancellor Conybeare were elected delegates to represent the board of management of the Missionary Society of the Church in Canada.

## Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

### COLONEL ASTOR'S GREAT WEALTH.

To the Editor,—Referring to a paragraph on this subject in your last issue, I beg to remind you of a story about Colonel Astor, current some time ago, but bearing the stamp of truth:—

A friend was congratulating the Colonel on his vast accumulations and wealth, when Astor stopped him and said:—"My friend you don't at all understand it. The vast proportion of my income is derived, as you probably know, from properties and real estate in this city of New York. The management of these properties is a very onerous business, and I have many persons, of various degrees, to assist me. The whole of their salaries, and it is a very large sum, have to be provided out of these properties; and they themselves want a good deal of looking after. But the final burthen and responsibility of the whole affair rests upon me, and I can truly tell you, that at times, I find it insupportable. Numbers of claims are coming in upon me all the time and they all have to be dealt with day by day; claims for repairs and dilapidations, claims for new expenditures, claims arising out of law suits—many of them unjust. Then there is the enormous question of taxes; city, state and federal, besides the never-ending claims about insurances, current, or to be settled. Now, the burthen of all these things falls upon me, and I assure you, I am, at times, just crushed and worried to death with it. Now, my friend, this is a plain statement of the case. I could say a great deal more, but this is sufficient. So far, so good. Now let me ask you a plain question, Would you do all this for a maintenance," "A what?" said his questioner. "A maintenance," replied Astor, "for this is all I get out of it!" This was a view of the case that had never struck the questioner before; and it probably will not have struck ninety-nine persons out of every hundred that hear of it. All that a rich man can get for himself, out of his riches, is a maintenance! And hence, the Apostle Paul, with an inspired knowledge of human nature, as it is, exhorts rich men, "not to trust in uncertain riches, but to be ready to distribute and willing to communicate." And this, many of them, in our own day, are forward to do. One contributor to the Canadian Missionary Society gave, in the course of one or two years, £120,000 sterling, for work in India alone; and the gifts of our rich men in Montreal to McGill University, have risen up to many millions of dollars in recent years.

I am sorry that in one sentence in your article, it is stated that the Astors have taken from the poor a certain portion of their wealth, implying that they have taken it improperly, and without rendering a fair equivalent.

If so, they could be classed with the rich men denounced by the Apostle James. This I am sure is very far from the truth. I never heard of the Astors oppressing the poor, and it is certain that, if they had, the public would have heard of it.

It is a pity, therefore, the statement was made in the form it was, for it is highly misleading. The Astors may not have been large givers, but most certainly they have not been oppressors.

George Hague.

### A BRITISH COLUMBIA LETTER ON THE SACRAMENT.

Sir,—Having read several letters in your paper during the last few months regarding the Sacrament of Holy Communion, I give you the digest of a sermon preached by the Rev. Father Nicholson of the Cowley Fathers recently in a church in British Columbia. Having been brought up a churchman, in a somewhat indifferent way, the sermon I allude to has had more to do in opening my eyes to religious things, than any other agency I know of. The preacher said:—

The adoration of the Blessed Sacrament is the necessary consequence of the great fact revealed to us by our Lord Himself—viz., that the Blessed Sacrament "is" the Body and Blood of Christ.

This simple truth is a good deal obscured amongst us by the too free and indiscriminate use of that unfortunate word "Presence." In the early days of the Catholic Revival, the term, "the Real Presence" was used to denote the fact of what the Blessed Sacrament is in itself, antecedently to, and independently of, the use, good or bad, that men might make of it. But it need hardly be pointed out, that this is an unscriptural expression, it is liable to misrepresentation, and may, and does, lead to grave error.

St. Thomas Aquinas says of our Lord:—"Non est in Sacramento ut in loco" that is:—He is not present in the Sacrament, as a person is present in a place. Of course not! For to conceive

in this way would be to conceive of two things—viz., our Lord, and something called a Sacrament in which He is present. But our Lord never said that He is "present" in the Blessed Sacrament. He said, "This is My Body." It is this dualizing of the Blessed Sacrament, this habit of regarding it as something "in" which the Body of Christ is present, that produces, in the sphere of the Blessed Sacrament, the blasphemous heresy of Nestorius respecting the Incarnation. Nestorius refused to believe that Jesus the Son of Man is God; he refused to believe that Mary is the Mother of God. He dared to conceive of a man, Jesus the Son of Mary, in Whom God the Eternal Son was "present." That is to say, he conceived of two personalities in our Blessed Lord. And the touchstone of his unbelief just lay in the question of Adoration. Nestorius would say:—"I do not adore Jesus the Son of Mary; I adore God the Son present in Him." As against this denial of Christianity, the Athanasian creed says:—"Although He be God and Man, yet He is not two, but one Christ. One, not by the conversion of the Godhead in flesh; but by taking of the Manhood into God. One altogether not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ."

Now we hear people say:—"I do not adore the Sacrament, I adore Jesus present in the Sacrament." What is this but to reproduce the heresy of Nestorius?

A good deal of nonsense is talked about the Blessed Sacrament being reserved for "purposes of Adoration." Does anyone say that our Lord was in the world "for purposes of Adoration?" He has told us, at different times, what is the purpose of His coming. For example, He says, "I am come to seek and save that which was lost"; and again, "I am come that they might have life and that they might have it more abundantly." But was He or was He not, to be adored? Of course He was! Yet adoration was not the "purpose" of His coming in the flesh, any more than it is the "purpose" of His Sacramental Life. He is everywhere and always to be adored because He is God. The Blessed Sacrament is everywhere and always to be adored because it is "His Body and Blood."

The Blessed Sacrament is not reserved for purposes of Adoration; but, being reserved (in some churches) it must be adored. If a man refuses Adoration to the Blessed Sacrament, it must be because he thinks that our Lord does not mean what He says. When the man who had been born blind realized Who our Lord was, at once "he worshipped Him"; though to be worshipped was not the purpose for which our Lord had come to him.

If we will persist in thinking of the Blessed Sacrament as a sort of case that enshrines the "Presence" of our Lord, of course they will not, and cannot adore it. But they can only have this monstrous idea about the Blessed Sacrament by rejecting or explaining away our Lord's own words; in a word, by substituting Nestorianism for Christianity. Study your catechism, and rid yourselves of all idea of Jesus "present in the Sacrament"; and let us learn to treat the expression, "reserved for purposes of Adoration" as such clap-trap deserves to be treated; and the whole matter becomes simple as the day. The Adoration of the Blessed Sacrament is simply the consequence of believing what the New Testament tells us.

H. P. Deane.

Vancouver, July 22nd, 1913.

### HONAN FAMINE FUND.

#### Memorandum re the Famine in the Diocese of Honan, China.

Although, in the good providence of God, the severity of the famine has been moderated by a plentiful supply of rain, it appears that great suffering and misery still prevail and will prevail for some time to come.

I think, therefore, we ought to do something and now enclose a cheque for \$20 as a contribution which please forward to the right quarter and ask for others to follow.

G. Hague.

[Any subscribers who feel inclined to follow this lead in providing for the undoubted needs of the poor in Honan Diocese, may send in their gift to this office and we will gladly forward it to Bishop White.—Editor.]

## The Family

### TO OUR FAITHFUL LORD.

Life of leisure, O how sweet,  
Resting at the Master's feet;  
Though with pain the eyes are dim,  
Everything is seen through Him.

When into the world we fare  
On His errands, He is there;  
Rushing street and busy mart,  
All are held within His heart.

When in joyful praise we sing,  
'Tis He that doth our spirits wing;  
He it is that fans the flame  
And sends us blessings in His name.

And if Sorrow's melting power  
Meets us in some dark, dread hour,  
Jesus with His healing balm  
Waits to soothe us and to calm.

When at Death's dark door we stand,  
Mystic maze to tread alone,  
Jesus reaches forth His hand.  
Lo! Immediately we are home.

### KEEPS THE KING'S DISHES.

#### He Has Charge of Over 13,000 Separate Articles at Buckingham Palace.

What are known as the silver pantries at Buckingham Palace are in charge of an official known as the Silver Butler, who has six assistants.

The silver pantries contain not only all the Royal plate but a vast number of other treasures belonging to the King and Queen, consisting of various presents which have been given their Majesties from time to time, and of articles their Majesties have purchased.

There are in all three pantries, two of these are fitted with large glass and polished ebony cases, in which the largest articles are arrayed; underneath the cases are big ebony drawers where smaller articles are kept. The third room is the cleaning room, where the plate is cleaned.

The silver pantries are situated in the basement floor; and two of the rooms are fireproof and are entered by a heavy steel door.

All the valuable contents of the silver pantries are in charge of the silver butler, who is responsible for their safe-keeping.

Over thirteen thousand articles (counting the spoons and forks as separate articles) are in his charge. They are catalogued in three separate books, which are checked twice a year in January and July.

The silver plate in general use at the Palace consists of a silver dinner service, three silver breakfast services, two silver tea and coffee services, and in addition, a very large quantity of silver spoons and forks.

These have to be cleaned every day when the Court is in residence, a bit of work that keeps the silver butler and his assistants busy for over two hours every evening.

When the Court moves to any other of the Royal residences from Buckingham Palace a list of the silver articles required to be sent on is given to the silver butler, and he has then to see that the required silver is packed and sent off.

The silver is packed in iron-bound oak boxes which are lined with velvet. Apart from the silver in use the silver butler has to see that the immensely valuable gold and silver gilt cups, caskets and figures are kept always bright and thoroughly well polished, and there is seldom a day when he is not occupied for some time in cleaning some of the treasures in his charge.

Sometimes at very short notice the King may request that some special articles of heavy design may be used for ornamenting the Royal dinner table, and the silver butler has consequently at all times to keep them ready for immediate use.

The silver butler accompanied the King and Queen on their Indian tour, and in addition to the very large quantity of plate which their Majesties took with them, the silver butler was in charge of the enormously valuable presents which the King took out to give to the various Indian Princes and high officials with whom his Majesty came in contact.

The silver butler is an expert in the care of gold and silver plate and has invented several pastes for keeping the plate well polished.

None of the Royal plate must be allowed to remain the least degree tarnished for even a day.

Consequently the silver butler has a good deal more work to do during the damp winter months than in the fine dry weather.

At ten o'clock at night all the silver plate that has been in use at the Royal palace during the day is sent down to the silver pantries, when it has to be cleaned and put away, so that when the Court is in residence the silver butler and his assistants are rarely able to go off duty till midnight.

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### NEWS OF JEWISH WORLD.

The Jews of Turkey are beginning to reap the reward of their loyalty to the Government during the time of trouble through which the Empire is now passing. The Chief Rabbi of Turkey sent to the Sublime Porte a memorial dealing with the Red Passport in Palestine. The Rabbi requested the immediate abolition of this obnoxious document. The memorial has created a sensation in Jewish circles in Turkey, because the Government, having received it favorably, recognizes for the first time the right of a Chief Rabbi to intervene in favor of foreign Jewish immigrants into the country. This is entirely owing to the great activity, talents and loyalty of the present Chief Rabbi, Rabbi Nahoum. The Chief Rabbi on February 25th, following this, sent a second memorial to the Porte, asking for the immediate abolition, pure and simple, of all exceptional laws, major and minor, against foreigners of the Jewish race, who wish to settle in Palestine, and in particular the law affecting the purchase and sale of land in that country. Said Pasha, President of the Council of State, has informed the Chief Rabbi that the Council of State would consider the memorial without delay, and that complete satisfaction would be given to the Jewish people. His Highness stated at the same time that he took the opportunity of stating that the Government was profoundly grateful to the Turkish Jews for the proofs of fidelity and attachment it had given in these critical times for the Fatherland.

The influx of Jews into Palestine from the Yemen, where they are persecuted by the Arabs, still continues. These Jews are settling in Palestine in thousands. They are the very element required to solve the Jewish labor problem, as they are able to compete on equal terms with the Arabs as agricultural laborers. They are also skilled craftsmen, and are doing much of the filigree work of the Bezalel school. The influx of Yemenite Jews into Palestine, the probable abolition of the restrictions on outside Jewish immigration into Palestine, and the acquisition of very large tracts of land for colonization by the Zionist organizations. The land is cut up and sold to Jewish settlers at once, the proceeds are invested in more land. The establishment of first-class educational facilities, including a technical college of the first-class, at Haifa, will undoubtedly lead to an even greater revival of Palestinian activities. Within five years the Jewish population of the country will probably exceed 150,000, of which about 60,000 will be on the land. For in all 30,000 Yemenites are expected to immigrate, and these will be added to fresh arrivals from Russia, and the original colonists, who now approach 10,000 in number. The Jews are now the second element in the land in point of numbers; the Arabs are the first. If indications count for anything, the Jews will shortly occupy a still more important position with regard to the agricultural life and industries of Palestine, which they are creating.

A signal sign of deference to Jewish feelings was shown recently in Sydney, New South Wales. A great banquet was to be given to the Governor of the State, Lord Chelmsford. This was set for Friday evening, but in deference to the feelings of the Jewish citizens, who are very prominent in Sydney, and that they might be present the date was changed to a Monday.

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### OUR GIRLS.

Speaking of the causes of delinquency in girls, Miss Bartelme, Chicago's woman judge, names them in this order: Growing luxury of the age; man's loss of chivalry towards girls who work; immodest fashions in dress set by women of wealth; bad home environment; inadequate wages; dance-halls with bars attached; saloons with family entrances; immoral picture shows; improper supervision of public amusement places; and the "white slave" agents. Consideration of these things and their influence, according to Secretary Gilbert of the New York Diocesan Commission, "in your own parochial field should serve to outline some pretty definite tasks for the parish. The first three are more or less common to every parish. They would seem to justify, in these days, some very plain speaking on the part of the clergy. The other causes mentioned by Miss Bartelme are respectfully commended to the consideration of the parish social service committees."—The Living Church.

## Books and Bookmen

This is certainly an age of little books. Little books do not mean slight treatments. The meat of a ponderous tome may be given in some 150 pages. A new series of excellent little books is "Manuals for Christian Thinkers," with the emphasis on the "Thinkers," published by Charles H. Kelly, London, at 1s. net. E. S. Waterhouse, M.A., B.D., writes on the "Psychology of the Christian Life" (120 pp.). This is very different from the average small book which tries to make a subject popular by loose statement and easy reading. It is an interesting, well-ordered statement, thoroughly abreast of psychological advance. The religious element in the volume is not at the expense of the psychology, a fault we find in some books of this title. The reader will have nothing to "unlearn." The author has utilized material of several years of investigation from the practical side of the question. Frederic M. Platt, M.A., writes on Miracles, an Outline of the Christian View (130 pp.). His is a helpful scholarly contribution, for he discusses the matter not in the "ipse dixit" style of treatment but with a real sympathy for the honest difficulties which are raised in some minds by the miraculous. Henry Belt treats an interesting part of hymnology in "The Literary Relations of Hymns of Methodism." "Appearing at the very time when English poetry was most stilted and sterile, the Wesleys' Hymns became the prelude of a lyrical revival. Lyrical sincerity and spontaneity first reappear in them." The fidelity of the Wesleys to the Greek of the New Testament is striking in view of the extensive use of the Authorized Version. The influence of Milton, George Herbert, Dryden, Cowley, John Fletcher, Prior, Pope and Young is conclusively shown by extracts. The little volume will open an unexplored field for most readers that is surprising in its interest.

The current issue of "The Canadian Magazine" (Toronto: Ontario Publishing Co., 25 cents) has a good photograph of Sir Charles Tupper, Bart., as the frontispiece, together with an article dealing with "The Birth of the Dominion," in which the veteran statesman's part is well depicted. An article on the slums of Toronto, under the title of "Toronto's Melting-Pot," will impress and depress by its statements and illustrations. Professor Duckworth, of Trinity College, writes interestingly on "The New Britains and the Old." The late Pauline Johnson is remembered by two articles and a photograph. Brief stories and verse are also found in abundance. Dr. Workman contributes another article on the subject of Biblical criticism, and again we cannot help expressing surprise that a secular magazine intended for all readers should include so very pronounced and one-sided statements in its pages, unless, of course, it is intended to follow Dr. Workman's series with another on the conservative side. The Editor ought to realize that there are conservative scholars of the first rank who would be prepared to controvert and disprove several of Dr. Workman's statements.

The Book of Genesis has a perennial fascination for students and writers, and in "Genesis as Originally Compiled" (F.W.H., 168 Dunstan's Road, East Dulwich, London, S.E., England: 9d. net), the author shows that from a thorough study of the book he has become convinced that while of course the division into chapters and verses is often erroneous, the book itself contains full internal evidence as to how it should be divided and studied. He argues forcibly in favour of an original work in ten distinct parts, and he expresses the hope that these divisions will one day be universally adopted, taught and studied. Opinions will differ as to how far the writer has proved his point, but no student will consult the book without obtaining useful guidance and suggestions for further study. This little book contains the actual text of Genesis divided according to the author's plan, and prefaced by brief notes to every section. The author is already known by some other works on Genesis, "God's Week of Creation Work," and "Genesis Unveiled."

To play cards with a stake attached so that one person loses what another makes, is gambling, and is objectionable. To play with no stake, but with a prize, given by the hostess to the winner, seems wholly unobjectionable, no one incurring a loss, and the hostess, who pays for the prize not competing for it. But where such prizes are of large intrinsic value, or where players are over-eager for the prize for its own sake, that which is harmless in itself becomes harmful and should be avoided.—"The Living Church."

**Personal & General**

Dr. N. W. Hoyles, who has been in England, is home again.

Rev. Principal O'Meara, of Wycliffe College, has returned from England.

Canadian teachers now in England visited Windsor Castle and Eton College last week. Dr. Warre, the Head Master, welcomed them at Eton.

The Rev. S. A. Selwyn, vicar of the Abbey Church, Sherborne, Dorset, England, is taking the duty at the Church of Messiah, Toronto, for the month of August.

The Canadian Churchman heartily joins with the Synod of the Diocese of Calgary in the good wishes passed by them in the following resolution, "That this Synod desires to congratulate his Lordship on the completion of his twenty-fifth year as Bishop of the Diocese of Calgary."

During the visit to Southport of the Rev. Dr. Farthing, Bishop of Montreal, he had the honour of being presented to his Majesty King George, who detained him for a few minutes,

asking him how he was enjoying his visit to the district after an absence of twenty-two years.

A party of English cadets, constituting what is known as a cadet fire unit, are en route to Canada, and will be the guests of the Government. They will visit Petawawa. Before leaving England it was necessary for these cadets to obtain the permission of the Colonial Secretary and of the Army Council. They are in command of Lieut.-Col. Ludlow Harrison.

Two lawyers before a Probate judge recently got into a wrangle. At last one of the disputants, losing control over his emotions, exclaimed to his opponent. "Sir, you are, I think, the biggest fool that I ever had the misfortune to set eyes upon." "Order! Order!" said the judge, gravely. "You seem to forget that I am in the room."

Invitations have been issued by the Rev. S. and Mrs. Schor to the marriage of Miss Frances Schor to Lieut. R. M. T. Stephens, R.N., at Christ Church, Penge, England, on August 30th. Their many Canadian friends who met them when "Palestine" was

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**"THE LADY OF THE LAMP"**



MISS FLORENCE NIGHTINGALE

An interesting Golden Wedding took place lately. The groom was nursed by "the Lady With the Lamp" and the bride came to Canada on the Great Eastern on its first trip.

Representatives of five generations graced the party in attendance at the golden wedding of Mr. and Mrs. John Ruddle, of St. Catharines on July 24th, the senior in the line being George Gander, aged ninety-two, father of the bride of fifty years, then Mrs. Ruddle herself, Mrs. Ruddle's daughter, Mrs. George Engle, of Springville, N.Y., Mrs. Howard Payne, of Orange, N.Y., daughter of Mrs. Engle, and Mrs. Payne's two-year-old son George.

Mr. Ruddle, who is seventy-seven years of age, was a veteran of the Crimean War, and wears four medals, one of which bears the clasp for the battle of Sebastopol, where he was wounded and was afterwards nursed by Florence Nightingale.

Mrs. Ruddle had left India with her father just before the Mutiny. She claims the distinction of having been a passenger on the Great Eastern on its first voyage. The marriage just celebrated took place in St. John's, Newfoundland, in 1863.

**ASSISTED LADY WITH LAMP**

The death, on August 1st, is announced of Lady Alicia Blackwood, ninety-four years old. She was one of Florence Nightingale's assistants in the Crimean War, and a sister of the eighth Lord Cavan.

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Notice is hereby given that a Dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st August, 1913, and that the same will be payable at its Head Office and Branches, on and after Monday, September 1st, 1913. The Transfer Books will be closed from the 17th to the 31st August, 1913, both days inclusive.

By Order of the Board,

JAMES MASON

General Manager.

Toronto, July 16th, 1913.

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in Canada, will join us in warmest wishes to the young people, and be glad to know they are to reside at Ottawa.

A sailor on leave was about to escort his best girl across the road, an off-shoot of a busy thoroughfare in London, when an omnibus came bowling round the corner and they had a narrow escape from being upset. The sailorman poured out the vials of his wrath upon the conductor. "What's the use of talkin' to me?" cried the conductor; "I ain't drivin', am I?" "No," replied the salt, "but you're steerin', ain't yer?"

Canon Beal, secretary of the Archbishops' Western Canada Fund, left England on Friday July 25th by the SS. "Empress of Britain," for Western Canada. He hopes to visit Regina, Edmonton and Cardston whilst he is in the Dominion, where the missions established by the Archbishops' fund are situated and to obtain first-hand knowledge of the work. The Archbishops' fund has now over 60 workers in Western Canada.

The reconstruction of Government House, Ottawa, is being rushed day and night in an effort to have the work completed by the time the Duke and Duchess of Connaught return to Canada. Their Royal Highnesses are expected to sail during the latter part of October, following the marriage of Prince Arthur. Before returning to Canada the Duke will be the guest of the King, when it is expected, details of the contemplated visit of the Prince of Wales to the Dominion will be considered.

In his undergraduate days Professor Ramsay was a notable athlete, and on one occasion, when distributing prizes in the gymnasium of the Glasgow University, took occasion to pass some scathing remarks on the softness of the present generation. He illuminated his criticisms from Roman history. "Gentlemen," cried the professor of humanity, "you should do as the ancient Romans. The youths of Rome used to gather on the banks of the Tiber every morning and swim three times across the river." Voice from his audience: "What did they do about their clothes?"

All Japan joined in a memorial service for the late Emperor Mutsuhito, who died just a year ago on July 30th. The young Emperor Yoshihito attended a solemn service in the palace, while thousands of leading citizens of Tokio went to Aoyama, where a temporary chapel was erected on the open ground on which the funeral of the late Emperor was solemnized last Autumn. The function comprised

the offering of sacred food by ritualists, while a "Shinto" orchestra played weird, plaintive music. After an impressive pause, the chief ritualist, attired in ancient robes, prayed to the spirit of the dead monarch, whose body lies in the Imperial Mausoleum at Momoyama, near Kyoto.

The late Duke of Argyll, as well as the present one, always took a deep interest in the historic fane of Iona, and, thanks to Samuel Johnson first-of-all, a world-wide regard has been kept up for this deserted cradle of our religion in the west of Scotland. The established Church of Scotland has intelligently aided research, and we believe, avoided the destruction which so often accompanies restoration. We read that by the generous gifts of numerous donors, the restored Abbey Church of Iona is, after centuries of disuse and decay, once more fully appointed and equipped for the preaching of the Word. There is a fine pulpit, a beautifully carved reading desk and stalls, and a chaste baptismal font. Oaken doors and screens have been fitted, and the gifts also include a pulpit Bible and communion plate.

The most curious court in Canada is Colonel Denison's police court which takes care of Toronto's daily grist of misdemeanours at the rate of nearly 40,000 a year. The Colonel is a very genial, very informal, rather sophisticated old gentleman who takes strong stock in what his eyes and ears tell him, and delivers judgment much as they advise. Some days he tries two cases a minute; sometimes he disposes of four victims in forty seconds; and in his years as a magistrate he has sent to jail over 200,000 drunks, disorderlies, petty thieves, and the infinite variety of poor creatures who earn their living by their wits in trades for which there are no names except the argot of the underworld — "dummy-chuckers," "dips," "tin horns," "gay-cats," and so on. Robson Black draws a vivid picture of the Colonel and his court, which he says resembles a Vigilance Committee more than anything else, and salts the ugly business of police court work with a pinch of Dickensian humour.—Canada Monthly.

Great gifts for missions are reported in news just to hand. A meeting of the general committee of the Church Missionary Society was held at Sion College on a recent date, Sir John H. Kennaway presiding. Representatives from associations in the country were in many cases able to say they were going to make a definite effort to increase their ordinary contributions by at least 25 per cent., so that the society might be able to make a really strong, permanent advance. It was also announced that in response to the appeal issued by the conference of representatives of the society's home forces, recently held in Swanwick, for a thousand gifts of £100, about £80,000 had already, in a little over a month, been either given or promised. This sum is more than sufficient to wipe out all outstanding deficits. At the close of the meeting, which had been unanimous in its approval of the proposal to advance, the members present joined in the Te Deum.

A piece of Greek sculpture, that of the bust of a female child about five years-of-age, stolen from the National Museum at Athens 15 years ago, and said to be of priceless value and 3,000 years old, was recovered by the police July 22. It was dug up in the cellar of Charles Nemphos, a Greek, near Baltimore, Md. Search for the bust was instituted following a visit of Dr. Alexandre Vouros, the Greek charge d'affaires at Washington. Dr. Vouros with several documents went to the office of United States district attorney and to Major Hill, was unfolded the story of the disappear-

ance of this gem of Grecian Art, of the efforts of European governments to recover it for the past decade and of clues involving a Baltimore Greek. Major Hill decided that it was not a case of smuggling but a problem for the local police, and on the basis of information furnished by the Greek diplomat, a search warrant for Nemphos's home was issued.

### British and Foreign

No less than nine Bishops occupied pulpits in various churches in the metropolis on a recent Sunday.

The Rev. Canon Haddock, the Vicar of Clapham, Bedfordshire, died lately, aged 90 years. He had been Vicar of Clapham for no less than 52 years.

The Rev. R. H. Charles, D.D., speaker's Lecturer in Biblical studies at Oxford, has been appointed Canon of Westminster Abbey, in the place of the Rev. Canon Barnett, recently deceased.

The Vicar of Christ Church, East Greenwich, the Rev. Cecil De Carteret, has been unanimously appointed to the vacant position of Assistant Bishop in Jamaica on the nomination of Archbishop Nuttall.

The Rev. S. Garrard and Mrs. Garrard lately celebrated their diamond wedding. Mr. Garrard was ordained in 1852 and he spent the whole of his ministerial career in the Diocese of Worcester. He retired from active work in 1907.

The new Bishop of Lichfield, the Right Rev. Dr. Kempthorne, was duly installed as Bishop of the Diocese in Lichfield Cathedral, on July 16th in the presence of a very large congregation, which included 400 of the clergy of the diocese wearing their robes. The installation was performed by the Archdeacon of Canterbury (the Right Rev. Bishop Walsh, D.D.).

The Ven. Dr. Kaye, Archdeacon of Lincoln, died lately, aged 91. For the past 65 years he has lived in Lincoln or its immediate vicinity. The late Dr. Kaye lived under five sovereigns, five Bishops and eight Deans and he was present at the Coronation of Queen Victoria, where his father, Bishop Kaye, of Lincoln, was one of the officiating prelates. He has been a member of the Chapter of Lincoln Cathedral since 1863, when he was appointed by his father, the Bishop of Lincoln, to the Archdeaconry of Lincoln and to a Canonry in the Cathedral. He loved every stone of Lincoln Cathedral and he knew every village in the county. He was ordained in the year 1846.

### THE CANADIAN NEWSPAPER DIRECTORY.

We have just received from the publishers, A. McKim, Limited, of Montreal and Toronto, a copy of the 1913 edition of the Canadian Newspaper Directory.

The Canadian Newspaper Directory lists and describes 1,688 periodicals in Canada and Newfoundland. Of these 152 are daily, 1,279 weekly or semi-weekly, 232 monthly or semi-monthly, and 25 are published less frequently. This is a considerable increase over the last edition. There is also a specially selected list of leading British publications which will be of much use to those interested in Old Country trade.

In addition to this, the directory supplies a comprehensive gazetteer, giving the population, the chief industries, the railway, the telegraph, and banking facilities and other interesting features of every newspaper city, town and village in Canada.

A. McKim, Limited, are particularly well qualified to edit and publish



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 It dries up the carcasses and absolutely prevents the unpleasant results attending the use of inferior preparations.  
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 If not at your dealer's, write us and we will see that you are supplied.  
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 381 Queen St. W., - Toronto.

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**Women's Tan Oxfords and Pumps**  
**\$1.95**  
 Regular \$4.00 to \$5.00

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Then make careful choice of a training school. Most advertised schools promise you much in a short time; but just ask yourself, "Can I be an efficient nurse in that way?"  
 Be advised and train in one of our well-known hospitals and get a diploma which will be approved of by our doctors and which will give you a standing as a real nurse.  
 For particulars apply to President of the Graduate Nurses' Association of Ontario, 295 Sherbourne Street, Toronto.

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 525 SHERBOURNE ST.

**GRAND WATER CARNIVAL.**

Full Bill of Water Sports to be a Feature of This Year's Canadian National Exhibition.

Water sports are to be a big feature at this year's Canadian National. The splendid water front of the Exhibition City offers splendid opportunity for this line of amusement, and arrangements are being completed for motor boat races, war canoe races, swimming races, aeroplaning, hydroplaning, etc., etc. There will be something doing on the waterfront every day and for those who like their's with water there won't be a dull moment.

**Boys and Girls**

**BIRD'S NEST 100 YEARS OLD**

While cutting up an ash tree at a sawmill at Embleton, Cumberland, England, the sawyers observed a dark object in the centre of the trunk. It was found to be a sparrow's nest, containing the feathers and skeleton of a dead bird and four eggs. The egg shell were exceedingly well preserved, but in the attempt to extricate them some were broken, and it was found that their contents had been entirely absorbed. It is assumed that the bird built its nest in a hollow of the tree and died while sitting on the eggs, the whole becoming sealed up as the tree grew. The nest had probably been built a century ago, the tree being over 100 years old.

**THE BOOKS OF THE BIBLE.**

Do you know how many books are in the Bible? You once knew, but have forgotten. Let me tell you one good way to remember, so as never to forget. First write down the words "Old Testament." Now how many letters are in the word "Old?" Three. How many in the word "Testament?" Nine. Put three and nine together and you have thirty-nine, the number of books in the Old Testament.

Next write down the words "New Testament." There are also in "New" and "Testament," three and nine letters. Now multiply three by nine and you have twenty-seven, the number of books in the New Testament.

Of course, by adding thirty-nine and twenty-seven you have sixty-six, the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—Selected.

**PELEG, THE PEDDLER.**

By Frances E. Kirkland.

"Chir-ir-ir, chir-ir-ir!" The cartmen stopped their horses on the hill road and listened to the strange sound. After a moment the creaking carts started once again as the cartmen called to one another.

"There! Listen! Did you hear? That is old Peleg, the peddler, talking to his friends. Summer has surely come, for the old man takes the road."

"And who is Peleg?" cried one of the carter's children.

"Peleg," answered the boy's father, "is the friend of the squirrels and the birds and the bees. He lives alone

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The most enjoyable route is by fast steamer to Port Dalhousie and thence by electric train through St. Catharines and the lovely land of peach trees, grape vines, and apple orchards—that is the Niagara Peninsula.

Next to the Falls themselves, the greatest attraction is Queen Victoria Park with its landscape gardening, broad stretches of lawn, and pleasant walks and drives, bordered by the cool green of shrubbery and trees.

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M. 5600; or 52 KING ST. E., M. 5179

in the winter and works at his wood-carving. In the springtime old Peleg takes down his stout woven bag, fills it with the curious carvings he has made and starts a-travelling. The town folk are glad to buy his wares, for he makes many a curious trinket. Now 'tis a bird with moving wings and beak, again 'tis a tiny hare that leaps and bounds; or it may be a serpent with a twisting tail."

Slowly the carts creaked on, taking the sharp turn through the woods. Great trees bent their leafy shade over the warm wayfarers. The children stood upon the carts and tried to snatch the wide, green leaves from the boughs that swished against them.

Quickly there came a sound of soft whistling, and from the forest shade a tiny old man stepped out, pack-laden.

"Hi, Peleg," cried the foremost carter. "'Tis a glad day brings you to the road. Your walk is long to the nearest town. Come, travel with us. There's a boy here was questioning about you but a moment ago. We heard your squirrel call down by the green meadow."

The old man chuckled softly and laid his sack up on the cart. Then he climbed nimbly up to a seat beside the boy.

"When we halt you shall see the creatures I have been fashioning from wood," said Peleg, answering the eager look of the boy beside him, "but now let us look at the creatures themselves."

"Chir-ir-ir, chir-ir-ir," Peleg called, and soon a saucy squirrel face showed among the branches.

Peleg laughed at the children's delight in these wild creatures. When they came to the camping-place in the open he took his great sack, and the children circled round him as he untied the strong thongs and drew out the curious toys. The little ones capered and cried for glee as Peleg set quaint birds circling about their heads.

The great camp-fire burned lower and lower until it looked like a great red eye in the coming night.

The carters and their children lay at last in deep sleep, only Peleg was awake and watchful, sitting by the

glowing embers. Once more he loosened the thongs of the sack and drew out the pretty toys. He handled them long and lovingly, then rising slowly he crept to the carts where the children lay sleeping. Beside their motionless hands he laid the toys.

"Peleg," said a voice within him, "there is little food in the cottage, and many days will pass before you can make enough toys to bring you gold." At length the long road brought the old man to his cottage door and he entered his tiny house.

In the light of the early morning something shone and sparkled upon the floor, something glittered on table and shelf, and a voice speaking the language of the wood folk said: "Peleg, friend of the children and of wild-wood folk, accept this gift of gold. We, the wild creatures, have brought it from the heart of the rocks to one who also has a heart of gold."

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

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Autumn Term will begin Sept. 11th.

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ROBT. I. WARNER, M.A., D.D. St. Thomas, Ont. 44

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Autumn term begins September 11th, 1913, 10 a.m. Boarders return on the 10th. Arnold Morphy, Bursar

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