

# Canadian Churchman

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Family Newspaper



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

Vol. 40.

TORONTO, CANADA, THURSDAY, OCTOBER 16th, 1913

No. 42

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# The Canadian Churchman

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Holy Communion: 259, 260, 373, 525.

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General: 27, 406, 407, 541.

## The Outlook

### Family Worship

The report, presented at Saskatoon, of the Committee on Family Worship appointed by the M.S.C.C., is a truly valuable one, and we have no doubt that its resolutions will be issued and circulated widely in our Churches. Strong emphasis is placed upon the importance of a regular and diligent study of God's Word in family life, and clergymen are urged to preach on the subject of "Religion in the Home." Many intimations have been received as to the appreciation felt for the small compendium of Family Prayer, and it is believed that in the use of this means of grace will be found the solution of much that causes trouble and concern at the present time. A striking illustration is given of this, which we cannot do better than reproduce in full. It comes from a clergyman in the West:—

"I was preparing a 16-year-old boy for Confirmation, and in a private interview with him he remarked that he had taken home to his father one of the little books on 'Family Prayer,' about which I had been speaking on a previous Sunday, that his father had read it and had asked some questions about what I had said regarding the matter, and had begun,

for the first time in the history of his family, to have daily prayer. Soon the father appeared in church (he had not attended for years), then the mother came, and she had never been there before; soon they brought a five-year-old child for baptism. Then the latest development took place. On Sunday last the boy's mother waited after church and gave me a letter which turned out to be from her husband, and reads as follows:—

"Dear —, Enclosed please find \$5.00 to be expended as you see fit towards St. — Church. You can call on me on the first of every month and you will receive the above amount. This is all that I can afford at present outside the general offertory. I do not wish my name to appear in connection with anything I give."

Well may the clergyman add that in his opinion the root of nearly all our difficulties is spiritual indifference, and that the root of this indifference is lack of religion in the home.

### Reform in Church Music

The Bishop of Oxford, with his accustomed frankness and fearlessness, has an interesting and valuable word in a recent number of his Diocesan Magazine on the subject of Church Music, and says that there is nothing in which reform is more needed:—

There are some reforms I should like to see introduced generally without delay. I should like to see a restoration in our Sunday and Festival services of the use of the natural speaking voice in parts of the service. In particular, I would certainly abolish the saying on a note the Vestry prayers and other extra liturgical prayers, with their Amens. Choirs should learn to say as well as sing prayers. We should say and not sing the preparatory part of Morning or Evening Prayer, and (I would add) the intercessions after the Third Collect, and in these parts of the service the Amens should also be said and not sung. This at least applies to all except the largest churches. At sung Eucharists there are many parts of the service which are better said in the speaking voice. Again, we need a great or fresh effort to make the singing of the Psalms intelligent or intelligible. These are reforms fairly easy to make without delay."

This plea for the use of the natural speaking voice is particularly welcome, coming from Bishop Gore, and we hope his words will have due weight in Canada. There is no doubt whatever that the singing of many of the prayers on a musical note is not conducive to real reverence and true participation in intercession on the part of the laity. The beauties of our Service and the helpfulness of it as a means of worship are still unknown to many who have never heard the prayers really and properly prayed.

### Music at Weddings

There is another matter which calls for serious and immediate attention, and this applies to Canada rather than to England. It is impossible to avoid noticing the accounts given in our papers of marriages in churches. Soloists are allowed to sing songs which by no stretch of imagination can be regarded as sacred; on the contrary, they are often ultra-sentimental and wholly inappropriate to a conse-

crated building, and to a time that ought to have due solemnity associated with it. Only the other day we actually saw the announcement of a marriage during which a soloist sang a song called "Because." And another, "Love's Coronation." Could anything be more deplorable? Then, too, the organ selection is often equally inappropriate. There is ample music of a dignified and suitable kind to be obtained without introducing Wagnerian and other pieces which bring with them associations altogether removed from those of the Church and worship. If only our Bishops and clergy would insist upon musical selections at weddings being appropriate to the occasion the trouble would cease at once. In these days, when there is so much superficiality and lack of reverence, we dare not allow our Churches to be turned into places where secular music is rendered as part of a solemn Service.

### Religion in England

If it were not so serious a matter we should be inclined to smile at the statements attributed to Dom Gasquet, who has been giving the New York reporters his opinion of religion in England. He told them that Protestantism is becoming a negligible force; that Oxford and Cambridge are becoming more and more atheistical; that the Anglican Bishops have lost all authority over their clergy and are quite frankly Freethinkers; that the middle classes no longer throng Dissenting Churches; that the lower classes are absolutely without religious impulse; and that the future lies wholly between Roman Catholicism and Freethinkers. Then Dom Gasquet concluded: "If we could only reach the middle classes England would soon be again a Catholic country." It is wonderful how easily even a scholarly and able man can see what he desires to see. We are quite prepared to believe that religion in England is not at all what it might and ought to be, but we are equally certain that there is no real warrant for the extreme, and even astounding, statements apparently made by Dr. Gasquet. The confession of Rome's inability to reach the middle classes goes to the very heart of the matter, because it is in the English middle classes that the question of religion will really be settled. Father Gasquet's words, "if we could," have much more behind them than he imagines. He should turn his attention to the recent remarkable book by a Roman Catholic authority, in which the inferiority of German Roman Catholicism to Protestantism is plainly pointed out, while accounts from Italy, the home of Roman Catholicism, are even sadder. We believe that Roman Catholicism has made, and is making, more sceptics and unbelievers than converts; and under the present Papal régime it seems likely to continue to do this deplorable work.

### "The Failure of Education"

The recurrence of Children's Day gives point to some criticisms made in a paper on national education, recently read by a well-known English authority, Professor Griffiths, F.R.S. He affirmed that there is universal discontent with the results of the English education system, and that the complaints are not only for want of knowledge, but for want of intelligence. He holds that greater prominence is given to the acquisition of knowledge than to the development of character, and that this is to proceed in the wrong order. Over-centralization is leading to a uniformity and a control which are fatal to all initiative

and independency. Nor is the money spent on education laid out to the best advantage. The idea that all children can benefit equally by academic education is mischievous, and Principal Griffiths urges that more encouragement should be given to the promotion of research, and that educational authorities should have the greatest possible liberty of action. There is a general belief that these words are justified, and they carry their own message for us in Canada. While everyone should be given an equal chance of education, the futility of mere knowledge must be recognized. Success depends upon character rather than on the acquisition of knowledge, and if the teaching is mechanical and unintelligent the pupil will be injured by the knowledge. It must never be forgotten by those who are concerned with our young life that people only grow by what they assimilate, and they assimilate only what they are interested in.

### The Question of Amusement

Some months ago a leading English Methodist, who has great business connections in Canada, Sir Robert W. Perks, gave expression to the following piece of personal experience:—

"Methodist ministers are like ordinary mortals. There are times when they unbend and are as the rest of us. The Monday before I left New York I went to the weekly meeting of the Methodist preachers of the City at the large hall in Fifth Avenue, and there I found them in their moments of relaxation. A glee club from a Methodist school in New Jersey, which bears some sort of analogy to our Leys School, was giving a musical entertainment to the preachers, of whom there seemed to be more than 200 present. The programme was somewhat varied, 'Praise the Lord,' rendered as an anthem, being followed by 'De Backslidin' Brudder,' a quartette, and then a banjo song. As I had been called on to make a short speech at the commencement of the proceedings, and had important engagements 'down town,' I took the hint suggested by one of the glees, called, 'Cause I'd nothin' else to do,' and slipped away. I wondered, as my costly taxi jostled me over the streets of New York, whether Methodism in America will fulfil its great mission of spreading Scriptural holiness throughout the land as it did in the days of our fathers, should the musician succeed in squeezing out the preacher."

We are not so much concerned with the incident itself as with the question suggested by the writer. How far ought the element of amusement to enter into such lives as are here referred to? And what character should that amusement be? These enquiries go very deep down into the question of personal character and personal work.

### THE MARKS OF A CHRISTIAN

To ask the old question, "What is a Christian?" may seem too simple and obvious for attention; and yet the repetition of the enquiry ought to prove of service, since familiar things lose their force by constant use. The fact that great scholars have during the last few years been discussing the "essence of Christianity" is an illustration of the necessity and importance of the enquiry. As one of several ways of answering the question let us look at two texts: St. Luke xxii. 56, "This man was also with Him"; St. Luke xxii. 58, "Thou art

also of them." The people around St. Peter recognized him as a disciple of Jesus Christ by two things. They had seen him in company with Jesus; "This man was also with Him"; and they had seen him in company with the followers of Jesus Christ; "Thou art also of them." "With Him"; "Of them"; these were the two proofs of St. Peter's discipleship. They still remain the marks of the true follower of Christ, for a Christian is one who is united to his Master, and also to his Master's disciples. It will help us to think of this simple but twofold test of Christianity.

With Christ. "This man was also with Him." With Christ for *Salvation* is the first great necessity. As we review our past and become conscious of sin and the need of redemption, we know that it is only in connection with Christ that salvation becomes possible. "His presence is salvation" (Psa. xlii. 5). The sad facts of our condemnation and guilt by reason of sin tend to make us conscious at once of our own inability to save ourselves, and our absolute need of the Lord Jesus Christ as our Saviour, and Salvation is not found in what He said, but in what He did and what He does as our Divine Redeemer. His work on Calvary is made efficacious for us to-day by the presence and power of the Holy Spirit. He is a living Saviour, and because He lives for ever He is "able to save to the uttermost" (Heb. vii. 25).

With Christ for *Sanctification* is the second great necessity. There is a present in our life as well as a past, and the soul that has been delivered from the condemnation and guilt of sin is faced with its power in thought, word, and deed. How can this be met? It would be mockery to remove the burden of the past without providing for the needs of the present. The answer is also found in the presence of Christ, for, as St. Paul says, He is "made unto us sanctification" (1 Cor. i. 30). The Saviour Who died is the Saviour Who lives, and having been delivered from all the results of sin in connection with the past, the Atoning work of our Lord deals with the power of sin in the present, and enables us to realize and enjoy the Divine sanctification. The Apostle's great argument to the Christians at Rome turns on the encouraging thought suggested by "much more," since "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be kept safe in His life" (Rom. v. 9, 10, Bishop Moule). The great truth of Justification treated in Romans iii. and iv. is followed by the corresponding and essential truth of Sanctification in Romans v.-viii. The same Lord Who is our Righteousness for Justification is our Righteousness for Sanctification, and His presence in us and with us is the secret of power against temptation and victory over sin. For everything connected with Sanctification, "To me to live is Christ" (Phil. i. 21).

With Christ for *Satisfaction* is the third great necessity. There is a future to be faced as well as a past and present, and the soul that is conscious of redemption in regard to the past, and holiness in order to face the present, looks forward to the future, whether connected with this life or with that which is to come. The only satisfaction for the future is found in Christ Jesus, and the Bible is full of references to the present consciousness of spiritual rest and enjoyment which will find their full fruition in the future. "Satisfied with favour, full with the blessing of the Lord." "Who satisfieth thy mouth with good things." "Satisfy us early with Thy mercy." These statements are not mere rhetorical and rhapsodical expressions, but testify to the reality of fellowship with God, which provides perfect satisfaction and enables the soul to

"rejoice with joy unspeakable and full of glory." The Christ Who died and lives is the Christ of the present and of the future, and whether we think of His "real presence" by the Holy Spirit now or His coming again as revealed in His Word, the soul of the believer cannot but feel satisfied, and the experience of the Psalmist becomes repeated, "My soul shall be satisfied as with marrow and fatness." There is nothing to compare with the "blessed hope" of our Lord's coming to give satisfaction and inspiration to the soul. The words of the familiar hymn are expressive of absolute reality:—

Thou, O Christ, art all I want,  
More than all in Thee I find.

With Christians. "Thou art also of them." Oneness of *Life in Christ* is a characteristic of true discipleship. The salvation that comes to each individual is the same in character to all, and the consciousness of union with Christ carries with it the consciousness of union with fellow-Christians. It is an unspeakable joy to realize that the Divine life animates all members of the Christian body and makes us one in our Lord.

Oneness of *Love to Christ* is another characteristic of true discipleship. We love Him, and for this reason we love one another in Him. One spirit animates all believers. The love of God is shed abroad in every individual heart by the Holy Ghost given to us, and this love from Christ naturally expresses itself in love to one another. "We love, because He first loved us."

Oneness of *Labour for Christ* is a third characteristic of true discipleship. There is only one purpose set out in the New Testament as the object of Christian endeavour, and that is the purpose of extending the Kingdom of God. We are to "lengthen the cords and strengthen the stakes." We are to evangelize and to edify, to win and to watch for souls. And when this simple, yet all-embracing object is realized, it simplifies our Christian service and makes it increasingly real and powerful.

As we review these considerations we notice that they provide two simple tests. All that is worth while can be summed up in two questions: What is Christ to me? What are Christians to me? If Christ is not real and precious, and if we are not found in the company of Christ's people, we do well to take heed and examine our position. Our Christian life can always be settled by the answers to these two enquiries.

But the subject also suggests two simple calls. In all our life Christ and Christians may be said to sum up all things. In all our labours and difficulties we shall assuredly recommend Christianity if we seek to live in the presence of Christ and to have fellowship with Christ's disciples. All our work is to be done in this spirit, and even if we are called upon to contend for the Faith, we must never forget that it is the Faith delivered "to the saints." As it was to God's consecrated ones the Faith was delivered, so it will be by God's consecrated ones that the Faith will be preserved. Only in the spirit of Christ can service for Him be rendered and blessing in Him guaranteed.

And so we have in this meditation two simple secrets. We are called upon to trust in Christ and to love one another. Faith and fellowship; faith in our Master and fellowship with our Master's followers. When these two actuate our lives, when we love God and love our brother also, when we trust Christ and show our trust in self-denying, loving service to those around us, we shall, indeed, assuredly be Christians, followers of the Lord Jesus Christ in deed and in truth.

# THE SURPLICED CHOIR

By the Rev. S. Baring Gould, M.A.

(We reproduce from the "Guardian" this paper by a well-known writer, and invite comments and criticisms from our readers in regard to its application to Canadian Church life—Ed. C. C.)

THE position of the Anglican Book of Common Prayer as a lay manual of devotion is unique in the Catholic Church. The authorized public formularies of other churches are intended for the clergy only. But what Cranmer and the other Reformers sought to effect was to weld together the worship of the people and the priest. It was to be common prayer for lay and cleric alike. It was for this end that Cranmer desired that the Liturgy should be set to music, with a single note for each syllable, and that Marbeck effected this in his admirable and still popular setting of 1550.

In the three greatest ancient communities—the Latin, the Greek, and the Russian Churches—the Service-books are not even in the vernacular tongue. Roman Catholic laics can indeed have their Missal for the Laity, the Garden of the Soul, the Paroissien, etc., but these are made up mostly of private devotions, which the worshippers may employ simultaneously with the prayers uttered by the priest. In Germany, at the Volksmesse, the hymn-book is the people's prayer-book, whilst the priest says his orisons inaudibly. In the Evangelische Kirche it is much the same. At Ulm, a town of 52,000 inhabitants, nearly all Protestant, I endeavoured in vain at the book-sellers—of whom there are five—to procure the authorized Prayer-Book. I had eventually to get one sent me from Stuttgart, and it cost ten shillings. The booksellers at Ulm told me that they did not suppose it possible to procure one, as it was supplied only to the pastors.

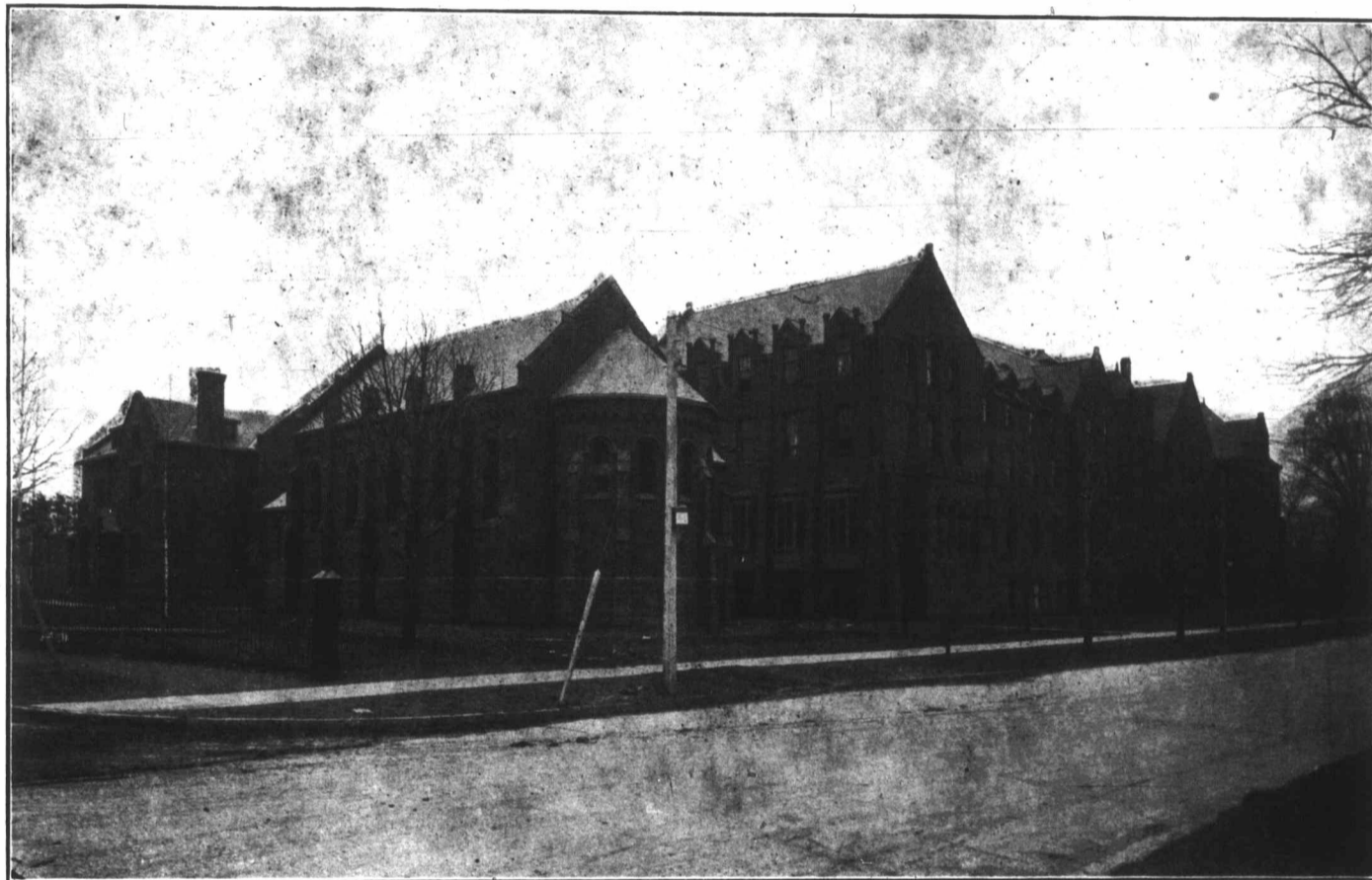
But the English Prayer-Book was designed to be a *vade mecum* to priest and people alike. It did not altogether answer its purpose, as it is intricate, and the uneducated find a difficulty in discovering the places of Collects, Psalms, and Occasional Prayers. The difficulty is fast disappearing now that every one can read, but it did exist, and because it demanded more of the unlearned than they could give it drove them to the Dissenting meeting-houses, where the services were understandable by the most ignorant. The Rev. Conrad Noel, in his essay on "Organized Labour," in Facing the Facts (1911), says of the working-man—"It is important to notice with some accuracy the kind of Church they do not go to. Anglicanism in the mind of the general public, the Anglicanism to whose services the working-man does not go, is represented by monotoned Matins and Evensong, the surpliced choir, Hymns Ancient and Modern, and a sermon on domestic morality and the joys of the world to come."

That surpliced choir, so dear to the Anglican heart, is like two ridges of snow in the chancel freezing the voices and devotion of the congregation in the nave. Go into a German Roman Catholic Church for the Volksmesse and you will find it crammed to the door, and the whole congregation composed mainly of men, singing the vernacular hymns, accompanied by the organ, but with no surpliced choir. Go into a Calvinistic

Church in Holland and you will hear in the same manner the whole though scanty congregation singing, and no surpliced choir. Stand outside any wayside Dissenting meeting-house and listen to the singing. There is no organ, no choir—the congregation are choir and organ in one, and for heartiness they shame the service in the parish church.

It was Dr. Hook at Leeds, about 1841, who introduced the surpliced choir and Cathedral services into a parish church, and as he was regarded as the great leader and example whom all Incumbents should follow, the surpliced choir was introduced into even small village churches, where the population was scarcely over a couple of hundred. What trouble and vexation of spirit this entailed those only know who have to do with them. These surpliced choirs think much of themselves, and consider that they must show off their acquirements before the congregation by performing

## WYCLIFFE COLLEGE, TORONTO



Principal's Residence

The Chapel

Students' Residence

THIS is the first time our columns have included a cut of Wycliffe College, and many of our readers will doubtless be glad to see the character and extent of the buildings. In August hospitality was given to members of the Geological Congress. In September the Archbishop of Ottawa and the other members of our own Prayer Book Revision Committee stayed in the College during their deliberations. The Presbyterian Congress was also glad to utilize the buildings.

elaborate anthems and "services" all utterly unsuited because wholly uncongregational. In a country church the place of the choir is at the west end of the church, where they would back up the congregation. The seating of the choir in the chancel led to the transfer of the organ from the west end to a side aisle of the chancel, thus still further removing the singing from the congregation, and making it the prerogative of the choir.

I fear that we are perpetuating an evil by our choral festivals. The choir of a Rural Deanery are given intricate and totally unsuitable music to practise, and then are gathered at the Cathedral to show forth their skill. A bad type of Church music is fostered thereby—bad because uncongregational, bad because it was against this abuse that the Reformers fought—and a bad lesson is taught, that the choir is to sing to the congregation instead of being, as they should be, helps to the congregation. As Bishop Gore said in his primary Charge at Worcester, in 1904—"In most parish churches we have fallen, I know not how, under the despotism of choirs." I do know how—it is by putting them in surplices, and moving them out of their proper place into the chancel.

Our Church music is in a condition of anarchy, and what is needed is to standardize it on an old English basis. The surpliced choir is with us—and, I fear, will stay. But we can do something

to modify the mischief it has wrought, by letting, in the Psalms and hymns, the choir take one verse, and leaving the alternate ones to the congregation. Nothing could be better or more effective than the introduction of the faux bourdon; the people would sing one verse in the plain chant, and the next would be taken up by the choir in parts, with treble and alto above the tone, which is in the tenor, and which the people might continue to sing. I do not think that any one who has not heard the Psalms and Magnificat sung in this way in faux bourdon in France, has any conception of the superb and stimulating effect. And it was customary so to sing till the Great Rebellion, after which the tradition had been lost, and barred music and Anglican chants came in, chopping the words and destroying the natural rhythm.

## SUMMER SCHOOLS AND CHURCH WORK

By the Rev. Principal Rexford, D.D., Montreal

The important influence exercised upon the Missionary and Sunday School activities of the Church by the Summer Schools has long been recognized by leading Church workers on this continent. During the past few years our own Church here in Canada has been giving special attention to the organization of these schools and those efforts have been attended with marked success. The Summer School may be considered one of the regular features of the activities of our Church in Canada.

The Summer Schools held this year at St. Catharines and at Ashbury College, Ottawa, attracted large numbers of Church workers, and those who had the privilege of attending are most enthusiastic in their appreciation of the benefits received. One diocese has already taken steps to secure the organization of a Summer School within its boundaries next year.

Perhaps the most important Summer School held on this continent is that which met for its twelfth annual conference at Silver Bay, on Lake George, in July this year. This is a general Summer School with a magnificent equipment, and is attended by a large number of delegates from different communions. Last year the delegates from our own communion were in the majority. The Anglicans have erected a Chapel Hall on the grounds for the use of the delegates of our Church, and a chaplain is in attendance to look after the interests of the Anglican delegates. This year in order to make the advantage of the Summer School more widely known among the members of our Church, the Anglican delegation, 117 in number, appointed a committee of seventeen, to draw up and circulate a statement concerning the position and work of this Summer School. The thoroughly representative character of this committee gives special importance to the representation contained in their report, of which the substance is here given. They record with deep gratitude their appreciation of the remarkable opportunity afforded by these conferences for scientific training in missionary methods and Christian efficiency. They believe that if the members of our communion comprehended the breadth of the educational programme; the expert character of the instruction; the completeness of

the plant and the charm of the surroundings, they would avail themselves in much larger numbers of the exceptional privileges here afforded for profit and enjoyment.

Among the courses offered this year's conference and conducted by thoroughly competent and experienced leaders were: "The Emergency Hour of Christian Missions," "The Challenge of the City," "Mexico To-day," "The Church of the Open Country," "The Moslem World," "The Missionary Message of the Bible," "Tests of Church Efficiency," and missionary instruction in the Sunday School in its various branches. The class-room work was supplemented by open parliaments, realistic missionary demonstrations and addresses by men and women of wide experience in the home and foreign fields. Amid this variety and excellence of opportunity the problem of each delegate was how best to apply the limited time to that branch of work most needed in his or her especial field of service. The mutual contact and free exchange of ideas among the members of the different communions was most helpful and stimulating, and developed a spirit of co-operation and unity that cannot fail to be of lasting value.

The appeal of Silver Bay is distinctly not one based upon emotionalism or vague sentimentality; the key-note of the conference was intelligent and efficient Christian service inspired by deep consecration to the task of advancing the Kingdom of God at home and abroad.

The technical efficiency, the mental stimulus of the classes and the spirit of prayer and thanksgiving underlying every effort, and permeating the entire conference, made a deep and lasting impression upon all the Anglican delegates, and they pledged themselves to apply to the best of their ability, through prayer and service, the practical lessons learned, to the work in individual parishes and dioceses. They are deeply and humbly impressed with the conviction that each communion has something of value to contribute and much more to acquire by enthusiastic participation in such a conference as this. They know of no better training school for the laymen and women of our parishes than Silver Bay, and they urge our clergy and theological students as well as our Sunday School and Church workers to share the joys and privileges afforded by these splendid gatherings.

observer, seem to be these. There is an almost entire absence of that kindly feeling between priest and people described above. The parson's position is that of an official who represents some power or interest or institution quite foreign to the parishioners and their own interests and concerns. There is none of that feeling of proprietorship in the parson which binds the Canadian parishioner to his clergyman, and which often establishes such intimate and affectionate relations. Then the English system is undoubtedly a temptation to a man to confine himself to a performance of his bare official duties. With this his position is perfectly safe. This state of things paralyses the spirit of systematic giving. Giving under the English system is not the fixed and imperative duty it is with us. The Canadian churchman has learned to despise the man who "sponges on the Church," and to regard the support of the Church as a personal obligation, on a level with the payment of every other "honest debt."

The endowed system has the advantage of the position of manly independence in which it places a clergyman. He can speak his mind and declare the whole counsel of God without fear. If he has made mistakes he has an opportunity of living them down. His work is taken on its own intrinsic merits. The reproach that he is energetic, zealous, and self-sacrificing mainly to advance his own worldly interests cannot lie to anything like the same extent as it can be made to do under the voluntary system. It discourages, as we have seen, the notion, so common with us, that ministerial success is to be judged by the largeness of the salary earned, for all the parson's zeal and self-sacrifice does not add one dollar to his income.

#### RESULTS.

Judged by their results, then, which is the better system of the two? To this I certainly cannot give a direct reply. The advantages and disadvantages, so far as my own observation goes, seem so evenly balanced that any sweeping verdict is out of the question. Both systems, with an ideal priesthood, would probably work equally well. As human nature is constituted it seems to me that while the English system produces the best individual, the Canadian system produces the best general results. It is the case of quality or quantity. While I fully agree with the late Dr. Wakeman, the Church historian, that you will find in England the highest individual type of clergyman in the world, I am of opinion that the general average of practical efficiency is, on the whole, higher among the Colonial clergy. As regards the people, so far as zeal, liberality, and intelligence go, there can be no doubt that man for man they are superior to the Old Country Churchman. One almost incalculable gain, moreover, is ours. Under the voluntary system we have self-government. As the two seem to go together, perhaps I am not wrong in thinking that the Mother Church would, on the whole, be a gainer by the adoption of the voluntary system. (The Guardian.)

#### HARVEST.

By the Rev. L. Sinclair.

Let songs arise to Thee, O God,  
From every harvest field,  
And let the nations praise Thy name,  
For what the earth doth yield.

We to Thy holy Altar, Lord,  
The fairest flowers do bring,  
And with the first fruits we present  
To Thee our offering.

For Thou hast in Thy goodness great,  
With plenty filled the land,  
No sparrow falleth to the ground,  
Except by Thy command.

O give us grace that we may first,  
The heavenly kingdom seek,  
In confidence that Thou for us,  
Dost earthly treasures keep.

Enable us to look beyond  
The things of time and see,  
That greater harvest when we shall  
Be gathered unto Thee.

Not in a temple made with hands,  
But in the mansions high,  
Prepared for us by Thy dear Son  
In heaven above the sky.

## CANADIAN VOLUNTARYISM AND ENGLISH ENDOWMENTS

By the Rev. R. F. Dixon, Wolfville, Nova Scotia

I HAVE now been considerably over thirty years in the active ministry of the Canadian Church, and have served in three Provinces in country, town and city parishes. My knowledge of conditions in the Mother Church is derived from residence in England until the age of nearly twenty-two, and several extended tours on behalf of S.P.G. in various parts of the Old Country. I have also acted for several months as *locum tenens* of a parish. My qualifications, therefore, so far as personal experience goes, for forming an opinion on the comparative merits or demerits of these two systems are fairly good.

#### VOLUNTARY SYSTEM.

To take the "voluntary system"—at least, that system in vogue with us and in all the "Colonial Churches." Its advantages, so far as the people are concerned, may be set forth as follows:—First, it gives them a direct personal interest in the well-being of their parson. This relationship tends to beget a kindliness of feeling and a warm personal affection for the parish priest, which certainly cannot be paralleled under the English system. With exceptionally good men the conditions are ideal, and the relationship becomes a very sacred one. Secondly, it teaches people systematic and habitual giving. Things are by no means as they should be even in the Canadian Church in the matter of giving; but no one who has any first-hand knowledge of conditions in the mother country can fail to be impressed with the marked superiority in this respect of Canadian over English Church-people. The superior liberality of the rank and file of our Church-people, as compared with that of the corresponding class in England, I would not hesitate to put as three to one. And this applies to every department of Church work. Thirdly, the voluntary system creates and stimulates among the masses an intelligent interest in Church matters. People are naturally interested in what they pay for.

#### ADVANTAGES.

The threefold advantages of the system, so far as the parson is concerned, are these. It undoubtedly puts him on his mettle. He has to find and keep his level by his own personal qualities. "Interest," that especial bane of the English system, is here a negligible factor. The personal goodwill of the Bishop no doubt counts for something, but the Bishop has to justify his appointments by results, and he usually consults the congregation before he makes an appointment. The Church under this system is, therefore, spared the scandal of incompetent and otherwise objectionable priests holding preferment. Next, as in the case of the congregation, it promotes a kindly feeling on the part of the parson towards his people. The sense of being the object of the liberality of his congregation does tend to bind the priest to his parishioners. It affords them many opportunities of showing their appreciation, and thus of heartening him in his work. Lastly, in a cer-

tain sense it tends to the realization on the part of the clergyman of the importance and dignity of his office. He has become, by the free consent of a large community, its supreme head and representative. He feels that he has behind him not mere personal preference or favouritism, but a solid body of public esteem.

#### DISADVANTAGES.

There are, of course, disadvantages of the voluntary system in its effect upon the people. It certainly fosters the tendency to regard the pastor as a hired servant who can be dismissed at pleasure. In justice, however, to the great mass of Canadian Church-people, it must be said that those ideas, if they do generally exist, are kept in the background. In other religious bodies, with the partial exception of the Presbyterians, they are rampant, openly avowed, and frequently acted upon. Also, it most assuredly creates and promotes a critical and censorious frame of mind on the part of the congregation. An outgrowth of this is the increasing desire for a change of pastors on the part of congregations, quite irrespective of any specific ground of complaint, and apparently for mere change's sake. Formerly it was exactly the other way about. The longer a man stayed in a parish the surer became his position. It encourages, too, the very pernicious idea that the successful clergyman is he who, like the successful professional man, earns the highest pay, and this idea is, I fear, as widespread.

The drawbacks of the system as it relates to the clergyman may be thus stated—First, the limiting of his independence. An exceptionally strong man, whose loss his congregation would regard as a calamity, may be able to afford the luxury of absolute free speech, but the vast majority of ordinary men are most undoubtedly, if quite unconsciously, influenced by the fear of giving offence. Next, it tempts the minister to descend to unworthy means to advance his interests; for instance, to self-advertisement. It encourages the abominable practice of preaching "trial sermons" by priests desirous of election to a parish, which, I blush to say, though strongly denounced in certain quarters, is, in one form or another, not uncommon. Lastly, it has an unsettling effect on the clergy. Uncomfortably conscious of the comparative insecurity of his position, the priest is apt to be too easily discouraged when troubles arise. He is indisposed to try and live them down. In the majority of cases, especially if he is a young man with few "encumbrances," he is tempted to "pull up stakes" and try his luck in some other field. Thus clerical changes with us are lamentably common. The writer has seen in his Deanery, in the space of eleven years, every parish at least once vacant.

#### ENDOWED SYSTEM.

The disadvantages of the endowed system, as they strike an outside, and I hope an unprejudiced,

**NOTES AND QUERIES**

From time to time we receive enquiries, on matters affecting Church life and work, and as many of these are of general interest we have opened a column to deal with such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions and questions, and they will receive careful attention. Address "N.B." at the office.

Is Reservation in any form and for any purpose legal in our Church?

The question is best settled first by observing carefully what our Prayer Book and Articles state, and then by considering how these statements have been interpreted by those in authority. Article XXVIII. says:—"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved." And the rubric at the end of the Office of Holy Communion reads thus:—"If any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." In 1907 the authority appointed as Judge by the Archbishops of Canterbury and York pronounced it "impossible to reserve the blessed Sacrament without a departure from the rubrics . . . also in my opinion incompatible with adherence to the Articles." In 1885 the Convocations of Canterbury and York appointed a committee on the subject, and the result was an unanimous resolution, which concluded with these words:—"No Reservation of the Sacrament for any purpose is consistent with the rule of the Church of England." Bishops of both provinces met in private and arrived at the same conclusion. The Archbishop of Canterbury, in his Primary Charge, 1898, stated that Reservation of the sacred elements, or carrying them out of the church, must not be done "for any purpose whatever." The Archbishop of York in 1898 spoke of the practice of Reservation, as "clearly prohibited by the Church." In 1900 the Archbishops of Canterbury and York made pronouncements on this subject as the result of an appeal to them according to the final clause of the preface to the Prayer Book. Archbishop Temple's concluding words are:—"In conclusion, after weighing carefully all that has been put before us, I am obliged to decide that the Church of England does not at present allow Reservation in any form." Archbishop Maclaggan of York, said:—"I can come to no other decision than the practice of Reservation has no sanction from the Church of England at the present time; that it was deliberately abandoned at the Reformation; and that it is not lawful for any individual clergyman to resume such practice in ministering to the souls committed to his charge."

How is it that the people will persist in repeating aloud the General Thanksgiving and also the Confession in the Communion Service? I was taught that any prayer with the "Amen" in italics should be said by the minister alone.

There is no doubt that the General Thanksgiving was originally intended to be said by the clergyman alone, and it is only custom that has overridden the plain inference of the Prayer Book. As to the Confession in the Communion Office, the rubric seems to be quite clear that this is to be repeated by minister and people. Are you not incorrect in speaking of the "Amen" in this latter prayer as in italics? It is perhaps impossible now to obtain uniformity in regard to the General Thanksgiving, more particularly as men of various types of Churchmanship have expressed a wish for it to be repeated by the people. Uniformity on a point of this kind is not particularly important, though of course a strict adherence to the Prayer Book as it now stands requires the prayer to be offered by the minister alone.

Is there any authority for the omission of any parts of the Exhortation at the beginning of the Marriage Service?

None whatever, neither in the English nor in the Canadian Church. Custom has tended to abbreviate it because the wording is often considered to be not so suitable to-day as it was three centuries ago. The abbreviation is very general from Archbishops downward, but so far as actual legal authority for it, there is none.

Where can I obtain suitable music for Children's Day, Sunday School Anniversaries, and similar Children's Festivals?

Do you know a delightful "Hymn-Anthem," entitled "It is a thing most wonderful?" The

words are by the late Bishop of Wakefield, and the music by Maunder. It is very tuneful and exceedingly appropriate for your purpose. Another hymn by Maunder is "Call the Roll," and both of them are found in the "Ambrose" music, which can be obtained from the Anglo-Canadian Music Publishers' Association, 144 Victoria Street, Toronto. These two hymns are well worthy of general use in our Church.

What was David's sin in numbering the people? This is a real difficulty, for there were at least three numberings prior to this when no judgment fell upon the people. The fact that such an unscrupulous man as Joab objected, shows that there must have been something very wrong in it. We know that it was not of God, for we are told in Chronicles that Satan provoked David to do it. It is pretty certain that pride filled the king's heart, and that he, wanting to extend his power, desired to know the strength of his forces. Josephus points out a very important consideration, that when David desired to know the number he forgot the commandment of Moses, who enjoined that if the people were numbered, half a shekel should be offered to God for each person. The purpose of this was to teach the people that they were not their own but that they belonged to God. Apparently David overlooked this, so that it was not the numbering, but the motive that led to it that was wrong.

**Use of the Lantern in Church Work**

By Rev. Canon H. C. Dixon, Rector of Trinity East, Toronto

Although a lantern will be found in almost every fully organized Sunday School, it has only come into very few of the churches, largely because it is not understood by those in charge. But it is an up-to-date question and worthy of the most careful attention that can be given to it. One of the best known workers in the United States said lately:—"Every one of my progressive methods met with opposition." It has been so with the lantern, for many objections have been taken to it, though gradually they are being overcome. All great truths were given by the Master in parables, for He knew that we were children, and had to be taught by a Kindergarten method, and the Church is finding out to-day that object lessons are often the most lasting. The introduction of a lantern has to be very carefully arranged, for it is difficult to have anything except that which people have been accustomed to all their lives.

One objection has been, that there is a fear of irreverence, but wherever it has been tried, no more reverent congregation can be found; on the contrary, there is such a temptation to join with the rest of the service, that their minds are centred upon what they are doing, to the exclusion of anything that might be termed irreverence. Another strong objection urged has been that people would rather follow their Prayer Book and Hymn Book, but could not do so in the dark. This difficulty has been overcome by the use of electric light, which allows the sidelights of the church to be burning during the whole service, and those so desiring it can read their books without any difficulty whatever. On the other hand, we can see what it means to a stranger to the church, who instead of inability to follow the service, or of looking on a book with another, or of having the place found for him during the whole evening, can read for himself, and learn the beauties of the Church of England liturgy.

Again, there are hundreds, if not thousands, of men and women, who were brought up in the Church in the Motherland, but who since coming to Canada, have drifted into other religious bodies. But when the service has been entered into with such heartiness as the lantern offers, these people have decided that there is nothing that can take the place of the Prayer Book and have come back to their own Church. This is no imagination, but an actual fact, that is taking place every week. The lantern can be used in our Church as no other churches can use it, because of a ritual which invites all to partake and enables each man and woman to pray for themselves.

The lantern has been invaluable in teaching the children, until almost every child can repeat the service, and in one neighbourhood in Toronto,

even Roman Catholic children are familiar with it. The children have a service all to themselves, with 100 to 350 present, and before the subject is illustrated for them, they have almost all of the Evening Service, including a Psalm. The value of this to the future cannot be estimated, and as they grow up, nothing else will satisfy them. The sermon can also be illustrated in the church building, if it is wisely handled, but this should not be carried too far, or there will be objectors. But two or three views can be used, if they are not left on the canvass too long. By this means the subject of the Tabernacle and many others can be made very simple, and an explanation given of much that most people know only quite vaguely. The late W. T. Stead once said that:—"The lantern will be one of the features in the coming church." Our universities are largely using them in demonstrating scientific subjects and surely the Church may thereby teach her people things they did not understand before.

To those who have not seen the lantern in operation, let me try and explain the method. The service is cut from a large-typed Prayer Book, and pasted in a loose leaf book, in order that it may be arranged to suit the calendar, or in case the service is to be shortened. The slides must be very carefully put in order, so that the clergyman may be absolutely sure that what he is reading is on the sheet, otherwise it will completely upset everything. But with an operator who knows his work and also the service, things go quite smoothly. A poor lantern should never be used, for it will only cause failure, and as there are so many improvements now, which cost no more than common ones did a few years ago, it will be well to get the best.

As with the lantern, so with the slides, a poor slide is most disagreeable to look at, and may only turn away those who should be helped. A plain photographic slide is infinitely better than a badly coloured one, and slides copied from pen and ink sketches or taken from lithographs will never give satisfaction, as each line is magnified from 5,000 to 10,000 times. Here lies one of the difficulties in making use of a lantern; not for the ordinary Evening Service, but in giving subjects on week nights, or in illustrating the sermon. Slides are very expensive, because a person must have a large range, for he cannot show them oftener than once a year, since people naturally want something new. The slides for the Evening Service can be bought for a few dollars, and this will include many of the Psalms and Hymns.

It would be very useful if there could be an exchange formed among the churches of a district which might be carried out in this way. One out of say two dozen churches might purchase a set of slides, which would be held by a central bureau and by paying a small fee for expenses, each church would have the use of the whole range, and of course the larger the number, the greater variety for those who want them. One of the most unsatisfactory things for all concerned is the borrowing of slides. The Express Company will take no risk in the matter and often when they are returned, slides are broken, and the set is of no use until new ones can be obtained, which often means weeks of delay until the season is over.

When a person objects to a lantern being put in the church for one or more services in the month, it is well to ask whether personal selfishness may not be preventing others from coming to church, who would be there if there was this attraction. Our object is to reach the largest number in the most satisfactory manner, and it has been proved beyond doubt during the past ten years, that thousands attend the House of God where the lantern is, who never darken a church door otherwise, and it is a matter well worth considering, before deciding that it is impossible to introduce it to our people. We may have it in the schoolhouse once or twice, and invite all the congregation to attend, and then let the Evening Service be rendered as it would be in the church building. The result will be a surprise to many. Let me say in conclusion, that for several years past, I have not had one dissenting voice, and I am confident that others will find it the same, if care is taken to make everything run smoothly. In these days, let us do anything and everything compatible with church dignity, to reach the non-church-going people, for with evil all about us, drawing our young men and women away, the Church is a serious loser thereby.

Remember that you are immortal, realize your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be recorded for ever.

## LAYMEN'S MISSIONARY MOVEMENT

### THE ADVANTAGES OF THE SIMULTANEOUS CAMPAIGN.

1. It makes publicity easier.
  2. Disseminates missionary knowledge in a much broader way.
  3. It is the day of co-operation. The world is attracted by evidence of unity and lack of waste.
  4. The Y.M.C.A. building campaigns have taught a lesson which the missionary campaign ought to profit by.
  5. It is easier to get money when others are giving and talking about it.
  6. It strengthens men's purpose in the religious life when they see the activity of others.
  7. It is easier to enlist luke-warm churches when others are particularly active.
  8. The impact upon the town or city of a simultaneous canvass is most helpful.
  9. It develops community leaders who will do more than their own denominational work.
  10. It increases the total volume of prayer, and means the dedication of life and money.
  11. The effect upon the Church as a whole, is helpful.
  12. It impresses every one both at home and abroad with the actual unity of the great Christian Church.
- Such a campaign for the evangelization of the world, should mean the conversion of multitudes at home.

### Brotherhood St. Andrew

FREDERICTON.—A new era has dawned upon the Brotherhood of St. Andrew in this province, and if the present improvement continues, active chapters should soon be at work in every parish. During the recent trip of the General Secretary probationary senior chapters were formed in the parishes of Bathurst, Newcastle and Woodstock, and probationary junior chapters in Moncton and Fredericton. There are also senior chapters in Campbellton, Moncton, Sussex, Hampton, Fredericton, and in four parishes in St. John. Three junior chapters are working in St. John.

The sixth Maritime Conference of the Brotherhood which was held in St. John, was a very helpful gathering. Something like one hundred and fifty delegates were in attendance. One direct result of the conference will probably be the revival of the St. John assembly.

SASKATOON.—The Brotherhood of St. Andrew men in the city are busy preparing for the second Saskatchewan conference to be held in Saskatoon on November 14, 15 and 16. Chas. R. Hill, the conference chairman, and W. P. Burns, the conference secretary, are being ably assisted by strong committees, who have undertaken to make this conference for the three prairie provinces one of the best ever held in the United States or Canada.

### The Churchwoman

TORONTO.—THE DAUGHTERS OF THE KING.—The Daughters of the King will hold their triennial convention at St. Anne's Parish House on Saturday, October 18th, and Monday, October 20th, with a special service on the intervening Sunday at 7 p.m. A cordial invitation is extended to all women to be present at the open meetings on Saturday at 8 p.m. and on Monday at 2 p.m., when there will be special speakers from various parts of Ontario.

LLOYDMINSTER.—A joint conference of this Deanery and the W.A. was held in Vermilion recently. Some thirty-three delegates and friends assembled. The morning was passed in dealing with various business and the receiving of reports from the clergy and students. In the afternoon a paper was read by Mrs. Clephan, of Waseca, on the "Work and Possibilities of Scripture Union." The next paper was read by Mrs. Matheson, the wife of the Rev. Canon Matheson, of the Indian Industrial School, Battleford. Mrs. Matheson is the president of the Diocesan W.A., and her paper described the founding and foundation principles of the organization. She reminded us how seven godly women met on the 17th of April, 1886, and

sowed the seed from which this great tree has grown. The last hour of the afternoon session was spent in "an open Parliament" on the following subjects, the conduct of public worship in new centres, the preparation for the Holy Communion, specially in outlying centres; the purpose and message of the Church Missionary Society's solemn conference of leaders at Swanwick, Derbyshire; the possibilities and methods of mission study classes. At 7.45 the Deanery service was held, when the Rural Dean (the Rev. G. F. Trench) preached from Our Lord's words: "For My sake and the Gospel's." After this service a short open-air meeting was held on the front street of the town.

On Thursday morning the proceedings commenced with a service of intercession and an address by the Rev. W. E. J. Paul, of Meota. In the afternoon Mr. Paul delivered an address to the clergy and students, while Mrs. Matheson addressed the W.A. delegates. These addresses were followed by a paper by Miss E. B. Mitchell, of Lady Margaret Hall, Oxford, on Jesus Christ and Social problems. The reader opened by emphasizing the changed social conditions of the world. The question is asked, Has the Church of Christ any concern with all this? We must face the seriousness of the modern situation where one man may be so rich that he can corrupt a nation or control a war, and where brainless and indecent luxury stands in close contrast to hopeless grinding poverty. The reader then developed the interesting thought of the contrast between various kinds of poverty and showed that while the grinding poverty of the slum killed the image of God in the soul it might be that hard times on the prairie produced heroes since it was at least a human life. The afternoon session closed with a paper by Mrs. Jourdan, on "The duty and responsibility of parents from a eugenic standpoint." Mrs. Jourdan opened her paper by reminding her hearers that Eugenics meant the well-being and improvement of the race. We see the awful struggles and dismal defeat of many in the moral fight through contracting early in life evil habits and low ideals. The reader emphasized the value of simple, earnest, truthful teaching on the mysteries of life.

In the evening a missionary meeting was held in the Church of Christ by the courtesy of the minister and church officers. Mr. A. E. Clephan, of Waseca, the Deanery Missionary Secretary, gave a short address emphasizing the amount of up-to-date missionary information which is now available for those anxious to keep in touch with the mission field. Mrs. Matheson followed with an address on "The work in our Indian Mission Schools." The meeting closed with the singing of the Doxology in praise and thanks to Almighty God for His blessings upon the Conference.

### Church News

#### PREFERMENTS AND APPOINTMENTS.

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

CLAY, the Rev. W. K., B.A., late incumbent of Russell, Man., in the Diocese of Rupert's Land, to be rector of Maids Moreton, England.

EMMETT, R., incumbent of Lacolle to be rector of Buckingham, (Diocese of Montreal).

PAGE, R. E., incumbent of Mille Isle, (Diocese of Montreal), to be rector of Brussels, (Diocese of Huron).

MAY, Ed. Geoffrey, M.A., incumbent of Warton, (Diocese of Huron), to be rector of St. Andrew's East, (Diocese of Montreal).

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#### NOVA SCOTIA.

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

HALIFAX.—TRINITY.—Rev. C. S. Ferguson, B.A., of Mortlach, Sask., preached here October 5th. He has been visiting Tangier, N.S. He returns to Saskatchewan on the 17th.

Trinity Church was broken into September 30th. The church was ransacked but the robbers failed to get the money or church valuables. They took some keys, however.

The annual harvest festival at Trinity Church was held October 8th, when Archdeacon Martell, of Windsor, was the special preacher.

CATHEDRAL.—Bishop Richardson, of Fredericton, will be Chief Missioner at All Saints' during the City Mission, November 23rd-30th.

ST. MATTHIAS.—Two months ago the Hon. S. H. Blake, of Toronto, promised to give the sum of \$500 to the new church building fund as soon as the \$10,000 mark had been reached. We have now \$7,500. It is expected that the rest will be collected this autumn.

A congregational meeting of St. Matthias' parish held recently decided that the new church should be built of red brick. Provision is being made to build a church with capacity for seating eight hundred people. In connection with the church there will also be built in the future, a hall, modern Sunday School and gymnasium, and adjoining the church a tennis court.

Rev. J. W. J. Andrew, of Berlin, has been selected as the special Missioner for this church in connection with the coming Mission.

DARTMOUTH.—CHRIST CHURCH.—The annual harvest festival of this church was held October 2nd. The church had been very beautifully decorated for the occasion. The sermon by Dean Llwyd, of All Saints' Cathedral, was inspiring. He dwelt at some length upon the destiny of Canada and Canadians.

Arrangements are being made for a mission to be held in the church, beginning Sunday, November 20th and lasting one week. Two eminent speakers, Rev. Canon Howitt of St. George's Church, Hamilton, Ontario, and Rev. T. B. Clarke, of All Saints' Cathedral, London, Ontario, will conduct the mission.

DARTMOUTH.—Rev. T. H. Perry, M.A., rector of St. Matthias', preached at the harvest services in the new church in the north of Dartmouth on October 9th.

The Church of England Sunday School Teachers' Institute of Halifax and Dartmouth held their annual meeting October 7th. The report of the secretary showed an average attendance last year of 56. The Bishop in addressing the teachers specially urged loyalty to the Sunday School Commission. The Bishop was elected Patron, and Rev. V. E. Harris, President, for the coming year.

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#### QUEBEC.

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

QUEBEC.—Rev. Isaac M. Thompson, one of the oldest clergymen in the Diocese of Quebec, died here October 10th, after a short illness, in the 78th year of his age, and the forty-fourth of his ministry. He had served as rector in six different parishes in this diocese. He last held the rectorship of Trinity Church here, from which he retired in 1910.

BISHOP'S COLLEGE.—The Michaelmas term of the University opened on the 20th September. The entry is to be a good one. Practically all the accommodation in the Arts Building will be required this session. The preparatory class will be in charge of Mr. C. P. Gwyn, B.A., a Bishop's graduate, who has just completed a three years' course at Cambridge, England, and obtained honours in English.

The subscriptions to the Diamond Jubilee Fund now amount to nearly fifty thousand dollars. This fund is being raised for the endowment of chairs in the more modern subjects of education. It is hoped that \$100,000 will be raised before the end of the year. A graduate has generously promised to equip a new laboratory in the Arts Building. A lecturer in Science will be appointed for next year.

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#### MONTREAL.

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

MONTREAL.—BISHOP CARMICHAEL MEMORIAL.—Sunday, the 21st September, being the second anniversary of the opening of this church, and the fifth anniversary of the death of Bishop Carmichael, special services were held. The rector briefly recounted the life and great work of the late beloved Bishop, to whom he paid a loving and tender tribute. The debt on the parish had been reduced to \$700 and it was hoped to substantially reduce this in the forthcoming canvass of the parish.



**MONTREAL. — ST. CUTHBERT'S.** — The Bishop opened and dedicated this new church in the Park Avenue extension on September 24th. Three years ago a portable church was put here and this is now replaced by the new \$6,000 building, seating 250.

**SYNOD OFFICE.**—The Bishop's engagements for the rest of the month are:—19th, Shawville; 20th, Bristol; 21st and 22nd, Thorne and Leslie; 23rd, Campbell's Bay; 24th, Portage du Fort; 25th, Quyon; 27th, Kazabazua; 28th, Wright and Aylwin; 29th, Alleyne and Cawood; 30th, River Desert; 31st, Cascades and Chelsea; November 2nd, Confirmation, St. Luke's, Montreal, 11 a.m.; 7 p.m., reopening of Longueuil Church after renovation; November 7th, Day of Intercession for missions; November 9th, 11 a.m., Confirmation, St. Paul's, Lachine.

A pleasing announcement comes from the treasurer. The late Mrs. Gibb has bequeathed to the W. and O. fund of the diocese, the handsome sum of \$25,000, thus adding one more to her numerous benefactions to the church.

Miss Yarker, of the Synod Office, has been ordered to take a good rest by her physician. Not only did the committee give her a leave of absence for six months, but also a resolution of sympathy was carried by a standing vote. Miss Yarker has been in the Synod Office for over 12 years.

The missionary committee have arranged for a city field day on November 9th. It will be preceded by a day of intercession on November 7th in the Cathedral. The Bishop of Algoma has consented to conduct the day. Additional help is expected for the field day from the Bishops of Toronto and Kingston, Canon Gould, Revs. Skey, Armitage, Savary, Stiles, Blagrove, Canon Scott, Canon Kittson, Bunbury, Anderson, Dr. Renison and Dr. Archer.

The Rev. T. P. Pughe, M.A., vicar of Fleet, in the diocese of Winchester, has been appointed Bishop's Commissary in England. He has worked many years in the Church in Australia, and has travelled through Canada, and thus knows the conditions of a new country.

The city clergy have arranged to hold five dinners each year, on the first Monday evenings of each winter month, at which they may have opportunities of meeting and exchanging thoughts.

**ROSEMOUNT. — ST. AUGUSTINE'S.** — The student at work in this suburban mission, Mr. H. Stevenson, has been conducting a series of noon-tide services in the yard at the Angus shops. Recently the Rev. A. P. Shatford gave an address on prayer to about 300 men. An opportunity for asking questions was given at the close. Considerable interest has been aroused by the series.

**FARNHAM.**—The executive committee of the Sunday School Institute of the district of Bedford, met in Farnham on September 24th and arranged for the 21st annual meeting which will be held in Freighsburg on November 19th or 20th. Rev. R. A. Hiltz, general secretary of the S.S. Commission and Principal Rexford, chairman of the commission, will speak.

**IBERVILLE. — TRINITY.**—A hot-water furnace has been installed for church and school-room; the interior of the church painted, and the roof of church, school and rectory painted at a cost of \$920 and all bills receipted. We expect very little, if any debt.



**ONTARIO.**

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

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

**KINGSTON. — ST. PAUL'S.**—Beginning on the first Sunday in October, the Rev. W. F. Fitzgerald, of this church is preaching a special series of sermons which will be of general interest to Protestants on the following subjects:—Papal Supremacy, Papal Infallibility, the Cult of the Blessed Virgin Mary, Indulgences, Invocation of Saints, the Anglican Position. Mr. Fitzgerald also intends dealing with Archbishop Spratt's reputed pastoral.

The harvest thanksgiving services in this church were well attended. The excellent surplined choir appeared for the first time on that Sunday, (September 28th). On Sunday, October 5th, at evening prayer, the rector, Rev. W. F. Fitzgerald, preached the first of a special series of sermons, his subject being "Papal Supremacy." On the first Sunday in each month during the

winter Mr. Fitzgerald will continue the series on the following subjects:—Papal Infallibility, The Cult of the Blessed Virgin Mary, Indulgences, Invocation of Saints, The Anglican Position.

In Kingston, on September 16th, the death occurred of Miss Mary Lewin, daughter of the Rev. Wm. Lewin, formerly rector of St. John's Church, Prescott. Miss Lewin was well known and loved by many friends throughout the Diocese of Ontario. She was a most active worker in her father's parish, associating herself with all the good works which went on, and especially with the Woman's Auxiliary, in which she was deeply interested. On the removal of Mr. Lewin and his family to Kingston Miss Lewin was elected an officer of the Diocesan Board of the Woman's Auxiliary, and for many years most successfully looked after the interests of the Junior and Children's Branches. When compelled by ill-health to give up the work she loved, her interest did not fail, but she kept up a keen and practical knowledge of Church affairs, and by her bright and cheerful acceptance of an invalid's life, became an inspiration to those who had the privilege of being with her. The end came suddenly, painlessly, and the spirit passed to its rest, leaving the memory of a gracious life, joyously spent in the Master's service.



**TORONTO.**

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

**ST. ANNE'S.**—At the opening banquet of A.Y.P.A., Rev. E. A. McIntyre was the speaker of the evening. He spoke with brevity, point and wit, on each of the words in the Association's name.

**JEWISH WORK.**—The M.S.C.C. has lately taken over the whole of the Church of England work among the Jews in Canada, and there is now a diocesan committee for the Diocese of Toronto, so that the mission in Holy Trinity Parish is no longer merely a parochial mission. On October 10th, (the eve of the Day of Atonement in the Jewish Church), a special service of intercession was held under the presidency of the Rev. D. T. Owen, rector of Holy Trinity, assisted by the Rev. C. J. James, of the Church of the Redeemer, who gave the address. He pointed out that the Christians did not seek to make converts to Christianity of the Jews for the mere sake of doing so, but because they believed that they had something better and fuller than the Old Covenant offered, and wished God's chosen people to share in this greater blessing.

**JEWISH MISSION.**—On Wednesday evening October 9th, many friends of the mission met at Holy Trinity Church for service, where a Hebrew was baptized by Rev. D. T. Owen. Mr. and Mrs. E. J. Lea of St. Aidan's Church acted as sponsors. The sermon was preached by Rev. P. L. Berman. Does God still love the Jew? God's sorrow for Israel has always been centred in Calvary, but what was Israel's response?—"Crucify Him, Do away with Him." They killed the Prince of Life and can God still love the tribes of the wandering feet and weary breast?

**WYCLIFFE COLLEGE.**—The opening convocation of the term was held on October 9th. The degree of Bachelor in Divinity was conferred on Rev. C. K. Masters, M.A., rector of Thamesville. He took first-class honours in a course on the Greek New Testament. The Principal in his address said that 16 students graduated, last April. 43 students have been engaged in mission work at various points in ten different dioceses. Seven were in the Church Camp Mission work, following the construction camps on the railroads. He reported an incoming class of eighteen divinity students, 7 from Diocese of Toronto, 3 from Niagara, 2 from England and one each from Huron, Qu'Appelle, Trinidad, South Africa, Newfoundland, and Japan. Rev. J. Gardiner, of Labrador, and Rev. E. Mon, of Japan, are taking special work. The Principal reported the rooms all occupied, and only two were required to be "doubled."

Rev. H. W. K. Mowll, B.A., of Cambridge, begins his work as resident tutor this term. Unfortunately two of the students contracted typhoid fever during their summer mission work. One has suffered a severe relapse after removal to the city.

The President, Dr. N. W. Hoyles, K.C., presided in his usual happy way. He gave the freshmen a good motto from Winchester, "Disce aut decede."

**ST. BARNABAS.**—At harvest services held on Sunday last the special preachers were Rev. F. E.

Powell, M.A., the rector of St. Barnabas', Chester, and the Rev. Rollo, of Trinity College, Toronto.

**TRINITY.**—Canon O'Meara, Principal of Wycliffe College, and Bishop Reeve were the preachers here last Sunday for the harvest services.

**ST. CLEMENT'S COLLEGE.**—This college expects to move shortly to Brampton, where a large farm property has been bought. It is the intention to use the farmhouse as part of the college, with the building of two additional wings. St. Clement's is affiliated with St. Alban's.

**TORONTO SUNDAY SCHOOL COMMISSION.**—From October 13th to 17th, a series of Sunday School conferences are being held at various parish houses in Toronto diocese, under the auspices of the Commission, to stimulate interest in Children's Day and Sunday School work.

**RURAL DEANERY.**—Cadet-Colonel W. M. Gee, founder of the Church Lads' Brigade, addressed a special meeting of the Rural Deanery of Toronto in St. James' Parish House last week in the interests of the Church Lads' Brigade, the work of which he is anxious to extend throughout Canada. It was explained that the organization is particularly for big lads, from 14 to 19, and Colonel Gee spoke of the excellent results obtained in the Old Country.

**NORWAY. — ST. JOHN'S.**—Some handsome furniture was presented by the congregation to Rev. W. L. Baynes-Reed for the new rectory, at the harvest supper held here October 10th.

**BOWMANVILLE. — ST. JOHN'S.**—At the harvest festival services here, October 12th, Archdeacon Warren preached both morning and evening.

**HALIBURTON.**—Bishop Reeve has just returned from a long tour through the northern parts of this diocese—Stanhope, Dysart, Monmouth. On Sunday 5th, he preached the harvest thanksgiving sermon at St. Luke's, Burnt River, as reported elsewhere. On Monday night, 6th, there was a special service for the admission of three lay readers for work in the Rural Deanery; the harvest festival; and the annual missionary service at St. George's, Haliburton. The Bishop's address had reference to all these; and afterwards there was a small social gathering in the Church House. Tuesday night found the Bishop at St. Stephen's, Boskung, where two young people were confirmed; and the next night at St. Peter's, Maple Lake, twenty-one others received the same Apostolic Rite, the Bishop giving appropriate addresses on both occasions. A long drive had to be taken for the next service, a harvest festival at Essonville on Thursday night, where the people have shown their affection for their church by putting the structure into thorough repair. A service at Gooderham on Friday night completed the series, after which a midnight drive of over twenty miles had to be taken to catch the train for Toronto the next morning, so as to keep arrangements for further duties in another part of the diocese on last Sunday.

**KINMOUNT AND BURNT RIVER MISSION.**—Bishop Reeve visited St. Luke's Church, Burnt River, on Sunday morning, October 5th, and preached at the harvest thanksgiving service, on the spirit of gratitude and its expression. The church hall was not ready for dedication, but will be before many months, as the congregation is working hard to complete the seating and furnishing; a fine cement approach with steps has just been added. In the afternoon, Union Creek schoolhouse was visited, where the Bishop gave an account of the Mackenzie River Mission work. There is an excellent prospect for a church here and a beginning has been made by the offer of several pieces of land.

**ST. JAMES' CHURCH.**—In the evening the Bishop spoke impressively on the privilege and joy of working for God. The new pews costing \$200 were dedicated, the congregation having worked hard and long to replace the very old hand-made ones.

**NEWMARKET. — ST. PAUL'S.**—Bishop Reeve preached in this church last Sunday morning, and the rector in the evening, on the occasion of the harvest thanksgiving services.



**NIAGARA.**

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

**HAMILTON. — CHRIST CHURCH.**—The opening meeting of the Men's Club was held October 9th, in the schoolhouse. Very Rev. Dean Abbott was elected Hon. President. There was an attendance of 125.

ST. LUKE'S.—Rev. Robert Ferguson preached at the harvest festival here on October 5th.

SYNOD OFFICE.—Bishop Clark was in his office October 11th for the first time in a week, having been laid up at his home with an attack of ptomaine poisoning. This prevented him from attending the Saskatoon meetings. Later reports speak of his rapid recovery.

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### HURON.

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

BRANTFORD.—Harvest thanksgiving services were held in Echo Place Anglican Mission, last Sunday. What was formerly a day school has been converted into a most ornate little chapel, and is capable of seating from 60 to 70 people. Mr. Arthur Chipping, lay reader, assisted the incumbent, Rev. C. V. Lester, who preached both morning and afternoon to large congregations. Action has already been taken with a view to building a church in the spring.

STRATFORD.—ST. JAMES'.—Harvest home services were conducted at St. James' Church, October 5th, by Rev. Canon Craig of London.

ARCHDEACONRY OF LONDON.—The fifth meeting of the Archdeaconry of London was held at Lucan, under the presidency of Archdeacon Richardson, on October 8th and 9th. Votes of sympathy with Rev. J. Edmonds, on account of his serious accident, and with the family of the late Rev. J. W. Jones, were passed by a standing vote. The Archdeacon called particular attention to the new scheme of Sunday School inspection, and three of the inspectors, Revs. C. R. Gunne, W. Lowe and A. Carlisle, discussed the work. A hearty expression of confidence and sympathy with Rev. T. B. Clark in regard to his orphanage scheme was passed unanimously. At the evening service eighteen clergy were present. The sermon was preached by Rev. Dr. Tucker. It was an eloquent exposition of the claims of God's Word, God's Church, God's Day, Christian education and the great missionary cause on all Christian people. The following addresses were given throughout the day:—"The Psalms of the Kingdom," by Prof. Wright. "How to Work a Parish," by Canon Davis. "The Church Year," by Rev. J. B. Fotheringham and Rev. D. J. Cornish. "Confirmation," by Rev. C. R. Gunne and Rev. W. J. Doherty. "The Holy Sacraments," by Canon Craig. "Adaptation of the Church to the Age," by Rev. C. E. Jenkins and Rev. J. B. Meyer. "Religion in the Home," by Principal Waller and Rev. H. Sutton. "The Young People of the Church," by Rev. A. Carlisle and Rev. E. Appleyard. "The Call of the Mission Field," by Rev. Dr. Tucker.

ST. THOMAS.—ST. JOHN'S.—Thanksgiving was marked here on September 28th, with services appropriate to the occasion. There were large congregations. Rev. Canon Davis, of Sarnia, was the preacher at both services. His words of congratulation and encouragement to the congregation for the efforts made in recent years, and for the goal set of freeing the new church from debt during the coming year, were well received, and will doubtless have the effect of quickening the activities of the membership in this direction.

SEAFORTH.—ST. THOMAS.—Harvest thanksgiving services were held in this church on Sunday, October 6th, for which occasion the church was most beautifully decorated. The services were largely attended. The choir rendered excellent music and the offering amounted to \$200. The rector, Rev. T. H. Brown, preached at both services. A flower service was held for the children in the afternoon. On the Monday following an At Home was held for the congregation in the schoolhouse.

WINGHAM.—ST. PAUL'S.—The Rev. Dr. Boyle, Dean of Divinity, Trinity College, conducted the harvest thanksgiving and anniversary services in this church on October 5th. All were delighted to hear their former rector again. He preached two impressive sermons. In the morning his subject was "The Importance of Little Things" (Act 9: 25) and in the evening "Life's Stewardship" (St. Luke 16: 2). On Friday evening he addressed the A.Y.P.A. upon "The Life of Dean Swift." His visit to his old parish was much appreciated.

On Monday the ladies held their annual dinner and concert and both were a grand success. Everyone was glad at the restoration to health of the rector, the Rev. Edgar H. Croly. After an illness of five months, during which he underwent a very critical operation, he is able to re-

sume his duty again. St. Paul's congregation in the meantime paid for a supply, granted the rector his full stipend and gave him a liberal cheque besides.

BLYTH.—The annual harvest thanksgiving services were held on September 28th. The special preacher was the Rev. W. H. Hartley of Durham, a former rector of the parish. The thank offerings throughout the parish amounted to two hundred and eighty dollars. Auburn giving \$68, Belgrave \$102 and Blyth \$110.

PARIS.—ST. JAMES'.—The Men's Society here expect soon to be in quarters in the new Parish Hall. They are arranging for the installing in the hall of billiards, pool, chess, checkers and dominoes. There will also be a fairly well equipped reading room. Local entertainments will be given every second week.

INGERSOLL.—ST. JAMES'.—Rev. C. R. Gunne, M.A., of London, preached the harvest home sermons here October 5th.

BRANTFORD.—ST. JOHN'S.—On October 5th harvest services were held here. Rev. O. E. Cameron, the rector, preached the sermons.

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### ALGOMA.

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

FORT FRANCES.—ST. JOHN'S.—On Sunday, September 28th, the harvest thanksgiving services were held here. Bishop Lofthouse, D.D., preached in the morning to a large congregation. Rev. H. V. Maltby, Rural Dean, preached in the evening. The open offertories of a little over \$25 were devoted to the Home Mission Fund.

A St. John's Girls' Guild has recently been organized in the parish, and has bright prospects.

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### RUPERT'S LAND.

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

WINNIPEG.—ST. LUKE'S.—Harvest thanksgiving services were held at this church, October 5th. Bishop Grisdale, formerly Bishop of Qu'Appelle, preached in the morning and Bishop Sweeney of Toronto, in the evening. Bishop Grisdale announced that he intended shortly to reside in the city. He had lived in Quebec for the last two years, but now intended to make his home in St. Luke's parish.

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### QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—At a meeting which was held in the Chapter House of Carlisle Cathedral on October 10th, in connection with the Archbishops' Western Canada Fund, the Archbishop of York received purses containing £800, which is to go towards the cost of a Mission House in this city.

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### SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—Harvest thanksgiving services were held in this church on Sunday, September 28th. The Rev. Canon Smith preached in the morning and the Rev. H. Assiter in the evening.

The new church is making good headway. The 145 foot spire is being completed rapidly, and very effective it is with its brickwork and terra cotta relief extending to the top. The font, of marble-like crerara was used on Sunday for the first time, when the little son of churchwarden A. Hanson and Mrs. Hanson was baptized. The Holy Table and reredos of the same material, crerara, are in course of erection. Doulton's, England, are furnishing the crerara and the terra cotta.

SASKATOON.—At the meeting of the S.S. Commission held here on October 6th, it was reported that "Our Empire" has a circulation of 20,000. Children's Day collections ought to amount to \$10,000. The Commission will petition

the Premier to keep the national Thanksgiving Day clear of the Anglican Children's Day. Fifty-three teachers have completed the training course and 470 are on the way.

At the Board of M.S.C.C. on October 9th, it was decided that Canon Gould should be a deputation to visit China, in response to Bishop White's appeal, to study conditions. A report of all the Board meeting will be given subsequently in these columns.

EMMANUEL COLLEGE.—Services are held in the chapel every Sunday morning and evening. Principal Lloyd and Prof. Collier were the preachers October 5th. At the conclusion of the evening service there was an administration of the Lord's Supper.

ST. JAMES'.—Canon Hill of Regina, preached at both services on September 28th, which day was observed as the harvest festival of this church. The Canon spoke on the sacred tenth.

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### CALGARY.

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

SYNOD OFFICE.—The Bishop has sent out a pastoral on the Forward Movement at the request of the executive committee of the diocese. This movement was inaugurated in 1912, but this year has been characterized by a financial stringency so serious that it has been extremely difficult to push our movement. Still something has been done. Thus, while no particular apportionments were made to provide the amount to be paid to M.S.C.C. during this year, the sum of \$1,248.30 has been raised and sent to its honorary treasurer.

In June, in the city of Calgary, a very carefully thought-out plan, including a house-to-house canvass, was set on foot. The plan elicited much real help from a number of devoted workers. But while in some respects the results were very encouraging, the cash collected was only about \$400. In addition, two lots, valued at \$700, were given by a lady and definite promises of over \$1,200 were received which will be paid before the end of the year.

With the realization of the largest and most bountiful harvest this province has ever known, and the consequent improvement in the general financial outlook throughout both dioceses, the Bishop hopes that Church people will make a special effort, more particularly in connection with the harvest thanksgiving services, to contribute handsomely to the Forward Movement and in this way meet the obligation in raising the whole \$15,000; so that the close of the year will find them free as to diocesan funds and fully prepared for the new responsibilities which next year will most certainly disclose.

GLEICHEN.—ST. ANDREW'S.—Harvest services were held here on September 28th. The Bishop of Calgary had been advertised to preach, but owing to his illness was unable to be present. Archdeacon Tims filled the gap. Twenty-eight years ago he preached the first harvest sermon in Gleichen. He gave an account of the growth of the church in Gleichen, when thirty years previously he had commenced the services in a tent used by the carpenters who came to erect the section-house and first railway station.

BLACKFOOT RESERVE.—On Sunday, September 28th, harvest services were held in St. John's Church. Archdeacon Tims preached at the Indian service and Canon Stocken at the English service. The collections were devoted to the foreign work of M.S.C.C. The envelope system has been introduced, and many of the Indians are giving liberally to the work of the church. On Monday, the 29th, Dorothy Mary, daughter of Canon Stocken, was married to Walter Hugh Symonds, son of the late E. Symonds, of Suffolk, England, and nephew of Dr. Symonds, of Christ Church Cathedral, Montreal. Archdeacon Tims performed the ceremony, assisted by the Rev. S. J. Stocken, uncle of the bride. The bride was given away by her father, Canon Stocken. Many Indians brought presents of bead-work for the bride. Miss Stocken was born among the Indians, speaks their language, and has always been a valued assistant to her father in his work. Mr. and Mrs. Symonds will reside at Queen's Bay, B.C.

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Attain at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

**NEW WESTMINSTER.**

**A. U. de Pencier, D.D., Bishop, New Westminster, B.C.**

LATIMER HALL.—The fourth annual opening was held on October 2nd, in the schoolroom of Christ Church. The chair was occupied by President H. J. Cambie and among those on the platform were the Bishop of New Westminster, the Archdeacon of Columbia, the President of the University, Dr. Darby, of the Peace Society of Great Britain, the members of the faculty and representatives of the other theological colleges in the city. The Bishop of New Westminster, representing the Board of Examiners for Divinity Degrees conferred the degree of B.D. on Rev. H. St. Buttrum, B.A., of St. Saviour's, Vancouver. This is the first occasion on which this degree has been conferred in the province. Principal Vance reported good progress. The last treasurer's statement showed the general receipts of the Hall to have been fifty per cent. more than the year before. Eight students had been engaged in various missions during the year and in two cases had been instrumental in building churches. The library has been materially increased. Several new rooms have been provided by friends in different parts of the province. The attendance this year will be at least twenty. He appealed for the best sons of the best families to enter the ministry. Archdeacon Heathcote made a very favourable impression on his first appearance before the people of Vancouver. He expressed his pleasure at being present and after making an appeal for more men wished the Hall and its work God's richest blessing. President Wesbrook pointed out the gradual and universal process of specialization of the age. Preventive measures are better than cures. The clergy were in a special sense able to prevent ignorance, vice and sin, and thus formed a most valuable asset in the country's upbuilding. Dr. Darby pointed out that the Church was the greatest international peace movement in the world, and that missionaries would do more to bring about international peace than any other agency in existence.

Mr. T. H. Stewart, M.A., an honour graduate of the University of Toronto, has been added to the staff of Latimer Hall as resident tutor.

**COLUMBIA.**

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

VICTORIA.—A clergyman is expected from the Old Country shortly to take charge of the Metchisin parish. Colwood, it is hoped, will have a resident clergyman in a few months. In the meantime, Mr. H. Pearson, who has been assisting, will continue residing in the district. The vicar, Rev. H. B. Hadlow, who has been organizing this large district, will remain in charge of Colwood, but will live in the new vicarage, Royal Oak, Victoria. Before leaving the Colwood district, Mr. and Mrs. Hadlow were presented by the parishioners with a handsome handpainted china tea service.

**CALEDONIA.**

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

SYNOD.—Additional information regarding the Synod shows a clerical attendance of fifteen, with four laymen. The following reports were received and adopted: (1) The executive committee report, which showed a year of progress along all lines. (2) The report of the Anglican Theological College of British Columbia, which reported that a splendid site for new buildings had been obtained from the Provincial Government on the property set apart for the University of British Columbia at Point Grey, Vancouver. In the meantime lectures are held in temporary quarters in the city, with an attendance of thirty-one students. (3) The report of the Prince Rupert Coast Mission, which is under the charge of Rev. W. F. Rushbrook, has been of the most helpful kind to the small coast settlements, carrying to them the message of the Gospel to each place at least once a month, and also taking literature to brighten the lives of these isolated settlers. With one exception (and that due to ice) no appointment was ever missed during the whole year. (4) The report of the Ridley Home, Metlakatla, was read by Miss Davis, the head of the home. It

stated that children have been received from fourteen different localities in Northern British Columbia during the year, and at the present time there are twenty-six children under their care, some of whom would be practically homeless unless taken care of in this institution.

Before the business proceedings of the second day of the Synod there was a celebration of the Holy Communion, with a devotional address from Rev. G. A. Rix, the new rector of St. Andrew's, Prince Rupert. Mr. C. C. Purdie was unanimously elected secretary-treasurer.

Members of the Board of Governors of the Anglican Theological College of British Columbia: clerical, Archdeacon Collison, G. A. Rix, W. F. Rushbrook; lay, H. J. Cambie, G. H. Cowan, W. J. Clark.

Members to the Provincial Synod of British Columbia: clerical, Archdeacon Collison, R. W. Gurd, J. B. McCullagh, W. F. Rushbrook, G. A. Rix; lay, W. E. Fisher, W. J. Kennaugh, C. F. Morrison, J. H. McMullin. Members on the Board of the Missionary Society of the Church of England in Canada: W. J. Southam, C. J. Marsh, clerical; E. A. DuVernet, K.C.; W. J. Clark, lay. Members on the Sunday School Commission: W. E. Collison and L. C. Banks, clerical. Members of the Executive Committee elected: Rev. G. A. Rix and Rev. W. E. Collison. Appointed by the Bishop: Archdeacon Collison, Rev. R. W. Gurd. Lay elections: J. H. McMullin and W. J. Kennaugh, and the Bishop appointed Sheriff Shirley.

The evening session resolved itself into a conference on "Church Work Under Western Conditions," and "Church Work Amongst the Young." Rev. W. F. Rushbrook led the former discussion and Rev. G. A. Rix the latter.

The closing session of the Synod was held on Friday morning, beginning with a devotional service conducted by the Rev. J. B. McCullagh, after which remaining business was cleared up and certain votes of thanks and resolutions passed. This Synod was one of the best yet held, and the delegates were able to return to their distant and isolated fields of work feeling that they had received a great spiritual uplift.

neglect so great salvation?" there does not seem to be very much to escape. Mr. Smith states that it is not too much to say that the word "hell" has no right to stand on the pages of the Bible, that the adjective "eternal" were connected with the punishment of the wicked does not necessarily imply that that punishment is everlasting. And Mr. Pickford makes the Resurrection body of the wicked to be such as could not suffer physical pain, makes the punishment of the wicked corrective and "of necessity not endless."

But let me declare that that "doctrine which has been the butt and jest of the thoughtless for centuries" has also been the means of awakening multitudes of the thoughtless to a sense of their terrible danger and need through those same centuries. I ask only that the context and other places in Scripture treating of this subject be read as well as the passages selected as implying the final salvation of all men. Of course there are passages which are figurative, but those figures point to the terrible realities which are stated in other places without figurative speech. The permanence of the punishment of the wicked is not only taught in the use of the word "eternal," but in an expression which is not once in the Bible—used in a limited sense—namely, "forever and ever," literally "to the ages of the ages." In Rev. 1: 18, this expression is used to express the everlasting life of Him that "dieth no more" (Rom. 6: 9). The words are "I am alive forevermore;" the word "forevermore" is in the Greek "to the ages of the ages." In Rev. 4: 9, 5: 13-14, it is used of the everlasting duration of the life of God and of Christ; in Rev. 14: 11, of the ceaseless "day and night" torment of the wicked; in Rev. 20: 10, of the ceaseless "day and night" torment of the devil. I may say that in the light of these passages, Matt. 25: 46, does imply and teach everlasting punishment, as it also indicates that this punishment shall continue as long as the "life" of the righteous.

This brings me back to my old position that there is an everlasting hell into which the bodies and souls of the wicked are cast after the resurrection and judgment.

A. H. Rhodes.

[Mr. Rhodes having replied to his critics, the correspondence may conveniently close at this point.—Ed. C. C.]

**Correspondence**

**IS THERE A HELL?**

Sir,—Is there a Hell? Do not most people fail to distinguish between the state of the saved and lost in resurrection? Mr. Pickford says, "Material fire could have no effect upon a spiritual body." But the lost do not possess spiritual bodies. If Adam had eaten of the tree of life after he ate of the tree of death, would his body have been spiritual or would it have been everlasting mortal? Could material fire have caused Adam suffering? Then we are told the lake of fire was prepared for the devil and his angels and they are not human. We are not told God has prepared any salvation for Satan, so he must be in the lake of fire always. Once resurrection has taken place the body and spirit are never again separated; it is nonsense to try to find an end to eternity whether in Heaven or the lake of fire. If Gehenna is a figure, what it figures must be a reality. Many people confound redemption with salvation, the former is universal (for humanity), the latter is not. A man is born and in time dies; later he is resurrected, (i.e., born again). And if he has not during life received the engrafted word he misses the resurrection of life and partakes in the second death. Now if he is eventually to be saved, on what principle is his salvation effected? How is he to obtain life? Christ died once, thus destroying the first death. He will not die a second time. How is the second death to be destroyed so that lost humanity can be born a third time? There is no answer. As well might the saved in heaven expect to die, as the lost in hell to live. All this no hell, and eternity not forever is just Satan trying to belie the Lord Jesus Christ, and should receive no toleration. St. John 3:33, God is true; 1 John 5:10, God is a liar. Which?

Capel B. St. George.

Tramore, Ont.

I am thankful that Mr. Smith is with me this far, that he recognizes the fact that the warning note is largely absent in the ministerial work of the present day. Why is this? Is it not because the beliefs with regard to eternal punishment have suffered such a diminution in these days, that when we preach on "How shall we escape if we

**OUR IMMIGRATION CHAPLAINCY.**

Sir,—I send herewith copies of two letters recently received at this office. I shall be very glad if you can find space for them, and I feel sure that good will result. It is hard to convince some of our clergy of the usefulness of the chaplaincy.

M. Latouche Thompson,  
Senior Port Chaplain.

**I.—AN IMMIGRANT'S LETTER.**

Dear Sir,—On July 22nd I landed at Quebec from the R.M.S. "Royal George," and in the Immigration shed you handed me a small form to present to any clergyman here. Having decided to stay in this city I gave the form this morning to the rector of the church I have attended here, and my object in writing to you now is that I feel it may perhaps prove encouraging to learn how greatly I appreciated your welcome on the morning of my arrival in this country. And I am certain that many others in a similar state of loneliness and heart-soreness were also cheered and comforted. I have referred often to this in my letters home, and they—my friends—have been pleased, too.

Early this year I was a member of a Study Circle which took the subject, "Our opportunity in Canada," and we were particularly interested in studying the problem of how emigrants were to be kept Church-people on arriving in this country. But as I came over in the boat I often thought that surely the difficulty must be in gaining these people for Christ's Church, for I saw much that was dreadful and sad on that voyage. But I would like to say that I think your method must be one of the finest ways of solving this problem, for journeying that night to Montreal I got into conversation on the train with a group of young men. We talked over the events of the day, and presently we spoke of the clergy. And although they had not seemed quite as serious-minded as might be desired, I found that each of those young men had been touched by the "parson's" greeting.

I must ask your pardon for writing such a long letter; my excuse must be that I did desire very really to thank you for your kindly words that

day, and to express the hope that your efforts in this direction may ever know God's blessing.

Very sincerely yours,

## 2.—A CITY RECTOR'S LETTER.

Rev. and Dear Sir,—To let you know that we have received through your office during the last three months notes commending to our care 47 immigrants (individuals) and 5 families. A large majority of these came to us. The rest we endeavoured to get into touch with through their friends and the post-office. We are glad to be able to report that on the whole they are good Church-people, and responsive. We succeeded in placing very many of them in employment, and our attentions to them are much appreciated. With kind regards,

Yours sincerely,

ST. HILDA'S.

Dear Sir,—I should be very grateful if in your issue this week you could kindly correct an error in the account of our Diocesan Board meeting.

The public meeting in connection with the annual meeting of the General Board of the W.A. is to be held at 8 p.m. in St. James' Parish on Tuesday, October 21st, (not October 22nd as stated in our report). The subject is to be: "Social Problems and the Missionary Ideal." Speakers: Miss Saunders, Miss McCollum, Miss Elwood, Mrs. Plumtre.

Thanking you in advance,

I am yours faithfully,

M. Cartwright,  
President.

## Books and Bookmen

The attitude of the Church to the stage, is a question of continual debate, as also is the dramatic presentation on the stage of scenes from Holy Scripture. Possibly, as a contribution to the discussion, "The Religious Drama," by Gordon Crosse, M.A., appears as the latest volume in the "Arts of the Church" series (A. R. Mowbray and Co., Ltd.). The book is an interesting account of the origin and growth of the religious plays that were common in the Church of the Middle Ages and later, and shows their influence on Elizabethan and later English comedy. It is the author's regret that the Puritanism of the age after Elizabeth practically put an end to the religious drama, and while he sees no hope of its revival in the Church, he believes it to be "the task of the Church to breathe the spirit of Christianity" into the modern moral and religious movement on the stage. This little book is well worth reading for the light it throws on the religious thought of the centuries before the Reformation, but we shall not all share the author's lament that the rise of Puritanism meant the decay of the religious drama. Who, for instance, would regret the passing of the Norman play "Adam" (p. 44), where the Creator is "clad in a dalmatic, Adam in a red tunic, and Eve in white. After the first dialogue, the Creator departs into the Church, which represents heaven. The only other characters in this scene are the demons who run about outside Paradise, and at one point make a sally amongst the people?" Eventually, Adam and Eve are led "off to hell, where the devil and his companions make a great smoke arise, and call aloud to each other with glee in their hell, and clash their pots and kettles that they may be heard without." If anything could be worse the Croxton "Play of the Sacrament" has it. This play is a "version of the well-known legend in which a Jew gets possession of a consecrated Host and tortures it." This Jew "afterwards runs mad on finding he cannot detach the Host from his hand; his friends come to his rescue, but only succeed in pulling his arm off." Sensation is piled on sensation's head. The crude ideas out of which these plays grew may have flourished under the darkness of Romanism, but it is not surprising that they passed away when the Reformation brought in the light of the Gospel.

We have received from Messrs. Scribner's, of New York, a set of Graded Lessons on "The Life of Jesus," intended to cover the work of the entire Sunday School for a year. There are lessons for the Primary, Intermediate, and Senior

departments, and they constitute what is better known as the Bible Study Union (Blakeslee) Lessons. A year ago many Sunday School workers were startled by an article in a leading Sunday School paper, "Shall we Teach a Modified Christ?" which consisted of a severe criticism of some of the statements, made in these Bible Study Union Lessons. We have verified these statements in the present issues, and are sorry to find that they remain unaltered. As they are concerned with our Lord's knowledge, and His power of working miracles, and also with the character of the Gospels as authoritative records, we are compelled to express our profound concern that such teaching should be prepared for Sunday Schools. It is the presence of these elements that will prevent many Church people from adopting what would otherwise be a very useful and suggestive course of instruction. Then, too, we are bound to express our objection to the use of the Name "Jesus," which, in our judgment, is not only inadequate to the true New Testament idea of our Lord and Saviour, but in reality tends to a spirit of familiarity and irreverence among children and young people. While, therefore, we are glad to consult these Lessons and to learn from them much in the way of presentation of material, we cannot give them unqualified recommendation for use because of these objectionable elements connected with the very foundations of our faith.

Received: "Scribner's Magazine"; "The Canadian Magazine"; "The Missionary Review of the World"; "Canada Monthly"; "The Modern Churchman"; "Trinity College School Record." The last-named gives an interesting account with portrait of Dr. Rigby, who recently resigned the Head Mastership. There is also a portrait of the new Head Master, the Rev. Graham Orchard.

## The Family

### BE HAPPY.

There is no duty so much underrated as that of being happy. By being happy we sow anonymous benefits upon the world which remain unknown, even to ourselves; or when they are disclosed, surprise nobody so much as the benefactor. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will, and their entrance into a room is as though another candle had been lit.

### A PETRIFIED WATERFALL.

With all the beauty of a cataract of living water there is in Algeria a remarkable petrified waterfall which recently has been engaging the attention of scientists. This is the Hammam-Meskutin, which means "the bath of the damned," and it is located 62 miles from Constantine, on the site of the ancient town of Cirta.

This solidified cascade is the production of calcareous deposits from sulphurous and ferruginous mineral springs, issuing from the depths of the earth at a temperature of 95 degrees C.

"The bath of the damned," even from a near viewpoint, looks for all the world like a great wall of water dashing into a swirling pool at its foot, yet its gleaming graceful curves and the apparently swirling eddies at its base are as fixed and immovable as if carved from the face of a granite cliff.

Many centuries have, of course, gone to the making of the deposits, and the springs were well known to the ancient Romans. The name Hammam-Meskutin was given to the stone cataract in an illusion to the legend that the waterfall was petrified by Allah, punishing the impiety of unbelievers by turning all the members of a tribe into stone. At night, so the story runs, its stone dwellers of the remote past are freed from their strange fetters, come to life and resume their normal shapes.—Illustrated London News.

### TEACH CHILDREN GOOD TABLE MANNERS.

Anyone who is accustomed to correct table manners has only to take his meals in hotels and railway diners for a few weeks to be surprised into the conclusion that the majority of people

practise anything but good table manners. Apparently well-bred people, people with whom one has enjoyed conversation in the Pullman, one is astonished to find breaking all the rules of table etiquette when one meets them later in the diner. Their fingers extend down over the tines of their forks, their knives or forks are held upright in their fists on the table while they talk or wait for something to be passed, they masticate with their mouths open, take soups from the end of their spoons, make a noise in drinking, in fact do a few or all of the things they should not do.

Whose fault is this? In almost all cases it is the fault of their mothers. Many a woman uses good table manners herself, but thinks a child is not expected to hold his knife and fork correctly and lets him go till it is too late. When he is old it hurts his feelings to be corrected. It is hard to teach the old.

Other mothers do not know correct manners themselves. But mother, you should know! If you have no other way of finding out, buy a good etiquette book. It is cheap. Give your children a chance to rise to the highest. A man's breeding is known by his table manners. The little things are sometimes very important things. The man with social breeding always has an advantage over the man without it.

There is one set of table manners the polite world over, and a knowledge and use of them stamps one as belonging to polite society.

Table manners used in childhood become second nature. There is no time when they are so easily and naturally learned. It is much easier to teach a child to hold his fork or spoon correctly when he is two or three than when he is ten. At ten he will have two things to overcome: to unlearn the wrong way and learn the right way. Children should be taught to take pride in behaving nicely at table. I heard a little girl sweetly say one day:—"I have learned a lot of pretty manners this week, haven't I, mother?" The older children become the harder it is to teach them, for they become interested in school and play and outdoors and do not like to concentrate on the little things. As soon as a child can sit at table and hold a spoon is the time to begin, teaching one point at a time as occasion arises.

A list that I saw recently of table manners for children is worth passing on. All those mentioned tell correct usage for grown-ups as well. They are as follows:—

Do not sit sideways on the chairs or lean back in them.

Never put your elbows on the table.

Do not make playthings of either the food or silverware.

Break a small piece of bread from the slice. Never butter and attempt to eat from the entire slice or even half slice.

The mouth should be wiped with the napkin both before and after drinking.

Be sure to swallow all food in the mouth before taking a drink.

Do not look at people through the bottom of the glass as though it were a field glass.

Sip the soup quietly from the side of the spoon. Medium-sized spoons should be provided for children.

Do not put either spoon or fork further into the mouth than is necessary.

Put just enough food on the end of the fork to make a proper-sized mouthful.

Do not tip the plate for the last drop of soup. Never put potato skins, egg shells, etc., on the tablecloth. Either put them on the side of the plate or ask for a saucer.

Do not dip cake or bread into the water.

Never help yourself with your own knife, fork or spoon.

Do not reach across the table or in front of anyone.

Never take anything from a plate and put it back to take something else.

Lay your knife and fork on your plate so that it will not fall off when the plate is removed.

Children should be helped first at meals, and should be given a little recess between dinner course and dessert.

Never ask what kind of dessert there is before it appears.

Never complain about the food.

Never ask for what is not on the table unless it be some necessary dish or utensil, such as knife, fork or spoon.

Never eat or drink with one hand while you pass a plate with the other.

The first and last rule is to never do anything unpleasant at the table, and to always be considerate of others.

Rose Rambler.

**Personal & General**

The Principal and students of St. Hilda's College, Toronto, held a most enjoyable reception on Thursday evening last.

Monday next will be Thanksgiving Day, Praise ye the Lord for His wondrous mercies!

The Bishop of Niagara, we are glad to learn, who has been ill for a week from ptomaine poisoning, was at his office on Saturday.

Fathers, mothers, and everyone responsible for "child" welfare, do your share to make "Children's Day," October 19th, a success.

The public meeting in connection with annual meeting of the General Board of the W.A. will be held on October 21st, not the 22nd, as before announced.

A most enjoyable social evening was held on Friday last at the Deaconess and Missionary Training House, when the Board of Management were entertained by Miss Connell and the students in training.

The Rev. H. W. K. Mowll, B.A., St. John's College and Ridley Hall, Cambridge, has arrived in Toronto to take up his work as resident tutor at Wycliffe College. Mr. Mowll has been closely identified with the Cambridge Inter-Collegiate Christian Union for several years past. That well-known clergyman, the Rev. W. R. Mowll, vicar of Christ Church, Brixton, London, England, is his uncle.

With the explosion on October 10th at 2.02 o'clock p.m., of eight tons of dynamite under the Gamboa dikes, Panama, the dream of centuries became a reality. The electric button setting off the dynamite was pressed by President Wilson from Washington. Now passage in the great canal by light draft vessels is possible, and within a few weeks deep draft craft will be able to cross the continent from ocean to ocean.

On January 5, 1791, a party of five officers of the garrison at Auzonne went to skate on the moats of the town, which at that time were very deep. When it struck five one of them, a young lieutenant of artillery, exclaimed:—"Five o'clock! I must go to dinner!" "Oh, stay a little longer!" begged his comrades. "No, I am famished." The others continued their pastime, but suddenly the ice broke and the whole four were drowned. The fifth, whom hunger had driven home, was young Bonaparte, afterwards Emperor Napoleon I.

London Jewish suffragettes, following for the first time the example set by those of the Christian faith, to-day interrupted the service at the West End Synagogue, Bayswater, England, by reciting: "May God forgive Herbert Samuel and Sir Rufus Isaacs for denying freedom to women. May God forgive Herbert Samuel and Sir Rufus Isaacs for consenting to the torture of women." The disturbers were escorted from the synagogue after their names had been taken by the synagogue authorities. It is understood

that Mr. Samuel, who is the post-master-general, is a regular worshipper at the synagogue.

King George and Queen Mary, who attended a command performance at a London music hall October 11th, had a narrow escape from being mobbed by suffragettes. The women, who had gathered in considerable numbers, made a lively dash for the Royal carriage on its arrival at the theatre, shouting, "Women are being tortured in prison." They had almost reached the carriage when the police closed around, and with defiant shouts of "Votes for women," the suffragettes were hurled back. The women were treated roughly by the crowd, but managed to escape arrest.

One hundred and thirteen Bishops and nearly 600 laymen gathered in the great unfinished New York Cathedral of St. John the Divine on Wednesday of last week for the opening session of the triennial general convention of the Protestant Episcopal Church. It will not come to a close until Friday, October 24th. Thousands of laymen had made application for seats in the cathedral, but many were disappointed. The structure seats only 2,500, while requests for more than 5,000 seats were made. A misty rain clung about the cathedral, adding to the solemnity of the services. Suggestions for changing the corporate name of the church and revision of the constitution with reference to marriage and divorces are among the important matters with which the convention are dealing.

Another appalling disaster has shocked humanity. 136 persons perished in the flames or by drowning when the "SS. Volturno" on Thursday last took fire and was burnt at sea, with ten other steamships summoned by "wireless" S.O.S. standing by, and doing all that could be done in the raging storm to rescue the imperilled passengers and crew, of whom over 500 were saved. The salvation of so many is due to "wireless," to the "Carmania," and her sister ships, to the splendid bulkheads of the "Volturno" herself, to the use of oil from the "Narragansett," and as one writer beautifully states, "to the 'Providential' moderating of the gales, on Thursday night." At that time the passengers on the "Carmania," after the S.O.S. was received, were called to the saloon and prayers were offered that the rescuers might not arrive too late.

"Wireless" again proves a life-saver, and the fact that a fireman of the Atlantic liner Monmouth is alive to-day is almost certainly due to the fact that he was on board a ship which was fitted with wireless. James Arthur, the fireman in question, was attacked with internal trouble of some kind, accompanied by severe hemorrhage. There was no surgeon on board, so her commander, Captain N. Griffiths, got into communication with the Allan liner Hesperian, by wireless, detailed the sufferer's symptoms to the Hesperian's surgeon and received daily prescriptions in return. After the

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Hesperian had passed beyond the range of the Monmouth's wireless apparatus, Captain Griffiths managed to get in touch with the Montezuma, of the same line, and the surgeon of the sister ship continued the good work begun by the Hesperian's surgeon, with the result that the sufferer recovered.

The following striking item upon our veteran Churchman, Mr. Blake, has just reached us from Winnipeg: "Hon. S. H. Blake, of Toronto, a

### 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, B. O. Morris, Mgr. 1900 Washer Co., 357 Yonge St., Toronto Ont. 315



noted authority on religious and philanthropic matters, arrived in Winnipeg last night, on his way to attend an Anglican conference at Saskatoon. Mr. Blake is a leader of the Canadian evangelical school in the Anglican Church, and is a well-known opponent of the higher criticism. He is a former president of the international convention of Sunday Schools, and has been closely connected with the Y.M.C.A., and the Prisoners' Aid Society. He is also a well-known writer on religious topics, and recently criticized the higher critics somewhat severely. In his profession as a lawyer Mr. Blake has won high honours, having been a judge of the province of Ontario, and was long a leading member of the provincial bar.

It is officially stated from Clarence House that the Duchess of Connaught will accompany the Duke to Canada when His Royal Highness returns on the 17th inst. Princess Patricia will also travel with the Duke. The Duchess has made remarkable progress during the past few weeks, and it is confidently hoped that in the near future all effects of her recent serious illness will have disappeared. It is also officially announced that the following suite Royal will sail on the Empress of Britain: Miss D. Yorke, acting lady-in-waiting to the Duchess of Connaught; Hon. Katherine Villiers, acting lady-in-waiting to Princess Patricia; Captain Rivers Bulkeley, comptroller of the household in Canada and equerry-in-waiting. Captain H. C. Butler, aide-de-camp; Captain Hon. G. Boscawen, aide-de-camp; Captain A. Graham, aide-de-camp; Major Sir Edward Worthington, Medical Officer to His Royal Highness the Governor-General. The Queen has given permission to the Hon. Katherine Villiers to act temporarily as lady-in-waiting to Princess Patricia in place of Miss Adam, who is unavoidably prevented from proceeding to Canada at present.

### British and Foreign

The Bishop of Cuba, the Right Rev. Dr. Knight, has resigned his See.

Considerable damage (estimated at £1,200) has been done to the Cathedral of Argyll and the Isles by a fire which originated recently in the tower. The tower was destroyed, but the rest of the building saved. The Cathedral was erected in 1852, mainly by the efforts of the late Earl of Glasgow, and is the smallest Cathedral in Great Britain.

A new stained-glass window has been dedicated in the side chapel of St. Peter's Church, Wallsend-on-Tyne, as a thankoffering for the recovery of the Rector (the Rev. C. E. Osborne) from a railway accident in Sweden in 1912, which, it will be remembered, proved fatal in the case of the Rev. G. M. Clibborn, vicar of St. Gabriel's, Willesden-green.

Lord Ellesmere laid the foundation stone recently of a new church at Winton, England, a large proportion of the cost of which he is defraying. The building, which is expected to be completed in about fifteen months, will take the place of a mission chapel to St. Mark's, Winton, and will be called St. Mary Magdalene. Contracts are in hand to the amount of about £6,500, of which amount the earl is contributing £4,000, in addition to the site.

Work has now been commenced at St. Mary's Cathedral, Edinburgh, in connection with the erection of the two western spires, and the Bishop has issued a prayer for use in the diocese for the preservation of the workmen. Each tower and spire will



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be 212 feet in height from the base to the highest point. The erection of the two spires will occupy about two years, and the cost is estimated at £11,000, of which about £4,000 has still to be raised. The Cathedral was designed, in 1874, by Sir Gilbert Scott, and the architects for its completion are Sir Gilbert Scott's successors.

Dr. Milo Hudson Gates, the vicar of the Chapel of the Intercession, Trinity Parish, New York, has returned home from a recent trip abroad and he has brought back with him a large number of stones gathered in the Holy Land, in England and in France. These stones are to be set in the altar of the new church which is to be shortly erected. The new altar will be 15 feet long, divided into a number of panels. Two of the stones brought by Dr. Gates came from the Fountain of the Apostles at Jerusalem and then from the ancient temple at Jericho, others from Calvary, the Garden Tomb, the old city walls of Jerusalem and of Joppa, the Cathedrals of Salisbury, Canterbury, Winchester, Lincoln and London. Still others were brought from the grave of Lafayette and from the Abbey of Bee.

### Boys and Girls

#### THE TRAVELLER.

By Ethel M. Kelley.

A little girl that mother knows  
Went travelling abroad;  
The people that she met were those  
Of speech and manners odd.  
In Paris they were loveliest,  
And most polite in Spain,  
But what that little girl liked best  
Was getting home again.

The little girl that mother knows  
Met foreign girls and boys,  
In Ireland where the shamrock grows,  
In Deutschland with the toys.  
She saw them dance the Highland  
Fling,  
She heard them sing in Rome;  
The children more than anything  
Reminded her of home.

The little girl that mother knows  
Went visiting Japan,  
Where all the people dress in clothes  
Like pictures on a fan.  
They fed her dainties one by one;  
As if she were a doll,  
And oh, the little girl had fun  
Remembering it all!

The little girl that mother knows  
Is very much like me,  
And if I sailed away, I s'pose  
Strange countries I should see;  
But though I went from East to West,  
The farthest I might roam,  
The things that I should like best  
Would be just coming home.

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"Push," said the Button.  
"Take pains," said the Window.  
"Never be led," said the Blue Pencil.  
"Be up-to-date," said the Calendar.  
"Always keep cool," said the Ice.  
"Do a driving business," said the Hammer.

"Make light of everything," said the Fire.  
"Never do anything off-hand," said the Glove.  
"Be sharp in all your dealings," said the Knife.  
"Find a good thing and stick to it," said the Glue.

### THANKSGIVING IN THE HOUSE NEXT DOOR.

"Think," said the minister's little wife, "of eating eggs for a Thanksgiving dinner!"  
The Rev. Robert Kean smiled down into her wistful eyes.  
"It is—strange," her husband mused, "that somebody hasn't invited us to dinner."  
"Well, of course they don't dream how hard up we are," Mrs. Kean murmured, "and each one thinks the other has asked us."  
In the days that followed no one would have imagined that the mind of the trim and smiling little minister's wife was constantly distracted by the problem of feeding four hungry people on a few dollars.  
"I can't have turkey," said little Mrs. Kean stoutly, "and that settles it."

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But it was harder to deny the "kiddies."  
"No, dears," the little mother said, "we can't have a feast this year. But we are going to be thankful just the same."  
The children looked at her seriously. "I don't see anything to be thankful for," said Dudley, the big boy of twelve. "What can the Lord expect if he doesn't give us a turkey?"  
"Oh, my dear!" was his mother's shocked reproof. But little Marion piped up, "I'm just going to be thankful and thankful and thankful and ask the Lord to send us the turkey anyhow."

and on Thanksgiving! Why in the name of all that appetizing don't they have turkey?"  
He rang his bell sharply. "Send the cook," was his peremptory order, and when the cook came he asked:—  
"Is dinner ready?"  
"Yes, sir."  
"Then carry it across the way, every bit of it."  
A few minutes later a procession filed into the parson's flat.  
"It's from the gentleman across the way," the cook explained tactfully as she stood in the hall. "He is ill, and there is no one to eat the dinner, and he thought you wouldn't mind."  
There was really never such a dinner. The turkey was delicious, the pies perfect, and the little Keans brimmed over with happiness. But there was a deeper happiness than the mere joy of good eating in the heart of the Rev. Mr. Kean when, after a call next door, he came home to his wife.

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Mrs. Kean told her husband of the comments. "Poor dears," she sighed; "they don't understand the blessedness of giving."  
"There are some older people who don't understand," said her husband wearily. "Look at our neighbour next door. Never a penny does he give for the poor, and he has riches that he can't count."

But the old gentleman across the way was not worrying about the opinion of his neighbours.  
"Mary," he said to the cook the night before Thanksgiving, "cook me an old-fashioned dinner to-morrow, turkey and all the fixings."

But fate had decreed that no turkey and fixings should be served in the house of the rich old gentleman, for Thanksgiving morning he suffered an attack of gout that kept him tied to his bed, with strict orders from the doctor as to diet. No orders, however, having been given the cook, she proceeded to cook the dinner.

The aroma of it came up the stairway and tickled the nostrils of the rich old gentleman.

"Just my luck," he grumbled, "not to be able to eat it," and he sat up in bed to ring his little bell and to order all the doors shut to keep out the tantalizing smell.

The movement brought his eyes on a level with the window, and he looked straight across into the dining room of the minister's little flat.

Listlessly his eyes rested on the group; then suddenly he leaned forward and scanned the table. In front of the clergyman was a deep dish from which he was serving spoonfuls of some yellow substance.

"By the gods," murmured the old man, "it's eggs—scrambled eggs

"I have found a good neighbour," he said, "an old gentleman with a crusty manner and a heart of gold, and that's the best of my Thanksgiving, sweetheart."—Temple Bailey in Omaha World-Herald.

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