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ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, OCTOBER 17th, 1912

No. 40

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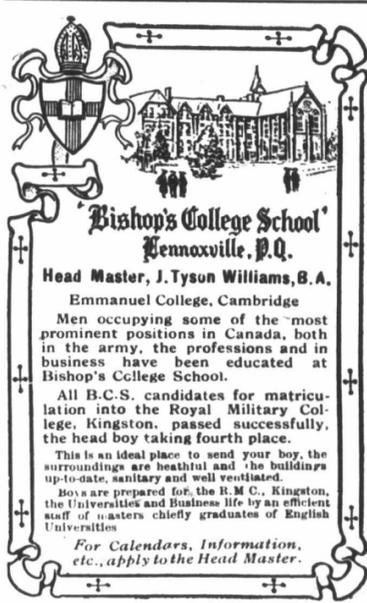
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TORONTO, THURSDAY, OCTOBER 17, 1912.

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October 18.—St. Luke, Evan.

Morning—Isai. 55; 1 Thes. 3.
Evening—Eccles. 38: 1-15; Luke 13:18.

October 20.—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Thes. 5.
Evening—Ezek. 37 or Dan. 1; Luke 14:25-15:11.

October 27.—Twenty-first Sunday after Trinity.
Morning—Dan. 3; 1 Tim. 4.
Evening—Dan. 4 or 5; Luke 19:11-28.

October 28.—St. Sim. & St. Jude A. & M.
Morning—Isai. 28:9-17; 1 Tim. 5.
Evening—Jer. 3:12-19; Luke 19:28.

AN OFFER TO ALL.

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

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 262, 373, 397, 525.
Processional: 377, 509, 601, 635.
Offertory: 463, 478, 631, 638.
Children: 305, 509, 702, 707.
General: 11, 309, 317, 710.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.
Processional: 349, 550, 598, 601.
Offertory: 392, 397, 501, 564.
Children: 508, 553, 562, 686.
General: 409, 507, 556, 565.

"THE STORY OF THE CURATE WHO WAS NEARLY DISMISSED."

We hope to print next week a remarkable story of one of the former clergy of St. Paul's, Halifax, by one of the former rectors. It has been widely published in England, and will appear for the first time in the Canadian Churchman.

THE PHARISEE AND THE PUBLICAN.

Unto God's House in olden day
Two men together went to pray;
This for his right deeds sought reward
That for mere mercy low implored.
When in Thine House to Thee I cry,
Lord, whether of the twain am I?

Oft times I kneel, a Pharisee
In sinful self-complacency,
Though nought I have, and all I owe:
Thy pardon, gracious Lord, bestow,
And grant that humbler mind which stayed
Far off in temple courts, and prayed.

I dare not lift mine eyes on high
To search the glories of the sky;
But, seated on Thy throne of light,
Thou, Lord, canst pierce this earthly night;
Thine eyes can count each contrite tear,
No sigh but finds Thy listening ear.

My breast I smite in sorrow sore,
And lo! I knock at Mercy's door:
Be each unlocked—my breast to Thee,
Thy kingdom's boundless realm to me:
So make my heart, from sin washed pure,
Thy kingdom, Lord, for ever more.

After the Icelandic of Bishop Valdimar Briem.

INCREASE OF DIVORCES.

In the United States, says the "Living Church," the divorce rate has risen from 30 in every 100,000 in 1870 to 85 in 1906, and is estimated at 100 in 1910. Except for Indiana and Nevada, California has the highest ratio of any of the States. By geographical sections the ratio of divorces per 100,000 inhabitants has increased from 1870 to 1906 as follows:

North Atlantic States from 26 to 40. South Atlantic States from 8 to 43. North central States from 45 to 109. South central States from 18 to 117. Western States from 65 to 150. Pacific States from 68 to 156.

Thus no part of the United States has been free from the growth of the evil. Yet when we compare the figures of Japan, we find that the evil is there a diminishing one. The number of divorces in Japan has fallen from over 124,000 in 1897 to about 60,000 in 1908; the ratio per 100,000 of population from 287 to 122. Not only have the divorce ratios of Japan and the United States nearly met, but the ratio in our western and Pacific states is now much worse than the ratio in Japan. Why is it that Japan can stem the tide of this grave social evil, and the United States cannot?

FOUNDER OF THE JEZREELITES.

The Jezreelites of Gillingham, who have once more come before the public, were better known twenty years ago. The founder of this strange sect was a certain James White, a private in the Sixteenth Regiment, who on his conversion took the names of "James Jershom Jezreel." White gathered enthusiasts round him, and like the early Christians the Jezreelites had all things in common. It was a principle of the sect that its members were the first portion of the 144,000 twice told who will receive Christ when He appears to reign upon the earth. Shortly after the foundation of the sect Jezreel and his followers commenced to build a huge temple, intended to hold 20,000 people, hard by Chatham. Jezreel died in 1885, and the work was never completed, but the

temple, tenantless and bare, survives to-day as a memento of one of the maddest of modern dreams.

THE YOUNG PEOPLE.

The present president of the English Wesleyan conference is holding evening meetings in the leading provincial centres. To these, young people only between 13 and 20 are expected to be present. The intention is that these meetings may have a somewhat similar influence to confirmation. The need of this effort is partly accounted for by regarding the Sunday School as an end instead of encouraging the children to go to church for worship. Reading this statement, might we not have greater efforts made in this, our country, to have children not only to attend Sunday School, but to do so for the definite purpose of confirmation? And after confirmation, are not still greater efforts needed to prevent the lapse of young men especially from good and religious habits?

The Problem of the Sunday School is with us largely faced, and we owe much to Mr. Hiltz. But beyond and alongside of the children's training there, is required the parents' actual prayerful co-operation, and besides clean, bright schools and able superintendents and teachers. The clergyman must be the influence in that as in the other work of the parish. He must realize that more even than teaching, training is essential, as we find in an address to the clergy on this subject: Are they trying to train the boys and girls committed to their care into reverent, loving children of God, members of Christ and inheritors of the kingdom of heaven; into men and women who shall grow up into the nurture and admonition of the Lord, and be faithful to the Church which God's own Son established on earth, and particularly to that portion of it within which, by the providence of God, they receive the blessings of His grace. The answer to such questions will determine to no little degree the tendency and tone of the school; but whatever the answer be, there must be some answer if the school is to be effective.

HARVEST THANKSGIVINGS.

The change made a few years ago by the Dominion Government by which Monday was substituted for Thursday as the national Thanksgiving Day has always appeared regrettable to us. The old Thanksgiving Day, coming in the middle of the week, and breaking in upon the hurly-burly of our secular activities, was a striking reminder of the truth that "Men shall not live by bread alone." Now it comes so close to the Sunday services that a large number of our clergy, as well as many of those of other denominations, have ceased to observe it. The change, no doubt, had many weighty arguments in its favor, but none the less was it, from a religious standpoint, a backward step, for its direct result has been the virtual secularizing of the day. Under the circumstances, therefore, Harvest Thanksgivings assumed a greatly increased importance. It is customary, we believe, in many parishes, to hold the Harvest Thanksgiving on a Sunday. We should strongly recommend that a week-day be selected so as to emphasize the truth so effectively set forth under the old arrangement, that we owe an annual act of extra and special thanksgiving to the Giver of all good. Every Sunday is, in a sense, a Thanksgiving Day. But to pluck out a day from the three hundred odd annually devoted to the getting of gain and the pursuit of material things, brings home to the mind of the ordinary Church member the fact of his absolute dependence upon God, the reality of the unseen world, and the importance of spiritual things, in a manner far better calculated to impress his understanding and imagination, than the ordinary Sunday service is likely to do.

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The Provincial Synod of Canada Now Meeting in Montreal

The creation of a new Ecclesiastical Province, to be known as "The Ecclesiastical Province of Ontario," will form the principal business at the twenty-first session of the Provincial Synod of Canada, which is convened by order of His Grace the Lord Archbishop of Ottawa, to be held in the Synod Hall, University Street, commencing on Thursday, October 17, at 10 a.m. At present the Provincial Synod of "Canada" embraces the territory from the Atlantic to the boundary of Manitoba, including the dioceses of Nova Scotia, Quebec, Montreal, Ontario, Ottawa, Toronto and Huron, but if the proposed Ecclesiastical Province is created, the Provincial Synod of "Canada" would then only consist of the dioceses of Nova Scotia, Quebec, Montreal and Fredericton. The new Province of Ontario would embrace the dioceses of Toronto, Huron, Ontario, Niagara, Algoma, and Ottawa. The creation of the new Ecclesiastical Province would also call for the creation of a new Archbishopric.

On the opening day of the session, to-day, Thursday, the clergy and laity will proceed in procession to Christ Church Cathedral for Divine service at 10.30 a.m., the Lord Bishop of Huron delivering the sermon. The members of the Synod will re-assemble in the Synod Hall at 2.30 p.m., for the disposition of general business.

Our readers will be glad to learn our old friend, "Spectator," will write up events of interest in connection with the Provincial Synod and M.S.C.C. for our issue of October 24th.—Ed.

Co-operation in Theological Training

The inauguration of the inter-collegiate lecture courses which are being provided this year for the first time by the four theological colleges affiliated with McGill University, took place during the first week in October, and proved to be one of the most interesting and significant functions which have engaged the attention of the religious public of Montreal for many years. The programme really commenced on Sunday, September 29th, when in response to the joint requests of the Principals of the four colleges sermons upon some phase of the Christian ministry were preached in many of the churches of the city. The inaugural meeting in connection with the scheme of theological training was held on Tuesday afternoon, October 1st, in the Royal Victoria College Hall, which was well filled for the occasion by students, clergy and members of the general public. The two invited guests who had been specially brought on for the occasion, were Bishop Boyd Carpenter, Canon of Westminster, and Dr. Robert E. Speer, Secretary of the American Presbyterian Board of Missions. Rev. Dr. Hill, the senior Principal, presided, and he was supported on the platform by a staff of fourteen professors and by a large delegation of each of the governing bodies of the four theological colleges. Rev. Dr. Hill remarked on the significance of the occasion that the Anglican, Congregational, Presbyterian and Methodist students should study theology in common. It was hoped that this partial amalgamation would raise their school of theology so that it could command a vital interest as the other faculties, and it was hoped that the school of a first rank could ultimately merit more than mere affiliation to the larger university.

Bishop Farthing then introduced Bishop Boyd Carpenter and spoke as follows: We welcome you on a great occasion which is most important for our theological colleges; for their future usefulness is bound up with the success of this movement. An occasion which is weighted with potentialities for McGill University. We trust, too, that it may have some effect in bringing nearer the union of all Christian people.

We in Montreal are proud of McGill. Our university has one of the best scientific equipments

in the world. I well remember Sir Michael Foster saying to me, at the time the British Association of Science met in Toronto, that he had seen almost every university in Europe, but there was not one which, in his opinion, could equal the scientific equipment of McGill. In medicine she has taken a place among the foremost medical schools on this continent. Even proud Oxford sought a professor from among her graduates. And in arts, too, she stands the equal of any university in the Dominion. McGill has had many struggles in the past and she has had her friends. Sir Wm. Macdonald and Lord Strathcona have done much for her medical and scientific efficiency. To-day they are supported by an ever-increasing host of friends standing behind them, ready to fight to place McGill among the foremost seats of learning in the world. She is famed for science, medicine and arts. We have every hope that the movement which we are inaugurating to-day may in some degree add lustre to McGill, by making her also a centre of theological learning. This is the hope that rules strongly within me.

This co-operation is an experiment. It is a new departure on this continent. Like all such experiments it has its potentialities for good and its possibilities for evil. The causes which have led us to make this experiment are twofold, prac-



THE RIGHT REV. J. C. FARTHING, D.D.,
Lord Bishop of Montreal.

tical necessity and the desire to further Christian union. Our numbers in each college are small, and it is impossible for a man to do his best work in teaching small classes; it is often difficult to persuade the most active minds to consent to lecture to half a dozen students. By co-operation we obtain larger classes, give greater encouragement to teacher and scholar, and avoid the waste of duplicating lectures in each college. We have agreed to co-operate on those subjects which are common to us all. For years past we have met together to study Hebrew under a McGill professor and more recently have combined for the study of the New Testament and Septuagint Greek in the same place. We now go further, for it must be clear that such subjects as the Being of God, the Incarnation, the Atonement and the questions of criticism and the like, can also be taught in common.

When, therefore, by the kindly courtesy of the other colleges, we of the Church of England were asked to join them in this movement (for, I understand, in the original scheme we were not included) we were glad that we could honestly do so. For, thank God, we have very much in common, we have the essential verities of the Christian faith which are so dear to us all; and above all we have our common loyalty to the same Lord, the Incarnate Son of God.

When we went into this scheme, we went into it with a whole heart, determined to do our part to the full in making it a success. There were some misgivings about certain subjects; but all of our Board of Governors were heart and soul in sympathy with the general idea. No sensible man can ignore the fact that there are very important and deep differences amongst us, such as our views on the Church, the ministry, and the sacramental life. These are really at the bottom of our separation from one another and cannot be ignored. Therefore, the public should understand that a complete theological training common to all is not even thought of. Any attempt of that kind would only lead to compromise, to colourless teaching of no real value to any one. We all, in each of the colleges, stand for honest conviction. We know we differ on important points; let us in love examine our differences, compare them, but let us not compromise or confuse them. Therefore those great principles upon which we differ, we have all reserved for our own colleges and the general rules agreed upon safeguard us all. So that distinctive teaching and the devotional life of each college will be preserved by the members of the several colleges as heretofore. It is not, as has been emphasized, a union, it is co-operation.

We are not without hope, however, that in this co-operation we shall be led to understand each other better and in some degree we may further what every true man desires, the re-union of Christendom.

I desire to express my admiration for, and my deep appreciation of those laymen, belonging to different religious bodies, who have suggested this co-operation plan. It is a very hopeful sign for our city, for the cause of true religion, and for our Dominion, when business men will give their time and thought to furthering a movement of this kind, which concerns the religious life of the country, and the training of those who are to minister in sacred things. In the name of the Church of England, which I represent, I desire to tender to them our thanks, and to give them the assurance that we will do all we conscientiously can to loyally co-operate with them in making it a success in every way.

I would like too, here, to express my sense of the deep debt of gratitude which we, in the Church of England, owe to the principal of our college, Dr. Rexford, for the patience, the discretion, and wisdom which he has shown in conducting these negotiations on our behalf. Gladly do I bear my personal testimony to his work and assure him that we do all thoroughly appreciate what he has done. And I would thank all those of other colleges for their uniform courtesy and consideration. I can only hope that as we all know each other the better, we shall esteem each other the more.

We rejoice that we have you with us to inaugurate this movement; and feel proud that the Church of England is so ably represented on this occasion. We cannot express to you our sense of obligation, that you should have come so far to help us. The banquet on Tuesday evening at the Windsor Hotel was attended by more than 550 guests, representing all phases of Montreal life. Never perhaps in the history of the city has such a representative gathering of the religious forces of the community taken place. Mr. W. M. Birks, chairman of the Provisional Board, presided.

At the outset a number of messages were read. His Royal Highness the Duke of Connaught wrote expressing his warm sympathy with the movement and his best wishes for its success.

The Right Hon. R. L. Borden expressed his sincere appreciation of the far-reaching importance of this noble movement.

Lord Strathcona, the Chancellor of McGill University, cabled that he was deeply impressed with the importance of the movement, and that he warmly congratulated the colleges on being the first to show this example of unity.

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Mr. William Birks, in his introductory remarks, stated out that the theological colleges of Montreal always had co-operation in the Arts Faculty at McGill, so that the present scheme was no new policy but merely an extension. When this movement was begun they were astonished at the information from the Principals that seven-eighths of the teaching in all four colleges was common to the whole, and that only one-eighth was denominational.

The four college boards had now approved of the seven-eighths of their work being done together. This gave opportunity for a fuller and more varied course, it allowed the professors to specialize, and it gave to the classes the enthusiasm of numbers. The separate colleges would remain complete entities, retaining their full independence, both as to subjects and professors. All they had conceded was that in the engaging of new professors they would confer with the Central Board, which was made up of the Principals and representatives of the separate boards.

The prospects already were that more students would be attracted to the colleges; in fact, one of the colleges had increased its enrolment this year by thirty per cent.

The audience rose in a body to welcome Dr. Boyd Carpenter, Canon of Westminster, who was for twenty years Bishop of Ripon. He said that he was an associate of the Church of England in the Old Country, and, although he had no official duty to convey any message, he could assure his audience that this partial union of the theological colleges of Montreal was raising a deep interest there, and he could safely assure them of the ever-continuing sympathy of the

Mother Country in connection with such a movement. That co-operation was partially the result of a recognition of the fact that there was standing room for all on a broad platform of common principles. Four-fifths of their tenets were alike which, indeed, seemed ample justification for their ultimate decision.

Principal Scrimgeour, of the Presbyterian College, in briefly introducing Dr. R. E. Spear, of New York, said that he was one of the few laymen who had been the recipient of the degree of Doctor of Divinity.

Dr. Spear dealt with the motives which should actuate the lives of those who were to be educated in the colleges. After Principal Peterson had briefly welcomed them to the university and congratulated the theologians on the accomplishment of their task, the meeting was closed with the Benediction by Bishop Farthing.

A Course of Lectures.—During the afternoon of each of the three succeeding days Bishop Boyd Carpenter delivered a course of lectures in the Royal Victoria College Hall which were largely

attended by students, clergy and general public. The Bishop's charming personality, his ripe scholarship, his wonderful eloquence, his remarkable ability to work out a subtle line of argument without the use of a note, and his forceful and natural delivery, combine to make him one of the most fascinating and effective lecturers that ever appeared before a Montreal audience. There is but one opinion from all sides: that his presence has been a real benediction to us all.

A Good Mother's Good Daughter

A good mother makes a good daughter, and the goodness of Queen Mary is largely owing to her mother, who was the Princess Mary of Cambridge. She came in age between Queen Victoria and her children, and was brought up in what is now a London suburb. There are still elderly ladies, and many who do not call themselves ladies, who have a reverent and affectionate re-

the girl said: "I thought I would see a splendid carriage drawn by six beautiful horses, and there is only a plain, black motor-car."

The Queen laughed heartily as she patted the child's head and assured her that when she next visited the hospital she would come in a carriage drawn by at least four horses.

In the next ward a little boy had just been looking at some photographs of the Coronation ceremony in a magazine. After the Queen had spoken to him and left the ward, he said to the nurse: "Ye might go an' ask the Queen to wear her crown when she comes back to the hospital. I hadna the pluck to say it myself."

Quarantining Civilization

By Rev. C. E. Whittaker, Missionary to the Eskimos.

A great deal too much stress has been laid on the reports of the scientist and explorer Stefansson,

resulting in a cheap celebrity of very doubtful value to him. If Mr. Stefansson had relied on the merits of his work in his own particular line and not attempted to minimize the work of other men, his fame had sat on a more enduring pedestal. It is scarcely fair, of course, to hold him responsible for all the things said of him, but his course seems hardly consistent. I have a personal letter from Mr. Stefansson, written on the Arctic coast, April 14th, 1912, on his way out from Coronation Gulf, in which he affords me a great deal of information about people and places, knowing that these data were desired with the object of establishing a mission to those people at the earliest

possible moment. He writes, "I spent four days at Pt. Atkinson in making sketch maps for Mr. Fry, showing location of tribes in summer and winter, as well as population, drawing and locating such ship harbours as I know of, etc." And again, he says, "To-day and to-morrow I am telling Mr. Young anything which he thinks of asking, but there is little doubt some important point will escape them, and so I regret missing you." And again, "In my opinion it will be found far less expensive and generally more practicable to reach the Copper Eskimos through the Straits, rather than via Mackenzie River and Great Bear Lake." Mr. Fry and Mr. Young are both missionaries associated with me in reaching these remote tribes. The above and other similar passages of his letter show that Mr. Stefansson's objection to missions is not one of principle. Rather is it begotten of indifference to religion and a newspaper desire for easy notoriety. Another matter also calls for comment. The press reports say, "After all the labours of two Bishops and many missionaries there were found only two

THE QUEENLY GIFT OF A QUEENLY WOMAN



QUEEN MARY'S WORKING GIRLS' HOME.

With the money subscribed by the Marys throughout the Empire, Queen Mary purchased and furnished a beautiful home, where members of girls' clubs are able to spend a delightful summer holiday.

membrane of the Princess Mary. She busied herself in all the best works of the day, a healthy, wholesome, bright English girl, who made hosts of friends outside any Court circle as well as within it, and busied herself in good works and friendships among the poorer people round her, doing much for the love for the Crown. With such a mother, and her mature knowledge and experience, the Queen imbibed these tastes and developed those qualities which bear fruit now in such a gift as our illustration shows.

Queen Was Crownless

London, Oct. 3.—During the Queen's visit to the Aberdeen Children's Hospital last Friday she asked a little girl who had recently undergone an operation whether there was anything she would like.

"I should like to be taken to the window for a few minutes," replied the child.

A nurse carried the child to the window, when she exclaimed in disappointed tones, "Is that all?" When pressed to say what she expected to see,

converts on Herschel Island. Of which there is this to be said: Bishop Reeve visited Herschel Island in 1896 for one week; Stefansson visited the same place in 1907 and 1908, at which times there were no converts. There were several adherents, two of whom were, without remuneration, engaged in teaching. Previous to 1906 Herschel Island had a resident missionary for nine years, at first the Rev. Isaac O. Stringer, later the present writer.

The second Episcopal 'labor' was in 1909, when during a week's stay, Bishop Stringer baptized six adults there, and three in other places, all Eskimos. In 1910 the writer baptized one hundred and thirteen Eskimos, all adults, in 1911 forty-seven. Now the essence of data is that it should be correct and the latest obtainable.

The above statistics were at Mr. Stefansson's disposal, but he evidently preferred such as confirm his own sympathies. However, it is now too late to set up a quarantine against missions, for the Rev. W. Henry Fry has gone, with a band of ten Christian Eskimos, to establish a mission among this very people that Stefansson would 'protect.' The missionaries desire to take to them only such civilization as would be effected by the preaching of the Gospel, such as has already been brought about among the tribes that have been who have received it. As to its benefits, let the reader judge from the following extract from a letter by the present writer to the Montreal Witness, September 24th: "This year, most of the parents being baptized and in position to teach and act sponsor to their children, more than fifty little ones were received in baptism. Twenty adults were also admitted, and many marriages and re-marriages performed."

Church at McPherson Crowded.—The church at McPherson was often crowded with 180 to 200 people, whose appearance, conduct and alert interest were a revelation to Bishop Stringer who was again on a visit to them. One who had seen these people many years ago, but had not watched their development, could now scarcely believe that they are the same people; and, indeed, they are not the same, for while their features still bear a resemblance, by the power of God they have become new creatures in Christ Jesus, so that old things, old conditions, old habits, yes, and to a large extent, old looks, have passed away, and they are indeed another people. Where once they were a thieving, immoral race, they are now honest and clean. Where once the missionary carried his life in his hand, they are now kindly and cordial in their relations with all white men, and especially with the missionaries. Once utterly careless of all human right but their own, they have this year contributed largely to send a missionary to their brethren of the same race farther east. Is it from such influences as these that Mr. Stefansson would protect them? and, as very properly pointed out, who is to protect these people from Mr. Stefansson and his like, seeing he hopes to return there to pursue his investigations?

The Coming of Civilization.—A late letter from Mr. Stefansson assures me that "he does not base his desire to keep out the missionaries, traders, and the rest of the advance guard of civilization on the ground that the Eskimo's present standards of life are, from an abstract point of view, more desirable than the rest of the world, but simply on the ground that the coming of civilization means extermination for the natives." "I would like to bar out everybody, including myself," he says.

Children and Churchgoing

There is a good deal of dishonest twaddle talked on this subject by well enough disposed people who, perhaps, have never had the matter put squarely to them. We are thinking of the people who excuse themselves for not making their children attend church by urging the well-worn argument that if you use compulsion it will "turn" them against it in later years. You must not, under any circumstances, "force a

child to go to church." But then they "force" their children to be cleanly and civil, to attend school, to learn some trade or calling, to be neat in their persons, and to do a hundred things against which they naturally rebel. We use the expression "force" simply for the sake of argument, for with nine-tenths of children in regard to these matters, no actual exercise of it is necessary. They accept these duties as a matter of course, and though they may neglect and occasionally openly rebel against them, they recognize that they are a part of their normal life. Churchgoing can be enforced in exactly the same way. It can be made part of a child's life as easily and naturally as cleanliness and good manners. No doubt a certain percentage of children, from special causes, do fail to live up to their early training in this respect; it may have been overdone in their case, or they may be burdened with a disposition that works by the rule of contraries and that "starts aside as a broken bow." But these are exceptions. The general rule always and everywhere holds good, that the character and habits are formed in childhood. Now there is no character without discipline, and no discipline which does not involve the doing of disagreeable things. Unless a child at times is made to do what goes against the natural grain, he will make but a sorry job of his life. This principle is universally accepted by all sensible people in regard to every other department of the child life. Why not in the case of Churchgoing? And this discipline should be reinforced by example, especially in the case of boys, and by the fathers. For a time the average boy may be coaxed or persuaded by his mother to go to Church, but there comes a period, sooner or later, when he will follow the example of his non-Churchgoing father. It not infrequently happens that the stay-at-home father will endeavour to send his son to Church. But the son soon rebels against this. The absentee father who desires his son to attend Church, and there are quite a few of this class, must say "Come," not "Go." There is nothing more certain than this, that the child who is allowed to "cut" Church for every little flimsy excuse will grow up with a contempt for religion, and that on the other hand, that if he is brought up to regard it as part of the serious business of life, and a duty not to be lightly evaded, he will learn to respect religion. We need a little sanctified common sense and some clear, honest thinking, in regard to this very important matter. It is to be feared that a good deal of the laxity in this connection is the effect of purely selfish indolence on the part of parents. It is easy to find plausible and often high-sounding excuses for shirking some disagreeable duty.

A Fascinating Story

There are few more romantic or captivating stories than that told through the Annual Report of the Bible Society, which is to hand this week. The Society's agents are to be found in all parts of the world, and it would often be impossible for missionaries to carry on their work without the aid of their ever-ready hand-maid—the Bible Society. The Report before us—the 108th—gives ample evidence of the catholicity of the Society's methods. There is also abundant proof that the distributor's work in many lands is not without difficulty, persecution and self-sacrifice. For instance, a colporteur near Avignon is "pelted with potatoes." Near Vienna, in the brickfields, a colporteur is "times without number" insulted and spat at, and on one occasion flung, with his satchel, into a ditch—by Social Democrats.

Kidnapped and Imprisoned.—In the city of Trent, in the Tyrol, Colporteur Woschitz is "kidnapped and imprisoned in the back kitchen of a house, where his Bibles are burnt before his eyes." His persecutors tell him the same fate will be meted out to him, and a "raging fanatic" is "about to attack him with a knife," when sud-

denly the door is opened and the prisoner is saved from apparently certain death. A dog is set upon Colporteur Goger in a village of Western Hungary. At Empoli, in Central Italy, a "fanatical grain-seller" throws a handful of Indian corn "violently" in Corporal Vecchi's face, and Colporteur Ruggeri, at Staiti, in Calabria, fares even worse, being attacked "with great hostility by a fanatical populace, armed with rakes, sticks, and stones." Carabineers have to protect the house where for a few hours the colporteur snatches a disturbed rest.

Perils in Brazil.—Here is an incident related by the colporteur at Gramma, Brazil:—

I went up to the priest and offered him one of my books. He at once took it and tore it up saying: "These books are Protestant! Get out from this place." Stones began again to be thrown thick and fast. Some of the crowd came nearer and began to rush me, and others to strike me.

Suddenly a big stone hit me behind the ear. It was a heavy blow, and for a time I was very dizzy. Just then a coloured man, after savagely kicking me, seized my bags of books, crying out: "The padre says we must take these!" After a struggle, during which the crowd closed round, I saw that my only chance to get away was to leave my books and run for the rancho. This I did, and got clear, though followed by a howling mob, threatening to use their knives and pistols.

It was nearly dark, when I found to my dismay that I had taken a wrong turning in the road and was going back into the town. The crowd saw it and followed. Seeing that I could not escape, I hid my money in my leggings, and turned to face the people as they came up. Two men seized me, and said I was their prisoner, and must go with them. I was taken in front of the church, where a big fire was burning. I afterwards found out that my books were on the top of it. The priest was standing by. The man who held my arm released it, and turning to the priest said: "We have brought to you as our padre this Protestant prisoner. We are ready to obey your orders whatever they may be, even to shooting him."

The "padre," however, intervened on the visitor's behalf, and he went on to St. Joao, where the chief of police attended the meeting revolver in hand; and at another point a mob, armed with knives and scythes, beat the wayfarer's horse as they shouted: "Begone, begone, before we treat you as they did in Gramma."

The Year's Issues.—Eight new versions were added to the Society's list during the year, and the total issues amounted to 7,304,523. With regard to finance, payments were made out of the general fund of £123,881 for translation, revision, printing, and binding work, and £150,722 for grants, home and foreign agencies, colportage depots, &c. This was an increase of £25,508 over the previous year's total. Receipts for the year amounted to £258,010—£153,744 from income and £104,266 from sales—an increase of £15,002 on the total in 1910-11.

The Report is sold at 1s., and may be had at the Bible House, Victoria Street, London E.C.

The Church in India

Proposed Provincial Reorganization.

In view of our editorial of September 5th, this article from the "Times," London, is of special interest.

The historical development of the Anglican Church in India has followed in many respects the growth and consolidation of British rule, and of necessity the ecclesiastical organization has largely followed the civil organization, supreme and provincial. Next year will be the tercentenary of the beginnings of those regular ministrations to the European officials and soldiers from which the Indian Ecclesiastical Establishment was evolved, even more gradually than our complete political control of the country. The year

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1914 will be the centenary of the establishment of the first bishopric in India by the appointment of Bishop Middleton to Calcutta. Probably before this centenary is celebrated far-reaching changes, will have been effected, deposing that See from the Metropolitan supremacy over the whole Province of India and Ceylon, which it has held without question while Calcutta has remained the capital of British India. It is expected that a bishopric will be founded in the new city outside the present Delhi, and that among the most important buildings of the new capital, in the vicinity of Government House and the Council Chamber, a cathedral will be built. The occupant of the See will perhaps become the Primate of the Church in India.

Suggested Reconstitution.—It is apparent that the Government must be concerned from many points of view in the questions of episcopal reconstitution discussed at the Provincial Synod held in February last, under the stimulus of the great administrative changes announced at Delhi, and of the need for adapting the organization of the Church to them. The Bishops have resolved to summon clerical and lay delegates from the dioceses to attend as assessors at the next Episcopal Synod to be held in December, to give advice on the possibility and best method of synodical government. They have also come to the conclusion that the time has arrived for considering whether the Province of India and Ceylon is not too large for adequate organization as one province. Consequently the Bishops decided to issue a memorandum, and to circulate it among the delegates of the next Synod, so that the question of the possible division of the province might be before their minds. It is pointed out that the memorandum does not represent conclusions, but only various points of view which have been brought before the Synod. None of the questions considered was submitted to a vote, and it cannot be assumed that a majority of the Bishops is in favour of any particular scheme. The arguments both for retaining the present provincial organization and for its division are briefly stated in the memorandum. It is clear the Metropolitan cannot efficiently make a personal visitation of all India every five years to make himself acquainted with the Bishops, clergy, leading laity, and local circumstances of the several dioceses, as contemplated by his letters patent. Another argument for forming more than one ecclesiastical province is the impossibility of getting together the best representatives of the clergy and laity to one general synod of all India and Ceylon, the distances to any one meeting place being too great. It is also pointed out that in a province so vast and heterogeneous as the present, with its growing Christian communities of the most varied types at different stages of Church life, neither useful discussion nor valuable legislation is possible in one synod.

The formation of a southern province with an Archbishop at Madras and its own Provincial Synod is put forward as a specially urgent need. But if this were the only division made the remaining province would still labour under all the difficulties of distance and many of the difficulties of heterogeneity connected with the present province. It is therefore suggested that there should be three provinces, each having its Archbishop and Provincial Synod.

It has been stated in some quarters that an early decision on these important questions may be expected; and it is known that they have been the subject of much discussion between the Indian Bishops in England this summer and the ecclesiastical authorities here. But having regard to the tentative nature of the memorandum referred to above, and to the share of responsibility for the far-reaching changes contemplated which must attach to His Majesty's advisers, it seems unlikely that a decision will be reached before the further meeting of the Synod which is arranged

CANADIAN CHURCHMAN

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to take place at the end of the year. In well informed circles no doubt is entertained as to the necessity for great changes in the organization of the Church in India.

A notable indication of the conviction that the Church in India must be developed in new ways is found in the Bishop of Bombay's first visitation charge delivered in February last. Dr. Palmer not only looks forward to the establishment of synodical self-government for the Church in India, but also to the exercise of greater liturgical liberty. The Book of Common Prayer, he has pointed out, is in some respects unsuited to the genius of the East, and, having taken counsel's opinion on the point, he holds that the decision of the Judicial Committee of the Privy Council have no legal force in India. In view of the liberty thus claimed the Bishop has expressed his desire that with the approval of the Episcopal Synod of the province, such changes in the public services may be made as would tend to the building up of the Church in India on its own lines. He maintains that it is a wrong policy to be content merely to transplant the Prayer Book and ritual of the Church of England to that great country with its widely different customs and traditions. It is too early to say what may be the result of such a policy, but there can be no doubt that Indian Churchmen themselves feel increasingly a desire to develop their national sentiments, and such a movement, if it is guided with wisdom, would meet with much sympathy both in this country and among English Churchmen throughout India.

Through My Study Window

The Musings of "Criticus" on Passing Events.

Next Sunday, October 20th, is the day set apart by the General Synod to be observed by the Church as Children's Day. On the previous Sunday, October 13th, the letter of the Sunday School Commission was read to the children, calling on them to be loyal to their country, their Church, their Sunday School, and their God. On the coming Sunday special intercessions are to be offered and special sermons preached on behalf of the religious education of the young, and special offerings are to be made for the support of the work of the Commission. The whole Church is invited to magnify the occasion so as to make it live in the memory of the rising generation. Now the work is so varied, it is to all appearance so well established, and it appeals with such confidence to the support of the Church that we can scarcely realize that it is only of yesterday.

Many of us can recall the state of chaos, of weakness, and of hopelessness that widely prevailed in our Sunday Schools only a few years ago. More than a dozen different schemes of lessons were known to be in use in one simple diocese. Totally different systems of instruction prevailed in neighbouring parishes and dioceses. The West had scarcely begun to grapple with the Sunday School problem and the Province of Canada, as if groping in the dark, was only feeling its way towards its solution. Children and teachers, moving from one parish or diocese to another, seemed to be strangers in their own home. This, however, must be added. The Synod of the Province of Canada kept in touch with the vital points of the question and did a work of preparation that has proved to be invaluable.

Now, however, the scene is completely changed. The Sunday School Commission speaks with authority and the whole Church listens to its voice. One scheme of lessons prevails practically from the Atlantic to the Pacific. Improved lesson helps are provided for the teachers, while the teachers themselves are undergoing special training. Scientific methods are being introduced into the courses of instruction, theological students are being trained in the art and science of teaching, and candidates for the ministry are under-

going examination in pedagogy so that we may hope soon to have not only an educated ministry but also a ministry of educators. The Home Department is being widely extended and a weekly Sunday School paper has been provided not only for the Dominion but also for the Empire. The General Secretary is gradually weaving his influence and his ideals into the warp of our Sunday School work. The Commission is successful in promoting the three things it stands for, education, inspiration, organization. And more remarkable still, a somewhat penurious Church is freely providing the sinews of war. The story reads almost like a romance. How have these wonders been brought about?

There are periods in the history of nations and churches that may be called creative. Such a season was the year 1902 in the history of the Church of England in Canada. Many years of laborious and largely fruitless preparation had gone before; but it was then that the Church began to realize its investiture of power through the spirit of unity. It had long felt its needs; then it began to feel its resources. It was then that the M.S.C.C. came into existence with its contribution of hope and courage to the whole Church. It was then that the first steps were taken that led to the formation of the Sunday School Commission, and to the dawn of a new era for all our Sunday School work.

In the course of the proceedings of the General Synod that met in Montreal in 1902, an apparently unpretentious and purely didactic resolution was passed, containing the memorable recommendation "that a special committee be appointed to be known as the Sunday School Committee of the General Synod which shall have charge of the Sunday School work of the Church and which shall promote in all possible ways the general interest of Sunday School work and report to this Synod, consisting of the Bishops of the Church in the Dominion and a clergyman and a layman from each diocese." Like many another, this resolution was referred to a committee and might never have been heard of again but for the fact that the time was creative, and that the Rev. Principal Rexford was a member of the committee to which it was referred.

At the general Synod in Quebec in 1905 the said committee brought in a brief report with a definite finding in favour of the adoption of the recommendation made three years before for the appointment of a special Sunday School Committee, which was duly done. In the following triennium this committee did a most constructive piece of work. By means of an exhaustive survey of the Sunday School situation and the persuasive powers of Principal Rexford, the General Synod that met in Ottawa in 1908 was convinced of the necessity of taking some definite action and was lured along the path that led to the formation of the Sunday School Commission. This is the parentage and birth of the organization that has wrought such wonders in our midst.

Two things are to be noted here, which appear with monotonous regularity in all creative movements, the opportunity and the man meeting together. The needs were deeply felt, the supplies were at hand, the Church was expectant, the man appeared. The fruits are to be seen in the Sunday School Commission and the remarkable results that have followed in its train. The pathos of history lies in needs unsatisfied, in opportunities neglected and in men born out of due time. The tragedy of history lies in nations persecuting their prophets and churches, not knowing the day of their visitation. But the triumphs of history appear when there is a great opportunity to be seized and a man to seize it. The lesson is not far to seek. The opportunity is not exhausted. Far from that. It seems to open out

before us with ever enlarging possibilities. The needs are not yet fully met. Far from that. The supply of some only seems to make the rest all the more urgent. And the man is with us still and around him are rallying a body of helpers who are capable of rendering priceless service to the Church. What shall we do in the premises? Shall we fold our hands and merely look on and applaud?

We have to support an office that is already a bureau of information for the whole Church on Sunday School matters. We have to sustain a Secretary who is ubiquitous and whose presence, wherever he goes, is an inspiration and a blessing. We have to uphold the hands of a devoted body of experts who are expending their time, their energies, and their unique gifts of skill and experience in the service of the Church, in its most fruitful field. We can discharge all these obligations by simply following the directions of the Sunday School Commission. Let there be earnest intercession on Children's Day and the following day for the blessing of God on the Commission and on all the work that it represents. Let ample information be given, in Church and Sunday School, on the specific undertakings to which the Commission has set its hand. And then let the interest thus aroused find expression in a liberal contribution from every Sunday School and congregation in the Church. And there will be enough and to spare not only to enable the Commission to carry out the undertakings it has on hand but also to execute those larger plans which so far it has only cherished as a pious hope. As an encouragement let us bear in mind that only a few thousand dollars are needed and that we have 1,000 Sunday Schools, 100,000 scholars, and 250,000 Church members to meet this sum, and, as a warning, let us bear in mind that we can scarcely do a greater wrong to the Church than to leave these vital interests to languish and these men to be crippled for lack of means. We leave this plea with all confidence at the door of the clergy and members of the Church.

"Criticus."

Quiet Hour

How many quiet hours have you in your week? Have you one hour even on Sunday when you lock yourself up to the thoughts of God and Christ and His Kingdom? Do you make any effort to secure a quiet half-hour, not for sleep or rest, but for contemplation on God's things and reading His Word? Would a quiet hour be welcome if you had no magazine, or story book to while away the time? If for one hour you were locked in a room alone with the Bible, would the hour be deadly dull? Would you desire the repetition every day of such an hour? Ask yourself these questions and answer them honestly. Do you desire a quiet hour with God? If not, why not?

Some people are afraid to be alone even with their thoughts. The past bothers them because of the sense of failure. They have not left their failures with Christ. The future worries them because they know they are not fit to meet it. They cannot plan and so to escape the necessity of planning they rush impetuously into action. Not all activity is work. Some is simply the deceit of the mind that is ill at ease. Men dread a moment's pause as if fearful that their shadows will catch them. Their day has no moment without its occupation so that there will be no chance for the haunting spectre of their thoughts to close with them. They live on the surface. The deep things of life are unwelcome. Their horizon is strictly limited to the circle of self. Business or pleasure, gratification of self in some form or other is their main endeavour. They are unwilling or afraid to think of God and eternity.

Read, read, read! At home, in the train, in the trolley, on the street. Everybody reading and what do they read? Papers, magazines, short

stories, novels. Why do they read? Again, because they find it tiresome to think. Reading may make a full mind but it is often the sign of a light mind. A lot of the reading people do is only a drug to the mind. It is frequently an escape from thought. This is an age of reviews and digests. We have no time to read a valuable book, but we trade on the points gained from a review. We have not patience to master a subject so we air our knowledge crammed from a digest. Quick results is the cry on all sides. Nothing good and great is the result of a moment. The pressure of heat through thousands of years made the flashing diamond. The splendid heroism of the moment when a man gives his life for his fellows is the result of all the tests before. The discovery of the scientist has had its path for long time through former experiments and failures. Truth is not found by the careless seeker. Only the mind sensitive and keen to its claims know it at sight. Superficiality is the malady of our age. We have no time to think of anything outside "the things which the Gentiles seek," the wherewithal to feed, to clothe, to shelter these bodies. No time to think about even God and eternity!

Convictions are impelling forces. People with convictions are the soul and centre of every movement for the good of mankind. People without convictions are nonentities, nobodies. There are too many nonentities in the Christian Church. People have followed the crowd they are with and joined the Church. The Church may be a help to them, but they are no help to the Church. How different when a man is convinced of his sin and helplessness, convinced of the Saviour's pardon and peace, convinced of the possibility of a new life. He adds to the power of the Church by the strength of his conviction. But to have convictions a man must think. To have convictions worth while he must think on things worth while. The majority of people have no convictions worth while. They have some opinions which they have picked up, a miscellany from parsons, lectures and articles. Many men wear only what is fashionable in opinions as in clothes. Such persons are almost incapable of consecutive thought on spiritual things on account of their previous unwillingness to think. "From him that hath not shall be taken away even that which he seemeth to have." It is possible for a man to treat spiritual matters trivially for so long a time that he loses the power to form and entertain convictions.

Meditation is a lost art to this age, practically speaking. But it is the very thing we need to balance the feverish haste in which we live. When the day is so crowded with insistent duties we have all the greater necessity of a quiet hour. No day is properly begun which has not first seen the mind directed to the Eternal Father of us all, Creator and Stay of the world. No day is properly ended without the concluding thoughts dwelling

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MONTREAL

upon the Father of spirits with whom at the last we shall have unbroken communion through His grace and salvation. In your Bible reading, pause and think about the passage. One verse read and dwelt upon is better than a chapter hurried, skimmed. Let us take time to hear God speaking to us. Let us recover that lost art of meditation. God's grace and mercy are so boundless, no human thought can compass them. His peace passeth understanding. "Blessed is the man whose delight is in the law of the Lord, and in His law doth he meditate day and night." Have you a "quiet hour"? If not, why not?

Brotherhood of St. Andrew

Hamilton. A meeting of the Executive Committee of the Dominion Council. An important meeting of the Executive Committee was held in this city on the evening of October 10th. It was unique in being the first meeting of this kind that has been held in Hamilton, and the success of the experiment will doubtless mean many repetitions in the future. Among the important matters which were up for discussion was the action which should be taken to increase the use of family prayer, and the preparatory arrangements for a more general observance of Holy Week as a week of prayer. The meeting having been called to order the members once more expressed their great confidence in Mr. R. H. Coleman by re-electing him to the important post of Chairman of the Committee, (an office which he has held continuously for many years). Discussion of the new handbook was the first order of business, and the progress was reported at the meeting, and it is probable that the new edition will be issued in a few months' time. It was decided to make a strong effort to have the Week of Prayer more fully observed in the outlying country districts. It was pointed out that in the cities and larger towns Holy Week was regularly observed, but in somewhat smaller places the observance was very much neglected, and during the next year Brotherhood men will be urged to help to make this a real time of special intercession. In connection with the observance of family prayer it was decided to issue a circular letter dealing with this subject, and the secretary was instructed to prepare it. Many other important matters were dealt with and the meeting was closed at an early hour to enable the Toronto members to catch the train.

Victoria, B.C.—A Convention of the Brotherhood which began on October 10th, and which lasted three days, has been held in this city. Delegates from all over the Pacific Coast were present. Some five hundred delegates attended, about half of this number coming from the American side of the border. The members of the Chapter of Christ Church Cathedral were the hosts on this occasion.

Canadian Church News FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—The Rev. Geo. Johnson, of Montreal, was the preacher on Sunday morning, 6th October.

St. George's.—Large congregations were present at the parade service, Sunday morning, 6th October. The troops attended the Round Church in large numbers, accompanied by their officers. The rector, the Rev. H. W. Cunningham, preached an instructive sermon from the Gospel for the day. At evensong he chose his text from St. John 14:4, and in an eloquent and convincing way showed how our Blessed Saviour had foretold the many things that were to happen, and also dwelt upon the encouragement it was to those who were believers in the Christian religion. As a mark of respect to the memory of the late R. J. Wilson, one who was so long connected with St. George's, one of his favourite hymns, No. 431, "How sweet the hour of closing day," was sung by the congregation, many being visibly affected.

St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, October 6th. The Ven. Archdeacon Armitage preached at both services.

Trinity.—The 1st Canadian Artillery attended Divine service in this church on Sunday morning, October 6th. The Rev. L. J. Donaldson, the rector, preached.

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St. Mark's.—Harvest thanksgiving services were held in this church on Sunday, October 6th. In the evening the band of the Royal Canadian Regiment was present and assisted. The preachers during the day were the Revs. H. M. Langford and N. Lemoine, respectively.

Dartmouth.—Christ Church.—There was a large attendance at the dedication service at the site of Christ Church Mission hall in the north end Sunday afternoon, 6th October. Addresses were given by Bishop Worrell, Archdeacon Armitage, and the Rev. S. J. Woodroffe. Special music was rendered appropriate to the occasion.

QUEBEC.

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

Bergerville.—St. Michael's.—During many years Colonel Forsyth has been, as is well known, the collector of Customs in the port of Quebec. He has lately retired from office and on a recent Saturday morning a brief, but interesting function took place in the Quebec Custom House. The occasion was the presentation to the gallant Colonel of a cane, ring and scarf pin by the staff and brokers connected with the department and other friends. Shortly after eleven o'clock all the officials who could be spared from duty and the brokers assembled in the Long Room, and Colonel Forsyth was invited to meet his former subordinates and friends. Immediately on his arrival, Captain W. H. Carter, the new collector, stepped forward and read the following address: Quebec, 27th July, 1912.

Colonel Forsyth—On your retirement from the position of collector of Customs at this port, I have been requested by the staff and some friends who do considerable business with the Customs, to request your acceptance of a cane, a ring and pin, in remembrance of your unfailing courtesy and consideration for those under your command, and the other friends I have mentioned, and to express the hope that you may long be spared to enjoy your well earned rest, with renewed health, and that when you use the cane, ring and pin, they may remind you of the last twenty-one years, which we trust have been happy ones to you. Signed on behalf of the Customs staff and other friends.
W. H. Carter, Collector.

Colonel Forsyth acknowledged the gifts in a brief speech. The cane is of ebony, mounted with gold, the ring is of solid gold set with a large carbuncle, the scarf pin being of a similar material and setting. The gallant Colonel and his deceased wife took a great interest in the welfare of this parish, and the parish in which they resided and were most helpful parishioners in many ways.

MONTREAL.

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

Montreal.—The Palestine Exhibition.—The Lord Bishop of the diocese presided at the opening of the exhibition which took place on Thursday, October 3rd, in the Arena. It will remain open until Thursday, October 24th.

In another column in this issue will be found a special article entitled "Co-operation in Theological Training," dealing with the meetings which have been held here lately and especially with the visit of Bishop Boyd Carpenter.

McGill University.—In recognition of his distinguished position in the Church of England, his contributions of theological literature, but more particularly as an expression of their admiration and appreciation of his eloquence and power, as exemplified in his advocacy of a greater measure of co-operation among the affiliated theological colleges of Montreal, the corporation of McGill University at a meeting on Wednesday last, resolved to confer the honorary degree of Doctor of Laws on the Right Reverend Bishop William Boyd-Carpenter, D.D., D. Litt., D.C.L. The degree will be conferred at a special convocation to be held when Bishop Boyd-Carpenter returns to Montreal.

ONTARIO.

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

Kingston.—St. George's Cathedral.—At the Cathedral on Sunday evening, September 29th, the Very Rev. Dean Bidwell made a very touching reference to the late Sir Richard Cartwright whose death recently came as such a shock to the aged knight's innumerable friends throughout the country. "Canada could ill afford to lose such an able and great statesman," said the Dean, "one who has always said as his convictions prompted. Even his political opponents acknowledged his sincerity in whatever he said or did." Reference was also made to the fact that Sir Richard was one of the last members of the old guard who had figured so prominently in the making of Confederation. He was born in Kingston, the birthplace of so many great statesmen, and

here his home had been. His personal character was true and kindly, and Canada and the Church had lost deeply in his death.

St. Paul's.—The harvest thanksgiving services were quite an inspiration. A large number of communicants well filled the church at each service and splendid offerings were made in gratitude to God. The Rev. W. F. Fitzgerald, the vicar, was the preacher this year. A few Sundays ago Canon Paterson Smythe and the Bishop of Montreal were preachers in this church. The Bishop of Ontario preached also in St. Paul's two weeks ago.

TORONTO.

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

Toronto.—Synod Office.—On Monday afternoon, October 7th, the Lord Bishop of the diocese presided over a largely attended meeting of the Toronto Diocesan Sunday School Association. Those present represented twenty-seven different schools. Arrangements were made for a devotional meeting to be held at the Church of the Redeemer, on Monday, October 21st. Conferences will be held at various centres in the city during the winter, and arrangements for a joint conference during the session of the Sunday Schools Commission in April has been left in the hands of an Executive Committee.

Church of the Redeemer.—The Sundays, September 29th and October 6th, were interesting anniversaries at this church. They marked respectively, the close of the first decade, and the beginning of the eleventh year of the rectorship of the Reverend C. J. James. On September 29th, the Bishop of Toronto showed his hearty appreciation of the rector's work, and his cordial feeling towards the congregation by preaching at the morning service. His Lordship was most enthusiastic in his praise of the recent improvements to the Church, and pointed out that in the last ten years the congregation had spent \$30,000 on improvements; had doubled its ordinary income; and had increased its gifts to missions five-fold. On Sunday, October 6th, the preacher at the morning service was the Rev. T. W. Murphy, M.A., a former assistant at the church, and now rector of St. Paul's Church, Charlottetown, P.E.I. In the evening, the Rev. Professor W. H. Griffith Thomas, D.D., who is evidently a most welcome visitor to the church, preached to a large congregation. The church was re-opened recently after extensive interior improvements had been made, and Messrs. Joseph McCausland and Son have carried out a scheme of decoration which is very chaste and beautiful. In twelve panels on the ceiling of the nave, are symbols of the twelve Apostles, worked in with a pleasing conventional design and exquisite colouring. The chancel ceiling has been richly treated with various ecclesiastical symbols and pictures representing Moses and Elijah. The whole floor of the church has been carpeted, and a new system of lighting—at once efficient and beautiful—has been installed.

Trinity East.—Harvest thanksgiving services were held in this church last Sunday. The Rev. Canon O'Meara, the Principal of Wycliffe College, preached in the morning, and the Rev. Dr. Llwyd, of Trinity College, in the evening.

St. Barnabas.—The induction of the Rev. L. B. Vaughan, as rector of this parish in the place of the Rev. W. Hoyes Clarke, deceased, took place on Friday evening last. The ceremony was performed by the Ven. Archdeacon Cody, the Archdeacon of York, in the presence of a large congregation. The sermon was preached by the Rev. E. C. Cayley, rector of St. Simon's, and

Rural Dean of Toronto. The bishop of the diocese was not able to attend the service, as he was out of the city at the time, but Bishop Reeve, the Assistant-Bishop of the diocese, was present, and acted as his representative. Mr. Vaughan who has been in charge of the parish for the past three years, is a graduate of Trinity College, and served his initial curacy under the present Bishop of Toronto, when he was the rector of St. Philip's. At the close of the service a reception was given to the visiting clergy and others in the school-house.

Dr. Barnardo's Homes.—The Rev. W. J. Mayers, who is the senior deputation secretary of Dr. Barnardo's Homes in England, and who was one of the late Doctor's most intimate friends, is at present visiting Canada. He has brought with him ten specially trained boys from one of the London homes, who, by their rendering of a very fine and varied programme of music, will show the care that has been bestowed upon them. In England and in Australia these musical meetings have been attended by thousands of people and never failed to deepen the interest in the work. The presence in the Dominion of over 20,000 young people who have been placed out by the controllers of the institution is at once a tribute to the greatness of Christian charity and to the advantages offered by the Dominion to those children. Mr. Mayers hopes to arrange for his Toronto meetings early in November, when he will preach from various city pulpits. His series of musical meetings will be announced later. He recently toured the antipodes with his musical group and was able to return home with upwards of \$100,000. His present tour is under the patronage of the Bishop of Durham, Dr. Clifford, Dr. Campbell Morgan, and many other leading British divines.

Parkdale.—Church of the Epiphany.—Commissioner J. E. Starr, Judge of the Juvenile Court, was the speaker of the evening at the opening meeting of the Men's Club of the Church of the Epiphany, Queen Street West and Beaty Avenue, on Thursday evening. Among the points brought out by the Commissioner were: that from fifteen to twenty per cent. of the delinquents arraigned in Juvenile Court are feeble-minded, yet there is not an institution in the province where these children can be immediately committed for treatment and training; that there is not an institution to which girls under the age of five years can be properly provided for without the necessity of miles of red tape; that delinquents are invariably the result of scant opportunity and poor environments, and that the object of the Juvenile Court is not to punish the less normal younger members of society, but to see that no harm comes to them, and to help them to become loyal Canadian citizens. In brief, its purpose is citizen-making, nation-building, and empire welding. Commissioner Starr launched the "Big Brother" movement at the meeting, and met a hearty response from the members of the club.

Fairbank.—St. Hilda's.—The Rev. H. R. Young, the rector of St. Paul's, Uxbridge, Ont., has been appointed curate of this parish in succession to the Rev. George Scott, who is now at Holland Landing. Mr. Young is an energetic, hard-working young graduate of Trinity College, Toronto, and will be most acceptable to the people of St. Hilda's. Following his ordination he was curate of St. Stephen's, and has also been General Secretary of the Brotherhood of St. Andrew. Through his connection with this and other organizations he became widely known. St. Hilda's will be conducted under the direction of the Rev. W. J. Brain, rector of the Church of St. Michael of All Angels, Wychwood. Mr. Young will take charge of St. Hilda's on Sunday, November 3rd.

Port Hope.—St. Mark's.—This old historic church was re-opened and re-dedicated on the Festival of St. Michael and All Angels', the Ven. Archdeacon Warren representing the Bishop, who unfortunately was unable to be present owing to a previous engagement. Dr. Rigby, of Trinity College School, also assisted at the re-opening services in the morning. The Archdeacon preached at both morning and evening services, which were attended by large congregations, especially at the evening service when many were turned away for lack of accommodation in the way of seating. The local court of the Independent Order of Foresters, with visiting brethren from Toronto and Cobourg, attended the evening service, and a short address of welcome was given by the rector to them. The day was a "red letter" one in the history of Old St. Mark's, now nearly a century old. The services were bright, the key-note being praise and thanksgiving in the worship offered for the blessings vouchsafed in the work undertaken by a comparatively poor congregation in renovating and re-

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decorating the old church. The offerings for the day were most generous and everyone pleased with the great improvements made. The work of re-decorating this church has been carried out in the most satisfactory manner by the well-known firm of Thornton Smith & Co., of Toronto, church decorators, which is the leading firm in Canada in this kind of work. They have so completely transformed the interior of the old church that it can scarcely be recognized by its old friends and occasional visitors. The scheme of colour throughout, blending in harmony with the darkened oak colour of the woodwork, gives a warm, rich, yet modest and attractive appearance, such as the old church has never possessed before. So far as the interior is concerned, it is a church that not only the congregation, but the citizens of Port Hope may be proud of in showing it to friends and visitors. The old church stands on a site so well chosen by its founders, as the most beautiful in the town, and its re-decoration has been undertaken in order to beautify it, not only as God's House, but in memory of the founders of the Church of England in Port Hope, most of whom were in reality the pioneers of the town itself. So it stands to-day, as it has for nearly a century past, a monument, now newly and richly adorned as a tribute of respect in memory of its founders.

Trinity College School.—On Wednesday, October 9th, the 47th annual Speech Day was observed at this school. A large number of parents and Old Boys were present. At the service, which was held in the school chapel, and which preceded the prize-giving, the Bishop of Niagara preached the sermon. The prize-giving took place in the gymnasium during the afternoon, the Bishop of the diocese presiding. The head master, the Rev. Oswald Rigby, gave an interesting synopsis of the work of the past year, which was one of the most successful in the annals of the school. During Dr. Rigby's successful regime of the past ten years the equipment and facilities of the school have been continually improved, an important addition last year being the erection of a covered rink second to none in the Province. The school won the intercollegiate football championship for three years out of the past four. The Bishop of Niagara in the course of his speech referred in flattering terms to the excellent results of the past year in the various departments of the school's work. Messrs. D'Arcy Martin, of Hamilton, and Wm. Ince, of Toronto, to whose efforts the school was largely indebted for the new rink, were called upon for addresses, and received an ovation. Short speeches were also given by Mr. Laurence Baldwin, Lieut.-Colonel H. A. Ward and others.

Mimico. — Christ Church. — On Wednesday, October 9th, the Rev. Canon Tremayne completed the 60th year of his rectorship of this parish. Amongst other things a special service was held in the church to mark the event, at which the Lord Bishop of the diocese was present, and in which he took a prominent part.

Stayner.—The Rev. F. E. Farncomb, B.A., has resigned the Mission of Stayner and Sunnidale, after an incumbency of over six years. He left on October 1st.

Alliston.—A verandah has been erected around the rectory here, much improving the appearance and comfort of the house.

Honeywood.—The Rev. A. H. Powell, who was appointed to this parish on his ordination in June, 1911, has resigned, in order to pursue further studies at college. He left on October 1st. Thomas Barber, one of the early settlers here and for some years warden of Cranmer's Church, died in Orangeville, his recent home, on October 4th. He was buried here on Monday, October 7th, the Rev. A. C. Miles, of Creemore, officiating. Deceased was of Irish descent, and a fine type of Protestant Churchman. The funeral was under Orange auspices. One of his sons is S.S. superintendent and the other is warden at the present time.

Alliston and West Essa.—The Lord Bishop of Toronto visited this parish on Sunday, October 6th. The occasion was the annual harvest thanksgiving services and the dedication of new furniture recently installed at St. Peter's, West Essa. The rector, the Rev. C. L. Bilkey, M.A., assisted the Bishop at the various services, and His Lordship preached, delivering three most helpful and impressive sermons. After the Jubilate at Morning Prayer, the rector addressed the Bishop as follows:—"Right Reverend Father in God, on behalf of myself, the wardens, and the members of this congregation, we request you to dedicate the following articles of furniture for this House of God, namely: a font, a chancel

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

chair and Communion linen; a Prayer Book, Prayer desk and seat; a lectern and a pulpit." The Bishop then proceeded to dedicate to the service of God, the articles named, after which there was a celebration of the Holy Communion, His Lordship being celebrant. In the course of his addresses His Lordship congratulated the rector and people upon the continued signs of progress in the parish. Large congregations were present at all three services. The Bishop's appeal for a liberal offering met with a generous response. The choir of Christ Church, Ivy, furnished special music for the occasion at St. Peter's, Mr. Bilkey rendering a solo at the afternoon and evening services.

Lloydton.—The annual harvest thanksgiving services in connection with St. Mary Magdalene's Church, Lloydton, and Northview Mission were held on Sunday, September 22nd. Rev. T. N. Lowe, of Bond Head, was the special preacher. Large congregations were present at the morning and afternoon services, but the evening service was not so well attended, owing to the heavy downpour of rain. Mr. W. M. Perry, the people's warden, of St. Mary Magdalene's Church, was married on Wednesday, October 9th, in Toronto, to Miss Ethel Hope. Mr. Perry is held in the highest esteem in the community, and is an enthusiast in all branches of church activity. He is a brother of Ven. Archdeacon Perry, of St. Catharines; Rev. R. J. W. Perry, of Mono Mills; and Rev. T. H. Perry, of St. Matthias' Church, Halifax.

Bond Head.—The induction of the Rev. T. N. Lowe as rector of St. John's Church, Tecumseth, and of Trinity Church, Bond Head, took place in the latter church on Wednesday, September 25th. The Right Rev. Dr. Sweeny, Lord Bishop of Toronto, performed the ceremony. The Bishop also confirmed a class of 19 candidates. At the close of the service His Lordship preached very effectively, taking as his subject what is meant by the Institution, the Induction and Confirmation? The harvest thanksgiving services in connection with Trinity Church, Bond Head, were held on Sunday, September 29th. The rector preached in the morning, and the Rev. E. F. Salmon, of Cookstown, in the evening. On Sunday, October 6th, the harvest thanksgiving services were held in St. John's, Tecumseth. Rev. O. J. Nurse, B.A., of Beeton, preached at both services. The congregations were large. The work in this parish is progressing favourably under Mr. Lowe's auspices.

NIAGARA.

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

Hamilton.—At the quarterly meeting of the Executive Committee of the Diocese of Niagara, which was held on Wednesday afternoon, the 9th inst., a recommendation that congregations be publicly advised of the license reduction campaign, and that the hearty co-operation of the people be enlisted, was voted down. The matter came up in connection with the report of the Temperance, Moral and Social Reform Committee, presented by the Very Rev. Dean Abbott, and the Ven. Archdeacon Perry. The report recommended that Sunday, November 3rd, be set aside as Temperance, Social and Moral Reform Day in the churches of the diocese, and that such questions as temperance, the social evil, gambling, pool-rooms, and the censorship of the theatre be discussed from the pulpits. A resolution of sympathy to the family of the late Charles Lemon was adopted, and a deputation appointed to attend the funeral. Mr. C. S. Scott presented a special report on the enlargement of the Widows' and

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Orphans' Fund, which now amounts to \$29,157.25. The Synod's invested capital was reported to be \$480,492.15, and all financial matters in good shape. The placing of a card on a tablet in the churches to denote that they had been consecrated was authorized. An agreement was executed for reciprocity in the matters of the Aged and Disabled clergy and Widows' and Orphans' Funds between the Synods of Toronto and Niagara.

The Dominion Convention.—The A.Y.P.A. held their first conference, as a Dominion Association, at Christ Church Cathedral, Hamilton, on Tuesday, Wednesday and Thursday of last week. The delegates were welcomed by the Right Rev. Wm. Clark, D.D., and the Very Rev. Dean Abbott. President Clarence Bell strongly resented clergy and others criticizing the A.Y.P.A. as being purely a social organization, without even taking the time to look into its aims and objects, or find out for themselves the work that is being done by the many branches of the Association. The Very Rev. Dean Abbott, speaking as one who had had a branch of the A.Y.P.A. in connection with his church for the past three years, most heartily endorsed the Association and its work, stating that it filled a long-felt want and had succeeded beyond expectations where other young people's societies had been tried and failed. Many excellent addresses of an inspirational character were delivered, the speakers including the Rev. Dyson Hague, Rev. Canon H. C. Dixon, Rev. Dr. Renssion, Rev. Anthony Hart, and others. In addition to the addresses a number of practical papers were read by members of the Association. Among other items of business dealt with were the issuing of charters and the issuing of a new manual, both of which were discussed at length, and finally left to the Executive Committee to be dealt with. In reference to the resolution passed at the last session of the General Synod, instructing the Sunday School Commission to take over the control of the A.Y.P.A., after considerable discussion the matter was disposed of by the adoption of the following resolution, which was presented by Very Rev. Dean Abbott and W. A. Peacey: "That this first Dominion convention of the A.Y.P.A. respectfully suggest to the General Synod of the Church of England in Canada that the resolution passed by the last session of the General Synod to the effect that the A.Y.P.A. be placed under the control of the Sunday School Commission be reconsidered. The A.Y.P.A. is of the opinion that the true destiny of the A.Y.P.A. is only to be achieved by that liberty which it has heretofore enjoyed—a liberty within the bounds of diocesan and parochial jurisdiction, under the recognition of the General Synod." All the officers were re-elected by acclamation, the only change made being that of secretary, the Rev. T. B. Howard requesting that he may retire, and the Rev. E. Appleyard, of London, being elected. After the conference the new executive held a short session, at which sub-committees were appointed to "complete the revision of the Manual," "to draw up and issue a form of charter," and to bring other matters to completion that were left over by the retiring executive. An invitation to hold the next conference at Toronto was accepted.

HURON.

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

The Deanery of Grey.—The Deanery Chapter of Grey met on Tuesday, September 24th, during the morning, while in the afternoon a most profitable A.Y.P.A. and Bible Class convention ensued. At 10 o'clock there was a celebration of the Holy Communion, when the Rev. C. V. Lester, M.A., of Tara, preached an impressive sermon from Acts 1, 8: "Ye shall be witnesses unto Me." Following this was a delightful study of Titus I. from the Greek text lead by the Rev. E. G. Dymond, of Markdale. The business of the deanery was then transacted with the Rev. Rural Dean G. W. Reilly in the chair. Several important subjects were discussed including the missionary apportionments in country parishes, the duplex envelope system, etc. In the afternoon began the Sunday School and A.Y.P.A. Convention. A goodly number of young people were present as well as clergy and lay officials from Owen Sound, Durham and other places. The Rev. R. J. Adamson, of Shelburne, was unavoidably absent, but his subject "The organized Adult Bible Class," was ably discussed by the meeting lead by the president, the Rev. Rural Dean Reilly. The address which followed by the Rev. J. A. Robinson, M.A., B.D., of Clarksburg, was an admirable one in every way. Many good, practical thoughts were produced which made it well worth the effort of being present at the Convention. The well thought-out paper on the "Ideal A.Y.P.A. Member," by the Rev. W. H. Hartley, of Durham, brought forth an excellent standard for the A.Y.P.A. member to attain. Discussions followed by Miss Dowel, Revs. E. G. Dymond, N.

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London, Ont.

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Williams and C. V. Lester. Possibly the best event of the whole convention was the "Round Table" Conference on young people's work, led by the Rev. T. B. Howard, B.A., Diocesan S.S. Secretary. During the meeting the Rev. Rural Dean Reilly, Reverends J. A. Robinson and W. H. Hartley were appointed as a committee to sit and examine the papers for the Sunday School examinations for the deanery which are to be held in Advent. The meeting, which altogether was most satisfactory, was brought to a close with the Benediction by the Rev. Rural Dean W. G. Reilly.

Brantford.—St. Jude's.—At a largely attended joint vestry meeting of St. Jude's, Trinity, and St. Luke's, which was held on Monday evening, October 7th, the rector, the Rev. Rural Dean Wright, was granted relief from parochial duties for a year, his salary during that time to be paid in full. The vestry also voted \$1,000 for a Locum tenens, most of which was subscribed at the meeting. At the request of the Bishop and the vestry, the Rev. H. A. Wright, of Kincardine, son of the rector, will take charge of the parish for the year, and he expects to arrange the affairs of Kincardine parish so that he can undertake his new duties on November 1st. The members of the vestry expressed their sincerest sorrow that their rector, who has laboured faithfully among them for twenty years, is temporarily incapacitated for work, and earnest hopes were expressed that in due course of time he may fully recover his health once more.

Ingersoll.—St. James'.—The annual harvest thanksgiving services were held in this church on Sunday, October 6th. Large congregations were present both morning and evening. The Rev. C. C. Purton, the rector of Paris, Ont., preached in the morning, and the Rev. R. W. Norwood, the rector of the Bishop Cronyn Memorial Church, London, Ont., in the evening.

Seaforth.—St. Thomas'.—The harvest thanksgiving services in this church, on the eighteenth Sunday after Trinity, were attended by large congregations, and the offertory amounted to \$306.75. Very good music was provided by the choir, including the anthems, "Praise the Lord, O Jerusalem," (Mauder), and "The Heavens are Declaring," (Beethoven), and Simper's "Te Deum," "Magnificat," and "Nunc Dimittis." The rector, the Rev. John Berry, preached at both services. The church was tastefully decorated with harvest emblems. The evening sermon was preached in the dark, the burning of a fuse putting the church in total darkness for twenty minutes.

St. Thomas.—Trinity.—Through the efforts of the young people of this church, the balance of the mortgage debt remaining on the church, amounting to some \$4,800, has been cleared up, with \$100 over, and the edifice will be ready for consecration by the Bishop in the not far distant future. At a largely-attended meeting of the A.Y.P.A., which was held on Monday evening, the 7th, at which the members of the congregation were entertained, the happy announcement was made and the rector, the Ven. Archdeacon Hill, very warmly congratulated and thanked those of the members of the society who were instrumental in bringing about one of the happiest days in the 27 years of his pastorate. The Archdeacon made special reference to the work of one of the ladies of the society, Miss Hattie Robinson, who alone succeeded in getting \$1,200 subscribed to the fund. Addresses of a complimentary nature were also made by Judge Armatyng and Warden Swaisland, and the evening was a most enjoyable one in every way.

Stratford.—St. Paul's.—The harvest thanksgiving services in this church on Sunday, the 6th inst., were the most successful in the history of the church. The preacher for the day was the Rev. D. W. Collins, rector of Trivett Memorial Church, Exeter. The choir of 32 men and boys rendered a beautiful service, which was enjoyed by all. On Tuesday evening, the Ladies' Guild provided their annual dinner, of which nearly 300 partook from 6 to 8 p.m. This was followed by an organ recital and service of song. The choir were again out in full force, and assisted the rector at a short opening service, also rendering the anthem, "O Lord how manifold are Thy works." On the advent of the present rector, the Rev. J. W. Hodgins, the church was burdened with a debt of over \$15,000, and was unable to pay for fuel and light to carry on a service. In a period of less than four years there is a congregation of over 200 worshipping there, and the debt has been reduced nearly one-half. This is all the more creditable when it is considered that 90 per cent. of the congregation are new arrivals from the Old Land, who have secured work in the G.T.R. shops and factories, and many of them are supporting large families.

ALGOMA.

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

North Bay.—St. John the Divine.—The Anglican Young People's Association at a recent meeting elected the following officers for the coming season:—President, C. S. Thomson; Vice-Presidents, A. E. Bugg and Miss Sherman; Secretary, Walter Jones; Treasurer, J. H. R. Robinson; Executive Committee—Miss Milligan, Miss Nellie Haire, Mr. E. Sherman, Mr. Milligan; Social Committee—Miss Cassels, Miss Ansell, Miss Jessop, R. M. Rattray, Clifford Beck, Reg. Harris, Harry Reynolds. Press Reporter, C. W. Fenton. This organization is for all the young people of the parish, and a very successful year is anticipated.

SASKATCHEWAN.

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

Report of the Deanery Meeting of the Lloydminster Deanery, held at Pleasant Valley, Islay, on September 10, 11, and 12, 1912.—At our last Deanery meeting in June the Rev. H. A. Edwards, the incumbent of the Islay Mission, invited the next Deanery meeting and W. A. conference to come to that parish, meeting at the Mission House. Tuesday morning was one of cyclonic action on the part of the advance guard while Tuesday afternoon saw a very happy gathering at the Islay railway station trying to divide themselves and their baggage successfully into two democrats, buggy, a waggon and a saddle-horse. Supper at the Mission House was a welcome meal, after which we had a short service in the church, followed by an address on "The meaning of and preparation for the Mission of Help," the address being given by the Rev. W. G. Boyd, head of the Archbishops' Western Canada Fund Mission in Edmonton.

Wednesday morning after the round of camp duties, breakfast, etc., we had a celebration of the Holy Communion in the beautiful little church, with an address by Mr. Boyd, based on the words in Rev. 22, 17. The speaker led us quietly to feel our need of such times of refreshment both in order to meet the thirst of our own souls and the thirst of those to whom we were called to minister. At 11.30 we gathered in the sitting-room to listen to a paper by the Rev. J. B. Gibson, rector of Lloydminster, having as his subject "The missionary address or sermon, its aims and difficulties."

After luncheon the Deanery met separately for Deanery business while the W.A. met for its own business. From 2.30 until 6 p.m. the Deanery was engaged in receiving reports from the Missions. The reports were somewhat more elaborate than usual, as we are endeavouring to create a Deanery ledger or kind of Doomsday Book showing what property, buildings, etc., and condition of same, we have in each separate mission or centre. Mr. Clephan spoke of the work in the Maidstone district.

Mr. Edwards was next called upon to report on the Marsden Mission.

The Rev. W. H. English followed with an account of the work in Lashburn.

The Rev. Chas. Barnes, the Deanery secretary, was the next to report on the work of the Marshall Mission.

The Rev. J. B. Gibson read a brief report on the conditions of the parish of Lloydminster and mentioned amongst other things an increase in the offertories as a result of a renewed canvass of the envelope system.

The secretary read a report from Mr. Tremain of the work at Streamstown.

Mr. Harding read a report of Golden Valley and Rivercourse of which he has been in charge this summer.

For the sake of geographical order we would here include two reports which actually were given at a later stage in the proceedings. Mr. L. Freeman, our time-honoured lay reader from Northminster, wrote regretting the inability to be present of both he and his wife and reporting of his two centres.

The report from Mr. Reynolds, of the Hewitt Landing Mission, was also full of encouragement.

Mr. Johnson reported on the summer work in the Kitscoty Mission which this season means the four centres of Tring, Riverton, Stretton and Kitscoty.

Rev. H. A. Edwards reported for the Islay Mission in which we were actually assembled.

Mr. Mortimer reported for Vermilion that in the town church both morning and evening services were being successfully carried on on Sundays, and he also referred to the great loss which the parish had suffered through the death of the people's warden, Mr. James Kennedy. Of Christ Church, Ottawa, Mr. Mortimer gave an encouraging report. The report also reminded us of the work being carried on at the south centre of Thorncliffe.

One other report, which was read by the secretary, was that from the Rev. K. Noyes, of Fartown. He reported having received a grant of 250 dollars from the Colonial and Continental Church Society towards the erection of the new church in lieu of that destroyed by the storm in June. Also of other kind friends who had helped to bring the total amount up to 400 dollars. We are glad to learn that the services have been held regularly in the Fartown school house with very encouraging attendances.

This completed all the reports from the individual parishes and missions throughout the Deanery with the exception of the parish of Manville with its outlying centres. We were sorry not to have the incumbent with us or to have any report of their doings.

Other business dealt with included items such as the drawing up of rules for the use of our Deanery lantern, discussion in regard to the next meeting and votes of thanks.

In the evening we sat around the drawing-room of the Mission House while Miss Newnham introduced the subject "The Bible in the home." Miss Newnham drew attention to the importance of each individual Christian owning a copy of the Bible, quoting a case of a married woman who remarked that a Bible which she had just purchased was the first she had ever owned. The place of mothers in bringing the children to a love of the Bible was also emphasized. Sunday scripture games were also spoken of as a real aid towards a closer knowledge of the Bible. The discussion which followed was probably one of the best which we have ever had in connection with one of our Deanery papers. Mr. Edwards touched on the problem of the lonely bachelor keeping habits of Bible reading. Mr. Gibson spoke emphatically on the value of each child bringing its own Bible to Sunday School. Mr. Congreve drew attention to the fact that the Bible now formed part of the "Everyman Library," being published in 5 vols., without versed divisions which to some readers is a help. The Rural Dean closed the discussion by summing up some general conclusions laying special emphasis upon the blessed inheritance to a child of a mother who loved her Bible and knew its contents well enough to be able to tell the stories in an interesting and accurate way. He also referred to the solemn impression caused in a large church where a number of the congregation are following the reading of the lessons in small Bibles.

On Thursday morning we gathered at ten o'clock for a service of intercession with an address, Mr. Boyd speaking to us very simply on the difficulties of intercession and reminding us of the tremendous possibilities which lay in the cultivation of the power of intercession, quoting illustrations from that remarkable little book "Letters of Forbes Robertson to his friends." After the address we devoted a few minutes to thanksgiving to Almighty God for the great mercies vouchsafed to us in our gatherings. We then joined together in that beautiful litany compiled by the late Bishop of Southwell for use at quiet days for clergy.

After luncheon we finished off a little Deanery business which remained to be done and passed some very hearty votes of thanks to Mr. Boyd for his kindness in coming amongst us, to Miss Newnham for her presence amongst us, to the Rev. and Mrs. Edwards for their courage and energy which had brought us to Islay, to the parish of Islay with its centres of Campbell Lake, Wellsdale, Pleasant Valley, and Islay for what they had done in giving us a time of very great privilege.

We then had a paper from Mr. G. A. Harding on "The Music and Singing in our Prairie Churches." The discussion which followed was very generally taken up and very much to the point. Mr. Boyd gave us a valuable contribution pointing out that it was not possible to provide the type of service aimed at by many of the country parishes at Home which were modelled on a Cathedral service. He warned us strongly of the danger of the despotism of the choir. Mr. English spoke of the value of a congregational practice of hymns after service. The superintendent clergyman spoke of his experiences in visiting Missions almost solely for the purpose of administering the Holy Communion and constantly finding the congregation asked to join in hymns taken from the Holy Communion section of the book with the words and tunes of which they were utterly unfamiliar and reminded us that there were many hymns in other parts of the book which might be suitable for this occasion. We closed by singing the hymn "For all the Saints who from their labours rest," and we realized perhaps more than ever that the object of our little scattered services with their prayer and praise should be found in the words:—

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong,
Alleluia.

The last meeting was held in the Massey-Harris Hall at Islay. The proceedings opened with a missionary meeting at which the speakers were Mr. Mortimer and the Rev. W. G. Boyd. The words of Kipling were reversed "For east is east and west is west and never twain shall meet." Mr. Mortimer told us of the difficulties and hardships of life and work on the Labrador coast, while Mr. Boyd told us the story of the foundation, methods and actual work of the St. Faith's Mission in Edmonton.

The meeting closed with a hymn and prayer and was followed by a social gathering kindly arranged for by the Islay Branch of the W.A. as an opportunity for the delegates to meet all our friends in Islay. Mrs. Welchman kindly entertained us with several songs while Miss Bodington gave us some violin solos. Refreshments were provided by the W.A. The gathering, which was very much appreciated by the visitors, closed at a late hour and the midnight trains finally dispersed our gatherings.—George F. Trench, Rural Dean; C. Barnes, Secretary.

Correspondence

DR. GRIFFITH THOMAS ON ORDERS.

Sir,—In the course of an address before the Alumni of Wycliffe printed this week by you, Dr. Thomas is reported as saying, "and again from 1552-1662 men in Presbyterian orders alone held livings in England, giving sacraments to the people of the parish," etc. I cannot believe that this is a fair report of what Dr. Thomas said. He probably said or meant to say that "in some parishes," during this period men, etc. In 1552, in Edward VI.'s time, Cranmer wrote the preface to the ordinal. During the stormy time men held livings ordained by the Henry VIII. Bishops, Mary's Bishops, and Elizabethan Bishops, and in that period there must have been irregularities, but very few, judging from the proceedings at the great meeting held by James I. at the beginning of his reign. He was always supposed to be the speaker of the phrase, "No Bishop, no Church." The Bishops of the Churches of England and Ireland were continuous, even during the troubles during the last twenty years of the period ending 1662. During that time the clergy had been dispossessed and their livings were held by Cromwell's men. After the Restoration the old clergy, if living, were, as a rule, reinstated, and the Cromwellian incumbents kept their livings on being regularly ordained. These men we read had no Presbyterian orders, these sharing the fate of those of the Church of England. R. A.

OTHER BRANCHES OF THE CHURCH IN UNITED STATES.

Editor Canadian Churchman:—

Will the Dean of Los Angeles kindly inform your readers, as to where he gets his authority for the following statement, made in his address before the Wycliffe Alumni, at its recent meeting? "It is now permissible to invite ministers of other branches of the Church, into their pulpits," meaning, of course, the pulpits of the Protestant Episcopal Church. I enclose a copy of the Canon relating thereto, as finally amended, and passed by the House of Bishops. "No minister in charge of any congregation of this Church, or in case of a vacancy, or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate without evidence of his being truly licensed, or ordained to minister in this Church, provided that nothing herein, shall be so construed, as to forbid communicants of this Church to act as lay reader, or to prevent the Bishop of the diocese, or missionary district, from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church on special occasions." This Canon can in no-wise be construed into giving permission to the clergy of the Protestant Episcopal Church, to invite ministers of the denominations to preach from their pulpits, it merely allows them to make addresses on special occasions, and that only with the consent of the Bishop. The same privilege would be granted to a layman, who is a specialist in missionary, social, and moral questions.

"THE HEREAFTER."

J. A. H.

Editor, Canadian Churchman:

Sir,—In your issue of September 19th appears an article upon the Hereafter. By implication it discredits the article of the Athanasian Creed

which says the ungodly shall go into everlasting fire. Perhaps the intention of the writer is to soften the apparent meaning of the words and so to interpret them as to make them more acceptable to delicate ears.

May I venture to suggest that half the difficulty lies in the utter inadequacy of human language to express what lies beyond human experience. We do not know the relation of time to eternity. We do not know the relation of the finite to the infinite. We must substitute pictures and analogies for what we wish to describe. When we speak of eternity as endless we are using figurative language. To say it lasts for ever is to apply to it the terms of time. We arrive only at an analogy to eternity by multiplying the finite time-unit close. The very essence of eternity is the absence of such time factors. Time is limitation. God is not limited by time, as He is not limited by space. He is eternal and infinite, not by extension but by His Being. The marvel of the Incarnation is the subjection of the infinite and eternal Son of God to the limitations of time and space, which are His own creatures. In the terms of time and space we must think and speak. But at the great Day of Judgment eternity will not begin. If it were then to have a beginning, it would not be eternity, because eternity has neither beginning nor end.

It is therefore a source of sad confusion of thought to argue from our figurative and inadequate expressions to the conditions of the eternal world. Eternal punishment is not an endless punishment in the sense of an endless succession of pain. Succession belongs to time. An endless punishment would be temporal punishment. To call it endless is only the accommodation of language. It is not the full comprehension nor expression of the thought. The same kind of catachresis led Arius into a denial of the Godhead of the Son. He strained the language of temporal significance to cover eternal verities, and his logic proved his downfall.

God is not a tyrant. A tyrant must suppress rebellion, or lose his throne. It takes an Almighty Power to tolerate defiance of His will. This is the mystery of sin. To argue from the terms of time is specious sophistry. To call sin a problem is to entertain the dangerous conceit that we can solve it. How God deals with sin in eternity, so far as Holy Scripture has revealed His dealing to us, is by punishment. If it is punishment in eternity, it is eternal punishment. If punishment is remedial, then it is eternally remedial. How to reconcile that with the continuance of the punishment I do not know, because nothing continues in eternity but only is.

Fire is a figurative speech. It does not give life, not even to the damned. It represents the state in which they do exist. Fire is one of God's best material gifts to us when used. When it is abused, it is destructive merely. The burning fiery furnace into which Nebuchadnezzar cast the Three Children was the ghastliest mode of execution which the Jews had ever seen. They made it serve as a type of the punishment of the ungodly. But it is typical fire, and one obvious feature of a type, indeed of any sort of analogy, is that it must not be pressed too far. Fire as a picture of a state eternal is a vivid analogy, and nothing more. It cannot be vindictive torment, nor senseless brutality, for God shows neither in Himself.

The figure of fire would give a perfect illustration of the temporal condition of those who fall into sin. We do not feel the pain of sin as keenly as we feel the pain of an aching tooth. If we could realize the torment of a state of sin on earth, we should be in a position to estimate the torment of a state of sin eternal. So far as we can judge, the ungodly on the earth "flourish like a green bay tree." Contentedness in sin, contentedness in separation from the loving presence of our God, is just as fearful to contemplate on earth as the savage pictures drawn by Milton, Jonathan Edwards, or any medieval divine, of the torments of the lost. But just as God loves the son whom He chastises upon earth, so does His love hold him in eternity. Human language cannot give adequate expression to eternal verities. For that we must not blame God, we must blame the paucity of human language.

(Rev.) R. B. Nevitt.

Bourg Louis, P.Q., Sept. 24th, 1912.

OUR HYMN BOOK.

The Editor Canadian Churchman:—

I was delighted to read the letter signed "Clericus" in your issue of the 26th on "our Hymn Book," and heartily endorse all he says. I have felt like expressing my thanks to the Compilation Committee every time I come across old and new favourite tunes, so when I read Clericus' letter I thought, now is my opportunity, and if you will allow me space I would like to add some of my own special favourites. I attended St.

Luke's Church, Winnipeg, early in the year, morning service, and the choir sang as a Processional that grand Missionary Hymn 312 to the tune, Angelic songs; they have a fine choir, and the singing and tune made such an impression on me that the hymn is one we sing frequently in the home. Then take Hymn 580, tune Ottawa, could any tune be more appropriate to such beautiful words, and Hymn 306, tune Moet Llys, is a grand combination; Hymn 605, Nevin, this is a particularly striking tune. Let me also refer to the Children's Hymns, there are two, Nos. 728 and 722, if you cut out all the hymns included in the Hymnal, these would alone justify its publication. Let me ask any Sunday School superintendent who has not used these hymns to just give them a trial, and I will guarantee the children will be delighted. I would only say in conclusion to every clergyman and choirmaster, give the New Hymnal a fair trial, do not stay with the old, old stand-bys too much.

John R. Dutton.

Family Reading

MAJOR-GENERAL SIR ISAAC BROCK.

Queenston, Ont., Oct. 13.—Representative military officers, citizens, clergymen, statesmen and Indians gathered here to-day irrespective of creed or party for the common object of commemorating the splendid victory of Major-General Sir Isaac Brock one hundred years ago in the historic Battle of Queenston Heights, which immortalized his name and saved Upper Canada from the invaders from the South. Standing bareheaded at the base of the magnificent column erected to his memory on the summit of the Heights, prominent Canadians in terms as simple as they were eloquent recounted the history of that famous battle and of the general whose indomitable courage is placed before the school children of the Dominion as an example of noble and self-sacrificing manhood. They told of how in the face of almost certain death that small force of British regulars, Canadian militiamen and Indians, under Brock and Lieutenant-Colonel John Macdonell, after having been once repulsed gained possession of the battery on the hill and turned defeat into a glorious victory which will forever occupy a place of honour in the annals of British heroism. Every member of the loyal throng which had gathered from all parts of Ontario to honour the memory of the saviour of their country was thrilled when once again they heard the story of the deeds of their sturdy ancestors on that memorable occasion.

The day was just such a one as that upon which Brock died, and when the guns of the St. Catharines Field Battery boomed forth over the battlefield, the salute to the dead general, filling the air with smoke and the smell of powder, but little imagination was needed to recall the historic morning of October 13th, 1812.

The scene was one that will long be remembered by those who were present. Just to the right of the monument were the speakers and official representatives of the various patriotic societies. Behind the speakers was a silken banner bearing the Cross of St. George, and on the monument itself were the many beautiful wreaths and floral tributes from various organizations. In a semi-circle around the monument were the spectators, of whom there were some 1,500, while detachments of the Royal Canadian Regiment, of Stanley Barracks, the 48th Highlanders, the Queen's Own, the 10th Royal Grenadiers, the Ridley College Cadets, the Mississauga Horse and other units formed the outer edge of the half-circle. Over all the Union Jack floated proudly in the breeze.

HONEY FROM CHURCH WALLS.

Several thousand bees and a store of honey, weighing, it is estimated, at least a hundred-weight, have been discovered among the rafters of Roxeth Parish Church, Harrow.

During the recent hot weather members of the congregation noticed honey trickling down a wall of the church, and this led to the discovery of the bees and their store. The honey was afterwards removed in pails and the bees were hived elsewhere.—London Daily Mail.

A newspaper once contained an advertisement for a man to fill a certain position, which concluded with "No discouraged man need apply." This was worldly wisdom, for a discouraged man counts for very little in this world's battles; he is defeated in advance; he faints in the day of adversity; he falters in the conflict; he halts in the race; he weakens beneath the burdens and trials of life. This world can do very little for discouraged men. Such men need the help of a Mightier One, and they can have it.

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BOVRIL

GIVES POWER TO RESIST DISEASE.

2-10-12

Personal and General

Archdeacon Robins, of Athabasca Landing, is in Montreal for the many important Church gatherings of the present week.

The Rev. T. G. Wallace, M.A., the rector of St. Stephens, has been appointed lecturer in homiletics in Trinity College, Toronto.

The death is announced of Rev. J. W. Ashman, a Fellow of the Royal Colonial Institute, formerly incum-

parish house on "The Efficient Safe-guarding of Human Life."

The Diocesan Synod of the Diocese of Columbia, B.C., will meet for the first time under the presidency of the new Bishop, the Right Rev. Dr. Roper, in the schoolhouse of Christ Church Cathedral, Victoria, B.C., on October 28th.

Rev. Dr. Lloyd, of Trinity College, addressed the Garrison Parade of Toronto in Massey Hall, last Sunday. About 2,800 officers and men were present. The text chosen was "He being dead yet speaketh," with special



Whenever you feel a headache coming on take NA-DRU-CO Headache Wafers

They stop headaches promptly and surely. Do not contain opium, morphine, phenacetin, acetanilid or other dangerous drugs. 25c. a box at your Druggist's. 125 NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.

bent of St. John's and Christ Church, Kingsville, Ont.

The many friends of Canon Bryan, of the Church of the Epiphany, deeply regret his illness and trust he will soon be restored to health and strength again.

Dr. Hastings, the medical health officer, will address the men's associa- tion of St. Anne's Church in the

reference to Major-General Sir Isaac Brock.

The congregation of St. Anne's, Toronto, have welcomed back the Rev. L. E. Skey to his parish with delight, especially in view of his restoration to health. He preached at both services in St. Anne's the Sunday of his return to very large congregations.



Better! Even Better!

Think of any soup in the recipe-book — think of your favourite soup—arrange to have it for dinner to-day and make it better than ever before, like this:—

Prepare your soup in the ordinary way, and before you put it in to boil add a packet of "Edwards'"—either the Brown, Tomato, or White variety.

When the soup is served you'll find it better and thicker and more nourishing; in short, you'll like your favourite soup so much better that you'll want to improve every Soup-recipe in the book by adding "A little Edwards'." You can use Edwards' Soup as a basis for practically any soup you make. Although splendid by itself, Edwards' Soup blends so naturally with other soups that it seems like a part of the original recipe. Get a few packets of Edwards' Soup to-day.

EDWARDS' DESICCATED SOUPS

5c. per packet.

Edwards' Desiccated Soups are made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup prepared from best and fresh vegetables. The other two are purely vegetable soups.

Lots of dainty new dishes in our new Cook Book. Write for a copy post free.

W. G. PATRICK & COMPANY, TORONTO Representative for the Province of Ontario.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Sir Charles Moss, the chief justice of the Court of Appeals for the Province of Ontario, died on Friday evening last at his home, Toronto, in his 73rd year. He had been for some time past in failing health. The funeral took place on Monday from St. James' Cathedral.

The Rev. A. G. Hamilton Dicker, A.K.C., and Mrs. Dicker, together with their two young children, left Toronto on Wednesday evening last en route for Montreal and Quebec, from which latter port they embarked on the "Laurentic" on Saturday last for England.

The rector of Tamworth, the Rev. T. W. Jones, was one of those who was injured in a recent railway accident which took place on the Bay of Quinte Railway, near Tweed. The reverend gentleman had his ankle crushed. The accident will necessitate his being laid up for some time.

Rapid strides towards Church union would be made if more clergy acted as Rev. Mr. McMillan, Presbyterian minister at Mimico, did on Sunday last, when he closed his Church for the evening service to allow his people to go to Canon Tremayne's Church to do honour to him on his 60th anniversary.

Mrs. Frederick Pollen, missionary in India, and well known as a champion of the cause of Oriental women, will be in Toronto to-day. She is in Canada in behalf of the Zenana Bible and Medical Mission, which has a Canadian auxiliary, with Miss Kathleen O'Brien, 383 Sherbourne Street, as Treasurer.

An exemplification of the fact that love still laughs at the ne temere decree in Quebec is provided in the marriage against parental and Church opposition of Miss Claire Delisle, daughter of Mrs. Nolan Delisle, a university student, and George Rowley, of Lake Edward, Quebec. Miss Delisle is a Roman Catholic and her fiance a Protestant.

Rev. H. R. Young, rector of St. Paul's Church, Uxbridge, for the past five years, and an old Toronto boy, has been appointed rector of St. Hilda's, Fairbank, succeeding Rev. George Scott, now at Holland Landing. Rev. Mr. Young is an energetic, hardworking young graduate of Trinity College, and will be most acceptable to the people of St. Hilda's.

The gathering at Queenston Heights was in many respects a unique one. A party of 67 Six Nations Indians were present from Brantford, all wearing small flags or other decorations. A. Claude Macdonell, M.P., John A. Macdonell, McLean Macdonell, and Dr. Dame, of Toronto, all great grand nephews of Lieut.-Col. John Macdonell; Mrs. Birdsall and Miss Mary Clarke, of Niagara, both direct descendants of Laura Secord, whose fame is second only to that of Brock, were also present, although there were no direct descendants of General Brock himself.

The Girl Guides gave a very interesting entertainment on Saturday night in the Guild Hall, Toronto. They presented a little play called "Every Girl." They also gave impromptu illustrations of their laws, in uniform and costume, in a very creditable manner. Lady Pellatt, chief commissioner, said a few words to them at the close of the evening. During Lady Pellatt's visit to the West, from which she has just returned, the corps of Girl Guides in Moose Jaw, who were present at the Exhibition in Toronto, presented her with their picture and a bouquet of roses. Miss Mairs has been appointed secretary of the corps.

How It's Done.—Young Preacher—"What is the best way to teach the ten commandments?" Old Preacher—"If

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you have a congregation of poor, teach them as commandments; if middle class, as requests, and if rich, merely as suggestions."

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Rev. Canon Dixon, 447 King St., E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink.

Write for particulars about a ten days free trial.

Strictly confidential.

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Capital paid up	\$ 4,900,000
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BIRTH

PILCHER—On Saturday, October 12th, at 478 Ontario Street, Toronto, the wife of Rev. Charles Venn Pilcher, B.D., of a son.

Children's Department

THE GODMOTHER

A Story in Three Parts

PART II.

A smile dimpled the pretty lips. "It depends upon the people," she said, vaguely. Then with a sudden burst, "Oh, do try me! I can't go home a failure."

The appeal was irresistible. "When can you come?" asked the kind-hearted old lady.

"Any time you like this evening, if it would be convenient."

Lady Sherwell raised her eyebrows. "You have quarrelled with someone?"

"Yes," with a flash from the bright eyes.

"Very well, come in time to unpack and get dressed for dinner. I dine at eight," and with an au revoir she disappeared into her carriage.

Betty Leigh hurried back to the big, imposing mansion of the nouveaux riches with whom she had been living, and as she passed in a young man was coming out. He turned and followed her upstairs.

"Oh, come now," he called out, "you might give me a minute, Miss Leigh."

"I have nothing to say to you, Mr. Oliver," she answered, without turning round.

"I say," in a hurried whisper, "I'll get you free without what I said, you know—it was only a joke."

She swept past him with a disdainful look and disappeared into her own quarters.

"The proud minx. She shall suffer for this," was his inward comment, as he ran lightly downstairs and out of the front door.

With crimson cheeks and eyes fast filling with tears, Betty threw herself down on a chair and gave herself up to bitter thoughts. It was true she had a fresh post and could go to it at once, and it was equally true she thus escaped the odious attentions of the son of the house on account of which she was allowed to leave without notice. But there was still the debt, the wretched bridge debt of nine pounds, which he had impudently offered to defray for a kiss! Oh, the insult of it! And George who had never failed her had not written! Well, there was still time for another post to come in before she need leave the house. Pulling herself together she rose and began her packing. After a few minutes came a knock at the door and a housemaid informed her that a gentleman was waiting to see her in the drawing-room.

"What name? Martha, you must not show anyone in without telling me."

"Mr. Heathcote, miss, and here's his card."

"Very well; bring him up to the schoolroom, we shall be quiet there."

"Please, miss, Mrs. Merchison said visitors were to be shown into the drawing-room only."

INVESTMENT

For the investment of surplus funds or the re-investment of Dividends we recommend any of the following securities as combining absolute safety of principal with high interest.

	Price	Yield
TORONTO PAPER, 6% First Mortgage Bonds Due 1942, Interest 1st March and 1st September. Denominations: \$100, \$500, \$1,000.	98	6 1/8%
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DOMINION CANNERS, 6% First Mortgage Bonds. Due 1940, Interest 1st April and 1st October. Denominations: \$500, \$1,000.	103 1/2	5 1/4%
CARRIAGE FACTORIES, 6% First Mortgage Bonds. Due 1940, Interest 1st April and 1st October. Denominations: \$500, \$1,000.	98	6 1/8%
CANADA MACHINERY, 6% First Mortgage Bonds.. Due 1940, Interest 1st February and 1st August. Denominations: \$500, \$1,000.	98	6 1/8%
ONTARIO PULP & PAPER, 6% First Mortgage Bonds Due 1931, Interest 1st January and 1st July. Denominations: \$100, \$500, \$1,000.	94	6.55%
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MUNICIPALITY OF POINT GREY, B.C., 5% Notes Due Sept., 1913, Interest 1st March and 1st Sept. Denominations: \$100, \$500, \$1,000, \$5,000.	99 1/2	5 1/2%
MUNICIPALITY OF BURNABY, B.C., 5% Notes. Due Sept., 1913, Interest 1st March and 1st Sept. Denominations: \$100, \$500, \$1,000.	99 1/2	5 1/2%

Any of these securities may be bought on our Periodical Payment Plan. Complete details will be sent on request.

DOMINION BOND COMPANY, LIMITED

DOMINION BOND BUILDING TORONTO VANCOUVER
DOMINION EXPRESS BUILDING MONTREAL LONDON, ENG.

"Oh, very well, I will come down," hear mother say half a dozen times a day that I am so like him! Home? No! George Heathcote was standing in the middle of the large, light room. His face was ashen and his lips trembled as he tried to greet her in an indifferent tone. Instead of glad words of welcome he muttered out, "I've come in answer to your letter, but I can't stay."

The question aroused him, and reminded him to whom he was speaking. "No, no, little sister," he said kindly; "but I'm not well, and—and—worried. I'm off to Cornwall to stay with old Hutchins. The sea air will do me good. It will be better than worrying mother, you know. And here is your money. And, dear, you won't get into such a scrape again—promise." "Go home?" he cried, wildly. She took it as a matter of course, and little guessing what it meant to him.

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As you are naturally desirous of obtaining the highest rate of interest consistent with absolute safety, investigate our mortgage investments guaranteed. 5 per cent. interest paid. Principal and Interest absolutely guaranteed.

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THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right.

Well, I didn't like that. I was afraid the horse wasn't all right, and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it. But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally—L. O. Morris, Manager 1900 Washer Co., 357 Yonge St., Toronto, Can.



said to himself, but aloud he said in a malicious tone: "I suppose you have sent for your brother to help you out of your little difficulty, Miss Leigh?"

But George interposed, boiling with rage at the insolent manner in which this stranger dared to address his beloved Betty.

"You are quite right," he said, icily. "And if you will kindly manage this little matter for us we shall be obliged," and he handed him an envelope containing the debt.

The young man looked surprised. "Had you not better settle with my mother, Miss Leigh?"

"I shall not see her again," replied Betty. "I am leaving this evening, and," she added by a happy inspiration, "with my brother."

That evening in Lady Sherwell's drawing-room Betty found what she so sorely needed, a woman friend. The dear little, old-fashioned widow lady who had never had a daughter, positively revelled in being able to expend her kindly interest on the sad and lonely young stranger, cast, as it were, at her door. Betty would not for the world have written to her mother about young Merchison's attentions, but she soon found herself confiding the pitiful story of her debt and other troubles to her new employer.

"My dear, that escape of yours with your brother was a stroke of genius," the old lady said, "Was it a sudden inspiration?"

"Yes; it just came into my head, and though George was evidently amazed, he never said a word, and was kind enough to wait till I was ready and my packing finished, and then we went off together."

"We must ask him to dinner."

"I am sorry he can't come now, for he has gone down into Cornwall to-night for his holiday. He is looking so ill, quite unlike himself."

So she chatted on, and from that evening a very happy, peaceful life began for Betty, and neither she nor her kind hostess had any premonition of the bolt about to fall out of a clear sky.

The Rev. John Hutchins, as he smoked and chatted with his visitor,

WHAT THE INTERNAL BATH IS DOING FOR HUMANITY

Under our present mode of living the large intestine (or colon) cannot get rid of all the waste that it accumulates, so it clogs up, and then biliousness, constipation is the result, and that lack of desire to do, to work, to think.

This waste in the colon as we all know, is extremely poisonous, and if neglected the blood takes up the poisons, and brings on countless very serious diseases. Appendicitis is directly caused by waste in the colon.

If the colon is kept clean and pure you will always feel bright and capable, never blue and nervous—always up to "concert pitch."

There is just one internal bath which will keep the colon as sweet and clean as nature demands it to be for perfect health—that is, the J. B. L. Cascade.

Dr. Tyrrell's method of treatment is being explained at all the Owl Drug Stores in Toronto—770 Queen East, 491 Parliament St., 282 College St., 1631 Dundas St., 990 Bathurst St., 1219 Bloor West, 732 Yonge St., and also at Rutherford's Drug Store, 2 King East.

200,000 people are using it, and doctors prescribing it with great success all over the world. This "assistant-to-Nature" treatment is most interestingly described in a booklet called "Why Man of To-Day is Only 50% Efficient," which you should send for. It will be sent free upon application to Chas. A. Tyrrell, M.D., Room 564, 280 College street, Toronto.

Conforms to the high standard of Gillett's goods. Useful for five hundred purposes.

GILLETT'S PERFUMED LYE

Made in Canada

was all the time studying him with that quiet power of observation that made him so useful a friend as well as pastor. He and George Heathcote had been school chums notwithstanding the difference in their age, and hitherto no cloud had ever marred their friendship. He had felt deeply for George when his father's death spoilt his immediate prospects, but he knew the boy's character would bear the reverse of fortune for the sake of those he loved and be even strengthened by it. Yet here was George, after no long spell of work a mere wreck. What had caused it? He did not believe it was mere physical fatigue or even mental strain. There must be something else to account for the listless indifference, the furtive self-consciousness of every look and gesture, the shrinking from all intimate talk. George had been at South Combe Vicarage three days, and his reserve and evident misery were more patent than at first. His host never alluded to his health or worried him with questions, but he felt that his most tactful efforts had failed. That very morning he thought he had scored a point, but had been disappointed. George had been a great cricketer, and his friend had tried to interest him in an approaching match.

"My best bat has met with an accident, worse luck," he said, "but I knew you would take his place. We are going to practise to-night, and I'll introduce you to the club as Warren's substitute."

George looked keen and promised eagerly, but in the course of the evening he blurted out, "I'm awfully sorry to disappoint you, Hutchins, but the fact is, I can't play with your fellows."

"Can't play! What do you mean?"

"Well, I can't explain, but really don't ask me, there's a good fellow. I would if I could."

It was then that the clergyman diagnosed his friend's case. "Conscience—that's what it is. He has done something he's ashamed of. Poor old George, how shall I get it out of him?" And he continued to smoke and ruminate.

Meanwhile George's life was becoming unbearable. He wandered alone for hours by the sea, and though the influence of a holy home made the thought of the suicide's escape impossible to him, his faith was suffering

though the hardening of his heart. Yet it was love that had brought him to this evil fix. "My little Betty, how could I have left you to bear such a burden!" This was his constant attempt at self-justification.

(To be continued.)

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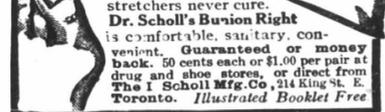
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