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Family Newspaper

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

Vol. 40

TORONTO, CANADA, THURSDAY, SEPTEMBER 18th, 1913

No. 38*

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The Transfer Books of the Corporation will be closed from Thursday, the 18th day of September, to Tuesday, the 30th day of September, 1913, both days inclusive.

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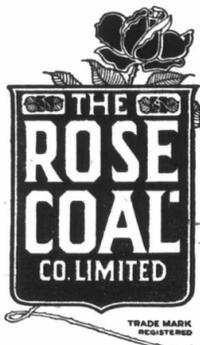
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The Canadian Churchman

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NINETEENTH SUNDAY AFTER TRINITY

(September 28th.)

Holy Communion: 247, 256, 630, 640.

Processional: 632, 636, 657, 670.

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Children: 508, 640, 697, 701.

General: 10, 493, 497, 531.

The Outlook

The Visit of Lord Haldane

The visit of Viscount Haldane, the Lord Chancellor of Great Britain, was a very noteworthy event, and his address before the American Board Association was eminently appropriate to the occasion. His theme was "Higher Nationality: A Study in Law and Ethics," and he expressed a strong hope for the future union of the English-speaking nations. His words are worth quoting:—

Canada, Great Britain and the United States, with common language, common interests, common ends, resemble a single society, and that it might develop a foundation for international faith of a kind new in the history of the world. While he entertained the hope that the future development of the world might bring all nations nearer together, such approximation must be gradual and less likely of definite realization than in the English-speaking group.

He referred to the strong similarity of social conduct, which is the principal basis of Anglo-Saxon friendship, and which may, and should, become the foundation of still more intimate relations in the future. As one writer has pointed out, Lord Haldane's statement is a scholarly way of formulating the idea embodied in such familiar phrases as "hands across the sea" and "common inheritance." This emphasis on Anglo-Saxon friendship as a factor in the establishment of the ideal of universal peace will be welcomed by all in England and Canada, and doubtless by many also in the United States. Of course, there are other elements included in the nationality of the United States which have to be taken into consideration, but it is still true that the American way of looking at life is decidedly closer to the English way than it is to any other. Then, too, as Lord Haldane pointed out, it is a splendid example to the world that Canada and the United States have nearly 4,000 miles of frontier practically unfortified. All this, and much more that was so well said gives special point to the message brought by Lord Haldane from King George, in which he expressed the hope that the deliberations of the distinguished men of both countries who were to assemble at Montreal might add yet further to the esteem and goodwill which the peoples of the United States, Canada, and the United Kingdom have for each other. We look forward with increasing hopefulness to an ever fuller understanding between the English-speaking peoples by virtue of their common ideas, principles, and aims. And with these at peace with one another the peace of the world will be very largely assured.

The Medical Congress

One of the most noteworthy gatherings ever held was the recent Congress held in London, England, consisting of eminent doctors from all lands. The papers represented the latest results in the great work of healing. While, of course, much that was said was beyond ordinary non-medical comprehension, it has been possible for the lay mind to profit greatly through several of the papers. For years past surgery has made marvellous strides, and it would seem as though medicine were to do likewise in the near future. Perhaps Dr. Ehrlich's description of the way he arrived at the chemical combination known as salvarsan, and the marvellous results obtained from its use, was the most striking feature of this wonderful Congress. He also spoke of the great difficulties presented by ordinary bacterial diseases, and yet he was able to add: "Nevertheless, I look forward with full confidence to success. In the next five years we shall probably have advances of the greatest importance to record in this field." Every Christian will rejoice at the note of hopefulness and expectation struck again and again by this Congress, and will take fresh courage as we face the awful problems of disease that afflict the human race. God is the God of science, and all medical discoveries that relieve and remove human suffering are particularly welcome to those who rejoice to believe that God reigns in and rules over His world.

Medicine and Alcohol

Not the least remarkable feature of the Congress was the gathering arranged by the National Temperance League, when over two hundred Congress guests were present. Sir Thomas Barlow, the "President of the Congress, spoke at this meeting, and referred to the progress of the temperance movement in

the Army and Navy and in commercial life. Most of all, he emphasized the change in regard to the use of alcohol in our hospitals, which he described as "nothing less than a revolution." Instead of ordering alcohol as a matter of course as in old days, the doctor now feels that if he has to order it, he must be particularly careful in his prescription. But, as we know, the fight with the great evil is by no means over, for alcohol is facing us with more subtle and dangerous methods than ever. For this reason we are thankful for Sir Thomas Barlow's warning against medicated wines, even in homes where the use of intoxicating liquors has ceased. As he urges: "Do let us use common sense, and stamp out these medicated wines." It was particularly interesting to have the testimony of a Chinese doctor at that meeting, that "so far from Chinese doctors losing practice by not administering alcohol, they would do so if they did administer it." At another Congress, recently held in Berlin, one of the most eminent clinical teachers in the world made this statement: "I have reached the conclusion that in no infectious disease has the value of alcohol been proved. On the other hand, it diminishes the natural resistance to the inroads of disease." All this is most gratifying to the temperance worker, for, while liquor advertisements continue to tell us that beer is a food, science is urging more strongly all the time that alcohol is a deadly poison to the human frame. "Truth is mighty and prevails."

A Welcome Testimony

During the last few weeks a good deal of controversy has been raised in connection with Professor George Jackson, who left Victoria College, Toronto, to take up work in England. We have no intention whatever of taking part in the controversy, but it is impossible to avoid referring to a striking comment in the "British Weekly," presumably by the Editor, Sir William Robertson Nicoll. Speaking of Professor Jackson's new work, the article said:—

"There is one thing he need never trouble himself about, and that is the case of those who prefer to take Genesis as it stands, and to receive it as literal truth. He may be sure that those who do so will come to no harm. A knowledge of the soundest higher criticism is not essential to salvation. It is the Bible itself that is infallible in its power to save. And 'the wayfaring man, though a fool, shall not err therein.'"

Those who prefer, both on grounds of scholarship and also of spirituality, to "take Genesis as it stands" will find great encouragement in these words. The supreme test of the Bible is its spiritual power, and in this respect there can be no possible doubt that those who hold what is generally called the conservative position are able to point with convincing truth to the advantage of the old paths.

The Supreme Test

A thoughtful and able writer has just been describing a holiday spent by him in the German University of Jena, and his pictures of well-known Professors there are most attractive, but we are particularly impressed by the close of his article:—

In concluding, I should like to mention what I feel to be the chief great lack in the German theological system, namely,

the lack of connection with the devotional and practical religious life. How many of the great scholars would be successful in an exposition of a New Testament passage, or a psalm, in a purely and warm-heartedly devotional meeting? Perhaps the most interesting literary venture that a German publisher could undertake would be a set of devotional commentaries by leading scholars on the various books of the Bible, definitely intended to open the hearts, in the first place, of the writers themselves. Wendt, Deissmann, and a number of others would probably succeed. But the experiment would be equally valuable where it failed, and it would be a great help towards the answering of the pressing question how far the study of theology should be carried on by mere educationists in the interests of pure intellect, and how far the Church, by supporting pure intellectualism in theology, is a gainer or loser in the realm of spiritual religion.

This is a striking and significant testimony, and it indicates one of the weak spots of much modern theological work, the lack of connection with devotional and practical religious life. If our theology is not devotional, it fails at a most vital and important point. We must bathe our theology in spirituality if there is to be power and blessing in our work for God. Luther was not far wrong when he said, "It is the heart that makes the theologian."

The Real Napoleon

A book has just appeared which will take its place among the innumerable volumes that have been added of recent years to Napoleonic literature. One writer thinks that this book stands out as having completely changed our view of the great Emperor's personality. In order to put the character of Napoleon in an entirely different light the author has studied his private life, his home surroundings, his relations as a son, a husband, a brother, and a friend. His main conclusion is that Napoleon's character is exactly the reverse of the truth which has hitherto been universally accepted. Instead of his being beyond all things a man of blood and iron, a kind of savage "Superman," one who recognized no rule but his own will, and trampled down every law, human and Divine, it is shown that Napoleon was a man of strong emotions, entirely normal in powers, and largely bound, at any rate at first, by the rules of ordinary morality. He did not take any short cuts to power, but achieved greatness because he was a good son, a loyal friend, and an honest, hard-working, ordinary civilian. He only forfeited greatness when through the abuse of power he lost these qualities and virtues. This is a viewpoint which ought to be of service to ordinary human beings. There is no doubt that the private man gives the key to the public man, and that it is only when personal character is set aside that danger and evil accrue. If only Napoleon had continued as he commenced how different would have been the result in history! It is a fresh reminder that character makes the man, and that nothing can make up for the simple principles of ordinary morality.

The Power of Unitarianism

The other day we heard of a leading Unitarian who, when asked by a student where he could best utilize his life to the fullest advantage, advised him to give himself to one of the orthodox Evangelical denominations as likely to prove of more advantage to him than the Unitarian position held by the speaker. It was a striking admission, and concerns a

subject which has received a good deal of attention during the last few months. When ex-President Taft made a speech in which he said that it had always been a wonder to him why all the world was not Unitarian, an American paper undertook to give at least one reason, namely, the complete standstill of the Unitarian movement. No denomination in the United States started with such a heritage. The Unitarians went out from the Congregational body in New England, carrying with them some two hundred churches and many of the most distinguished ministers. The fine group of New England poets and philosophers belonged very largely to this Association. Harvard College went over to it, and no denomination ever had so promising a start; and yet, adds the paper: "After nine-tenths of a century of existence the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England. During the last decade the Unitarian Church increased only about 2 per cent., while the average increase of the Churches in America is almost 60 per cent." No wonder that the paper goes on to remark that "the Unitarian Churches are so few as to be a negligible quantity in the whole country outside New England." The message for us in Canada is perfectly plain: it is the Christian message of redemption through the Atoning Sacrifice of Christ that constitutes the heart of the Gospel, and whenever this is faithfully proclaimed and personally experienced Unitarianism becomes absolutely impossible.

"HE WENT ABOUT DOING GOOD"

Much is said about great men, learned men, wealthy men, but the highest type of man is a truly good man. Why? Because goodness is the cardinal attribute of the Divine nature.

The testimony above was borne to the Lord Jesus, and whilst "he spake as man never spake," and did works unequalled in magnitude in the history of our race, that which stands pre-eminently forward in his life, eclipsing all superhuman efforts, was "doing good." Doing good implies not only the alleviating of suffering, but of lifting up humanity from out of the depths of depravity into which it had fallen, and in assimilating man to his Maker. "God is love," and whatever real good is done is in exemplifying this Divine principle in active life. Love to man is the sequence of love to God, for "if we love not our brother whom we have seen, how can we love God whom we have not seen?" The life of the Saviour was a grand and noble one, devoted to the highest end of man's existence, and was summed up in the amount of good He accomplished. It was a great thing to work miracles, and to have devils subject unto Him, but greater still to exemplify the Divine purpose and mind. In creation, everything was declared to be good, and very good, not because of the display of omnipotence, but on account of the result contributing to man's good—his real happiness. How this was shown in Eden! Man was good, and man was happy, because he was good: how changed when sin entered, and brought with it the long, dark catalogue of crime, suffering, and sorrow! Before the Fall, good was only to be seen as emanating from God in the essential greatness of His love; but when sin entered, it afforded the opportunity for the creature to exemplify the Divine character. And with what radiant splendour it shone in the life of the man Christ Jesus, in whom we behold the endowment

given to the creature when made after "the image" of the Creator.

But how did the Redeemer do good? By word and act. He cheered, comforted, and shed a halo of light over the dark landscape of the bleeding and agonizing heart. Whilst the unrelenting heart reproached and taunted, He could bind up the broken heart of humanity, and say, "Neither do I condemn thee; go and sin no more." In the midst of loathsomeness and disease He could say, "I will; be thou clean." At the gate of Nain He could cause the weeping widow to rejoice, in restoring to her the prop, the mainstay, the support of her life, in the restoration of her child. As the Father worked, the Saviour worked also. Just as the machinery of Providence never wearies in doing good to man, so the Son of Man toiled incessantly for the creature's good. At Samaria's well He wearied physically, but sitting down, He continued His sphere of holy labour, and like the sun in its course, or the planet in its orbit, stayed not to go down. How well regulated, how exactly suited to present want was His work to her who said, "Come see a man who told me all things that ever I did." Conscience being smitten, the breach was repaired by that marvellous, irresistible agency of "doing good." It is comparatively an easy thing to labour for good amongst acknowledged goodness, but love in its fairest form, its most beautiful dress, is to be seen labouring amongst pollution and guilt. There good is done from its own inherent worth, and the reward is felt, not in man's acknowledgment or the world's applause, but in the conscientious conviction of following in the footsteps of Him who is light, and life, and good.

Can the testimony be borne to us that we are "doing good"? Speaking good is well, but doing good is better. Perhaps we are discouraged at times, because we see no result from our labour. Remember, because we see not, it is no sure evidence that we are not successful. Our work is one of faith, and the true disciple of Jesus "walks not by sight, but by faith." The promise is, "Cast thy bread upon the waters, and it shall be found after many days." Perhaps we are not doing good, but evil. If so, may our conscience be awakened, for, whilst dishonouring our own humanity, we are injuring our fellow-man; and, worst of all, guilty of the dark and hideous crime of grieving Him who loved us even unto death. Let us cast our eyes around, for in the vast arena for "doing good" the fields are already "white unto the harvest." Shall we not try and redeem our time? The poor, the sick, the young, the unfortunate, the debased, all give us one opportunity. We cannot be happy unless "doing good." If hard at first, press forward, "forgetting the things behind, and reaching unto those which are before," viz., the testimony of an approving conscience of having done what you could, and then in due time the approval of the Master, who will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If we would be more like our Saviour, let us be more with Him in prayer: go oftener to Calvary and witness His sufferings for us, and then, amidst all the vexations and vanities of life, we shall be strengthened to take up our cross daily, and the image of Him "who went about doing good" will be more perfectly reflected in us. Forget not that "His banner over us is love," and soon, as a royal guest, He will take us "into His banqueting house;" then will be fulfilled His prayer for us, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me; for Thou lovedst Me before the foundation of the world." Blessed Saviour, thrice blessed Saviour, would that Thy people were more like Thee, in "doing good."

The Secret of the World's Advancement

The Bible as a Factor in Civilization

Rev. William F. Wykoff, D.D.

IN the treatment of this subject we can not separate the Bible from Christianity. To be sure, the Bible was not in the hands of the people during the first fifteen centuries of the Christian era, but the teachings disseminated by the Christian Church were taken from the Holy Scriptures. During this time it was not possible for the Bible to become a popular book because of the difficulty of transcribing it. The printing-press had not yet come into use, and the only method of multiplying the Holy Scriptures was through the slow process of transcribing and reproducing them in manuscript form. It was a physical impossibility for any large number of copies to be thus produced. But the Scriptures were in the possession of the Church and were used in the spread of the truth. Hence whatever part Christianity played in the evolution of the civilizations of Europe must be credited to the Holy Scriptures. Truth received in this way would not be as potent and as clearly apprehended as it would have been if the Bible had been in the hands of the people, and the rapid advance toward better conditions after the advent of a popular edition of the Bible shows how the upward movement was accelerated by placing the truth in the hands of the people.

It is only possible within the scope of this paper to give the merest outline of the movement of civilization as affected by Christianity, and later moulded and modified by placing the Bible in the hands of the people.

Some one has said that modern civilization had its roots in the civilization of Greece, its stem in the Roman period, its flower in the Middle Ages, and its full fruitage of liberty, equality and opportunity in modern times. To trace this growth and suggest the periods of transition and the forces at work through it all in the briefest way will be the purpose of this article.

If we are somewhat familiar with the Grecian period and with the political, social and religious conditions prevailing during the palmy days of the Roman civilization, we have a good background upon which to survey the movement out of which our present civilization has evolved. Especially should we remember that the political systems of these great nations granted equal rights to but a small part of the population, probably not to exceed one-fourth, or one-third. The rest were slaves or dependants who had no voice in political affairs. So that the civilization of those periods did not aim at a popular distribution of its highest benefits and privileges. Though there were republics during this time, yet suffrage was in no sense universal and citizenship was restricted to the very few.

Christianity appeared upon the scene when the Roman civilization was at its height. It was first regarded as a sect of the Jews, and came under the operation of the laws affecting these people. Later it was discovered to be a separate movement, and then the policies of the government were shaped with reference to its attitude and relation to prevailing customs. During the first three centuries repeated and persistent efforts were made to stamp it out completely. Until the time of Constantine it passed through ten distinct periods of persecution of varied form and degree. The most severe perhaps was under the reign of Nero, who subjected the Christians to the most humiliating and terrible punishment and torture that could be inflicted. They were thrown alive to the wild beasts in the arena, and the fires of martyrs lit up his royal gardens, while he with his courtiers and convivial companions feasted and revelled in carnal pleasure. We can not dwell long upon the period of martyrdom. Suffice it to say that the

Christians met these persecutions bravely and with a patience and faith which astonished their enemies, and often won their admiration.

During this time Christianity made rapid gains, and at the end of the third century had become the strongest religion numerically in the empire. About this time an event of far-reaching importance occurred. It was the conversion of Constantine. His conversion was said to have been the result of a vision which he saw in the sky. The vision was that of a cross with these words

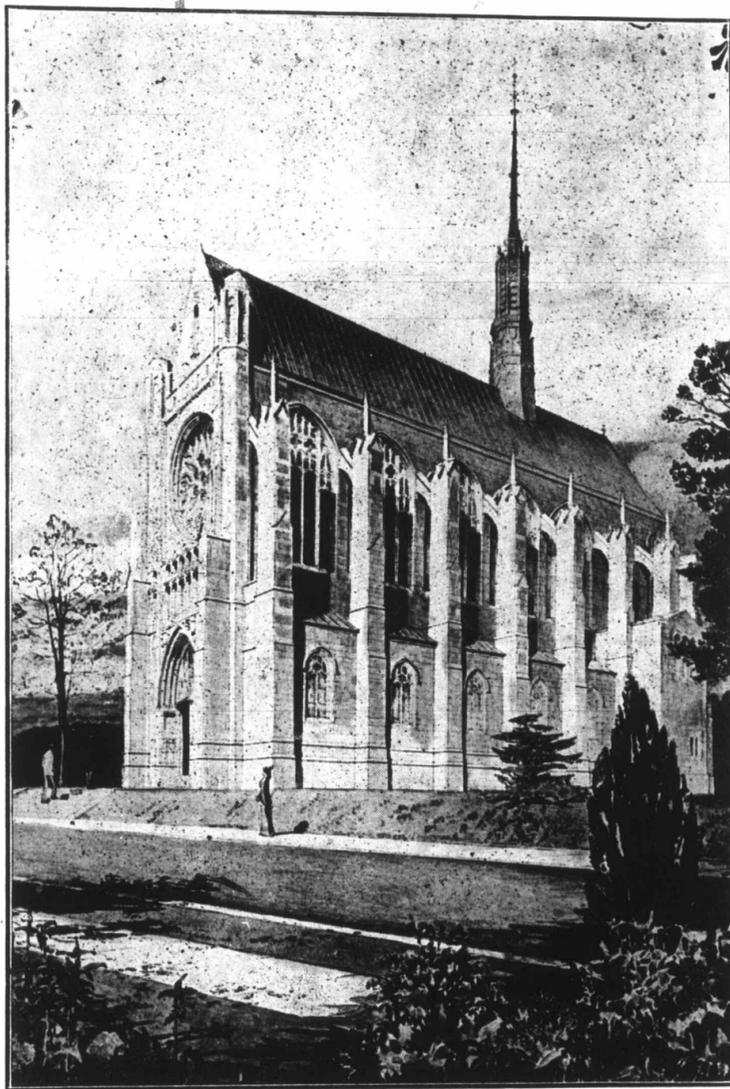
way before the strength of this mighty inundation. The gates of the empire were thrown open, and the floods swept in. Then followed a period of disintegration and assimilation, during which the forces were gathering strength and the influences were forming which would give birth to a new civilization. This period covered a stretch of a thousand years. It is known as the Middle Ages, sometimes called the Dark Ages.

During this time what power was it that held society together and prevented the utter decay of the forces of civilized life? The Christian Church was the only great institution that survived the barbarian deluge. The Church preserved the arts and learning. All that was valuable in the old system was preserved in this way. The Church became the empire. It gradually spread its influence over the barbarous tribes and brought them under its dominion. It was the only tribunal where any semblance of justice could be secured. During this period of disintegration and dissolving institutions the teachings of Christianity were being assimilated by the diversified elements that formed the world of that day. The teachings were not the highest form of Christian doctrine, but sufficient truth was disseminated to provide a leaven that would work out great results in later times. If the Bible could have been in the hands of the people during this time, doubtless the period of darkness would have been shorter, and the popular knowledge of the truth would have served as a wholesome check upon the growing arrogance and presumption of the Church. The ecclesiastical organization which grew up during this time, intoxicated by its power and influence, gradually interposed itself between the simple gospel truth and the people. Such an organization, doubtless, was needed during the greater part of the period. But the principles which had broken down the old pagan civilization would also shatter this new organization which grew out of the exigencies of the times. Unauthorized by the Scriptures and without Divine warrant for its pretensions, it would naturally oppose the introduction of the Bible among the people lest they should discover the truth and assert their liberty. If it had been content to fill a providential place in an important period of the world's history and then modified its form as conditions changed, Christianity might have remained undivided to this day. But, unfortunately, it set itself against the truth which it had preserved, and exalted its own vain pretensions above the gospel, and in the fullness of time was compelled to give way before the gospel itself.

At the end of this period, or about the beginning of the fifteenth century, came the revival of learning, the period known in history as Renaissance. The blossom which was beginning to wither must now be superseded by the fruit. The fruit was the new spirit of freedom and independence in thought and knowledge which has developed into our present civilization. To this period of awakening belonged Columbus, Copernicus, Bacon, Locke, Spinoza, Raphael, Michael Angelo, Luther, Tyndale, Wycliffe, Coverdale, Cromwell and Shakespeare. These names indicate how this revival branched out in every direction. Science, philosophy, art, literature and religion were touched by its vitalizing force. To this period belonged the printing-press. And this age produced the English Bible. With the popular distribution of the Bible must come a quickened pace in the forward movement.

The distribution of the Bible among the people resulted in a movement toward popular government. The American Republic is the direct offspring of the Reformation. England and Germany are permeated by this spirit. They are both constitutional governments with the people practically in control, and with a marked movement in each toward a larger participation of the people in the affairs of government. Russia has had to yield and grant a popular assembly. Japan has her parliament. China has given her people a popular assembly, and provision was two years ago made for it to convene in 1913. The decaying civiliza-

GENERAL WOLFE MEMORIAL CHURCH



This proposed Memorial Church is to be built on a slight eminence overlooking the battlefields of Quebec, on the new Avenue des Braves. The Trustees have secured an option on the site.

in flaming letters underneath it: "In this sign conquer." With the conversion of Constantine official Rome became Christian, and laws favourable to the Christians were put into operation throughout the empire. Following the reign of Constantine there was one period of reaction when Julian attempted to reinstate the old paganism. But this was the expiring spasm of the old régime, which thereafter ceased forever. Christianity in the short period of four hundred years had conquered the Roman Empire, and the civilization which had crucified the Son of God had bowed to His sovereign sway.

In the fifth century the old civilization collapsed under the deluge of barbarian invasions from the north. The Goths, Vandals, Huns and Germanic tribes had kept pounding away at the gates of the empire until Imperial Rome, worn out with her numerous wars and weakened by excesses and the enervating influence of luxury and vice, gave

tions are those which oppose the distribution of the Bible among the people. Those which are vigorous and strong, full of the wine of life and vitality, are those which encourage a popular knowledge of Bible truth.

How may we account for this result? Because the Bible puts the emphasis upon the individual. It teaches man to appreciate his own importance and value. It has been asserted that the Renaissance resulted in the discovery of the world and of man. This statement is true to the fact. Columbus discovered the world, and the Bible discovered man. The spirit of Christianity is essentially democratic. It is opposed to aristocracy and class distinctions. It teaches every man that he is created in the image of God. It teaches human equality. "God made of one flesh all

nations." This statement prepares the way for the enthronement of the individual man. "Beloved, now are we the sons of God." When man came to appreciate this great truth he saw no reason why there should be a hereditary nobility, a privileged class. Such conceptions could not result otherwise than in the enthronement of the people. It is a significant fact that in little less than a century after the first complete English Bible was given to the people, Oliver Cromwell, a commoner, saw the head of Charles I., the representative of the old heresy of the "divine right of kings," roll from the execution block. This event was prophetic of what was to come. There is ultimately to be but one king who rules by his own right, and that is the King of kings and Lord of lords.

ence, evidently, gave him such exaltation, such a sense of freedom and power, as the revelation of this truth: "Christ is the end of the law unto righteousness unto every one that believeth"; "Love is the fulfilment of the law."

JESUS' OWN PREACHING.

And here lay the secret of the wondrous illumination of Jesus' own preaching. Even the untrained multitude, much as they might balk at the parables and the direct statement of profound spiritual truth, felt that this teacher spoke "as one having authority, and not as the scribes." It was only the scribes themselves, Janizaries of traditional regularity, who demanded any other than this evident inner authority. It was the "sweet reasonableness" of Jesus' preaching, as Matthew Arnold says, that made such a direct appeal to the hearts of his hearers. "He put things in such a way that his hearer was led to take each rule or fact of conduct by its inward side, its effect on the heart and character; then the reason of the thing, the meaning of what had been mere matter of blind rule, flashed upon him."

Such was the manner of the presentation, "full of grace and truth." And its substance was just such spiritual truth as could only be expressed in this gracious form—the "law of liberty," freeing men from the obsession of all that is imposed from without—whether ceremony, or formal obedience, or traditional conformity, or superstitious fear—establishing the regnancy of the vital principles enthroned in a heart transformed by the grace of God, the loyal citadel of the kingdom within.

TRUE GENTLEMAN.

There is indeed a necessity involved in this law of liberty; but it is not "laid upon us," in Paul's phrase; rather does it grow out of our very being. The true gentleman, after all, is one in whom gentleness, courtesy and cultivation have become essential qualities, not mechanical or conventional, but natural. So no one can be a true Christian by virtue of mere conformity. The best conformists of Jesus' day were his fiercest enemies, and the name "Pharisee" has borne a stigma ever since. "The kingdom of God is within you," and unless it be within you, it cannot exist, for you, at all. The cry "lo, here" and "lo, there" shall lead only deluded souls to the pursuit of a phantom.

Now it shall not be denied that there are dangers involved in the inwardness of the Christian religion. There is such a thing as abnormal and perilous introspection—as witness the anguish of the timid soul convinced that it has committed the "unpardonable sin." But there is not much need in this age and this place for a warning against such an aberration of contrition. It may be pertinent, however, to insist that it is not an idle or a selfish inwardness to which Jesus calls His disciples. Mere contemplation, no matter how saintly, can never meet the tests that Jesus applies. The words of Christ are active as well as spiritual, with an activity that is constant because it is vital. "My Father worketh even until now and I work," He said to the Pharisees who charged Him with Sabbath-breaking. The light must shine, the seed must grow and multiply; the leaven must work; the truth must be proclaimed in all the earth; the bread of life must feed the hungry; faith must do more than move mountains; love must win the world to the God of love. The gospels are full of the energy of ceaseless beneficent activity, and Paul, the greatest of Christians, was also the greatest adventurer, the most untiring labourer, the most inexhaustible moral force of his day. Verily the kingdom cannot find lodgment in the heart of a sluggard.

Again, it is as plain as emphatic words can make it, that there is no place for self-seeking in the kingdom. Even James and John must not ask for heavenly preferment; if they do, they shall draw a sharp rebuke instead of a promise of reward. The rich young man goes away unaccepted and sorrowful because he cannot surrender the power and pleasure of his great possessions. And the whole bitter tragedy of the loneliness and defeat of the selfish, as well as the blessedness and high reward of sacrifice, is condensed in the marvelous words of the Master, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The kingdom of God is indeed within you; but being of God it is sure to have the highest and largest efficiency, through heart and mind and hands establishing righteousness in all the earth.

The citizen of the kingdom, then, does not seek for preferment; he does not work for wages. His service grows out of an inner loyalty and energy that must express themselves as naturally and inevitably as the seed germinates and the plant grows and the fruit matures.

"THE KINGDOM OF GOD WITHIN"

BY JOHN S. NOLLEN

A HUNDRED years ago when it was still possible for Humboldt to cover the whole field of human knowledge, it was not unthinkable for the heroes of fiction to live through the sum of all human experience. Goethe created two such microcosmic heroes in his drama "Faust" and his novel "Wilhelm Meister." The latter especially inspired many an attempt of like nature, none more interesting than Novalis's "Heinrich von Ofterdingen."

This unfinished novel, by the most gifted of German romantic poets, was intended to be a complete imaginative expression of all human life. The hero, after compassing all the world of past and present activity, should return as a homecoming wanderer "into his own spirit," and there find the eternal realities. "The world becomes a dream, the dream a world." For us prosaic children of the age of steam and steel the visions of such a poetic idealist must appear fantastic. Nevertheless even we, external and accidental though our lives may be, become aware now and then that we cannot get away from ourselves; and possibly, in certain moods, we may even yearn to devote the powers we now use externally to the exploration and cultivation of our own neglected souls.

EXTERNALISM CONDEMNED.

Yet during the last half-century the final quest of Novalis's hero has not had much interest for men. Outwardness rather than inwardness has been the rule. The gospel of James, with its emphasis upon efficiency, has suited this practical age far better than the gospel of John, which seeks out the hidden things of the spirit. And yet even the experimental learning that has brought forth the material marvels of our time might have taught us as in a figure the lesson of inwardness; for has not physical science been busy tracing motion, or energy, to its ultimate abode. It has traced it all the way from the revolving suns of our planetary systems to the shooting ions of an infinitesimal atom. To every soul, sublime atom in a universe of life, this symbol of universal nature says: "The kingdom of God is within you."

The age into which Jesus came was in many ways not unlike our own. It was an age of enterprise and organization (for when was there a more extensive or more effective organization than the Roman empire?), an age of comparative peace, of commerce and great material wealth, of world-intercourse, of high tide in political and practical life; an age when even religion was externalized, and this nowhere more than among the Jews, the "peculiar people" who boasted sole access to the true oracles of God. Into this practical, complacent, commercial, conformist age Jesus came, like a romantic poet, calling men to return home into their own spirits, to find there the saving truth that should make them free. "The kingdom of God," he taught them, "cometh not with observation—for lo! the kingdom of God is within you."

SUCCESSFUL MEN.

Jesus told the "successful men" of the age that it was impossible for any who trusted in riches—or in power or in organization, he might have added—to enter into the kingdom of God; and so startling was this doctrine that even his own disciples were astonished and terrified by it. Jesus took up and amplified the wise saying of the ancient sage, that out of the heart are the issues of life, and through it he passed keen and destructive criticism on the conventional, emasculated morality and religion of his countrymen. With inexorable logic he traced all evil to the secret lair of sin in the inmost recesses of the heart. And

when it came to choosing between the never so faithful and loving service of hospitable hands, and the intentness of a soul forgetting all in eagerness to learn the lesson of heart-obedience, he could not but say that Mary had chosen the better part, which should endure forever.

People like Martha, of a practical and energetic disposition, have always been not a little puzzled and offended by the apparently quietistic tendency of the gospel of Jesus. They expend themselves in hazardous exegesis of the patient and almost negative virtues of the Beatitudes; they shy away from the behest of non-resistance; they catch eagerly at the denunciation of the Pharisees and the whip of small cords that drove the traffickers from the temple. And they are surely right in deprecating any attempt to make out that Jesus' character was nothing more than meek—right in insisting upon the heroic quality of his nature. But they forget too easily the pregnant symbolism of Elijah's experience—when the voice of Jehovah was not in the great and strong wind that rent the mountains, not in the earthquake, not in the fire, but in a "Sound of gentle stillness." In the splendid prologue to Goethe's "Faust," the archangels read the glory of God in his creation, its vast power, its wondrous energy, its irresistible natural forces; but the climax of their praise is this: "Thy angels, Lord, revere the quiet progress of Thy day."

WITHIN YOU.

We see that Jesus, true poet and great teacher that He was, spoke His truth oftenest in figures. And how persistently His metaphor repeats this great truth: "The Kingdom of God is within you." How the call to inwardness sounds in the manifold symbolism of the parables—the Kingdom is like unto seed, sown in rocky places, or among thorns, or in good ground; the Kingdom is like unto leaven hidden in meal till all was leavened; the Kingdom is like unto a precious treasure or a pearl of great price—there is surely emphasis upon intrinsic value! When Jesus speaks of Himself as the "bread of life," and calls both Himself and His disciples "the light of the world," these figures again lay stress upon the intimate quality of the heart out of which are the "issues of life."

And so it is with the highest and richest words of the Christian vocabulary: "Righteousness," the great keyword of Jewish doctrine, restored by Jesus to its pristine value and raised to a higher potency ("except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven"); "peace" and "joy" (the peace that "passeth all understanding"—"not as the world giveth, give I unto you," said Jesus); "faith," the inward power that recreates the life and the world, whose full mystery Jesus could not explain even to the pious Nicodemus; "truth" ("truth in the inward parts," as the Psalmist said); "love," the greatest of all, the best to express the inmost being of God Himself. Truly did the Master say that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; and these great words uttered by God's prophets and apostles, the very message of His Son, are instinct with the fullest, the noblest, the most beautiful life; they are the essence of eternal life, the divine law of the "kingdom that is within you."

The law of the kingdom is the law of liberty, of inner liberation. That was the hardest lesson, perhaps, for the early disciples to learn and to enforce. How Paul, for example, wrestles with this conception and triumphantly vindicates its truth and its blessedness! Nothing in his own experi-

Dominion Convention A.Y.P.A.

BEGINNING with the magnificent gathering in the Massey Hall, reported in our last issue, the A.Y.P.A. has shown in this Convention wonderful vitality and strength and the speeches and attendance of Right Rev. Bishop Sweeny, Right Rev. Bishop Clark, Right Rev. Bishop Reeve, Dean Abbott, Dean Starr, Archdeacons Davidson, Warren, Ingles, and many others show the keen interest felt in this movement of our young Church people.

The telegram of felicitation read at the meeting to the founder of the A.Y.P.A., the Rev. Canon Brown, late of Paris, Ont., who is in Halifax, was a notable feature. The Association is ten years old.

The sessions, during the gathering, were held in Holy Trinity parish hall.

On Tuesday morning the 300 delegates attended the Holy Communion at Holy Trinity, after which the Convention opened for business, President Bell presiding. He said:—"There is one fact apparent from our large meeting, that this is a concentrated attempt being made to solve the problems of the young people of the Anglican Church. The tide of interest in young people's work is rising. Our clergy are beginning to get an adequate vision of its importance. They are beginning to realize that the leaders have taken up their task seriously, that they have high ideas,



Mr. Clarence Bell, Honorary President.

that they are trying to do better year by year, building on the experience of the past."

Rev. E. Appleyard, B.A., London, Ont., reported a growing interest in the aims of the Association and that the number of branches have greatly grown. The old criticisms against the Association are forgotten and the young people of the Anglican Church are now permanently welded together in a composite body working for the betterment of social conditions in Church life. Mr. Appleyard also explained the uses of the A.Y.P.A. badge, pointing out the significance of the colours, the white for purity in life and the vermilion for the light of hope.

Mrs. A. G. Wyckoff, London, vice-president of the Dominion Association, strongly advocated the use of a form of pledge and solemn admission-service, arguing that such an innovation would add to the interest taken in the organization.

OBJECTS OF THE A.Y.P.A.

Rev. T. B. Clark, M.A., rector of All Saints' Church, London, in a strong address, expounded the objects of the Association—work, worship, edification and fellowship—dwelling on the beauties of the perfect woman or man.

"This organization, as I see it," he declared, "are preparing for that mighty effort, that great work of turning out perfect men and perfect women."

The delegates were given luncheon in the school house of the Church of the Ascension.

Addresses and discussions on meetings and the proper methods of conducting them were dealt with in the afternoon, and in the evening the delegates were tendered a banquet by the Mayor and Corporation of the city in the Assembly Hall of the Temple Building.

These trite speeches convey an idea of the diversity of thought and wide range of subjects that characterized three hours' oratory on the occasion of the banquet by the city of Toronto:—

Rev. R. J. Renison:—"The day is coming, and I am going to see it, when the Hudson Bay express will pull out of the Union Station every Saturday night, with Toronto people going up to their summer cottages on Hudson Bay."

The Bishop of Toronto:—"By the year 1915 your Convention will find room in our great Cathedral of St. Alban's, which we hope will then be open and ready to seat approximately 3,000 people."

Mayor Hocken:—"I am a Methodist in the winter and an Anglican in the summer, but to me it matters not what Church one belongs to if he does his Christian duty."

Dean Starr:—"I can tell you there is more than talk in this movement for Church union, but as Anglicans let us never make the mistake of rising and cutting away from our traditions."

Mr. E. B. Burt:—"In the Anglican Church we yet have the 'hgh' and the 'ow' Churchman. And I say it is a good thing it is so. We cannot all be alike. There are bound to be some of us who think and act differently."

Rev. C. R. Gunne:—"The Anglican Young People's Association is a great agency for making Bishops. If there is an Archdeacon present who has his eye on a Bishopric I would say to him:—"Get busy in the A.Y.P.A. It has turned three Archdeacons who made themselves prominent in its work Bishops within a very few years—the present Bishops of Toronto, Niagara and Huron."



Rev. E. Appleyard, Secretary.

Canon Dixon:—"The young people are not as loyal to the Church as they ought to be and as a result the Church is now suffering for want of the enthusiasm and the help of youthful workers. Not a few attend other churches while their own badly needs their support. Owing to the materialistic tendencies of the present time something must be done to promote a strong spiritual influence in the young people's organizations. The great obstacle lying in the way of the A.Y.P.A.'s growth, as a power for the Church, was the fact that its members, while loyally supporting social and educational meetings, deliberately forsook the devotional meeting held during the meeting season."

THE NEXT CONVENTION.

Having decided to meet at Kingston next August, the delegates to the Dominion Conference of the Anglican Young People's Association elected officers:—Mr. Clarence Bell, honorary president; Mr. A. W. Langmuir, president; vice-presidents, Mrs. R. J. Harron, Mr. George Spencer Bate; secretary, Rev. E. Appleyard; assistant secretary, Mrs. A. J. Wyckoff; treasurer, Miss M. J. Woodhouse; editorial secretary, W. A. Peacey; executive committee, Dean Abbott, Dean Starr, Canon McNab, Archdeacon Davidson, Canon Murray, Canon Almond, Canon Hind, Revs. W. G. Davis, W. Craig, W. A. Carlisle, R. J. Renison, A. C. G. Clarke, C. A. Seager, H. T. Bourne, W. A. Fyles, and Messrs. Herbert Bright, David Robinson, E. B. Burt, H. A. Burgon, W. Brooks, A. Calloway, Stanley Boyde, Mrs. M. E. Coke, Miss M. Fleming.

A number of resolutions were passed before the Convention prorogued. The executive committee was instructed to encourage the holding

of sub-conventions in the east and the west. The formation of president's associations in cities and towns was suggested and the thanks of the Conference was given to the city of Toronto, the Church of the Holy Trinity, the Church of the Ascension, Mr. Clarence Bell, the retiring president and the Press.

THIS AND THAT

Thoughts of an Eastern Churchman

DEAN Llwyd has returned to his work at All Saints' Cathedral and was greeted with large congregations last Sunday. His sermons are greatly admired and are frequently reported in the daily papers. His work in the parish is also, I understand, much appreciated. The outlook for the Cathedral congregation is excellent.

The improvements on King's College, Windsor, are being rapidly pushed to completion. The college re-opens about the end of September. A considerably increased attendance is expected.

I sincerely hope that long ere these words see the light, the Thaw episode may be a thing of the rapidly receding past. What a loathsome business it has been. We Britishers have always enjoyed the reputation of being prompt and straight in the execution of our laws, and our people of being great respecters of duly constituted authority, and our courts as being models of dignity



Mr. W. A. Peacey, Editorial Secretary.

and decorum. This very general impression has, I am afraid, received a very severe jolt. The legal subterfuges of the lawyers for the defence, and the scenes in and around the court-house, have, I do not hesitate for a moment to say, seriously lowered the prestige of British institutions on this Continent. Every intelligently patriotic Canadian has been humiliated and made to feel smaller in his own eyes.

Mr. Rockefeller is reported as having recently said that the greatest evil of the present day is wasted energy. Probably this is true, for the speed and intensity of work of all kinds, has been so enormously increased of late years. We can crowd so much more work into a given time than we could a generation ago, and we are correspondingly more ambitious of distinction, and "work" of some kind has become fashionable. Everybody nowadays works, or pretends to work, at something, and the avowedly idle man with no aim but his own self-pleasuring no longer affects to despise the toiler and thankfully and meekly accepts bare toleration. While all this is to the apparent general gain. Mr. Rockefeller is probably right in the main, for the new-born passion for action, so characteristic of this undisciplined age, is more likely than not to find an outlet in directions which do not make for the higher and general well being, and is too often, no doubt, merely the outcome of a selfish desire for personal distinction. Mr. Rockefeller might perhaps have put it better if he had said that this was an age of ill-regulated and mis-directed energy.

There is, however, one kind of wasted and worse than wasted energy pre-eminently characteristic of the present age and that is worry. Few people, I suppose, realize the vast expenditure of force that is involved in a long course of

fretting or worry or in sudden and violent outbursts of temper. This, as no one will dream of denying, is uniquely an age of nervous irritability. Men and women fuss and fret and fume and worry as they never did before. The complaint we rather vaguely call "nervous prostration" was as rare in my boyhood as a case of beri-beri is in northern latitudes to-day. If one could only express the waste of energy caused by fretting, in terms of horse power, what a revelation it would be. It is likely that there are tens of thousands of people in these high-strung days, that are wasting in this way in the course of their lives enough physical energy to dig acres of land, chop unnumbered cords of wood, drive millions of nails, lift tons of stones and clear a whole farm. I suppose people do not often look at the question from this stand-point. They think of it in its bearing on the mental and physical health. But no man can eat his cake and have it. No man can squander his nervous energy, which is the driving force of all work, mental and physical, in worry, in outbursts of irritability and fruitless anger and still remain at par. In this respect, with all our wonderful economies in by-products, "labour-saving" machines, combinations and so forth, this is an age of "wasted energy."

Otherwise I have no grouch against the age. Manners and customs change; in some respects for the better and in some respects for the worse, but on the whole, I am firmly persuaded for the general gain. It is always well to remember that no gain is ever clear gain, and that all gain is only the balance between what we spend and what we receive. As years go by the world loses some admirable things, but it acquires something better in its place, it loses some grace and in its stead gains some solid virtue, it exchanges quantity for quality, much that is venerable and lovable is rooted up to make room for what is new and untried, old and cherished methods are succeeded by strange and novel ways, there is much temporary suffering, many doubts and misgivings, and not a few experiments fail to justify themselves, but on the whole, with many jolts and much creaking the car of human progress moves forward.

Apropos of the degeneracy of the times, about which a certain class of people seem to take a morbid pleasure in discounting, here are some lines by Wordsworth written in the year 1802, considerably more than a century ago:—

We must run glittering like a brook
In the open sunshine, or we are unblest:
The wealthiest man among us is the best:
No grandeur now in Nature or in book
Delights us. Rapine, avarice, expense,
This is idolatry; and these we adore:
Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

This, by the way, is one of Wordsworth's most characteristically uneven sonnets, containing as it does two sayings that have become proverbial, embedded in stuff, which it would hardly be going too far to call, downright twaddle. And yet to what sublime heights of long-sustained power he could rise at times. One celebrated passage of his, Mr. Gladstone declared, was the finest in the language. I suppose there never was in English literature so uneven a poet as Wordsworth, and there is certainly, with the possible exception of Milton, none greater. But he was not exempt from the common mistakes of the ordinary croaker.

Downeaster.

THE QUIET HOUR

All our beliefs ought to be constantly put into deeds.

God sometimes delights to do great things with very small means.

Prayer is one of the mightiest forces placed in the Christian's hand.

We should not be satisfied with our faith until we can exhibit it in acts.

God is to His own a shelter against all adversity, temptation, and trial.

Every true Christian is one of God's lamps set in the darkness of a lost and sinful world.

It is Christian deeds rather than Christian words that are wanted in the home and in all social relations.

Contrition and humility are qualities which express themselves in one definite act of welcome to Jesus Christ; and then in one lifelong attitude of obedience to Him.

The Duchess of Gordon left among her papers, found after her death, the following lovely prayer:—"O Lord, give me grace to feel the need of Thy grace; give me grace to ask for Thy grace; and when in Thy grace Thou hast given me grace, give me grace to use Thy grace."

The value of self-command and self-denial is exemplified in the cases of the diplomatist who masters his features while listening; the man of the world who keeps his temper and guards his lips. How often after speaking hastily the thought which was uppermost, and feeling the cheek burn, you have looked back in admiration on someone who held his tongue even though under great provocation to speak.

The late Dean Farrar said:—"From any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself."

Sacrificing one's own wishes and comfort for the welfare of others may be a good and noble thing, but building a monument out of such kindnesses and self-denials is a very questionable use to make of them afterward. There are those who pile them all up in remembrance—sacred to the memory of their own goodness—and recount them for their own edification if not for that of others. When we have done a favour, at whatever cost, it is well to smooth the place over and let it go unmarked unless the gratitude of the receiver plants a flower there.

Lord Tennyson says:—"The spiritual character of Christ is more wonderful than the greatest miracle. . . . I am always amazed when I read the New Testament at the splendour of Christ's purity and holiness, and at His infinite piety. The most pathetic utterance in all history is that of Christ on the Cross:—"It is finished," after that passionate cry, 'My God, My God, why hast Thou forsaken me.' Christianity, with its Divine morality, but without the central figure of Christ, the Son of Man, would become cold; and that is fatal for religion to lose its warmth."

Dr. Woodrow Wilson, President of the United States:—"I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstance that you cannot analyze, has suddenly thrown its light upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."

Everyone has a sense of sin and a need of forgiveness. The great arch of the bridge of pardon over which we must go is supported by the abutments of love and mercy. When we get a view of the multitude of debts we owe to ourselves in not being true to our loftiest ideal; the many debts we owe to others for injuries almost unconsciously done in a life that so interspheres that some faint or fuller injury has been wrought, when we have received a due bill signed by conscience of what we owe to God, our soul's cry is:—"Forgive, forgive; forgive us all and everything!" He that says he will not forgive—will never forget—breaks down the arch of the bridge and falls into the abyss of the unpardonable ones. Peter's question comes often to our lips, "Lord, how oft shall my brother sin against me and I

forgive him—till seven times?" Jesus said:—"I say not unto thee until seven times, but until seventy times seven." That meant forgiveness fully and forever, with a tendency to forget.

Brotherhood St. Andrew

SIXTH MARITIME CONFERENCE, ST. JOHN, N.B., SEPTEMBER 26th to 28th, 1913.

Friday, 2.30 to 5 p.m.—Session No. 1, in Trinity Parish Hall. Chairman, A. B. Wiswell, Halifax, N.S. Subject, "Ways to Win Men and Boys;" (a) "In the City," C. A. Evans, Halifax; (b) "In the Country," J. A. Birmingham, Toronto. 6.30 p.m.—Supper in St. Luke's Parish Hall. Addresses of welcome, greetings, notices, etc. Chairman, the Rt. Rev. J. A. Richardson, Bishop of Fredericton. Addresses of welcome from Rev. R. P. McKim. Replies by the Rt. Rev. C. L. Wotrell and A. B. Wiswell, Halifax. Evening meeting to be held whilst the delegates are still at the tables in St. Luke's Parish Hall. Subject, "Our Responsibility." Speaker, the Very Rev. Dean Llwyd, Halifax.

Saturday, 7.30 a.m.—Holy Communion. 10 a.m.—Session No. 2. Chairman, N. H. de Blois, Charlottetown. Subjects, "Personal Prayer," Ven. Archdeacon Armitage, Halifax; "Personal Example," J. H. A. Holmes, care of King's College; "Personal Service," H. S. Theakston, Sydney. 12.30 p.m.—Conference photograph. 2.30 to 4 p.m.—Session No. 3. Chairman, A. E. Stone, Moncton. Subject, "The Church's Problem." (a) "Boys to Work." Two boys to speak on this subject, J. V. Johnson, Lunenburg. (b) "Men to Lead." B. E. Hilchey, Sydney. 8 p.m.—Preparation Service for Corporate Communion. Speaker, the Rt. Rev. C. L. Wotrell, Bishop of Nova Scotia.

Sunday, 8 a.m.—Corporate Celebration of Holy Communion. 11 a.m.—Regular morning service in all city churches. 4 p.m.—Men's Mass Meeting in the Opera House. Chairman, the Rt. Rev. J. A. Richardson. Subject, "Jesus Christ and National Life." Speaker, Rev. R. J. Renison, D.D. 8.40 p.m.—Farewell meeting in Trinity Church. Leader, Rev. F. C. Ward-Whate, Lunenburg, N.S.

NOTES.

Forms of application for the organization of a Senior Chapter at Kars, Ontario, in the diocese of Ottawa, have been forwarded to the rector at his own request.

The chapter at Swift Current, Sask., which has been dormant for many years is being revived following a visit from Mr. Williams. The presence of two old Brotherhood men in the congregation should ensure a permanent chapter.

The Maritime Conference at St. John, N.B., opens on September 26th, the Bishop of Fredericton presiding. Addresses of welcome will be given by the Mayor and Rev. R. P. McKim, M.A. Messrs. E. G. Boulton and S. T. Lawrie, of Edmonton, have been elected members of the Dominion Council and have accepted the same. The next Dominion Convention will be in Winnipeg in 1914.

A probationary Senior Chapter has been formed at St. John's Mission Church, West Toronto. The members of the chapter in the mother church of St. John have been instrumental in forming the chapter.

The rector of Pense, Sask., has asked for information relative to the formation of a probationary chapter in his parish.

The Windsor men are anxious to have a conference in their town and it is proposed to hold one there in February, 1914. This would serve the south-western portion of Ontario.

An application for a Senior Chapter has been received from Fort Qu'Appelle, Sask. The chapter has been on probation for some months.

It is hoped that the Senior Chapter in St. Thomas', Fort William, Ont., will be revived in the near future and after its revival the local assembly which has not been active for some years will again be organized.

The Brotherhood in the Maritime Provinces will lose a valued member in Mr. W. A. Cowperthwaite, who is leaving in the near future for Winnipeg, Man. Mr. Cowperthwaite has been a member of the Dominion Council for some years.

Fort William, Ont., men are talking of the possibility of holding an International Conference in their city some time in 1914. This could be participated in by all the chapters in the vicinity of Lake Superior and westward to Winnipeg.

LAYMEN'S MISSIONARY MOVEMENT

ADVANTAGES OF THE EVERY MEMBER CANVASS.

1. It enlists lay service, where too frequently the education and the solicitation have been by the clergy.
2. It informs the people of the necessary study and discussion of missionary matters.
3. It compels a fresh consideration by each member of his personal missionary responsibility.
4. It dignifies the missionary cause in the minds of all.
5. It enriches the prayer life and deepens the spiritual life of a congregation if properly conducted.
6. It stimulates Church attendance, when there is no preaching service contributors frequently bring the weekly offering to the Sunday School, and where the matter has been done systematically and thoroughly, attendance at both Church and Sunday School have shown a marked improvement.
7. It discovers and develops many new workers.
8. It promotes acquaintance of canvassers with the congregation and with the community.
9. It increases the number of contributors.
10. It increases the gifts to missions (in a well-known city the churches increased their givings by \$14,000). It was found that this increase was made by three churches that had made the canvass and had the weekly offering, the other churches in the same city had made practically no advance that year.
11. It systematizes church finance.
12. Sets the clergy free for spiritual work.
13. Restores lapsed members.
14. Fixes the church roster and brings it up to-date.
15. It avoids multiplied appeals for money from the pulpit.

The Churchwoman

HAMILTON.—ST. PHILIP'S.—At the opening meeting for the season of this Branch of the W.A., which was held in the schoolhouse on Tuesday, the 9th inst., the following officers were elected: President, Mrs. Kenrick; vice-president, Mrs. A. W. Kaye; secretary, Mrs. Cross; treasurer, Mrs. Robert Jones; Leaflet secretary, Mrs. Geo. Gibbon. Mrs. Mills was appointed as president of the Junior Auxiliary, and Mrs. Harry Clayson will have charge of the Girls' Auxiliary, and also teach the Young Women's Bible Class, which opened again on Sunday. A number of new members were received into the Auxiliary, and the prospects are very bright for a successful season's work.

Church News

NOVA SCOTIA.

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

HALIFAX.—ST. JAMES'.—Mr. Walter Billman, of this city, who was recently elected Rhodes Scholar at Oxford University, from Dalhousie, left Halifax on the 5th inst., for England in order to pursue his studies at Oxford. On the previous Tuesday, the 2nd inst., at a meeting of the congregation of the church, which is situated at the North West Arm, Mr. Billman was presented with a very beautiful travelling bag and rug as a parting gift and as a mark of the high esteem and affection in which he is held by them. The Rev. N. LeMoine presided and Mr. E. L. Fenerty made the presentation. It is expected that Mr. Billman, on his return to Canada from England, at the conclusion of his course at Oxford, will take Holy Orders.

THE CHURCH MEN'S SOCIETY.—The Church men's Society of the Diocese of Nova Scotia held its annual meeting on Thursday evening, the 4th inst., the president, H. D. Romans, in the chair. The financial report, presented by the secretary-treasurer, F. G. James, showed a satisfactory balance. Mr. James read the annual report of the Executive Committee. The present number of branches is 25. The total membership

is about 600. The Society continues to perform a useful function in uniting the men of the Church for progressive and aggressive work; much, however, yet remains to be done. It is most desirable that wherever possible parochial branches of the Church Men's Society be organized, rather than merely parochial organizations, having no definite connection with the organized work of the diocese among the men of the Church. The election of officers then took place, those of last year being re-elected, with the exception that Canon Vernon, who has filled the office of vice-president since the formation of the Society, asked to be allowed to retire, and nominated Rural Dean Cunningham to the office. The officers and executive for the ensuing year are: Honorary president, the Lord Bishop of the diocese (ex-officio); honorary vice-president, the Chancellor of the diocese (ex-officio); president, H. D. Romans; vice-presidents, clerical, Rural Dean Cunningham; lay, D. Calquhoun; secretary-treasurer, F. G. James. Executive Committee.—The officers and Ven. Archdeacon Martell, Revs. Canon Vernon, T. H. Perry, E. H. Ball, J. W. Godfrey, S. J. Woodroffe, Messrs. F. E. Harriott, Dr. Randall, F. C. Kimber, R. Eccles, Dennis Williams, Dr. C. S. Elliott, H. Whiston. Rural Dean Cunningham brought up the desirability of adding other prayers suitable for special occasions, to the manual, and a committee was appointed to take up the matter. Canon Vernon spoke of the coming mission, and urged that all branches should be asked to take an active part in assisting the clergy in the work of preparation. It was decided to forward a recommendation from the annual meeting to all branches upon this subject. E. W. W. Sim suggested special Labour Day services next year under the auspices of the Society, which was referred for consideration and action to the Executive.

ST. ELEANOR'S.—ST. JOHN'S.—Mr. A. J. Betts, who was born in this place 73 years ago and who has been living in the United States for the past 53 years, lately paid a short visit to his old home, accompanied by his wife and niece. The immediate object of his visit was the placing of a mural tablet on the walls of his old parish church, St. John's, St. Eleanor's, in affectionate memory of his mother, to whose teaching and example, under the Divine Blessing, Mr. Betts ascribes all that he has accomplished in a long and prosperous life. The tablet is made from a slab of beautifully veined marble, inscribed with the following inscription in gilt lettering:—

In Memory
of
Susannah Betts
1801—1856.

Thou who hast always loved me,
Thy heart was always true;
In the Heaven that shines above me
Thou dost wait my coming too.

In accepting this memorial on Sunday morning, August 31st, when the unveiling took place, in the presence of the congregation, the rector spoke appreciatively and feelingly of so excellent an example of piety and filial affection.

QUEBEC.

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

BURY.—ST. PAUL'S.—Mrs. Isaac Goodenough, the president of the St. Paul's Guild, was lately presented by the members thereof, on the occasion of her birthday, with a silver sugar bowl, with their united love and best wishes. The presentation was made by the Rev. C. T. Lewis, the rector. Mrs. Goodenough, who is held in the highest esteem and affection by the members of the Guild, has discharged the onerous and responsible duties of president for a number of years past. In acknowledging the gift, Mrs. Goodenough made a feeling and an appropriate reply.

MONTREAL.

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

MONTREAL.—The Lord Bishop of this diocese, together with Mrs. Farthing and the members of their family, returned to this city from England, where they have been spending the summer, on Saturday last. They were passengers on the "Tunisian."

THE DIOCESAN THEOLOGICAL COLLEGE.—The annual meeting of the Diocesan College Alumni Association will be held at the Diocesan College on the first and second days of October next. On the same days as the conference is being held the opening lectures of the Theological Colleges will be given at an hour, when those attending the conference may attend if they so desire.

CHURCH OF THE REDEEMER.—At present the old church is being extended to accommodate the increasing congregations. The wardens hope to be in a position shortly to realize on the land which is to be sold.

ST. CYPRIAN'S.—The ground was broken for the laying of the foundations of this church a short time ago. The new building is to be 50 x 100 feet. At present, only the basement will be constructed and it is expected that this will be finished by next Christmas.

MANSONVILLE.—The 41st meeting of the Clericus of Brome met in this place last month. There was a celebration of the Holy Communion in St. Paul's Church at 10.30 a.m., at which the Rev. W. T. Forsythe, of Richfort, Vt., gave a very practical address on "Border conditions on both sides of the Line, and how the Church may cope with them." He was for many years rector of Stanstead, in the diocese of Quebec, and knows well the situation on both sides of the line. There were also present Rev. Canon Carmichael, Knowlton; Rural Dean Judge, Brome; Rev. Horace Baugh, South Stukely; Rev. W. T. Payne, Bolton. After the service Bible study was taken up and John 3-16 et seq., was read in the Greek text, to the profit of all present. After dinner at the Mansonville House, all repaired to the parsonage, where a paper was presented by Rural Dean Judge on "Public Worship, its observance and neglect." The writer gave an exhaustive survey of the whole situation, which provoked much profitable discussion. Canon Carmichael read the history of the Anglican Church in Knowlton to the meeting. It was a splendid summing up of the lives and labours of former rectors. It showed much patient research and the information given will no doubt be laid up in archives of the Church in the diocese. The Rev. W. T. Forsythe read a review of Wilfred Ward's life of Newman. The essayist had his subject well in hand and delivered it to the instruction of all present. The usual votes of thanks were proposed. In the evening a public missionary meeting was held in the church. It was felt by all that a profitable time had been spent and that the aims and objects of the meeting had been fully met.

FARNHAM.—ST. JAMES'.—This church has recently been re-opened. The interior has been renovated upon an extensive scale. The ceiling throughout the church has been panelled in wood, the walls are newly painted and decorated. The chancel is particularly well done. The wiring for electric light has been brought up to date. The Ladies' Guild is donating new carpets and the Girls' Friendly Society a stained glass window. The pews will be newly grained, and the choir seats and other woodwork about the chancel have been restored to their natural wood colours. About \$750 has so far been subscribed for the work, and the Ladies' Guild contributes an additional \$100.

MILLE ISLE.—CHRIST CHURCH.—A new wire fence has been placed around the cemetery. The posts were provided by the members of the church and the men of the congregation did the necessary work of building the fence. Mr. Charles E. F. Russell, of Waverley Street, Montreal having learned of the intention of the congregation to put up a new wire fence, called upon the incumbent of Mille Isle, after a morning service in St. Thomas' Church, Montreal, and asked the cost of same with proper gates. In the afternoon he handed the incumbent the sixteen dollars required.

The Rev. Canon Renaud, of St. Thomas', Montreal, has given to this church the font which formerly belonged to his church.

MORIN HEIGHTS.—TRINITY.—An ornamental iron fence, with gates, has been placed in front of this church and graveyard. The total cost will be about one hundred dollars.

MISSION OF THORNE AND LESLIE.—The Rev. Chas. Reid, the incumbent, is engaged in the erection of two parsonages in this Mission. One is being built at St. James' Church, Leslie, in a delightful situation, looking down upon a beautiful expanse of water, known as Hughes' Lake, and with a number of Laurentian peaks in full view.

The other parsonage is being built at St. Matthew's Church, Charteris, and will serve for

the Mission of Thorne West and North Clarendon. The erection of these two parsonages is a step in the direction of the creation of two Missions out of the present huge and unwieldy Mission of Thorne and Leslie, which covers two whole townships and parts of two or three others. Each of these two Missions will begin with about fifty families.

OTTAWA.

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

OTTAWA.—ST. BARNABAS.—The Rev. Canon Kittson, who was for a number of years the rector of Christ Church Cathedral, began his work in this church on Sunday, September 7th.

CORNWALL.—TRINITY.—On August 25th last, the Rev. T. J. and Mrs. Stiles, celebrated their silver wedding. They were away at the time, but very shortly after their return they received several tangible evidences of the regard in which they are both held by all the parishioners. On the first evening after their return, in answer to the door bell, although no person was in sight, an innocent-looking parcel was discovered on the hall table, which, upon being opened, was found to contain a very handsome four-piece Queen Anne sterling silver tea set, suitably engraved, with greetings and congratulations as well as the cards of the donors prettily arranged on white ribbon. There were also sent, by individual members of the congregation, several pretty pieces of sterling silver. It might also be mentioned that Mrs. Stiles was made a General (that is Dominion) life member of the Woman's Auxiliary to the Canadian Church Missionary Society, the gift of the Cornwall branch of the Junior Woman's Auxiliary, which consisted of \$50 in gold to be used in the mission field, with an enameled bar and gold cross, the badge, also a certificate to be retained by the recipient. All the members of the church and parish join in wishing them every blessing and many happy returns of the wedding anniversary which these tokens were meant to commemorate.

TORONTO.

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

THE PROVINCIAL SYNOD.—The opening service of this Synod was held in St. Alban's Cathedral, on Tuesday morning last, at 10.30, the preacher being the Rev. Canon Tucker, rector of St. Paul's Cathedral, London. The first business session was held in St. James' parish house on the same afternoon at 3 o'clock. Particulars as to the business to be transacted at the Synod have already appeared in our issue of the 4th inst. A further report of the proceedings will appear next week.

ST. JAMES' CATHEDRAL.—The Canadian Guild of Organists, opened its fourth annual Convention on Wednesday, the 10th inst., in the parish house. Meetings were held both morning and afternoon and in the evening a banquet was held at McConkey's restaurant, when about 20 members were present. Dr. Albert Ham, F.R.C.O., president of the guild, occupying the chair. Short speeches were made by several members of the guild. A letter from Sir Frederick Bridge, C.V.O., organist of Westminster Abbey, who is patron of the Canadian Guild of Organists, was read, in which he spoke of his satisfaction at the success of the organization, which he feels to be a protegee of his own. The writer spoke also of his confidence as to the important part in the musical future of the country which he feels the organization is destined to take.

The meeting was continued on the following day when short papers on various topics of interest to the guild were read and in the afternoon a public meeting was held at which Dr. Illsley, F.C.G.O., the organist of St. George's, Montreal, and the 3rd vice-president of the guild, delivered a most interesting lecture on "The History of Choirs and Choristers from the time of King Solomon to the present day." Short papers were also read by Messrs. A. E. J. Vernon, Mus.Bac., F.C.G.O., of Hamilton, C. E. Wheeler, F.C.G.O., of London, H. Treener, a graduate of the School of the Blind at Brantford and the Rev. Canon Plummer, rector of St. Augustine's, Toronto, the Canon-Precentor of St. Alban's Cathedral in that city, who is himself an accomplished organist.

The election of officers for the year 1913-14, resulted in last year's executive being again elected. The name of Mr. J. E. F. Martin, F.R.C.O., of Montreal, was added to the council. At the special service in the Church of the Redeemer, which was held in the evening, the music was furnished by the church choir, under the direction of Mr. Otto James, A.R.C.O., organist and choirmaster. An interesting detail in connection with this was the presence of two former organists of the church, Mr. F. G. Killmaster, Mus.B., and Mr. Geoffray Holt, Mus.B., both of whom took part in the musical part of the service. The service was particularly impressive, as a selection of anthems and voluntaries of beautiful order having been made. The Rev. C. J. James, M.A., rector of the church, gave a short, but thoughtful address, pointing out the importance of good music in worship, and the influence for good which the organist and clergyman working together may have.

A Bible class for men is held in the parish house every Sunday afternoon at 3.15 p.m. Commencing on September 21st, the Rev. F. J. Moore will give a course of lectures on the origin, history and value of the Bible.

TRINITY COLLEGE.—Two new appointments have been made to the staff of this college in the departments of English and Hebrew. Mr. W. D. Thomas, an honour graduate of the University of Wales, and who has taken post-graduate work at Jesus' College, Oxford, has been chosen as lecturer in English, in place of Mr. L. C. Martin, who resigned last June. The Rev. Canon William Rollo, M.A., of the Universities of Aberdeen, Edinburgh and Glasgow, has been appointed to a lectureship in Hebrew. Canon Rollo has held a number of important positions in Glasgow, and beside being a gold medallist of the University of Aberdeen, is a distinguished Oriental scholar. The two appointments will make an important addition to the university staff of lecturers.

ST. GEORGE, THE MARTYR.—St. George's Anglican Church was crowded Sunday afternoon, when the members of the different Toronto Courts of the Ancient Order of Foresters held their annual church service and parade. There were about 1,000 members, including 100 from the Juvenile Courts and 150 ladies from the Companions of the Forest. The uniformed Knights of Sherwood from Hamilton were also present, and headed the parade, which lined up at University Avenue and College Street. The offering at the service is to be given to the Home for Incurable Children.

Rev. R. J. Moore, a member of the Order, preached, stating that the attendance of the society in church was a recognition of God in this and other kindred Orders. There was a time, he said, when such societies were unnecessary, as the Church looked after the poor, but the time came when the Church failed in its responsibilities and looked after those only who were in it. The lapse of the Church was responsible for the fraternal organizations being formed.

ST. GEORGE'S.—The Rev. V. C. Spencer, B.A., B.D., who has been for some time past one of the curates in this parish, was taken leave of at a congregational meeting, which was held in the schoolhouse on Friday evening last. There were a large number of people present. Mr. Spencer is proceeding very shortly to take up missionary work in the foreign field, and he will be stationed in the Diocese of Mid-Japan, which is under the jurisdiction of Bishop Hamilton. One of the most pleasing features of the gathering was the announcement that in all probability Mr. Spencer will be supported in the field by the members of the congregation. The missionary givings of the church have increased of late to such an extent that the maintenance is just a matter of diverting the funds. It was a happy gathering, and the esteem in which Mr. Spencer was held by the congregation was manifested in a concrete form. Presentations were made by the missionary societies of the church in the shape of a fine collection of household linen, a camera with all accessories by the members of the choir, and a B.D. hood by the members of the Girls' Missionary Society. The Rev. R. J. Moore, the rector, presided, and short, eulogistic speeches were made by Archdeacon Ingles, Rev. Professor Cosgrave, of Trinity College, Rev. A. N. McEvoy, and the incoming curate who takes Mr. Spencer's place, the Rev. C. L. Ingles, a son of the Archdeacon. Mr. Spencer, in responding, said it was probable that his sister, Miss Florence Spencer, would accompany him to Mid-Japan. She has been attending the Deaconess Training School at New York for some time past. Mr. Spencer, who is a graduate of Trinity College, Toronto, belongs to a family which has long been identified with religious work. His father is the Rev. P. L. Spencer, of

Hamilton, and he has two brothers also in the ministry, while a sister was for four years a missionary in Japan.

ST. ANDREW'S.—CENTRE ISLAND.—The Church of St. Andrew presented a charming picture Sunday in celebration of its annual harvest thanksgiving. Visitors to the Island who happened to drop in were greatly impressed.

The morning service brought a capacity congregation, Island residents who had already left their cottages turning up in response to the suggestion of the popular Bishop Reeve, who conducts the services at the church this summer.

The Bishop of Toronto was the preacher. The Rev. Dr. Boyle was the preacher at the evening service.

Much credit is due to Bishop Reeve for the increasing popularity of his church. The attendance this year has been greater than ever. The thanksgiving services Sunday were, therefore, the most fitting and pleasing to Bishop Reeve and his willing helpers.

During the collection Mrs. Morris gave a splendid rendition of that delightful anthem, "Consider the Lilies."

ST. CLEMENT'S.—Rev. J. H. Colclough, B.A., of Lloydtown, was the special preacher in this church last Sunday.

BETHANY.—ST. PAUL'S.—Our harvest home service, which was held here on Sunday evening, August 31st, to the glory of God, proved a great success. The church, thanks to the ladies, looked bright in its tasteful decorations with a profusion of plants, cut flowers, fruit, grain and vegetables. The choir, under the talented and painstaking organist, Mrs. McGrath, rendered the anthem, by R. Smart (in B flat), "Praise the Lord O, my Soul." The congregation, drawn from many miles round, was the largest ever remembered and every seat was occupied. The sermon was preached by the Rev. H. Caplan, from three appropriate brief texts on fruit, flowers and bread, he handed, as he said, the fruit to the children, the flowers to the ladies and the bread to the breadwinners. The offertory goes to the Diocesan Mission fund. The service was partly repeated on the following Sunday morning, with a celebration of the Holy Communion. Harvest home services in the other two churches of the Mission of Manvers will be held later on.

LLOYDTOWN.—ST. MARY MAGDALENE.—The Rev. John Bushell, of Toronto, preached in this church last Sunday to an appreciative congregation.

LLOYDTOWN.—ST. MARY MAGDALENE.—The annual harvest thanksgiving services in connection with this church were held on Sunday, September 7th, when the Rev. C. L. Bilkey, M.A., the rector of Alliston, was the preacher at the morning service. Mr. C. R. Carrie, M.A., of Toronto, preached in the evening. The services were most successful from every point of view. The offertory amounted to about \$90. At the Northview Mission, the harvest thanksgiving services were also held on the same date. The Orange hall was packed both services. The offertory amounted to about \$26.

NIAGARA.

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

CALEDONIA.—ST. PAUL'S.—Confirmation service was held at 11 o'clock in St. Paul's Church on Sunday last. The Bishop of Niagara administered the sacred rite, and preached at both services. The large congregations present were deeply impressed with the earnest words of admonition. Bishop Clark speaking with unusual force words of helpful advice to the young people.

HURON.

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

BRANTFORD.—TRINITY.—The Rev. Rural Dean Wright has sufficiently recovered from his recent long and serious illness to be around and amongst his friends once more. On Friday, the 5th inst., he was a welcome visitor at the guild meeting in connection with this church, where he was warmly greeted by his former parishioners, now picking up the threads of their winter's work.

GALT.—TRINITY CHURCH.—Last Friday, in Trinity Church, the harvest festival service was held, at which His Lordship, Rt. Rev. Bishop Sweeney, of Toronto, delivered a very powerful sermon to a large congregation, and

the choir rendered special music. The services will continue over Sunday.

ST. THOMAS.—ST. JOHN'S.—It was determined at a recently-held meeting of the Building Committee of this congregation that the mortgage on the new building, which was erected three years ago, shall be paid off, if possible, by June next, by the raising amongst the members of the congregation generally the sum of \$400 monthly. Every effort will be made to secure this much-desired result. It is further proposed to erect a tablet in the church in memory of the late Miss Margaret Miller, who was for many years a valued member of the congregation.

LISTOWEL.—CHRIST CHURCH.—The parish hall on Friday evening last was the scene of a most pleasant event, when the members of Christ Church congregation held a reception in honour of Rev. H. M. and Mrs. Lang-Ford to welcome them on their return from their summer vacation. There was a large and representative attendance, and everyone entered heartily into the spirit of the occasion. Mr. T. G. Anderson, rector's warden, presided. In his opening remarks he explained the nature of the assembly, and paid a deserved tribute to Rev. and Mrs. Lang-Ford, after which an excellent musical programme was rendered. Messrs. R. Geoghegan and R. Woods also spoke briefly, referring to the happy goodwill and perfect harmony existing between the rector and the congregation. Rev. Mr. Lang-Ford replied, thanking their friends for the kindness in which he and Mrs. Lang-Ford had been received. Since coming to Listowel, about three and a half years ago, Rev. and Mrs. Lang-Ford have won the esteem and goodwill of everyone, and the reception on Friday evening last was a fitting expression of respect and appreciation. The annual choir service will be given by the vested choir of Christ Church on Sunday evening next, September 14th. A programme of sacred music, consisting of anthems, solos, etc., will be rendered. The offering at the service will be devoted to the Choir Fund.

THEDFORD.—ST. PAUL'S.—The ceremony of the laying of the corner-stone of this church took place on Tuesday, September 2nd, and it was performed by the Rev. Rural Dean Davis, M.A., of Sarnia. The Rev. Charles Mills, B.A., the incumbent of the parish, presided. The day was fine and a large number of people were present. After a short service had been held, Rural Dean Davis well and truly laid the stone and in the cavity of the stone were placed a history of the church, various coins, papers and a hymnbook. In the hymn book were written the names of the officers and scholars of the Sabbath School. The coins were of 1913 mint, and the papers deposited were The Canadian Churchman and the Thedford Tribune. Addresses were made by the Rural Dean, the Rev. M. Foote and Lieutenant Ward. The offertory amounted to the sum of \$148, including \$25 from the members of the Junior W.A. The following is a history of the church:—"The original St. Paul's church was built in Thedford in the year 1869, and was one of the first Anglican churches between London and Sarnia. The church was a brick structure 30 x 40 feet, and a great part of the work was done by churchmen themselves. There was no regular clergyman in charge of the church for some time after building, when finally the Rev. Mr. Hutchinson was appointed rector. Rev. Mr. Johnston, Rev. Mr. O'Meara and Rev. S. L. Smith followed in order as incumbents for several years, when the Rev. F. K. Hughes was appointed. He immediately set to work establishing Anglican service at Arkona, and so successful was he in his efforts that a splendid new church was built in that place. The Indian church at Kettle Point was then placed in his charge with service at Thedford, Arkona and Kettle Point every Sunday. Rev. H. F. Hutton then followed as incumbent, to be followed by the present rector, Rev. C. L. Mills, B.A. During the summer of 1912 some \$300 was spent by the Ladies' Guild in renovating the church and the purchase of new furniture and carpet. A new organ was about to be purchased and other improvements made, when a terrific wind storm on Good Friday, March 21, 1913, unroofed such a large portion of the building that the south gable collapsed, the brick tumbling into the interior of the church. A small army of willing workers commenced next day to clear away the wreckage so that the extent of the damage might be ascertained. On Tuesday evening, March 25th, a congregational meeting was held at the residence of Mr. Geo. Coultis, and a committee appointed to go ahead at once with repairing the church. Quite a large sum of money was subscribed at this meeting, but, when, a thorough examination was made, it was discovered that the brick walls had been so shattered that the church was beyond repair. The excavation

for the new church was commenced August 7, 1913, and it is hoped that the building will be completed at an early date.

CLARKSBURG.—A.Y.P.A.—On Labour Day, the Beaver Valley District A.Y.P.A., held their annual picnic at Heathcote, about four hundred attended. All the branches were eager to participate in the afternoon's proceedings, which consisted of indoor baseball games, races and tug of war contests. The result of the competition, which was kept throughout, was declared in favour of Holy Trinity branch, Loree, which is the proud possessor of the cup for this, the first year, when such an inducement to win, was held out. In the evening the business meeting was held and reports from each of the several branches heard, all of which were encouraging. We still look forward to carrying out the scheme outlined at our picnic last year by Rev. Mr. Robinson, Clarksburg—viz., that Grey Deanery shall undertake to provide for the education of a student for the ministry at Huron College. The following officers were elected for this year:—President, Mr. D. Sheridan, Loree; vice-president, Miss A. Veitch, Clarksburg; secretary, Mr. H. Vickers, Heathcote.

ALGOMA.

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

SAULT STE. MARIE.—The Bishop has lately been holding a visitation of the different Mission centres on Manitoulin Island, and he held a number of Confirmation services. At Sheguindah and Bidwell in St. Andrew's Church, on the Indian Reserve, the Bishop dedicated an altar, which has been erected to the memory of the late Archdeacon Vincent, for many years a devoted missionary in the diocese of Moosonee. The altar was the gift of Mrs. Prewer, the late Archdeacon's daughter and the wife of the Rev. G. Prewer, the incumbent of the Mission.

RUPERT'S LAND.

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

WINNIPEG.—At the concluding session of the lately-held Provincial Synod of Rupert's Land, which took place on Friday afternoon, August 29th, the following business was transacted:—The final step was taken towards fixing the Metropolitan See in Winnipeg. Other important business transacted was as follows:—Decision to publish a revised edition of Hunter's Translation of the Prayer Book into Cree; a resolution of sympathetic support of the proposal to erect a new cathedral at St. John's, Winnipeg, a resolution commending the effort of Bishop Stringer to raise the balance of the endowment fund for Yukon diocese; a resolution emphasizing the importance of Bible Sunday (the second Sunday in Advent); the requirement that before consent is given to the consecration of a Bishop of any diocese there shall be either an endowment of \$50,000 or an assured income of \$3,000 per year; a slight re-adjustment of the boundaries of the dioceses of Mackenzie River and Athabasca; and a resolution of sympathy regarding the observance of the Century of Peace.

ST. JOHN'S COLLEGE.—The Rev. J. J. Robinson, D.D., Warden of this college, has been appointed head master of the college school also, and he began his duties as such at the opening of the school for the fall session. W. Martin, a former form master at the school, has been replaced by J. C. Iliffe, last year principal of the Wawanesa high school. Mr. Martin goes to the principalship of the new Sparling school. E. K. Moffat succeeds D. M. Davis as master of the school, Mr. Davis intending to engage in business. There is but one change in the college staff, Rev. Canon Phair, M.A., professor of pastoral theology and lecturer in English and classics, being succeeded for a year by Prof. D. T. Ferguson late of Emmanuel College, Saskatoon. Prof. Phair is at present in England, where he went with his family last May.

At the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it.

SASKATCHEWAN.

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

SASKATOON.—M.S.C.C.—The next meeting of the board of management of this society will be held (D.V.) in St. John's Hall, in this place, at 10.30 a.m., on Thursday, October 9th next. The meeting will be preceded by a celebration of the Holy Communion in St. John's Church, at 9.30 a.m. At the service a short devotional address will be given. This is the first time that the board has been called to meet at a point in the West. Hospitality will be provided for members of the board on application to the Rev. Canon Smith, St. John's Rectory, Saskatoon.

HANLEY.—A church is to be built for the Anglicans in this town. The building will be 36 feet long and 16 feet broad, inside measurements. It will be shingled and the inside will be lathed and plastered and first-class fir ceiled. The ladies of the W.A. are making themselves responsible for the interior furnishings and have all the money in hand for this purpose. The building of the church has been rendered possible through the kindness of the S.P.C.K., who made a munificent grant. The churchwardens have received the sum of \$160 from Mrs. Beardshaw, of London, England, the mother of the Rev. Maurice Beardshaw, who is in charge of the congregation at Hanley. Another unexpected gift came from Mrs. Crowley, of Guildford, England, in the shape of \$50. It is hard to find words to express the thanks which the congregation feels to the donors of these generous gifts and the people of the town are grateful to their unknown friends for their kindness. The church is to be built on two lots donated by Mr. Thomas Lawrence, of Hanley, whose niece, Miss Cameron, turned the first sod of the foundations of the church. The church is to be opened on October 19th, with the harvest thanksgiving festival.

YUKON.

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

WHITEHORSE.—The sixth annual diocesan board meeting of the Woman's Auxiliary was held at Christ Church, on August 8, 9 and 10th. The following delegates were present:—Mrs. Stringer, Miss Rowena Stringer, of Dawson, Mrs. Capt. Galpin, of Quartz Creek, Mrs. C. Swanson, of Little Salmon, Miss Nafel, of Carcross. Holy Communion was celebrated at the 11 a.m. service, the Right Rev. Bishop Stringer officiated, assisted by Rev. W. G. Blackwell. The Bishop gave a very interesting address on the meaning of the Woman's Auxiliary work, and was spiritual, practical, convincing and appealing, full of love and zeal. The reports of a very successful year's work were presented by the various officers of the society. The following officers were elected for the coming year:—Patron, Right Rev. I. O. Stringer; hon. president, Mrs. Bompas; president, Mrs. I. O. Stringer; recording secretary, Mrs. Hickling, of Dawson; treasurer, Mrs. George Black, of Dawson; corresponding secretary and organizer of J.W.A. branch, Mrs. W. S. Watson; leaflet editor for the diocese, Miss Nafel, of Carcross. A thankoffering of \$25.15 was received at morning service.

On Sunday, July 27th, the Bishop of Yukon held an ordination service, at which Revs. W. T. Townsend, B.A., and C. Swanson, B.A., were advanced to the priesthood. The assisting clergy were Rev. B. Totty, of Moosehide, who said the Litany and Rev. J. Hawkesley, of Dawson, who presented the candidates. The Bishop preached the sermon, taking as his text Acts I. 18:—"These all continued steadfastly in prayer." Rev. W. T. Townsend is at present locum tenens of Dawson, but will later proceed to Carcross Indian School. Rev. C. Swanson has gone to Little Salmon to open a new Indian Mission.

Ven. Archdeacon Stuck, of Alaska, called at the various Mission stations on the Yukon River on his way to Skagway.

HONAN.

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

HONAN FAMINE FUND.—Receipts already acknowledged, \$33. A. J. Breadon, \$1; total, \$34.

Correspondence

LAWYER'S MANNERS.

Sir,—I saw in a Scotch paper recently a statement by a prominent Scotch judge. It is not unusual in jury cases for counsel to try to disconcert a Hebrew witness by questions as to his belief and the binding nature of the oath on his conscience. The judge referred to this practice in a case before him and regretted that certain questions had been put. The first was "Are you a Jew?" Counsel surely knew, the judge said, that a nominal Jew was as trustworthy a witness as a nominal Christian, and a devout Jew as trustworthy as a devout Christian. The second question was even more unfortunate:—"Are you an atheist?" There were no atheists nowadays. There were agnostics. No sane man was in the present sense of the term an atheist. He might have doubts. To say positively that one believed there was no God was absurd.—Scot.

The Family

REST.

Rest is not quitting life's busy career.
Rest is the fitting of self to its sphere.
'Tis loving and serving the highest and best,
'Tis onward unswerving—this is true Rest.

BUILDING UPON FOURTEEN DOLLARS AND FAITH.

How "The Little Missionary" of New York Began and Developed Her Work.

By Ada Patterson.

Escape from the roar and clatter of a Second Avenue elevated train at 8th Street, walk a block and turn into a side street in New York and you will, if you are sensitive to your surroundings, involuntarily stop before a house that does not seem to belong in that crowded East side quarter, a four-storied, capacious brownstone that looks as though it might have housed a leisurely living family that lived gently and was true always to the fine purposes of life.

"An old family mansion" will be your conjecture, and you will walk on in the full belief in this illusion unless there issues from the house as you stand there a short, slight briskly moving figure, its mistress. The house shelters 150 babies, and is one of the famous institutions of New York—"The Little Missionary's Day Nursery." The tiny woman in plain black frock, her brown hair brushed smoothly back because there is not time to spare to arrange it in the loose, becoming ripples that are the prevailing fashion, and with grey eyes set far apart that look kindly at you from established habit, even though you arrest her swift progress around the corner, is "the little missionary." Fate or circumstances have named her Sara Curry, but to the loyal East sider she is, and sufficiently, "the little missionary."

The four-storied place of peace is unique. No metropolitan skyscraper is of such origin, it being the only pretentious structure on Manhattan Island built on a foundation of \$14 and faith.

To explain the structure one must explain Miss Curry. Twenty years ago she came to New York City from Utica, where she had for many years worked in a factory to support herself and younger brothers, but where vision had come to her of the needs of other lives, and a burning purpose to minister to those needs. She allied herself with the Mariners' temple at Chatham square on the border of Chinatown. The work assigned her was to rescue the white girls who had drifted upon the maelstrom of the city's manifold temptations and their own weaknesses into that menacing bit of the Orient. It was one of these girls whom she rescued from the slow death of the soul in that infamous region who affectionately bestowed upon her the title that has endured for twenty years, and that doubtless will be the line that will be her epitaph. There had been ten years of this labour and it had borne good fruits in the renewed and redeemed lives of many of that class of women who some sociologists think should be eliminated as the least worthy of the

unfit, but of whom Alice C. Smith and other workers in that harrowing portion of the vineyard assert one-half of their number is yearly being saved, and in defence of one of whom the Master employed a suture unusual to His gentle tongue. But one morning while she was returning from one of her ministering errands there befell a tragedy which turned the course of her work into different channels.

On a scorching mid-August day she made her way through a swarming human mass gasping for a saving current of fresh air, when there was a feeble, gasping sound and something small and helpless, wrapped in rags, fell into the mass and struck the sidewalk. A choking, half stifled cry, then silence. The little missionary pressed through the crowd, waved it back and knelt beside the bundle and unwrapped it. The fright-distorted face of a dead babe stared at her from the mass of rags that enveloped it. She lifted the bundle upon her knee, and while the voices of the children were hushed and the hats of men came off and the faces of women were sad under the spell of the majesty of death, the little missionary closed the staring eyes and prayed for the soul that had escaped in those shuddering death gasps.

When she had straightened the little body and covered the pinched little face with a corner of her wrap she carried the dead baby upstairs. She laid it upon the bed in an empty room and turned to one of the women who, with arms red from a washtub, crowded close, and said:

"Is there no one to look after these children?"
"Its mother is cleaning offices. Its father is looking for work. The neighbours have enough to do to keep their own from tumbling under the car wheels. Who was to keep this one from falling off the fire escape? You?" sneered the woman. The little missionary looked at her with her contemplative gray eyes ever veiled by their mist of tenderness.
"Yes," she answered, "God helping me, I will."

On her way home Miss Curry took inventory of her worldly wealth. It consisted of a slight but sufficient wardrobe and the \$14. The wardrobe was not of the nature of a cash asset, but the few dollars helped to pay in advance for three rooms in a tenement. In these she placed a table and chairs, a few cots and set out to tell mothers that there was an isle of safety in the big ocean of the city's dangers for their little ones.

"For 5 cents a day we will take care of your children as long as you are out at work," she said.

Soon the three rooms were crowded. A board of health inspector called to say the department could not countenance a nursery kept among the dubious sanitary conditions of a tenement house. Miss Curry showed him how spotless was the wee nursery, and their chat ended with her ultimatum: "Of course I shall be glad to move to better quarters if the board of health will find them—and pay the rent."

The board of health permitted her to remain as long as she liked, which was until she could move the babies into a vacant storeroom, she living on the tenement floor above.

THE LAST COIN—AND PRAYER.

Summer came and she contrived to move her charges to a summer camp at Netherwood, New Jersey. Not having money to pay the rent of a house, she set up a tent, and beneath its canvas roof her wan little charges grew fat and red of cheek. The day came when she was balancing the last coin in her hand and wondering how she could conjure successors for it. She prayed. Miss Curry has the habit of prayer, profound, answer-bringing prayer. This prayer brought a tangible answer the next day.

A little girl had been seized with a fancy to give a bazaar. Her rich neighbours at her summer home patronized the bazaar. Asking the small hostess why they were paying exorbitant prices for unimportant pieces of fancywork, they received the reply:—"The proceeds will go to the little missionary's day nursery." The little girl never told Miss Curry how she had learned of the nursery. The child sent a check for \$175, and Miss Curry sent her thanks on high.

Through his little daughter's interest the child's father became interested in the work. He told the story of the nursery and its needs to other rich neighbours, winter residents of Manhattan. He and two other men who believed in giving babies a chance called on Miss Curry and suggested that she needed a house for her work. She suggested the four-storied house at 93 St. Mark's place, whence we just now saw Miss Curry issuing.

The house was purchased subject to a heavy mortgage. The basement and first floor were given to Miss Curry's work. The rooms on the upper floors were rented. Her babies had breathing space and were in no present danger of being dispossessed. Again Miss Curry fell upon her knees and gave thanks for answered prayer.

There grew out of this day nursery a kindergarten where the babies' older brothers and sisters are started toward the goal of self-help through education; a girl's club for reading and debate; a cooking school, where girls are taught to minister to the family's welfare through material means; the Helping Hand, where mothers learn to help each other; the mothers' meeting, where over a hundred women of the East side, anxious to bear the banner of motherhood nobly, but little knowing how, learn from counsel with those wiser than themselves; the men's meetings, where men who have reformed from drunkenness and other means of character undermining meet each week to help each other along the difficult upward road.

The records of the brownstone house with the stained glass window in the wide hospitable door show 16,249 visits made to East side homes for their betterment in one year. In 12,000 of these the sick were helped and cheered by efficient visitors. At Thanksgiving 600 families that would else have been hungry at the festival of the harvest fed from the autumn bounty garnered through the agency of the little missionary. The tent at Netherwood has given way to a thriving little settlement where every summer she gathers all the weak and ailing babies she can find, and their mothers, and maintains them through the hot months amid the healing of the country.

SOME ILLUMINATING INCIDENTS OF HER CAREER.

Did one choose to toss statistics as jugglers their glittering balls the array of the little missionary's work would seem stupendous. I prefer to cite individual acts, showing with what spirit of helpfulness and gratitude she has imbued the nearly submerged East side.

A monster testimonial meeting was once tendered her. Residents of the East side desired to demonstrate their gratitude for the good works of the little missionary. While speeches and songs were at their height a small, shy boy, pushed his way upon the platform and pressed a cheap little gift into her hand.

"Come, Willie! Master William Ponceford is next upon the programme. He will tell what Miss Curry did for him while his mother was ill and poor and no organization had room nor time to care for him. Come, Willie!"

The booming tones of the presiding officer disconcerted him. The child cast one glance at the monster audience, turned an embarrassed back upon it, ran to Miss Curry, slipped into her arms and kissed her cheek. The audience became a tumultuous sea of applause. To it came vividly what dimly we all know—the truth that there are maiden mothers whose degree, earned in the College of Life, is Universal Motherhood, the loving, understanding motherhood of all humanity.

The pastor of a struggling, all but starving church told how, inspired by her words of faith, "we gained the courage to go ahead and buy a building and reach the hearts of friends to help us pay for it." Said a brother pastor: "She has helped me with many a difficult case in my parish, never saying 'no' to me though I knew there was waiting for her in her own field more than anyone could do." Still another gladiator in the ecclesiastical arena said: "Miss Curry has helped me many a time when I have not known which way to turn." With tears in eyes and voice the young evangelist drew his worn Bible from his coat pocket and said: "Miss Curry, I have no other gift to bring than this comforting word of God. May it help you to bring light to more souls in darkness and comfort to more of the sorrowing!"

On the occasion of this great mass meeting of tribute to a tiny woman, a workman chokingly said, "She sat for four hours one night beside my dying baby's cradle and 'twas she who closed its eyes at last."

HOW HER PRAYER WAS AGAIN ANSWERED.

A rich, eccentric man of Rochester heard of her work. In the wide hall of the day nursery is a bas relief in granite telling of his deathbed request.

"I give and bequeath \$225,000 to aid the beautiful work of the most unselfish woman I have ever known." So he devised the bulk of his fortune and so was the little missionary's prayer again answered.

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Mail Contract

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

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

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

Personal & General

Archdeacon Davidson, of Guelph, was in Toronto last Thursday.

Rev. Arthur Carlisle, of All Saints', Windsor, was in Toronto last week.

The Venerable Dean of Columbia preached in St. Stephen's Church last Sunday morning.

Principal Seager, of Vancouver, was a welcome visitor in Toronto last week.

Dr. W. H. Griffith Thomas is back from summering in Massachusetts, U.S.A.

The Ven. Archdeacon Millbank, of Chicago, Ill., has been spending a few days with relatives in Toronto.

Miss Connell has returned from Ireland and is once more at the Deaconess and Missionary Training House.

Sampson Low, Marston and Co., are publishing next month a new book by Dr. Paterson-Smyth, of Montreal, "The Making of the Bible in the Light of Modern Research."

The Lieutenant-Governor of Ontario is to preside at the public meeting at Wycliffe College on Thursday evening next, and the Premier, Sir James Whitney, has expressed his intention of being present. The evening should prove of unusual interest.

The sudden and unexpected death of Mayor Gaynor, of New York, on his way to England on the SS. Baltic, on Wednesday, September 10th, removes a striking figure from United States public life. The bullet was never removed from the Mayor's throat, after he was shot, August 9, 1910.

Bishop Bidwell mourns the loss of a wallet containing a considerable sum of money either aboard the SS. Tunisian, from which he landed at Montreal, on Friday morning, the 12th, or in Montreal itself. His lordship does not know whether he was robbed or whether he dropped the wallet.

The Emperor sailed September 11th, with the largest number of souls ever aboard a ship, a total of 5,019, including passengers and crew. There are 828 first cabin, 683 second, 614 third and 1,494 steerage, making 3,619 passengers. The crew, which included nearly 200 extra stewards, numbered an even 1,400.

The exact site of the harbour of Pompeii, for which search has been made for centuries, has been discovered by the sculptor, Lorenzo Cozza, who has for years continued the investigations of his late father. The harbor is 1,250 yards inland from the beach, as it at present exists, and 700 yards from the gate of Pompeii.

The three caravels, reproductions of the ships in which Christopher Columbus discovered America, and which attracted so much attention at the World's Fair in Chicago in 1892, arrived in the St. Clair River Saturday, and for three days will be on exhibition at Port Huron. The quaint little vessels are on their long voyage to San Francisco.

His Majesty's Irish Guards' Band gave their farewell performance in Canada in the Drill Hall, Quebec. There was a large audience present, including his Honour the Lieutenant-Governor and many of the most prominent citizens of Quebec. This splendid band left for home at 11 p.m., on board the steamer Megantic, which was held until the close of the concert.

Silent evidence of one of the sea's unsolved tragedies lies in Halifax harbour in the form of an overturned schooner, picked up directly in the path of trans-Atlantic traffic by the American revenue cutter Seneca, which towed it into port. Beyond the fact that the derelict has been drift-

ing for several months, and is a craft of about one hundred tons, there was nothing to disclose her identity.

A remarkable fact has been discovered in connection with the life of the late Mrs. John Calcutt, who passed away in Strathroy recently, in her 92nd year. The old lady, while living, had the unique distinction of becoming a great-great-great-grandmother, her children and grandchildren extending into the sixth generation. Six generations within a period of 92 years is surely a record-breaker.

Edelweiss will soon be within the reach of all. Hitherto it has been necessary to scale the perilous Alpine heights to pluck this blossom of the snows, whose purity and difficulty of attainment made it to Emerson a symbol of the ideal. Experiments in acclimatizing edelweiss in the lower reaches of the Jura have been successful. In 1905 a number of roots were transplanted to a sheltered site in the vicinity of Basel, and some of these have prospered.

Queen Mary is collecting personal belongings and souvenirs of Queen Victoria, which probably she will present to the British Museum. At Osborne, Isle of Wight, Queen Mary found a most interesting diary which the late Queen kept when abroad, and many caricatures by her of celebrities of mid-Victorian days. At Balmoral, many personal souvenirs of Queen Victoria have been discovered, including some charming love letters from the Prince Consort, which, of course, will be kept from the public eye.

Coming from no one knows where, elk have suddenly put in an appearance in the Uinta National Forest in Utah, according to a report received by the Forest Service. For the first time in many years, elk have been seen in this forest, and Federal officials are gratified at the increase in the big game as the result of protective laws. Efforts are being made to trace the origin of the animals. That they are not from recent shipments from the Jackson Hole country in Wyoming has been established.

At a small country church a newly married couple were receiving some advice as to how they were to conduct themselves. "You must never both get cross at once; it is a husband's duty to protect his wife whenever occasion arises, and a wife must love and honour and obey her husband, and follow him wherever he goes." "But, sir—" pleaded the young bride. "I haven't finished yet," remarked the clergyman. "She must—" "But please, sir—in desperation—can't you alter that last part? My husband is postman."

To look once more upon the face of her mother, who is still living in Russia, and to touch with reverence a book, which the wealth of the Czar of all the Russias has failed to purchase, are the reasons why Mrs. Tarian Michael Daniels, of Los Angeles, will journey 12,000 miles to the village of Koosy, on the banks of Lake Urumiah, in the Kurdish Mountains. The book is the Peshitto Testament, one of the few books on the Scriptures that survived the Mohammedan persecution, and has been viewed by hundreds of historians, who have offered great sums for it. It was written 322 A.D.

"Well, Kate," said the parson, "did you like my sermon this morning?" "Twas a grand sermon intirely, sorr," said Kate, dropping a courtesy. "And what part did you like best?" asked the pastor, who was a bit waggish. "I don't remember, yer riverence, but ut war all good." "Now, Kate, if you can't remember it; how do you know it was good?" "I'll tell yez. See them clothes on the line?" "Yes, Kate. And a fine lot of work you have this morning."

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"Isn't ahl that stuff better f'r the washin'?" "Of course it is." "Aha. An' yet not a bit av th' soap sticks to it. That's the way it is, sorr. My soul is better an' cleaner f'r y'r sermon, though not a word o' what ye said stays by me." And that, the minister said, was the best compliment he ever got.

A proof of prayer was beautifully illustrated by the Bishop of Manchester recently. Preaching on Blackpool Sands, he told the story of an answered prayer—a true story, that had been passed on to him by one of his own clergymen. There was no bread in a cottager's house, and the father was out seeking work. The mother had not laid the table, because there was no food to put on it. At the suggestion of the little girl of the family, the mother laid the table, and then the two knelt down and prayed, "Give us this day our daily bread." Some time later, when the father returned, he threw a shilling on the table and explained that he had met an old employer, to whom he mentioned his distress. The old employer gave him the shilling and employment. The mother, father, and child compared notes, and found that the father had met the employer at the exact time at which the prayer was being offered in the home.

An assault-at-arms was held at Bangalore, Mysore, in India, during the last week in July, consisting of fifty-four events open to the British and Indian officers and troops of the Indian army, and papers received state that the competitions were keenly contested, and the cup for the best British officer-at-arms (dismounted), presented by Lieut.-General Sir John Wood, K.C.B., commanding 9th Secunderabad Division, was won by Lieut. Alan S. C. Rogers, of the 61st King George's own Pioneers. He received many congratulations for his brilliant achievements in the numerous events in which he competed. As an ex-

member of the Queen's Own Rifles and an old boy of Trinity College School, Port Hope, and a graduate of the Royal Military College, at Kingston, his many friends and comrades here will rejoice at his success. He is a nephew of Col. Sir Henry M. Pellatt, C.V.O., and a son of Mr. Edwin R. Rogers, inspector of prisons and public charities, Parliament Buildings.

British and Foreign

St. Peter's, at Rome, will accommodate 54,000 persons, Milan Cathedral 37,000 persons and St. Paul's Cathedral, London, 25,000 persons.

The new window in the Newton Chapel of Bristol Cathedral is a beautiful addition to the stained glass in the building. It is the gift of an earnest Churchman who desires for the moment to remain anonymous. It illustrates the history of the founding and building of the Abbey Church from the time that St. Augustine, with his pupil, first taught the Christian faith on College Green.

The Liverpool Cathedral "Gratitude" Fund continues to progress, and the committee hope a considerable sum of money will be raised by it in years to come. A large number of the "Gratitude" leaflets have been printed appealing for "practical recognition of our mercies by giving a well-considered contribution towards the building of our Cathedral, as a definite act of thanksgiving to Almighty God for His providential care and goodness to each one of us personally." It is hoped that by the use of these leaflets this suggestion of a "Gratitude" Fund will be brought to the notice and kept in the minds of Churchpeople year by year.

The Rev. N. S. Talbot, Fellow, Tutor and Chaplain of Balliol College, Oxford, has been spending part of the vacation at Farnham Castle, the residence of his father, the Bishop of Winchester, and incidentally proving himself a terror to local cricketers. He stands some 6 feet 7 inches in height, and when bowling takes a run of some twenty yards before delivering the ball, which comes along at a terrific pace. He took seven good wickets for thirty-seven runs in a recent match, and in the course of his turn with the bat made a gigantic hit, which sent the ball over the top of some tall elms on the boundary.

Irrigation promises to give many new industries to Australia. The New South Wales Minister for Agriculture gives particulars of the recent experiments in tobacco-growing at the Murrumbidgee Irrigation Area. A tobacco expert was induced to devote himself to growing tobacco at Yanco,

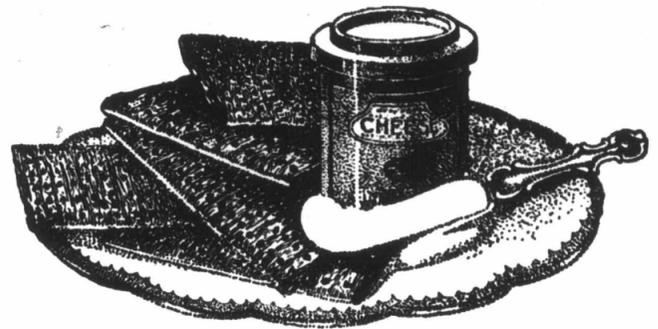
and to give advice and assistance to other settlers on the area. He says that the yield at Yanco is about 1,250 lb. of dry leaf to the acre. He adds that the lands at Murrumbidgee will later give 1,500 lb. per acre when better worked. The dry leaf is worth 9d. to 1s. 3d. per lb., or from £56 to £94 per acre. For curing the leaf the owner will require to expend £150 upon a building, while outside assistance required for ploughing, horse-keep, etc., together with maintenance of his family at the area is estimated at £60. The production of tobacco at Yanco amounted to 10,000 lb. Most of the world's tobacco is grown by coloured labour, but the irrigationists of New South Wales and Victoria are confident the industry will pay handsomely, and at the same time give good wages to Anglo-Saxons.

Boys and Girls

FIVE ROOMS OVER WHICH PRINCESS MARY NOW REIGNS AS MISTRESS.

With the letting down of her frocks recently Princess Mary, of England, attained that state which may be termed almost young womanhood, and

at the same time a still greater dignity was conferred upon her. She was given a set of apartments of her very own at Buckingham Palace. Her rooms are a charming suite, and were those occupied by her aunt, Princess Victoria, in the late King Edward's time. They have been considerably altered, of course, to suit their young occupant, and Princess Mary was allowed a certain amount of liberty in the choice of colours and wall papers for her new domain. There are five rooms altogether, one of which is occupied by her governess. Then there is the Princess' bedroom, which has a pretty rose-patterned wall paper, pink hangings at the windows, a white bedspread embroidered in pink roses, and a pale rose-coloured carpet. Out of this is the schoolroom, a nice, large, light room, which will be converted into her boudoir when she outgrows the school-girl stage. Here the walls and carpet are a particularly restful shade of green, while the furniture is covered with a chintz gay with roses. The Princess' books, that fill the bookcases round the room, are bound in rose-coloured leather. Prominent among these volumes are



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TO THE CLERGY

We would earnestly urge the clergy to secure some person in their parishes to obtain subscribers for us. *The Church Paper* is for all classes of Church people. We will pay a liberal commission. The Church's best workers are those who read *The Canadian Churchman*

the works of Ruskin, which Her Majesty likes her daughter to read. Besides Ruskin, there are volumes of memoirs of famous people, biographies, history and travel, and a few—very few—novels. The little Princess has probably read less fiction than any other girl of her own age in England. There is hardly any time for them, for there is so much that the poor child has to know.

Near one of the windows stands the Princess' desk, and in it lies the diary that she has kept with the greatest regularity every day for the last five years. As she has already assisted at many ceremonies and met a great many famous folk, this diary, should it ever be published, ought to be most interesting reading. A piano stands near another window, and in one corner of the room are a pair of light clubs and a pair of dumbbells, with which Her Royal Highness does an hour's light exercise every morning. This is her father's idea.

Out of this room is yet another, which Princess Mary calls her "workshop." Here is a small gas stove, where she cooks cakes and other light dainties, about which her brothers chaff her mightily when they are at home, but which they never fail to devour all the same. A table stands near on which she makes her pastry,

In the furthest corner from the window is a table devoted to her photography, at which Her Royal Highness may most often be found in her spare time. No need for dark rooms now, and she does all her own developing and printing.

One other room—and the one least

inhabited by Her Royal Highness—is a small drawing-room, in which she entertains her friends when they come to see her, for "playing hostess" is regarded as part of her education. Princess Mary regards this part of her life as a "dreadful bore." Not that she doesn't care for her friends, but she is such an "outdoor" girl that open-air pursuits and boys' games are her favourite pastimes. A game of cricket with her brothers she loves and, indeed, she can give them all a good game—even the Prince of Wales himself. She is a good and fearless rider, and can swim, golf and play hockey as well as most girls of her age.

THE COW THAT ATE JACKY'S GARDEN.

By F. H. Sweet.

"Oh, papa!" yelled Jacky, as he ran madly toward the house, "old Jonty's cow has got in and eaten up nearly all my garden—lettuce and beans and celery, and 'most all my flowers. Oh, dear! Let's whip her and then drive her out to the pound and shut her up. That'll make old Jonty mad, and he'll have to pay a whole dollar to have her took out. And—and can't the law make him pay for my garden, too?"

But papa and mamma had gone across to the orchard, on the opposite side of the house, to look at some new fruit-trees that were coming into bearing, and did not hear.

Jacky saw old Jonty himself turn in at the road entrance and hobble toward the house, with anxiety expressed in every motion of his frail body.

"Seen anything o' my cow, Jacky?" his cracked voice quavered before he was half way up the path. "I try to keep an eye on her all the time, but can't, seein' I have to be here an' there an' yonder sawin' wood an' doin' arrants, an' she bein' in the road."

"Yes," Jacky forced himself to answer, pleasantly; "she's down by the wall eatin' grass. I—I drove her out there. You see," hastily, "it's better feedin' there, and the high grass ought to be cut down, anyway."

"Well, now, I am glad," old Jonty ejaculated, with a great sigh of relief. "I was feared she might be pokin' in somewhere an' do damage. I'm forever pestered 'bout that cow, an' skeered o' her bein' put into the pound. It would come ter'ble hard to spare the money to bail her out. Someway, it don't seem jest right to let her run the roads so, but what can I do? The doctor says for me to have milk for my sick boy; but havin' the fambly I've got, an' no work but what a broken-down old man can get peddlin' round, I never could buy."

"I—I don't believe the neighbour's care—very much," Jacky stammered, colouring guiltily. "And that's splendid high grass along the wall, better than your cow could find anywh'r on the public road. If you like, you may leave the cow there all the afternoon."

"W-e-l-l," doubtfully; "if ye're sure it won't bother ye any, it would be a big easement. I've promised Mis' Brown the cuttin' of a half cord o' wood."

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He turned away with a nod of thanks and hobbled back toward the road. Jacky watched him for some seconds in silence, the last of his resentment disappearing.

"Oh, say, Mr. Jonty," he called, "there's lots and lots of grass all along the wall. You can turn your cow in every day, and I will look after her."

THE BIRD'S CONCERT.

The birds gave a concert

One summer day,
In a green tree-top
Over the way.
Thrushes and linnets
And blue-jays together,
Every one dressed
In his very best feather.
The larks and the black birds
Came in a crowd,
And gold-crested robins
Feeling so proud.
The wrens and the sparrows
Came with the rest,
Each one determined
To do just his best;
The robins were leaders,
And pitched the tunes high;
The larks went a-soaring
Up to the sky.
The voices of blue-jays
And blackbirds all blended,
And every one thought
The concert was splendid!

NOW IS THE TIME.

No one was ever sorry for promptly doing a kind or generous action. Thousands, however, have bitterly regretted, when it was too late, the postponement of a tender act. A gentleman thus tells with thankfulness an experience of his boyhood.

"One day—a long hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitatingly.

"Now I was a boy of twelve, not fond of work, and just out of the hayfield, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and dress for the singing class. My first im-

pulse was to refuse, and to do it harshly; for I was vexed that he should ask me, after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said, "I was going myself, but somehow I don't feel very strong to-day."

He walked with me to the road that turned off to the town; and as he left he put his hand on my arm, saying again: "Thank you, my son. You've always been a good boy to me, Jim."

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face. 'Your father!' he said, 'He fell dead just as he reached the house. The last words that he spoke were to you.'

"I am an old man now; but I have thanked God over and over again in all the years that have passed since that hour, that those last words were:—'You've always been a good boy to me.'"

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