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No. 42.

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Personal & General

The Rev. Canon Motherwell, for many years Rector of the parish of Stamford, diocese of Niagara, has retired. * * * *

The Rev. James Wise, Rector of the Church of the Holy Communion, St. Louis, has been elected Bishop-Co-adjutor of Kansas. * * * *

Up to date at least eighteen British Army Chaplains have lost their lives in the present war, ten of whom were members of the Church of England. * * * *

The Rev. Malcolm Buchanan, who worked for some time in the Diocese of Qu'Appelle, has been appointed Vicar of Christ Church, Mirfield, Yorkshire, England. * * * *

The 150th anniversary of the building of St. Paul's Chapel of Trinity Parish, New York, will shortly be celebrated. The celebration will commence on October 29th. * * * *

The Bishop of Maryland, Dr. Murray, will ask the members of the Diocesan Convention, which meets on November 8th, to elect a Suffragan Bishop to assist him in his work. * * * *

The Bishop of Worcester and his daughter, Miss Yeatman-Biggs, are expected in Toronto at the end of this week, on their way from the General Convention of the American Church in St. Louis. * * * *

The Rt. Rev. George Peterkin, D.D., Bishop of West Virginia, died lately aged 75, after a long illness. He was consecrated in 1878, and was the third amongst the American Bishops in order of seniority. * * * *

The tenth Annual Conference of the Archdeaconry of Simcoe will be held at Orillia on Monday, Tuesday and Wednesday, the 23rd, 24th and 25th inst. A splendid programme of papers and addresses has been arranged. * * * *

Private D. A. Forneri, son of Canon Forneri, of Kingston, who has already been twice wounded in action on the western front, has been given a commission in the 73rd Battalion of Montreal, and has returned to the front. * * * *

Through the death in action of Lieutenant E. A. Shaw, who was prior to the war a cricket Blue at Oxford, the Bishop-Suffragan of Buckingham has lost three sons in the war, his only surviving son being a midshipman in the Royal Navy. * * * *

Mr. J. H. Ingersoll, K.C., St. Catharines, Ont., a prominent lay member of the diocese of Niagara and for some time a member of the Executive Committee of the M.S.C.C., has lost his only son at the front. We extend to him our deepest sympathy. * * * *

St. Anne's Church, New York, which was founded in 1841 by Governor Morris, has just celebrated its 75th anniversary. Its first Rector was the Rev. Arthur Cleveland Coxe, who was later on the distinguished Bishop of Central New York. * * * *

Bishop Montgomery, formerly Bishop of Tasmania, but brought back to London to become Secretary of the Society for the Propagation of the Gospel, will shortly visit Ottawa and Montreal. It is possible that Bishop Montgomery may also visit Toronto. * * * *

Old St. David's Church, Philadelphia, observed its two hundred and first anniversary on a recent Sunday, in a quiet way. No extra services

were held, but at the regular services note was taken of the work of the parish during more than two centuries. * * * *

A handsome bronze bell from the Meneely Bell Foundry, Troy, New York, is en route to the distant missionary district of Wuchang, China. It is the gift of a Churchwoman of Boston. It will be hung in the tower of All Saints' Church in Wuchang. The following is the inscription on the bell: "Tell it out among the heathen that the Lord is King." * * * *

The colours of the Ontario County Battalion have been deposited in Westminster Abbey close to Wolfe's monument. The Dean and several other members of the Chapter were present. This is the fourth set of Canadian colours which have been placed in the Abbey recently. * * * *

At the general convention of the Protestant Episcopal Church, on the 12th inst., the Most Rev. Geo. Thorne-loe, Archbishop of Algoma, Ont.; the Rt. Rev. David Williams, Bishop of Huron, Ont., and the Rev. L. N. Tucker, D.C.L., London, Ont., expressed the good-will of the Church in Canada. * * * *

Among the list of officers who have been recommended for commendation and have been commended by His Majesty the King, for the part they took in the Battle of Jutland, the name of Lt. Commander Arthur Grendon Tippet appears. The Lieutenant is a grandson of the late Rev. H. W. Tippet, whose sons are so well known in connection with Church activities. * * * *

A "Children's Window" recently dedicated at St. Anselm's Church, Pinner, England, contains a piece of ruby glass from Ypres Cathedral. It was brought home by Lieutenant Michael Hill, a former chorister at the church, and bears the inscription "Michael" above, and below "Ypres Cathedral, 1915." Lieutenant Hill was killed a few days before the window was dedicated. * * * *

We beg to express our sincere sympathy with the Rev. F. E. Powell, Rector of St. Barnabas' Church, Toronto, in the great loss which he has sustained in the death of his wife. Mrs. Powell passed away on the 11th, in St. John's Hospital, Toronto. The funeral took place on Friday last, the services being conducted by the Bishop of Toronto, both at the house, at the church and at the grave-side. The interment took place in St. John's Cemetery, Norway. * * * *

Captain, the Rev. A. P. Shatford, of Montreal, has arrived in England from France, and expects to sail at an early date on a two months' leave, with his wife and child. He has spent three months with the Mounted Rifles Brigade, and describes the past month on the Somme as one big swirl. He and Capt. McGreer, of Montreal, have had charge of the soldiers' institute close to the firing line and often served 500 gallons of coffee daily, including serving wounded on the way to the dressing station. * * * *

The Rev. Frank Swainson, the well-known Vicar of St. Barnabas', Holloway, London, died at Westgate-on-Sea lately, in his 51st year. He has done a most remarkable work in North London for the past 13 years. He was ordained in 1892 by the Bishop of Calgary, and for the next five years he worked as C.M.S. missionary on the Rhod Reserve. In 1898 he returned to England, and for the next five years was Curate of All Saints', Sheffield under Mr. Knight. In 1903 he was appointed Vicar of St. Barnabas', Holloway, a very poor parish, where he has done a most excellent work. Mr. Swainson died practically from overwork.

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Canadian Churchman

Toronto, October 19th, 1916

The Christian Year

The Nineteenth Sunday after Trinity, Oct. 29.

Someone has said, "Man's great fault is, and remains, that he has so many small faults." There is at least a large element of truth in the remark. We are reminded of the words of One who possessed a far profounder insight than even John Paul Richter, and who said, "He that is faithful in that which is least, is faithful also in much."

It is, therefore, not to be wondered at that St. Paul, in this great Epistle to the Ephesians, after his mountain-top vision of the age-long purpose of God for the Church, comes down to what would be considered by many the smaller details of conduct. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice." Bitterness, and evil-speaking, and malice—faults which we all recognize to be, perhaps, the besetting sins of "religious" people; faults which make much of the writing in the ecclesiastical press of the world to stink and be corrupt; faults which have made the grace of God an abomination to a rightly critical world.

"Man's great fault is, and remains, that he has so many small faults." Note the dangers of the small fault—the dangers that make the small fault really great.

The small fault is dangerous because it is so elusive. A man may be unaware of its presence in his character. Flagrant sins have been eschewed and put away. They would bring instant disgrace and reprobation. But the small fault is so subtle. It is ignored. It scarcely seems worth while taking trouble about. It is a secret disease. And for that very reason is all the more fatal.

For mark, next, the utterly destructive character of the small fault. At its best, it largely neutralizes the good that otherwise the life would achieve. It is a not uncommon spectacle to see a man endowed with many gifts of a high order, and yet to find him reckoned among his fellows as at least a comparative failure. And what is the cause? A small fault! He lacks, perhaps, a gracious sympathy with others; he retains some lurking jealousy which, from time to time, breaks out into an ill-concealed censoriousness; or he despises the day of small things, and only does his best when he knows that he is in the limelight; or he is afflicted with some strange instability of character, which makes him, like a rolling stone, ever pursue the new, because the old so quickly loses its charm for him; or he possesses some other of those innumerable blemishes which neutralize power—and so, where he might have moved the world for God, he moves little or nothing, and then he wonders the reason why!

So much for the small fault at its best. At its worst it eats like an unseen cancer; it becomes a dry-rot, which silently weakens character—until in a moment the catastrophe falls and the life goes down in ruin.

Small faults! After all, they are the real criterion of life. The man who is earnest enough to take care of the details, will make a success of life, as of everything else. If a character is to be securely built, as well as a Quebec Bridge, every casting must be

(Continued on page 664.)

Editorial Notes

The Red Cross.

Next to the men who are laying down their lives at the front rank the noble army of workers who minister to their bodies and souls. There never has been a war in which so much diversity was to be found in the implements of destruction, and there never was a war in which there was greater demand made upon the resources for alleviating pain and suffering. With its doctors and nurses, its hospitals, its motor ambulances, its hostels, its numerous ways of bringing relief for body and mind to the sick and the wounded, the Red Cross has become indispensable in times of war. And the length of recent casualty lists must be some indication of the demands made upon its resources. No effort should be spared to provide the sufferers with every possible source of relief, and there is no organization through which this can be done more effectively and efficiently than through the Red Cross. The appeal it makes is, however, naturally and deservedly a popular one, and will doubtless meet with a hearty response on the part of Canadians generally.

* * * *

Recruiting Officers.

The chief recruiting officer for Military District No. 2, himself a Methodist minister, stated recently at a gathering of that denomination in the city of Toronto that "out of the thirteen chief recruiting officers in Canada seven were Methodist ministers." We have the most profound regard for the noble sons of Methodist homes who have gone to the front, many of them having made the supreme sacrifice, and one must be careful not to generalize too freely. It will, however, take a great deal of explaining on the part of the Minister of Militia, a member of the same communion, to satisfy members of other communions that the above seven officers were all chosen on account of superior qualifications for this special work. One hesitates during the course of the war to say much on this subject, but our Bishops would do well to take note of these facts.

* * * *

Street Preaching.

If the National Mission in England did nothing more than emphasize the need and value of open-air work in the form of street preaching it would prove a blessing. There is, we know, a certain prejudice against it, an idea that it is *infra dig.*, but we have a strong suspicion that much of this prejudice is based on timidity. It is not always an easy thing to stand on a street corner, or a roadside, or other place where people gather, and address a motley assembly. There are almost certain to be awkward questions asked, when a ready wit and a clear mind are of inestimable value. Difficult and trying, though, as the work may be, it is bound to bring results, and is the only way of reaching a large percentage of the inhabitants of our cities. It is a work that requires plenty of good judgment, but when conducted properly commands attention and respect. Men realize the difficult character of such an undertaking, and this alone tends to command a sympathetic hearing. We are convinced that a

great deal more of it must be done in the future than in the past, and the Church must come to regard it more and more as a normal feature of its work.

* * * *

The Sons of Clergy and the War.

Recent casualty lists have reminded us of the heavy toll that is being levied by the war on the homes of our clergy. The old idea that the sons of clergy were among the worst in the average community has, like many another old idea, received a rude shock, and will, we hope, be heard little of in future. There is no class in Canada on whom the sorrows of war have fallen more heavily than on our clergy, and yet there is no class that is looked to as much as they to bring comfort to others. They have had to suffer many a privation and many an insult at the hands of those who are to-day willing to take shelter behind the courage and self-sacrifice of their noble sons. If the lessons they have endeavoured to teach, in season and out of season, had been taken to heart by others to the extent that they evidently have been by their own sons, there would be fewer slackers to-day. It must bring home very forcibly to every thinking man the value of the Christian ministry to the national life of a country. The lessons they teach are the fundamental principles of true success in commercial, political, social and educational life, and to eliminate their work would be to leave every other phase of human activity without adequate motive and objective. The lessons they have been teaching forced Britain into the present war, and they are bearing their share in it ungrudgingly. It is to be hoped that each of us will recognize and profit by these facts in future to a much greater extent than we have in the past.

* * * *

Soldiers and the Franchise.

The Rev. L. J. Donaldson, of Halifax, has offered a very sane suggestion. There are hundreds of people in Canada who are dissatisfied with the present situation in recruiting. Thousands of our men have enlisted for service and many have already laid down their lives. Among those who have enlisted have been large numbers of men, married men with families, men over the age limit, and men who are merely boys, who should not have gone. On the other hand, there are thousands of eligible young men who should have gone, who are profiting by the sacrifice made by others and who, unless something is done, will continue to reap material advantage from it. Compulsory service in this country under present conditions is not, we fear, feasible, but there is no reason in the wide world why every eligible man should not have his duty pointed out to him in the plainest possible terms and, unless he is able to give a satisfactory reason why he should not enlist, should, temporarily at least, be denied the privilege of sharing in the government of the country. Under present conditions the man who has a keen sense of duty and counts obedience to duty of more value than life itself will, if he is spared to return, have no more say in the government of the country than the most cowardly slacker who has the necessary property qualifications. The men who are willing to serve their country should be the men who are given the right to govern it.

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Thoughts for the Thoughtful

There is no good in the world to him who knows only evil.

Happiness makes one content with any abode; but a small disgrace darkens the life of a great man.

Good words shine more than the emerald which the hand of the slave finds among a heap of pebbles.

Let not thy heart grow proud because of thy riches; for it is God which has given them to thee.

We can't foresee the consequences of our acts, but we may be sure of this, that good deeds will not bring evil results.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Real difficulties are the best cure for imaginary ones; because God helps us in the real ones, and makes us ashamed of the others.

The son who accepts the words of his father will grow old in consequence; for obedience is of God, disobedience is hateful to God.

A GOOD THOUGHT FOR THE WEEK.

It is divine to forgive and forget. All great men forgive those who injure them and forget the injury. Oftentimes, in our wilful obstinacy, we refuse to forgive and forget, and we suffer much loss. Many business men sustain great financial losses through their unwillingness to forgive and forget. If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

THE CHRISTIAN YEAR.

(Continued from page 663.)

sound. God can never really make us over, until He has control of every part. He must be "King of all, or not at all." Well may we pray, modifying slightly the words of the old Psalmist of Israel, "Cleanse Thou me from my small faults."

Spectator

The Sunday School Commission seems to be a live organization, and is doing much to stir up an interest in the religious education of the young in the Church. It is a source of great satisfaction to everyone interested in the welfare of our children that the time is nigh at hand when the primary classes are to have a series of lessons based on the capabilities and edification of infant minds and not on a system of theological instruction or a round of Scriptural reading. It would appear to "Spectator" that it is high time that the International Committee on the selection of lessons for the Sunday Schools of this continent and other parts of the world should have a slight jolt as to its method of selection. In the first place, to assume that all children should study the same Scripture subject upon the same day or any day is a deadly sin against child psychology. It would almost be as sensible to say that the kindergarten and High School classes should study the same lesson in grammar or history, with suitable modifications in methods of presenting it. The International Committee seems to have been obsessed with the one idea of being able to say that so many millions of children were on a given day receiving instruction on a given biblical topic. What value there was in such a boast no one can understand. Certainly it made the subject no more interesting or intelligible to the children, who, in any case, never bothered their heads about who were studying it with them. It never made the subject any easier to teach on the part of the teacher. Why, then, should the little ones be dragged round the circuit of biblical instruction given to their seniors when their little minds could not comprehend the meaning of one-tenth of it? It is a great relief to know that shortly the infant or primary classes will have their own course of lessons and their own memory verses suited to their childish capabilities. In the next place, the International Committee seems to have had an incurable penchant for a systematic course of instruction. The Bible, or the teachable portions of the Bible, must be covered in five or seven years, so that the education of the children will have continuity and completeness. As a matter of fact, we suppose seventy-five per cent. of the Canadian Sunday Schools are either closed or drag on a merely formal existence for two or three months in summer. Children go to the country, teachers must have a holiday, and for the most part the exact measurement of the courses fails of its purpose. The width and completeness of the course should be measured by an estimate of the most important portions of Scriptures to be learned and comprehended by our children, who have comparatively little interest in what goes before or what follows after a given lesson. It is not intended to convey the idea that order and method in the course of study in Sunday Schools is not desirable. It is most desirable. But the order and method of study should first be thought of as conforming to the psychology of childhood rather than the covering of a certain area of study, or the embodiment of a certain symmetry of instruction. It is an easy matter for men to build up a wonderfully articulated structure, a work of art and genius, air-tight against any criticism, conforming to all of the principles laid down in books of pedagogy, but open to the single objection that it won't work. It may be pedagogy, but it isn't life. It is senseless

to assume that because a certain amount of instruction is given in the New Testament there must be an equal amount given in the Old, whether it is edifying or not. A system may be run to death. A system that lends itself to much adulation on the platform or in the press needs to be closely scanned. It may be an extremely wooden affair in action. Running over the memory verses for the scheme of lessons for primary classes next year, "Spectator" seems to see this idea of "clinching the lesson" with an apt text, worked overtime. A child will remember a text suited to the child-mind, but he won't remember its relation to a given subject. The first and most important thing is to find passages containing a thought comprehensible to the child-mind, sufficiently brief not to overtax the memory and sufficiently edifying to make it relate itself to his own conduct or ideals. In the preparation of a scheme of lessons and memory verses for primary schools we would recommend calling in level-headed young mothers, who are daily watching children of that age develop. They would be sure to correct much folly that is made to look like wisdom.

"Spectator" would like to have the candid opinion of someone who has really given the lantern method of teaching children a fair trial. Is it successful, and in what way does success attend it? One can see that it interests, which is the first element in education. Do lantern pictures really help to teach a lesson? Is there not a danger of missing the instruction in the interest stimulated by the pictures? Are these slides to be used during the Sunday School hour, or only a few turned on at the close of the teaching period? Does the darkening of a school for the lantern work tend to a reaction in the scholars' conduct? If the lantern be used very sparingly on Sunday, when may it be used with effect as a means of promoting religious instruction for children? These questions are asked in all good faith, for the writer is seriously thinking of introducing this method of instruction into his Sunday School, but has some misgivings. He is not quite sure that making the Sunday School too entertaining may not be ministering to the selfish side of a child's life and stimulating the demand for more exciting entertainment. Are these things merely myths, or are they well taken? The answer desired should come from one who has given the method a fair and full trial and reached definite conclusions on the subject.

"KITCHENER OF KHARTOUM."

Weep, waves of Britain! Nobler clay
Was ne'er to nobler grave consigned;
The wild waves weep with us to-day
Who mourn a nation's master mind.

We hoped an honoured age for him,
And ashes laid with Britain's great;
And rapturous music, and the dim
Deep hush that veils our Tomb of State.

But this is better. Let him sleep
Where sleep the men who made us free,
For Britain's heart is in the deep,
And Britain's glory is the sea.

One only vow above his bier,
One only oath beside his bed,
We swear our flag shall shield him here
Until the sea gives up its dead!

Leap, waves of Britain! Boastful be,
And fling defiance in the blast,
For Earth is envious of the Sea
Which shelters Britain's dead at last.

—Robt. J. C. Stead.

The Church, the War, and the World

Address of the Right Rev. CHAS. H. BRENT, D.D., Bishop of the Philippine Islands, at the Windsor Hotel, Montreal, September 28th, 1916.

MR. CHAIRMAN, MEN AND BRETHREN,—I use the last word advisedly, because I am your brother, having been born under the same flag, having lived and been educated on the same soil which you honour and revere.

Although I come as a citizen of a neighbouring Commonwealth I count myself no alien. It is hard for one with the traditions which lie behind me to even conceive of a day when anything will break the underlying deep unity that binds together Great Britain with her overseas dominions and the United States of America.

I come to stand beside your smoking altar of sacrifice, and even though I come as a neutral, I come not as a passionless neutral. True neutrality has its emotions, and even though there are formal edicts of government, such edicts cannot stop the tide of deep sympathy and true emotion in the hearts of citizens.

I do not come to you as an instructor, God forbid. Oft-times have I been called to stand by the side of a dying person; I have gone expecting to minister, but I have learned that the dying more often minister to those who go to their bedside than does the minister himself minister to the dying.

You, with the wealth of the tragedy that is enveloping you, have a lesson to teach us which we, with all the wealth of our prosperity, cannot equal. I do not come to instruct, but rather as one whose heart is filled with sympathy do I come to take you into the confidence of my sympathy and to tell you that I am by your side, that I represent hundreds, and thousands, and millions of people who recognize that you in fighting your battles are fighting our own battles. Am I not right in saying that it is no small Nationalism for which you are in arms, but that you are doing what America once had to do; you are fighting in order that Government of the people, for the people, by the people may not perish from the face of the earth.

I ought to say in self-defence that I did not choose the subject on which I am to speak: The Church, The War and The World; the subject was given to me, and when I first read the title I recalled the theme that was taken by a very young man when he was called upon to write one of his first compositions; he chose "The World and its Contents." Had I been a very young man I might have chosen the subject which you have given me. I have one feeling of gratitude to you; that you did not add the moon and the stars.

But, seriously speaking, this is a day in which men must think vastly, for a double reason: Today one reason why the world is in confusion is because men have been thinking in an insular way and acting in an insular way. We must learn as a new era is opening to us to think vastly and to act generously; that is the one safeguard that will prevent in the future a repetition of conditions such as they are at this present time.

When I speak of the Church, or refer to the Church, I am referring to the special sphere of God's presence in human society; I am using the term in its very largest sense, the special sphere of God's presence in human society. There are those who at the outbreak of the war seemed to think that God had lost interest in His world, that He had ceased to control human affairs, and that the throne of Heaven was vacant, but the war has had a very different effect on those participating and placing offerings on the altar of sacrifice. Am I not voicing your thoughts when I say that you have learned in the war more about God, not only His might but His love and mercy, than you learned in all the years of your prosperity. The throne of Heaven is not vacant and God is still in the world. God is a God of experience in wars. Any one who has read history must recognize that out of tragedy comes glory; out of the wars of the world have come, through man's co-operation with God's activity, the greatest blessings the world enjoys.

The war has set a lesson to the Church, and now the question is whether the Church is going to learn that lesson. It does not follow that because tragedy and glory are closely united that, of necessity, glory will emerge from tragedy; that depends entirely on the attitude and activities of human life in relation to God.

A story comes to my mind concerning a doctrine that is held, I believe, by my Presbyterian

brethren, the doctrine of election. A coloured brother who was anxious to accept the teachings of the Presbyterian church went to another coloured brother, a Presbyterian minister, and asked him to explain the doctrine of election. He said: "That is easy; you know God is voting for you, voting for you and voting for you all the time, and the devil is voting for you, voting for you and voting for you all the time, and, you see, you have the deciding vote; that is the doctrine of election!" Now, I don't know whether that is orthodox according to the teaching of the Theological College.

I do know that in this war God is presenting to us vast opportunities and the forces of evil are trying to thwart these opportunities, and it depends on the men of this generation, it depends on our deciding vote whether or not out of the tragedy will come glory, the glory we covet. In a book I have recently read, by one of the great architects of America, Ralph Adam Cram, in regard to the war in Europe there are these words: "If when violence has ceased, when the world comes out desolated, exhausted and bankrupt, the old ways are sought out again, then the message fails and all will be to do over again." God sets no lesson that cannot be learned, and unless out of it all comes the old Heaven and the New Earth, then the lesson is set again, as it was set for Imperial Rome time and again until a century of war, pestilence and famine broke down their pride and made a foundation for a new civilization based on the Christianity which Rome denied.

God is in His Church and is awaiting, aye, receiving, man's response. I say the Church, and when I say the Church, remember that I mean the laity, the clergy are not the Church; it would be a sad thing for Christianity if to the clergy alone were committed the force of the Church. I am speaking to-day before men ordained of God as citizens in the Commonwealth of God; as such you have privileges, responsibilities and opportunities second only to God's. One reason why to-day the Church is not the comforting or edifying force that God intended her to be is that the laity forget that conversion and edification are part of their responsibility.

There are three religions to-day, or rather cults, which have an extraordinary converting power; they are a strange group but they have a common feature. I refer to the Mohammedans, the Mormons, and Christian Science. Those three have their power because each layman believes himself to be the centre of a propaganda, and he must pass on the truth as he understands it to all who come in contact with him. Suppose to-day that every man in this room was to believe that God, through this war was going to make some revelation of piety which he was to pass on, would not the new mandate have a force and life which otherwise it would not?

Again, brethren, don't wait for leadership, assume it yourselves; you are called of God to do this and in His name I bid you to your opportunity and to your responsibility.

I would like to point out to you, although it seems almost impertinent to do so, but the old truths are the familiar truths; I would like to point out to you some few things wherein I believe it is the layman's function to take the lead where there are some false emphases, and these are destructive of truth; truth consists just as much in proportion as it does in substance. Am I right in saying that in times past, in the days of our prosperity when the world looked so fair, has there not been a false emphasis attached to mere physical human life? We are unlearning that lesson; there is a great spiritual ideal to which we have pledged ourselves and not feeling that the cost is too much you are sending forth your young men to defend that ideal and, if necessary, willingly to lay down their lives in order that it may be perpetuated, but Science, up to the present time, has been laying such insistence on things that pertain to physical well-being that we have become physically self-conscious, and when you get self-conscious about anything, you turn health into disease. Physical life is magnificent, I reverence my body, but when it is a question of whether I shall do that which will mean health and prosperity to the body at some expense to the soul, then the body must give way and must be

laid in sacrifice. A man must live, but why must you buy life at such cost? In what religion were you told that a man must live? There is a time when a man must die. "Whence comes this coward's whine, a man must live?"

We have to put our valuation of mere human life in a new place in the new world. You will find people in all countries and in all walks of life whose contribution to civilization is nothing, however long they live; they forget their soul and deny their God. Not one of these has such potent influence as Amiens, Louvain.

It is part of the layman's functions, as I see it, to change this false emphasis. Again, have we not had too much of the idol of prosperity; have we not been a great deal too materialistic? Have we sought first of all the Kingdom of God and His Righteousness? I shall tell you another story, this time of a great philanthropist who had amassed enormous wealth, and whom I shall call Mr. MacGregor. He had gathered together in his home a large number of learned men who had received much at his philanthropic hands. In order to make his position clear this philanthropist said: "I never pray; why should I direct the attention of the Almighty to the fact that I am so well endowed in worldly goods, He might take them away; why should I pray, I have everything, I want nothing." One of those present said in rebuke, voicing the thoughts of the divines and scholars listening, "Meester MacGregor, I am thinking it might be guid for ye to pray to Lord God for the things ye hae no,—weesdom and humility."

I give you an extreme instance, but is it not so that there is an emphasis on material things which somehow takes away the glory and splendour from human life. When Christ became the Son of Man, He chose humanity in its naked splendour, He would have no trappings of wealth, He was born in a manger. Let us not allow the Almighty to be represented to us merely as one to think of our prosperity, to whom we can go and beg on our knees for things we would like to have, because the Lord God is our "Comrade in White," our friend who loves to interchange confidence with his friends.

And, once again, has there not been a good deal too much emphasis laid on intellectuality? God forbid that I should depreciate that wonderful active mind of man, but I will give only one illustration, and when I give it I beg of you to do all you can in your country to prevent the curse of secularizing your schools and blighting the lives of the little children, before they have an opportunity to know the meaning of life. To know everything you can is from a really human standpoint valueless unless it is built on the right conception of God; this alone is the true background of life.

Once again, and for the last time; we have to lay less emphasis on the part and more on the whole both in the Church and in national and international affairs.

Sectarianism is the cult of the incomplete. I congratulate you laymen because I believe that you are in the lead in a great movement that recently took shape in the federation of your theological colleges. I congratulate you that you have a true vision of unity that does not minimize differences but does make the maximum of likenesses. One of the most valuable things that must come from the close association of the theological colleges is the knowledge that men of different types, of different opinions, brought into such close contact have an opportunity of clearing away misunderstandings. I believe that the greatest difficulty in the way of unity is not prejudice but misunderstanding, and prejudice is born of misunderstanding; when you can once get men together, honestly looking for God's whole truth there will be swept away like cobwebs many misunderstandings and prejudices that now hold us as truly their victims as does the spider the fly.

But, supposing there was such a thing as Pan Protestantism, one must remember that that is only part of the whole and would still be a cult of the incomplete. There are other Christians still now apart from us through misunderstanding. Yes, gentlemen, we have vision enough to see a day when these last misunderstandings will be resolved away and when there will be one flock and one shepherd. In this cult of the incomplete is that over-reverence of men of our own blood, which gives false patriotism. One aspect of national life is eccentric, another aspect of national life is character, and one can only hope to see a nation realize itself in all its possibilities and get rid of its eccentricities when it is put in proper relation with the whole world.

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NEW BOOKS

The Confidence of Faith.

By Rev. J. Stuart Holden, M.A., D.D., St. Paul's, Portman Square. Fleming H. Revell, Toronto. (160 pp.; 75 cents net.)

For Christians who are perplexed by what they think is God's silence and inactivity in the presence of the overwhelming events now convulsing nations, Dr. Holden writes some nineteen sermons setting forth the needed word that faith in God is the only basis of any hope. The volume is not at all of an apologetic nature. To those who ask, "Where is God?" "What is He doing?" the only answer given by Dr. Holden is, "Have faith and wait and see. God has never failed. The Lord alone does lead." Herein lies the value of the sermons. The reader is always brought back to Christ, the Interpreter of the Father. Dr. Holden does not think that the world has been getting any better or is going to get any better. Hence the horror and savagery of this war is not so distressing to him as if it were a turning back of the hands of the world's clock. The book contains striking sermons on, "Will He find faith?" "Standing on the other side" (Neutrality), "Strength through sorrow," "Wearied in the way," "Where your treasure is." The preacher does not hesitate to condemn the foul blots of town and village life, and the blight of the drink traffic in England. Preached for the exigencies of our times some of the sermons suffer by being grouped together because they are an application and enlargement of the same thought of God's Providence along very similar lines. He generally treats his texts as mottoes and writes topical sermons, and that, too, makes variety of treatment difficult. Dr. Holden's strong points are devotional and practical. He has the gift of lifting a subject to the higher planes, and no one can read his sermons without catching something of his refreshing fervour for the Saviour.

The Soul-Winner and Soul-Winning.

By Rev. Joseph W. Kemp, D.D. Geo. H. Doran Co.; Upper Canada Tract Society, Toronto. (91 pp.; 60 cents.)

Richard Baxter said at the close of his life:—"I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the saving of men's souls and for dealing no more fervently and earnestly with them for their conversion." That will be the regret of many a Christian. We are all convinced of the duty and privilege of personally speaking of our Saviour to our fellows. We hesitate because we are not sure of ourselves. Dr. Kemp, who is an instructor in the "Life of Faith" Bible Correspondence Course has written a message which shows that strength, wisdom and tact come through faith and work. His little book is a sane, scriptural statement, and has the qualifications for winning souls. It is no easy short-cut method of study guaranteed to turn out a full equipment in two days. It is a book which will send you back to God's Word to find there the things you must pass on to others. You must be about the King's Business.

Tarbell's Teacher's Guide.

To the International Sunday School Lessons for 1917. By Martha Tarbell, Ph.D. William Briggs, Toronto. (480 pp.; \$1.25.)

Better than ever is this indispensable help for the Sunday School teacher. The illustration section on each lesson is full of fresh, pertinent material. We notice the extensive use made of incidents from the lives of great men and women, the teaching value of which cannot be overestimated. The Historical background, Geographical background and Light from Oriental Life are well done. The suggestions for starting the lesson will find a point of contact with the average live boy and girl. Subjects for Bible Class discussion are included. "Work to be assigned for next lesson" would lift many a class out of slipshod methods. If more teachers would invest in such a book as this there would be less of "merely passing the hour" by talking about anything under the sun except the lesson, for the teachers would have more interesting material than they could give in half an hour.

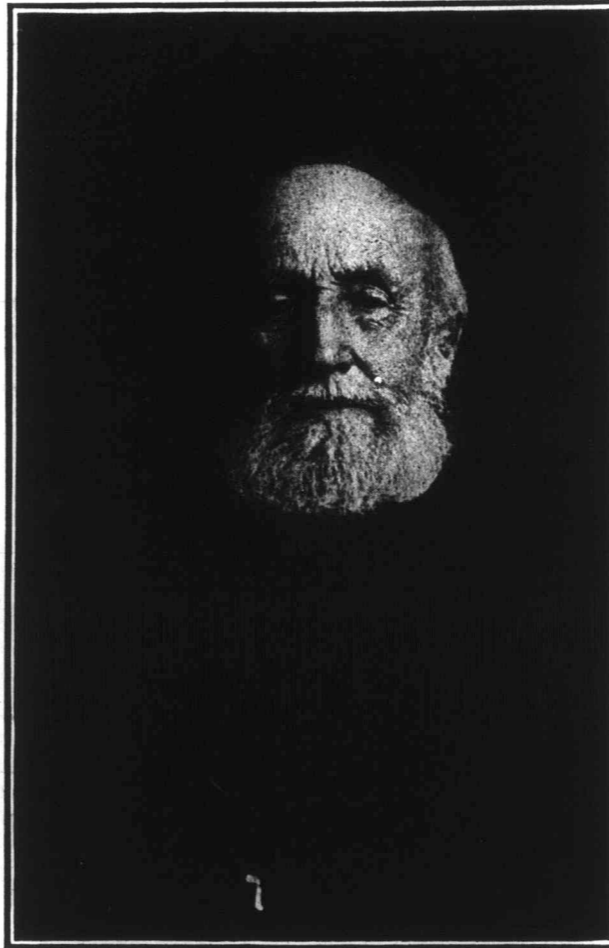
God's Minute.

William Briggs. (390 pp.; 50 cents.)

A book of short morning prayers, one for each day of the year, composed by various ministers and laymen. Some of the prayers are of fine spirit and expression, but the composers have not the combined gifts of devotion, directness, brevity and general application in their petitions such as is so admirably shown in our early Collects. The book would make a pleasing gift for Christmas-tide.

Canon Gribble's Diamond Jubilee

FEW men are privileged to keep their diamond jubilee in the service of the Canadian Church—Canon Gribble is one of those few. Sixty years ago he was appointed to the parish of Portage du Fort, and on September 24, 1916, he returned to his first parish to preach and celebrate the auspicious occasion. In those days, sixty years ago, Portage du Fort (in the diocese of Montreal) was a promising village, with every prospect before it of growth and development. It had its infant industries, its boats calling, its building operations going on, etc., but a disastrous fire burnt down the greater part of the village and it was never fully rebuilt. Canon Gribble had the interesting experience of returning to the same house he had originally occupied, and preached in the morning at Portage du Fort, and in the evening at Bryson (formerly called Havelock). Though eighty-three years old, he states he felt no fatigue. It was a gala day in the



REV. CANON JOHN GRIBBLE.

parish. The people loyally turned out in force, and on Monday they marked their appreciation of the occasion by presenting the Canon with an address of welcome and a purse of gold. The Bishop of Montreal expressed his regret that he was unavoidably absent. The Canon was the father of the Church in that district. He was accustomed to take long journeys on foot, and many an interesting experience he tells of those early days. On Monday mornings it was his habit to set out at 4 a.m., winter and summer, taking services at Calumet Island, Colonge, and travelling as far as Black River, walking over 80 miles before he reached home. Altogether he had charge of seven stations. At Shawville there was no village then, to-day there are 2,000 people. Renfrew was an out-station with 800 people, to-day there are over 6,000. The Canon preached twice at Renfrew on Sunday, October 1st. Canon Gribble has had the interesting experience of seeing his own obituary, which appeared in no less important a publication than the "History of the Diocese of Montreal." He states he was saddened by the many changes he observed since his incumbency of Portage du Fort, especially the number of familiar faces who had in the meantime passed beyond the veil, but he was more than delighted by the kindness and enthusiasm of his welcome at all the places he visited. He spent many years in Port Dalhousie (in diocese of Niagara), and one year in West Indies, where

(Continued on page 675.)

WYCLIFFE COLLEGE

The Annual Meeting of the Alumni Association, Toronto, October 2nd to 6th.

AN Alumni, numbering about eighty, met in conference on October 2nd to 6th. The annual opening service was held in the College chapel on Monday evening at 8 o'clock. There was a celebration of the Holy Communion and an address by the Rev. Canon N. L. Tucker, LL.D., of London. Dr. Tucker briefly reviewed the history of the episcopacy in Canada and spoke in terms which approximated to the idea of a separate Canadian Church. He referred to the recent discussion at the Synod on the changes in the Prayer Book and the unanimity with which the proposed changes had been carried in the vote after five whole days of argument in which not one jarring word had been uttered. Despite the centuries of tradition and of authority behind the Prayer Book, remarked Canon Tucker, that was the "expression for an autonomous national Church." The speaker's advice to the Alumni was to assert the teaching of the Church of England, historical, Catholic and spiritual, and to be imbued with the Pentecostal spirit to go out and work on evangelical lines.

From 9 to 10 o'clock each morning a Quiet Hour was conducted by the Rev. S. A. Selwyn, M.A., Vicar of the Church of the Messiah, Toronto. These services were well attended, and Mr. Selwyn gave a series of very helpful devotional talks upon phases of the spiritual life which make a true prophet of God. Our lives must be Christ-centered and filled with the Holy Spirit of God in order to have messages of Pentecostal power.

The Rev. F. J. Lynch, the Vice-President, in the absence of the President, Rev. R. MacNamara, who is a Chaplain at the front, occupied the chair throughout the session.

"The Pulpit from the Pew" was the subject of an address from Mr. Thomas Mortimer. He deprecated the prevalence of moral essays under the name of sermons. What the pew is looking for to-day is a message bearing upon the deep and serious problems of life—a clear-cut message of sin and salvation. People are in a receptive mood and are waiting for the message of the spirit-filled preacher.

"The Preacher and his Message" was the next theme in order and was presented in a remarkably interesting and comprehensive manner. "We are on the verge of a new epoch," declared Prof. Law, "but one where preaching will play an important part." The preacher's theme must always be the historic Christ and the soul's personal relationship to Him. The preacher is not called to be an orator, but to give the world a vision of Christ and new resolutions to follow Him. The true preacher must always feel that preaching is a heaven-imposed vocation. Faith that depends upon a clearer argument is always in danger of being upset by a better argument, but not so with the faith that is spirit-touched. The preacher must recognize that the human element is small in comparison with the Divine—this should guarantee his humility and stimulate his effort—God gives the increase. Let the preacher preach the Gospel and not about the Gospel. Let him not fail to strike the ethical note, that is educating the conscience. There is a danger of engaging himself too exclusively with foundation truth and of not seeking to build the super-structure of Christianity in men's lives.

The Rev. W. E. Taylor, M.A., Ph.D., of Shanghai, addressed the Alumni on the New China. China is unique in that it is one of the great nations of the ancient world, which is still great and important in the world to-day. China is not a decadent nation, but is strong and virile and her best days are yet to come. Besides political and educational changes there have been revolutions in industry and commerce. Shanghai is the Toronto of the East and has all modern conveniences which characterize a Western civilization. All the thinking classes of China are seriously considering the moral and religious status of the country, and it is here that missionaries find the strategic centre upon which will revolve China's future religious growth. Dr. Taylor spoke very appreciatively of the work of the Y.M.C.A. amongst Chinese students.

"The Church and its Opportunities" was the subject of an eloquent appeal by the Ven. Archdeacon Cody, D.D. "The opportunity of the Church to-day," said Dr. Cody, "is to bear testimony to Christ and to be the minister of

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COLLEGE
of the Alumni
October 2nd to 6th.

About eighty, met in the evening at 8 o'clock. The Holy Communion was celebrated by Canon N. L. Tucker, who briefly reviewed the work in Canada and spoke to the idea of a Synod. He referred to the changes in the Holy Communion which were carried in the argument in which he was uttered. Despite the lack of authority behind Canon Tucker, that autonomous national Synod to the Alumni of the Church of England spiritual, and to be spirit to go out and

ch morning a Quiet Rev. S. A. Selwyn, of the Messiah, Toronto, well attended, and of very helpful devotion of the spiritual life of God. Our lives filled with the Holy messages of Pente-

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Very Rev. Charles de Veber Schofield
Dean of Christ Church Cathedral, Victoria,
Elected Bishop of British Columbia

By a vote made unanimous after the third ballot, the Very Rev. Charles de Veber Schofield was elected Bishop of Columbia on Thursday, October 5th, at a meeting of the Synod convened for the purpose of electing a successor to the late Bishop Scriven.

The Synod opened with Holy Communion in the Cathedral at 9.45 on Thursday morning, after which the delegates assembled in the schoolroom, with the Very Rev. Dean Schofield in the chair. The committee on credentials, after examining the certificates of the lay members of the Synod, reported that there was a quorum of both clerical and lay members present, the number of clergy being 29, and the laymen numbering 89, which meant that 20 clerical and 58 lay votes would be necessary to secure an election.

After an adjournment for lunch the Synod re-assembled in the Cathedral at 2 p.m., and the vote was commenced. The result of the first ballot was declared at 3 o'clock, and showed that a great many names were being considered by the members of the Synod. The ballot was announced by Registrar Wootten as follows:—

	Clerical.	Lay.
Very Rev. Dean Schofield ..	9	34
Rev. C. E. Quainton	3	17
Bishop Richardson	3	3
Rev. W. G. Boyd	2	0
Ven. Archdeacon Dewdney ..	2	9
Rev. Canon Gould	2	0
Ven. Archdeacon Collison ..	1	1
Rev. R. Connell	1	7
Very Rev. Dean Llwyd	1	1
Rev. E. C. Cayley	2	1
Rev. Dr. Seager	1	0
Rev. Jocelyn Perkins	1	0
Rev. H. Symonds	1	1
Rev. T. C. Des Barres	0	1
Rev. Paterson Smyth	0	1
Very Rev. Dean Owen	0	1
Archdeacon Cody	0	1
Rev. Canon Plumtre	0	1
Rev. W. Baugh-Allen	0	1
Right Rev. Bishop Doull	0	1
Delegated to Bishop Roper ..	0	2
Delegated to Rev. C. E. Quainton	0	1

The second ballot resulted as follows:—

	Clerical.	Lay.
Very Rev. Dean Schofield ..	12	52
Rev. C. E. Quainton	3	22
Bishop Richardson	4	3
Rev. W. G. Boyd	2	0
Archdeacon Dewdney	1	5

Re-opening of the College Session

Ven. Archdeacon Rexford, D.D., Montreal, P.Q.

THE Co-Operating Colleges affiliated with McGill University, Montreal, P.Q., are accustomed to mark the beginnings of a new session by inviting some distinguished representative of the Christian Church to deliver a series of addresses and lectures. This year they were fortunate in securing the services of the Right Rev. Bishop Brent for this purpose. Bishop Brent is a Canadian by birth, who received his training in Trinity College, Toronto. After serving very successfully for several years in the city of Boston, he was appointed missionary Bishop of the Philippines, under the Protestant Episcopal Church of the United States. Bishop Brent has twice declined important Bishopsrics in the home Church, and he has also been called to very high international positions in reference to problems of State. At the luncheon tendered to the Bishop at the Windsor Hotel over 600 covers were laid, and a large number were unable to get seats. The Bishop was greatly impressed with the opportunity thus afforded him of getting into touch with such a representative gathering of the Montreal churches. The Bishop's address, which appears in another column, was a masterly treatment of his subject—The Church, the War and the World. On the evening of the same day, Christ

Church Cathedral was filled with representatives from the different congregations of the city to join in the simple and dignified service and to listen to the Bishop's address upon "The Church and her Mission." Here and elsewhere the Bishop's references to the conditions arising from the great conflict in which our Empire is engaged, were most fortunate, dignified and sympathetic. The following day, Friday, September 29th, the Bishop addressed the clergy of the city in the Presbyterian College Hall, taking for his subject, "The Conception of God as the Basis of All Life." This was, perhaps, the gem of the Bishop's efforts. He was followed with the closest attention throughout, and at the close of the address, the voluntary expressions of appreciation from representative men of other communions, were very strong and enthusiastic. The Bishop's visit has been a definite spiritual uplift to the Christian churches of Montreal. It was generally recognized that not the least of the advantages arising from the co-operating scheme of theological training is the opportunity thus afforded of bringing on distinguished representatives of the Christian Church to give a fresh impetus and spiritual uplift at the opening of a new season of Christian work.

	Clerical.	Lay.
Rev. Canon Gould	2	0
Ven. Archdeacon Collison ..	1	0
Rev. E. C. Cayley	2	0
Rev. C. E. Sharp	2	0
Rev. R. Connell	0	2
Very Rev. Dean Llwyd	0	1
Rev. W. Baugh-Allen	0	1

No election.

The third ballot was then taken and resulted as follows:—

	Clerical.	Lay.
Very Rev. Dean Schofield ..	20	65
Rev. C. E. Quainton	6	21
Ven. Archdeacon Dewdney ..	1	0
Rev. E. C. Cayley	1	0
Rev. Canon Gould	1	0

As the required number of votes was 20 clerical and 58 lay, Dean Schofield was declared elected, and on motion of Ven. Archdeacon Sweet, seconded by Chancellor Crease, it was made unanimous by a standing vote. In a few heart-felt and well-chosen words, Dean Schofield accepted the election and the Te Deum was sung, followed by the National Anthem.

The election is one that will give the greatest satisfaction throughout the diocese, as the Bishop-elect, though he has been in Victoria but a short time, has proved himself a most energetic worker and capable administrator.

Bishop-Elect Schofield was born in 1871 in St. John, N.B. He graduated from St. John Grammar School in 1886 and five years later went to King's College, Windsor, N.S., from which he graduated with first-class honours in 1894 with B.A. degree. Later he proceeded to Edinburgh Theological College, preparatory for the preliminary examinations for Holy Orders, in which he passed in 1895. He was at the Leeds Clergy School from 1895 to 1896, being ordained deacon in September of the latter year and two years later advanced to the priesthood. He returned to Canada in 1899 and became Rector of Hampton, N.B. He was called to the rectorship of Sydney, Cape Breton, in 1904, and was appointed Dean of Fredericton in 1907, and there remained for eight years. While serving in this capacity he was Governor of King's College, N.S., and was elected deputy Prolocutor of the Provincial Synod of Canada. In May, 1915, he was invited to the Deanery of British Columbia by Bishop Roper, on the election of Dean Doull to the Bishopric of Kootenay, and immediately won his way into the hearts of his parishioners by his engaging personality and ability. During his tenure of the office of Dean of this diocese he has been called upon repeatedly to officiate as chairman at Synod meetings and to administer the diocese after the translation of Bishop Roper to Ottawa, and also since the lamented death of Bishop Scriven, and the capable and tactful manner in which he carried out these duties, showed his ability to be entrusted with the highest gift of the diocese, and everyone feels confident that as Bishop he will meet with unqualified success.

"In Search of the Other Sheep"

Rev. H. GIRLING, Missionary to the "Blonde Eskimo."

(Continued from last issue.)

AS the ground was freezing, winter fast coming on, we unanimously decided on the 16th of September that our best course would be to prepare for wintering and arrange for the safety of our boat. A house was planned after the MacKenzie native fashion, as follows:—

Four posts let in the ground with cross pieces joining the tops (these forming a square of six feet by six feet high). Leaning posts at the four corners and mid-way to form sloping sides (the recesses inside to accommodate the bunks from the ship—the spaces between leaning posts filled in with small split sticks laid on). A window laid flat on the flat box board roof. All to be covered with the large torn tent and then banked to the top with sand, bank being six feet wide at the bottom. A tent-like porch and store on end of house with a snow porch at its extremity, porch made of one of our large sails.

I am glad to say this house has since proved very comfortable and warm, requiring very little wood for heating purposes; upon rising in the morning one has never felt chilly. After due discussion our settlement was called "Camp Necessity."

The problem now before us was how to pull our craft up the shore incline to secure her against ice pushes. Our main difficulty being that the four of us could barely move her downhill, with the poor timbers at our disposal; now the question was uphill. In this connection the genius of our engineer, Mr. Hoare, solved our difficulty. With a large log discovered by Mr. Merritt he proposed building a revolving capstan sunk into the ground; as we had no spikes we used wooden pegs. For the next few days Messrs. Girling and Merritt carried timbers and built the house, whilst Mr. Hoare and Paochina worked away at the capstan. The latter was completed on September 25th, and so well did it work that on the last day of this month the bow of the boat was resting against the bank about 140 feet above water mark.

Until this event we had all lived and literally dreamed in terms of boatcraft, for at times when our efforts were continually defeated, the future of our boat looked questionable, but now this strain was removed and we were free to think of the completing of our real task, viz., reaching the people of the east. The total damages caused by our accident were comparatively small: one foot of centre-board broken off, loss of part of anchor cable, one screw-jack and an iron hatch-band, one board in the hull slightly cracked. As we look at this and think of what it would have been had we struck one of the submerged rocky points, we can only bow in humble thankfulness to Him Who "ordereth all things well."

The splendid workmanship of Messrs. W. Watt and Sons, of Collingwood, Ontario, Canada (the builders of our boat), received a severe test and emerged with flying colours.

One serious trouble has been that of our ten dogs (counting two of Paochina's outfit); three only now remained alive, the others having died at intervals from the well-known yet mysterious "northern disease."

From Baillie Island Mr. Stefansson kindly permitted our native's wife and children to go on board the "Alaska," to Cockburn Point in the Dolphin and Union Straits, thus Paochina was naturally anxious to proceed eastwards at the earliest moment. After consideration it was decided that Mr. Girling and Paochina, with the sled and three dogs, should start out on October 1st while Messrs. Hoare and Merritt were to remain at the base camp to complete the house, haul wood, and generally prepare for winter. The journey of but one hundred and twenty-five miles took eight days and was not exactly a pleasure trip. On account of the danger of losing the other dogs, we were compelled to start early, and so the Straits were not frozen, whilst the snow on land was only good where short grass grew to hold it against the winds. Often when rounding a point on the coast we were forced five miles or so inland, the typical rocky ground being free from snow. At other times the men donned harness and pulled over the rocks,—the iron sled runners cling firmly to the rocks. From the south-east end of Staplyton Bay we decided

(Continued on page 673.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER XXVII.

The House Party in England.

IT was a stormy night in January. The wind, snow laden, howled over the bleak downs, and swept through the valleys. The party gathered round the fire at Dinton Manor hushed their merry talk again and again to listen to the gale outside.

All was warmth and brightness in the great hall, where by common consent they had assembled to wait for dinner. The firelight from the blazing logs played on the portraits of bygone Lanes and glinted on the gold of their frames. It was reflected in the silver-framed mirrors in whose sconces candles made a feeble effort to rival the brightness of the fire.

A very aureole of light shone round Marjory's auburn hair as she sat on a sofa wrangling with Gilbert in their old friendly fashion. Beside her sat a tall, dark girl of her own age, scarcely to be recognized as the schoolgirl, Phyllida Langton-Smith, who had taken the measurements of the Red House with so much aplomb. Her mother and delicate sister were visiting in Egypt, but her father was standing before the hearth talking to his host, a much healthier and happier David than the boy who had struggled with ill-health and uncongenial work at Otter Lake. Mrs. Campbell and Mrs. Lane talked confidently on the settle by the fire. Claude only of the Otter Lake party was missing, and he was expected to arrive with his father and mother the next morning. The gong roared its summons, and the butler announced that dinner was served. David advanced to offer his arm to Mrs. Campbell, but she refused.

"Not to-night, David. Marjory must be the chief lady to-night. Tomorrow, when she is married and gone, you and I can pair off."

"Come then, Madge dear," said David. "Nobody disobeys Mrs. Campbell. You belong to us to-night; tomorrow I suppose Claude will dispute our claim."

Marjory rose, tall and graceful in her soft white dress, blushing a little at the unusual prominence accorded to her.

"Oh, Rajah, isn't it perfect? Everybody here we care about and no strangers. If only the Bishop could have come to marry us it would have been almost too much happiness."

"Wait a minute, Rajah," said Gilbert, "don't elope with Marjory like this, leaving us to settle our differences behind here without your assistance. We're odd numbers; how shall we arrange?"

"Let Colonel Smith take Mrs. Campbell, and you take Phyllida, Gilbert," said Mrs. Lane. "I'll bring up the rear alone."

"Come with Rajah and me, mother darling," said Marjory, and she threw her arm lovingly round her mother's waist.

As they crossed the hall towards the dining-room the front door bell pealed loudly.

"Better stand back a minute while Reynolds opens the door, or we shall all get blown away," said David. "Who can be arriving such a night as this?"

"A belated wedding present, I expect," said Gilbert. "The postmaster seems to add a special delivery for

Marjory's benefit whenever the fancy takes him."

A gust of wind blew back the thick curtains which screened the door, and made the candles flicker wildly. Some heavy luggage appeared to be carried in, and there were sounds as of a traveller disposing of his hat and coat. Then Reynolds' voice behind the curtain was heard saying:—

"What name, sir?"

And a familiar voice answered:—

"The Bishop of Port Victor."

The little procession broke up in disorder and stampeded in the direction of this unexpected but most welcome guest.

"Oh, Uncle Hugh," said Phyllida as she threw her arms round his neck. "How in the world did you get here?"

"What brought you here in the nick of time, Hugh?" said his brother-in-law, as he shook hands with him warmly.

"Why he came to marry me, of course," said Marjory, pleasure shining in her eyes.

"My word, what would Claude say if he heard that?" said Gilbert; "I had an idea that was his prerogative."

"Anyhow, the Bishop has just come in time to solve the question of a partner for mother," said David. "Dinner will be cold if we don't go in soon. Come on, Madge."

As David spoke, Hugh Neville glanced at his "partner," and the mute welcome shining in her eyes seemed to satisfy him.

Never was there a happier meal than that! Marjory had insisted that her wedding should be as quiet as possible, and the mourning for Sir Gerald had given a sufficient reason to neighbours for a lack of invitations. There were no outward signs of rejoicing except that the house seemed full of flowers. The head gardener was renowned for his chrysanthemums, and this year had surpassed himself. So everywhere were masses of brown or crimson and golden blossoms, while the little church was decked with shining green holly and snowy flowers.

"You will have a real Canadian wedding day, Marjory," said the Bishop. "The snow will be at least six inches deep to-morrow in honour of 'Our Lady of the Snows.'"

"You must see Martha's wedding present if you want to see a specimen of pure Canadian sentiment—" began David.

"And art," interposed Gilbert.

"It is a green satin cushion, strewn with brilliant red maple leaves; and a golden scroll, bearing the legend, 'The Maple Leaf for Ever,' in blue letters, is intertwined with the stems. It is a gem in its way."

"Have you heard how John Watson is doing at Otter Lake?" asked Gilbert of the Bishop.

"Yes, I had a card from him just before I left Port Victor. He says he is 'doing fine,' and seems to like everything and everybody," said the Bishop.

"Claude had a letter from Jack by the last mail, and he thinks Watson just the right man; and Jack knows what we want," said Gilbert. "It was a great idea of yours, sir, to send him to us when we wanted another man."

"Yes," said the Bishop with a smile, "John has 'panned out' well. I really nearly despaired of him when I first saw him at Calgary, but I thought it might be worth while to try to save him, and it certainly was. You and he are to live together in the log house, are you not, Gilbert?"

"Yes, sir, and Mattie and Sandy are to look after us as well as Claude and Marjory. Won't Mattie rule with a rod of iron. She never thinks Marjory and I are out of long clothes yet. I should like to be there when Madge tries to assert her authority as mistress of the house."

(Continued on page 674.)

The Churchwoman Progress of the War

Toronto Diocesan W.A. Board Meeting.

Toronto Diocesan Board meeting was held on October 5th in the Parish House of St. John's, West Toronto, and was extremely well attended. Miss Cartwright was in the chair, but several officers were absent on account of illness. Miss Summerhayes, corresponding secretary, in her report, spoke of Miss Moss, who has had to resign her position on the Junior Committee in order to take a course of training at the Kennedy School of Missions, Hartford, Conn., and was glad to announce that her place would be taken by Miss Carol Davidson. The November meeting will be held at St. Thomas' Parish House, November 2nd, and the general board meetings in Montreal from October 24-26. The executive committee are hoping to arrange to visit many out-of-town branches before long. The treasurer received \$343.68 during the summer months, the expenditure being \$1,490.76. The Junior report was read by Mrs. Forsyth Grant, and gave receipts \$140.20, and expenditure \$238.99; one new branch has been opened. Miss Talbot explained the new scheme for Junior Mission Study, which will be taken into account in future for Junior certificates. The secretary-treasurer of literature, Miss Dalton, urged every branch to take part in one or more of the competitions for Senior branches, of which there will be five this year. The Study books recommended are: "The Why and How of Foreign Missions" and "The Church in Korea." Receipts for this department were \$26.84 from June 1st. There will be a missionary institute at All Saints' Parish House, from November 7-9. The noon address was given by Archdeacon Ingles on the subject of our Lord's teaching by parables, Matt. 13: 10-17. This was followed by the report by Mrs. Plews, of the Babies' Branch, which can boast 139 new members, probably due to the sending out of 1,340 letters. Todmorden and Swansea are both starting with a large number of members. The receipts of this Branch amounted to \$17.40, and the E.C.D.F. to \$252.03, which was voted towards the rebuilding of the churches and parsonages recently burnt down in the diocese of Moosonee. Mr. Patterson, of that diocese, who had been at the scene of the fire, gave a very graphic and moving address, emphasizing the heroism of the people, and the need of spiritual as well as material help. Mr. Baines, of South Africa, told of hard work and various problems in that part of "the vineyard"; Mrs. Cummings appealed for aid for the sustentation fund of Algoma diocese; and Mrs. Baldwin, who was presented with a life membership of the Diocesan Board before resuming her work in Japan, as her farewell message to the W.A., urged the mothers to encourage their daughters to give their lives to foreign Mission work—"the most satisfactory way in which they could be spent."

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of the War

Tuesday—Roumanians fall back owing to reports on the part of the to crush them.

Wednesday—French successful attack south of the Meuse. British consolidate gains. Italians capture trenchments.

Thursday—Italians capture lines of trenches 5,000 prisoners. Efforts stem the attack on the Meuse.

Friday—Canadians have suffered heavily in attacks on Sunday at Courcellette. The last of G.E. Africa has been captured.

Saturday—Roumanians capture enemy's advance.

Sunday—British and French capture 1,100 prisoners. British drive back enemy main passes.

ent, was accepted with Mrs. TenEyck, of the elected in her stead.

g secretary, Mrs. Niagara Falls, was a visitor, who spoke of an t she had paid to a Toronto diocese. The y, Mrs. F. Glassco, re- cent from central room, in the absence of Miss

secretary of the litera- Mrs. G. Gwyn, of the report and referred subjects for prayer e found on the first flet, and showed how rest would be taken in

members of the W.A. trouble to hunt up the ring on those subjects. ooks have been added which is in the central on St. West. They

st of the Continent," eson; "Pioneer Work la Green; "Missions," ton; "George August- F. W. Bonham. Cur- given by Mrs. Hewson rlsley. Mrs. Hewson

reat need of interces- tive converts of Ger- ca. During the first rnement, Rev. T. B. R. nslated the Books of es, I. and II. Samuel, her portions of Scrip- sley read a letter from l, of Tarn Taran, In- e asked for the prayers or the native women- ad from Miss Frances, he Sarcee Reserve, and dsay, of the Railway na. Resolutions of Mrs. F. Martin, of C. Mewburn, of Ham- Henderson, of Marsh-

ied standing.

s," said to be the first to visit the shores of isphere since the days "ucky," tied up in New ast week with a cargo oard the "Gullfoss," a f 886 tons, is a crew ilors, officered by Ice- rs, and speaking virtu- language that Leif, son spoke when he landed out the year 1000. The command of Captain rsson, who told of the sperity that has come nce the European war

Canadian Churchman

(Established 1871.)

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Eighteenth Sunday after Trinity.

Holy Communion: 251, 258, 433, 643.
Processional: 384, 406, 468, 473.
Children: 688, 694, 695, 703.
Offertory: 322, 397, 610, 646.
General: 3, 652, 660, 760.

Nineteenth Sunday after Trinity.

Holy Communion: 256, 262, 271, 431.
Processional: 234, 263, 382, 562.
Children: 601, 681, 682, 685.
Offertory: 345, 346, 706, 794.
General: 11, 419, 442, 561.

The Bible Lesson

By Rev. Dr. Howard, Montreal.

19th Sunday after Trinity, October 29th.

Subject: "St. Paul's Voyage to Rome."
Acts xvii.: 1-26.

INTRODUCTION.

THE hearings of the Apostle's case were at an end. He had pleaded before Felix, Festus and Agrippa and had asserted his right to be heard by the Emperor rather than go to Jerusalem and appear before the Jewish Sanhedrin. Festus at length was able to send the Apostle to Rome on a grain-carrying vessel, which also took on board a number of passengers.

It is interesting to the student of this lesson to know something of the ships and of sea travel in the days of St. Paul. These ancient ships were far from being the graceful grey-hounds of the deep with which the modern traveller in the Mediterranean is acquainted. They were, of course, sailing vessels, but even as such were far behind the trim, well-rigged and thoroughly mastered sailing vessels of later days. The people of St. Paul's day can scarcely be called adept ship builders or able seamen. As yet the sea was not mastered and was a terror to sailors and a much greater terror to inexperienced travellers. The ships of that day would appear small to us. It is said that a ship of 180 feet in length would be considered large by the people of the second century. Such a vessel would have a carrying capacity of 1,100 or 1,200 tons. But most ships were much smaller than this. In shape these ancient vessels presented a strange

appearance. The bow and stern were high, rising far out of the water, hence the part of the keel immersed was much less than the entire length of the vessel. For the most part such ships had but one large sail on a single mast. This mast went right through the vessel and was fastened to the keel at the bottom. The leverage on this mast in a strong wind was often so great that it split the ship asunder. On such trading ships passengers frequently travelled—in fact there were no ships that may be designated as passenger ships. Sometimes pilgrim ships carried no freight, but they were not passenger ships—simply freighters put into a special commission.

Travel on such wheat-carrying vessels must have been very uncomfortable. The accommodation for passengers was no doubt very inadequate. Moreover, the dangers of shipwreck were great, while seasickness must have been inevitable. This was not St. Paul's first sea journey. In writing to the Church at Corinth he gave them some of his experiences on the deep (2 Cor. 11: 25). "Thrice I suffered shipwreck, a night and a day have I been in the deep." The Apostle's experience was not an abnormal one. Small ships, inadequately and clumsily rigged, the heavy and sudden storms of the Mediterranean, overcast skies in the winter months which made it impossible to be sure of directions in days before the compass was invented, all these things invited disaster. No wonder that men dreaded a long voyage by water—long delays and disasters were the natural course of events.

ANALYSIS OF THE LESSON.

I.—On board the first ship, vv. 1-5.

1. Paul was not the only prisoner to be sent to Rome. Festus gave them all into the custody of a Roman centurion named Julius. He commanded a band of soldiers called the Augustan band. This term Augustan was probably a title taken by the band to signify its loyalty—as with us a regiment may be known as the "King's Own," or "Kitchener's Own." Julius put his charges on board a ship from the seaport of Adramyttium. This ship was only a coast trader and would only convey them to some port where they could get another vessel going to Rome.

2. The company of Christians was three in number. There were St. Paul, St. Luke and Aristarchus, of Thessalonica. These latter were probably the personal attendants of St. Paul. Aristarchus may have been a prisoner, like the Apostle, but Luke the Gentile was not. Their presence with the Apostle may incline us to think that the Apostle was now a man of some means. He could defray the charges of an appeal to the Emperor and take with him two attendants, one of whom was his personal physician.

3. This part of the journey was without important event. The sea-loving Greek, St. Luke, gives an interesting and simple statement of the course the vessel took. At Sidon, Julius kindly allowed St. Paul to go ashore and "refresh" himself among friends—perhaps he had been seasick. After encountering some time of "contrary" winds they reached Pamphylia and then came to Myra in Lycia. The most natural course to have taken at that time of year (September) would have been to go to Philippi or Corinth and there take the great Roman road instead of proceeding by water. But at Myra was a vessel going directly to the Capital. Julius thought the opportunity a good one and giving up the idea of a journey by land put his prisoners on board this ship. She was a ship of Alexandria, engaged in the grain-carrying trade between that city and Rome. Evidently she was a large

vessel for besides her freight she now carried 276 people.

II.—The journey to Fair Havens, vv. 7-8.

Loosing from Myra they went slowly for many days. The weather was heavy. So strong was the wind that they sought shelter from it by "sailing under the lee of Crete." Eventually they entered a place called Fair Havens, on the south coast of the island of Crete. The journey thus far was a warning to them that they might expect something much worse before they reached their destination.

III.—At Fair Havens; St. Paul's advice, vv. 9-12.

For a long time they remained in the safety of Fair Havens, while the wind raged on the open sea. It was a dangerous time of year for sailing. (The Fast was passed, i.e., the Day of Atonement, which in this year 59 A.D. fell on October 5th.) At any time after the autumnal equinox, navigation was looked upon as dangerous. The situation called for very careful consideration and a council evidently was called to decide what to do. It was evidently decided that they would not attempt to reach Italy until after winter. St. Paul gave his opinion that they would suffer shipwreck if they ventured from where they were. However, the Master of the vessel and the majority thought it advisable to go as far as Phoenix, on the Cretan coast, and to winter there, as the harbour at Fair Havens was not a good one to remain in over winter.

IV.—The Bursting of the Storm, vv. 13-20.

1. There came a lull in the wind—it blew softly from the south and they thought this an admirable opportunity to reach Phoenix. So they took up the anchor and sailed carefully close to shore, hoping to make port safely.

2. But they were soon caught in a "tempestuous wind" or hurricane. In local usage this sort of wind was called Euraquilo, which probably means a wind from the north-east by east. This hurricane stopped the ship's course. She "was caught," and turning about ran before it. However, they found temporary shelter behind the small island Cauda.

3. The ship towed a small boat. In the quieter waters behind Cauda this boat was drawn up on deck for fear of losing it in the storm. Then they "undergirded" the ship. This means that they passed a chain or great rope around the centre of the ship, under the keel and over the decks and tightened this up so that the vessel would not be split apart by the straining on the mast.

4. They were afraid of being driven on the quick sands (the Syrtis) on the coast of Tripoli, so they "lowered the gear," i.e., they took down the great sail and allowed the vessel to drift, holding her up, no doubt, with the helm as much as possible. In this way they "laboured exceedingly with the storm."

5. On the next day they found that they were in dire straits. They accordingly cast the freight overboard, and on the third day they actually threw overboard the ship's furniture ("the tackling of the ship").

6. Nothing more could be done. For many days they waited. The sky was overcast (neither sun nor stars appeared) and so they could gain no idea of directions. They were in despair of being saved.

V.—St. Paul's cheering advice, vv. 21-26.

1. They had been without food in these days of extremity. There had been neither time nor opportunity for its proper preparation, so that all had gone on pretty meagre fare. St. Paul stood up and spoke to them. He reproved them for their foolishness in leaving Fair Havens.

2. He then comforted them. "Be of good cheer," he said. An angel of God had stood by him in the night and had given him the assurance that he should reach Rome and appear before Cæsar. Moreover, all on board should be saved from a watery grave.

3. St. Paul asserted his strong belief in the truth of this vision and declared his belief that they would be saved by being cast upon some island.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—Amid all life's labours and dangers God protects His people until their God-given work is accomplished. This is a great and comforting truth that we have had illustrated to us in former lessons. In to-day's lesson it seems to be especially emphasized. God had work yet for Paul to do. He did not spare him from the sufferings of the storm, but brought him safely at last to Rome. God's angel had stood by him in the night and had assured him that he should reach Rome, there to be His witness. It is a strengthening and encouraging thought that we are invulnerable until our God-allotted tasks are accomplished. God who has made us His fellow labourers not only gives us strength to do His bidding, but protects us while we work.

II.—Faith in God gives manly courage. See St. Paul among the dejected passengers and sailors on the ill-fated ship. He takes the place of a commander and leader. Whence came such courage? He does not hesitate to attribute it to God. He is confident of God's presence and sure in God's promises. Faith in God gave him manly courage. Such faith brings out all that is best in those who possess it. Many of the manliest and most courageous soldiers and sailors of the past and present have been men of simple faith in God—for example, General Gordon, Lords Roberts and Kitchener, Admirals Nelson, Jellicoe and Beatty. A host of others might be named. If you would be your best in all that is manly or womanly, have faith in God as St. Paul had.



The Dominion Anglican Young People's Association will hold a one day's Conference in St. George's Church, Guelph, Ont., on Wednesday, October 25th. The programme will consist of a Devotional Session beginning at 11 a.m., consisting of a Corporate Celebration of the Holy Communion and an address by the Bishop of Niagara. This will be followed at 2 p.m. by an Educational Session, consisting of the presentation of reports, round table conferences, addresses by Dr. Renison and Dean Owen, of Hamilton, discussion, election of officers, etc. In the evening, at what is called the Inspirational Session, the speakers will be Mr. James Edmund Jones, of Toronto, and the Rev. Arthur Carlisle, of Windsor, Ont. Those wishing for further information can secure it from Mr. G. Spencer Bate, 7 Elm Grove Ave., Toronto, Ont.

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Church News

NOVA SCOTIA.

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

All Saints' Cathedral.—The Archbishop of Nova Scotia has sent out invitations to all the Archbishops and Bishops of the Church of England in Canada and to the English, Scotch and American Bishops who attended the Bicentenary celebration and the opening of All Saints' Cathedral in 1910, to be present at its consecration on All Saints' Day, November 1st. This great event in the history of the diocese of Nova Scotia, towards which the interest and generosity of Churchmen is now being directed, is expected to bring representative clergy and laity from all parts of the Maritime Provinces to the city.

Windsor. — King's College.—The election of Dean Schofield to the See of Columbia is a source of deep gratification to all Kingsmen, present and past. The Bishop-Elect entered King's in 1891, and was successively Almon-Welsford prizeman, Stevenson Scholar, McCawley Classical Scholar and Binney prizeman.

King's College recently received a benefaction from the Rev. G. O. Cheese, M.A., Rector of Oxford, N.S. He has donated a sum of money to found the "Jackson Exhibition" in memory of a former tutor of his at Worcester College, Oxford. The exhibition is available for students training for Holy Orders. This thoughtful and generous act is very much appreciated, and the Board is extremely grateful to Mr. Cheese for his gift.

Charlottetown.—St. Peter's Cathedral.—The deep sympathy of the citizens of Charlottetown goes out to Rev. Canon and Mrs. Simpson in the death of their son, Lieutenant Stewart Simpson, who fell in action in France on the 1st inst. Seldom has news of the death of any young soldier from this island brought more profound regret, for Lieutenant Simpson was a particularly fine young man, quiet and courteous in demeanour, bright and clever, and in every respect the kind of young man whom it is a pleasure in life to meet. The sad news was received by telegram on the very eve of the opening of the Mission in St. Peter's Cathedral, to which Canon Simpson had looked forward with great hope. The blow coming at such a time was the more keenly emphasized. Canon Simpson bore the bereavement manfully, and though torn with the anguish of his loss attended all four services in his church on Sunday. Lieut. Simpson was the second son of Canon Simpson, and was only 22 years of age. He joined the 55th Canadian Overseas Battalion, from Montreal, being drafted later with the Fifth Canadian Mounted Rifles, who fought as infantry. He was wounded on August 13th, and, after recovering, returned to duty on the battle-line on September 3rd. Two other brothers of the deceased are also enrolled in the King's service—Captain C. A. Simpson, at Aldershot, N.S., and Sergt. Hugh Simpson, of the artillery garrison at Halifax.

The Mission of Repentance and Hope opened in St. Peter's Cathedral on Sunday, the 8th inst., and was largely attended. At the 11 o'clock celebration the missionaries, Rev. H. M. Little, of Montreal, and Rev. W. A. Huband, of Port Greville, were solemnly inducted into their duties by Rev. Canon Simpson. At this service Rev. H. M. Little preached an excellent sermon from the text, "Seek the Lord while He may be found." In the afternoon, at the Opera House,

both missionaries delivered earnest addresses at a meeting for men. Rev. H. M. Little referred to the absence of Canon Simpson on account of the sad loss which he has sustained by the death in action of his son and spoke of that gentleman's wondrous Christian fortitude. In the evening, at St. Peter's, a large congregation was present and the service was followed with much interest, Rev. H. M. Little preaching a splendid sermon.

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

Quebec.—Cathedral of the Holy Trinity.—The Protestant members of the 171st Battalion, under the command of Col. Sir Wm. Price, paraded to the Cathedral on a recent Sunday morning.

On the following morning a Bishop of the Orthodox Greek Church celebrated Holy Communion in the Cathedral for the Russian members of the Battalion.

The first monthly service of the Diocesan W.A. was held in the Cathedral on Friday, October 6th. The service was taken by the Dean.

St. Peter's.—The Rev. Canon King has returned again to Quebec restored in health.

Trinity.—The Ven. Archdeacon MacMillan, of Carlisle, U.S., was the preacher in this church on a recent Sunday evening.

Lennoxville. — Bishop's College School.—The first sod of the \$1,000,000 Lennoxville School, which has been donated by Lieutenant J. K. L. Ross, was turned on Thanksgiving Day by the donor's wife. The ceremony took place in the presence of 300 people, many of whom came from Montreal. Lieut. Ross was present and gave an address. Lennoxville School will be Bishop's College School renamed.

MONTREAL.

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

Montreal.—A crowd of young Jews of the orthodox faith precipitated a riot on the evening of the 6th inst., at the Anglican Mission to the Jews,

where Bishop Farthing and other clergymen were engaging in a service of intercession. This service, being co-incident with Yom Kipper, the Jewish religious festival, was not appreciated by the orthodox Jews, and a rain of stones and other missiles testified to this sentiment, practically every window in the Mission house being broken. Several people at the service were slightly cut. Police reserves and a company of soldiers were called in to quell the disturbance, and the Lord Bishop and his colleagues were kept prisoners in the building until rescued by the authorities. A soldier of the Jewish reinforcements company was hurt in a struggle with the police, and his wounds were dressed at a hospital. No arrests were made.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

Ottawa.—The annual meeting of the Anglican S.S. Teachers' Association in the Rural Deanery of Ottawa was held in St. George's Parish Hall on the 10th inst., the Bishop of the diocese presiding. Canon Snowden, the Rector of St. George's, was elected president for the ensuing year, and the Right Rev. Dr. Roper, honorary president. The secretary's report showed that there were 250 Anglican Sunday School teachers in Ottawa.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

St. George's Cathedral.—The Rev. P. Watson, who was ordained deacon in this Cathedral on Sunday, September 24th, was by mistake described as a graduate of Wycliffe College, Toronto.

Trenton.—The autumn meeting of the Bay of Quinte Clerical Union was held in Trenton on October 5th and 6th, and was a very successful gathering. The special preacher at the public service was Rev. E. A. Anderson, M.A., of Ottawa, who gave a very thoughtful and suggestive sermon on Hebrews 12: 1-2. Mr. Anderson also conducted a helpful Quiet Hour for the clergy. Ven. Archdeacon Beamish held a conference on the method of putting into operation the new canon on the stipends of the clergy (diocese of Ontario), and succeeded in arranging for a canvass of every Mission parish in his archdeaconry within the next two months. The meeting, by resolution, congratulated him and offered its best wishes upon his recent appointment as Archdeacon of Ontario. A brilliant paper, marked by clear thinking and lucid expression, was read by Rev. T. J. O'Connor Fenton on "The Place of Miracles in the Holy Scriptures." The sessions of the Union were well attended and were presided over by Rev. Canon Armstrong, the Rector of Trenton.

Kingston. — Obituary.—A former well-known and highly esteemed clergyman of this diocese, Rev. William Lewin, passed away on Saturday, October 7, at the Rectory of the Church of the Redemption, Philadelphia, Penn. Rev. W. Lewin was born in England and educated at Trinity College, Dublin, graduating with the degree of M.A. Shortly after graduation he came to Canada and for some years had charge of the Academy at Newburg, Ont. In 1863 he was ordained by the Bishop of Ontario and

for seven years was missionary at Shannonville. In 1870 he was appointed Curate at Picton, holding this for four years and next holding a Mission at Marysville. His next charge was at Prescott, being Rector of St. John's Church there from 1874 to 1881. He was Rural Dean of Grenville from 1879 to 1881, in which year he retired and came to Kingston to live with friends. About two years ago he went to live with his son at Saskatoon. He was visiting a friend, Rev. A. E. Clay, in Philadelphia, when the sudden illness came upon him due partly to the cold weather in that city. The late Rev. W. Lewin was a man of marked personal ability, noted for his generosity and kindness, and was much beloved by his flock in the different parishes in which he worked, all of whom will feel his loss very keenly. He is survived by one son, his wife having predeceased him some years ago.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

St. Aidan's.—This church was filled on Thanksgiving Day with a congregation representative of the five churches of the Beaches district—St. Aidan's (Anglican), Waverley Road (Baptist), Beech Avenue (Methodist), Bellefair Avenue (Methodist), Kew Beach (Presbyterian). The service was led by the Rector, Rev. E. A. McIntyre, the liturgical portion being taken by the parish clergy, and the Scripture Lessons and extempore prayers by the visiting ministers, all of whom took part. Rev. Dr. W. H. Griffith Thomas was the special preacher and gave a powerful address, setting forth the special call of religion in both its personal and social emphasis with reference to the national life of to-day. The parish has seldom recorded a more reverent and hearty service of worship. It was most fitting that the day of National Thanksgiving should witness such a rally of all Christian Communions in the district for the common recognition of Almighty God—for mutual inspiration and uplift.

St. Stephen's.—The members of the Garrett Bible Class held their annual Thanksgiving dinner at the house of the director of the class, Mr. George Garrett, on Thanksgiving Day. Six returned soldiers were present, who are at present located at the Central Convalescent Home. The Bible Class has a record of which its members may well be proud, for out of a total number of 170 members, 74 are serving their King and Empire.

Silverthorne.—Calvary Mission.—On the afternoon of the 8th inst., the new basement of this Mission Church was formally opened by the Bishop of Toronto, who was assisted in the service by the Rev. E. J. McKittrick, the Curate-in-charge, and the Rev. A. J. Reid, Rector of St. Mark's Church, West Toronto, the mother parish. In addition to the basement the Bishop dedicated a handsome stone font placed therein in memory of Private Richardson, who was the first member of the congregation to be killed in action.

Newmarket.—The Bishop of Toronto conferred the holy rite of Confirmation on 18 candidates of St. Paul's, Newmarket, on Sunday, October 1st. The candidates were prepared by the Rev. C. E. Pratt, B.A., Priest-in-charge. St. Paul's branch of the A.Y.P.A. held their opening social on Tuesday evening, October 3rd; \$17.34 was realized and will be devoted to the purchase of wool to provide socks for the 90 boys fighting for their King and country.

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NIAGARA.

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

Erin.—All Saints'.—Bishop Clark performed the apostolic rite of Confirmation in the above church on Sunday morning, October 8th, when six young people were presented. The Bishop spoke very earnestly on the Christian life as one of service.

Fonthill.—The Bishop of Niagara conducted a "Quiet Day" for the clergy of Lincoln and Welland Deanery on Tuesday, October 10th, at Fonthill, with nearly all the clergy present. The day began at 10 a.m., with a celebration of Holy Communion, his Lordship being the celebrant, assisted by the Rev. J. Carson, of Fonthill. From eleven until twelve o'clock an hour of prayer and meditation followed during which his Lordship gave two very helpful addresses on the "Moral and Religious Conditions of the Church and Country," also "On the Need of a Diocesan Mission and Preparation for it." At two o'clock a conference was held to discuss the coming Diocesan Fall Mission, when two informal but very practical addresses were given by Rev. Canon Owen, Dean of Niagara, and also Rev. Dr. Renison, of Hamilton, on "Preparation for a Mission," and "Conducting a Mission." These were followed by a general discussion by all present on various matters in connection with the Mission. The day was brought to a conclusion at 3.30 p.m.

St. Catharines.—Christ Church.—Annual Harvest Thanksgiving services were held in Christ Church, St. Catharines, Sunday, with very large congregations present. Rev. A. B. Higginson, of Port Dalhousie, preached in the morning, and Rev. Canon Garrett, Rural Dean of Lincoln, in the evening.

Jarvis.—At a meeting of the Jarvis Branch of the Anglican W.A., Mrs. (Rev.) J. R. Newell, who is a life member, and who is about to leave Jarvis, to reside in Hamilton, was presented with an address, and with a very handsome sateen comforter. Mrs. Newell thanked her kind friends for their flattering remarks, and for the useful gift. On Thursday last Mrs. Newell was greeted with another pleasant surprise, when she was tendered a farewell tea at the home of Mrs. S. Jones, and was given a shower of very useful articles for housekeeping. Mrs. Newell is very much beloved by her many friends in this parish.

Arthur.—Grace Church.—The annual Harvest Thanksgiving festival was held on Sunday, Oct. 1st, the services being conducted by the Rector, Rev. W. S. Weary. A special collection was taken up to reduce the small debt on the church, and the total realized was \$125. This was considered very good as most of the men are in khaki. On Friday evening, October 6th, Confirmation service was conducted by Rt. Rev. Wm. Clark, D.D., when five candidates were presented by the Rector. Throughout the day eleven of the clergymen of Wellington met with their Bishop for quiet meditation and devotions in preparation for the coming Mission.

Damascus.—St. Paul's.—The annual Harvest Festival was held on Sunday, October 22nd. Mrs. Clark, wife of the Bishop, was a welcome guest at Grace Church rectory on October 6th.

HURON.

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

Lucknow.—The Harvest Thanksgiving services were held in St. Peter's Church, Lucknow, on Sunday, 24th ult., when the Rev. C. W. Saunders, of St. John's, Brantford, preached two most instructive sermons on Thanksgiving.

The decorations of the church with grain, fruit, flowers and vegetables, were reminders of God's gifts to us. A special thank-offering was asked for, and the response was very good.

St. Thomas.—Trinity.—Canon O'Meara, Principal of Wycliffe College, Toronto, was the special preacher at the Harvest Thanksgiving services which were held in this church on the 8th.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L.,
Archbishop and Primate,
Winnipeg, Man.

Winnipeg.—St. Margaret's.—The Rev. and Mrs. F. W. Goodeve have the sympathy of their congregation in the very great sorrow which they are passing through, owing to the death of their eldest daughter, Kathleen. She had been ill for several months but until quite recently hopes had been entertained of her complete recovery. She was an extremely bright and capable young woman and gave promise of a very successful career. The funeral took place from St. Margaret's Church, the Rev. R. B. McElheran and the Ven. Archdeacon Fortin officiating.

Neepawa.—The Rev. P. D. Locke, of Carmen, has been appointed to this parish to succeed the Rev. R. C. Pitts, who has gone to the diocese of Moosonee.

Glenboro.—The Rev. V. S. Bell, of Moorepark, has been appointed by the Bishop to take charge of Glenboro and Stockton, succeeding the Rev. C. H. Bristol, who has resigned.

Oak Lake.—Harvest Thanksgiving services were held in St. Alban's on Sunday, October 8. The Rector, the Rev. J. A. Shirley, M.A., preached, taking for his texts, "White unto harvest," "Christ is risen from the dead and become the 'first fruits' of them that slept."

SASKATCHEWAN.

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

Diocesan Notes.—Rev. C. L. Mortimer, Rector of Melfort, has resigned charge of that parish. He has been appointed Chaplain to the Battalion of the "Legion of Frontiersmen," from Saskatchewan, which expects to be sent shortly to England or France. The Melfort congregation have invited Rev. C. Barnes, Incumbent of the Islay Mission, to become their Rector, and he has accepted. The Bishop has at present no one to replace Mr. Barnes.

Rev. F. P. Shorto, Incumbent of Unity, has obtained leave of absence and will sail shortly for England. He has earned a rest by long and faithful work, but had decided to postpone it till the spring. However, domestic matters and his duty to an aged mother have made it necessary for him to go now. He had learned last week of the death of a brother in the fighting line in France and his only two other brothers are at the front.

Rev. J. I. Strong, Rector of Prince Albert, has been in bed in the hospital for some time, and suffering severely from sciatica. At present there is little improvement, but it is hoped that he may be about again before long. With such a scarcity of clergymen it is not easy to supply the place of one who is ill. The first Sunday of Mr. Strong's illness happened to be the one when Rev. R. A. Haslam, from Kangra, India, was here for missionary addresses, so that the pulpit was supplied. Mr. Haslam captured and held the most earnest attention of both congregations. This was also the Bishop's first Sunday in church after his illness, and he took a part of the morning service. The Bishop

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has made a rapid recovery from his illness, but his doctor still insists on only partial work, on avoiding all exposure to a chill, and on his going away south before the cold weather sets in. The Bishop takes part in the morning service in St. Alban's now, but is not allowed to the evening service; nor may he attend the meetings of the Bishops, the M.S.C.C., and various committees in Montreal this month. He hopes, however, to remain till November, and to attend the "Retreat," which the clergy will hold in Emmanuel College. Preparations for the "Retreat," and for the winter campaign of the "Mission of Repentance and Hope" are going on earnestly. The Bishop has issued a "Pastoral" to clergy and laity, which is to be read in all the churches on October 22nd. Some of the clergy are already at work with special gatherings, prayer-meetings, study-meetings, visiting, laying the foundations for this "Mission."

Thanksgiving Day was observed in all the churches on Sunday, October 8th, and in some of them by a service also on the Monday. At St. Alban's, Prince Albert, the Bishop conducted a short service of Thanksgiving and Intercession, with Confession, on the (Monday) Public Thanksgiving Day, in which Dr. Carpenter, Principal of Emmanuel College, assisted him. The Bishop had invited all the Nonconformist pastors of the city and their congregations, and the pastors and some of their congregations attended and seemed to appreciate the solemn service of acknowledgment of God's Providence.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

Pouce Coupé.—Bishop DuVernet spent a week (September 21st to 28th) in this part of the British Columbia Peace River District, this being his second visit within a year. He found travelling facilities much better this time than last on account of the steel being laid to Spirit River. As the grading to the British Columbia boundary will be completed this month, it is hoped that the steel will be extended next spring to within seven miles of the Dawson Creek. The Bishop has completed all arrangements for the building of a Mission House (a combined church and parsonage) on the north bank of the Dawson Creek, which will be the headquarters of Church work for the whole British Columbia Peace River District. While here the Bishop held the first Confirmation service in this district and also administered the Holy Communion. The Bishop has been most fortunate in securing for this new Mission, with a territory large enough for a diocese, the Rev. J. H. Kerr, of Mono Mills, Ont. Mr. and Mrs. Kerr had both offered themselves to the Board of Management of the M.S.C.C. for Foreign Missionary work, but as there seemed little prospect of being sent out at present, they have accepted this urgent call to do missionary work in this new Mission field in the Far West—the very last of the prairie country near the foot-hills of the Rocky Mountains.

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COLUMBIA.

Victoria.—At a meeting of the clergy of the southern deanery held on the 4th inst., Rev. R. Connell was elected Rural Dean for the next five years. Rev. H. F. Fatt, honorary secretary, was re-elected to that position.

St. John's.—Harvest Festival services were held in St. John's on Sunday, October 1st, and were attended by very large services, the church, which has a seating capacity of 1,000, being filled to its utmost both morning and evening. The services were conducted by Rev. F. A. P. Chadwick, the Rector, the preacher being Rev. Principal Vance, of Vancouver, who delivered two most helpful sermons. The morning text was St. John 12, v. 24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit," while in the evening he preached from Isaiah 27, v. 12, "And ye shall be gathered one by one, O ye children of Israel." The music rendered by the choir was most beautiful and a great deal of care had been bestowed upon the decorations, consisting of flowers, fruits and grain. The services were continued on Wednesday evening when the special preacher was Rev. Septimus Ryall, the Rector of Chemainus.

WYCLIFFE COLLEGE.

(Continued from page 666.)

spiritual power. The Atonement is our only true source of comfort. We have the great sympathy of God the Father for He is suffering too. For this high duty of the Church—the Body of Jesus Christ—there is no substitute. The work of the Church cannot be done by the club, the theatre, the university, nor any other organization. If the Church is going to compete with these it is going to be beaten. She must bear witness in the days to come to that which is her's distinctively. In these days when men are hearing the country's call to sacrifice, the Church has an opportunity to strike the call of the heroic. The average man has revealed unlimited possibilities of heroism. Let the Church use its opportunity of a call to sacrifice. The great work to which we must devote ourselves is the regeneration of character. The new era will not come of itself—it must be prayed for and fought for.

"Rural Leadership" was the subject of a luncheon speech by Dr. Creelman, President of Ontario Agricultural College. The real rural problem is not deterioration nor degeneration, neither is it depopulation, but the necessity of the establishment of a new point of view, a wider mission—a new outlook on life for the rural community. The farmer has missed the meaning of the nature of money. The need is to develop a class consciousness for purposes of organization. It is not the attractions of the city that are taking boys and girls from the farms, but the meagreness of life in country communities.

President R. A. Falconer, of the University of Toronto, addressed the Alumni upon "The Attitude of Christianity in the Present Stress." The speaker said that of all the institutions that have served in supplying people in this great struggle, the Christian Churches had taken the lead. There were obvious reasons for this: The Church has always regarded itself as national, in the sense that it is part of the people's life. Where the people are suffering and struggling the Church must be with them; when there is the genesis of new hopes the Church must be there. If the Teutonic powers were to get control, the Church itself as an organization would be changed. Therefore, the Church must side strongly with the Allies.

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"Church Unity in the Light of Recent Events" was the theme of a very interesting paper by Rev. Dr. Symonds, of Montreal. Great wars, said the speaker, were indicative of coming social changes and the problems of reconstruction would appeal to virile minds. Christianity, education, science, commerce, etc., seem to have failed to ward off the destructive elements of war—all seem to have failed, but this is not true. The war was the outcome of bad politics—a false philosophy of the State. A great need of the world to-day is a better theory of the State. Nationality is a deep sentiment and a good one and bears the endorsement of both the Old and New Testaments. But the present competitive ideals of the nations is wrong—unscriptural and unchristian. Christianity transcends nationality. Therefore, the present German theory is a form of anti-Christ. Christianity is a constructive force and it is the organism of the Church which has failed. The Church has the duty to construct a Brotherhood of Nations. But how can a divided Church do this? The bad Internationalism is paralleled by bad Ecclesiasticism. We need a new ideal in Ecclesiasticism and in Internationalism. If the Church is to do her part in permanently healing national wounds, her imperative need is Unity—a variety in unity is what is needed—a real fellowship among all that shall transcend all divisions. That reunion is not a reunion of the past, but of the future—some system of Catholicity approximating to federation. The time of construction shall soon follow this awful period of destruction.

Two very able papers, "The Christian Doctrine of the Resurrection," by Rev. C. V. Pilcher, M.A., B.D., and "Present Grounds of Theistic Belief," by Rev. Prof. Griffith-Thomas, D.D., a Round Table Conference, led by Rev. Principal O'Meara, Question Drawer, with discussion, led by Rev. Prof. Griffith-Thomas, D.D., were all very interesting and helpful.

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A NATIONAL MISSION.

Sir,—May I say how very thankful I am to see that the question of a National Mission in Canada has at last found a place in the columns of "The Canadian Churchman"? For months past I have longed for it, spoken of it, prayed for it!

That many earnest Churchmen and Churchwomen feel as the writer of the letter I refer to feels, I cannot doubt, for surely no one who has been brought face to face with the awful worldliness and indifference to religion of the present day, especially in our big industrial centres, can fail to feel that we, as a church, are not reaching the masses, and that we never will reach them until we adapt our methods to the needs of the hour. On the last anniversary of the war I attended the carefully arranged service of Thanksgiving and Intercession in one of our big churches. A special Litany was used, and we knelt reverently whilst the responses were beautifully rendered by the choir. We confessed that we had, as a nation, committed very grievous sins. In other churches in the city no doubt confession of sin was also being made. But, even supposing our hearts were as full of contrition as they should have been, did we really represent before the Throne of Grace a penitent city? I doubt it. Far be it from me to undervalue intercessory prayer, but can we expect God's blessing till the nation is "on its knees"? And facts prove that the nation is still a long way from being so. The religious condition of this country is most disquieting to those who see beneath the surface. And because I feel very strongly on this subject I must speak.

The Anglican Church in Canada is face to face with a great opportunity. The sorrow and suffering on all sides is leading even the most careless to think, and to acknowledge that the war is God's call to the world. This is "the day of our visitation." When the war is over and the reaction comes, hearts now softened grow careless again, the opportunity will be gone. Let us not forget also that if our Church fails to reach the thousands who "go nowhere," or are merely nominal churchgoers, God can use other means to accomplish His purposes, and the error of Wesley's day may be repeated.

Coming home to-night I passed a "Ranter" with his little crowd of listeners. Some turned away laughing. But any way he was doing his best and some soul may have been reached by the Gospel message. Then passing on I saw a vision of a long procession coming up the street towards me. They were our own church people.—Following the uplifted Cross they came singing with reverent voices. And men and women turned and listened, and some stepped off into the roadway and joined the throng. And young men and girls, who had not been inside a church since they left home in the old country were reminded of days gone by. But no one laughed. Some even brushed tears away. Are things like this to be only visions? Are they impossible? It is done in London, why not in Canada? Oh, let us show the man in the street that the Church needs him, and that it does not exist merely to afford spiritual satisfaction to the respectable, but is still true to its mission to seek and to save the lost. Let us show the world "that we have a war on," and that we are at least as much in earnest in seeking recruits for the Lord's army as our military authorities are for the King's, and as "up-to-date" in our methods. The recruiting sergeant does not stand in the drill hall waiting for men to come to him. He goes out into the street to seek them.

And the method is primitive as well as "up-to-date," since it was that employed by our Blessed Lord Himself and His apostles.

Parish Worker.

"IN SEARCH OF THE OTHER SHEEP."

(Continued from page 667.)

to try an overland passage, steering by compass to about twelve miles west of Cockburn Point. This proved splendid, for whilst the first part was an ascent of a series of high cliffs in the teeth of a north-easterly blizzard, the summit being reached, a series of frozen lakes speedily brought us to the water's edge. Thus a day's travelling obviated a long journey around Hope Point and Cape Bexley. The following night we were compelled, on account of there being no snow, to abandon the sled and make packs for the dogs and ourselves. At 6 p.m. on Saturday, pack-laden men and dogs received a hearty northern welcome from the members of the southern party of the Canadian Arctic Expedition under command of Dr. R. M. Anderson.

After observing their work it must be said that these explorers are a credit to Canada; in their dealings with the natives they have carefully studied the best interests of the people whilst carrying on their labours. The many findings, mappings, etc., will be a valuable scientific addition, and a great help to us who must travel this land. In particular I acknowledge with sincere gratefulness valuable linguistic help from D. Jenness, M.A., (New Zealand and Oxon. Classical Honours), the ethnologist. At this post I also renewed acquaintances with Corporal Bruce, R.N.W.M.P., of Herschel Island. This gentleman is investigating along with Inspector Le Nose, the supposed murder of two Roman Priests, who reached Dismal Lakes via Bear Lake in an attempt to reach the Eskimos of the Gulf.

In connection with the sled journey we feel we must mention the splendid faithful hard work of our three gallant dogs, Nakalena, Lynke, and Sport. It almost seemed as though they realized their important mission. They are now the honoured dogs of our team.

The following day, Sunday, October 16th, stands out as the one great day of the writer's life. After a four-mile walk eastwards, we sighted on the banks of a small inland lake, a group of tepee-shaped skin tents. At last the long sought-for people were before us. It is customary upon approaching to give the following signs of friendly intentions: First, the hunting knife is held horizontally between the hands, at arm's length above the head; then the knees are bent forward until a sitting posture is adopted, the crouching and straightening postures are repeated for a few times. But upon this occasion we were spared this performance as we reached the tents unobserved. Upon entering, the native greeting word "Ilganaitunga" was used and immediately came uproarious cries of approval. Any attempt at describing my feelings would be inadequate: One's soul rose in thankfulness to God; the past experiences, beaching, and storms, all were forgotten, for here before us were the people whom for three years or more our Church had striven to reach; the first part of our great task was completed but the greater work was now begun.

What a peculiar synchronism lay here—in the outside world a terrible modern war raging with all the latest methods of destruction employed, whilst here lived a healthy, happy, people, dressed completely in skins



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CHAS. POTTER, Optician, 191 Yonge Street TORONTO

and using bows and arrows and stone implements.

For seven or eight weeks language study and other work was carried on and after a visit to Victoria Land, with six dogs, we started for home, our load being increased by numerous presents from the Expedition Staff. At Cockburn Point one caribou (Rangifer Arcticus—native, Tuktu) fell to our gun and a portion of this, with three ptarmigan and two salmon trout, formed our present to our comrades. Upon arriving there we saw abundant signs of the strenuous labours of my colleagues; having no dogs or sled, they had built a sled and had hauled wood for some miles. The banking of the house had involved some tons of sand which had been carried by buckets; inside a splendid flooring and other fittings had made a cosy house. It is my duty to state that two better fellow-workers I could not have wished for—their work is a credit to the Church. At times we have differed in opinions, and I am glad to record it, as men who did not so differ would be useless in discussing serious problems when all points must be looked at. For three men to live happily together in an eight-foot square house all winter is a fair test of character.

During the dark days systematic Bible and language study was carried on, together with report writing and hunting for seals, etc.; the ordinary work, such as cooking, washing, and wood-hauling, we leave to the reader's imagination. Here is one scene—Mr. Hoare has sat out on the cold ice for hours waiting for a seal to put up his head through the waters of an open lead; the seal appears, Mr. Hoare fires, and with a friendly wave of his hind-flipper the seal dives below. Another two weeks' rations gone!

Whilst on the sled journey the following observations were made: From Clifton Point there are numerous outcrops of columnar basalt; the majority of the rivers marked on the chart are narrow but deep cuttings in the rocks, containing little water in the fall season, but in the spring time are rushing torrents. The actual animals or tracks of the following were seen:—Arctic wolf (Canis Occidentalis albus—native "Amagok"); wolverine (Gulo luscus—native "Kalvik"); polar bear (Thalarctus maritimus—native "Nanuk"); white fox (Vulpes lagopus inuitus—native "Teggaguniak"). An abundance of seal were seen both Phoca Hispidia—native "Natchak," and the larger type—native "Ugjuk," or Phoca Barbata. For ordinary camping

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purposes drift wood is abundant until Cockburn Point is reached.

It has been the point of operations this winter to enter into the daily lives of these people, living in their snow huts, travelling with them, attending their dances, etc., and to some extent eating their food. This course was adopted to enable us to study their psychological system in matters both ordinary and religious. In February, 1916, we stayed in a village composed of thirty-three snow houses; when on the move down the Dolphin and Union Straits we formed a continuous line of thirty-two sleds.

At the time of writing the following people had been reached:—(1) Noahonirmiuts, of around Cockburn Point; (2) Puibirmiuts, S.W. Victoria Land; (3) Kuglugtogmiuts, Coppermine River; (4) Waijajugmiuts, Rae River; (5) Pinganaktogmiuts, Tree River; (6) Kilusiktogmiuts, Arctic Sound; (7) Nagyuktogmiuts, Islands of S. Victoria Land. Also one family of Asiagmiuts east of Kent Peninsula and one family from the lakes of the Great Fish River Lakes. This, of course, has involved over 1,000 miles of sled work, which in this country does not mean sitting on a sled, but plodding ahead of the dogs every inch of the way on account of the heavy loads to be carried. The winter also was marked by almost continuous heavy blizzards which did not improve matters. Despite this we all enjoyed a good happy winter and rejoiced in many blessings from the infinite Father.

If we are able to communicate with the outside next year I hope to let you have an account of the customs, habits, religion, and language of the Copper Eskimo.

In conclusion, let me remind you that after several years of effort our Church has at last reached these people and thus a tremendous new area has been added to MacKenzie River Diocese. We at the front are trying to do our best and we rely upon you to uphold our Bishop and us in taking full advantage of this great opportunity.

PRAY FOR US!

A TURN OF THE ROAD.

(Continued from page 668.)

"Oh, Gib, I've far too much sense to think I shall be that when Mattie is there! Only if she doesn't do what I want, I shall threaten to do my own cooking, and we all know what she thinks of 'missuses in the kitchen.'"

"You'll be a perfect set of babies, all of you!" said Mrs. Campbell. "Why, there's not a single member of the firm who is over thirty! It is simply preposterous."

"We mean to run over pretty often to look after them, don't we, mother?" said David. "They needn't think they have shaken off all restraint; and if they quarrel, there's plenty of room for the aggrieved party here."

"But mother's not to imagine that we have renounced our claim on her," said Marjory, "we are only lending her to you, Rajah, till you marry and have somebody to keep house here; and I hope you won't be long about it."

"You don't mean to abandon Canada entirely, do you, mother?" said Gilbert.

There was a lull in the conversation and everyone looked at Mrs. Lane.

"Certainly not, my dear boy," said his mother.

For the second time that evening a look of exceeding satisfaction passed over the Bishop's face.

(To be continued).

The youngest son of Bishon Boyd Carpenter, England, was killed in action on the last Tuesday in August.

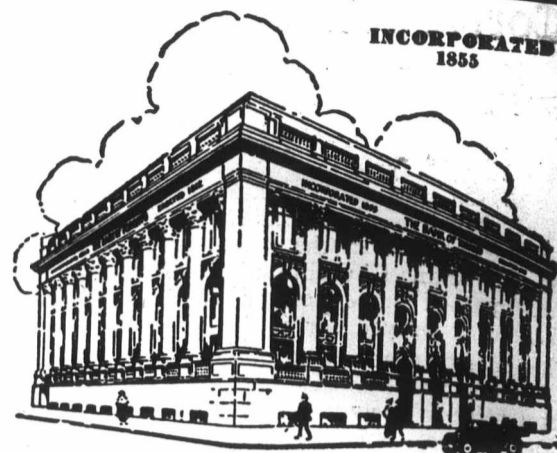
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THE CHURCH, THE WAR AND THE WORLD.

(Continued from page 665.)

A young man dropped in on me in the Philippines one day; he was on his way to a missionary field in China, and I said to him: "When you get to China, just remember that the Chinese are only folks." That is it. God has made of one blood all nations of men and we have yet to realize that the Chinese are human, the Japanese are human, the Philipinos are human. We may say so, but back in our minds there is a suspicion that they are a little less or we are something a little more, I don't know which.

When the day of reconciliation comes, when peace negotiations begin for this world of nations, see to it that such nations as China, Japan, and the great nations of India will have an equal voice in council with the nations.

I have not covered my subject, but I have consumed my time. (Cries of "Go on.") I shall not take advantage of your most generous offer, but I do want to say in conclusion just a single word about the glory of the opportunity lying before

Canada. Canada is young, she has all the characteristics of youth in her impetuositities as well as in the magnificence of the strength which she possesses. When Canada gets full control of all her powers, when she has opened up her vast territory, I see for her a future in the Empire and in the world of nations which is unexcelled by any, but, men and brethren, make your ideal a spiritual ideal, put your emphasis on the true things and look through God's eyes on affairs as they are and on the future as it is to be.

You have given me to-day such an opportunity and privilege as seldom falls to the lot of any man, and I feel that I have used it but imperfectly. In my heart there is a desire to put you in such intimate touch with God that you must never again live without Him. Were it possible for me, and I believe it would be the highest service I could render, I would just for a moment tear away the veil that hides things unseen from those seen so that you might see Christ in our midst, telling that these days of tragedy are to be succeeded, through our efforts, by days of glory and that He will be with His Church to the end of the world.

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"Now boys," said father, "as soon as you have finished your breakfast, I want you to get right at that weeding."

"All right, sir," answered Ralph, pleasantly, as he buttered a hot cake.

"The sun is so hot," complained Albert, as he squirmed on his chair.

"That is the reason I want you to get at it early," his father told him. "I have to drive over to Newton this morning, and want you to have it all finished by the time I get back."

Albert continued to frown as long as he was at the table and followed Ralph to the garden with lagging steps. The latter generally did his own work and then helped his brother, but this morning their father had told them that each must do his own work without help from the other.

Whistling cheerfully Ralph went at his task neatly piling the weeds in little heaps so they could easily be gathered up and carried away; but Albert would weed for a minute or two and then stop to look down the row and wonder how much farther he had to go and how long it would take him, so he got on very slowly. And he wasn't very particular about getting all of the weeds out, either. He grumbled about the dew making everything wet, and then next the sun made his back ache.

They had been working perhaps an hour or so when they heard some one coming across the garden toward them.

"Uncle Ralph!" they exclaimed, eagerly springing up to greet the newcomer. An officer in the army, he was their hero, and they never tired of listening to his stories of army life, and a visit from him was a great treat.

"Well, well!" he exclaimed, glancing over what the boys had been doing, "this reminds me when I was a boy, only I had no brother, but had to work alone. Who did that?" he suddenly asked, pointing to what Ralph had done.

"I did," Ralph answered, and Albert's face grew red as his uncle glanced at his untidy row. He felt suddenly very much ashamed to have any one inspect what he had done, least of all Uncle Ralph, but "Um-hum," was all his uncle said.

"Let me see if I have forgotten how to pull weeds," and off came his coat and he set to work on a particularly weedy spot, and the boys forgot to be tired or to think of the sun making them warm, as they laughed at his jokes.

"Do you know," he said presently, "that when a man enlists in the army he has to learn to do a great many different kinds of work, and no matter how dirty or disagreeable it is, that work has to be done just the best he can do it? Long ago when I enlisted in the army of Jesus, I took for my rule in life part of a Bible verse we had once memorized; 'A workman that needeth not to be ashamed,' which means that I should do every task and duty as cheerfully and well as I am able to, and it has been a big help to me in my army life. I wasn't

much older than you boys when I became a Christian. I wonder if you wouldn't like to make that the desire of your lives?"

The boys were thoughtfully quiet, but Albert's face glowed with determination as he slipped back to the row he had been working on before Uncle Ralph came, and not a weed was left standing.

"There," exclaimed Uncle Ralph, when the last weed was pulled, "I call that a good job," and he looked over the clean rows with pride.

"Now then, laddies," he said, as he picked up his coat, "suppose we clean up a bit. I want to tell you about some things I have been doing lately, so we will scrub off some of this dirt, then go out on the porch, where we can rest and cool off while we talk."

And while he talked the boys each resolved in his heart that he, too, would be "A workman that needeth not to be ashamed."—Damarest Wentworth Rubins, in Herald and Presbyter.

CANON GRIBBLE'S DIAMOND JUBILEE.

(Continued from page 666.)

he resisted all efforts to retain his services in that field. He has retired from active service to live in Toronto, and frequently assists at the services at St. Stephen's, Toronto, where he is much beloved. He possesses all his faculties unimpaired; he keeps up his theological studies, and is full of vigour—indeed, his marvellous activity would put to shame many a younger man. His attractive disposition and saintly character win for him friends wherever he goes. "The Canadian Churchman" congratulates him on his sixty years of splendid service, and trusts that he will be spared yet many years to enjoy a well-earned retirement.

Copy of Address presented to Canon Gribble on Monday, September 25th.

To the Reverend Canon Gribble.
Reverend and Dear Sir,—All great joys are tinged with sorrow, and this

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expresses our feelings on the occasion of your farewell visit to the parish and scenes of your early manhood. In those long-since days, Portage du Fort was an alien town with glowing prospects of a future, and the untiring efforts of the splendid and enthusiastic young Rector were an inspiration to all.

Alas! the years have wrought many changes, and few of your contemporaries remain; but we who are here this evening, welcome you with overflowing heart and appreciate the loyalty and affection that prompted you to take a long and wearying journey in order that you might celebrate your *Diamond Jubilee* with us in the old church.

Your visit recalls to our memory many who have gone to join the Church triumphant, and we know that when the day is far spent and the shadows begin to fall your saintly lips can say in the full assurance of faith, "Lord, now lettest Thou Thy servant depart in peace." We offer this gift in gold. It is pure and without dross, therefore appropriate and emblematic.

We pray that your years may be prolonged to a great old age, and that you will have the joy of celebrating the greatest victory the world has ever known: when the tragedy of the ages that is being enacted on the blood-soaked battle fields of Europe will have passed into history.

Once more, farewell, And God be with you.

Portage du Fort, Quebec.
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