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ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, SEPTEMBER 12th, 1912

No. 35

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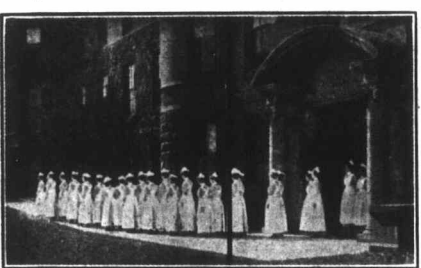
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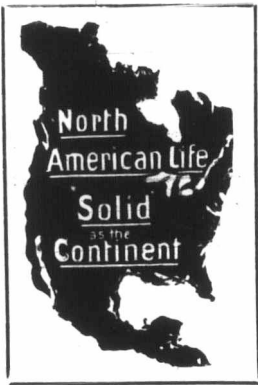
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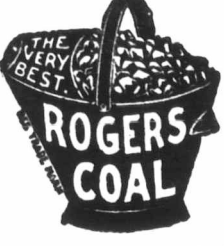
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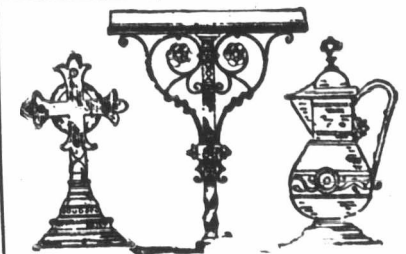


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Evening—1 Chr. 29:1—20; Mark 15:42 and 16.

September 22.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 1.
Evening—Neh. 1 and 2:1—9, or 8; Luke 1:1—26.

September 29.—St. Michael and All Angels,
Seventeenth Sunday after Trinity.
Morning—Gen. 32 or Jer. 5; Acts 12:5—18.
Evening—Dan. 10:4 or Jer. 22 or 35; Rev. 14:14.

AN OFFER TO ALL.

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FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 250, 254, 433.
Processional: 384, 386, 405, 530.
Offertory: 391, 573, 681, 768.
Children: 233, 703, 708, 709.
General: 5, 23, 453, 456.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 439, 464.
Processional: 307, 448, 494, 653.
Offertory: 388, 408, 641, 765.
Children: 502, 686, 688, 697.
General: 423, 523, 654, 764.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and saner mind,
And a little more love for all mankind;
And so we are faring a-down the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long-loved and dead;
And so we are going to where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are a part of the countless dead;
Thrice happy, then, if some soul can say:
"I live because he has passed my way."

—Rollin J. Wells.

THE SACRAMENT OF BAPTISM.

A great deal is said and written about the proper place in the service on Sunday, and on other days, too, of the Holy Communion, but it is surely time that greater notice and greater reverence should be given to the other great Sacrament, that of Holy Baptism. Are our young married people ever exhorted to read over and study the service at home? We fear not, judging from the general ignorance displayed by parents and godparents at the font itself. And what a beautiful service it is! How inspiring to lead a devout and holy life in Christ's service! What good might be done by Baptism "when the most number of people come together;" but in how few parishes is this order followed. Private Baptism is necessary in some cases, and, where far from the church and with bad roads, it is inevitable; but advantage of the occasion should, we think, be taken to have present not only parents and friends, but neighbours, so that people come together.

LIQUOR ON STEAMERS.

Six bartenders on six steamers running out of Toronto harbour were brought to court by License Inspector Johnston charged with having illegally sold liquor upon their boats. The boats were the "Chicora," "Cayuga," "Corona," "Kingston," "Toronto," and "Chippewa." The men named on the summonses were: J. Shields, C. Fritz, N. O'Brien, Wm. O'Hara, W. Broomhead, and Wm. Blanel. There were two charges against each man, but upon pleas of guilty being entered on them all, the magistrate imposed one fine of \$200 and costs each.

Why do large incorporated companies tolerate such breaches of the law? Why did License Inspector Johnston wait till the season was practically over to prosecute? Is it not time the fines should be made heavy enough to stop repetition?

"Lodging houses for women" is to be the form of the proposed international memorial to Mr. W. T. Stead, editor of the "Review of Reviews," who lost his life when the "Titanic" went down. These homes will be called "Stead Hostels," and an appeal for money has been issued in London. Subscriptions will not be confined to residents of England alone. Mr. William Drysdale, of His Majesty's Customs, who was a correspondent of Mr. Stead, and is a member of the "Review of Reviews" Association, has received a letter from Miss Josephine Marshall, honorary secretary of the association, saying that it has been decided to continue this work under the presidency of Mrs. W. T. Stead. It is proposed in England to co-operate with the National Association for Women's Lodging Homes. Committees will be appointed during the autumn, and an appeal to the public issued.

SUNDAY WORK AT EXHIBITION.

The following letter speaks for itself. It is impossible to find a bona fide excuse for such conditions. Surely the Canadian National Exhibition will avoid future Sunday labour:—

Editor of the "Star": In what is considered a law-abiding city, where the fight for a quiet Sabbath goes on, last Sunday at the Exhibition grounds was a disgrace. Work went on from morning till night. Was there a necessity? No; that place is only used two weeks in the year, giving ample time for preparations. But work was allowed; worse still, it was allowed, called for and looked after by a board of men who are looked up to, men who are capable of furthering every good cause. Why do anything like this, or allow it? It is lowering our city, our respect for man, and, more than all, contrary to the will of Providence: six days shalt thou labour. No doubt, were a poor man to paint, paper, or move on Sunday, some of these same gentlemen would be very apt to have a word about it. Is the law of the land and the law of the Lord to be altered to suit circumstances, more particularly at a time when people from other countries are amongst us? These are the things that leave lasting impressions.

AN EXHIBITOR.

Toronto, Aug. 28th.

THE FAITH OF THE YOUNG.

Where we find serious-minded men and women it is most probable that the seeds have been sown very early, indeed, by the mother and aided by a father's devout habits. Nothing in after life can supply this omission.

Dr. Gow, Headmaster of Westminster School, in preaching on "Christ and Little Children," asked the question, "Can we, when we are grown up, maintain or recover the love, the simplicity, the happy content of childhood when the whole tenor of our education in the world is against it? Our training has been all directed to the development in us of independence, originality, pushfulness, eagerness to succeed, and we rather despise people who are dull, contented, unambitious, unsuccessful."

The Archbishop of Canterbury, at a meeting of the Canterbury Diocesan Sunday School Teachers' Association at Canterbury, said that he had been delayed in London that morning with, among other business, important problems in Japan, burning difficulties in West Africa, big questions in Ceylon, and with matters from the United States. In every one of the cases of those four widely separated places the message left upon his mind was that what mattered most in the Christian world to-day was the religious education of the children in their teens. We were living in an age so full of excitement,

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of restlessness, and of travel, in an age so manifold in its interests, most of them excellent, all of them stimulating, some of them dangerous, that unless we could make the religious teaching abreast of them in interest and in forcefulness it would fall behind, and the other things would take its place. What we wanted was that the Christian seal should be impressed upon our Sunday scholars as the basis of their lives in this restless, hurrying, delightful, interesting, hopeful, exciting kind of world.

The early training of the late King Edward has been recently much criticized; but his parents were godly people, who erred, if they erred, in placing emphasis on training. At his Baptism the Prince Consort had a chorale sung as follows:—

"In life's gay morn, when sprightly youth
With vital ardour glows,
And shines in all the fairest charms
That beauty can disclose,
Deep on thy soul before its powers
Are yet by vice enslaved
Be thy Creator's glorious name
And character engraved."

PROSELYTISM.

A Roman Catholic Congress was held in Norwich last August, where the members were received with every respect, the Lord Mayor giving a civic welcome. Perhaps the toleration shown there will have the effect of gaining to our people equal facilities in other lands or districts of our own territories in which the Roman body may command a majority. For instance, Cardinal Bourne, in speaking of the methods adopted, said: "The barrows driven about for the sale of the Catholic Truth Societies' publications have been a great success." On reading this we wondered what success, what toleration would be allowed to barrows with our literature in Ireland, or even in the Province of Quebec.

A CONCEPTION OF CHRISTIAN PRACTICE.

Cardinal Bourne touched on many subjects, among them our own land, of which he said:—

"There was one country which seemed destined to take the leading place in bridging over the chasm. It was to Canada they must naturally look if they were to find once more a link that would unite all those who used the British speech. Two years ago he expressed these thoughts at the Eucharistic Congress in Montreal, and it was hinted that he was playing a political part. He now affirmed, for the satisfaction of all his critics, fair and unfair alike, that what he then said he believed with all his heart, and that he believed it now with, if possible, greater intensity. What, then, was the Divinely given mission of the Church in Canada? In the first place, that Church possessed already in magnificent measure the traditions of the ancient Church of France. So closely united with the Church in England during many centuries in sorrow and in joy, removed from the civil control of France when that control might have proved fatal to both faith and morals, the French Canadians had under another rule preserved to themselves a liberty of worship, a freedom of religious government, and possibilities of intellectual culture such as had been enjoyed by Catholics to the same degree in no other part of the British Empire. Faith and language had until recent times worked hand-in-hand in Canada, and there was no one surely who would desire that the influence of the French language should ever be lessened among those to whom it meant so much and for whom it had wrought an untold good."

Cardinal Bourne knows perfectly well that the present Papal Church is very different in doctrine and discipline from the old Churches of France and England. But that needs no discussion. In fact, owing to the frankness of an-

other English ecclesiastic we have the assertion of a "soulless religion" being professed by us. In Montreal are two cemeteries. In the midst of the Roman one is a degraded and purposely-defiled tomb. It is of a distinguished man named Doure, who committed the grievous sin of being a Freemason. As a friend said on seeing it: "That is not the expression of the religion of Christ, who taught His people to love their enemies, bless them that curse you, and pray for them that despitefully use you. It breathes the spirit of old Rome, of Jupiter and his host of deities, whose chief priest was known by a title from immemorial age, and which is now the great pride of the Bishop of Rome, that of Pontifex Maximus."

THE DUKE AND THE CADETS.

**The Importance of the Cadet Movement and its Extent Throughout Our World-wide Empire Are Illustrated by the Remarkable Cath-
ring at the National Exhibition and
the Striking Words of the
Governor-General.**

"I am certain," said the Duke of Connaught in addressing the cadets, "that all of you who are present to-day are merely representatives of a larger body behind you who are undergoing training, and are ready, should the occasion arise, to do their duty for their sovereign and their country."

"It is a particular gratification to me as Governor-General and as an old soldier to have the pleasure of reviewing you on this occasion, and I am certain that here in Canada, wherever you go, you will have the most sympathetic reception from everybody."

"I am very glad that the Canadian National Exhibition this year thought of bringing you together. I hope that those who are not Canadians will have a chance of seeing for themselves what this great Dominion is like, and that they will return home feeling that they have reason to be proud of the Empire to which they belong."

"I hope you will continue to give your best attention to your duties as cadets, and will set an example to the rising generation within the Empire."

Ideal weather conditions gave the review a splendid setting. The track enclosure prevented any encroachment upon the parade ground. The total parade strength was about one thousand; cadets in camp numbered four hundred and fifty-five. The parade was made up in the following order: Regina Mounted Cadets; "A" Battalion—England, Scotland, Ireland, British Columbia, Saskatchewan, Alberta, Manitoba, Woodstock, Toronto Collegiate Institute, Montreal Highland Cadets. "B" Battalion—Australia, New Zealand, Newfoundland, Bishop Ridley College, St. Catharines, Toronto Public School Cadet Corps, Trenton, Mount St. Louis, Quebec Seminary, Toronto Public Schools. Col. Thompson, who was in command of the brigade, was delighted with the parade, and thought the marching exceptionally fine.

The Cadet movement, added to the presence of over two thousand Boy Scouts with us, mark an epoch in the training of the Empire's lads.

PARIS AND ITS HOMELESS GIRLS.

Contrary to the usual belief, the Paris correspondent of the "Living Church" declares that nowhere are homeless girls who come for study surrounded with better safeguards than in Paris. Even in this "modern Babylon," he says, no girl or woman of good sense and common prudence need be caught in a pitfall. Good sense and prudence make it an understood thing that no confidence is to be placed in persons concerning whom a girl knows nothing, however specious appearances may be, however pressing

and inviting the assistance offered or the situation proposed. This is as important as regards young men as young women, and is the first great principle to instil into the minds of the young everywhere; those hundreds of thousands of maids and young men who have to make their own way in the world.

Strangers who come to Paris find a large number of institutions with open, hospitable doors. For the French-speaking people there is "L'Ami de la Jeune Fille," in particular, where Catholics and Protestants unite in a great work. Lists of houses, of pensions, of restaurants, respectable and inexpensive, under the surveillance of this society, are posted up at many church doors, at some railway stations, and elsewhere throughout the city. "L'Union Chrétienne des Jeune Gens" is a work on somewhat similar lines for young men. For English-speaking girls there is the Girls' Friendly Society, Miss Leigh's Home, the Christian Association, several admirable American homes and clubs. None of these would ever let a girl take a situation without due enquiry; all are glad to be appealed to.

But admitting the case of a girl ignorant of all these resources, the church doors are always open, and one is never far from a church in Paris. The dangers and temptations of cities like Paris are such chiefly to the grossly underpaid among women, especially those who are bound to "keep up appearances"; to those who love inordinately dress or pleasure; and to those who, still young, are lonely. But for all these, Christians, both Catholics and Protestants, are doing much.

The Richest Man in the World

By Frondix.

Last week, as fully dealt with in your columns, died in England the richest man in the world. William Booth, rich in noble deeds, in glorious self-surrender, in the love and reverence of countless thousands, at last has beat his music out. In the glorious roll of British social and moral reformers, among the Howards, the Wilberforces, the Shaftesburys, no one holds a higher place than he. All that life could give was his: riches, honour, glory, satisfied ambition, deathless fame. His was, indeed, the consecrated and surrendered life. To few men has it been vouchsafed to achieve what the late head of the Salvation Army has lived to accomplish. For years an object of mistrust, suspicion, dislike and downright hostility on the part of a very large proportion, once the great majority of religious people, outside his own organization, he slowly and gradually conquered it and grew into a position in the public admiration and reverence almost unique in modern history. Twenty-five years ago not one in eight or ten had an unreservedly good word for the "General." At best he was tolerated with a doubtful shake of the head, and many still strongly denounce his methods. All this practically became a thing of the past. General Booth and his work have been accepted and acclaimed, all but unanimously, by the whole English-speaking world. Whatever may be in store in the future for the Salvation Army as an organization, the personal work and influence of its founder will remain one of the precious and inspiring memories of the race.

"O strong soul, by what shore
Tariest thou now? For that force
Surely has not been left in vain;
Somewhere, surely, afar,
In the sounding labour house vast
Of being, is practised that strength—
Zealous, beneficent, firm."

A legitimate concern for the bodily or spiritual welfare of any person is as different from a spirit of mere meddlesomeness as common sense is different from nonsense or no sense at all.

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The Putumayo Atrocities

It is reassuring to learn, according to a statement made by Sir Edward Grey in the British House of Commons, that no white British subject has been concerned in the recently revealed atrocities in Putumayo. A few of the overseers were coloured West Indians, who have since absconded. In the meantime every effort is being put forth by the British Government to bring the perpetrators to justice. How far the company, which has its headquarters in London, was directly or indirectly cognizant of the doings of its agents it is impossible as yet to say. At present, and in the absence of positive proof to the contrary, we are reluctantly obliged to admit that the case looks somewhat black. Canon Henson, who recently preached a remarkable sermon in Westminster Abbey on the subject, directly accuses the company of culpable and conscious negligence, to put it mildly. But, be this as it may, it is clear that prompt and effective measures will at once be demanded by the people of England for ending a state of things that, in the hackneyed but only available phrase, makes us "blush for humanity." It is likely that already those infamies are a thing of the past. The Canon, with characteristic broad-mindedness, urges a liberal response on the part of all well-disposed Protestants to the appeal for funds to equip a Roman Catholic mission to those afflicted people. It is no time, he says, for theological jealousy. No other form of religion, it appears, is tolerated in that particular portion of South America.

The Attack on the Church in Wales

As Canadian Churchmen and members of an autonomous self-governing Church, and absolutely free from State interference in the management of our own concerns (of course, within reasonable limits), it is hard for us to get up much enthusiasm over what used to be called "Church and State." We have outgrown the idea that a State which does not specifically recognize and protect some particular body of Christians is necessarily irreligious, and is guilty of deliberately ignoring God. We have come to see that a State may be religious in the broader sense, and yet possess no Established Church; nay, further, that it may solemnly and officially recognize the Christian religion as the basis of its laws and institutions. Such being the case, Canadian Churchmen can view with tolerable equanimity the proposed disestablishment of what now we may call, for the sake of convenience, the Welsh Church. But when, as in this case, disestablishment is accompanied by a sweeping measure of spoliation, the case assumes quite a different aspect. We Canadians do find it hard to understand how religious

people, who have the glory of God and the extension of His Kingdom at heart, can support a movement whose success must mean the crippling of a religious body which is admittedly doing such a splendid work as the Welsh Anglican Church. During the last six years, while there has been a decrease of 33,000 members in the various Welsh Nonconformist bodies, there has been an increase in Church membership of 16,000. In Swansea alone, during the past twenty-five years, no less than twelve churches have been erected. All over the Principality the Church is up and doing. In the absence of a religious census it is impossible to give its exact numerical standing, but it is

The Cathedral of St. Alban the Martyr

Its Present Position and Prospects

The Substance of a Sermon Preached by the Right Rev. the Lord Bishop of Toronto in St. Alban's Cathedral on Sunday Morning, August 25th, 1912.

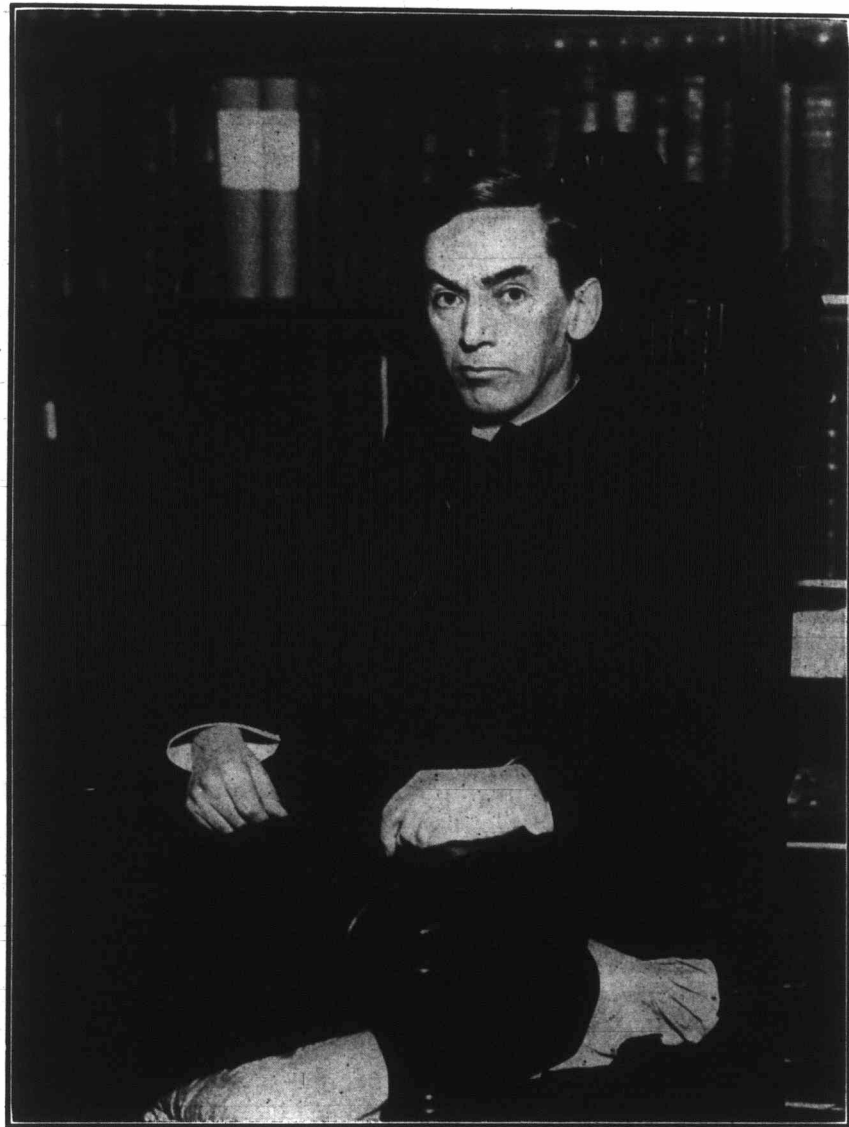
"And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded and finished it."—Ezra vi. 14.

The thing so longed for and prayed for has at last, thank God, come to pass. The sound of the mason's mallet, the stroke of the chisel, so long silent on this spot, is at length heard again. The silence of over a score of years is at length broken, and work, suspended for a time, is now resumed.

It is not my purpose this morning to review the history of this project in detail, but, in order that my remarks may have a certain completeness, there are some dates which, for the information of those who are not in possession of them, I might briefly draw attention to. The Chapter of this Cathedral was incorporated in 1883, and further empowered in 1885. The site upon which this building stands was purchased on the 23rd of December, 1884, and was, to use the language of my beloved predecessor, "up to 1908, the finest of any diocese in the Dominion for the purposes of a Cathedral." Up to 1908, I repeat, because in that year, owing to financial stringency, the upper portion of this valuable property was lost to the Chapter. Ground was broken on 20th August, 1885, and services were held in the crypt on 14th November of the following year. The cornerstone of the present building—just below me as I stand—was laid by the third Bishop of the diocese on the Eve of St. Alban's Day, June 16th, 1887—the Jubilee of the late illustrious Queen Victoria. There are many of us in this building this morning who recall the incidents of that eventful day. It is not my purpose at this time to review them; but

one historical fact of interest I might revert to. I have in my possession a letter from the Marquis of Lansdowne, then Governor-General of Canada, who writes sympathetically to the Bishop, regretting his inability to be present to show the interest he takes in this important work, and expressing the hope that some time in the future he may have an opportunity to be associated with us in this good work.

Services were held in the present building for the first time in November, 1891, and from that date to the present there ensued the silence of these twenty-one years. Little did the Churchmen of that day imagine that for so long a period this important work would stand still.



REV. CANON HENSLEY HENSON

one of the Residentiary Canons of Westminster Abbey and Sub. Dean, Rector of St. Margaret's, Westminster, S.W. The Canon's striking utterances were referred to in our issue of 29th August under the heading "England Aroused" over the Putumayo Atrocities.

Canon Henson is about to visit Montreal and Toronto and will lecture in Harvard and other Universities.

absolutely certain that of any single religious body it is by far the largest. The agitation against this cruel and utterly uncalled-for measure is assuming very formidable proportions, and is undoubtedly affecting the vote at all the bye-elections, even in Welsh Government strongholds. Indications rapidly multiply that this harsh, not to say iniquitous, measure will never pass into law.



A man who lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

I pass over the alternations of hope and despair, of encouragement and discouragement, of those twenty-one years, in which the pain of disappointment to my predecessor was the keenest emotion of his closing years, and, coming to the situation as it confronts us to-day, I find there are some things in this connection that I must say, and say very strongly, this morning. This, for instance, is one of them. In every human undertaking we reach a point which we may call a "No Retreat Point," beyond which it is impossible to withdraw. This is characteristic of our moral impulses for good or for evil, bearing us on in swift current of action to the inevitable finish. It is the law of military tactics; it is the instinct of commercial enterprise; it confronts us as a fact in this present undertaking. Let it be affirmed, with the whole strength at my command, that we have reached this "No Retreat Point" in this great undertaking—the completion of this Cathedral which is before us at this hour.

On Tuesday, the 27th inst., H.R.H. the Duke of Connaught, the Governor-General of Canada, will (D.V.) lay a foundation-stone in the south transept to mark the beginning of extension work of this Cathedral; and after that event there must be no "withdrawing of the hand from the plough," or looking back towards the ease and silence of these past twenty-one years, but a strong, an intensely strong, determination to wipe off the reproach of those years, and never again to suffer it to be said by the passerby, aiming his shaft of ridicule against these walls, "These men began to build and were not able to finish." Our motto must be that of the writer of the Epistle to the Hebrews, who, speaking of the spiritual parallel of the building of the spiritual temple within, exhorts, "Let us go on to perfection," that is, to "completion"; and let us take no rest and give God no rest from our prayers till we make this, His House, a praise in our land.

Again, believers in the Cathedral scheme for this diocese must (and here I venture to give the substance of what the present Bishop of Liverpool has so well said on this subject) be well informed upon at least three points: They must have an intelligent comprehension of the Cathedral scheme as—

1. A religious central institution, binding the outside parishes and missions of the diocese to the Cathedral as a centre. That what the Temple was to the synagogues in the Holy Land, that the Cathedral should be to the parishes and missions of the diocese, binding all together and unifying the whole.

2. They must have an intelligent conception of the Cathedral scheme as a body spiritual for religious and spiritual education in the Church's history, faith, and practice—a body spiritual for the education of both old and young in these matters, every provision for which is made in the statutes of this spiritual body.

3. They must have an intelligent conception of the value of a building, vast, imposing, and costly, the visible embodiment of the greatness of the Church of Christ, as a witness of the faith of the diocese in God and the Unseen.

Believers in the Cathedral scheme for this diocese must be enthusiastic for Christ and His Church, filled with a God-like zeal, the only ground of interest of a proper quality. To be enthusiastic in this wise will constrain them to be missionaries of the Cathedral cause, and they must tell others what they themselves believe. There can be no such thing as a silent missionary. No Board would tolerate such an anomaly for one hour. He would be at once recalled. The object of his being sent forth is to tell of what he knows and believes. In this sense I ask all of you to be missionaries for this cause in the sphere and circle in which you live and move and have your being. Briefly, this is your side of the matter. What about mine? I realize that I, too, have a side. I realize that leadership—strong, courageous, undaunted, like that of

Nehemiah and Zerubbabel—is expected of me in this enterprise, and I am prepared to give it to the very best of my ability. I realize that the note that I have to sound must ever be optimistic, and never otherwise. I am prepared to sound it. I realize that there is something suggested by the text which I must do, namely, to encourage by my prophesying of success all who are working together for this final result. It would seem that in the context the points of encouragement of the twenty-one years of the building of the Temple during three reigns are here brought together as in a sort of summary, and amongst them the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. These Temple builders had their period of cessation, and silence, and stoppage, only to begin again, and finally to finish—a parallel, forsooth, to our own case, which will also touch three reigns, and, if finished in 1915, will have covered a period of thirty years. What shall be thought of this rate of progress in these days of swift advance?

As the result of the laying of this massive foundation-stone on Tuesday for the extension and completion work of this fabric, I trust that you are all getting a clearer vision of what that noble structure is, we hope, so shortly to be. We find ourselves in this vision standing in a great and imposing structure in the centre of a crossing forty feet square. Glancing from left to right in this cruciform church we see a stretch of transept from tip to tip of one hundred and thirty-one feet, and above us, rising to the height of one hundred and ninety-five feet, points the giant tower upward to the firmament of heaven. The dimensions and character of this Early English transitional structure, with its slightly decorated details, suggests the Cathedrals of the Old Land, and especially that of Hereford, a See as old as the sixth century.

This noble structure shall be a challenge, with its open door and daily offices, to the men and women of the coming generations to "Come and worship, and fall down and kneel before the Lord, their Maker." Standing in the midst of a community prone to worldliness, commercialism, and pleasure-seeking, it shall constitute a silent, yet insistent, protest against these spirits of the age. Its massive proportions shall dominate its surroundings, and be seen from far out from land by the traveller over the sparkling waters of the lake which bathes our shores. Like the wall of Nehemiah, "the work is great and large." Like the building of the Temple of Zerubbabel, a mountain of difficulty seems to be standing before us. But the promise of God to Zerubbabel I appropriate for myself, and believe that it shall become a plain. And further, as it is written of the hands of Zerubbabel that they "laid the foundation of this house, his hands shall also finish it." So may God grant that he whose hands shall have something to do with the laying of the foundation and extension work on Tuesday next, that his hands shall also finish it, and that "he shall bring forth the headstone thereof with shoutings, crying, Grace, Grace unto it."

What Features Are There Differentiating in the Brotherhood of St. Andrew Convention from other Church Gatherings?

First they differ in their representation. They are lay Conventions. Their officers are all laymen, and by far the greatest part of their members are laymen also. The addresses and discussions are mostly by laymen. In the programmes of three national gatherings in the American Church, including the Brotherhood Convention, one gives twenty-four addresses by clergy and seven by laymen. The second,

eighteen by clergy and two by laymen, while the Brotherhood Convention has ten addresses by clergy and fifteen set addresses by laymen, while a Brotherhood Convention consists largely of Conferences where most of the speakers are laymen. The Brotherhood lays such special stress on the lay side of the Church, because it believes that the laymen of the Church do not take the part they should in the councils of the Church; they do not realize as they should the work devolving on them in the Church, nor do they know what they should do and how to do it. Hence, the Brotherhood summons the laymen especially, and let us here remind not only the Brotherhood members, but all the Church's laymen, that they may, under God's holy inspiration, realize their duty to spread abroad His Kingdom, and by worship and prayer and council together learn what they may do and how they can train themselves to do it, each in the spot where God has placed them.

They differ in their theme. A Brotherhood Convention deliberates about nothing except the spread of Christ's Kingdom by personal influence. The weary hours of legislating, of discussing everything except the central interest of all Church work, how to bring men nearer to Christ through His Church, find no place here. The theme about which all discussion centres is, How can we make it easier for other men to be Christians and Churchmen?

They differ also in their spirituality. They always open with an earnest and heart-searching devotional service. Celebrations of the Holy Communion take place every morning during the Convention in city churches. The central service at the whole Convention is always the annual corporate celebration of the Holy Communion, at which sometimes well nigh two thousand men have shared in that service, which is the centre of all our worship and of all our strength. They close with a farewell service, when the names of all members who departed this life during the year are read aloud for remembrance, and all renew once more their promise to pray to God definitely and serve His Church personally during the coming year. In addition to this the spiritual tone is shown by the many meetings together for prayer and intercession, not only in churches and convention halls, but in hotels and other places. From first to last they are spiritual Conventions, because laymen feel more deeply the need of spiritual help for spiritual work.

Let every layman and every clergyman in our two countries consider well these Conventions and what they may do for him and his work for God's Church. Times of spiritual refreshment or encouragement were never more necessary than the present. You need a new uplift and a new inspiration. Come with us, then, in September to Chicago or Toronto, or better still, to both and share the good.

Through My Study Window

The Musings of "Criticus" on Passing Events

What a striking personality, what a wonderful career were those of General Booth! Strength of will, strength of intellect, strength of character, strength of conviction were the main factors in the personality that produced the career. But to give an adequate account of the phenomena we must imagine a hundred other causes. There were the causes that produced the Anglo-Saxon world in which alone such phenomena were possible; there were the causes that produced the English Bible and British Christianity that furnished the weapons and the sphere of activity; and there were the causes that produced modern civilization with its attendant slums in which the man found his mission. In no other age and in no other land could such phenomena be imagined. So true is it that human life has become extremely complicated, bound by a thousand ties

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Passing Events

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to the past and producing countless and endless results in the future.

The statistics of the Salvation Army are astonishing when we consider its brief history and the unpromising elements from which it was recruited. Corps and outposts, 8,972; officers, 21,203; bandsmen, 22,919; services held annually, 3,000,000; weekly attendance, 5,000,000; persons annually professing conversion, 250,000; excriminal homes, 17; rescue homes, 115; slum posts, 131; labour factories, 172; farm colonies, 21; children's homes, 39; social institutions for men and women, 959; poor persons daily assisted, 21,000. Looked at from the purely worldly point of view what an amazing sum of human suffering relieved, of human sorrow assuaged, and of human transgression corrected by this remarkable agency. These results give us a new view of human power and of the value of a human life. They afford an encouragement and a stimulus to all who desire to put their lives to good account. They have a higher value still. They not only make their appeal to individuals but to the spirit of the age in which we live.

This age is nothing if it be not scientific and materialistic. A small band of thinkers, whose influence is out of all proportion to their numbers, will not believe what they cannot see or what cannot be conclusively proved by logic; and so they are simply agnostic. Like the Sadducees, they neither believe in God nor in spiritual things. And the great mass of mankind are so absorbed in the struggle or in the pleasures of life that they have no care for, and, as a consequence, no faculty to apprehend the things of the spirit. It may safely be said of large numbers of civilized and even professing Christian men that they are without God and without hope in the world. Such is the dismal pass to which a scientific and highly civilized age has brought us.

Now it is just into the midst of such an age as this that God gives the most convincing evidences of His presence and His power. It has often been said that foreign missions are needed, if for nothing else, to bring back the Church to a conviction that the Gospel which it professes is still a living power. Thousands of missionaries, men of intellect, of character and of culture, who have left all at the call of God to carry His Name to the heathen, afford an argument on behalf of the reality of religion which cannot easily be controverted, and even if the men are mistaken what about the churches they have founded? Hundreds of thousands of men, in all lands and of all races, have broken with the immemorial traditions, the degrading vices and the enthralling superstitions of heathenism, to live in newness and holiness of life. Only a message, clothed with some sort of divine power, can produce such results as those.

An argument of the same kind, but more forcible in its appeal, because under our very eyes, is afforded by the life of General Booth. Our vaunted civilization, whose influence is so all-pervasive and irresistible, in some directions, has given great power to man and contributed much to human progress and well-being; but it has also produced the slums of great cities with the unspeakable degradation of millions of our fellow-men. And all it can do to cope with the evils it has created is to arm a force of police to protect society from brutes in human form—the drunkard, the burglar, the wife-beater and the white-slaver, and to condemn them to dungeons from which they emerge many times more the children of perdition than when they entered. On the other hand, an obscure man without money, without prestige, without influential connections, rather everywhere spoken against, steps down into those slums, armed only with spiritual weap-

ons, with the love of souls in his heart, with Name of Jesus on his lips, and, as it were, the spirit of the living God in his right hand, and forthwith drunkards by the thousand give up their bottles and their boon companions; prostitutes with their bedraggled skirts rise from the gutters to walk in newness of life; and these saved outcasts are enlisted in the task of rescuing their ruined fellow-creatures, with results mentioned in the statistics quoted above.

Now we sometimes hear that Christianity is effete and we half believe it. But if it can save the drunkard and the profligate, why may it not equally save the respectable and the cultured? We sometimes hear that the pulpit has lost its power. Not apparently that of General Booth, and not ours either if we use it in the same spirit and for the same message. It is a universal complaint that laymen cannot be got to do the work of the Church. The Salvation Army's eminently does not lack enthusiastic workers. Why? We say that the sons of the clergy rarely enter the ministry because they know the hardships of the ministerial life. And yet all General Booth's children have joyfully embraced a much more arduous service. Why? Why have the members of the Church, which is the special depository of the means of grace, allowed these miracles of grace to be wrought by outsiders? Why has the Church itself failed to hold and utilize such a man as General Booth? These are questions which we might ponder with profit, to the improvement of our condition if at the sacrifice of our self-complacency.

The apostle asked two thousand years ago: "What advantage hath the few and what profit is there in circumcision?" And his reply was: "Much every way." But when they of the circumcision proved themselves unworthy he turned to the Gentiles. The same issue is before us to-day. What advantage hath the Churchman and what profit is there in the Church's means of grace? Much surely every way. But the official means of grace may perhaps become a dead letter unless there are also living men as agents of the Divine Spirit. What we want is not less organization but more power; not less orthodoxy but more life; not fewer confirmations and ordinations but more consecrations of heart and life to the service of God and the salvation of man.— Criticus.

Quiet Hour

"Sin is a witness to man's manhood." There are enough men about who tell us that there is no such thing as sin, and that the things we call sins are the results of the force of circumstances on the life. This seems an easy way of avoiding the acknowledgment and responsibility for sin and of escaping the unpleasant consequences of our errors. But any man who avails himself of the plea of force of circumstances is no man. The very essence of manhood is the power of choice and the responsible life. We all testify to our freedom of choice. We should be chagrined if anyone attributed the good we did to mere force of circumstances. This power of choice makes us different from the beasts that perish. When we say we could not help sinning we have said "we are not men." Sin means wrong choice, virtue means right choice. As men, we must acknowledge while we also bewail our manifold sins and wickedness.

"Face value" is a suggestive term in the Christian life. When it is in opposition to the real value it becomes a reproachful thing. The reason for its reproach is that so many Christians are below par. There is another use of the word to express the indication of the values we claim on the face of our life. We ought to take heed to this part of our profession. No one

would suspect from the outward aspects of some Christian lives that the men held convictions of joy, peace, long-suffering patience. We meet the great majority of our fellows for a short time—perhaps for only an hour or even less. Is the message they gather from the briefest intercourse with us a help or a hindrance? Courtesy, patience, the desire to be helpful, are surely true fruits of the Christian life. St. Paul said: "Provide things honest in the sight of all men." "Honest" here means honourable, true and good. The Lord Jesus said: "He that confesseth Me before men." Confession is made by the consistent godly life as well as by word of mouth. What is your "face value"? For Christ or otherwise?

"They had been with Jesus," so the enemies of the first Christians noticed. It is impossible to tarry in the company of one we love without being influenced by the ideals and attainments of that life. That influence may be for better or worse. Bad company is at the root of a great many sins. Who can estimate the strengthening of our virtuous inclinations which comes from the best of our fellow-men? Every time we sin we make it harder for some one else to do right and every time we do good we make it easier for some one else to do right. We Christians have claimed the name and benefits of Christ for varying periods, some of us for many years. After a life spent in the company of our Lord, we might expect some visible results of such a blessed company in our lives. With most of us it is to be confessed that the warm zeal of our days immediately after we had given all to the Lord in the confirmation service has been lost, and some perhaps never have regained it. On the other hand who has not remarked the face of some Christian grown old in the service of the Master, a light as from the heavenly places, the reflection of the light of the Master's countenance? If men do not remark on Christlike demeanor and bearing there is only one reason. We have not been in Jesus' company though we have been bearing His name. We have never permitted Him to touch our lives. Selfishly we have claimed all the benefits and refused all the service. Has Christ been found in us? Are we seeking our highest along the path He points?

The Mission Field

MISSIONARY AUTHORITY IS COMING TO TORONTO.

Dr. Julius Richter of Berlin, Germany, Studying Laymen's Movement.

Dr. Julius Richter, of Berlin, Germany, one of the world's greatest missionary authorities, is to be in Toronto Friday and Saturday to interview a number of Toronto men about the next meeting of the World's Missionary Congress, he being the Vice-Chairman of the Continuation Committee of which Mr. John R. Mott is Chairman.

Mr. Richter is connected with the Berlin Missionary Society and is the author of "The History of Indian Missions," one of the best books on Christian missions in India. He appears to study the work of the Layman's Missionary Movement and will be the guest at a supper given by the Canadian Council next Friday.

He is in the United States to attend the meeting of the Continuation Committee at Washington.

Brotherhood of St. Andrew

DOMINION CONVENTION—BROTHERHOOD OF ST. ANDREW.

September 19th to 22nd, 1912.

The near approach of this convention will make it interesting to Churchmen at large to know what plans are being made in connection with the event.

One of the prominent speakers, it is expected, will be the Lord Bishop of Winchester, Dr. E. S. Talbot, who is coming to the United States in connection with a gathering to be held a few days after the convention. The Bishop is to speak at a mass meeting, for the men, to be held in Massey

Hall, September 22nd, on which occasion the Rt. Hon. R. L. Borden will also speak.

The chair will be taken by Rt. Rev. Bishop Sweeney, D.D., Bishop of Toronto.

This is one of the greatest events of the convention, open to all men, and will no doubt prove very interesting.

It is hoped that the Churchmen at large will take special interest in this coming convention, and while it is connected directly with the Brotherhood of St. Andrew has wide reaching influence with Churchmen in general.

Convention Headquarters will be St. James' Parish House, where the sessions and public meetings will be held.

At present it would appear that a very large number of delegates will be present from outside points, some coming from the coast and middle west of Canada.

A most enthusiastic meeting of the Toronto Assembly was held in St. Luke's Parish Hall last week, at which interesting addresses were made in connection with this event, and the outlook was shown to be very promising. The men were earnestly requested to stand together in the interest of the convention, by making it the finest of any Anglican event of its kind ever held.

The Churchwoman

Miss Caroline Macklem wishes to acknowledge with much gratitude the receipt of the following further sums contributed towards helping the poor people in the Bhil district in India to dig wells to reach the water springs. St. Alban's W.A., Ottawa, (per Miss Gertrude Lett), \$5; Mrs. M. A. Marritt, Napinka, Manitoba, \$5; Mrs. M. Grasset, Bridgeburg, \$5.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—At a meeting of the congregation of this cathedral church, which was held on the evening of Tuesday, September 3rd, the Rev. Dr. Llwyd, the Vice-Provost of Trinity College, Toronto, was appointed a member of the Cathedral staff. Dr. Llwyd has not yet signified his acceptance of the offer which has been made to him.

St. Paul's.—The Very Rev. Dr. Grosvenor, Dean of the Cathedral of St. John the Divine, New York, preached in this church on Sunday morning, September 1st. He chose for his text Romans 14:16, "Let not your good be evil spoken of." There was a large congregation present at the service.

QUEBEC.

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

Quebec.—After 43 years' service as secretary of the Diocesan Board of the Church Society of the Diocese of Quebec, the Rev. Canon Von Iffland has tendered his resignation. For many years rector of the Church of St. Michael's, Bergerville, the reverend gentleman has been superannuated, and he will take up his residence in England, where he will spend the concluding years of his life. Canon Von Iffland is one of the best known clergymen in the Diocese of Quebec, and his departure will be much regretted. A special meeting of the Diocesan Board was held on the 4th instant, when his resignation was considered. Dating from the 1st of October next, the Canon will sever his connection with this diocese. The resignation of Canon Von Iffland was received with deep regret, and a committee was appointed to draft a special address to him upon his retirement. The selection of a successor resulted in the selection of the Rev. Rural Dean Robertson, of Cookshire.

MONTREAL.

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

Montreal.—The Provincial Synod of the Church of England in the ecclesiastical Province of Can-

ada will meet in special session in this city on October 17th next for the purpose of formally dividing the province into two metropolitan sees. It is quite possible, as a result of the division, that the Bishop of Quebec, being the senior prelate, may be made Archbishop and Metropolitan of the Eastern Province, which will include the Dioceses of Nova Scotia, Quebec, Montreal and Fredericton. The proposal to divide the present ecclesiastical province of Canada has already been approved by the individual Diocesan Synods and by the General Synod.

Bolton Centre.—The Brome Clericus.—The members of the Brome Clericus assembled in this place on Tuesday, 27th August, 1912. The clergy present were the Venerable Archdeacon Naylor, Farnham; the Rev. Principal Rexford, Montreal; Rev. N. P. Yates, recently a missionary in Tainan, Formosa; Rev. E. H. Croly, Wingham, Ontario; Rev. Canon Carmichael, Knowlton; Rev. Rural Dean Judge, Brome; Rev. H. Charters, Sutton; Rev. J. M. Coffin, Mansonville; Rev. W. Garner, Adamsville; Rev. F. H. Stephenson, Foster; Rev. H. G. Baugh, South Stukely; Rev. W. T. Payne, Bolton Centre; Rev. F. W. Steacy, Glen Sutton. At 10.45 a.m. the Holy Communion was celebrated in St. Patrick's Church by the Rev. Dr. Rexford, assisted by the incumbent, the Rev. W. T. Payne. The sermon was delivered by Dr. Rexford, and was based on Proverbs 29:15, "A child left to himself carrieth shame to his mother." At the close of Divine Service the members assembled in the parsonage and devoted some time to the study of the Fourth Gospel—the topic being Baptism; John's baptism being distinguished from Christian, and adult from infant baptism. Dinner, and, later in the day, supper, was served in the parsonage. At the afternoon session after the reading and confirmation of the minutes of the preceding meeting Mr. Charters invited the members to meet in Sutton during the latter part of November, at which meeting papers will be expected from Revs. Messrs. Coffin, Stephenson, Charters, Garner and Baugh. The Rev. H. Charters was elected secretary-treasurer. The members by a standing vote tendered their thanks to the retiring secretary. At the chairman's request, the Rev. Rural Dean Judge addressed the assembly concerning "The Quarter Million Dollar Fund" for the diocese. Arrangements were made for the canvass of each parish in the Rural Deanery. The members authorized the secretary to convey to the Rev. G. A. Mason, their regret at his departure from their midst, and their best wishes for his success, happiness and prosperity in his new parish of the Church of the Redeemer, Montreal. Dr. Rexford, invited by the chairman, gave an address upon the value and organization of a Rural Deanery Sunday School Institute. The members immediately proceeded to form such an Institute, and elected the necessary officers. President, Rev. Canon Carmichael; Vice-President, Rev. Rural Dean Judge; Secretary-Treasurer, Rev. W. Garner. An executive committee consisting of six ladies and gentlemen also was elected. The Clericus expressed pleasure at having among them again two former members, Revs. Messrs. Yates and Croly, who suitably replied. Upon request, Archdeacon Naylor, read a paper, (being the sixth and last of a series), upon the Rubrics of the Holy Communion Office. The subject aroused a debate in which several clergymen took a prominent part. A vote of thanks was passed to Rev. Mr. and Mrs. Payne for their kindly hospitality, to Dr. Rexford for his sermon in the morning, and to Archdeacon Naylor for his paper. In the evening a missionary service was held in the church during

which addresses were given by Rev. Messrs. Coffin and Yates.

Mansonville.—St. Paul's.—The Rev. E. H. Croly, rector of Wingham, Ont., and Mrs. Croly, spent August in this parish as the guests of his wife's parents, Mr. and Mrs. Walter Lynch. Mr. Croly acted as locum tenens in the absence of the incumbent on a holiday, and the old parishioners were glad to hear and meet him, and his good wife and their boy Jack. The church has lately been embellished internally; the floor was painted and then stained to match the pews and wainscoting. A carpet of ecclesiastical design, reaching from the Communion Table to the main entrance, was laid down. The Girls' Guild made this their own special work, and their labour of love under Mrs. Coffin's superintendence, is very commendable.

ONTARIO.

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

The Lord Bishop of Ontario and Mrs. Mills spent a short time in Montreal last week en route to their home in this city from Prout's Neck, Maine, U.S.A., at which place they have been spending their summer holiday.

Kingston.—The Central Revision Sub-Committee of the Committee of General Synod on the "Adaptation and Enrichment of the Book of Common Prayer," brought its sessions to a close on Tuesday night, September 3rd. The work dealt with on this session has been the revision and enrichment of Morning and Evening Prayer, and the Litany. The use of the Athanasian Creed was also considered. The committee has been in session for six days, devoting upwards of eight hours each day to its work. All the conclusions arrived at are subject to revision at the next meeting which will be held in Quebec on January 8th, 1913, and will then have to be submitted to the General Committee for approval before they are placed before the General Synod. The following have been present at the session:—The Bishop of Huron (chairman), the Bishop of Fredericton, the Bishop of Montreal, Dean Coombes, Canon Plumtre, Canon Paterson Smythe, Canon Powell, Canon Scott, Archdeacon Cody, Archdeacon Armitage, and the Rev. Dyson Hague, Mr. C. Jenkins, Mr. Matthew Wilson, Mr. E. G. Henderson, Dean Bidwell (secretary).

St. James'.—Mrs. Savary, the wife of the Rev. T. W. Savary, the vicar of this church, died on Friday night, August 30th, in the General Hospital in this city, after giving birth to a child who survives his mother and is doing well. The deceased was a daughter of Mr. and Mrs. Reginald Neve, of Summerland, B.C. She was married in Winnipeg to Mr. Savary seven years ago, when the latter was serving in an incumbency in that city. Some time afterwards the young couple removed to Kingston, her husband being appointed to the vicarage of St. James', in which parish he had served as a curate before going to the metropolis of the middle west. Mrs. Savary had entered upon a life of usefulness and blessing, a helpmeet to her husband—a true clergyman's wife. She was a child of the Church of England, and had, in St. James', as always, been closely connected with the parochial work. Besides her husband, and parents, in Summerland, B.C., four brothers and two sisters, survive: Frederick, Constance and Mary, at home in Summerland; Rex, in Calgary, Alta.; Edward, in North Dakota, U.S.A., and Harold, in Dawson City, Yukon. The most sincere sympathy is expressed for the bereaved husband by the many people in this city who had met and who had learned to love the deceased lady during her residence in Kingston. We, too, would desire to express our hearty sympathy with the Rev. T. W. Savary in the very great loss which he has sustained.

OTTAWA.

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

Ottawa.—St. Barnabas'.—The Rev. J. E. Revington-Jones, the rector of Mereworth, Kent, who was for some time the rector of this church, has been appointed vicar of Wentworth, Rotherham, Yorks, and chaplain to Earl Fitz-William, of Wentworth Wodehouse.

Cornwall.—Trinity.—At the late celebration of the Holy Communion on Sunday, September 1st, in this church, the rector, the Rev. T. J. Stiles

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by Rev. Messrs.

Rev. E. H. and Mrs. Croly, the guests of Mr. Alter Lynch. Mr. the absence of the old parishioners and his good wife and his late wife has lately been painted and wainscotted, reaching from in entrance, was made this their of love under very commend-

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ife of the Rev. hurch, died on eneral Hospital child who sur- The deceased Reginald Neve, rried in Winni- when the latter at city. Some e removed to ointed to the parish he had the metropolis d entered upon elpmeet to her She was a nd had, in St. ected with the d, and parents, iers and two nce and Mary, algary, Alta.; and Harold, in cere sympathy d by the many who had learn- her residence to express our W. Savary in stained.

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J. E. Reving- Kent, who was rch, has been rham, Yorks, of Wentworth

celebration of eptember 1st, . T. J. Stiles

dedicated a stained glass window in the south aisle of the nave, in the words of the inscription, "To the Glory of God and in loving memory of Edward C. Robertson, who entered into rest May 27th, 1912. Aged 64 years. R.I.P." The ceremony took place immediately after the sermon, in which the rector (who preached from the text, "To what purpose is this waste?") spoke of love and devotion in the service of God, an offering which the world often counted great waste. In conclusion, the preacher drew the attention of the congregation to the new window, which was a devout offering to God, as well as a memorial of one, who as Churchman and Communicant, had shown forth the light of God in the spirit of devotion and integrity. The new window, placed over the pew of the late Mr. Robertson, was designed and executed by J. C. Spence & Son, of Montreal, and has two lights—the eastern representing Christ carrying His Cross; the western, a copy of Holman Hunt's "Light of the World." The window is of the best modern workmanship and adds greatly to the beauty and dignity of the nave. The late Mr. Robertson's widow and daughter are at present residing in Pipestone, Manitoba.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Rev. Canon Robinson, Headmaster of St. Alban's School, Weston, and the Rev. H. J. Hamilton, Bishop-elect in Japan, preached in the morning and in the evening respectively on Sunday last in this Cathedral.

St. Luke's.—The many friends of the Rev. A. G. Hamilton Dicker, A.K.C., both in this city as also in the Dominion, will, we feel sure, sympathize with him most sincerely in the great loss which he has quite recently sustained in the death of his eldest brother, the Rev. C. W. Hamilton Dicker, A.K.C., the vicar of Pydeltrenthide, in the County of Dorset, and Rural Dean. The sad event took place almost immediately prior to the return of Mr. and Mrs. Dicker to this country from England, where they had been spending a very enjoyable two months' holiday, and it was the result of a motor-cycle accident. The machine upon which the deceased gentleman was riding side slipped on a steep and muddy road, and he was thrown under a heavy automobile lorry, one of the wheels of which went directly over his head. Death was instantaneous.

The Rev. A. G. H. Dicker, in the course of his sermon at Mattins on Sunday last, made the announcement that whilst he was recently in England he had been offered and had accepted the sole charge of St. James', Buxton, Derbyshire, which is in the gift of the Vicar of Buxton, the Rev. Canon Scott Moncrieff, who is the Patron. Buxton is situated in a most beautiful part of England, in the Peak District, and it is in the midst of the Dukeries. It is a famous inland watering place which possesses a number of health-giving mineral springs. Very many people go thither all the year round for the purpose of drinking the waters and of taking a water cure. Mr. and Mrs. Dicker will (D.V.) be severing their connection with this parish, where they have carried on an excellent and self-denying work on the past six years, within the next few weeks, and they will then return to England once more for good to enter upon their new sphere of labour in the Diocese of Southwell. Both of them will be greatly missed by the people of this parish, as well as by all their many friends here whose heartfelt good wishes and fervent godspeeds will most assuredly follow them and their children to their new home across the ocean in the dear Mother Land. It is an interesting fact to note that the heavy debt which Mr. Dicker found upon the schoolhouse when he first took charge of the parish six years ago, has been reduced one-half, and both the church and the chapel have been beautified in various ways during the same period.

St. James' Cathedral.—The annual meeting of the Canadian Guild of Organists was opened on Tuesday morning, September 3rd, in the Parish House. There was a good attendance of members. The President, Dr. Albert Ham, in welcoming the council and its members, expressed a hope that these meetings would be enjoyable and instructive. He commented on the fact that the membership was nearing the hundred mark. During the past year several University graduates of England and Canada and Fellows and Associates of the Royal College of Organists had joined their ranks. Dr.

Ham alluded to the honour recently conferred on Dr. P. Illsley of Montreal by His Grace the Archbishop of Canterbury as one which reflected honour on Canada and on the Canadian Guild of Organists. In conclusion the speaker expressed the hope that all members would work enthusiastically for this Canadian guild, which was based on the lines of the great Royal College of Music of London, England. He added:—Let us go forward. Let us not be among those who sit by the wayside lamenting that the way leads no further. We stand for progress. We are not mere formalists, nor are we revolutionaries trying to sing "O Canada" to the tune of St. Ann or the Old Hundred. The statement of Mr. F. Thomas, the Secretary, was highly satisfactory in every way. Amongst the many notes of congratulation that he had received were highly complimentary ones from Sir Hubert Parry, Sir Frederick Bridge and other musicians of eminence, all of whom are very interested in the Canadian Guild of Organists. Messrs. Andrews (Brantford), Willgoose (London) and Bearder (Sherbrooke, Quebec), spoke of the importance of maintaining the Guild on broad lines, and they all agreed that it must remain Canadian, and should be in no way connected with the American Guild of Organists. It was decided to establish a small journal for circulation amongst the members of the Guild. On the motion of Dr. Torington, supported by Mr. E. Wheeler of London, it was decided to bring out the first number in October next. An interesting organ recital was given in the evening at Convocation Hall, Toronto University, those contributing to the programme being:—Mr. J. W. Bearder, F.R.C.O., Sherbrooke, Que.; Mr. Arthur Blakeley, Pasadena, Cal.; Mr. F. C. Thomas, L.R.A.M., Brantford; Mr. H. E. J. Vernon, Mus. Bac., F.C.G.O., Hamilton; Mr. C. E. Wheeler, London; Mr. Herbert Treueer, Peterboro. Violin—Mdlle. Irene Le Brun, Toronto. Vocalist—Mr. Edmund Sharpe, A.R.C.M., Ottawa.

The 2nd day's session of the Canadian Guild of Organists which was held on Wednesday, September 4th, in the Parish House commenced with a council meeting. Dr. Albert Ham, the president, occupied the chair. All the reports presented were of a satisfactory character. It was decided to again hold the convention in Toronto in September, 1913. Votes of thanks were extended to the Board of Governors of Toronto University for the use of Convocation Hall for the organ recital on September 3rd, and to the rector of St. James' Cathedral for permission to hold the meetings in the Parish House and the service in that cathedral, and to the President and Directors of the Canadian National Exhibition. This meeting was followed by a general meeting of the members at which the following excellent and instructive papers were read: "The Stock in Trade of a Church Organist," by Mr. J. W. Bearder, F.R.C.O.; "How to Manage a Choral Festival of Church Choirs," by the Rev. Canon Silva-White, Nanaimo, B.C.; "Some Aspects of Modern Organ Building and the Difficulties Surrounding the Standardization of Pedal and Manual Keyboards, etc.," by Mr. Arthur Blakely, F.C.G.O., and "Responsibilities," by Dr. Percival J. Illsley, F.R.C.O., Montreal. These papers were highly interesting, and the ideas embodied in the discussion which followed were delightful to those privileged to hear and take part in them. In the afternoon the President and Mrs. Albert Ham entertained the delegates and friends in their home in Jarvis Street. In the evening a service was held at St. James' Cathedral. The musical service was beautifully rendered by the choir under the direction of Dr. Albert Ham, the organist and choirmaster. An eloquent address on

the place and power of music in the service of the Church was given by Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto.

Wycliffe College.—Dr. W. C. Taylor, M.A., Ph.D., of Shanghai, China, will be the speaker at the Wycliffe Dinner on September 26th, in connection with the Wycliffe Alumni Association, on the subject of "The New Situation in China."

Eglinton.—St. Clement's.—The Rev. Canon Powell, D.D., the Principal of King's College, Windsor, N.S., preached in this church last Sunday evening.

Barrie.—Holy Trinity.—The Rev. Canon Morley preached in this church both morning and evening on Sunday last on behalf of the Cathedral Building Fund.

Erindale.—The Lord Bishop held a Confirmation service in this parish church on Sunday last, and on the following day proceeded from thence on a visit to Pickering, Cobourg and Colborne.

Haliburton.—St. George's.—The annual excursion, field-day, and picnic, of the congregation and Sunday School of this church, held on Wednesday, 21st, was the greatest success yet, looked at from nearly every standpoint. At 10 o'clock in the morning, a large waggon with cushioned and decorated rack, drove into the church grounds, and began gathering up the children. Other conveyances carrying "colours" soon appeared, and about the same time, five electric launches, a veritable little pleasure fleet, captained by their respective owners (which had been most kindly placed at the disposal of the incumbent and committee for the day, to convey parties to and from the picnic grounds), began taking on board all the good and necessary things for the commissariat department, and full loads of passengers. Thus, many most enjoyable trips were made between Mr. John Moon's beautiful bay and grounds, and the town. The boats were ably handled, and many well-earned compliments to the pretty little fleet gathered in the picturesque bay at the foot of the lawn, were heard from the lips of those who had enjoyed the trip down the lakes. Yet, in addition to these expressions of admiration, the Rev. P. B. de Lom and his committee felt that they must tender their very warm thanks to the owners of the launches, both for their kind loan of their vessels, and for their courtesy all day. Besides the launches, several rowing-boats were also generously lent, which conveyed smaller parties to and fro; and some friends had been enterprising enough to polish up the idle lumber-tug, and carry a full load of passengers (including the visiting base ball team from Maple Lake) out early, and back at night. It was estimated that between three and four hundred people were upon the grounds, and occupied in a variety of happy ways, during the afternoon. Dinner was served upon the tables with fixed seats, for the adults, and the children mostly upon the grass, sharp at 12.30, when Grace was sung. About 108 were counted at the first table, including some 60 children, when a wonderful variety of excellent cookery, with tea and milk, was distributed to an already hungry multitude. Shortly after, a second table was prepared for the later arrivals, amongst whom was his Honour Judge Harding, and a legal friend from Toronto, and in addition to these, all the kind and hospitable lady waitresses. About 2.30 the base-ball match which had been arranged, came off in splendid style, and with a good deal of real merriment and spirit, both on the part of the players and crowd of on-lookers. It would be hard to say which enjoyed the sport most, and the match finished up with ice-cream all round. The sports for the children and young people, commenced about 4.30 and passed off with a great deal of commendable energy and spirit; the rewards in each event being first a money-prize of 25 cents, and the second and third prizes in suitable gifts, of varying values. The races were arranged for girls and boys respectively, of the following ages:—6 to 8, 50 yards; 8 to 10, 70 yards; 10 to 12, 100 yards; 12 to 15, 150 yards. There was also a 50-yard "three-legged" race for girls, which caused considerable merriment, and showed some skill. After tea, a great deal of spirit and excitement was manifested over the four "tug-of-war" contests, with, usually, nine on a side. These had been planned for boys and for girls—from about nine years old and upward. They were greatly enjoyed, as were the prizes, for their purchasing value at the fruit-stall. The remaining tug-of-war contests were between married and single ladies, and between married and single men. In both these trials of skill, strength, and endurance, there were nine single matched against nine married contestants, for a substantial prize, and curi-

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NOTE THE ADDRESS

ously enough, it was "the married" who were the winners in each case! The "single" are therefore seriously considering the advisability of changing their estate before another year's contest comes round, as they would all like to win "a prize." In this resolution they have the entire sympathy of their clergymen, who were present from various parts of the county, who rather enjoy being called upon to be present at such "matches." From 5 o'clock onward, the well-set tea-tables were a sight to refresh one, if hungry, and the "W.A." Ladies' Committee and the contributors of the generously-stocked baskets of "good things," well deserved the expressions of high praise and of appreciation, which were heard all round the grounds as well as after the happy event had passed into history. The President and officers of the W.A., together with many other ladies of both town and country, were unsparing in their efforts to make all happy, by their kind and hospitable attention to, the comforts of the visitors, and to the needs of the Sunday School children. To a loving Providence be the praise for all the happiness and wholesome mirth, the festival has yielded.

NIACARA.

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

Hamilton.—Church of the Ascension.—The Duplex Envelope system was inaugurated in this church on June 2nd, and is at present used by over 250 members of the congregation. The method is simple, democratic and scriptural. Efficiently organized and faithfully followed it will be a great help in raising the missionary budget and augmenting the general revenue.

Last Sunday was Children's Sunday. The Rev. Dr. Rexford, the Principal of the Diocesan College, Montreal, and Chairman of the Sunday School Commission, was the special preacher in the morning. He also addressed the members of the Sunday School and the Bible Class in the afternoon. On last Monday evening a meeting was held in the schoolhouse for all the clergy and teachers of this city, at which the Rev. Dr. Rexford delivered the principal address. The Very Rev. the Dean of Niagara presided.

St. Philip's.—An exceedingly beautiful altar and reredos were consecrated by Bishop Clark in this church on Sunday, September 1st. His Lordship was attended by the Rev. C. B. Kenrick and W. J. McAndrew, the latter bearing the Bishop's silver staff and four servers. At the chancel steps a petition was presented to him by the wardens, who carried their staves of office, praying him to dedicate the various gifts in use in the church during the last six months and to consecrate the altar. His Lordship proceeded to dedicate the pews and stalls, the organ, the pulpit, the lectern, the Bible, and the rood screen, using appropriate prayers in the case of each. He then proceeded to the altar and consecrated it also with appropriate ceremonies and prayers. During the singing of the psalm, "O how amiable are Thy Dwellings," the servers vested the altar and prepared it for divine service, placing on it its various covers and ornaments in order. Monk's service in "C" was then sung, the Bishop being celebrant, with the Rev. C. B. Kenrick on his right as deacon and the Rev. W. J. McAndrew on his left as subdeacon. In his sermon the Bishop warmly commended the work being carried on and expressed his entire approval of the new furniture. The holy table and its accessories is modelled after old English patterns and while severely simple is so striking in its proportions and so fine in its design that it presents an appearance far more effective than much more elaborate pieces of furniture. The marble mensa encased in quartered oak is supported by ten massive pillars standing on a heavy base. The deeply recessed panelling bears the three letters I. H. S. Along the re-table, which is low and unobtrusive, are the words "Behold the Lamb of God." The altar, which is nearly nine feet long, is made, with the exception of the marble in the centre, entirely of dark quartered oak with a soft dull finish. It stands on a footpace of oak upon which is spread a rich Oriental carpet which reaches down to the floor of the choir. There are four lofty riddel posts, one at each corner of the altar, upon each of which is fixed an electric light and on the top of each post stands an angel finished in white and gold bearing a censer. Between the posts are

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

hung the dossal and riddels which, in the case of those used on festivals, are of white and gold with gold plush orphreys. Along the top of the dossal is a massive cornice carved in quarter sawn oak. Preaching in the evening from the text, "This is the Table which is before the Lord." (Ezekiel 41:22), the Rev. C. B. Kenrick spoke of the sacrificial use of the word in classical, Jewish, and Christian writers, showing also how in ancient and modern liturgies, Eastern and Western, the words table and altar were convertible terms. He explained what the Lord's Table stood for and how it should be ornamented, concluding with a description of the symbolical meaning of its furniture and inscriptions.

Welland.—Holy Trinity.—This church is about to be remodelled at a cost of \$8,200 and the contract has been let thereto. A 35-foot extension, with basement tower, organ loft and other improvements will be made.

Ancaster.—St. John's.—One of the most interesting and successful harvest thanksgiving festivals that have been held in this parish for many years was held on Wednesday, August 28th last. In spite of the dull weather and rain the attendance was exceptionally good, the beautiful church being filled with a devout and reverend congregation, who joined heartily in the service, which was held at 4 o'clock. A temporary rood screen had been erected at the chancel steps and decorated with grain, fruits and flowers, and everybody said the church had never looked so pretty. The Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton, preached a most appropriate sermon. The Lord Bishop of the Diocese was present as were also the Rev. Canon Howitt and J. W. Ten Eyck, of Hamilton, and G. M. Thompson of Stony Creek. The rector (the Rev. C. E. Belt) had asked the congregation for \$300 and the total receipts of the festival were over \$310. The free-will offerings amounted to over two-thirds of that amount. After the service a harvest tea and entertainment were given in the town hall which proved a great success in every way. A particularly pleasing feature of the festival was the unanimity and cordiality with which all joined and took their several parts. The congregation feel deeply indebted to the summer visitors and kind friends from other parishes, particularly to Mr. Wm. J. Hobson, of Hamilton, for their assistance and inspiration. The much-needed new furnace will soon be installed, and then the rector hopes to begin preparations for a new Parish Hall.

HURON.

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

Ilderton.—The Lord Bishop of the diocese has appointed the Rev. J. C. McCracken to the Wyoming charge.

Lakeside.—Christ Church.—Harvest thanksgiving services were held in this church on Sunday, the 18th inst., when the sacred edifice was tastefully and beautifully decorated with fruits, flowers, cereals, etc. The Rev. W. A. A. Shipway, the rector, preached at both services. Good congregations were present in the church both morning and evening.

Watford.—Trinity.—The corner-stone of this church was well and truly laid on Thursday afternoon, September 5th, by the Lord Bishop of the

diocese in the presence of a large number of people. The ceremony was an impressive one. Assisting the Bishop were the rector, the Rev. S. P. Irwin, B.A.; the Rev. W. Murton Shore, of Warwick; the Rev. H. R. Diehl, of Adelaide, and the Rev. J. A. Turnbull, of Wyoming. The Rev. Roger Howard, of Chatham, a Watford Old Boy, who was unable to be present, sent his regrets, accompanied by a handsome cheque. The Bishop's address was listened to with rapt attention. A collection for the Building Fund of this new church, which was taken up during the service, realized a handsome sum of money.

Glencoe.—St. John's.—The handsome new rectory, which has just been finished, was formally opened on Wednesday of last week in the presence of a large gathering. After luncheon had been partaken of, an attractive programme of speeches and musical numbers was given. Great credit is due the rector, the Rev. C. H. P. Owen, for his untiring efforts in securing such a fine rectory. A handsome sum was realized for the purpose of keeping the same in proper repair.

ALGOMA.

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

Port Arthur.—St. John's.—The Rev. C. W. Hedley, rector of this Church, has been appointed a Canon by the Bishop of Algoma. He is the only clergyman holding that title at the head of the lakes.

West Fort.—St. Thomas.—On Sunday evening, August 11th, the handsome gifts of the Senior and Junior W.A. to this church were dedicated by the incumbent. The beautifully worked red altar frontal and hanging for the pulpit, given by the first-named Society, and the oak Bishop's chair, by the Juniors, are valuable additions to our sanctuary. Our church is being gradually beautified by gifts such as these, and others might be added, such as a stationary hymn board, baptismal front, altar service books, etc., in memory of departed loved ones.

Cobalt.—St. James'.—The annual picnic of the Sunday School was held at the Old Mission on Tuesday, August 27th. Upwards of 100 were present and the whole affair passed off most successfully and well. Thanks to Messrs. C. A. Shilson and Henry Sankey, two more windows have been given the appearance of stained glass. The subjects of the window given by the latter are, our Lord bearing His cross to Calvary, and the institution of the Holy Communion; while that given by the former depicts our Lord cleansing the Temple, and the Resurrection. All the windows have now been promised.

MACKENZIE RIVER.

Fort Simpson.—"Nlotsi ekayenidhun nide," the Slavi Indian equivalent of "If the Lord will," is written large over the events of the past year. Living as we do, 1,000 miles from the post-office, and with intervals of three, and even four, months between mails, the thought expressed by the sign D.V. is constantly in our mind and uttered by lip. Arrangements have to be planned fully twelve months ahead, much has to be taken for granted and decided upon where it has been impossible to receive a reply. Even between our fellow-workers within the diocese no communication has been possible for a whole year! Our friends can readily understand the eagerness with which we look forward to the arrival of our Bishop each summer. Reaching us fresh from the outside world, and bringing a message of cheer and sympathy, his coming is the source of joy and encouragement to us all.

As the summer drew near, news filtered through that no Bishop had been seen, and nothing was known of his movements. The Indians were beginning to complain that they were being neglected, especially when they saw the arrival of the Roman Catholic Bishop on his own fine steamer. To our great delight Bishop Holmes arrived a few days later on the H.B. Co.'s steamer. It was Sunday morning, and a move was at once made to the church where a hearty service was held in English, the Bishop preaching. In the afternoon a service was held for the Indians who filled the church to listen to the Bishop, as he spoke to them plainly of the duty of self-support. The message was greatly needed, and I know it

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was keenly debated upon afterwards. We would ask you to pray that they may be led to respond willingly. Only as the love of God is shed abroad in their hearts by the Holy Ghost will this be effected, hence the need for earnest prayer. In the evening we had the joy of presenting nine Indians to the Bishop for confirmation, after which twenty-seven knelt at the Lord's Table to receive the Holy Communion.

The next day, the Bishop and I left Fort Simpson by the steamer to visit the Missions farther North, and after going down stream 160 miles, we reached Fort Wrigley. Ten years ago the population of this place was 200. It has now dwindled to sixty, of whom more than twenty were adherents of our Church. It was noticeable that they were not at all enthusiastic at our arrival, and I suspected something was wrong. I soon learned that, with two or three exceptions, all the Indians had recently given their allegiance to Rome and had been received by the priest. During a long talk, they complained that for many years they had had no minister or church, and so, as the priest was there with a church they went to him. We felt sad, but could not blame these poor, unlettered, neglected wanderers, who felt their need of help and guidance such as we ought to have been able to give them. Still, something was done, one child was baptized, two others were obtained for our boarding school at Hay River, and two adults enjoyed the privilege of receiving the Holy Communion.

After a stay of three hours, we re-embarked for Fort Norman, another 160 miles farther North. News had reached us of a terrible tragedy which had taken place at Salt River, and when it was reached we found the bodies of two white trappers, one of whom had murdered the other in his sleep and then committed suicide. We buried them and returned to the steamer, reaching Norman at 2.30 a.m.

Very few Indians were in to greet us so we held prayers in one of the houses and baptized a child whose mother is one of our old Hay River school girls. Upon our return a week later, we spent a whole day amongst our people, holding service in the church and administering the Holy Communion. The fur traders here had kindly pulled down the dilapidated mission house at my request, and I rejoice to add that a new house has since been erected upon the same site, and thus one cause of reproach has been removed. What we need now is a God-sent man to occupy it and to take up the work laid down by Mr. and Mrs. Spendlove nine years ago. The two catechists are continuing their faithful work among their own people by holding services out in the woods through the long winter, but our neglect to supply them with a pastor cannot be expected to continue indefinitely without loss to our cause, and defection similar to that which saddened our hearts at Wrigley. Our annual visit of a few hours, while greatly appreciated by them, only serves to accentuate their lonely, un-shepherded condition. "Jesus had compassion on the multitudes because they were as sheep not having a shepherd." Shall we not also?

While at Norman, we met some white trappers from Great Bear Lake who had come in contact with a large band of Eskimos whose numbers are estimated at from 1,000 to 2,000. They are all heathen and live in the most primitive fashion. Their home lies between the Mackenzie and Coppermine Rivers, and extends to the Arctic Ocean on the North and Great Bear Lake to the South. They thus occupy a position between our Mackenzie River Eskimos and those reached by our missionaries in Moosonee. God has blessed us remarkably in our work among these two divisions of this most interesting people, and this surely constitutes a call to us to enter this newly-opened door so that ALL the Eskimos may hear the joyful sound and become partakers of the glorious Gospel of Jesus Christ. No time must be lost. A Roman Catholic priest was sent in via Great Bear Lake last summer, but as the American scientists who have come in contact with these Eskimos are accompanied by one of the tribe from Mackenzie River who is himself a catechist, we hope that he will make his influence felt until we can send men to take up the work amongst them. I do not think a more hopeful field of service could be found than this. We are earnestly praying that the steamer may bring us at least two good men for this new venture of faith. The initial expenses will necessarily prove very heavy as the charges for transportation are so great, but we dare not send men into such a country imperfectly equipped. When the importance and urgency of the work is fully realized, I have no doubt that God's favoured children in England and Canada will come to our help and make it possible for us to take the fullest advantage of this opening. There would be no hesi-

tancy on the part of our friends if only they could see for themselves the change which has come over our Eskimos during the two years up to July, 1911. In that short time no less than 152 adults have been baptized after careful instruction, and 62 couples married. Last summer upon our arrival at Peel's River, we were shown a pile of furs given by them as a free-will thank-offering to God for the blessings which the Gospel had brought them. These realized \$226.00 (£45), and "there's more to follow," said the Rev. C. E. Whittaker as he showed them to us. We came upon the Eskimos first at Arctic Red River, where they came on board the steamer, shook hands with the Bishop, and showed unmistakably how pleased they were to see him. We went ashore at once, and at a word from Mr. Fry they assembled in one of the large tents, and service began. The heartiness of their singing and responses was most impressive. The Bishop's address was punctuated with exclamations of assent from his hearers as they hung upon his words. The same depth of earnestness was shown on the following day by the large number of Eskimos assembled in our church at Peel's River. In the course of a short address I happened to quote John iii., 16, and they all immediately turned it up in their primer, every word of which they appear to know by heart. When I told them that Mr. Whittaker was translating more of God's Word into their language, and that we hoped to let them have it soon, their joy was unbounded. Their zeal and success in learning to read is wonderful. They carry notebook and pencil in their pocket which they constantly use. James Atoomikchina, the headman at Herschel Island, is still carrying on his work as catechist zealously and cheerfully without remuneration. The Indian work, too, at Peel's River continues to be encouraging under the faithful and able leadership of the Rev. C. E. and Mrs. Whittaker, who have lived seventeen years in that far North, five of which were spent at Herschel Island. On the Sunday of our visit, the Bishop confirmed 32 of the Takudh Indians, and administered the Holy Communion to 105 communicants, with the assistance of the native deacons, the Revs. E. Sittichinli and Amos Njootli. It was indeed a busy, happy, encouraging day for which we praise God. We left our fellow-workers, the Rev. and Mrs. Whittaker, Messrs. W. H. Fry and W. D. Young busily preparing for their long boat journey to Herschel Island to visit the Eskimos as in previous years. The last two named will spend the winter at Kittygagzyooit. Upon our return visit to Hay River we received the sad news of the serious illness of the wife of our missionary, the Rev. A. J. Vale. This necessitated their immediate departure for Toronto. As the boarding school containing 40 Indian children is situated at this place, it was impossible for it to be left without a clergyman. It devolved upon me to leave my work at Simpson to take charge of this Mission. Our poor Indians at Simpson have passed through much sorrow during our enforced absence, having lost no fewer than ten children, and no one to minister, help and comfort. There are at present only two white clergy in this vast diocese. A distance of one thousand miles separates us from our nearest fellow-workers at Peel's River. We need at least three or four good, resourceful men if the work is to be maintained. Pray ye to the Lord of the harvest that He will send forth labourers. I must close by expressing heartfelt thanks for the liberal response to my last appeal. Our needs are as great as ever, so I trust that our friends will again come to our help. Our chief needs are: for the (1) The Eskimo Mission, sum required £500 per annum. (2) The Hay River Boarding School with its 40 Indian children; extensive structural alterations must be effected to meet government requirements. These will involve a heavy outlay. (3) The Norman Catechist's Fund: £10 each per annum for our two catechists who are doing faithful work. (4) The General Fund: to meet

current expenditure, salaries, etc. Subscriptions to the General or Special Funds may be sent to T. H. Baxter, Esq., Secretary Missionary Leaves Association, 20 Compton Terrace, Islington, London, N.; Rev. A. J. Easter, St. Matthew's Vicarage, Croydon; W. E. Gillett, Esq., 114 Leigham Court Road, Streatham, S.W.; Rev. A. Morgan, St. Mark's Vicarage, Broadwater Down; Miss E. J. Stevens, The Parsonage, Cobham, Gravesend, Kent; or to the Ven. Archdeacon Robins, Athabasca Landing, Alta., Canada.—James R. Lucas, Archdeacon and Diocesan Secretary-Treasurer.

CALEDONIA.

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

Prince Rupert.—The Right Rev. Bishop Du Vernet received a visit on the 26th ult., from the Right Rev. Dr. de Pencier, the Bishop of New Westminster, and the Rev. Joscelyn Perkins, Minor Canon and Sacrist of Westminster Abbey, who is the General Secretary of the British Columbia Church Aid Association. One of the objects of their visit was to consult with Bishop Du Vernet on matters connected with the early erection of an Anglican theological college on the new university grounds at Point Grey. The Rev. Canon Perkins' mission is of a general nature to do with his duties as General Secretary of the Church Aid Society for British Columbia.

Correspondence

CHRISTIAN COURTESY NEEDED.

To the Editor:

I wish you would publish the following extract of a letter I have just received from an old church friend who has located in a western city: "I confess that our interest in church matters has deteriorated to a greater extent than yours; in fact, we seldom go now unless the words of the poet may be taken literally, that the 'groves were God's first temples'. We used to go to one church, but it would seem that there was nothing there other than a society dress parade among the congregation, and a rattling of dry bones in the pulpit; then we went to another where there was a little more life perhaps, but fully as much pride and forever a defence of the aristocrats or plutocrats, forever an arraignment of the workers, and everywhere the sermons were so insipid. Only in one church, and that a Presbyterian, was a kind look or word directed to us. This is about the only place we go now.

"A different spirit is manifest in the Masonic Lodges here, however. I have enjoyed to the uttermost the evening I have spent in the Temple." Yours Truly,

A. T. Cleghorn.

THE BIBLE IN THE SCHOOLS.

To the Editor:

Sir,—You have done good service to the cause of religious education in Canada and elsewhere in re-publishing an account of how matters stand in this respect in Australia and New Zealand. It was somewhat of a revelation to me and a refreshing one at that to find how far our brethren in the South Seas have advanced. God prosper this movement. Here in Canada we lag behind. No doubt the difficulties here are serious. We have a more mixed population, but I cannot think that these difficulties are insuperable. As it has been said "difficulties exist to be overcome." Quite a number of years ago the prospects for some agreement in the province of Ontario were quite bright, and we were almost within sight of its consummation. For some reason or other the movement suddenly came to a full stop, and it has never been taken up again. I hope you will use your great influence to start it going again in the province of Ontario at all events. Very truly yours,

Churchman.

DEFENCE OF OUR FAITH.

To the Editor:

Sir,—I have puzzled over the problem in this article and can only give a suggestion. We have, as you say, a number of excellent little tracts and books fitted to explain our position. How many

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in our congregations are familiar with them? Very few. How then, is it proposed to extend such knowledge and how answer questions? It occurs to me that the organization already exists if it will take it up—the Brotherhood of St. Andrew. If the Council would adopt some short publications and circulate these through the branches and translate some into French, it seems to me that in a very short time it would grow. We could then adopt something of the schemes of the Catholic Truth Society to the ultimate good of society.

A.R.

DOMINION A.Y.P.A.

The programme for the Dominion Convention of the A.Y.P.A. to be held in Christ Church Cathedral, Hamilton, on October 8, 9, and 10, is being distributed this week. The committee in charge of arrangements are making elaborate preparation to entertain the delegates. The Toronto Presidents' Association have taken up the Toronto end and are expecting to run a special train for the occasion, and have secured an orchestra to accompany the delegation. Some of the interesting subjects for discussion, not in the programme, are a new manual, model topic card, and branch registration. It is expected that this will be the most largely attended convention of the Association yet held. A circular letter is being sent to the clergy throughout Ontario asking them to send representatives from their parish.

CHILDREN'S DAY.

20th Sunday after Trinity, October 20th, 1912.

At the last meeting of the General Synod the following Resolution was passed unanimously:—

"That the General Synod, realizing that the success of our organized Sunday School work depends largely upon the general observance of Children's Day, recommends that Children's Day be made the great educational festival for the child life of the Church in each congregation, and THAT THE WHOLE CONGREGATION TAKE PART IN THE OBSERVANCE OF THE DAY, joining heartily in the intercessions and in the offerings in aid of the Sunday School extension work of the Church."

In order to carry out this Resolution every congregation and Sunday School should make provision on Children's Day for the following:—

1. SPECIAL SERVICES both for the members of the Sunday School and for the congregation generally.

2. SPECIAL SERMONS AND ADDRESSES setting forth the importance of the work for which the Sunday School stands, and of the work of the Sunday School Commission. (Full information as to the latter may be obtained from the General Secretary. In addition, you are strongly urged to secure a copy of the Report of the General Synod and read carefully the Commission's Triennial Report.)

3. SPECIAL OFFERINGS in behalf of the Commission's work. As the apportionments for this year have been increased 10% over those of last year an extra effort will be needed on the part of all if we are to reach the standard set.

In connexion with these suggestions, the Sunday School Commission would remind you that:—

1. A SPECIAL FORM OF SERVICE for use on Children's Day may be obtained from The Church Record Sunday School Publications, Confederation Life Building, Toronto, and from The Institute Publications, Eglinton, Ontario, at 50 cents per hundred.

2. SPECIAL ENVELOPES will be supplied FREE OF CHARGE, in any quantity, to all who make application either to the Sunday School Secretary of their Diocese or direct to the Head Office of the Commission, Confederation Life Building, Toronto. In making such application please state the number of envelopes required, and write name and address plainly.

3. Extra copies of the SPECIAL LETTER, authorized to be read to the Sunday Schools on the Sunday before Children's Day, may be obtained on application to the General Secretary of the Commission, Confederation Life Building, Toronto.

4. All offerings taken on Children's Day should be FORWARDED IMMEDIATELY TO THE TREASURER OF YOUR DIOCESE so that he may forward the amount of the Diocesan apportionment to the Honorary Treasurer of the Commission.

The earnest and hearty co-operation of clergy and laity generally is the only way that the desire of the leaders of our Church, as expressed in the General Synod's Resolution, may be realized. Such co-operation will, however, minister largely to the progress and development of the Church's work.

BOOK REVIEWS.

Voice Production with the Aid of Phonetics, by Charles Macan Rice, M.A., A.R.C.M., Chap-

lain of King's College, Cambridge. Cambridge: W. Heffer & Sons, Ltd., 1912. Price, 1s. 6d. net.

The whole Church is indebted to Mr. Rice for a clear and comprehensible textbook, short and simple, and yet eminently calculated to help clergy and theological students to the best use of their powers. A book by a Churchman who is a master of his art and an experienced teacher, deserves a warm welcome. Further the book is not the work of a theorist, but of a practical teacher who is in sympathy with his own profession, and who will undoubtedly help those who will follow his guidance. We should like to see this little work in the hands of all the students of our colleges, and many clergy will find themselves helped by using it. We cordially recommend it.

"Star Led to the Heights," by Dora Farncomb, is a booklet of 20 pages, containing a peep into a young clergyman's work among the Jews. A call from a large parish comes and there is a sharp struggle between a new parish and ease or his much loved work and sacrifice. Then comes victory, peace and happiness. This charming little story is most interestingly written for young people.

THE GREATEST IN CANADA.

When the Hambourg Conservatory of Music was started in Toronto not long ago, everyone at all acquainted with musical affairs, had no doubt that its progress would show a quick growth, and that it would not only be the leading institution devoted to the teaching of music and elocution in the highest degree, but that it would be welcomed especially because pupils would have the opportunity of being taught by the world-renowned piano pedagogue, Professor Hambourg and his two supremely talented and able sons, the three heading the departments of piano, violin and cello. Canada is indeed fortunate in having not only these three teachers of the foremost rank, but also an increasing staff of teachers, carefully selected by Professor Hambourg. Mark Hambourg, the famous piano virtuoso, is another son. Mention of the following several teachers will vouch for superior and thorough tuition:—Mrs. Kathryn Innes-Taylor, latterly of New York City; Mr. David Ross, the famous baritone, latterly of the First Baptist Church, Franklyn, Pa.; Miss Grace Smith, an especially gifted pianist in duet, trio, etc. work; Mr. Ernest Jones Farmer, a composer and in charge of the department of harmony and theory; and Mr. Edmund Phillips, organist of St. George's Church, Toronto, teacher of the church organ department. The Conservatory has had a very prosperous and active first year. Three public pupils recitals were given besides twelve pupils' soirees, that were given at the Conservatory. Messrs. Jan and Boris Hambourg have also given five historical recitals, which proved a brilliant success, and so acknowledged by both press and public. As an outcome of these recitals, they have founded a Concert Society, and in connection with which they intend to perform solo and ensemble music of the highest class during the coming season. It has the distinction of being under Royal patronage.

Family Reading

WHY FOAM IS WHITE.

No one can have failed to notice that the foam along the shore of the sea or of a lake is white. No matter how deep the blue of the water may be there is the same whiteness of the froth at its edge. If the blackest ink in the world is beaten into foam the foam will be as white as the froth of milk. The reason for this is that we see all

objects by reflected light. If they reflect all the rays, they appear white; if they absorb all the rays, they seem to be black. When beaten into a froth the little bubbles reflect all the light from their surfaces, for their extreme thinness makes them practically nothing but surface, and thus they are white.

For the same reason any coloured stone shows white when it is ground to a powder. Take the blackest marble and reduce it to small grains, and these will appear white, because their surfaces now all reflect the same light. If the polished surface of the same marble be only a little scratched, as with a nail or drill point, the effect will be a light colored streak.

The same point is illustrated in the appearance of the tiny particles of dew on the spider's web as compared with the larger drops suspended from the tips of blades of grass. All the more striking is the difference when the cold has converted dew and water into frost and ice. The frost sparkles from the innumerable facets of the crystals, while the ice shows a uniformly shining surface. Frost and snow are white because of the smallness of their particles, and the great number of their reflecting surfaces. In fact, it is the intense reflection of light from snow which causes the snow blindness that Arctic and Antarctic explorers experience.

TRAGEDY SHIP BURNED.

The log of the oil steamer Rosecrans, which was burned and sank at Santa Barbara, reveals many lurid pages. Built in Glasgow in 1883 and launched as the Methven Castle, the vessel was renamed the General Rosecrans and used as an army transport in the Spanish-American war.

One of the Phoenix Park murderers, Carey by name, the informer who revealed the names of his confederates in the murder in Dublin of Lord Frederick Cavendish and Thomas F. Burke, was killed on the Methven Castle near Cape Town soon after the launching of the vessel.

The Rosecrans went ashore off Gaviota, Cal., last March, and two of her crew were lost.

JONAH.

A little maid gazed awestruck at the whale, Within the exhibition marked "For Sale," And, while she wondered at the mighty size Of body, head, and mouth, and sought the eyes, Up came the showman, who with mien uncouth, Tried hard to crush the credence of her youth. "Gaze on that throat," said he, "and note how small,

"A herring could not enter it at all."

"And hence a herring is its deadliest foe,

For once it lodges, poor whale's life must go."

"Then what a yarn that is, that silly tale,

Which they relate of Jonah and the whale."

"I am afraid, sir," says the simple child,

By no means to his story reconciled,

"That you have not your Bible closely read,

"For something else is written there instead,

"My Bible says that God prepared a fish,

"A 'great one too,' no doubt it was biggish,

"As Jonah, likely, was not very small;

"I do not think it was a whale at all."

"But what is more, He who said 'Peace be Still'

"Spoke to the fish, and it obeyed His will:

"For, when the time was come, that God had planned,

"At once the fish threw Jonah up on land."

"When God our Heavenly Father gives command,

Let all His servants act in sea and land."

The showman sought a sympathetic eye,

In vain he sought in all those standing by.

Saeculum Vicesimum.

Toronto, November 9th, 1904.

DEATH

COX—On Wednesday morning, September 4th, 1912, at his residence, 8 Wellesley Place, Edward Strachan Cox, in his 65th year. Funeral on Friday to St. Simon's Church, thence to St. James, Cemetery.

Personal and General

The Rev. Canon and Mrs. Walsh, of Brampton, have been paying a short visit to Toronto.

The Prince de Beauvan, Paris, has arrived in Montreal.

Whales to the value of \$11,000,000 were killed during the last season.

Sir John Struthers, K.C.B., and Lady Struthers arrived in Montreal by the Royal Edward from Bristol.

Sir George and Lady Askwith have arrived in Montreal from England, and are staying at the Windsor Hotel.

Sir William Mulock gave a small dinner last Friday night at the York

Club for the Hon. Sir George Reid, P.C., D.C.L.

The Bishop of Toronto requested the clergy of the diocese to use the appointed prayers for fair weather in the services last Sunday.

Mr. and Mrs. H. G. Williams, of Ridley College, St. Catharines, have returned home after a year of travel on the Continent.

The Principal of Upper Canada College, Mrs. Auden, and their fam-

ily have returned from Lake Joseph to Upper Canada College.

There was an estimated attendance of 970,000 persons at the Canadian National Exhibition this year, which constituted a record attendance.

The dedication service of new St. Jude's Church, Toronto, is to take place this evening (Thursday, the 12th inst.) at 8 p.m. The Lord Bishop of the Diocese will conduct the service.

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Henceforth the work carried on by Dr. Grenfell on the coasts of Newfoundland and Labrador will be under the management of an international Board consisting of sixteen persons.

The Rev. A. G. Hamilton Dicker, A.K.C., the rector of St. Luke's, Toronto, and Mrs. Dicker, have returned to that city after a two months' visit to England.

The Rev. Heber Hamilton, Bishop-elect of Japan, Mrs. Hamilton, and Miss Hamilton, who have lately arriv-

ed from Japan for the consecration of the former, are in Toronto.

Capt. Garnet Denison and Mrs. Denison, who returned from India some little time ago, are now living in Manchester, where Capt. Denison expects to be stationed for some time.

Major-General Cotton, the Lord Bishop of Toronto (president of the Empire Club), and Mrs. Albert Gooderham, presented the cups, etc., last week to the Imperial Cadets at the Exhibition.

Twenty notices of application for divorce to come before Parliament next session have been filed with the Government. Toronto leads with 12, Montreal has 3, Winnipeg, Hamilton, Trenton, Napanee and Regina one each.

Major George Ross, I.S.O., entertained the Irish Cadets at his residence in the General Post Office, where the large hall was decorated with palms and Irish flags, the long dinner table arranged with pink roses and shamrocks.

Dr. Ham and Mrs. Ham entertained a large number of the members of the Canadian Guild of Organists, of which Dr. Ham is the president, at an "At Home" at their house on Jarvis Street on Wednesday afternoon on September 4th.

The Rev. Richard Coe, who has been in charge of the St. Luke's Church, Toronto, during the past two months, left with his wife and family on Wednesday, the 4th inst., on their return to their home at Kingmen, Kansas, U.S.A.

At a meeting of the Executive Committee of the Ontario branch of the Dominion Alliance, held lately at the Exhibition Grounds, it was reported that in all probability local option contests would be conducted in about 75 Ontario municipalities this fall.

The General Synod of the Church in Australia at a meeting held just lately at Adelaide, passed a resolution in which it was stated that the freedom of the Church in that land depended entirely upon its being granted entire self-control.

It has been proposed that the memorial to the late General Booth should take the form of a training institution for Salvation Army officers. It is to accommodate from 400 to 500 officers, both men and women, and the estimated cost will be some \$750,000.

Mr. E. Strachan Cox, an ex-alderman and a well-known citizen of Toronto, died in that city early on Wednesday, September 4th, after a long illness, aged 63. He was a member of St. Simon's congregation. The funeral took place in St. James' cemetery on Friday last.

It is altogether likely that Prince Arthur of Connaught upon his return to England from his present special mission to Japan, wither he has gone to represent the King at the late Mikado's funeral, will be created a Duke. He will take his seat in the House of Lords as Duke of Kent.

Among the passengers on the Royal George, September 5th, were Sir Percy Girouard, Judge Haggart, Mayor Lee, of New Westminster and Professor Black. Nothing definite could be obtained regarding the visit of Sir Percy Girouard, Judge Haggart, Mayor Lee will be in Ottawa when the naval question is discussed.

The funeral of Ing Quong, the Chinese merchant, took place last week. The cortege included many out-of-town countrymen and was headed by

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ECONOMY BOILERS EARN THEIR NAME
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an express wagon, filled with flowers, and the Governor-General's Body Guard Band. The procession, which included 37 cabs, attracted a great deal of attention as it passed through the streets.
Lovers of Dickens are looking forward with keen anticipation to Sir W. Robertson Nicoll's promised book, "The Problem of 'Edwin Drood': a Study in the Methods of Dickens." The volume will be published in October. It is based largely upon material hitherto unpublished. Besides an investigation of the problem of "Edwin Drood," it contains a study of the methods of Dickens as a narrator.
Sir George Reid, the High Commissioner for Australia in England, gave a most eloquent and impressive address on Thursday last before the members of the Empire Club at McConkey's restaurant in Toronto. The chair was occupied by the Lord Bishop of Toronto, and amongst those present were Dr. Ham and the Lord Bishop of Montreal. Sir George Reid's subject was: "Australia in her relation with the British Empire."

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Thirty little denizens of the downtown district, Toronto, appeared in the Juvenile Court for the unusual offence in children so young of being drunk. They confessed that they had obtained whiskey from two older boys, and these when questioned admitted having made money selling whiskey to smaller boys. When asked where they obtained the liquor they gave the name of a bootblack and a bartender in a small hotel. The bartender was fined \$10, and a warrant is out for the bootblack, who had been summoned and did not appear.

Amongst those who were brought out to Canada by the "Lake Champlain" from England last week were four generations of one family. In the opinion of the officers of the ship, never before in the history of navigation has a vessel had on board a great-grandfather, a great-grandmother, a grandmother, a mother, father and a baby girl. The four generations were in the steerage and were the most interesting family group on board. They debarked at Quebec, and proceeded to the West, where—the great-grandfather stated—he intended to settle and go in for farming on an extensive line. The names of those composing the family group are: Mr. and Mrs. Nixon, great-grandfather and great-grandmother; Mrs. Walls, grandmother; a number of sons and daughters of Mrs. Walls, among them being a married daughter, Mrs. Johnston, and her husband. Mrs. Johnston became a mother six months ago and ushered into the world a girl, who became the fourth in descent to a hale and hearty old couple. Speaking about the family one of the officers of the "Lake Champlain" stated that the great-grandfather, great-grandmother and grandmother were all as healthy and active as they could be, being both vigorous Scots from Perthshire.

Bill Smith, a country storekeeper, went to the city to buy goods. They were sent immediately and reached home before he did. When the boxes were delivered Mrs. Smith, who was keeping the store, uttered a scream, seized a hatchet and began frantically to open the largest one. "What's the matter, Mandy?" said one of the bystanders who had watched her in amazement. Pale and faint, Mrs. Smith pointed to an inscription on the box. It read: "Bill inside."

British and Foreign

"God always has an angel of help for those who are willing to do their duty."

Bishop Rowe for a second time has declined to leave his missionary diocese of Alaska, this time for the Bishop-Co-adjutorship of Southern Ohio.

The Bishop of Edinburgh has appointed the Rev. Canon Hoernle, the rector of Holy Trinity, Leith, to be Chancellor of the Cathedral of St. Mary, Edinburgh.

On a recent Sunday an unusually beautiful memorial mosaic of the Resurrection, made of Venetian stones, was unveiled in the Church of the Epiphany, Chicago.

The Church of St. James the Greater, Bristol, Pa., was consecrated 200 years ago, and its bi-centennial anniversary was appropriately celebrated on St. James' Day and the three following days.

After the consecration of the Bishop of Truro and Bishop Stileman, thirteen Bishops assisted the Primate in the act itself. The service was held in St. Paul's Cathedral, and the Dean of Christ Church, Oxford, preached the sermon.

The present Bishop of Sodor and Man, Dr. Thompson, has been pre-

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- And 112 Branches in Ontario, Quebec and the West.

Head Office: TORONTO

sent by his former curates at Bootle, Southport and Birmingham, with his portrait in his episcopal robes, painted in oils, as a token of their affection and esteem.

The Ven. Archdeacon Robeson died at Tewkesbury on Sunday, June 16th, quite suddenly and peacefully, aged 80 years. Only eleven days previously the late Archdeacon and Mrs. Robeson had celebrated the 50th anniversary of their wedding day.

The Rev. J. Lloyd, Methodist minister at Wankesha, Wis., has resigned his charge, and has applied to the Bishop of Fond du Lac for an admission into communion with the Church. Both Mr. Lloyd and his wife will shortly be confirmed by the Bishop-Co-adjutor.

On the 2nd Sunday after Trinity, the Rev. L. T. Hardin, until lately a Methodist minister, was confirmed by the Right Rev. Dr. Partridge in St. George's, Kansas City. It is Mr. Hardin's intention, ultimately, to be admitted to the priesthood of the Church, and he is shaping his course accordingly.

Upton, near Peterborough, one of the smallest parishes in England, numbering only 14 houses, possesses a tombstone of black marble, which becomes damp in patches whenever rain is about to fall. It is regarded in the village as an infallible barometer. This tombstone is presumably the English equivalent to the weeping cherub at Amiens Cathedral.

The old market cross at Aberford, in Yorkshire, which was removed in 1644, has now been restored and re-erected on its original site at the entrance to the church, as a memorial of the coronation of King George. It is probable that the cross was built in 1250, the year in which a charter was granted to the town for the purposes of a market. During the year of the Great Plague, 1643-4, it was dismantled, and its base removed to Lether-ton Lane, where it was unearthed a few years ago. It was found that the original shaft had been broken, and a new one has been substituted.

Children's Department

"GEMMA"

A Story in Three Parts (Concluded)

"Oh, no; I watched that long, flat piece of moonlight which stretches right across from the garden to your island. I had an idea" (lowering her voice) "that God put it there on purpose, so that I shouldn't lose my way."

Jack stroked the bright hair, and a very tender expression beautified his face, which earlier in the evening looked so hard.

"No doubt, Gemma," he said, "God would be sure to look after you because you have troubled to look after other people."

"I spoke to Him about it, just before I started, under the willow tree," she confided, looking up at the stars, and nestling into the great rug which enveloped her, with a sense of warmth and comfort. "I said I should, perhaps, be a little frightened, and then I tried to feel I was not alone, and it all seemed easy. I shan't mind going back a bit, because you have the letter safely now, and it will be all right for Daisy."

She turned a smiling face to Jack which sent a wave of emotion over him. He remembered feeling just such a sensation when listening to exquisite singing at a cathedral. Some special note in his being thrilled at the sudden realization of sweetness, beauty and light, of the immense possibilities in this little creature who sat at his feet, unconsciously revealing to him her unselfish love. New thoughts came to his mind, through avenues he had never voluntarily opened; they changed the sombre, common reasonings of life into poetry which blended with the stars.

"I shall call you a star-child," he said. "Do you like the name?"



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"Yes," she replied. "I don't quite know what it means, but it sounds nice."

She stood up as she spoke, and looked down at the water.

"I think I ought to go back to bed now. The others may be out in the boats after dinner, and it might startle them if they met me!"

Jack laughed. "You don't really imagine I am going to let you swim home?" he asked.

"Please you won't stop me," she cried, springing to the steps. The wide, brown eyes looked frightened now. She wanted to go as she had come, silently, unobserved! The watery way held a strange fascination of its own, and she no longer feared the cold, deep stream, but dreaded a public home-coming. Jack held a detaining hand upon her shoulder.

"Gemma," he said, "you must never swim again at night without your people's knowledge; it's very dangerous. This time you must be forgiven, because it was in a good cause, and you did not realize the rashness. I will row you back to the willow tree, and wait in the garden till they have finished dinner. Then I must go and ask Daisy to forgive me for misjudging her."

"And shall you kiss her and make her quite happy again?" asked the child.

"That depends," sighed Jack, "if she is willing to kiss me."

The boat glided swiftly across the water, the moonbeams playing on Gemma's hair. Jack fancifully imagined the little figure especially attracted them.

"Run in just as quickly as ever you can," he said, as she sprang on shore. "I do hope you won't catch cold."

"Good-night," she whispered, pulling his face down to hers; "good-night, dear old Jack."

She left him standing under the willow tree, staring at the stars.

As Gemma scampered back across the grass, her heart was filled with wild exultation. "Daisy said it mattered all the world," she told herself. "So I've given the world back to her, and perhaps a little bit of Heaven, too! Daisy thought I couldn't help; I'm glad she wasn't right in that. I shall say my prayers again to-night, because I don't often go twice to bed in the same evening."

Daisy's watchful eyes had seen Jack's boat glide towards the weeping willow, though she failed to discern his small passenger in the bows.

She slipped away, unobserved, as they rose from their alfresco meal, and ran towards the well-known trysting-place with pulses beating furiously.

He saw the glimmer of her white dress, and a great wave of joy swept over him.

He went forward to meet her, with eyes glowing and arms outstretched. "Oh, Jack!" she whispered, "I'm so glad you've come after all."

Teacher Cured of Barber's Itch

Tells of Cures Among His Pupils That Were Remarkable.

Raw, Inflamed, Itching Skin is Soothed and Healed by

Dr. Chase's Ointment

Barber's Itch is a form of Ring-worm, which, when once started, is most annoying and unsightly, and most difficult to cure. Barbers often refuse to shave anyone having this disease, for fear of passing it on to other customers.

But you can cure Barber's Itch and keep the skin wonderfully soft and healthy by applying Dr. Chase's Ointment. Just read what this teacher has to say about the healing power of Dr. Chase's Ointment.

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"Not only was I cured by that single box but it also cured two of my pupils, and this too quickly to be believed. One of them, a girl, had a running sore on the chin, which the doctor had tried in vain to cure. The other had a sore on the ear; water running out of it all the time. I can certify to the cure of these cases."

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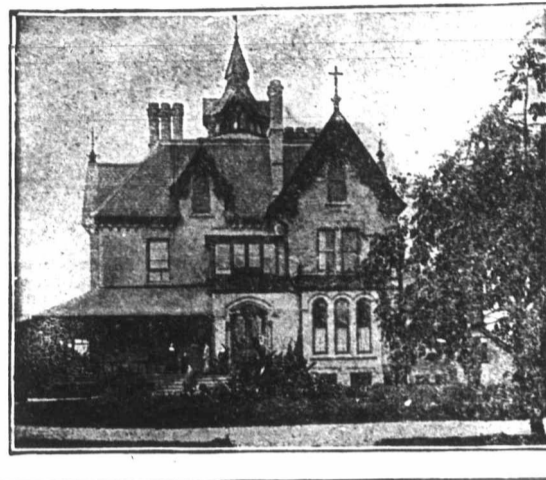
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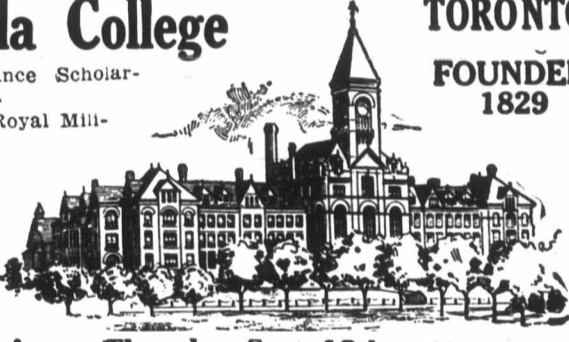
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