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ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, AUGUST 29th, 1912

No. 33

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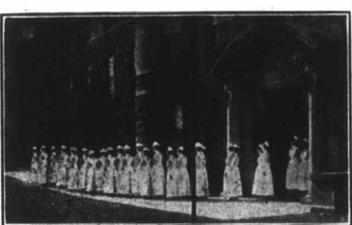
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TORONTO, THURSDAY, AUGUST 29, 1912.

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Evening—2 Kgs. 2:1—16, or 4:8—38; Mark 1:1—21.

September 1.—Thirteenth Sunday after Trinity.
Morning—2 Kgs. 5; 1 Cor. 11:17.
Evening—2 Kgs. 6:1—24, or 7; Mark 5:21.

September 8.—Fourteenth Sunday after Trinity.
Morning—2 Kgs. 9; 1 Cor. 16.
Evening—2 Kgs. 10:1—32, or 13; Mark 9:2—30.

September 15.—Fifteenth Sunday after Trinity.
Morning—2 Kgs. 18; 2 Cor. 7:2.
Evening—2 Kgs. 19 or 23: 1—31; Mark 12:35—13:14.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Thirteenth and Fourteenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 243, 246, 248, 249.
Processional: 224, 362, 398, 406.
Offertory: 597, 610, 612, 656.
Children: 713, 716, 717, 720.
General: 401, 416, 424, 436.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 307, 525, 553.
Processional: 10, 612, 624, 626.
General: 22, 491, 535, 651.
Children: 710, 719, 731, 733.
Offertory: 556, 565, 627, 679.

Open Letter from His Grace the Archbishop of Canterbury to the Most Rev. the Lord Archbishop of Rupert's Land and the Most Rev. the Lord Archbishop of Ottawa.

Lambeth Palace, S.E.,

21st June, 1912.

My Dear Archbishop,—Mr. W. M. Gee, who is the Secretary in England of our Church Lads' Brigade, is visiting Canada, and desires an introduction to you.

I give it him with the greatest cordiality. Mr. Gee has been indefatigable in his work for the Church Lads' Brigade, and has of necessity been led to fashion many links with young men who are now in Canada. Nothing could be better than that he should visit the Dominion and strengthen those links.

I am sure that I may bespeak for him a welcome from the Church's leaders.

I am, yours very truly,

(Signed) Randall Cantuar.

The Duke of Connaught has become patron of the Canadian lodge of the "C.L.B.—Old Comrades," an association for drawing old Church Lads' Brigade members (of which there are 350,000) together in different parts of the Empire, so that they shall find a welcome wherever they may be.

Mr. W. M. Gee, the founder and chief staff officer, is going through the Dominion with the object of forming lodges in the different centres. Communications may be sent to the Brotherhood of St. Andrew, head office, 23 Toronto Street, Toronto.

PROBABLE ORIGIN OF THE PHILISTINES.

The vexed question of the origin of the Philistines is expected to be solved shortly. A letter, received in London, announces that Dr. Duncan MacKenzie, director of the exploring party, which went to Palestine in behalf of the Palestine Exploration Fund, has made discoveries of high historical importance in the ruins of the ancient city of Bethshemiah, which he and a companion, Mr. Newton, explored.

Pottery and other objects which were unearthed are believed to support the theory that the Philistines were emigrants from Crete. E. W. Masterson, secretary of the Exploration Fund, writing from Bethshemiah, July 24th, gives the following details of the discoveries:—"A high mound, on which there were five prostrate pillars, was recently unearthed, and what was probably an extremely early sanctuary or grotto was found underneath. It has not yet been opened up or explored. At the same time, it is a grotto with the most primitive interments, for a great quantity of unbroken pottery (food and drink offerings) have been uncovered, which date back to at least 1500 B.C. The natives were very much excited over this discovery, and also the discovery of several huge well mounts, which, when followed down a few feet, will probably solve the problem of the water supply of this ancient walled city."

DEFENCE OF OUR FAITH.

Every now and then we have to take up as a duty subjects which one naturally shrinks from. One of these is the need of teaching the reasons for our belief as a Church and the defence of our principles. For many years on this continent the system of religious instruction has become looser and looser, and this habit has spread over the English-speaking world. We have sown the wind of indifference, and our race, and some other nations also, are reaping

the whirlwind of atheism. As an English orator said lately: "Teaching the doctrine that one set of religious opinions is as good as another, it has destroyed belief in the value of principle, has lowered the moral standard of our younger generation, and reverence and faith are giving place to pleasure and self-indulgence on all hands."

Our people are open to danger from an opposite angle. In the course of our reading we find very effective opposition from a Roman Catholic quarter, and the weapons of attack are not the old gibes of a "soulless religion," "non-Catholics," or coarser expressions.

The laity are advised to treat their neighbours with the utmost patience, sympathy, and respect; to explain the reasons of this or that ceremony with fullness; to discuss seriously the reasons for prayer, for thanksgiving, for every little observance, and to take care personally not to transgress, to lead by information.

The publications of the Catholic Truth Society are recommended for study and use with Protestants who are ready and curious to learn what are the doctrines and practices of other religious bodies.

It is a pleasure to read some of the publications, and it is a matter of regret that we have not similar publications, knowledge of them, and habits of discussion in general use.

We have numberless little tracts and books, but who knows of them, and who knows where they are to be got, and, most needed of all, who knows the members of the congregation who can advise them? Our readers will confer a favour on others if they will send in the names of such little books as they have found useful. We do not suggest an active propaganda by our people, only the adoption of the old volunteer motto, "Defence, not defiance." Defence is standing empty-handed and shouting at the enemy. Defence is obtaining and ascertaining the mode of using armour when it may be needed.

PRIMATE ALEXANDER MEMORIAL.

Laying of the Foundation Stone.

On July 27th last the foundation-stone of the Armagh Church House and Primate Alexander Memorial Hall was laid in the metropolitan city of Armagh in the presence of a great gathering of people by His Grace the Lord Primate, the Most Rev. Dr. Crozier, with ancient Masonic rites, the Primate being the Senior Grand Chaplain to the Masonic Order. A large number of the Masonic fraternity attended, and wore their full regalia. Numbers of the clergy were present also in their robes. The ceremony was preceded by a special service, which was held in the cathedral. The site occupies the slope of a hill, on which St. Patrick's first church was erected. It is in a prominent position near the centre of the city, and is partly surrounded by the old cathedral, which was erected 800 years ago; the free library founded by Primate Robinson, and the County Infirmary. The building is to be on the lines of the Gothic style of architecture, dressed with Forest of Dean stone, and the walls will be faced with limestone. It will be two stories in height. The ground floor will be set apart for the use of the Diocesan Council and committees, and the upper flat is to be used as a Synod Hall, and will accommodate about three hundred persons, exclusive of the platform. A gallery running along one of its sides will provide seating accommodation for visitors. At the service the Primate delivered an eloquent address, which was founded upon the special Lesson read at the service, namely, Nehemiah 4:1-16.

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THE NAVAL QUESTION.

We devoutly hope that the suggestion made in so many quarters that the question of Canada's contribution to the naval defence of the Empire should be settled by a non-party conference will be carried out. Once in our history, at the time of Confederation, Canadians rose superior to party and settled this great question on broad, patriotic grounds. Surely what was done nearly two generations ago we can do now. Party feeling in that time, so far as its outward manifestation goes, has greatly lost its virulence. If the men of the sixties, with their bitter, implacable party differences, could lay them temporarily aside for the common good, and for the accomplishment of something of vital national import, it would, indeed, be a strange and humiliating spectacle if the statesmen of this present year of grace were to refuse to do so. Why should we be always politicians? Why shouldn't we sometimes be patriots? Why should we be forever on the lookout to make some political capital out of every question, irrespective entirely of its intrinsic merits or demerits? This question of naval defence is by far the most important that has arisen in Canada since Confederation, and it affects not only ourselves, but the whole Empire. As an Imperial question it should not be made the plaything of politicians. We as Canadians have no right to mix it up with our local issues. Therefore, we devoutly hope that the question will be lifted out of the narrow arena of our party politics, and considered and settled upon its own merits.

BIBLE IN STATE SCHOOLS, AUSTRALIA AND NEW ZEALAND.**The Clergy United.**

The following is of interest to advocates of Bible reading in Public Schools in Canada:—

The "Australian Christian World," Brisbane, June 28th, 1912, records:—

"South Australia—A large and influential deputation waited upon the Premier, Mr. Peake, with a request that a referendum should be taken on the question of the adoption of the system of religious instruction in State schools recently introduced into Queensland. There were representatives of every denomination except the Roman Catholic and Lutheran.

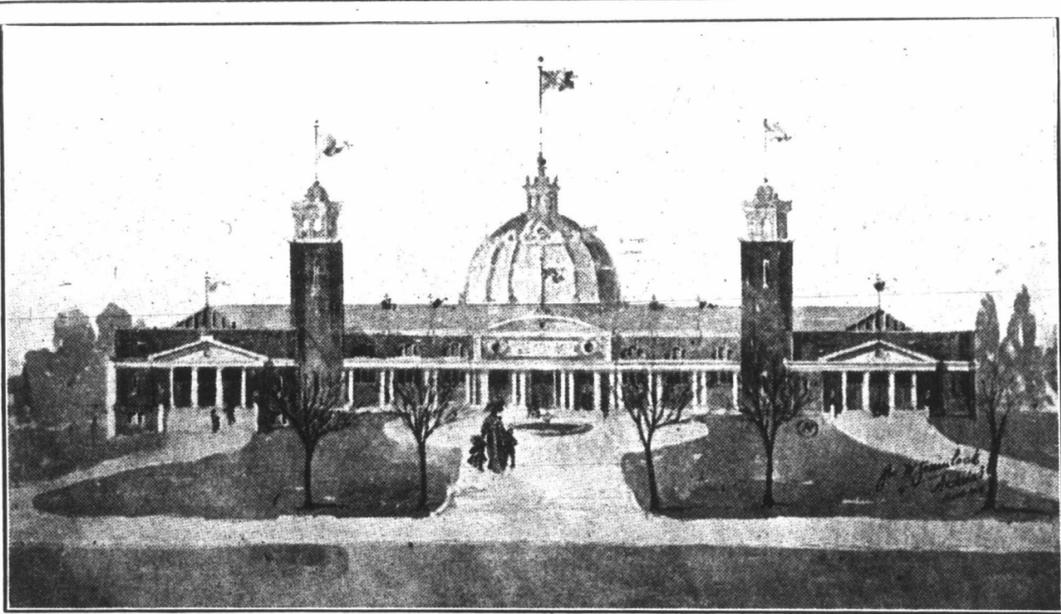
"Mr. Peake, in reply, said that this was one of the most vexed questions that had ever been before the people of South Australia, and it had been in existence at least thirty years. He was in sympathy with the League's proposal, but he could not shut his eyes to the objections which he knew opponents of the proposal would raise.

He would place the request before his colleagues as forcibly as he could, and they would consider it and assume responsibility."

"Victoria—An appeal has been issued in Melbourne, signed by the heads of every Church in Victoria except the Roman Catholic, inviting friends of religious instruction in State schools to a consultative conference, with a view to securing at an early date a settlement of the question of religious instruction in State schools by means of a referendum on the lines of the referendum taken in Queensland. It is stated that the Victorian Premier, Mr. Watt, is sympathetic to the proposal."

"New Zealand—The appointment of Canon Garland as leader of the movement makes a step showing determination to carry the campaign to a final issue. The Anglican, Presbyterian and Methodist Churches have united for the accomplishment of this purpose in New Zealand.

"The position of the movement in Australasia is, that a uniform system of religious in-



Government Building, Canadian National Exhibition, Toronto

The new Government Building, upon which work has been started at the Exhibition Grounds, will cost \$155,000. Of this \$100,000 has been voted by the Dominion Government and \$25,000 by the Ontario Government. It will be built of red pressed brick with stone trimmings, concrete and steel. It will have a handsome illuminated dome in the centre of the building with towers 60 feet high either side, a massive colonnade entrance and wide steps leading up to same. The building is laid out "E" shape in plan, being 305 feet on main or east front and 177 feet long on north and south ends. There will be 40,291 square feet of floor space for exhibition purposes, clear of all columns or other obstructions, which will be entirely devoted to exhibits from the Dominion Government and the governments of the different provinces.

struction in State schools exists in New South Wales, Tasmania, Western Australia, Queensland, and Norfolk Island, while in South Australia, Victoria and New Zealand movements are ripe in favour of the same system," which is:—

The State schoolmaster, in school hours, teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching.

Any minister of religion is entitled in school hours to give the children of his own denomination an hour's religious instruction on such day or days as the School Committee can arrange for.

Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so. Canon Garland will be located at Wellington, New Zealand.

The "Canadian Churchman" believes in the regular and systematic reading of selected passages of the Bible in every Public and High School, and the Bible being used as an authorized text book in every Canadian school.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

ALMOST A MIRACLE.**Wonderful Results of Patient Teaching.**

Helen Adams Keller sang at the Otological Congress at the Harvard Medical School last week.

Yet this charming and accomplished young woman became deaf, dumb and blind after a severe illness in January, 1882, when she was practically a baby.

She, who could not utter a word, addressed the scientists at the congress, who came from all over the world, in three languages, English, French and German.

Even these otologists, whose specialty is the study of the ear, its anatomy and its diseases, could not refrain from exclaiming:—

"Almost, it is a miracle."

Patient Teachers Aid Her.—By the infinite patience of her teachers, by the tremendous power of her own mentality, Helen Keller had emerged from the fog in which she seemed to grope helpless.

Prof. John L. Wright, of New York, who has devoted his life to instructing deaf mutes, and who was Miss Keller's first teacher, introduced her to the learned assemblage. She has been studying singing for eighteen months with Professor White, of the Boston Conservatory of Music. He seated himself at the piano, struck a few chords, and the marvellous young woman began to sing.

As she sang many in her audience were moved to tears. Her tones were low, but her voice, lost and restored, reach-

ed every corner of the great room. Only a few false notes marred her singing.

Seems to See Hearers.—Miss Keller seemed to look straight ahead out of her sightless eyes; she seemed to gaze into the faces of those before her, to recognize their emotions, to be conscious of their smiles, to be flattered, perhaps, by their wonder. The simplicity of her manner was most delightful and most affecting. There she stood, a pure being, isolated, dwelling alone with her happy, courageous thoughts.

Miss Keller will lecture this autumn, beginning in Schenectady, N.Y., where Mayor Lunn, a Socialist, has made her a member of his advisory board.

"One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side."

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of his saints to love his appearing and look for that blessed hope.—Richard Baxter.

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THE GENERAL PASSES AWAY

Kings, Potentates, Dignatories of the Church and Statesmen join in a Tribute to the Dead.

William Booth, General and Commander-in-Chief of the Salvation Army, passed away at 10.30 o'clock, August 20th. He was born at Nottingham in 1829.

The veteran Salvation Army leader was unconscious for forty-eight hours previous to his death. The medical bulletins had not revealed the seriousness of the General's condition, which, for a week past, it is now admitted, was hopeless.

Operation for a Cataract.

Twelve weeks ago General Booth underwent an operation for the removal of a cataract in his left eye. For two days after the operation indications justified the hope of the General's recovery. Then, however, septic poisoning set in, and from that time, with the exception of occasional rallies, the patient's health steadily declined. The General recognized that the end was near, and often spoke of his work as being finished.

Universal Sorrow.

Throughout the universe generally, and pronouncedly among the ardent workers of, and the wholehearted sympathizers with that wonderful body, the "Salvation Army," there will be cast a gloom, that death has claimed that most wonderful of men, in his own sphere, the "General" and Commander-in-Chief.

A Commanding Figure.

A towering personality, a human dynamo, a preacher compelling conviction, an orator, and, most of all, a man in profound sympathy with the joys and sorrows, victories and defeats of his fellowmen—General William Booth, founder and Commander-in-Chief of the most extensive movement in modern times, was all these. No man in the past fifty years has touched the imagination of so wide a world.

General Booth was a commanding figure everywhere. He stood six feet high, silvery shocks of hair crowned a head poised on broad, muscular shoulders, and those dark, penetrating eyes, that saw through the surfacings of men, were unforgettable.

His Place in History.

He preached to every civilized race under the shining sun; he reared a simple principle into a colossal, world-stirring movement; he silenced the critics by ignoring them; he won the spoken approbation of kings and potentates by raising his fallen brothers; he was the means of restoring countless destitute and depraved beings to lives of decency and usefulness; he pulled hundreds of thousands of men from the gutter; he fought the good fight of faith, matching Napoleon in military statesmanship, and sharing a place with Savonarola and Luther and Lincoln in the hall of eminence as an emancipator of his race.

At the International headquarters in Queen Victoria Street, in the centre of the City, a constant stream of messengers bringing telegrams and letters of condolence from every part of the globe, flowed all day. Among those who sent messages of sympathy were prominent personages belonging to the Government, the army, the navy, and every branch of life, while despatches were also received from kings and other royalties. Cablegrams were received from countries as diverse as Patagonia and Lapland.

One of the first messages of sympathy received at the Salvation Army headquarters was from King George.

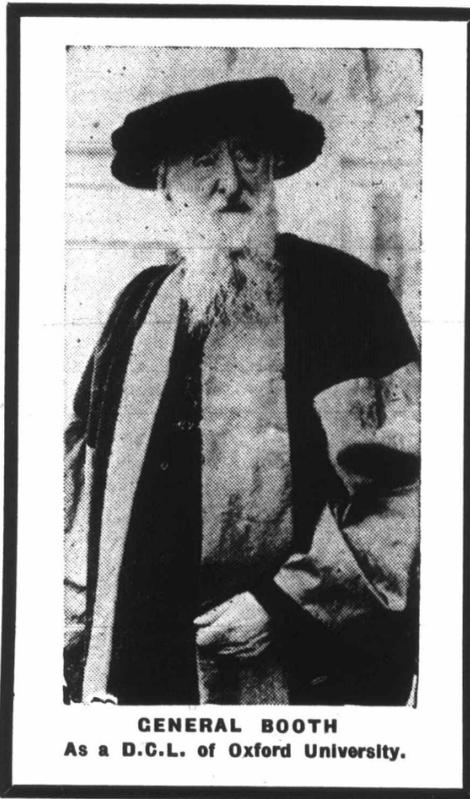
Besides the King's condolence, messages also were received from Premier Asquith, the Arch-

bishop of Canterbury and other prelates of the Church of England; the Lord Mayor of London, Sir Thomas B. Crosby; the Earl of Meath and the Earl of Aberdeen, and many others, including representatives of all the Protestant creeds and prominent persons of the Jewish faith.

Premier Asquith telegraphed: "I must offer you my sincere sympathy in your great loss."

The Lord Mayor's message read: "The City of London sincerely mourns the passing away of its distinguished citizen, General Booth, whose grand and good work entitles him to imperishable gratitude."

Lord Rothschild sent the following despatch: "I am deeply grieved to hear of the death of your great and distinguished father. He de-



GENERAL BOOTH
As a D.C.L. of Oxford University.

voted his whole life to the cause of the destitute and the needy. His name will never be forgotten."

Bishop Sweeny's Tribute.

His Lordship Bishop Sweeny: "The death of William Booth has removed from the sphere of religious activity an outstanding form and personality familiar to the Christian public in the Old World, from the foundation of the famous movement with which his name will ever be associated. The Salvation Army has bulked large in the religious and social activities of the last quarter of a century. And, however much Christians of the various bodies may have differed from his principles and methods of working, yet all must agree that the Army, in its brave and picturesque way, has, under God, accomplished the reformation and rescue of countless thousands who will have reason to call its founder blessed."

Sir James' Appreciation.

Sir James Whitney: "I have always appreciated highly the work of the Salvation Army for reasons that are obvious and need not be given in detail, and I have had, ever since my acquaintance with him, the greatest admiration for General Booth's qualities. He was a won-

derful organizer, and his record in the very important position he held shows him to have been of far more than ordinary capacity. In my opinion, his record, and that of his organization, are bound to have a lasting effect for good on the people of the world at large.

"It was my privilege to meet him very often both in England and in Canada, and I have very pleasant recollections of his hospitality, together with his companionship, on several occasions in England. General Booth's death may be termed a very important event, but I am glad to feel that the work of the Salvation Army will go on under the influence exercised by him during his life. While his passing away has been anticipated for the past few weeks, yet it comes as a shock, owing to the great position he held in the eyes of the world at large."

Later Interesting Happenings.

London, August 25.—Great crowds gathered outside Congress Hall all to-day, hoping to view the body of the late Salvationist leader, General William Booth, which for the past two days has been lying in state. The body, however, had been removed overnight to the General's private room, and the hall was used for the regular Salvation Army services.

Queen-mother Alexandra to-day telegraphed to Bramwell Booth, the son and successor of General Booth, the following message:—

"I beg you and all your family to accept my deepest and most heartfelt sympathy in the irreparable loss you and the nation have suffered in the death of your great, good and never-to-be-forgotten father. It is a loss which will be felt throughout the whole civilized world, but, thank God, his work will live forever.

"(Signed) Alexandra."

The hall was filled to its capacity of two thousand persons at each of the three services. Of the floral tributes massed on the platform, those of Queen Alexandra and Emperor William, were the most noticeable. The British and foreign flags and the decorations on the walls of the hall had not been removed. Commissioners Whitmore, Railton and Lawley conducted the services, and the famous silver band from the Staff College played the hymns. All the preaching dealt with the life of the late General, and was composed largely of reminiscences by the commissioners.

Tributes were paid to the dead evangelist in all the Nonconformist pulpits and in most of the pulpits of the Established Church to-day. Eulogies also were read in the Catholic churches.

A Remarkable Ceremony.

Brigadier Wood and Pastor Lake will officiate at the funeral ceremony in Olympia Hall, which will be of a remarkable character. Representatives are expected to attend the funeral from many parts of the world. The delegates from the United States and Canada will probably arrive in time. No fewer than 6,600 representatives of provincial corps in the United Kingdom have been selected to attend. The hall is too large for speakers to be heard, and the service will consist mainly of hymns, while prayers, Scripture selections, and quotations from the utterances of the late commander-in-chief will be thrown upon screens by lanterns.

Forty bands will play Handel's Dead March in Saul, and to this accompaniment the body will be brought into the hall by a procession of Salvationists of all ranks and of both sexes, bearing the flags of the nations they represent. The flag un-

furied by General Booth on Mount Calvary also will be displayed during the funeral service.

One hundred and fifty thousand persons visited Congress Hall on Friday and Saturday, the two days on which the body was lying in state.

Messages of condolence also have been received from King Christian of Denmark; Gen. Louis Botha, Premier of the Union of South Africa; Lord Islington, Governor of New Zealand; Lord Rosebery, and many other prominent persons throughout the world.

LONDON'S NORMAN CHURCH.

The ancient Priory Church of St. Bartholomew the Great, Smithfield, has again been brought into prominent notice by a discovery of considerable interest. Some small houses have been demolished on the south side of the church to permit of the erection of warehouses, and in the process of pulling down, the triple-arched entrance from the cloister to the Chapter House of the old monastery has been discovered. The three arches are in a good state of preservation, the mouldings being regarded as very fine. It is suggested that some effort should be made to preserve the cloister wall. While excavations were proceeding on the site of the Norman Chapter House the stone coffin of a prior was found below the tiled floor, about eight feet from the street level. Some archaeologists consider that this coffin, which will be preserved, may be about 700 years old. There were no human remains in the coffin, but when discovered the lid was destroyed and the coffin was full of earth and stone. Considerable excavation has yet to be done, and archaeologists are hopeful that further interesting discoveries may be made. The chapter houses of Westminster, Norwich, and other old monasteries have entrances from the cloister similar to that now revealed at Smithfield.

The history of St. Bartholomew the Great is most interesting. The monastic church dedicated to the saint, of which the present edifice is but the conventual choir, was founded by one Rahere in the reign of Henry I., A.D. 1100-1135. He was supposed to have seen Bartholomew in a vision after a mission of penance to Rome, and instructed by the saint he built the church in what was then a suburb of London, and also founded the famous Hospital of St. Bartholomew adjoining. Rahere assembled a convent of canons regular of St. Augustine, and his church was among the earliest of that order in England. He died in 1143, and his body rests beneath his effigy on the north side of the sanctuary. The list of his successors is preserved on a tablet in the west porch.

To-day the parish of St. Bartholomew has much in common with other City of London parishes, and yet retains many interesting historical traditions and customs peculiar to itself. The Rev. W. F. G. Sandwith, M.A., is the present rector. This church is the oldest church in the Diocese of London.

King's College, Windsor, N.S., Honoured

His Grace the Duke of Connaught, during his visit to the Maritime Provinces, graciously accepted an honorary degree from the above-named venerable seat of learning. King's College numbers many illustrious names among its honorary graduates, including Bishops, generals, admirals, premiers, statesmen, authors, and other publicists. At its last special convocation degrees were conferred on the Bishops of London, Washington, Glasgow, and upon many other men of note. On purely personal grounds no worthier recipient has ever been thus honoured by "Old King's," as it is affectionately known among its graduates and supporters, than His Royal Highness, who has already, by the

sheer force of a most engaging personality, and by a devotion to duty so characteristic of his lineage and training, won for himself a place in the affection and respect of Canadians second to none of his predecessors. We are pleased to know that the special fund now being raised for the maintenance and extension of the work of the College now exceeds \$50,000, and is rapidly growing. A large wing, capable of accommodating eighteen additional students, and containing lecture-rooms and laboratory, is being erected, and will be ready for the largely increased attendance expected in the autumn. President Powell, another of those Ontario men who have made their mark in Nova Scotia, is to be heartily congratulated on the results of his three years' work in connection with this fine old Church institution.

The Clergy and Candidates for the Ministry

Rev. Canon Simpson, of Charlottetown, P.E.I., drew attention in a recent issue to a matter in regard to which, we fear, our clergy are very remiss, viz., in the influencing of the young men of their congregations to enter the sacred ministry. The complaint has been made before, but it needs continual reiteration if matters are to be mended. How many of our clergy, we wonder, acknowledge any responsibility whatever in this connection? A very small percentage, indeed, we should imagine. And yet it is self-evident. Part of the work of the ministry is undoubtedly the recruiting of labourers for the harvest. The minister of Christ who is barely doing his own personal work and making no provision to supply his place when vacated, is most assuredly only doing half his work. There is in every congregation a certain percentage of boys whose minds at some period of their lives have turned in the direction of Holy Orders. But they have received no encouragement where naturally they most expected it. They have never heard their rectors utter a single word on the subject of the joys of the ministry, or any general commendation of it as a calling. As likely, probably likelier than not, they have heard it indirectly disparaged by the parson himself, its drawbacks and difficulties magnified and emphasized, and they have been discouraged, and the half-formed inclination has died a lingering death. Comparatively few of the clergy, it is likely, so far as can be judged from appearances, have given the matter any serious thought. Here and there are ministers who really do seem to make a serious attempt to enlist young men for the ministry, but the great majority, it is to be feared, are quite indifferent, and so allow chance after chance to pass by them of attracting really promising young men. We will not attempt to lay down any specific rules on the subject. The desired results will be obtained by a certain attitude on the part of the rector, by judiciously magnifying his office; i.e., by always taking his office and work seriously, and also by never letting a favourable opportunity pass for encouraging any possible aspirant. This is a duty, we feel convinced, that every clergyman should have continually before him as an essential part of his work, on a level with all his other rightly regarded indispensable duties.

England Aroused

Sermon in Abbey Startles Hearers.

There have been sermons of all sorts preached in Westminster Abbey, some good, many mediocre, but until recently there has never been a sermon on a "blue book."

To a congregation composed chiefly of American tourists and visitors from the country, Canon Hensley Henson preached a passionate

sermon on the Putumayo atrocities. It is a long time since such plain words were heard from the most famous, and in some ways the most discreet, pulpit in England, and the worshippers were clearly a little startled by the impact.

It was a courageous utterance, and, spoken in the "central shrine" of English-speaking Christendom, the indictment should make a deep and wholesome impression. The text was the famous Blue Book—"this black record of painful and violent crime," the preacher called it—and his hearers were led by way of a historical sketch of the methods of rubber collection to a remorseless description of what has happened on the Putumayo. Canon Henson drove the responsibility home with a fullness of detail, a particularizing of names rarely heard nowadays in churches.

He boldly demanded that the employers of the malefactors ("They are," he said, "here among us") should be arrested and brought to trial. This he called the irreducible demand of justice. He pleaded for immediate action if the last remnants of the decimated tribes are to be saved. He thinks there should be a large extension of the plan of appointing officials to act as protectors of the native races on the fringes of European civilization, and that the great powers, "the executives of civilization," should agree by some humane international agreement to take them out of their desperate situation.

He also suggested some change of commercial law to make it impossible for those who profit from oppression to escape by throwing the blame upon their agents. Finally, in a characteristic passage he asked Church people to help in the only way open to them, by sending contributions to the fund started by the Duke of Norfolk for establishing a Roman Catholic mission on the Putumayo. He gave us the interesting news that the mission is to be entrusted to English Franciscans.

"When Indians are perishing," he cried, scornfully, "is that a time to be debating the merits of churches?"

The sermon was remarkable not so much for its generous rhetoric as for the patient and lawyer-like marshalling of the facts, and perhaps the strangest hearing for the Abbey pews was the quotation from the prospectus of the Peruvian Amazon Company and the denouncing of the English directors by name which followed.

Brotherhood of St. Andrew in Canada

From Dominion Council.

At the approaching Dominion Convention of the Brotherhood of St. Andrew, which will be held in Toronto from September 19th to 22nd, one of the most important matters which will come up for discussion is the financial situation. The leaders in the Brotherhood feel that the time has come when some radical readjustment of the methods of financing must be adopted, as the end of present resources seems to have been reached, and yet the expenditure hardly suffices to maintain the place that has been won. The Brotherhood is, as it were, only marking time, and has reached that crisis in its affairs when it will either, with God's help, march still further along the path of united prayer and work for Christ and His Kingdom, or, through the apathy of its members, allow its ranks to become disorganized, and fall from that high ideal which it has always set before it.

In the May monthly letter a suggestion was made to the members of the Brotherhood in Canada, that the quota for each member be raised to \$3 per year instead of the present rate of fifty cents per year, asking them to consider seriously the proposed change and send their views of the subject to the head office. In accordance with this request forty Chapters have replied, of whom nineteen are in favour of the

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proposed change, eleven favour an increase, but think \$3 too much, while ten are opposed to any change whatever. As many of the Chapters who wrote in, however, did not seem to be perfectly clear as to the reason for increasing the quota, it would, perhaps, be as well to go over the ground once more, and, without attempting to influence the discussion one way or the other, to give a clear-cut statement as to why this change has been proposed by the Dominion Council.

Before proceeding further, the three following questions must be considered: Granting that the head office and Travelling Secretaries are necessary (experience has proved them so), and taking into consideration the size of the Dominion, how much should travelling expenses, postage, printing, rent, etc., amount to? (2) What stamp of men are needed as secretaries? (3) Where should the money come from?

Experience shows that between \$5,000 and \$6,000 are required for the present yearly expenses. The receipts from quotas, allowing for the Chapters who do not pay even the fifty-cent fee, amount to a little over \$800, leaving a balance of between \$4,000 and \$5,000 to be raised in some way. The present plan is the Extension Work Fund, but this has proved inadequate, and has not received the united support of the Brotherhood at large. To the amount received this year less than a quarter of the members of the Brotherhood have contributed, and the burden has fallen so heavily on the few that they have strained their personal resources to the utmost, and still the debt continues to grow.

The proposed change is that the quota payable by each Chapter to head office expenses shall be \$3 for each active member. The wording of this is important, as it does not lay upon the individual Brotherhood man the absolute necessity of paying \$3, but that the Chapter as a whole is responsible for that amount for each member, and they are at liberty to obtain it in any way they may think fit, whether by means of a common fund or by special collections among themselves, or any other legitimate means. It may be decided that this amount shall include the subscription to "St. Andrew's Cross," but in any case it should be remembered that \$3 a year is less than one cent a day, less than six cents a week, and neither of those amounts are very formidable ones.

Surely the Brotherhood has proved itself worthy to hold a place with the present organizations of the Church, as it stands, beyond any of them, for the living of the Christian life in the spirit as well as the letter, and tries to implant in the individual member that high ideal of prayer and service for the spread of Christ's Kingdom among men as faithfully to-day as it did when the Society first sprang into being in 1883. That the ranks of our clergy have received many recruits because of the seed planted by faithful Brotherhood service is one of the strongest arguments for its value in the layman's life, and surely any society which does such work as this cannot be spared from the Church fold simply because financial assistance has not been afforded it by the greater part of the Brotherhood men themselves and Church people at large.

Valuable Parishioners

Parishioners may be divided into two classes. This division is neither fanciful nor arbitrary, but one which is made by the facts. In every parish the world over these two classes are present.

One class is composed of the faithful people who are a help and an ornament in the church, and whose praise is in the hearts and on the lips of all who know them. They are a precious comfort to the rector and the mainstay of the parish. They are always in their places during divine service unless hindered by some necessity, ready ever with aid, and sympathy, and appreciative-

ness, and invariably to be depended upon to support every noble undertaking. In them we have the valuable parishioners.

The other class consists of those who, though their names are on the roll of communicants and the list of pew-holders, are of no real account to their parish. Indeed, the parish is scarcely theirs except in a remote sense. Nothing pertaining to the Church arouses their interest. At the best, they are spectators, and not very inspiring ones either. They do not know what is going on, and they do not care. No one expects them to do anything. When parochial schemes and possibilities are canvassed, they—their purses, co-operation, and even their good wishes—are left out of the calculations, just as though the individuals themselves were not in the land of the living. They are never counted upon for any good word or work. If they were only zeroes, the case would not be so distressing, but they are a dead weight upon the parish, and by their example they hamper and hinder the glorious work of saving souls and blessing the world. Let us not characterize them, except to say that they are not valuable parishioners.

Everybody can be a valuable parishioner if he will. It does not require that he be rich, or educated, or a person of elegant leisure. All that is necessary is for him to do what is easily within his power.

Valuable parishioners are the faithful and devoted Christians of the congregation. Their godly lives are a blessing to the parish. People who are true to Christ commend the Church. They are the best and strongest sort of argument for the existence of God, the Gospel of Christ, and for the Church. Adversaries may attack our arguments, but they cannot controvert a noble life. Every earnest Christian is a valuable parishioner.

Churchgoing is one instance of the helpfulness of valuable parishioners. Although they attend divine service in order to worship Almighty God, and hear His Word and receive His grace, their devotion is blessed as a ministry to others in cheering the pastor's heart, in giving a wholesome example to others, and in aiding the church to appear worthy of herself before the community. They love the courts of the Lord's house, and the negligence and indifference of others is not countenanced by them. To attend the services is one of the first Christian duties; it is also a powerful means of helping the parish. They who can do nothing more than this are of large worth.

A valuable parishioner will not stand aloof from the parochial activities. Guilds, the Sunday School, and perhaps other spheres, offer opportunities for serving God and the church, and the people who assist in at least one of these are of great account. They will not be among the whining or disgruntled number who "never see the rector" and "never receive any notice." Church work renders such complaints impossible, and it makes a cheerful and united congregation. Every one might undertake at least one little task for the church, though it be nothing more than to attend a guild meeting.

Parishioners who are worth having will speak for the church. It is bad manners and a lack of charity to obtrude one's convictions in the social circle, and especially should we beware of introducing matters of religious controversy. But occasions will often arise when the most sensitive propriety will allow and even command us to stand up for the church. If we are to do this, we must be able to explain her heavenly ways and give reasons for her principles. Of course we must understand her ourselves; "if we would point out her strength and beauty to others; we should know why we are churchmen.

They who do such things as these are valuable parishioners. Alas, that there are so few in every congregation. If there were more, if all

who are nominally Christians were to do their duty, it would not be long till the world would be won for Christ.

Forceful Sermon at St. George's Church, Owen Sound

The rector, the Rev. James Ardill, M.A., R.D., preached on the subject of Agrippa's answer to Paul, "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." Following is a synopsis of the sermon.

Paul stands before Agrippa to answer for his faith in Jesus Christ. The converted Jew, the persecutor of Christ and his followers is now the fearless defender of the faith he once laboured zealously to destroy. Like all sceptics Agrippa was unreasonable. He was persuaded that Paul was speaking the truth, but had not the courage to accept the truth. There are thousands like Agrippa who are unreasonably opposed to the truth of the Gospels. They complain about the difficulties in the Bible and say that it is not scientific. The Bible was never intended to be a handbook of science but the guide-book to eternity, and was given in infinite love to teach men how to go to heaven. The Bible does not reveal everything, and distinctly states that "For now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even as also I am known." The key of interpretation does not lie solely in man's wisdom but in the pierced hand of Jesus Christ. The word of God must find a lodgment in the heart. When an Armenian woman was deprived of her Bible by the Turks she said to her tormentors: "The promises are written in my heart, you cannot tear them from there." Then the charges are rung upon the "inconsistency of Christians." This is one of the weakest arguments that could be presented. What has the inconsistency of others to do with our performance of a plain duty? We also hear that business difficulties stand in the way of religion. There is unscrupulous opposition, wide-spread adulteration, and a frightful disposition not to tell the truth. How, it is asked, are these to be met? Just as Paul met all objections when he stood before Agrippa, by fearlessly and loyally standing by the truth as it was revealed. Another objection he heard, "there is something wrong in religion." The fact is, it is in those who do not accept religion that the fault lies. There was nothing wrong with the religion in which Noah believed, the wrong lay in the obstinacy of the multitude to whom he preached for one hundred and twenty years. There is nothing wrong in the religion of the meek and lowly Jesus when He hung upon the cross, it lay in the black hearts of the blood-thirsty multitude who crucified Him. There was nothing wrong in the religion of the Apostles, the wrong was centred in the unbelief of those who would not accept the gospel, and who eventually massacred the servants of Christ. God's holy religion is as pure now as it was at the beginning. God would gather mankind back to the fold, and the process is through Jesus Christ. The sad fact is that men are letting go their hold upon religion. Multitudes are satisfied to be "almost persuaded," while it is forgotten that there can be no religion apart from belief in Christ as the Saviour and Redeemer of the world. Paul before Agrippa preached Christ crucified and risen again, not a system of religion. It was because Paul presented Christ in the sublime beauty of His love for the world that Agrippa rejected Him. It is also asserted that religion is played out. The truth is that it is the only thing in the world that is not played out. Science and philosophy have their little day and are gone, but God's holy religion goes on from age to age. One of the most striking proofs of this is its continuity. Since first the love of

God was revealed to a sinful race the stream of divine mercy has flowed unceasingly, and is the same to-day as when in tenderest compassion God made coats of skin for our first parents. Religion is a gathering back to God. What is more cheering and encouraging than the words of the Saviour so very familiar, and alas, so sadly ignored by hosts of men and women: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Our safety lies in not being satisfied with the "almost" persuaded but in the "altogether" persuaded, and with the Apostle be able to say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord."

Notes From England

By the Rev. W. H. Griffith Thomas, D.D.

Since my last letter the Keswick Convention has been held. At this gathering some 5,000 people assembled, all intent on the one theme of Holiness. There were two huge tents holding 2,500 each and meetings usually go on simultaneously. Our Church is well to the fore at this convention and some well-known and representative names are included among the speakers, like Bishop Ingham, Canon Barnes-Lawrence, Rev. J. Stuart Holden, and Prebendary Webb-Peploe. But the convention also emphasizes the larger aspects of Christian unity and Foreign Missions, and from all sections and parts of the Christian Church people gather for prayer and conference. The "atmosphere" of Keswick is unique among such conventions and the meeting this year was one of the most impressive of the long series. No one can go there without feeling the power of its influence and the force of its appeal for a whole-hearted Christian life.

I hear that Dr. Weeks, rector of St. John's Church, Lowestoft, a well-known seaside resort on the English east coast, is to conduct a mission at All Saints' Church, Toronto, in November. Dr. Weeks is a graduate of no less than three universities, being an M.A. of Cambridge, a B.D. of Durham, and an LL.D. of Dublin. In the Record for August there was a fine account of his work at Lowestoft, and judging from what is known of his powers as a preacher and teacher, the mission at All Saints' ought to be a time of spiritual blessing.

Discussion still proceeds on the subject of the proposed Roman Catholic Mission to Peru in connection with the disclosures of cruelty at Putumayo. Canon Hensley Henson, with his characteristic fearlessness, has denounced the iniquities and also urged people to give to the Roman mission. But other Churchmen, as represented by the Record and English Churchman, are equally certain that Rome is not likely to be the best instrument for putting down these cruelties in view of her record in Peru for four hundred years. The subscriptions from non-Roman sources seem to be comparatively small at present. Meanwhile, leading Evangelicals, both Churchmen and Nonconformist, are working hard in connection with the new Evangelical Union of South America, and there seems every prospect of strong support being given to an effort to bring to bear on Peru the pure influences of New Testament Christianity.

The Bishop of Manchester's annual mission at Blackpool, one of the most popular of English sea-side resorts, is apparently more successful than ever. It is a splendid opportunity to make

this effort at the height of the season, for the crowds who flock to this place. The Bishop and his band of helpers have the satisfaction of knowing how fully the work is appreciated. It would be a fine thing both for the Gospel and the Church if a similar work could be done at other sea-side places. The opportunity is unique and should not be lost. It is much to be feared that the churches make far too little of the summer months for open-air work. The Bishop of Manchester is personally very popular among the Lancashire crowds, and there can be no doubt of the effective service he is rendering to the Church and the faith by these open-air services. It is known to many that Miss Knox, of Haverall College, Toronto, is a sister of the Bishop.

A beautiful story has just come to light in connection with the recent visit of the King and Queen to the North of England. They paid a visit to a great hive of glass-blowers and as these toilers could sing and were asked to do so, they wanted to sing something not quite official, something that would show their individuality and also show their hearts. They could not think of anything so precious to them as the old song "Mary," but they were afraid that offence might be given by the word "Mary," which is the very heart of the old song. So they made known their difficulty to one of the directors, and he approached the Queen. At once Her Majesty expressed her readiness and delight to hear "Mary." Then the men and boys, baritone and bass, tenor and treble, broke out—

"Kind, kind and gentle is she,
Kind is my Mary;
The tender blossom on the tree
Cannot compare with Mary."

Then, after that, they broke out into "God Bless the Prince of Wales," and the royal party went away with these familiar, loyal and loving tones in their ears. Could anything be more touchingly beautiful?

Quiet Hour

"Rejoice with them that do rejoice and weep with them that weep." Congratulation is a pleasant duty. Consolation is also Christian duty. Have we this element of consolation in our lives? or do we shrink from the pain of sharing pain? It is the essence of Christian conduct. No one needs the message and action of love more than those who are passing under some cloud. The oppressed and heartbroken number more than we would imagine. "Never a morning wore to evening but some heart did break." We follow in the Master's footsteps, even though so feebly, when we give ourselves to the Holy Spirit to exercise the grace of consolation.

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MONTREAL

"From strength to strength" is the motto of the Christian. Victory not defeat, progress not failure, is to be the normal life. But there are some essential conditions if we would fulfil the Master's plan for us. The first necessity is "a conscience void of offence." There can be no compromise with sin. Sin weakens all of us. It robs us of power and of prayer. The second is a sense of "commission." Unless we are doing the work to which God called us and unless God has called us to the work we are doing, there can be only the underlying sense of weakness. The third essential is "sacrifice." There are opportunities and necessities for it in every life. Obstructions to service mean opportunity of service and point the way of sacrifice. "It is the way the Master went, shall not the servant tread it still."

"Better things for us." The good is often the enemy of the better, and the better the enemy of the best. The temptation to low ideals is a very real one. Every thought of self-complacency and self-satisfaction is the surrendering of high ideals. After the question of sin has been settled, there is still the question of complete obedience. Along this path alone lies the attainment of the better things that God has in store for us. Things both here in our growth of spiritual life, and hereafter in the realization of His promises, will be better than any anticipation, "passing the thoughts of man."

During the last one hundred years the world has moved on rapidly. Are we getting more out of life than our fathers? Yes and No. On the one hand we have a greater mastery of the material world. All the inventions of man have increased the facility of living, physically speaking. We crowd into one year more experiences than our fathers had in a decade. But on the other hand, with all this improvement, one would hesitate to say that we live nearer God than our fathers. In fact, the opposite seems the case when we remember the sense of God's nearness and guidance which many of the former generations had. Old-fashioned, some might call it, but nevertheless real and very precious. Our danger is that all our work and progress being with physical things, our hands are subdued to the material they work in. We have found the world but we are lost in it. Some of us have found God's world so engrossing that we run the risk of forgetting God.

At last earth's long struggle was over and heaven was reached. The soul, wearied by the journey, tired by the long battle, stood at the gate. At last the aim of all his life was to be accomplished; he was to see God.

The door was opened and he was received at the gate with loving words of welcome. His hands and feet were washed for him. A new and beautiful garment was brought forth and he was clothed in it. With humble, loving service he was refreshed and revived. But his whole soul burned with heavenly desire. He could not abide long at the outer gate. So, hardly pausing to throw a glance of gratitude towards the servant who had so courteously received him, he sped on to seek the central throne and throw himself in humble devotion before God Himself.

Thus pressing onward, he came to the streets of the Holy City. On and on he went toward the centre, thinking ever that he was about to come into the very presence of God and behold the beatific vision of his Creator upon the great white throne. At last, pausing for a moment at the corner of one of the beautiful streets to seek his way, he was hailed by one of the redeemed who said unto him, "Whither away my brother?" And he answered: "I am just arrived. I go to seek God. I am making my way to the great white throne."

To which the child of heaven answered very sweetly: "Thou hast already met God. Didst

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thou not see that Servant who came to thee at the door and washed thy hands and thy feet and put thy new robe upon thee and refreshed thee after the toil of the journey? That was God."

Then looking up the new soul saw emblazoned all around the walls of the Holy City, these words: "I am among you as he that serveth."

The Mission Field

China is the chief study at the Women's Foreign Missionary Societies' Conference now in session at Northfield with 500 delegates. To make this study more vivid a dozen missionaries and three Chinese ladies all elaborately dressed in the native costumes form an interesting spectacle as they gather almost daily on the lawns and live over the inner scenes of Chinese life. The first day Mrs. Gilbert Lovell, of Honan, paid a missionary visit to a Chinese family. She was received with all the courtesy of the East. When she started the lesson she was interrupted by the arrival of the neighbours who examined her hat, clothes and shoes, and asked, "How old are you?" a proper question in China. Mrs. Lovell replied, "Over twenty." A small girl then interrupted and received a sound flogging from her grandmother much to the delight of the audience.

Mrs. Helen Barrett Montgomery, of Rochester, N.Y., is conducting a class on "China's new day," and Dr. Li Bi Cu, of Ngucheng, has told her amazing story of success in treating 6,898 patients in a year in the hospital under her care. Dr. Li was brought to this country on account of her unusual ability, was graduated with honour from the Woman's Medical College in Philadelphia, and has overseen the building of her hospital in China. She has given an interesting illustration of dispensary work at the conference. To-day a vivid contrast was given between the old and new educational systems of China, the audience getting a clear impression of Chinese life. The coming conference will take up Home Missions with the discussion of immigration and foreign problems in America.

BISHOP-ELECT HAMILTON ON MISSION WORK.

New Canadian Diocese.

Missionary work in Japan was thoroughly explained by Bishop-elect H. J. Hamilton, of the new Anglican Diocese of Mid-Japan on Friday evening last at St. Mathias' Church in the course of an eloquent address. Mr. Hamilton, who was elected head of the new diocese by the Missionary Society of the Church of England in Canada, which has charge of the work there, came to Canada for his consecration, which takes place in Montreal on October 18 next, St. Luke's Day. The new Canadian diocese, he said, although it is only about 300 miles long and 50 miles wide, had a population of six million people, of whom only 1,000 were baptized members of the Church. By way of comparison he stated that the city of Nagoya, which was larger than Toronto, had only 200 Christian church members, and this was a larger proportion than in other parts of the country. The workers for whom the Church of England in Canada was responsible, including the ordained men, Japanese and others, totalled only 40. But they were doing splendid work. The most hopeful sign of the Christian Church in Japan, thought Bishop Hamilton, was in the men who went out to preach the Gospel for the love of it. There were many of these men in addition to the paid workers. The general outlook of the work in Japan was considered very promising. "In that immense population in our new diocese," said Mr. Hamilton in conclusion, "there are still millions of people who have not even heard of Jesus Christ, and a great work lies before us." He then made an appeal for funds to assist in the undertaking. An informal reception was held after the address.

One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to Him He enters in. He delays not.—John Tauler. "Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for only this day is ours; we are dead to yesterday, and we are not born to the morrow."—Jeremy Taylor.

Brotherhood of St. Andrew

BROTHERHOOD OF ST. ANDREW IN CANADA.

Eighteenth Dominion Convention, Toronto, September 19th to 22nd, 1912.

Provisional Programme.

Thursday, September 19th.—11 a.m.—Dominion Council meeting; 2.30 p.m., Dominion Council meeting. 8 p.m.—Quiet Hour. Leader—Rev. W. W. Craig, M.A., B.D., St. George's Church, Ottawa, Ont.

Friday, September 20th.—8 a.m.—Holy Communion in city churches. 9.30 a.m.—Devotions and Addresses, Rev. Canon J. C. Davidson, M.A., rector of Peterborough, Ont. 10 a.m.—Business Session. Reception of Visitors and Greetings. Notices of Motion. Nominations for New Council.

Conference 1.

Leader—Mr. Jas. A. Catto, Toronto, Ont.
Subject—"The Value of a Brotherhood Chapter."
(a) "For the Work to be done." Speaker—Rev. R. Norwood, Bishop Cronyn Memorial Church, London, Ont.
(b) "For the Enlisting and Developing of the Worker." Speaker—Mr. W. A. Geddes, St. Stephen's Church, Calgary, Alta.

Distribution of Council Reports.
1 p.m.—Luncheon.

2.30 p.m.—Conference 2.

Leader—Mr. A. B. Wiswell, All Saints' Cathedral, Halifax, N.S.
Subject—"Brotherhood Ideals."
(a) "Are They Practicable for the Average Man?" Speaker—
(b) "Are We Realizing Them?" Speaker—Mr. E. A. V. Mitchell, St. Luke's Church, Winnipeg, Man.
3.45 p.m.—Business Session.

4.30 p.m.—Conference 3.

Leader—Mr. T. Alder D. Bliss, All Saints Church, Ottawa, Ont.
Subject—"Need of the Junior Department."
(a) "Boys to Work." Speaker—Mr. W. H. B. Scharpe, Indian Head, Sask.
(b) "Men to Lead." Speaker—Mr. Hubert Carleton, D.D., Boston, Mass.
8 p.m.—Public meeting. Subject—"The Church's Need," "Men for Service." Ven. Archdeacon H. J. Cody, M.A., D.D., LL.D., St. Paul's Church, Toronto, Ont. Mr. A. Monro Grier, K.C., Toronto, Ont.

Saturday, September 21st.—8 a.m.—Holy Communion in city churches. 10 a.m.—Devotions. 10 a.m.—Business Session.

10.30 a.m.—Conference 4.

Leader—Rev. C. F. Bliss, Smith's Falls, Ont. (St. John's Church).
Subject—"The Work of the Brotherhood."
(a) "To Develop Church Attendance." Mr. E. M. Carleton, St. James' Church, Toronto.
(b) "To Develop Church Life." Rev. H. G. King, St. Paul's Church, Fort. William, Ont.
(c) "To Develop Church Work." Mr. John Bowstead, Christ Church Cathedral, Hamilton, Ont.

10.30 a.m.—Junior Conference.

Leader—Mr. J. A. Birmingham, General Secretary Brotherhood of St. Andrew in Canada.

Subject—"Church Work for Boys."
(a) "The Work he Finds Himself." Speaker—Mr. Vivian McClenaghan, St. Luke's Church, Ottawa, Ont.
(b) "The Work his Chapter Gives Him." Speaker—

12 noon—Address—"The Brotherhood's Need." "That it may please Thee to give us more love, more wisdom, more earnestness and more perseverance." Speaker—Rev. A. Carlisle, All Saints' Church, Windsor, Ont.

12.45 p.m.—Group photograph. (Afternoon free for sight-seeing, etc.). Entertainment provided for visiting Juniors by the Toronto Junior Assembly. 6 p.m.—Supper.

Conference 5.

(To be held immediately after supper).

Leader—Mr. A. G. Alexander, (President of Brotherhood of St. Andrew in Canada), Hamilton, Ont.

Subject—"Need of Extension."
(a) "The Secretaries in their Work." Mr. J. A. Birmingham, General Secretary; Mr. C. C. Stenhouse, Assistant Secretary.
(b) "Our Responsibility." Mr. R. H. Coleman, St. Paul's Church, Toronto; Mr. W. A. Geddes, St. Stephen's Church, Calgary, Alta.; Mr. A. B. Wiswell, All Saints' Cathedral, Halifax, N.S.

8 p.m.—(Informal discussion of Brotherhood subjects. Methods of work, difficulties, etc.). Leader—Mr. Evelyn Macrae, Church of the Epiphany, Toronto, Ont.

9 a.m.—Preparation for Corporate Celebration of Holy Communion, *Rt. Rev. R. C. Farthing, M.A., D.D., D.C.L., Lord Bishop of Montreal.

Sunday, September 22nd.—9 a.m.—Corporate Celebration of Holy Communion. 11 a.m.—Special Preachers in city churches. 3.15 p.m.—Men's Mass Meeting in Massey Hall. Chairman—Rt. Rev. J. F. Sweeny, M.A., D.D., Lord Bishop of Toronto. Subject—"Canada's Need—Foundation of True Citizenship." Speakers—Rt. Hon. R. L. Borden, Rt. Rev. E. S. Talbot, D.D., Lord Bishop of Winchester. 4.15 p.m.—Boys' Mass Meeting. Speakers—Rev. A. Carlisle, B.A., All Saints' Church, Windsor, Ont.; Mr. Hubert Carleton, D.D., General Secretary of Brotherhood of St. Andrew in United States. 7 p.m.—Final Service. Sermon by Rev. H. Symonds, M.A., D.D., Christ Church Cathedral, Montreal, Que. 8.45 p.m.—Farewell Meeting. Rev. J. R. H. Warren, St. Matthew's Church, Toronto, Ont.

The Junior Conference on Saturday, September 21st, at 10.30 a.m., has been inadvertently omitted from all previous programmes issued.

*Asked but not yet accepted.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Mark's.—A wedding of unusual interest took place lately, when Dorothy, daughter of Major Leckie, of Sudbury, Ont., was married to Paymaster John Annesley, H.M.C.S., Niobe, a son of Captain Annesley, R.N., of Farnham, England. Miss Leckie was summering at Hubbard's, with the Rev. F. G. Orchard, head master of St. Alban's, and Mrs. Orchard. The wedding was a naval wedding, the sailors from the Niobe lining the aisles, the officers acting as ushers, and the Niobe's band being present, took part in the service, the church was thronged with friends, the cadets of the Niobe attending in a body, the blue and gold of the navy being much in evidence in the pews. The rector of St. Mark's, the Rev. N. Lemoine, was assisted by the Rev. F. G. Orchard. The bride was given away by her uncle, Major Edwards, formerly of the Victoria Rifles. The bride and groom withdrew from the church under the crossed swords of the officers, the ceremony being followed by a reception at Admiralty House thrown open in honour of the day, and beautifully decorated by the officers with whom Paymaster Annesley was a great favourite.

See first column of this issue for our new CLUB RATES.



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Made and carved by
The Blonde Lumber and Manufacturing Company
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Manufacturers of Ecclesiastical Wood Work.
Send for catalogue of designs Memorial work a speciality.

ONTARIO.

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

Kingston.—The sub-committee of the General Synod on Prayer-book Adaption and Enrichment will have a week's session in this city, beginning on August 28.

Cananoque.—Christ Church.—Jubilee services were held in this church on Sunday, August 11th. Sermons were preached at both services by the Rev. Dr. Llwyd, the Vice-Provost of Trinity College, Toronto. The services were fully choral. The offertories, which will be devoted to the Restoration Fund of the Church and the enlargement of the Parish House, amounted to the sum of \$1,250. Everything passed off most successfully. The corner-stone of Christ Church was laid on the 30th June, 1857. It was opened for Divine service on the 10th December, 1858. The first celebration of the Holy Eucharist was on the festival of the Nativity of our Lord, 25th December, 1858. So that in reality the Jubilee service was held in the 54th year of the erection of the church. The Rev. Walter Cox, the rector, left for England on the 26th inst. for a well-earned holiday. During his absence an Ottawa clergyman will be in charge for the month of September. On Sunday, the 6th of October, His Honour Judge McDonald, a licensed lay reader, will officiate, and the succeeding Sundays will be supplied by Kingston clergy.

TORONTO.

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

In the issue of the Canadian Churchman of the 25th July last Miss Caroline Macklem made an appeal for contributions to help the poor people in the Bhil District of India to dig wells to reach the water springs. Thirty dollars have been received as follows, and are hereby gratefully acknowledged:—Mrs. Theodora Strathy, \$5; Miss Jordan, Niagara-on-the-Lake, \$2; Mrs. S. Macklem, \$2; Miss L. S. Currie, Omemee, \$1; "Sympathizer," Toronto, \$1; "For the poor in India," \$1; Friend, \$2; collected by Miss C. Macklem, \$16. The wells that are being dug are proving a means of great help to the poor people and it would be most unfortunate to be obliged through lack of funds to stop the work until the water springs are reached. Will any other kind-hearted and sympathetic people render assistance and thus confer a blessing upon these poor needy souls in the far East.

On last Sunday morning the Bishop of the Diocese preached in his cathedral church and in the evening in St. Phillip's Church on Spadina Avenue, of which he was the rector for many years previous to his election to the Episcopate.

Trinity East.—At a meeting of ex-members of the Church Lads' Brigade, held in the Parish House, last week, steps were taken towards the formation of a Toronto lodge, to draw the boys into closer companionship and give new arrivals to the city a welcome. Mr. W. M. Gee, Chief Staff Officer of the brigade, addressed the meeting, explaining the objects of the association, and referring to its phenomenal spread in the Empire. There are over 350,000 members in the "C.L.B.—Old Comrades," with the Duke of Connaught as patron of the Canadian lodge. An effort is being made to form lodges throughout the Dominion and Mr. Gee will leave Toronto on Saturday for an extended trip among the Canadian cities to achieve this object. Another meeting will be held in the near future to complete the work of organization among the Toronto ex-members of the Church Lads' Brigade.

Trinity College.—Work upon the plans for this College's new home between Hoskin avenue and the rear of McMaster University will be started at once according to a statement made by Provost Macklem on Saturday. The buildings will be large and imposing, and it is the idea of the College authorities to preserve as much as possible their present style of architecture. Erection will probably commence next fall and will occupy three or four years. Arrangements for the site chosen was made with the University of Toronto over a year ago, and its occupation has been held up until Trinity grounds could be favorably disposed of. Following the sale of these to the city no further delays are expected.

See first column of this issue for our new CLUB RATES.

Peterborough.—All Saints.—At this Church on August 20th, at 12.30, the marriage was quietly solemnized of Mary Ethel, only daughter of the late Thomas G. and Mrs. Gibbs, Peterborough, to the Rev. T. H. Perry, M.A., rector of St. Matthias' Church, Halifax, N.S. The ceremony was performed by the Rev. R. J. W. Perry, brother of the bridegroom.

Holland's Landing.—The Rev. George Scott, late of St. Hilda's, Toronto, has been appointed incumbent of Holland Landing and Sharon and will enter upon his new duties in September. Mr. Scott succeeds the Rev. E. B. Taylor, who has been recently appointed rector of St. George's Church, Allandale.

On the eve of the Rev. E. B. Taylor's departure from this parish in order to take up his new duties at Allandale, at a social which was held at the home of Mrs. Lundy, of Sharon, the reverend gentleman and his wife and daughter, all of whom were most popular with the parishioners, were presented by the members of the two congregations with a handsome drawingroom settee and armchair, and Miss Taylor was presented in addition with a set of beautiful ebony brushes. In acknowledgment of the gifts Mr. Taylor made a feeling reply.

HURON.

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

London.—Cronyn Memorial Church.—The Lord Bishop held an ordination for deacons in this church on Sunday morning last, when Messrs. S. R. Heakes and White were ordained to the Diaconate of the Anglican clergy before a large congregation.

The ordination of Mr. Heakes was of special interest, by reason of the conditions that led to his taking Holy Orders. A mining engineer by profession, he forsook that career for the ministry of the Church, choosing this city for his ordination through his friendship for the rector of this church, the Rev. W. H. Norwood. It was while he was manager of the Kerr Lake Mine at Cobalt that he first decided to become a minister of the Gospel, but after completing his studies he declined to be ordained. He then went to New York to pursue engineering, and just recently requested his friend, Mr. Norwood, to go to New York. The result of the visit was that Mr. Heakes made the final decision. The Memorial Church in losing the Rev. H. A. B. Harrison as curate was contemplating having no successor, but the Rev. S. R. Heakes will take his place, and it is understood that he is doing so without any stipend whatever. Having an independent income, he is said to have offered to become the assistant of his friend, the rector, without remuneration. Last Sunday therefore, he was duly ordained by the Bishop of Huron. Mr. White, the other candidate, is a recent arrival from Ireland. The ordination sermon was preached by the Ven. Archdeacon Richardson, who referred to the problem that was before the Church to-day in the constant and increasing immigration of foreign peoples to Canada's shores.

Owen Sound.—St. George's.—On Sunday morning in St. George's Church the Rev. T. B. Howard preached a practical sermon upon the subject of the treatment of children both spiritually and physically. He took for his text John VI 9, and from this drew a salutary lesson that all should learn, especially as effecting the rising generation.

CHURCH DECORATION

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The speaker brought out many points of deepest interest to parents, guardians, and teachers and in fact to all Christians who took an interest in the welfare of children. Mr. Howard is the secretary of the Sunday School Association of the Diocese of Huron and will visit many other places in the Rural Deanery of Grey.

ALGOMA.

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

West Fort William.—St. Thomas.—The members of the W.A. recently held a most successful garden party on the church grounds, which were handsomely decorated for the occasion. The net proceeds amounted to about \$65, and a very sociable afternoon and evening were spent. On Sunday, August 11th, at the evening service, the Rev. A. A. Adams dedicated to the glory of God and the use of the church, a handsome quarter-cut oak Bishop's chair, presented by the Junior Branch of the W.A., and a beautiful frontal and pulpit hanging, presented by the Senior Branch of the W.A. The frontal is of red damask silk beautifully embroidered, the work having been done by the Sisters of St. John the Divine, Toronto. These gifts add greatly to the dignity of the church, and are additional evidences of the interest of the members in the work at St. Thomas.

RUPERT'S LAND.

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

Winnipeg.—St. Margaret's.—The corner-stone of this new Mission Church was laid with all due ceremony on the afternoon of Saturday, July 20th, by Mr. L. McMeans, M.P.P., in the presence of the rector, together with a large number of the officials and other members of the congregation. His Grace the Primate was to have been present but he was out of the city when the event took place. St. Margaret's may well be said to have come into being without father or mother. The present position she now occupies has been the result of the untiring and self-sacrificing work of the congregation. With the exception of a few months in the first days of her existence as a part of St. James' parish, when the stipend of the incumbent was paid by the rector of St. James, she has received no assistance from any of the city churches, nor is she indebted to the central fund of the church, the Home Mission Fund, something she may well be proud of, as it is unique in the history of mission churches in Winnipeg. On Feb. 23, 1908, the Norwegian Church was rented at \$25 per month, and the first services held by the present rector of the parish, the Rev. A. W. Woods, with a total membership of 35 persons, 25 of whom were communicants, and a Sunday School of 17 scholars, with Mr. Robert Neild, superintendent, who also assisted in the services as lay rector. Services were continued in the Norwegian Church until Oct. 31 of that same year, when the present church building was opened on the corner of Arlington and Westminster, the sermon being preached by the Ven. Archdeacon Fortin. The total cost of the building was \$2,800. There was a total debt at the opening of \$1,500, assumed by the members of the board of management of the mission. In January, 1909, the mission became a self-supporting parish. On October 31 of that year, the first anniversary of the opening of the present church building, the report shows a total receipt of \$3,015.59, including a grant from the S.P.C.K. of \$400.

An effort was made to clear off the existing debt, which was accomplished in the following January. The first Easter report gives the total number of families actively connected with the parish as 63; total number of communicants, 95; Sunday School teachers, 7; scholars, 86. At Easter, 1909, the total assets amounted to \$3,875.41. Easter, 1912, shows assets amounting to \$17,107.52. Number of families in active membership, 150; number of communicants, 225; Sunday School, 174. On the organization of the Mission, a Branch of the Woman's Auxiliary was organized with a membership of seven. Mrs. A. W. Woods, the wife of the rector, was elected president, and Mrs. F. Wade, treasurer. Too much praise cannot be given to this splendid organization. It has, indeed, been a strong right hand of the parish, and now numbers 56 members, and is one of the most active of the city branches. Last year it was the first to contribute

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BOOK REVIEWS.

"Christ for India."—Bernard Lucas. The McMillan Company of Canada, Ltd., Toronto. Price \$1.50, (xi. + 448 pp.).

The watchword of the Church's activity in India is "India for Christ." This can be accomplished only by taking "Christ for India" as the watchword of the method of presentation of the Gospel. The Christian message must be given not only in the Indian tongues but also in the Indian methods of thought. Christ must not be represented as a religious product or possession of the West, but as the Ore of universal appeal and benefit. Mr. Bernard Lucas who is well known to readers of religious literature by his "Fifth Gospel." The Pauline Teaching emphasizes the necessity for such adapted teaching of Christianity in his new book, "Christ for India." The author is entirely sympathetic with Indian religious thought. For instance, in chapter iii. he gives a careful appreciation of the Vedantic Conception of God which could not offend any truth-seeking Hindu. He endeavours to present Christianity from a standpoint acceptable to the Hindu. He commences by urging the common ground that if "India is to be saved, some reconstruction of religious belief is imperative." He acknowledges the great religious genius of the Indian race. He does not accomplish his apologetic by reducing Christianity. His chapters on the Cross of Christ, the Resurrection and Exaltation are full statements. It is to be hoped that the book will commend itself to the missionaries and natives of India. It is not without its strong message of vital religion to readers in the East.

Romans XII.—XVI.—A Devotional Commentary by Dr. W. H. Griffith Thomas. Religious Tract Society, 60 cents, (ix. + 213 pp.).

Many people find difficulty in using all parts of St. Paul's Epistles equally well for devotional purposes. The Psalms, for example, are admirably suited for meditation and aspiration. But the historical and doctrinal parts of St. Paul's Epistles are not so easily adapted. Dr. Griffith Thomas has placed us under obligation in providing a devotional and practical commentary overcoming these difficulties. By his simple and lucid expression Dr. Griffith Thomas is admirably fitted for such work. His terseness and directness give a forcible presentation of the Epistle's teaching. The treatment is not episodic, but the continuity of the argument is presented along with the practical bearings. Chapters xii.—xvi. considered in this volume are practical and hortatory in their subject-matter, and so more adaptable for devotional purposes than the earlier doctrinal chapters, (a feature of which the commentator has taken full advantage). The whole commentary occupies a place by the side of Moule's "Romans," and for devotional purposes the thought is more developed and applied.

MODEL PROGRAMME FOR ANGLICAN YOUNG PEOPLE'S ASSOCIATION FOR THE SEASON OF 1912-13.

The following programme is issued by a committee of the Dominion Association in skeleton form. It should, if adopted, be given to the various committees of the Association as early as possible, and each one selecting its own work, begin to plan for the season's effort in character building.

1912.

- Oct. 7—Organization meeting and social evening.
 " 4—Bible characters—Miriam, Num. 12-1-13.
 " 21—Church study—The parish church—Chapters 1-6.
 " 28—Hallowe'en social.
 Nov. 4—Literary and musical evening—An evening with Dickens.
 " 11—Missionary evening—The Diocese of Honan.
 " 18—Bible characters—Deborah, Judges 4-4-17.
 " 25—Church study—The interior of the church, Chap. 10-13.
 Dec. 2—Social evening or a lecture.
 " 9—Literary evening—Debate.
 " 16—Missionary evening—Our Diocese in Japan.

CANADIAN CHURCHMAN

1913.

- Jan. 5—Bible characters—Esther.
 " 12—Church study—Lectern, pulpit, etc., Chap. 14-19.
 " 19—English literature—Scott.
 " 26—Social evening.
 Feb. 2—Bible characters—Ruth.
 " 9—Missionary—Our district in India.
 " 16—Church study—The choir, etc.—Chaps. 20-24.
 " 23—Literary—Debate or evening with Dean Farrar.
 Mar. 2—Bible characters—Mary and Martha.
 " 9—Missionary—Strangers within our gates.
 " 16—Church study—The sanctuary, etc., Chap. 25-29.
 " 23—Social evening.
 " 30—Literary and musical, or an evening with Hall Caine.
 Apr. 6—Bible characters—The penitent woman—St. Luke, 7-36-50.
 " 13—Church study—The officers of the church, Chap. 37-40.
 " 20—Debate or general discussion on the winter's programmes, or member's winter reading.
 " 27—Election of officers, chairman of committees and closing banquet.

The book "Church Study" is recommended since it provides material for interesting, and illuminating study. It is published by the National Society, London, England, at 4s.

Family Reading

CORN-FIELDS.

When on the breath of Autumn's breeze,
 From pastures dry and brown,
 Goes floating, like an idle thought,
 The fair, white thistle-down,—
 Oh, then what joy to walk at will
 Upon the golden harvest-hill!

What joy in dreaming ease to lie
 Amid a field new shorn,
 And see all round, on sunlit slopes,
 The piled-up shocks of corn;
 And send the fancy wandering o'er
 All pleasant harvest-fields of yore!

I feel the day; I see the field;
 The quivering of the leaves;
 And good old Jacob, and his horse,—
 Binding the yellow sheaves!
 And at this very hour I seem
 To be with Joseph in his dream!

Again, I see a little child,
 His mother's sole delight,
 God's living gift of love unto
 The kind, good Shunammite;
 To mortal pangs I see him yield,
 And the lad bear him from the field.

The sun-bathed quiet of the hills,
 The fields of Galilee,
 That eighteen hundred years ago
 Were full of corn, I see;
 And the dear Saviour take His way
 Mid ripe ears on the Sabbath day.

O golden fields of bending corn,
 How beautiful they seem
 To reaper-folk! the piled-up sheaves
 To me are like a dream;
 The sunshine and the very air
 Seem of old time and take me there!
 Mary Howitt.

AN EXPEDITION TO THE EASTER ISLAND.

The Mana, a motor auxiliary yacht just launched at Whitstable, is to carry an expedition to the South Seas to investigate the origin of the gigantic prehistoric remains of Easter Island.

This island, the most easterly of the Polynesian group, is a lonely dot of land forty-five miles in area, 2,000 miles from the South American coast. Facing the sea on the island are enormous platforms made of uncemented stones, some of which weigh five tons. Some of the sea walls are thirty feet high and 200 feet long.

On the land side are broad terraces, also of stone, bearing pedestals on which formerly stood huge figures carved from lava. Most of these images have been thrown down, but there are 555 of them on the island. One is 68 feet

high, with a nose 11 feet long. The figures all extend from head to hips, with receding foreheads, broad noses, thin lips, and powerful chins.

There is no metal on the island, and the only tool found was a prehistoric chisel, with which it would seem impossible to execute such colossal works. Moreover, the island, with its scanty water supply, could not have supported enough people to drag the figures from the quarry where they were made to the platforms. Some of the statues weigh 250 tons.

There is every evidence that a great calamity overtook the island and its inhabitants, for most of the figures are unfinished, some never even having been removed from the quarry. A popular theory is that Easter Island is the sole remnant of a continent which was overwhelmed by the sea after a great seismic disturbance. The designs of the stonework bear out this theory, for they are strikingly like some on the ancient Peruvian ring.

The Mana expedition, led by W. Scoresby Routledge and accompanied by geologists and other scientists from the British Museum, will make excavations in an effort to solve the mystery.

IN GOD'S SMILE.

A little child three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor he went and stood in it, exclaiming, "Me standing in God's smile." The mother died, the child grew into a man and became prosperous in business, burdened with life's cares. One day in looking through some curios which he had preserved, he found a pair of little worn shoes, and on their bottom were written in his mother's handwriting, these words. "My child wore these little shoes when he said, 'Me standing in God's smile.' May he so live that he shall always be in God's smile." The strong man shook with emotion, fell upon his knees, and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which He showed in dying for sinners.—Selected.

"MANNERS MAKETH MAN."

In an amusing, but, alas! a woefully true article in The Gentlewoman, a lament is made over the decline in manners and absence of courtesy in the young man of the present day. The hostess, who, kindly disposed, sends an invitation to a dinner or dance to a young man has to face the fact that she may not be honoured with an answer to either from the bidden guest, and the frank opinion is offered by the writer that "if no reply is received within a reasonable time the hostess would be quite justified in wasting another stamp on the invited guest, informing him that he is now not only not expected, but that his presence is not desired!" Now this should have the desired effect of bringing the young man up to time and would doubtless have a salutary effect, for as a rule the vanity of man is colossal, and it is through that treasured possession he can be most keenly touched. I am not here speaking of those young men who value the name of "gentleman" in its truest sense, as one who is innately courteous, and could not be otherwise, but one cannot but notice with growing dislike the abrupt, careless, selfish manners of the average young man. Hostesses are troubled and incensed; girls are annoyed, indignant, surprised; mothers are vexed, and yet the girls themselves have much to answer for when they give dances to partners reeking of tobacco! A young man with intelligence can easily see in what different estimation his employer will hold him if he shows a polite and courteous willingness to oblige and can be depended on to do just a little more than his duty. Modern conditions do not, however, conduce to making of manners; the smoking in dining-rooms, tea-rooms, dressing-rooms, at balls, and even small dances has become a serious nuisance to those who do not like it, and there are many who dislike but who shrink from giving such an opinion, and so the young man's vanity does not get the snub it should. To many it would be a revelation indeed if he got the candid opinion of the woman he admires, but who is afraid to let him have it. On the other hand, with an enormous and lasting effect, gentle, courteous manners have on those who have benefited by them, and how invariably are they noticed! "Manners of the old school," an opinion often given as the highest praise possible for what should be the ordinary behaviour of a gentleman.

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Personal and General

Lieut-Col. and Mrs. Hamilton Merritt are in Switzerland. The Bishop of Toronto and Mrs. Sweeney have returned from Niagara. The Prime Minister, Rt. Hon. R. L. Borden, will sail to-morrow for Canada. Sir Edward Ward, who is on his way to Vancouver and Australia, was in Toronto. Capt. James Harrison, commander of the R.M.S. Royal George, was in Toronto for a few days. Sir Henry and Lady Pellatt accompanied the Right Hon. Walter and Lady Doreen Long to British Columbia on Saturday night in a private car. The Bishop of Toronto was present and offered the opening prayer at the official opening of Wellesley Hospital by H.R.H. the Duke of Connaught on Tuesday last. Miss Lea, of Brentwood, sailed from Montreal on the Laurentic on the 17th to spend a few weeks with Bishop and Mrs. Lea in London, England. She was accompanied by Miss Perrin. Japan's building at the Panama Pacific Exposition will cost \$1,000,000, will occupy four acres with its grounds, and will be a permanent gift to the people of the United States, it was learned recently.

Messrs. A. E. Ames & Co. have just issued a new edition of their "Investors' Reference," which for several years has found a place upon the desk of all who are interested in investment securities.

A little boy on a visit to the country was very wakeful for a night or two. The first morning after his arrival he explained to his mother: "I couldn't sleep, mother, because the hens kept barking so."

A marriage has been arranged between the Right Rev. Edwin James Palmer, Bishop of Bombay, son of the late Archdeacon Palmer, of Oxford, and Hazel, daughter of Colonel E. H. Hanning-Lee, Brighton, Alresford, Hants, England.

In St. John the Baptist's Church, Lakefield, the marriage was solemnized of Miss Mabel B. Watson, daughter of Mr. and Mrs. Isaac Watson, and Mr. William Webdale, also of Lakefield. Rev. H. A. Ben-Oliel conducted the ceremony.

Mrs. Sarah J. Kemp, widow of the late John C. Kemp, formerly of the Bank of Commerce, passed away at her home, 73 Woodlawn Avenue West, Toronto, on the 18th inst. Deceased was the mother of Mrs. Farthing, wife of Bishop Farthing, formerly of Woodstock.

The Suffragettes have been making special efforts to get the Canadian Premier, Right Hon. R. L. Borden, to receive a deputation from the Women's Social and Political Union, but he has declined, owing to the pressure of business, which will occupy him until he sails for Canada on the 30th.

Sir Wilfrid Laurier has returned home from a six weeks' motor tour through the United States. He was accompanied by Lady Laurier and Sir Frederick and Lady Borden. Sir Wilfrid is leaving shortly for British Columbia to attend the forestry convention, which opens in Vancouver on Sept. 4.

King George has conferred the Order of the Garter upon Emperor Yoshihito, the new ruler of Japan. Prince Arthur of Connaught, eldest son of the Governor-General of Canada, will present the insignia of the Order to the Emperor after the funeral on September 13 of the late Emperor Mutshuhito.

On the 23rd inst. on the way from the steamer Earl Grey to Sir William Van Horne's island home, the motor boat containing the Duke of Connaught and party became disabled and drifted in the bay a couple of hours. Their condition was then noticed and a sardine steamer went to their assistance.

Miss Ethel Roosevelt, daughter of the Progressive party candidate for the United States' Presidency, is in Ottawa with former Lieut-Governor

and Mrs. Willard, of Virginia. They are the guests of Sir Wilfrid and Lady Laurier, by whom a dinner was given in their honour. It is Miss Roosevelt's first visit to Canada.

Captain Long, A.D.C. to H.R.H. the Duke of Connaught, has been staying at the Windsor, Montreal, with his parents, the Rt. Hon. Walter Long and Lady Doreen Long, who arrived in Toronto on Saturday last for a short stay, and who intend to tour Canada. Lady Doreen is the fourth daughter of the Earl of Cork and Orrery.

Sir John Gibson, Lieut-Governor of Ontario, is expected home, after a week's visit to Sir Daniel McMillan, at the Lake of the Woods. He went on to Hamilton and returned to Toronto for the visit of H.R.H. the Governor-General this week. Yesterday His Honour left for Ottawa to attend the D.R.A. meet, where he will be the guest of Colonel Burland.

Early in September Dr. Samuel M. Zwemer, missionary to the Moslems of Africa, will be present at Northfield, and the Student Volunteer secretaries will meet him with Dr. John R. Mott before his departure on a world tour of missions. The Northfield schools will also open early in September with the largest enrollment in the history of the institutions; 1,200 students are expected.

The list of paintings coming from Europe for this year's Canadian National Exhibition fairly bristles with famous names. There are forty paintings loaned by the French Government, while such names as Lord Leighton, Sir John Millais, Orpen, etc., make the British collection even more interesting than usual. The display of art on the whole promises to be well in advance of any previous exhibits.

The Rev. George H. Cornish, LL.D., who died at his residence on Sunday, following a long illness, was one of the most familiar figures throughout all Methodism the world over. He is best known for the great work of which he is author, the Encyclopaedia of Methodism, on which he spent 40 years' work. He has been, ever since the union of the two branches of the Methodist Church in Canada, statistician of the General Conference, and for eight years he was journal secretary as well.

The Bishop of Carlisle, speaking the other day at the distribution of prizes at Heversham Grammar School, said that accuracy was of the most valuable assistance in a boy's career. It is evident that accuracy is not one of the strong points among the scholars at a certain high school in the Isle of Thanet. The following are some of the answers given by the scholars to geographical questions:—The Pyramids are a range of mountains separating France from

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Spain. Cataract is the name of the mountain on which the Ark rested. The Mediterranean is joined to the Red Sea by the Sewage Canal. The hole in top of a volcano out of which the lather comes is called the creator.

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The Bishop of Winchester, the Right Rev. E. Talbot, chaplain to H.M. Queen Mary, and his wife, are leaving England for Canada on August 31, and after spending a day in Quebec, are going to Montreal. From thence he goes to Toronto, where he will attend the Dominion Convention of the Brotherhood of St. Andrew. He will address the great mass meeting in the Massey Hall on Sunday afternoon, September 22nd, in conjunction with the Right Hon. R. L. Borden, the Premier of the Dominion.

British and Foreign

The wife of Bishop Rowe, who recently underwent a serious operation is slowly but surely recovering her health once more.

The Rev. Canon Hensley Henson, Canon and Sub-Dean of Westminster Abbey and rector of St. Margaret's, Westminster, is shortly leaving England for a three months' visit to Canada and the United States. He will preach in Montreal, Toronto and Winnipeg during his stay in the Dominion, and whilst he is in the States he will preach before the Universities of Harvard, Yale, Cornell, Philadelphia and Columbia.

Representing saints directly associated with early church history of the neighbourhood, four statues erected in the tower of Luton Parish Church were dedicated by the Bishop of Ely recently. The most prominent statue is one dedicated to St. Mary, the other niches being occupied by figures of St. Anne, St. Alban, and St. Edward the Confessor. The land on which the church stands is said to have been dedicated by one of the predecessors of Edward the Confessor.

Children's Department

"GEMMA"

A Story in Three Parts.

By Winifred Craham.

Willow trees, a small island and a white house-boat, it seemed an ideal spot to dream away a summer holiday.

The silver Thames divided "The Water-Wagtail," with its cool, green awning and rustle decorations, from a quaint, old house, bordered by sloping lawns and shady river frontage.

Under the awning sat a man, looking strangely miserable. He was young and handsome, yet his set lips and knitted brows spoke of worry. He tried to read, but forgot to turn the pages of the book, finding his eyes had followed the same lines again and again, without discerning their meaning.

Every few minutes, half unwillingly, his anxious gaze travelled across the river to fix itself upon the lawn. Though the sight of the shady garden pained him, he felt he must look.

A girl dressed in white came from under the trees, and wandered towards the landing-stage, where a punt lay moored.

She was not alone, and the sight of the man at her side sent the blood flying to Jack Hastings' face.

He watched the girlish figure as she sprang into the punt, followed by her companion, and dimly realized they were coming towards the house-boat. Jack tried to look unconcerned, to tell himself it was quite natural Daisy should be out on the river with Baron Castler, whose attentions had been so marked of late. What matter that Baron Castler was one of the richest men of the day, when Jack's ring blazed defiantly upon Daisy's pretty white hand?

A terrible foreboding warned him that it did matter. In the present time a broken engagement was a common occurrence. Jealousy gnawed at his heart-strings, making him sullen and morose.

His frown grew darker as the punt advanced. He had been openly slighted for the past two days, and bitterness entered his soul.

"She was always too good for me," he told himself. "How could I ever have really believed she would throw herself away on just an ordinary fellow? The Baron can give her anything in the world she wants!"

The splash of the pole in the water warned him they were drawing near; he braced himself to try and appear

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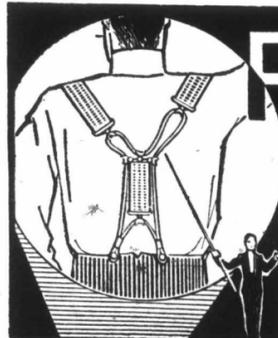
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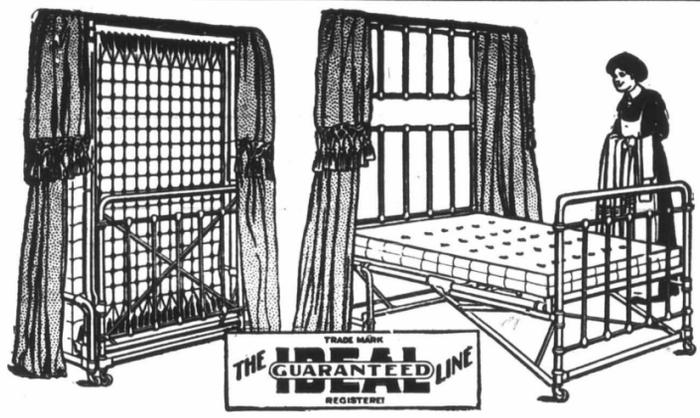
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pleasant. Daisy looked paler than to dinner this evening," replied Jack. usual, and he eyes were unnaturally large, like stars set in her white face. Jack's manner chilled her, as she smiled at him from under her white frilled hat. She felt it was an artificial smile.



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The Baron bowed stiffly. All three were conscious it was an awkward moment. "I came to tell you we are having a lot of people to dinner to-night, quite a big party, so don't be late. We shall dine at eight o'clock," said Daisy. "I did not know you expected me

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in a far away voice, which faltered, despite an effort at self-control.

The Baron did not allude to Jack, but he breathed more freely as the current wafted them away.

Daisy could not see Jack as she returned to the house; she glanced across at the white boat in vain.

A little girl seated on the stone against a background of ivy awaited them. She had curly brown hair and big brown eyes, her face was prettily sunburnt, and she wore a very short holland smock, under which a pair of brown bare legs and sandalled feet gave a delightful sense of coolness and freedom.

"Gemma is a study in brown!" said the Baron, as the slight, childish figure bent to fasten the punt for them.

"I suppose you feel quite at home on the water, eh, little jewel?"

Gemma laughed; she thought the Baron's honeyed expressions a great joke.

"Both on it and in it," answered Daisy, lightly. "Gemma swims like a fish, you know; we call her 'the water-rat!'"

Gemma followed her sister into the house; something told her all was not well with Daisy.

No sooner were they alone in Daisy's room than a bitter outburst showed Gemma she had not been mistaken.

"I can't think what I've done," cried the elder girl, the passionate tears welling into her sorrowful eyes. "Jack is furious with me about something, and I have been simply on the rack for the past two days. Tuesday, when the Baron arrived, and we drove to the picnic—you remember—I wrote, imploring him to come, as otherwise I knew it would be my fate to drive alone with the Baron. Jack absolutely ignored my request. You are quite sure" (pausing, and looking suddenly alarmed) "that you gave my letter to William?"

"Yes," replied Gemma. "There were lots of notes to go by hand. I took them all to the stables together, and told William they were very special."

"Wednesday," continued Daisy, "Jack called, as I supposed, to apologize. He looked for me in the garden. I was in the hammock, and the Baron happened to be standing by swinging me. Jack just turned on his heel and bolted! To-day, Thursday, he refuses to dine with us. Do you wonder, Gemma, I am miserable?"

"Perhaps," said Gemma, thoughtfully, "he doesn't like you as much as he did."

She spoke with all a child's candour, unconscious of the wound her words inflicted.

"That is just what I fear," answered Daisy, brokenly.

"Would it matter to you so very much?" queried Gemma.

She fixed her large eyes enquiringly upon her sister's pathetic face, and read the answer even before Daisy spoke.

"It matters all the world—you will understand some day. If it did not matter, should I lie awake the whole

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