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Family Newspaper



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

Vol. 40

TORONTO, CANADA, THURSDAY, NOVEMBER 6th, 1913

No. 45

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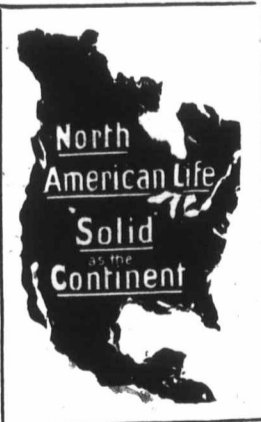
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TWENTY-SIXTH SUNDAY AFTER TRINITY.

(November 16th).

Holy Communion: 234, 242, 244, 397.

Processional: 348, 551, 560, 601.

Offertory: 391, 398, 502, 564.

Children: 508, 554, 562, 687.

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The Outlook

Infirmities

The Government has just issued a Bulletin which is of sad interest and real importance. It gives the statistics of the defective classes in Canada. For the first time an effort has been made to differentiate between the insane and the feeble-minded. In previous Censuses the records for the latter class were either not obtained or were included under the general heading of "Unsound Mind." There is, of course, always a probability that the full number of any class of defectives cannot be obtained in a census, owing to the natural aversion on the part of parents to advertise, as they consider it, the presence of a defective in the family, while the enumerator is equally reluctant to enquire for such infirmities. The Bulletin gives seven tables, and each of them will repay careful study. During the ten years of the Census, 1901-1911, the population has increased by 34.17 per cent., while the total number of infirm shows an increase of 9.42 per cent. It is a great satisfaction to realize how much is being done to help our unfortunate brothers and sisters who suffer in various ways. These figures are a fresh call to remember the Apostle's words: "Bear ye one another's burdens, and so fulfil the law of Christ."

"From Sudden Death"

It is impossible to avoid being impressed by the increasing number of deaths of late through automobiles, motor-cycles, street cars, and trolley railways, in addition to the recent disasters of fire at sea, railway accidents, mining explosions, and accidents in the air. It gives special point to the words of the Litany when we pray for deliverance from sudden death. This petition has frequently found critics, some thinking that it is

hypocritical to pray in these terms. But it is more than likely that the original meaning was "unprepared death," and when it is understood in this way its necessity and wisdom are readily seen. It would be well for us, therefore, to remember that, though the word "sudden" literally means "instantaneous," we do not thereby pray to be permitted to experience a prolonged existence of suffering before the call of death. Those who, in their pastoral visitation, have had experience of diseases, know that for very many instantaneous death would be infinitely better than prolonged suffering. What we should have in mind, therefore, as we offer the suffrage of the Litany, is that all who use it may so live as to be ready to enter the Divine presence above, clothed in the righteousness of our Lord and Saviour.

The New York Convention

The proceedings of the General Convention of the Protestant Episcopal Church in New York have naturally attracted widespread attention, and the deputation from Canada, consisting of the Bishop of New Westminster, Dr. de Pencier, Bishop Reeve, Canon Plummer, and Chancellor Davidson, of Montreal, was a welcome testimony to the fraternal relationship between the two Communions. It was pretty well known before the Convention commenced that no attempt would be made to force the issue of changing the name to "American Catholic," and Dr. Manning, Rector of Trinity Church, himself a strong advocate of the change, created not a little surprise by introducing an amendment providing that such an alteration should only be made by a vote of a two-thirds majority. He very wisely pointed out that the present effort of the Protestant Episcopal Church on behalf of Unity in connection with the Conference on Faith and Order would be entirely stultified if Episcopalians should divide at the very moment when they were urging others to unite. There is no doubt that any such radical departure by a bare majority would introduce schism, and it would be in every way deplorable, and even disastrous, to have such a result at the present moment. We rejoice, therefore, that the much larger, wider, profounder issue of Unity has been preferred to any change of name, and we congratulate our American brethren on their decision. The appointment of Dr. Mann, of Boston, as Prolocutor has apparently been regarded as another indication of the determination of the American Church to abide by its present well-known, time-honoured, and perfectly clear name.

A Nova Scotia Question

A great deal of feeling has been evoked in New Waterford, N.S., in connection with an attempt to force all the children into Convent Schools. At the Annual School Meeting the desire was unanimously expressed by the ratepayers and electors present to have a Public School with ample accommodation, but the very next day action was taken by Roman Catholic authorities to prevent the carrying out of this decision, so that the children are now practically compelled to go to a Convent School. There seems to be no question about this very serious injustice and oppression, and it behoves the people of Nova Scotia to vindicate their law and to insist upon proper provision for Protestant children. This is not by any means the only case of the kind, and the matter should be thoroughly investigated and action taken. We insist upon absolute liberty for all people to have their children educated, apart from extraneous religious influences. As in politics, so with education, there must be the absence of all

special privileges and the maintenance of perfectly equal rights everywhere.

Tainted Money

The Bishop of London has raised a deeply interesting question. In a speech the other day he mentioned the case of a girl employed in a large establishment in London, England, who was paid \$2.00 a week and her food, but had to find her own lodgings. The Bishop declared that "we ought never to take subscriptions from people who make their money under such conditions." As to the principle thus enunciated, there will probably be no real disagreement. The difficulty commences with its application. How are we to distinguish between the sources from which subscriptions come? It has already been pointed out that the girl's employer might have other sources of income; are we, then, to refuse a subscription which came from money acquired outside his business? The same thing is often asked in connection with the sale of alcoholic liquors, for it is well known that Cathedrals have been restored by the munificent gifts of brewers. Then, too, there is the question of using for Church purposes money derived from worldly sources, like whist drives. Only a little while ago a Churchwarden positively refused to take money obtained in this way. The Bishop's words will call attention to a serious problem of morality, and one of immense difficulty. We wonder what our readers think of it? Can they shed any light on the solution?

A Missionary's Outlook

In the course of a recent letter from a missionary in India some remarks were made that seem particularly appropriate and timely, and are eminently worthy of a wider circulation:—

"It is a matter of very great interest to read of the development of the movement for Church Unity in Canada. I have heard it said more than once here that Canada is giving the world a lesson in co-operation in aggressive Church work. It is very interesting to know the little things which occur here from time to time, and which give one an idea of how things are tending in India. All the 'Nonconformists,' as they are called here, are opposed to the view of Episcopacy which recognizes the doctrine of Apostolic Succession, as it is usually understood. Indeed, it would be strange if they did otherwise. At the same time it is interesting to see how the forms of Church government which are being evolved approximate to unity. The very fact that the missionary holds the purse-strings makes him assume a somewhat monarchical attitude towards the congregations under his care. The fact, too, that many of the converts are illiterate people from the low castes supports this attitude. I came across a very interesting example three weeks ago. The London Missionary Society has been operating there for the last hundred years, during which time they have built up a very fine work. During my stay I was the guest of the missionary. One evening we had a long discussion on the work under his care. The remarks which he made led me to say in a joking way that he was more of an Episcopalian than a Congregationalist. 'Yes,' he said, 'I am. Since coming to India I am more and more of the opinion that the Episcopal form of government is more in harmony with the spirit of the Bible than Congregationalism.'"

This is an interesting testimony of how things are going, and affords strong support to the broad, clear view of Episcopacy asso-

ciated with the Anglican Reformers of the sixteenth century. It is more than possible that the Mission Field will be the first to solve many of our modern problems. Certainly the recent declaration of the Bishop of Madras was of the greatest significance.

The Human Element

Several recent railway disasters, especially the one in England, have called fresh attention to the fact that it is the human element that counts. When the General Superintendent of the Midland Railway in England was interviewed he said it would be found that "the human element had failed," and, although the full explanation is not exactly as the Superintendent suggested, the principle is essentially true. In all the work of the world, it is the man that counts. Personality is the supreme power, and no system can be better than the men who work it. It is the same everywhere, from early days at school to the life and work of manhood. Whatever may be the system, the man makes the difference. Personality also counts in business. There are some men who fail wherever they are put, and there are others who transform everything into success. Nowhere does this human element count for more than in the work of the Church. Whatever we may say about Divine grace and the necessity of a spiritual dynamic, nothing can make up for ineffectiveness. There may be goodness, and even diligence, but something more is required. It would be an interesting question to discuss, "Why good people fail." In most cases the fault lies in the human element.

Beneath the Surface

It would be well if those who are inclined to think that the story of the Fall in Genesis is a myth or an allegory would take heed to the words of Bishop Ryle, the Dean of Westminster, in endeavouring to go deep enough to find the spiritual significance of the story, for this would put them in a very much better position for deciding as to the Divine character and inspiration of the narrative. It is one of the most grievous evils attending the methods of modern critical study that so many seem to neglect those parts of the Bible about which they feel doubtful, thereby missing the Divine truths that underlie the narratives. The Bishop's words are all the more important because of the position he holds in the realm of critical scholarship. This is how he treats the story of the Fall:—

The more closely we look into it, the more true to the facts of nature and of experience do we find this picture that is drawn of the primitive phase of man's life. We hear the voice of God walking in the garden, and we are afraid; we seek to hide ourselves, we have done wrong, and we know it. It was the movement of the first instinct—that faculty of conscience which condemned the wrong use of freedom, that step which meant a fall, as it were, into the abyss below. "Conscience makes cowards of us," said Shakespeare; and what Shakespeare said . . . had been told in the simple words, in the simple outline, of the old Israelite story, so precious to us, that was written more than two thousand years before. And when we read the writings of great men who knew human nature, we cannot fail to see, in terrible outline, the perennial agonies of guilty conscience. Conscience points man towards his Creator, the Personal Spirit Supreme of the universe.

If only men would thus get below the surface and try to discover the fundamental principles for which the story stands, they would soon arrive at the conviction of its Divine authority and inspiration. When we "read, mark, learn, and inwardly digest" the Word of God we readily obtain the best possible proofs of its character and power.

THE GOD OF THE VALLEYS

Our lives are made up of hills and valleys. We are not always standing upon the lofty summits of spiritual delight, nor always in the cloudless enjoyment of the presence of God. There are depths as well as heights, valleys as well as hill-tops, in the Christian's life. Under the Israelitish economy there was a special order of priests whose privilege it was to draw near to God, and minister to Him in connection with holy things. These, and the Levites, were set apart for Jehovah's service. The rest of the tribes consisted of just ordinary people, who had their everyday avocations to attend to, "common people," as they were called (Lev. 4:27) in contrast to the priests. The Christian combines in himself the functions of both these classes. Every believer is a priest (Rev. 1:6), and as such may with boldness enter the place of His presence (Heb. 10:19). But he is also one of the "common people" in that he has to do with secular things as well as with what is more distinctly the service of God. There are seasons when we are able to leave earthly things behind, and be entirely occupied with the things of God. We dwell in thought upon the love of Christ, and all that His love has wrought in order to make us His very own, and we turn to God as the Source and Spring of all our blessing, the One Whose deep love moved Him to give His Son for us, and we worship Him. By the Spirit of His Son sent forth into our hearts, we cry "Abba, Father." We know He has made us His Sons, and that He loves us with a love that can only be measured by His love to Jesus (John 17:23). In the joy of that blessed relationship we draw near to Him. Our hearts range through the length and breadth of all that He has purposed for us, and we delight to think that we are destined to be conformed to the image of His Son, to be co-heirs with Christ, to dwell with Him for ever. These are sunny hill-tops, indeed. These are the "high places" where our souls delight to walk. But we cannot always be there. There are daily tasks to be performed, the daily bread to be won in shop or office, factory or field. Then there are the duties of the home, family responsibilities to be attended to, a thousand things that claim our care. As God's "priests" we have to do with the holy things of the mountain tops; as "common people" we have to do with the ordinary affairs of life. These latter are the "valleys" of the Christian's pathway.

Now arises a question of supreme importance. Is our God the God of the valleys as well as of the hills (1 Kings 20:28)? The Syrians of 901 B.C. said He was not. The enemy of to-day says He is not. We are told that "business is business, and Christianity is Christianity," by which is meant that the two things must be kept entirely separate, as if our lives were built up in two water-tight compartments, and as if the God Whom we know as the God and Father of our Lord Jesus Christ, and in Whose purposes of eternal love we rejoice, has nothing to do with our business, nor with the way we conduct it. But is this so? Let us turn to the Scripture already referred to. The Israelites had just won a great victory over the Syrians. The latter could not understand why their vastly superior force should have met with such a defeat. The only explanation that they could think of was that Israel's God was God of the hills. "Let us fight against them in the plain," said they, "and surely we shall be stronger than they" (ver. 23). Now, of course, it is true that our God is the God of the hills, and maybe He has given us many a wonderful victory, as such. One of Satan's great objects is to deprive God's people of the enjoyment of their spiritual and heavenly blessings. He would occupy

our minds exclusively with earthly things. Many Christians, it is to be feared, know little of God as the God of the hills. They know something of His goodness and providential care in connection with the things of this life, but to speak to them of His holy love, His eternal counsels, all that He has purposed for Christ's glory, and for us, in and through Him, is to speak to them a strange and unfamiliar language. The enemy has succeeded in blinding them to the highest and best of what is theirs to enjoy. They have never really won the victory over the Syrians on the hills. There are those, however, who by God's grace have done so. They have appropriated in the energy of faith that heavenly land, and now they seek help of God that by means of the whole armour described in Ephesians 6:13-17 they may in no wise be deprived of the fruits of the victory.

But is there not for such a very real danger in an opposite direction? What says the enemy, the Syrian of the twentieth century? If he has failed to gain the victory in connection with the high and holy things of God, he will attack us on the plains, in connection with ordinary affairs. "The Lord is God of the hills," he says, "but He is not God of the valleys." And the awful fact is that some Christians are ready to believe, and repeat as truth to others, this saying of the Syrian foe! He would persuade us to shut God out of our business life! "Business is business," he declares. Of course. But is business for the Christian the same thing as business for the worldling? Are his aims the same? Are his principles identical? Will not his methods be affected by his Christianity? Because a thing is "generally done," is the Christian to do it? Because certain questionable transactions are "usual," is the Christian to sanction them? What must be the condition of soul of him who would hesitate for a moment to give a whole-hearted reply in the negative to these questions? Yet cases are known where Christian men, who seem to be quite at home on the hill-tops amid the wonderful things of God, and can talk most intelligently as to His purposes and counsels, have excused themselves for lack of strict integrity in commercial life with the plea that "business is business!" It is the ancient Syrian lie revived: "The Lord is . . . not God of the valleys." But He is, and He expects that we should acknowledge Him as such, and transact our affairs in His fear, and glorify Him in connection with our everyday lives, by shunning every aim and method, every practice and line of conduct that His holy eye could not rest upon with approval.

What an unspeakable comfort it is to know that God is the God of the valleys as well as of the hills, and that we may speak freely to Him not only about His great and wonderful things, but about our own little, ordinary matters. What a relief to be able to consult Him in difficulty, to be supported by the assurance of His gracious care in times of stress, to put everything into His wise and loving hands when the burden seems greater than we can bear! What a loss is theirs who know not God as the God of the valleys! How great is the blessing missed by those who do not walk with Him in their everyday business life!

Be it ours, then, not only to walk with God upon our high places as did Habakkuk of old (ch. 3:19), but to walk with Him also in the valleys. Some of the greatest victories recorded in Scripture were valley victories. The valley of Jalon was the scene of Joshua's conquest of the five kings of the Amorites. The valley of Elah was the scene of David's triumph over the Philistine champion. And in connection with the valleys of our lives the greatest victories are to be won. And God is there to help us win them, for He is the God of the valleys as well as of the hills.

The Mutual Relations of Civilized Nations*

By the Rev. J. E. Watts-Ditchfield, M.A., Vicar of St. James-the-Less, Bethnal Green

EUROPE has not a monopoly of civilization. The world is now girded, if not by civilized peoples, by civilized control. This is a new feature in the history of mankind, and marks a considerable step forward towards the unity of men, for as the number of its rulers lessens the world's peace becomes more assured.

Again, nations have been brought into a closer and more constant touch by those relations which have reciprocal action, such as

INTERNATIONAL ACTION.

1. Commercial.—The maiming or destruction of a European nation by war to-day would have an adverse effect on all other nations owing to the growing international trade of the world. How gigantic this influence has become is not sufficiently realized. Our own overseas trade of some fifty millions per year a century ago is now close to the stupendous amount of twelve hundred millions annually, and it is computed that British investments alone reach the colossal total of 2,535 million pounds. Other European nations, together with America, are similarly affected, although to a lesser extent. The richer nations are rapidly becoming great workshops, and are more and more dependent on other parts of the world to supply their food. These facts, together with the interest credit system and the widening of commercial operations, have tended to make nations not self-contained and self-centred, but rather complementary one to another, each supplying the other's needs, and so general progress is being recognized as possible only by mutual help.

2. The mutual relations of nations are strengthened by the universal spread of education. Science, philosophy, art, are cosmopolitan. The power of the printing press and the growth of educational advantages are opening out in a way never known before the literature of the world to the whole world. Goethe is no foreigner in England, and we may almost say that Shakespeare is home-born in Germany.

3. The social ties of nations are widening and deepening. The easy and cheap methods of travel are causing many people to know all nations excepting their own. The keenness concerning commerce, science, hygiene, religion, is leading to the holding of international congresses dealing with these subjects year by year, and is productive of that intercourse which is causing so many more mixed marriages than formerly.

4. The tendency of political forces is favourable to the growth of united action in international affairs. The treating of foreign affairs as a non-party question in our own country is a sign of the times. The Concert of Europe, The Hague Tribunal have already accomplished more than they are usually credited with, but both are germs from which it is quite possible and conceivable the permanent peace of the world may develop.

Once more the growth, power, and activity of the Anglo-Saxon race is one of the most important factors in binding the world together. In every part of the world to-day its influence is felt, and generally as a power making for righteousness and peace.

OTHER INFLUENCES AT WORK.

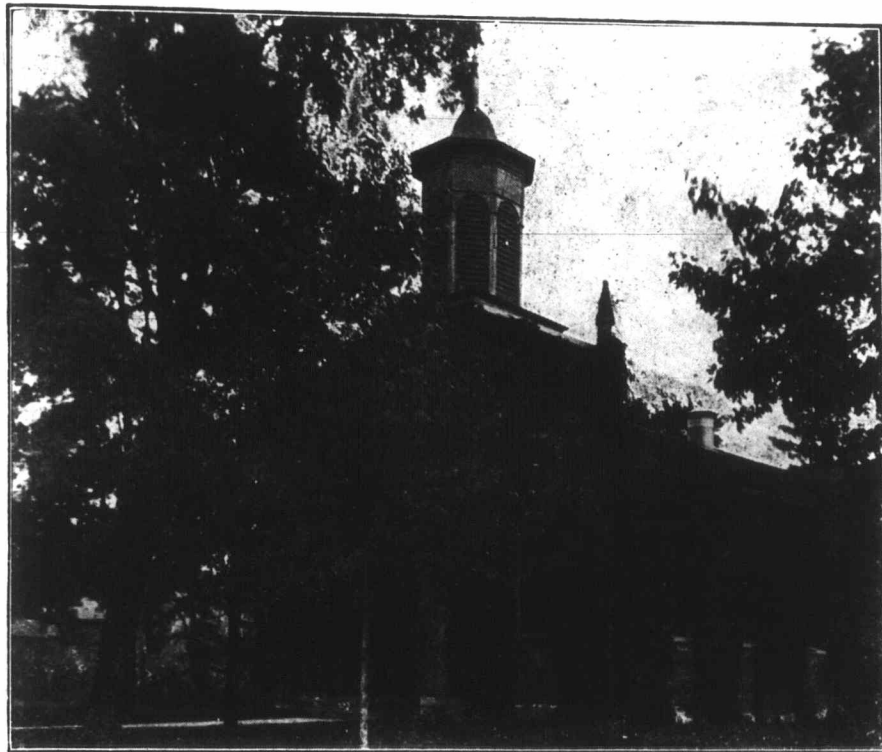
These are some of the forces which are gradually building up among the peoples of the world a temper which is not antagonistic to other nations. There are other influences at work, such as those produced by the growth of the number

of men under arms and of those engaged in the manufacture of armaments which tend to disunite, yet on the whole it is evident that there is rapidly developing all over the world an atmosphere of mutual respect of other peoples, and also the realization that nations are not units having opposing interests, but rather that they are members of a world-wide family mutually dependent upon each other.

THREE GRAVE PERILS.

There are, however, to-day three possible and essentially grave perils to the world's unity: (1) The necessary expansion of Germany; (2) the growth of the power of the yellow races; and (3) the universal unrest of the industrial classes.

OLD CHRIST CHURCH, AMHERSTBURG



AN HISTORIC CHURCH IN HURON DIOCESE

ONE of the most interesting of the journeys taken by the members of the Ontario Historical Society during their recent convention at Chatham was the trip to Old Christ Church, Amherstburg. Having served as a sanctuary for one hundred and four years, this venerable brick edifice may well be called the mother of Anglican Church life in the Province of Ontario. Within the past two years steps have been taken to restore the building and render it safe for public worship, and under the enthusiastic assistance of the present rector, Rev. A. B. Farney, the work has been "well and truly" done. Built at a time when all buildings were the product of men's hands alone, the old brick church has stood remarkably well the strain of wind and weather for a century. When the ceiling was removed during the process of restoration, the frame of the roof, constructed of massive, hand-hewn beams, was found to be as sound as the day on which it was laced together by the builders of a bygone time. A new ceiling has been put in, the walls have been reglazed and decorated with symbolic designs, and the old worn floor has been covered with a preserving element, durable and noiseless.

(1) The necessary expansion of Germany. Owing to the increase of her population, her trade, and her world-wide influence, Germany feels crippled and cramped under her existing circumstances. She wants to move, to grow, and finds that the world is largely closed to her. She has awakened too late, and while she slept the earth has been occupied by others. Large numbers of her people think she can only occupy her proper place in the sun after war. Recent events in Morocco have strengthened their view, and so they are prepared to make any sacrifice in order that their sea and land forces may be more than equal to any call, anywhere, which may be made upon them. Yet there is a great desire for peace among large sections of the population, and the Society which was formed a few years ago to cement the Christian community in Germany and in England has had a warm response in both nations, but the solution for this difficulty is part of a larger question which we must briefly discuss in a moment or two.

(2) The growth of the power of the Yellow Races. Japan may be taken as the most striking and powerful illustration of the new and im-

portant development of Eastern races, which, unless wisely guided, may lead to the greatest convulsion and disaster the world has ever known. Was the German Emperor a prophet when he called attention to the Yellow peril a few years ago? The situation in many respects is graver. European nations are tending to decrease and Asiatic to increase. The birth-rate of Germany has dropped in twenty years from 36.5 per thousand to 34.3. That of France from 23.1 to the very low figure of 21.2. England from 31.4 to 28.1; while Japan, typical of the East, has increased from 28.5 to 31.7. The East, with its already superiority in numbers, is increasing, while Europe is declining. Japan, together with China, is awakening to her possibilities, but she is largely ignoring religion. In her own land religion had become corrupt, and in Europe she saw it contentious and divided. Here is the peril to the civilized nations of the West. She has become overwhelmingly materialistic and self-centred. She looks upon the world as a world to be conquered and used for the good of Japan. Already she has

practically made herself impregnable in the Pacific by her Navy. She has nearly 600,000 men highly efficient in the field, and has control of a railway stretching into the heart of Asia, and if she is able to bring about her dreams of a unified Asia with herself as leader, what will the result be to Western civilization and political and commercial power? She must expand, for her land cannot long meet the requirements of her increasing population, and her difficulties with America and Australia are not artificial, but very real ones.

(3) The universal unrest of the industrial classes. In England it has been apparent for some time that on every hand the industrial classes were restless and discontented, and the formation within the last week or two of the Employers' Defence League, with its suggested fund amounting to fifty millions, is one more sign that classes are being divided and forming themselves into different camps. Similar tendencies are growing in America. In Germany the huge vote of four millions was cast in favour of the Labour Party at the last election. Three main causes for this universal unrest may be named: First, the phenomenal growth of the wealth of the world during the last decade, and the conviction among the working classes that they have not had anything like their fair proportion in its distribution; second, the great increase in the cost of living; and, third, the increase in education, which has opened out both a knowledge of the good things of the world and a desire to possess them.

A GROWTH OF UNITY.

The three dangers I have mentioned have, however, each contributed to a growth of unity in certain directions among nations and peoples. The expansion of Germany has united France, Russia, and England. The rising in Asia has tended to cement the European nations, while the industrial unrest has drawn together the working classes of the several nations concerned. In this unity there lies the germ both of peril and of peace. Peril lest the conflicting elements may be brought into violent collision before the general sense of the world has fully realized its danger and taken steps to prevent it. The situation, however, is not without its hopeful side. Public opinion, fostered as it has been by Christian teaching and sentiment, has already achieved much. It has stopped duelling throughout the British Empire; private, dynastic, and tribal wars have ceased; the horrors of the conflict have been lessened, and the causes of wars reduced. Again, the Christian sentiment of the Anglo-Saxon race has presented an object-lesson to the whole world by a century of peace between its component parts, and by the four thousand miles of frontier between America and Canada unfortified and unprotected, excepting by the strongest of all protections, the friendship, respect, and harmony of the two great nations themselves.

*A paper read at the Portsmouth Church Congress, October 2nd.

Here is encouragement indeed. Is it impossible to hope that our children may see a similar frontier between France and Germany, and also know what the North Sea, like the great lakes of America, is without a single armoured vessel upon its waters? Before that day is reached the sentiments of men and nations will have to undergo a great change. We welcome such societies as the Garton Foundation, with trustees like Mr. Balfour, Viscount Esher, and Sir R. Garton, with its headquarters in London and branches at such centres as Manchester, Cambridge, and Glasgow, having for its object the promotion of the study of international polity in its wide and philosophic sense. Such an effort is all to the good, and in The Hague Tribunal we may have the germ of a supernational Parliament legislating for nations, just as the national parliaments do for individuals.

THE CRUX OF THE QUESTION.

But we who are here realize that the crux of the question lies not with Parliament and Embassies, but in the hearts of men. Out of the hearts of men flow wars and all that is their cause. "Ye must be born again" is a necessity, not merely for the individual's peace, but also for the world's peace. If Europe is to be saved from a struggle a hundred times more terrible than that of the days of Napoleon, if the East and the West are to prove the falseness of the poetic idea that the twain shall never meet excepting in conflict and strife, if the great industrial questions are to be settled without the catastrophe of a death struggle between capital and labour, or, in other words, if the mutual relations between men and nations are to be placed on a permanent footing of friendship and goodwill, then there is only one thing which can accomplish the task, and that is the acknowledgment by men the wide world over of the supremacy of Christ in all things which concern men.

The incarnation of our Lord has affirmed the dignity and the responsibility of man as man, and also the reality of the obligations of the corporate life. But in order that this great truth may seriously affect the life of the world the Christian Church must show within its borders men living in its spirit. In our own land Christian men must, at whatever cost to themselves, adjust the social and economic conditions of the working classes, not to the standard even of Sir George Askwith, but to the principles of love and brotherhood as taught by the Christ Himself. If the English working-classes can be taught to realize that Christianity is more than an ethical code, and that it does mean justice and sympathy in their work, the influence of such a desirable result would be far-reaching throughout the industrial centres of the world. Again, if the Yellow peril is to be permanently removed it will not be by the power exercised by wealth of the West, for who is capable of estimating the hidden wealth, mineral and otherwise, of China or India; nor will it be the long sustained supremacy of Western knowledge, for the East, once awakened, has brain power equal unto the West. The East can only cease to be a danger to the world by seeing Him Whom the Eastern Star pointed unto as the Babe of Bethlehem, and Who is the Christ of Calvary. Any other method of dealing with the world's unrest is childish and sure to fail.

Then from this Congress there must go forth a call for more prayer, greater consistency of life, a wider and deeper interest in the social problems of our times, and in the missionary activities of our Church. Is it not a scandal that England, with an oversea trade of twelve hundred millions and investments abroad two and a half times that amount, should only contribute a beggarly million for the bringing of men together in a common brotherhood begotten of the Spirit of the Christ. It is the Christ and the Christ alone Who can unite German, Japanese, French, Chinese, and English, and therefore the message of this Congress must be:

Proclaim Him and crown Him Lord of all, and then

The world shall be at rest and peace.

"In giving an address on foreign missions, I was struck by the appearance of a woman in the audience. She appeared in the deepest poverty. I spoke to her—she said, 'Two years ago I learned for the first time of women's work for women, and each month since I have been able to put something into the treasury.' Her bent form straightened, her eyes shone, as she went on, 'When I have given my gift, I am conscious that I am no longer simply a part of this little town, or even of this great Commonwealth. I am part of the great forces which God is using in the uplifting of nations.'—'Nuggets.'"

The English Reformation: A Catholic Movement

By Rev. G. F. HAMILTON, B.D.

THE claim is made on behalf of the Church of England that she is Catholic as well as Protestant, but rightly considered there is no real contrast presented in these two terms. Bishop Cosin, who described the English Churchman as a "Catholic Protestant," included himself among those "that are Protestant and Reformed according to the ancient Catholic Church." On the other hand, Dr. Jackson insisted that the faith of Roman Catholics being "not purified," can be no Catholic faith. Catholic and orthodox no Church can be, unless it holds all points of faith without admixture of human inventions or of new articles.

The only consistent Catholics, therefore, are those Christians who by their vigorous Protestantism preserve and safeguard the One Religion of Christ. It is necessary, however, to define our terms. By Catholic we can only understand that body of teaching which was acknowledged in the Universal Church during the first six centuries. And by Protestant, at least as an accurate description of our communion, we intend to express the position of the Church of England in having returned to, and in now upholding, the faith and practice of undivided Christendom. Dr. Hook, indeed, argued that Protestant was a mere term of negation, and that it was "quite absurd to speak of the Protestant religion"; but this is simply not true of the word according to its proper usage. Archbishop Laud disclaimed "anyway blemishing the true Protestant Religion established in the Church of England," by which he meant Catholic belief and worship as purged from Roman errors and innovations. We may compare Jeremy Taylor's statement: "He that pleases to read that excellent tract of St. Austin, *De Unitate Ecclesie*, cap. 14, will be sufficiently satisfied . . . in the main ground and foundation of the Protestant religion."

In the following notes, which make no claim to completeness or independent research, we propose to show that the English Reformation, while in outward appearance a revolution directed against established customs and ideas, was in inward and essential character a truly Catholic movement, being a restoration of the primitive type of Christianity.

HENRY VIII.

We begin with the reign of Henry VIII., although this monarch was not, strictly speaking, a Protestant. In the order for the Bidding of the Beads (1535), the recently excommunicated king is described as the "only and supreme Head of the Catholic Church of England." And the following year, in a letter written on Henry's behalf to Cardinal Pole, it is said that His Majesty's true purpose was to see "Christ's faith without blot kept and observed in his realm; and not to separate himself or his realm any wise from the unity of Christ's Catholic Church, but inviolably, at all times, to keep and observe the same."

THE EDWARDIAN REFORMERS.

Some of the Edwardian and early Elizabethan Reformers in their impetuous zeal against "the tyranny of the Bishop of Rome and all his detestable enormities," may have seemed in danger of going to the opposite extreme, and renouncing all claim to Catholicity. But the Act of Uniformity introducing the first Book of Common Prayer of Edward VI., from which these last-quoted words are taken, stated that it had been prepared by learned men "having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the Primitive Church." And although the second Reformed Book of Common Prayer made somewhat drastic changes in the Communion Service, and removed the sub-title "Commonly called The Mass," it was introduced by a second Act of Uniformity, which described the former Book as "a very godly order . . . agreeable to the Word of God, and the Primitive Church," and also admitted that any doubts concerning it had been occasioned rather by "curiosity" than "any other worthy cause."

THE BOOK OF 1549 IN IRELAND.

When the Book of 1549 was ordered to be used in Ireland, Archbishop Dowdall (a strong Papalist) objected that those who accepted it were "fallen from the mother Church." The Bishop of Meath, in reply, protested that the new Liturgy was "but

the Mass reformed and cleansed from idolatry." He also quoted Erasmus as having maintained that the Church of Rome had added to the original Divine service of the days of St. Ambrose. Upon this the Archbishop asked: "Is Erasmus's writings more powerful than the precepts of the mother Church?" But Bishop Staples had his answer ready: "Not more than the holy Catholic one yet more than the Church of Rome as that Church hath run into several errors since Ambrose's days."

We have it on the authority of Latimer that Bernard Gilpin, who so narrowly escaped suffering under Mary, once said: "I am of the Catholic faith, and the Catholic faith changeth not. But in this point of transubstantiation I see alterations, but these are alterations of later men, whereas the Catholic religion abhorreth invented alterations in matters of faith."

THE DISPUTATION IN 1559.

Similarly in their arguments used at the disputation held in Westminster Abbey in 1559, the Reformed divines (Jewel, Grindal and five or six others) appealed to the "practice of the Primitive Catholic Church of Christ," (their actual words, as given by Burnet). All the Reformers, however, did not adopt this unassailable position. Some of them were so unwise as to call their teaching the "new religion," and to refer to their clergy as the "new preachers." Accordingly Bishop Jewel in his famous "Challenge sermon," preached at St. Paul's Cross in 1560, made a point of showing "that it was the Papal system which was novel, while the reformed doctrine of the Church of England was old and primitive." After enumerating the various matters in dispute, he delivered his bold challenge, which has been summarized thus (by the Rev. C. Hole): "If any learned man alive is able to prove any one of these articles by . . . any example of the primitive Church for six hundred years after Christ, then Jewel will give up the dispute and subscribe to the opponent's doctrine." Again, in his Apology, written two years later, Bishop Jewel claimed that England had returned to the primitive Church of the Apostles and ancient Fathers.

IRISH ARTICLES OF 1566.

Bishop Christopher Wordsworth, in his "History of the Church of Ireland," remarks on certain articles of religion published in Ireland in 1566, that they "are very important as indicating the Scriptural and Catholic spirit of the Irish Reformation, not only in rejecting the errors and usurpations of Rome, but in professing the true Faith." In his opinion "they deserve to be better known than they appear to be." He himself seems to have been unconscious of the fact that these eleven Articles were not the composition of the Reformed Irish Bishops, but merely a copy of a Declaration, the work of Archbishop Parker, put forth by the English episcopate in 1561. (They are given undated in Burnet, vol. ii. pt. ii. Records.) The seventh article contains these words: "Furthermore I do grant and confess that the Book of Common Prayer . . . is agreeable to the Scriptures, and that it is Catholic, Apostolic, . . ."; while the ninth article points out that "private Masses were never used amongst the Fathers of the primitive Church."

THE HOMILIES.

In the second part of the "Homily against the Peril of Idolatry," (1563), said to be mainly from a work by Bishop Ridley, there occurs the following sentence: "Note, that by St. Augustine, such as worshipped the dead, or creatures, be not Catholic Christians." Apart from this reference to St. Augustine, we have not come across the word Catholic anywhere else throughout the Homilies, and the term Protestant appears to be entirely absent. Independently, however, of the use of these names, the position of the Church of England is made abundantly clear. Her appeal is shown to be to the twofold authority of Scripture and the teaching of the early Fathers. "It shall be declared both by God's Word, and the sentences of the ancient doctors, and judgment of the primitive Church," etc. Some such formula as this constantly recurring, and it explains what is meant when we Anglicans say that our Communion "is essentially Protestant just because it is truly Catholic." (C. Sydney Carter).

BOTH TITLES.

Both titles, we would add, need to be used with proper care. Dr. South described the Church of England as "the best and surest bulwark of Protestantism . . . and the express image of the purest antiquity." It is sufficiently obvious that by Protestantism he did not mean the religious opinions common to himself and the "sectaries." Writing in 1655, Bishop Ferne expressed the matter thus: "The English Protestant, or obedient son of the Church of England, as he is well set between a Papist and a Sectary, as between two extremes, so he only is able to stand against the opposition or pretensions of both."

By calling ourselves Protestant Churchmen we mean to assert our claim to have returned to the pure doctrine and practice of the Church of the Apostles and ancient Fathers. As thus understood, the designation Protestant implies dissent from, just as frequently as agreement with, the doctrinal and ecclesiastical views of our Non-conformist brethren.

And similarly with regard to the term Catholic. It is sometimes used by English Churchmen as if it simply conveyed the idea that we claimed to belong to the same faith and organization as the modern Roman Church. That is to say, the Catholicity of Rome is assumed at the outset, and our Anglican communion is then represented as meekly demanding a recognition of its right to share the same august fold. But the special force of the term Catholic in defining our own distinctive position, has reference to the fact that, as a truly Protestant or regularly Reformed body, we have brought back, and now stoutly maintain in its original purity, the old religion of the Universal Church of Christ.

AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

A useful outline appeared the other day describing "The Biography of a Saved Sinner," the text being Rom. 6: 22. 1. Justification. "Being made free from sin." 2. Consecration. "And become servants of God." 3. Sanctification. "Ye have your fruits unto holiness." 4. Glorification. "And the end everlasting life."

A clergyman secretly mourned over the defection of a member of his congregation, who, from being a regular attendant at church, had become a regular absentee. After waiting many weeks in the hope that the truant would return, he went to the man's house and found him sitting in his study beside a glowing fire. Somewhat startled by the arrival of his minister, the man of many prayers hastily placed a chair for his visitor and waited in sullen silence for the anticipated words of rebuke. But they were never spoken, for the clergyman knew that silence seldom makes a quarrel. Drawing his chair up to the fire, he quietly took the tongs, lifted a ruddy coal from the midst of the flames, and then laid it down on the hearth, while both men watched the red glow change to blackness, until every spark of light had died. Then it was the absentee who opened his lips to say, "You need not say a single word, sir, I'll be in my place at church next Sunday."

In connection with the forthcoming season of Advent, the following plan of the Book of Revelation may perhaps be found useful for service in connection with Bible Class and other studies:

- Prologue, 1: 1-3.
- Introduction, 1: 4-8.
- I. Jesus Christ Himself, 1: 9-20.
- II. Jesus Christ and the Church, 2, 3. "The Church in the Field of History."
- III. Jesus Christ and the Kingdom, 4: 1-22: 5. "The Struggle of the Church and its final victory."
- (a) The Seven Seals, 4-7.
- (b) The Seven Trumpets, 8-11.
- (c) The Seven Mystic Figures, 12-14.
- (d) The Seven Vials, 15-16.
- (e) The Doom of Christ's foes, 17-20.
- (f) The Blessed Consummation, 21: 1-22: 7.
- Epilogue 22: 8-21.

A story is told of a church which is typical of more than itself, and it raises a problem which all clergy and other church workers should face.

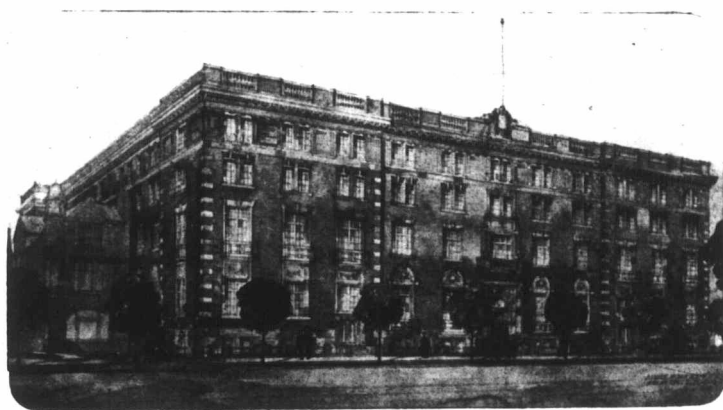
A certain church is located in the country two miles from a village. It consists of twenty-five members. Within a short distance of it is another church of a few more members, and in the village there are two more churches. These four are not far different in their beliefs. Each has a place of worship, each has at least a small residence for the clergyman, each maintains as full an organization of services and societies as a membership under one hundred in each case will permit. To one of these churches came a year ago a young man from the Seminary where he had been trained. He had spent several years in direct preparation for his work. Then he accepted this call. His salary is \$300. The Mission Board of his Church gives him one-third of it, which he receives regularly. The other \$200 he is supposed to receive from his church, but they find the amount very burdensome in view of the expense of keeping up the buildings. He, therefore, receives it with great irregularity; but by living

alone, doing his own cooking, and visiting around among the people he has managed to live through the year. At no time do his congregations number fifty people, and as is usually the case with a small body of people, they are much inclined to have everything done in the way which they approve. The young man does not complain; indeed, it may be spoken of as the saddest part of all that he takes all as a matter of course. Now for men who love the Kingdom of God and believe in its progress the question is whether this can be right. Has any church a right to take a young man who is needed in the work of God and set him any such tasks as these? Has any handful of Christians a right to claim such services as his? Has any Mission Board a right to spend its money in such a case? Has any young man a right to spend his life in such work? The picture is not overdrawn at any point and it constitutes one of the gravest problems affecting work in our country.

Splendid Equipment to Meet a Great Need.

By an Anglican Member of the Board.

Two years and a half ago the citizens of Toronto subscribed \$653,000 for the erection and equipment of four buildings for the work of the Y.M.C.A. The buildings of the West End Association and the Broadview Branch have been occupied for over a year, and the University Associa-



New Central Y.M.C.A., Toronto.

tion quarters is included in a large building now being erected there. On October 26th there was opened on College Street the new building for the Central Branch, which is one of the largest on the continent, and embodies the latest ideas in practical association architecture. It is a far cry from the little Young Men's Christian Association formed in connection with St. James' Cathedral in 1861, and meeting in a room in the basement of the old Sunday School building, from which appears to have developed the undenominational Association in 1864 with Mr. Robert Baldwin as its first president, to the magnificent new quarters just thrown open, with accommodation for 5,000 members—1,000 boys, 4,000 men.

An impressive service was held on Sunday afternoon, when 1,500 people, most of them young men, gathered to dedicate the new building. Mr. Harry Ryrie, Vice-President, who was Chairman, in a short address reviewed the Association's history and reaffirmed the aim of the Y.M.C.A., stating:—"To-day, first of all, we are dedicating the building to its higher purpose. This is not only a Young Men's Association, but a Young Men's Christian Association, and our work is primarily the upbuilding of Christian character among the young men. In spite of its numerous activities and its magnificent equipment, the Association is just as much a Christian Association as it was nearly seventy years ago when Sir George Williams and a dozen others gathered in a London garret and opened the first Y.M.C.A." On Tuesday evening 166 city clergy were given a dinner by the president of the Association.

The building is a most up-to-date structure. The total cost of land, building and furnishings was \$540,000. The frontage is 200 x 215, the four stories and two basements totalling 3 1/3 acres of floor space. Every room is perfectly ventilated by means of a special plant. The lighting effect is remarkable. The sunlight reaches every room, a

centre court permitting this. There is telephone connection with every department and bedroom in the building. The third and fourth floors are devoted entirely to the dormitories, which have comfortable accommodation for 200 men.

It is an interesting fact that there has been opened since September splendid buildings at Galt, Brantford, and Guelph. Following the successful campaign here the need was presented in the smaller cities and their citizens royally responded for the benefit of their young men.

The executive officers and their workers seem thoroughly seized with the added responsibilities that the new equipment presents. Utility is written all over it. Sanitary, convenient, usable, durable, the building is a home, a religious centre, and a university all in one. It is a factory for making men—real men, too—men with well developed bodies, men with trained, well stored and balanced minds, men with spiritual natures so controlled and controlling that they will respond to the call of God and the needs of men.

One of the strong principles of the institution is that it should be a feeder to the churches and not set up an independent religious organization. The secretaries take care to foster the church affiliations of the young men whatever they may be, and are constantly reporting to the clergy the arrival and residence of new-comers.

LAYMEN'S MISSIONARY MOVEMENT

The first of the much-heralded Laymen's Missionary County Conferences were held in Walkerton, Chatham, and Hamilton, on Monday last, when a total of 800 delegates endorsed the "Every-member Canvass for Missions," and also urged that simultaneous canvass be made in the first week of December.

One hundred and seventy-five delegates attended the Walkerton conference. At Chatham 170 delegates assembled. At Hamilton 450 people sat down to the closing banquet. Conferences were held at Windsor, Guelph, and Owen Sound on Tuesday last, and were addressed by the same speakers. The Anglicans who gave addresses at the above meetings were the Rev. Walter J. Southam, of All Saints', Toronto; the Rev. Dr. Gould, the General Secretary of the M.S.C.C., and Mr. R. W. Allin.

Brotherhood St. Andrew

TORONTO.—A meeting of the Toronto Local Council will be held in the Head Office, 23 Scott Street, on Thursday evening, November 6th, when a number of important matters will be discussed. Among other things the annual meeting of the Local Assembly will be referred to and plans made in connection with the programme for that meeting. This annual meeting of the Toronto Local Assembly will be held on Saturday afternoon and evening, November 29th.

FORT WILLIAM.—The "First Lake Superior Conference of the Brotherhood of St. Andrew"

will be held in Fort William and Port Arthur on November 27th, 28th, 29th and 30th. The idea originated in the twin cities, and delegates from the three city chapters discussed the feasibility of the project. Committees were appointed to arrange for such a conference. Much has been accomplished. Delegates are expected from chapters in Duluth, Winnipeg, Sudbury, and other points. Mr. Birmingham, the General Travelling Secretary, is to be present, and among other speakers expected are: The Primate of All Canada, the Bishop of Algoma, and the Bishop of Duluth, or some one appointed by him. Special services and mass meetings are arranged for the Sunday.

The Churchwoman

TORONTO.—DEACONESS HOUSE.—The annual Corporate Communion of the Associates was held in Wycliffe College Chapel on All Saints' Day, Bishop Reeve, was the celebrant, with Canon O'Meara and Rev. H. W. K. Mowll, the newly-appointed resident tutor at Wycliffe College, as assistants. Rev. R. J. Moore, of St. George's, preached from Rom. 1:7, ("Beloved of God, called to be saints") on Christian Service. He emphasized the need for workers and relief in down-town sections of Toronto. As showing conditions, he showed that there were under civic inspection 420 tuberculosis cases south of College Street, but only 17 north. 240 young children died last July and August in the congested parts. These parts are a harvest-field sadly needing workers. About 75 associates were present.

MOTHERS' UNION.—The first meeting of the season took the form of a service in St. Alban's Cathedral on October 27th. The Bishop of Toronto addressed the interparochial and parochial branches on the subject of "The Baptismal Covenant the basis of the Religious life of the Child." The officiating clergy were Canon Plumtre, Revs. D. T. Owen and W. J. Brain, who are on the special committee appointed by the Synod to further the interests of the Mother's Union in Canada. Seven new members were admitted.

JUNIOR W.A.—The Junior Auxiliary branches in the city met Saturday afternoon last at St. James' Cathedral. Bishop Lucas, of Mackenzie River, whose knowledge of his diocese is unparalleled, was the preacher. The Bishop described the children of the Eskimo tribes and the Indian children. He then described the log hut in which he lived for many years, and the tiny church in which they worshipped. So cold was it that fingers froze upon contact with the latch of the door. His grocery store was 1,100 miles away, and the grocery order was only given once a year. The Eskimos living in the farthest north now had a church. The Bishop's children, like the Indian children, lived in a moss bag which was laced down the front. The young congregation were greatly interested in the Bishop's remarks.

MONTREAL.—G.F.S.—The Montreal branches of the Girls' Friendly Society will hold a sale of work in St. George's parish hall on Thursday, November 13th, from 2.30 to 10 p.m., in order to raise funds for a home for working girls in this city.

Church News

PREFERMENTS AND APPOINTMENTS.

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

CONSTANCE, Rev. M. F., rector of Oak Lake, Manitoba, to be rector of Pense, Sask. (Diocese of Qu'Appelle.)

HOODSPETH, Rev. H., rector of Holmfild, to be rector of Oak Lake. (Diocese of Rupert's Land.)

LUCKE, Rev. P. D., rector of Kinistino, to be rector of St. John's, Carman, (Diocese of Rupert's Land.)

BROWN, Rev. Hamilton, rector of Carman, to be rector of Uptown, N.B. (Diocese of Fredericton.)

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

ST. JOHNS.—On Sunday, October 20th, the Bishop of Newfoundland, held an ordination service in the Cathedral when Messrs. A. E. E. Legge, M. H. W. Seeley, and H. MacKay, of Queen's College, were ordained deacons, and the Revs. E. Andrews, of St. Augustine's College, Canterbury; W. A. Butler, and G. Elliott, of Queen's College, were advanced to the priesthood. The preacher was the Rev. C. W. Hollands, incumbent of Carbonear. The candidates were presented by Canon Bolt, Examining Chaplain. At the Imposition of Hands, for the priesthood, the Bishop was assisted by the Revs. C. W. Hollands, Canon White, Canon Bolt, C. H. Barton, J. Brinton and A. G. C. Stamp.

NOVA SCOTIA.

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

HALIFAX.—ST. GEORGE'S.—The annual service of the Church of England Institute was held October 26th, in this church, at which the preacher was Rev. Wm. P. Robertson, M.A., Truro. There was a gratifying attendance from the parishes of Halifax and Dartmouth. Dean Llywd, Rev. Canon Vernon, and Rev. H. W. Cunningham, rector of St. George's, assisted in the service. In the course of the sermon the preacher referred appreciatively to the many-sided usefulness of the Institute and the place which it is filling in the community. In the course of the services volunteers were asked for to address envelopes in connection with correspondence on behalf of the forthcoming mission.

GENERAL MISSION.—Mass meetings for men will be held in three places simultaneously on Sundays, November 23rd and 30th. Arrangements are being made for open-air services at seven points in the city.

At the meeting of the Clericus Club, Dean Llywd read an exceedingly able paper on "The Historical Evolution of Sunday." Canon Vernon was re-elected secretary of the club. The November meeting is to be at the residence of Archdeacon Armitage.

ALL SAINTS' CATHEDRAL.—Rev. W. P. Robertson, of Truro, was the special preacher here on Children's Day. On All Saints' Day the patronal festival of the cathedral was held on November 1st. On Friday, the vigil of the festival, President Powell preached at Evening Prayer, and was installed in his canonry.

QUEBEC.

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

RICHMOND.—Rev. Walter S. G. Bunbury, assistant at the Cathedral in Quebec, will take up work in the church here in November. He is the eldest son of the Rev. S. Bunbury, rector of Fyfield, Essex, England, and was educated in England, being a graduate of Cambridge University (St. Catherine's College). He was ordained deacon in 1904, by the Bishop of Southwell and priested in 1906. He was curate of Heanor, Derbyshire, England, from 1904 to 1907. He came to Canada in 1907, when he went to Sherbrooke, Que., as curate. He remained there until May, 1909, when he became assistant at the Cathedral.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The Western University and College of London, Ont., which was established in 1878 and has both a faculty of Arts and Medicine, and of which the chancellor and chairman of the board of governors is the Hon. R. M. Meredith, has approached Rev. Dr. Symonds, rector of this cathedral, asking him to become President of the university. No decision has been given by Dr. Symonds at date of writing.

DIOCESAN COLLEGE.—Principal Rexford desires it to be known in reference to the application of the theological colleges of this city for a charter that the colleges are not amalgamating. The point is that there are certain lectures which can well be attended by students of the different colleges. There is no accommodation for lectures, the four colleges all being small in size, and a common meeting place for these lectures must be arranged for. In June friends of the different institutions left in the hands of the joint board appointed to administer the common lectures \$500,000 to further the co-operative scheme. In order to administer these funds, those handling them must, according to the law of the Province, be incorporated, and for that reason a charter will be asked for at the next session of the Provincial Parliament.

ST. STEPHEN'S.—The celebration of the fortieth anniversary of Dean Evans's rectorship of this parish was held November 2nd. The Bishop of the diocese preached in the morning, and in the evening the preacher was the Rev. Oliver J. Booth, whose grandparents were amongst the founders of the parish, and whose parents were lifelong members of it.

Dean Evans was born in the Trinity Rectory at Simcoe, Ontario, in 1845. He is the sixth son of the Rev. Francis Evans, D.C.L., rector of Woodhouse, Ont., one of the pioneers of the Church in Western Ontario. The Dean received his early scholastic training in the famous Galt Grammar School, under the principalship of Dr. Tassie; then he attended Upper Canada College, Toronto. He matriculated from that institution, and won the Foundation Scholarship. He took a course at Trinity University, from which he graduated, with the degree of B.A. in 1886, and M.A. in 1871. Dean Evans was ordained priest by Bishop Cronyn in 1869. He was two years in charge of a mission at Norwich, Ont., after his ordination. Then he came to Christ Church Cathedral, Montreal, as junior assistant under the late Dean Bethune. The late Bishop Baldwin was senior assistant at the time. He was appointed rector of St. Stephen's Church in 1873, by Bishop Oxenden. He succeeded the late Ven. Archdeacon Leach as Archdeacon of Montreal in 1886. Upon the elevation of the then Dean Carmichael to the assistant bishopric of the diocese, Archdeacon Evans succeeded him as Dean of Montreal. This was in 1902, and on this occasion he received the degree of Doctor of Divinity from Trinity University. When Dean Evans took charge of St. Stephen's, the parish was in "Griffintown." The big floods of 1886 and 1887 had the effect of driving many members of the parish away, so the selection of the present site of the church in Westmount in 1898, was the outcome. The present attractive and commodious church was erected ten years ago.

Dean Evans was an active worker during the terrible scourge of smallpox in Montreal twenty-five years ago, when the death roll mounted up to 150 in a week. He was for many years a member of the Protestant Board of School Commissioners and succeeded the late Dr. MacVicar as chairman of the board eight or nine years ago. He is a member of the board of governors of the Diocesan Theological College, and prolocutor of the Provincial Synod of Canada.

GRACE CHURCH.—After a long period of ill-health, which caused him to resign his charge as rector of this church, Point St. Charles, the Venerable Archdeacon Ker died October 31st at his home, on Wellington Street. For some time past the Archdeacon had taken no active part in affairs, and his grave condition during the last few days prepared the family. Archdeacon Ker, who was born at Newbliss, Monaghan, Ireland, in 1848, came to Canada in 1872, completing his Divinity course at Montreal Diocesan Theological College, where he was prize man, and four years after his arrival here he was ordained by Bishop Evenden. From 1876 until 1881 Mr. Ker was the incumbent of Glen Sutton, Que., of which he was the first resident clergyman. Thirty-one years ago he became rector of Dunham, remaining in that charge until 1889. Then he was appointed rector of this church, where he remained until Easter last. During his term the present church was built, and to Archdeacon Ker is due the credit of leaving the building free from debt.

The best medium in Canada to reach the Anglican community is The Canadian Churchman—it goes from Coast to Coast.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—The following are the Bishop of Kingston's public engagements for the next few days:—November 6—Maitland, Lord's Mills; St. George's Church, South Augusta. November 7—Garrelton, Jellaby, North Augusta. Sunday, November 9—Prescott, Chrystal Rock, Cardinal November 10—Oxford Station, Acton's, Oxford Mills.

MERRICKVILLE AND BURRITT'S RAPIDS.—The church at Burritt's Rapids has recently undergone some extensive repairs and improvements. A metal roof has been placed upon the building, the furnace room repaired, and the interior decorated. Children's Day was well observed and both Sunday Schools are in a very flourishing condition. In Christ Church a Mission Study Class has been formed under the leadership of Miss Alberta Kidd. The Junior B.S.A., O. H. Burritt, director, holds weekly meetings. In Trinity Church a branch of the A.Y.P.A. has been organized with a membership of about 30. Patron, Rev. J. H. H. Coleman, president, A. C. McBride.

BANCROFT.—The Bishop of Kingston made his official visit to this Mission on October 22nd. At Hermon in the afternoon he confirmed four candidates. At Bancroft he "laid hands" on nine candidates, and also consecrated a cross which had been presented to the church by Mr. and Mrs. Frederick William Jarman, of Hamilton.

OTTAWA.

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

OTTAWA.—ST. JOHN'S.—Burglars forced an entrance into this church recently. On trying to open the safe Rev. J. F. Gorman, the co-rector, discovered that an attempt had been made to blow it open. An auger was found on the floor near the safe. He has reported the matter to the police, who are now working on the case.

ST. ALBAN'S.—The A.Y.P.A. of this church held their second annual meeting and election of officers recently. Mr. W. D. Perkins was elected president for a second term. Archdeacon Bogert and Rev. F. H. Wimberley are Honorary Patron and President.

WALES.—ST. DAVID'S.—On November 6th, the Archbishop's Conference of the Deanery of Stormont was held at this church. The subjects of the addresses were: "The Attitude of the Church Towards Religious and Sociological Movements," by Rev. J. L. Coles, Lancaster; "The Object and Meaning of the Oxford Movement in the Church," by Rev. A. D. T. Floyd, Aultsville, and "The Church of England Was Never the Roman Catholic Church," by Rev. T. G. Rollit, Chrysler.

CORNWALL.—TRINITY.—The Archbishop of Ottawa administered the Holy Rite of Confirmation in this church on November 2nd. He was at Morrisburg in the morning. Last Tuesday and Wednesday he was at Newington, and Avonmore. He attended the Deanery Conference at Wales on Tuesday.

TORONTO.

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

TRINITY COLLEGE.—The opening meeting of the Theological Society for the year, was held on October 27th, when a paper was read by Mr. F. W. Colloton, on "Old Testament Criticism." After an historical survey of the history of criticism, he dealt in detail with some of the questions upon which criticism is endeavouring to shed more light. The paper was followed by a spirited discussion in which students, visitors and members of the faculty took part. The next meeting of the society takes place November 10th, when Mr. P. H. Streeter will give a paper on "Bishop Strachan."

ST. JOHN THE EVANGELIST.—This church was the scene of a most impressive ceremony on Sunday morning, when in the presence of the Bishop of Toronto, memorials were unveiled in commemoration of the life and work of the late Canon Williams, for forty-seven years rector of

the church, and also of the late Rev. Edward Costigan, who was rector the three years preceding his death. The late Canon Williams for a period of forty years had acted as chaplain for the permanent corps of the militia, and the presence of the force of Stanley Barracks and of the Imperial Veterans' Association lent a military tone to the service. Under Major Collins, the Imperial Veterans, fifty strong, mustered at King and Portland Streets, and they marched to the church. The two flags of the veterans were placed in the chancel. A hundred and fifty men of the permanent force, with full complement of officers, marched from Stanley Barracks to the church. They were under the charge of Col. Nelles. Sir William Otter, K.C.B., was among those present at the ceremony. Bishop Sweeny preached the memorial sermon, and took as his text, "Thy prayers and thy alms are come up for a memorial before God." To the memory of Canon Williams, a large stained glass window, depicting the Ascension, the gift of the congregation, was unveiled. A brass tablet to the memory of Canon Williams from the officers and men of the permanent corps, was unveiled by Colonel Nelles. A handsome brass Communion rail to the memory of Rev. Edward Costigan was unveiled by the Churchwardens. A brass offertory plate was dedicated to the memory of the late Edward Predam, for many years an official of St. John's Church, the gift of the widow and friends.

ST. HILDA'S.—The Venerable G. Warren, Archdeacon of Peterboro', preached at St. Hilda's Church, November 2nd. The incumbent, Rev. H. R. Yonge, and congregation are putting a basement under the church, which will be used as a parish hall.

CHURCH OF THE RESURRECTION.—Under the charge of Rev. G. W. B. Jones the activities of this mission church are increasing. The Sunday School of about 120 has crowded out the infant classes. For the last two Sundays the tiny tots have been put in the cellar, a dugout in the sand, not a basement, without any windows. Here they have snuggled beside the furnace, with an electric bulb for sunshine. It would be a good thing if some wealthy layman would give the church a lift so that a basement could be put under it.

The Men's Club at the mission church meets on Sunday afternoons with an average attendance of 25. Addresses are given on practical and personal religion. This mission church is certainly setting the pace for some older churches in the Men's Club idea.

HOLY TRINITY.—The Rev. George Nattress, of the Church of the Advent, Boston, Mass., preached in Holy Trinity both morning and evening on Sunday, November 2nd. Mr. Nattress was curate here twenty-four years ago. A son of the Rev. J. M. Neale, who wrote so many of our favourite hymns, was present in the congregation.

ST. STEPHEN'S.—"Through the Rockies with the Alpine Club" was the subject of a most entertaining and instructive lecture which was delivered by the Rev. T. G. Wallace, M.A., under the auspices of the Men's Club of this church. The meeting which was held in the school-house was an open one, and the popularity of the lecturer was well evidenced by the well-filled house. The lecture, which was illustrated by reflectoscope views was a rare treat. This is the first of a series of meetings which the club have arranged for the coming season.

ST. LUKE'S.—The Rev. G. F. B. Doherty, the rector of this parish, during the course of the evening service on Sunday, Oct. 26th, mentioned, with very great appreciation and thankfulness, that there had been a decided increase of late in the numbers of children attending the Sunday School. He said that on Easter Day, which was his first Sunday in the parish, there were only 32 all told, teachers and scholars, present. On Sunday afternoon, the 26th ult., there were 102 scholars present and the staff of teachers had been increased by two, both of whom had come forward and offered their services quite unsolicited. On Tuesday evening, the 28th ult., a congregational social was held in the parish hall, when there was a large attendance and everything passed off most successfully. A good response is being made to the Wardens' request to the members of the congregation for the sum of \$5,000 for necessary repairs, renovations and alterations connected with the church property. Nearly half of the sum required has already been subscribed or promised and a thorough and systematic canvass of the members of the congregation as a whole is now under weigh, by means of which it is confidently hoped the remainder will be forthcoming. The congregations are steadily increasing Sunday by Sunday and altogether the outlook for both the present and the future is most encouraging.

WEST TORONTO.—ST. JOHN'S.—Professor Cotton preached here last Sunday morning. In the evening the Bishop of Toronto spoke in the interests of the Superannuation Fund. The athletes of the Men's Association are bringing glory to Anglicans. They have landed the championship in the inter-church sports by winning the five-mile road race.

ORILLIA.—The clergy and laity of the Archdeaconry of Simcoe met for their seventh annual conference at St. James' Church, Orillia, October 27th, 28th and 29th. There was a good attendance of the clergy, but only a small number of lay delegates, although each parish has the right to elect one.

The conference service was held in St. James' Church, on Monday evening, the clergy taking part being: Rev. Canon Murphy, formerly of Allandale; Rev. E. F. Salmon, Cookstown; Rev. E. H. Taylor, Allandale; Rev. J. R. S. Boyd, Orillia; Archdeacon Ingles. Archdeacon Warren was the special preacher, dealing with the position of the Church in relation to the great movements of the present time. Following morning prayer on Tuesday morning a quiet hour was held, at which two admirable addresses were delivered by Rev. C. Ensor Sharp, rector of St. Thomas', Toronto. Three sessions were held for business, and the discussion of papers. Rev. E. F. Salmon was elected secretary-treasurer in succession to Rev. T. G. McGonigle. Rev. E. J. R. Biggs, Barrie, and Mr. John Keir, Dixie, were appointed press committee. The first subject for discussion was "Gambling," which was introduced in a well thought out paper by Rev. E. F. Salmon. The discussion which followed emphasized the necessity of the Church refusing for her work money obtained by gambling, either by individuals, or in connection with Church fairs. Attention was called to the abuse of the Joint Stock Companies Acts, the regularly conducted campaigns for bulling and bearing stocks.

Rev. H. V. Thompson read a valuable paper on "Vocation to the Ministry." The Bishop of Toronto was present at the morning session on Wednesday, and made a short address. At his suggestion a committee consisting of the Rural Deans was appointed to confer with him regarding the Archdeaconry of Simcoe being placed on the same financial basis as the other Archdeaconries. The subject at the afternoon session, "Dealing with men," was treated in a thorough and practical manner by Rev. R. Macnamara, Collingwood. "If you get the men, you get the head of the household; family worship will be revived, and the Sunday School will become the auxiliary to and not the substitute for religious instruction in the home."

The final papers, which were read by Mr. S. Charters, Brampton, and George Raikes, Barrie, dealt with the "Rights and duties of the laity." Archdeacon Ingles said that seven parishes and missions in the Archdeaconry were without clergy. The services are being maintained by laymen. It was decided to hold the next conference at Brampton.

A well attended missionary meeting was held in the schoolroom on Tuesday evening. Information and appealing addresses were made by the Bishop of Toronto, Dr. Archer, and Canon Gould.

NIAGARA.

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

HAMILTON.—ST. PETER'S.—The 21st anniversary of this church was fittingly celebrated October 26th, when special services were conducted by Very Rev. Dean Almon Abbott, of Christ's Church Cathedral and Rev. J. Russell McLean, rector of St. John's Church, Toronto. A congregational social was held on the following Monday. Archdeacon Forneret conveyed the greetings of All Saints' parish. A sketch of the proposed new church was on view.

ST. GEORGE'S.—The second anniversary of the new Sunday School building of St. George's Church was fittingly celebrated October 27th. An attractive programme was rendered by the teachers and pupils. Canon Howit gave a two-minute address.

GRIMSBY.—Rev. Edward Softly, one of the oldest clergymen of the Anglican Church in Ontario, died here in his 83rd year, October 20th. He was well known as a writer of theological books and had been on the superannuated list for about 20 years. He laboured in the diocese of Huron for a considerable length of time about 40 years ago, having charge at Gorrie and other places in the diocese. Later he removed to the West and then to Grimsby.

GUELPH.—ST. GEORGE'S.—On October 30th, under the auspices of the Thursday Evening Club of St. George's Mission Hall, a reception was given for the Rev. Percival Mayes, Gravenhurst, the newly-appointed curate of the church, and Mrs. Mayes.

HURON.

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

BRANTFORD.—GRACE CHURCH.—On October 28th there was organized a Men's Institute for the purpose of bringing the men of the parish in closer touch with one another and spending social evenings together. The movement was most enthusiastically supported.

PARIS.—Bishop Williams will formally open the handsome parish hall of St. James' Church, here, on the evening of November 12.

GODERICH.—Archdeacon McKenzie of Brantford preached both morning and evening, October 20th, in connection with St. George's Church annual harvest home services.

SHELBURNE.—ST. PAUL'S.—The annual meeting of this branch of the A.Y.P.A. was held on Wednesday, October 29th, at the home of Mrs. Bates. The patron, Rev. R. J. Seton Adamson, was chairman, and conducted the election of officers. J. Galbraith is president. The treasurer reported the sum of \$40 on hand towards the \$100 the branch is raising for the stained-glass window for the new church, the subject of which is, "Behold I stand at the door and knock." The secretary reported a membership of 38. More efficient work is anticipated directly the church is finished and the branch can have its own accommodation in the basement.

LAKESIDE.—CHRIST CHURCH.—On October 24th the congregation of Christ Church gathered at the rectory to bid Rev. W. A. A. Shipway and his family godspeed. An address was read and a presentation made on behalf of those assembled of a gold watch and chain suitably engraved. Mrs. Shipway was presented with a purse. Miss Jean Braine who is leaving for England, was presented with a signet ring by the choir. The rector and his family left for Spokane, Wash., where Mr. Shipway will be in charge of St. Matthew's Church.

DORCHESTER.—The new church orphanage farm recently purchased by Rev. T. B. Clarke, rector of All Saints' Church, London, as a home and training place for orphans of the Diocese of Huron, and especially those of the Anglican Church, was dedicated October 29th, by the Bishop of Huron. The farm is located on the banks of the Thames about two miles west of Nilestown. The Bishop was attended by Rev. T. B. Clarke, superintendent of the orphanage, and Rev. Harold Sutton, rector of Dorchester. After a tour of inspection through the four dwelling houses and the different barns the party assembled on the lawn with the farm hands and the late owner, and dedicatory prayers were said by the Bishop. The orphanage will not be in full working order until after Christmas.

MOOSONEE.

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

ARCTIC MISSION.—Letters received from Rev. A. L. Fleming at Lake Harbour, tell of Rev. C. Bilby's illness. He is in a bad nervous condition and had to leave the mission station for civilization. This circumstance leaves Mr. Fleming alone on the station for the winter. That our readers may intelligently support him in prayer we give his itinerary. Until the ice gets sufficiently set for sledging he will remain at the station attending to the Eskimos nearby. The ice should be strong enough by the end of November, when (D.V.) he will go off to the largest Eskimo camp and teach and preach until Christmas. He will return to the mission station at Christmas. Later he hopes to leave for Cape Dorset, which lies to the north-west, and spend a month or more with the people. They have never been visited by a Christian teacher before, and according to reports, are living in the old heathen fashion. One of them, Angakock (chief) is reported to have a strong dislike and contempt for the white man. About the end of March he will leave Cape Dorset to spend some time in each of the camps between there and Lake Harbour, teaching the people and baptizing. If provisions last this programme will bring Mr. Fleming back to Lake Harbour about the beginning of May.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

RAINY RIVER.—ST. JAMES'.—A very interesting and important event took place in this church on Sunday morning, September 26th, before a good congregation, it being the occasion of the ordination of Mr. W. H. J. Walter, who came to the diocese in April last from the C.M.S. College, Islington, to take up work in the country district of St. James' parish, having as his centre the village of Pinewood, an out-station from Rainy River. Those taking part in the service were, the Bishop of Keewatin, Rural Dean Maltby, of Fort Frances; Rev. F. Cousins, of Barwick and Stratton, and Rev. J. Lofthouse, the incumbent of this parish. The sermon was preached by the Rev. J. Lofthouse, who also presented the candidate. This being the first time an ordination had been held in the Rainy River valley, considerable interest was manifested in the service, more especially as Rev. W. H. J. Walter is connected with this parish. For the past five years the Rev. J. Lofthouse has given much time and labour to the development of this work, but on account of there being no roads over which one could drive in the summer, it was most difficult to provide regular services. With Mr. Walter stationed at Pinewood, the different settlements can be reached and regular services held. The people have shown much appreciation by taking up their share of the support, thus far having fulfilled their obligations financially and otherwise. Mr. Walter has entered heartily into the work and under his care a good and promising work is being done.

RUPERT'S LAND.

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

WINNIPEG.—ST. JOHN'S CATHEDRAL.—The old historic building which has been in use for cathedral purposes for about half a century has for some time been altogether inadequate, and finally the congregation have been compelled to hold their services elsewhere. The school building has been remodelled and enlarged, and has been fitted up so as to be serviceable as a place of worship for the St. John's congregation until the new cathedral is completed.

HOLY TRINITY.—On October 28th the Missionary Committee of the Deanery met for dinner in the Parish Hall, and organized for an every-member canvass in every parish. Mr. Pearson is chairman of the committee.

ST. ALBAN'S.—Sunday, October 26th, will be remembered as a red-letter day in this parish, when the forces of the church were rallied for the season's work. The Rev. D. P. J. Biggs, of Brandon, preached. This church is looking forward to a most prosperous year, under the leadership of the Rev. John Morris.

ST. MATTHEW'S.—The new St. Matthew's Church will be opened for services on November 9th. The Rev. Dr. Griffith Thomas, of Toronto, will be the special preacher.

ST. ANNE'S.—The new church of St. Anne's, in the Cathedral parish, is almost completed, and will be opened for services in a few weeks. This makes the third mission church to be built by the Dean and chapter of St. John's during the last year.

ST. JUDE'S.—Bishop Stringer, of Yukon, preached in St. Jude's and St. Margaret's Churches on October 26th. The Bishop was the guest of Archdeacon Fortin.

BRANDON.—The Rev. A. H. Kennedy, of Somerville, Mass., has taken charge of St. Matthew's Church here, until the Rev. C. S. Quainton, arrives from England.

CALGARY.

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

SARCEE RESERVE.—The Indians on this reserve turned out in good numbers to the thanksgiving service on October 19th. The edifice was tastefully decorated with grains and vegetables all grown on the reserve. Archdeacon Tims preached the sermon. The collection amounted to \$18.30 and was devoted to the Home Mission Fund. There were 14 native communicants, of whom 11 were ex-pupils of the Indian Boarding School.

The new Indian Boarding School, erected by the Government, is just nearing completion, and will be ready for occupation about the 1st of December. This will take the place of the old St. Barnabas' Home. The furnishing of the new building has to be done by the church. We hope that those branches of the W.A. who are sending bales to this school this year, will bear this in mind. A plentiful supply of utensils for the kitchen and linen will be warmly welcomed.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA RURAL DEANERY.—At a recent meeting of the conference consisting of the clergy and delegates of the southern deanery here, a motion was adopted to the effect that the Diocesan Synod of British Columbia be urged to give female members of the Church of England full rights as members of the vestry of the parish church to which they belong and of exercising the right to speaking and voting at all vestry meetings. It was not thought expedient, however, that female members should be allowed to act as church wardens, members of the Synod, or of the church committee.

YUKON.

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

WHITEHORSE.—CHRIST CHURCH.—The congregation of this church celebrated their harvest thanksgiving on October 12th. The congregation had put forth their best efforts in decoration of the church and produced truly festive results. Mrs. Judge Taylor presided at the organ. Extra chairs had to be provided to seat the overflowing congregation. The incumbent gave appropriate sermons on Psalm 116:13, and Psalm 50:14.

HONAN.

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

KAI FENG.—ST. PAUL'S HOSPITAL.—Dr. E. Margaret Phillips writes that the Anglican Church in Honan, as you all are aware, will shortly add to its work a hospital for women and children in Kai Feng. The funds for the building have been provided by the parish of St. Paul's, Toronto, and the hospital is to bear the same name, while branches of the W.A. in different parts of Canada are contributing generously to the equipment. The new building is well on its way towards completion and it is hoped will be ready for use at the beginning of next year. Into the struggles with the builders there is not space to enter here. Suffice it to say that though the ideal has not been attained the hospital is not a bad-looking building to put up as an example for the Chinese. There are four floors, containing in the basement, kitchens, dining hall, servants' rooms, bathroom and laundry. On the main floor is the entrance hall, with wards, dispensary, consulting and waiting rooms, and a classroom for nurses. On the next floor are wards, operating theatre, matron's room, etc., and nurses' dormitories in the attics. There will be accommodation for about 60 patients. The upper class women will probably prefer to pay for the private wards, while the poorer women will be in the two public wards, and their fees will be almost nominal. Those who are convalescent will be expected to help a little with the cooking and cleaning, for light exercise and work are useful adjuncts to medical treatment. The hospital is to be a training school for nurses, and already several senior school girls have volunteered for the training. One young Chinese woman has come up from Hankow to be trained and is at present helping with the medical work amongst the 70 orphans and the school girls. After the evangelistic work, the training of the Chinese nurses will be our most important work in the hospital, for they will have great influence amongst their own people. The idea of nursing as a profession is new to the Chinese and the work is considered derogatory, so it will be our ambition to show the nurses the joy of service and to teach the Chinese the respect that the profession deserves.

The hospital will be a great innovation, because it is to be administered on foreign lines, but we trust that the Chinese who come for Western medicine will submit to its use and application after Western methods. It is probable that most of our difficulties will be on the medical side of the work. Patients who would be most benefited by treatment will probably refuse to come into the hospital, while those whose case is practically hopeless will insist upon admission and their friends will blame us for their non-recovery and bring our work into ill-repute by all manner of evil tales. We shall expect to hear it reported that we cut out the eyes and the hearts of the patients, and kill and cut up children for medicine. Again we must prepare for disappointments when patients will insist upon leaving just at the critical stages of their disease or immediately after operation. The failures will be noised abroad, while those who may have made marvellous recoveries and feel really grateful in their hearts, will be silent for fear of bringing contempt and ridicule upon themselves and accusations of sympathy with the Christians. Many will complain of the food—especially those who are being helped the most—and the clean rooms, and the baths, and the necessary discipline of the hospital will be a trial to all. We shall need the prayers of the Church at home to support us in all these difficulties, that we may be kept patient and untiring in our constant efforts after the best, and that the hearts of the Chinese women may be softened so that they may trust themselves unreservedly to our treatment.

On the evangelistic side we have great hopes of reaching the people. Apart from feelings of gratitude for benefits received—and there are grateful Chinese!—nothing helps them so well to understand our ways, and the aim and object of our work as their stay with us. Are we not, in the hospital, trying to picture before them—however unworthy the reproduction—the daily life of our Saviour? That is a lesson which the simplest can grasp when doctrinal teaching would be often impossible. There will be regular instruction too, beginning with easy texts and daily morning and evening prayers and going on to Bible lessons and catechisms in preparation for the catechumenate.

Although the fabric of the hospital has been so generously provided, funds will be needed for the upkeep of the work. Probably at least half of the number of beds will need to be supported by special contributions from home, and it is estimated that a bed can be supported for the sum of about 25 to 30 dollars a year. Moreover, if the work is to rise to the standard we are aiming at, and if we are to grasp all the opportunities it affords us—both on the evangelistic and medical sides—we shall need additional help on our foreign staff. One doctor and one nurse may with God's help do something, but they cannot do all that should be done. Who will volunteer to come?

Correspondence

THE LANTERN IN THE CHURCH.

Mr. Kennedy's letter last week asking for "Lantern" for work in British Columbia, should have read "Where there is 'no' electric light." The error was in proofreading.—Ed.

THE CASSOCK.

Sir,—In your issue of September 25th, under Notes and Queries, you have given an answer to a question put by a correspondent as to the use of the cassock under the surplice. Will you permit me to say that for many reasons, the answer given is not very satisfactory, as the use of the cassock does not seem essential and appears to be an unnecessary encumbrance to the clergyman who can perform his duties with the decent and comely surplice (which is authorized). Your allusion to the use of the cassock being more seemly as concealing the person is of small value, as it is well known that in most places in Canada for a great many years the long surplice was alone worn, and owing to its length and shape covered up the leg exposure you refer to.

From the plates in an old Pictorial Edition of the English Prayer Book, it would seem as though the surplice alone was in use since the Reformation—this seems to have been the custom of clergy who come to Canada from the old land since half a century. The writer was informed

by an old clergyman ordained in Canada, that he never saw a cassock used until he had been 30 years in orders.

Your allusion to the Spanish traveller during the Peninsular War, having remarked with surprise that our clergy were dressed like Benedictine monks, would corroborate the statement that in the first instance the cassock was used in the Monasteries of the Middle Ages by the lower order of clergy who used it in getting up early in the morning to light the fires and do other menial work.

On the whole it is to be regretted that so many of our clergy occupy their minds with these non-essentials in imitation of our Roman brethren, who not only use the cassock in the street, but in church cover it over with an exceedingly short surplice, reaching to the waist, so that when our clergy add to this all manner of coloured stoles, college gowns, mortar boards, etc., it is hard to distinguish a Roman from a Protestant procession. It may not be a momentous question, but down in this locality our clerics are so fond of parading this useless garment on all occasions, that it is time a gentle protest was made. I fear some of our colleges are responsible for its re-introduction.

[All that our answer aimed at was to show that "the cassock has a continuous history of permissible use." Although it may be used in the ways indicated above, yet we must never forget that "abuse does not take away use," and there is much to be said for it by way of practical convenience. The allusion to our Roman brethren who use the cassock in church "with an exceedingly short surplice reaching to the waist," does not really refer to a surplice at all, but to the Roman vestment known as the cotta, which of course has no place in any of our Church of England formularies. There is no need whatever to associate anything doctrinal or ecclesiastical with the cassock, especially when it is remembered that it has been and still is the invariable accompaniment of the Geneva or academic gown in Presbyterian churches. We were not at all concerned with what is described as "the parading of this garment on all occasions." All that we had in mind was its convenience for use in church with "the decent and comely surplice."—Ed. C.C.]

APPEAL FOR CHURCH AND MISSION HOUSE AT CARMACKS, YUKON DIOCESE.

Sir,—I beg to acknowledge the following sums for the above object. Bishop Bompas offered himself for this field in his last days. Rev. C. Swanson has been recently appointed first rector: Previously acknowledged, \$70.11; Mrs. W. B. Hamilton, Collingwood, \$5; Mr. and Mrs. Chas. L. F. Russell, Montreal, \$20; clergyman, \$1; total, \$96.11. Subscriptions may be sent to me. (Rev.) T. G. A. Wright.

95, Maple Street, London, Ont.

A GREAT NEED.

Sir,—Will you kindly permit me, through the columns of your paper, to let it be known that we are anxious to secure the services of a good man, clerical or lay, and his wife for the position of Principal and Matron of the Peigan Indian Boarding School in Southern Alberta.

I shall be grateful if any of the clergy who know of suitable people would bring this letter before their notice.

There are 27 boys and girls in the school. The Principal should have some knowledge of teaching and farming or both, and be able to take up one of the duties himself. A man with his heart in the work would be warmly welcomed and if suited to the work would find a permanent post. There is a missionary at hand to advise. The knowledge of the language is not absolutely necessary, but to one who could make himself master of the Indian tongue a larger field of usefulness might be open to him later on as missionary on one of the reserves.

I shall be glad to give full particulars of salary offered, work, etc., to those who can consider this call to service among the Red Indians of the West.

J. W. Tims, Archdeacon.

Calgary, Alta.

RELIGIOUS STATISTICS.

Sir,—When looking over the Canada Year Book, 1912, published by the authority of the Minister of Trade and Commerce of the Dominion, I observed in it some statistics relative to the various religious bodies in Canada, and it occurred to me that some extracts from these statistics with some remarks or deductions made by me in connection therewith, may interest some of your readers. Before quoting any extracts, it may be desirable to explain that in the Canadian census, the adherents of that religious body known in England and elsewhere as the Church of England, are termed Anglicans, while in the census of Ireland and also in that of the United States, the similar bodies in those countries, are termed Protestant Episcopalians.

The following extract is from a note at page 26 of the Year Book:—

"The four leading denominations remain in the same order as in 1901, and are:—

Roman-Catholic	2,833,041
Presbyterian	1,115,324
Methodist	1,079,892
and Anglican	1,013,017

"These together account for 6,071,274 or 84 per cent. of the total population. Of the four denominations, the Roman Catholic shows the greatest absolute increase—viz., 603,441, the Anglican comes next with 361,523, then the Presbyterian with 272,882 and the Methodist with 163,006, but relatively the Anglican leads with an increase of 53.05 per cent., the percentage proportions in the other three cases being Presbyterian 32.39, Roman Catholic 27.06 and Methodist 17.78."

In the Year Book there is a table showing the religions of the people in each of the 17 largest cities in Canada, according to the Census of 1911.

From this table it appears that, out of 376,538, the total population of Toronto, 120,405 were Anglicans, the proportion of Anglicans to the total population being 31.97, or practically 32 per cent.

The percentage of the total population of the city of Toronto which each of the leading religious bodies had, was as follows:—

Anglicans	32 per cent.
Presbyterians	20 " "
Methodists	19 " "
Roman Catholics	12 " "
Baptists	5 " "
Jews	4 " "
Congregationalists	1 " "
All others	7 " "

Total 100 per cent.

The following table shows the actual number of Anglicans in each of the 17 largest cities in Canada, at the date of the Census of 1911, together with the percentage they formed of the total population of each such city:—

Name of City.	No. of Anglicans.	% of total population.
1. Toronto	120,405	32
2. Montreal	38,142	8
3. Winnipeg	31,338	23
4. Vancouver	26,321	26
5. Hamilton	22,846	28
6. Ottawa	15,076	17
7. Halifax	13,174	28
8. London	13,106	28
9. Victoria, B.C.	11,290	35
10. Calgary	10,124	23
11. St. John, N.B.	9,880	23
12. Regina	7,372	24
13. Brantford	5,404	23
14. Edmonton	5,120	20
15. Kingston, Ont.	5,019	26
16. Sydney, N.S.	2,401	13
17. Quebec City	2,385	3

The population of Toronto has greatly increased since the date of the last Dominion Census. According to the last report of the City's Assessment Department there were living within the limits of the city at the date of the assessment made this year (1913), 445,575 people. If we assume that 32 per cent. of that number were Anglicans—then there were then and are now 142,584 Anglicans living in Toronto.

It may be stated here that no other city in America has now or ever had as many Anglicans, Protestant Episcopalians or adherents of the Church of England within its limits, as Toronto has at the present time.

If any other such city exists in America, it must of course be one of the great United States cities. It is perhaps not generally known that while in the United States of America, the ordinary decennial census takes no notice of the re-

ligious preferences of the population, yet that in conformity with the provisions of an Act of Congress, a census was made of all Communicants or members of the various religious bodies in the Continental United States, as they were at the close of the year 1906.

In 1910 the Department of Commerce and Labour in Washington, published two large volumes giving the result of such census. In the first volume there is a table setting out the number of members of each of the leading religious bodies in each of the large cities in the Continental United States. In only two of such cities did the Protestant Episcopalians exceed 20,000. These two were New York 92,534 and Philadelphia 46,644. The Roman Catholic membership in the same cities, as given by the same table, was New York 1,413,775, Philadelphia 280,615.

While admitting that there were many adherents of the Protestant Episcopal Church in New York, who were not included in the enumeration referred to, yet it will scarcely be claimed that such omissions could amount to nearly 50,000, the amount by which the Anglicans in Toronto exceeded the members of the Protestant Episcopal Church in New York.

Yours faithfully,
F. W. Kingstone.

THE NATURAL VOICE.

Sir,—I thank you for Bishop of Oxford's remarks about using the natural speaking voice in our church services and abolishing intoning, and also very much for Baring Gould's article on surpliced choirs, which is all true. The heartiest congregational services I have attended in English churches, were when the organ and choir, unsurpliced, were at the west end. Tunes suited to congregational singing should alone be used. A choir is only to lead in singing, as a clergyman leads in prayer. There is nothing more distracting to one's attention and devotion, than to have a choir in a conspicuous position

in front of one, whether in surplices or not. They kill congregational singing, and makes worship dull and formal, however musical it may sound.

Cowley, Alta.

F. W. Godsall.

Books and Bookmen

In "The Country Church," by C. O. Gill and Gifford Pinchot (Toronto: The Macmillan Company, \$1.25 net), the position is taken that a nation's ability to maintain the integrity and vigour of its rural population is the real test of its vitality. Just as it was the decadence of country life, not of city life, to which the fall of Rome was due, so it is pointed out that the rush of people to the town to-day presents the fundamental question of rural life as affecting the welfare of the whole nation. As the country Church holds, or should hold, the leading place for the purpose of restoring country life to its proper and necessary place it seemed to the authors of this book that an investigation of the conditions of the country Church would be of the utmost value. Here they present the definite results of a careful first-hand study of the conditions. Although the material deals with two American localities the principles underlying the book are equally applicable to Canada, and the investigation here recorded is calculated to be of immense service to all Canadian Churchmen who are facing similar rural conditions. The first section, discussing "Results of the Investigation," is particularly valuable for its insight into conditions and needs. The book ought to be studied with the greatest care by all our country clergy and thoughtful laity, and we hope it will have in Canada the wide circulation and the definite influence it so thoroughly deserves.

Among the Evangelical preachers of to-day in England, the name of the Rev. J. Stuart Holden

holds a front rank place, and the announcement of a new volume of sermons by him is sure to be received with interest and pleasure. "Life's Flood-Tide" is Mr. Holden's own contribution to the "Preachers of To-day" series, of which he is the editor, and it is a worthy addition to the earlier volumes. The sermons are not a consecutive treatment of a special theme, though, needless to say, the central theme of each one is Christ and the meaning and fullness of the believer's life in Him. The volume abounds in the apt expressions and illustrations which are so characteristic of all Mr. Holden's work. The publishers are Robert Scott, London, and George H. Doran Co., New York.

There have been many books written on the history of the English Bible, and many people no doubt have as many as they think they want, but we recommend them to add to their list at least one other—"The Bible of the Reformation," by the Rev. W. J. Heaton, B.D., F.R.H.S. (Francis Griffiths, London). For wealth of information of the Reformation period it is invaluable, while the author's enthusiasm, sense of humour, and happy freedom of expression, make the reading easy and delightful. In one thing only are we compelled to criticize. The author's enthusiasm has occasionally led him into the use of words which, in our judgment, would have been better omitted. For those who agree with the author's view-point such expressions are unnecessary, while they may prove a stumbling-block to further light to those who think otherwise.

Received: The East and the West; The Canadian Magazine; Comment and Criticism (a Cambridge quarterly) and the Record of Christian Work (the Northfield Magazine).

"That man had the right conception of life who said, 'I would rather save a million men than save a million dollars.'"

"Some one has said of a working Christian, 'He is a man with a hoe, but he has part in the harvest, whose reapers are the angels.'"

Personal & General

Dr. W. H. Griffith Thomas will be in Winnipeg over Sunday next.

Winnipeg is in line for An Every Member Canvass under the L.M.M. Good!

Bishop Stringer was the guest of Archdeacon Fortin last week in Winnipeg.

Later advices from India say Miss Clara Thomas will not leave for home until March next.

His Lordship the Bishop of Toronto and Mrs. Sweeny were "At Home" to the Toronto Anglican clergy last Saturday afternoon at the See House.

The visit to Toronto of General W. Bramwell Booth on Saturday and Sunday last caused great public interest. The Lieutenant-Governor, Sir John Gibson, Sir James Whitney, Mayor Hocken and many others were present at the Massey Hall gathering.

The Church in Canada has reason to thank God for the safety of the Bishop of Athabasca and Mrs. Robins, who were passengers on the SS. "Teutonic," when she had its thrilling escape from collision with an iceberg, during her last outward trip.

Mrs. A. A. Adams, wife of the incumbent of St. Thomas' Church, West Fort William, returned on October 12 from six months' visit in Eng-

land, by "Empress of Ireland." Though much improved in health, Mrs. Adams has not entirely recovered from her severe illness of January last, but it is hoped that this winter season in Canada may complete the cure.

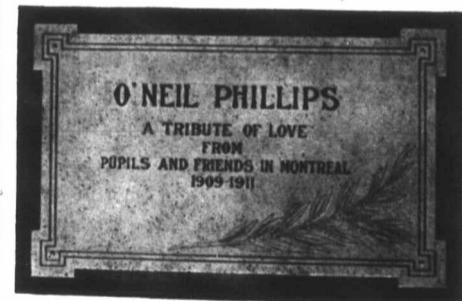
Mrs. Duff Macdonald, whose death has taken place in Scotland, was the first white woman to enter the country of the Anyasa, in Central East Africa. One of the first sights she encountered was the grave of Mrs. Livingstone—not a very reassuring omen in the circumstances. Mr. Macdonald was interested in botany and natural history, and had written on East African flora.

"Tay Pay" is no longer one of the young men of the Irish party; he was sixty-five on Sunday. He went to London with £4 in his pocket—not half a crown—and found his feet when he had spent it all. The Home Rule controversy of 1885 gave him an excuse for inventing the "Star," and then he invented the "Sun." An Irishman by birth and persuasion, he sits for an English constituency, the Scotland Division of Liverpool.

The British Postmaster-General's annual report gives stupendous figures of the nation's postal business. The number of letters delivered reached 3,298,000,000, an increase of 300,000. Postal cards show a decrease, indicating the wane of the pic-

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torial craze. The number of postal packets undelivered, owing to absence or insufficiency of addresses, is estimated at over 33,000,000. More than 88,000,000 telegrams were sent.

Mr. Churchill's "Good Turn."—Mr. Winston Churchill seems to have taken a leaf out of the book of the Boy Scouts, and is trying to live up to the obligation to do "one good turn" every day. During his visit to Halkirk, Caithness, recently, he was seen walking with a pail of water in each hand, while an old woman trotted along behind him. It was learned that he saw the old woman carrying water from a well, and went to her assistance. He, Mrs. Churchill, and Lady Gwendoline Churchill carried the two buckets for a quarter of a mile.

It was not without just cause that Mr. Gladstone's name was given to the handy "Gladstone bag." The grand old man was master of every detail of the art of packing. At a country house they were discussing at breakfast the right way to pack a sponge bag when the sponge had been used and was consequently water-logged. Mr. Gladstone, who apparently had been wholly absorbed in his morning's correspondence, suddenly

closed the discussion by informing the party that they were all wrong. "The only proper method," said he "is to wrap it in your bath towel and stamp upon it. Then put it in your sponge bag. You will find it perfectly dry."

The picture on the King's Christmas card is a reproduction of a small painting by Howard Davie of "The Meeting of Richard Cœur de Lion with Saladin," the original of which is in the King's possession. The two monarchs are seen on horseback, with Crusaders and Saracens around them, and palms, tents, and a mosque in the background. From a palanquin Queen Berengaria looks on at the meeting of the champions. At the head of the inner page are the words from Shakespeare—"Salutation and greeting to you"—and the inscription beneath is, "With every good wish for a right happy Christmas and a bright New Year. From ———." Here a space is left for the King to sign.

In 1912, there were purchased in Canada 608,556 poles and 21,308,571 cross-ties at a total cost of nearly ten and one half million dollars. In the case of poles, cedar composed 86 per cent. of the total, the average cost of

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the eastern and western species being, respectively \$1.62 and \$2.83. This is a large price to pay for a stick of timber averaging less than twenty-five feet in length, but durability is required and cedar is the most durable wood in Canada. Balsam fir is probably the least durable, and up to 1912 was not used for poles at all. But its form, lightness and cheapness are all that could be desired, so in 1912 thirty-eight thousand poles were purchased and treated with preservatives in order to render them immune from decay.

A smart young man was airing his views on religion in a public car. He did not believe in heaven or hell; in fact, in anything which he had not seen. A peaceful old Quaker, who had been quietly taking in the conversation, at this point spoke up:—"I take it then," he inquired, "that thee does not believe in anything which thou has not seen?" "Yup," replied the smart young man. "Young man," answered the Quaker, "Hast thou ever seen thy brains Art thou sure thou hast any"—Exchange.

Crime has been reduced 75 per cent. in one district of India as a result of an experiment undertaken by missionaries at the request of the Government of India, according to word just received at the headquarters of the American Baptist Foreign Missionary Society in Boston. The Government turned over to one of the missions about 200 notorious criminals in an effort to find out whether anything could be done toward their reform. The Mission treated the criminals by a method which was a combination of a labour colony and a new type of reform school. The adults were put to work on farm lands, under careful supervision. The children were taken into the regular Mission boarding school and permitted to associate with normal children. The report to the Society indicates that the experiment was remarkably successful.

Five Clerical Brothers.—The Rev. Robert Sinker, who is one of five clerical brothers, sons of the late Rev. R. Sinker, D.D., of Trinity College, Cambridge, was married at St. George's Church, Preston, on Tuesday, to Miss Mabel M. Young, of Oxford, daughter of the late Mr. Thomas Young, of Thackwood, Cumberland. Two of the bridegroom's brothers officiated—the Rev. John Sinker, vicar of St. George's, whose wife is sister to the bride, and the Rev. Francis Sinker, chaplain to the Archbishop of York. The other two brothers of the bridegroom, who were unable to be present, are the Rev. Edmund Sinker, vicar of Goole, and the Rev. Arthur Sinker, vicar of St. George's, Newcastle-under-Lyme. The bridegroom is vicar of St. Paul's, Southport, and chaplain to the Mayor, and the Mayor and Mayoress were present at the wedding.

The charge of the Light Brigade at Balaclava, 59 years ago, is kept in the public eye by the Old Country papers and the names and doings of the survivors are proudly chronicled. There are but 12 remaining, one officer and 11 troopers, all octogenarians and mostly in poor health. A remarkable fact, showing the terrible fire to which the Brigade was exposed, is that of the above-mentioned troopers, only three returned to the

lines mounted on their own horses. Indeed, out of 110 men in the 11th Hussars, only 25 mounted troopers returned, while of the 145 in the 17th Lancers, who went into action, only 38 answered to their names at the subsequent roll-call. It is a curious reflection that the last survivor of the Lancers should have escaped without a weapon to defend himself, for his sword was carried away by a shot in the middle of the fighting.

The latest enterprise upon which the English Government has entered is one by which they will obtain one of the essentials in the manufacture of cordite in the shape of a substance called acetone. In the course of the next few weeks a large Government wood distillery will be opened in the centre of the Forest of Dean. Acetone, it is stated, is obtained from acetate of lime, which is one of the products of wood distillation. Large quantities of rough wood in the Crown forest which have hitherto been allowed to rot away will now be utilized, producing not only grey acetate but charcoal, wood spirit, and tar. The retorts have a capacity of 33,600 cords of wood per annum, of which 2,000 cords are expected to come from the Crown estates and the remainder from private woods in the neighbourhood. The factory has cost £15,000 to build and equip and it is believed that, apart from the importance of its output of acetate of lime, it will prove a successful business venture.

We receive from the Great-West Life Assurance Company a pamphlet describing the Monthly Income Policy issued by that company. This form of insurance is receiving attention that is well deserved, since the policy provides a form of protection that is undoubtedly of the greatest possible benefit to the beneficiary, and has the additional advantage of emphasizing the importance of securing an adequate amount of insurance.

British and Foreign

Bishop Montgomery, the clerical secretary of the S.P.G., has gone to India this month for a three months' tour during the cold weather. He is accompanied by the Rev. W. O. Allen, late secretary of the S.P.C.K.

The new choir school of the Cathedral of St. John the Divine at New York is finished, and it was opened on the 1st of October. It is a boarding as well as a day school, this being the second such school in the United States. The first is attached to Grace Church, New York. St. John's choir school cost \$150,000 and it is the gift of Mrs. J. J. Blodgett.

In a letter which the S.P.G. have received from the Bishop of Victoria, Hong Kong, he refers to the work done by lay readers in his diocese. He writes:—"It may interest you to know that two of those who have been regularly admitted as lay readers are lepers, who conduct services regularly in a leper village where a large number of persons afflicted with this lingering disease are isolated."

On the invitation of the Bishop of Madras, Deaconess Beatrice Creighton, daughter of the late Bishop of London and Mrs. Creighton, is going



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out to India shortly to found a Society of Deaconesses in his diocese. Deaconess Creighton has for some time past been working in the parish of Portsmouth, where her departure is keenly regretted. Prior to her departure for India, a meeting was held at London House, under the presidency of the Bishop of London, to bid her farewell and to wish her god-speed in her going forth to her new sphere of work.

An appeal is being made by the Dean and Chapter of Chester Cathedral for funds to enable them to undertake the restoration of the ancient refectory. It is of great size and this alone makes it remarkable among buildings of its class, and though vandalism and decay have combined to rob it of much of its former beauty, enough remains to show that

it was, and indeed could again be made, one of the finest, if not the finest, of monastic refectories in the country. The scheme of restoration will probably cost about £11,000. The Dean and Chapter, in their appeal, state that "Chester might have as noble a room as could be found in all England if the refectory were restored to its former proportions. Every one who sees it in its present state, and can realize what it might be, must be impressed with the desire that its ancient glory should be recovered."

Liverpool Cathedral.—The progress made during the summer months with the Cathedral building (says the Liverpool Diocesan Gazette) is very marked, and the outline and tracery of the great East window, viewed from St. James's Road, is now a pro-

minent object of interest. The sill of the window is 40 feet from floor level, and the window itself is 76 feet high by 30 feet wide with four lights; the large central dividing pier being intended to bear carved figures with canopies. The subjects for the stained glass in this magnificent window have been for some time under consideration, and a very beautiful and impressive design will without doubt be the result. The square towers on either side of the East end are being finished with dwarf stone spires, and the tops of these will be 150 feet from the ground. Each tower will be approached by a long spiral stairway in the main buttress beneath, and the two are connected by an external walking-way immediately above the East window. The completion of the choir roof is being proceeded with, the vaulting having been quite finished and filled in. The roof is carried on walls built on the back of the four large transverse arches, and is to be of reinforced concrete covered with copper.

Boys and Girls

THE COMMANDMENTS.

(Our readers are invited to learn these lines by heart.)

Duties Toward God.

- I. Thou shalt have no other gods but Me.
- II. Before no idol bow the knee.
- III. Take not the Name of God in vain.
- IV. Nor dare the Sabbath to profane.

Duties Toward Men.

- V. Give to thy parents honour due.
- VI. Take heed that thou no murder do.
- VII. Abstain from words and deeds unclean.
- VIII. Steal not, nor do an action mean.
- IX. Tell not a lie; seek truth, and love it.
- X. Nor e'er, what is thy neighbour's covet.

ONCE BITTEN, TWICE SHY!

An amusing story is told by the Rev. Dr. Macgowan, the popular rector of St. Anne's, Soho. The incident occurred when he was travelling from Brighton to Worthing recently:—

"I was seated comfortably in my compartment at the former station," he says, "when there entered also a young married woman, accompanied by a beautiful little girl of close on three years of age. I helped the pretty baby in, and placed her beside me, hoping to draw her out and enliven the monotony of a ten miles' ride in a slow train. I began by asking her her name. Without looking at me she whispered 'Bessie.' I then suggested that she should sit on my knee and tell me what she had been doing, etc. She then turned round, and looked me up and down, after which, with a frightened squeal, she turned away and clasped both arms over her

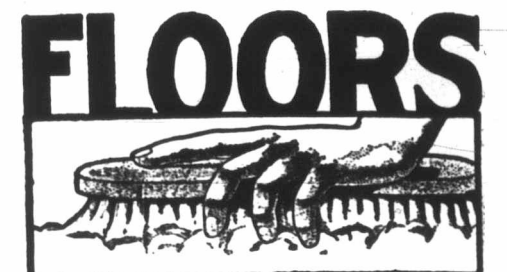


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mother's neck and shoulders. I suppose I must have shown the amazement I felt, for the mother broke in at once with:

"Don't mind her, sir; Bessie hates all clergymen."

"Why is that?" I asked.

"Well, sir, when she was a baby she was delicate like, and she wasn't christened at the proper time; in fact, she wasn't done until about five or six months ago, and unfortunately the clergyman who did her dropped her into the font. She's always been frightened of clergymen ever since."

LITTLE FAITHFUL.

Father was very proud of his girl. "Just give Sylvia anything you choose to look after, and she'll see that it is done," he said.

Cousin Leila came one spring for a visit, and the two girls had great fun together. Leila wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

"Fact is," said Joe, the hired man, "she's alwers awantin' to be some where else or do somethin' else—no more rest to her than there is to a gad-fly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got the breakfast for Joe, then carried up a cup of coffee to mother, and set about dishwashing and straightening up in good earnest.

Leila fluttered about. She helped a little and hindered a good deal. Every little while she would say "Aren't you most done?"

At last, when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"O, let 'em wait!" Leila pouted. "Sylvia Dayre, I think you're real mean. You'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why, Joe!"

"Go 'long, there!" Joe said, laughing; "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful" was on the box. Wasn't Sylvia happy?—Children's Companion.

A BLACK BEAR'S MEAL.

The Cunning of These Animals is Almost Beyond Belief.

To watch wild animals feeding at a time when they do not suspect an audience is always an interesting experience, and in the case of black bears, owing to their keen sense of smell, a comparatively rare one. Mr. Charles S. Moody, writing in the "Outing Magazine," tells how he came upon a big black bear which was indulging in a feast with very evident symptoms of enjoyment.

I was fishing a small trout-stream that ran through a narrow mountain meadow, at times approaching quite near to the timber on either side. A friend was fishing the same stream something like half an hour before me. I became aware of a voice droning a song. The sound kept on, but I was very much interested in my sport, and did not look up. I crept along the shore, casting my fly. The sound all the time became more distinct. I thought my friend had turned musical.

When the sound became very clear, I looked up. I was less than thirty feet from a black bear which looked about the size of a load of hay. His bearship did not see me, but was busy

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licking ants off a dead pine tree that stood at the edge of the forest. I was so close that I could see the insects running about in great confusion. Occasionally the bear would cuff the tree, and out would come the ants. He would lick them up, rising on his hind paws to reach those above his head. All the time he was whining in a singsong to himself, and seemed to be very much pleased with his success.

His dinner over, he dropped down and started through the dense skunk-cabbage toward where I stood. I yelled. He reared on his haunches, took one look, and mowed down a wide swath of skunk-cabbage as he plunged back into the forest.

Another time I watched a bear fishing. It was in August, on the upper Lochsaw River, during the height of the salmon run. A forest fire had swept over the Clearwater Mountains, and destroyed all the berries, so the bears were coming to the river, attracted by the fish that were seeking the shallow, still water, where they could bask in the sunshine.

I walked up the river one evening about sunset in search of a deer. Coming round a bend, I saw a large black bear perched upon a flat rock, several feet from the shore. I could not tell at first what he was doing. He was stooping down with one paw in the water, and waving it gently to and fro. I watched closely, and saw, just beyond his reach, a large male salmon, so nearly dead that he could not swim. The bear was using his paw to create an eddy that would draw the fish within his grasp. Slowly the salmon drifted toward the rock.

It was amusing to watch how carefully the bear moved his paw so as not to frighten his prey. At last the fish came within reach; bruin reached over, gave it a quick slap, seized it in his jaws, leaped ashore, and lumbered off, to eat his evening meal in privacy.


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