

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, NOVEMBER 28th, 1912

No. 46

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TORONTO, THURSDAY, NOV. 28, 1912.

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November 30.—St. Andrew, A. & M.
Morning—Isai. 54; John 1:35—43.
Evening—Isai. 65:1—17; John 12:20—42.

December 1.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 3:8—4:7.
Evening—Isai. 2 or 4:2; John 11:47—12:20.

December 8.—Second Sunday in Advent.
Morning—Isai. 5; 1 John 2:1—15.
Evening—Isai. 1:1—11 or 24; John 16:16.

December 15.—Third Sunday in Advent.
Morning—Isai. 25, 3 John.
Evening—Isai. 26 or 28:5—19; John 20:19.

December 21.—St. Thomas, A. & M.
Morning—Job 42:1—7; John 20:19—24.
Evening—Isai. 35; John 14:1—8.

December 22.—Fourth Sunday in Advent.
Morning—Isai. 30:1—27; Rev. 8.
Evening—Isai. 32 or 33:2—23; Rev. 10.

AN OFFER TO ALL.

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

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

ADVENT SUNDAY.

Holy Communion: 237, 241, 250, 257.
Processional: 58, 59, 63, 527.
Offertory: 65, 394, 413, 506.
Children: 685, 697, 702, 704.
General: 454, 460, 481, 548.

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 397.
Processional: 70, 298, 307.
Offertory: 310, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

The Royal Commission on Divorce

The report of the Royal Commission on Divorce, which has just been published in England, has had the inevitable and expected result of dividing opinion into two bitterly hostile camps. There is a unanimous endorsement of the provision that the two sexes should be on an equal footing as regards divorce, but on the very far-reaching recommendations in the direction of enlarging the grounds for divorce there is a minority report of three in opposition to the majority report of nine. If by any possibility the recommendations of the majority are embodied in law, divorce will hereafter be obtainable in England on five grounds other than the usual one—wilful desertion for three years and upwards; cruelty; incurable insanity after five years' confinement; habitual drunkenness found incurable after three years; and imprisonment under a commuted death sentence. The report of the minority, which includes the Archbishop of York, is strongly opposed to any such extension of facilities as certain to have a demoralizing effect upon the life of the country. It is too early at present to gauge the situation, and, meanwhile, the subject is giving rise to strong discussions and fundamental differences of opinion. It remains to be seen how far the conclusions of the report will be embodied in a parliamentary bill. But in view of the solemn and awful object-lessons of the evils of cheap and easy divorce it is impossible to avoid the conviction that the majority report opens the door to very serious evils. This is not the time to do anything to lower the sense of the sanctity of marriage or to make divorce easily obtainable. On the contrary, it is imperative to stand firm on the ground set out in Scripture, and confirmed by experience in all ages, that nothing short of the one great sin should affect the sanctity of the marriage bond.

A Deplorable Utterance

The other day a speech was delivered by an exalted and well-known personage, whose name we do not give because we are concerned with principles and not with personalities. He made an urgent appeal to the people of Great Britain for a stronger army and a more powerful navy, alleging as his ground that Germany, when she feels herself ready, will assuredly make war as she has done in the past, and that therefore Britain must arm and prepare for the ordeal that is at hand. It so happens that at the present time leading men in both Britain and Germany are doing their very best to remove friction and to improve the relations between the two countries, and for this reason such an utterance, in our judgment, is entirely reprehensible, both because of its effect on Germany, and still more, because of its malign influence on many in our own Empire who will naturally heed the utterances of so important a man. We are firmly convinced of the duty of our Empire to make adequate provision both for defence and offence, but this is very different from saying or doing anything that might be regarded as provocative to a friendly Power. We are glad to observe that the words have already been the subject of adverse comment and genuine blame from leading men in the Old Country, including some who are on the same side in politics as the speaker. Bishop Boyd Carpenter, the other evening at the Laymen's Missionary Movement, reminded those present that a few years ago at a time of great provocation between two friendly nations, it was the influence of the Christian men on both sides that led to the removal of the difficulty and the

renewal of friendlier feeling. In the same way to-day it is the bounden duty of the Christian people of Britain and Germany to let it be known that there is no vital and fundamental reason why the two Powers should go to war. The speech to which we have referred has been appearing daily in a London paper of large circulation, no doubt in order to emphasize to the full the imperative "call to arms." But the real call is to something far different and far greater, and it is no mere dream of unpractical men to turn to God and lift up their hearts to Him in prayer. With all our preparations we must not fail to take God into consideration, for "Except the Lord build the house, their labour is but lost who build it."

A Spiritual Barometer

In the "Sunday at Home," for November, there is an article with the title, "Stands Scotland Where it Did?" by one of the best known Scottish journalists, Mr. Hector Macpherson. Into the many valuable points of his article it is impossible for us to enter, though we would commend it to the careful consideration of all who are interested in Scotland. What we are now concerned about is the subject of Sabbath Observance and its corollary, Family Worship, as to which, Mr. Macpherson writes as follows:—

"There can be no doubt that, as regards Sunday observance, a marked change has taken place in Scotland. Family worship, which is a kind of spiritual barometer, is on the decline. Here and there one does come across a family where the old custom is held in honour, but in the hustle and bustle of modern life, the hour once set apart for meditation on the unseen and eternal is encroached upon by the increasing demands of a materialistic age. Attendance at church shows a falling off. A generation ago both diets of worship were well attended. Now a mere handful turn out to the evening service."

He may well say that family worship "is a kind of spiritual barometer." This is true not only of Scotland, but of Canada, and Mr. Macpherson believes that not only Scotland, but the Empire needs a revival of the religious ideal. In individual life, in family matters, in social and national affairs, there never was a time when we needed to be told more definitely of "In the beginning, God."

The True Missionary

In the course of a sermon preached the other day in Trinity College Chapel, Dublin, when a man was ordained for missionary work in the Province of Fuh-kien, China, the Bishop of Fuh-kien, Dr. H. M. Price, spoke thus of the requirements of a missionary to-day:—

"In many mission fields—China among them—it was well the missionary should realize that his work was not so much to rule as to support and help his native fellow-workers. It was the aim of missions to establish effective native churches, and then deliberately and thankfully to give place to them. In the diocese of Fuh-kien, for instance, the mission, as such, has ceased to exercise the control which it formerly had over the native Church councils. Its place in that respect had been taken by the native Church Diocesan Synod; and they would easily understand that the type of missionary which would be most really useful to a native Church at this juncture was not the man who could not be happy unless he was on top, but rather the man who could sympathetically and tactfully support his native brother by

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personal influences, and at the same time give him scope for developing a true and right independence."

This is a timely and significant statement which has application to many other places besides China. Missionaries abroad, and perhaps also clergy at home, are too apt to forget that even an Apostle says, "Not for that we have dominion over your faith, but are helpers of your joy."

The Cinema Peril

Last year the "Miracle" play caused great concern and grief to the Christian conscience of England, and yet it is now to be followed by something infinitely worse, an exhibition of moving pictures, "From Manger to Cross," representing scenes in the Life of our Lord. The prospectus says that these scenes include incidents connected with the last days of our Lord's earthly life, and of one picture, "The Agony in the Garden," we are told that "it was photographed in the Garden of Gethsemane, at present owned by some Franciscan monks who did all in their power to help the actors." A great gathering of clergy, ministers, members of parliament, and others, was arranged the other evening to witness the show, which is a speculation of American origin, and is said to have cost no less than \$100,000. The commercialism alone is objectionable, but the turning of sacred history into a dramatic show as a money-making entertainment is nothing short of horrible, and we are astonished that any clergyman of our Church, or indeed, any Christian at all, could attend such an exhibition. We are, at any rate, glad to learn that strong disapproval of the scenes witnessed has come from many of those who attended the gathering. Reverence for our holy religion and for the sacredness of our Lord's Person should have prevented the realities of the Gospel from being introduced into the arena of fiction. It is a thousand pities that something could not have been done to prevent the exhibition of these films, and we earnestly hope that public opinion in Canada will prevent anything of the sort from being reproduced over here.

Week Evening Meeting

It is well known that in connection with the modern idea of the institutional Church a strong opinion is expressed in favour of the Church providing for various needs by means of week evening meetings. It is urged in support of this that as saloons and places of entertainment are open every night, it is imperative for the Church to provide counter-attractions, and give opportunities for social and other gatherings, especially to those who live in boarding houses and are away from home influences. While there is, of course, much truth in these contentions, there is also something to be said on the other side, which needs careful notice. At a recent conference a clergyman spoke as follows:—

We have so multiplied meetings and organizations, that many loyal workers have scarcely an evening a week left for the cultivation of the society of their own families.

It is a very important question whether the Church, in its desire to provide a variety of meetings, is not really hurting the influence of the home, because not merely are workers taken away from family life, but young people who are still living at home, are found at Church meetings instead of under the quiet influences of what is after all the primary power of life—the home. While, therefore, it is possible to say a great deal in support of both contentions, it is essential that the Church should do its utmost to foster the life of the home.

A Welcome Departure

The gratifying announcement was made last week at the Toronto Diocesan Mission Board that an official is to be appointed, who will devote his

whole time to the work of moral and social reform. This is good news, especially for those who have felt that our Church ought not to be behind other Churches in this very important and pressing work. Only the other day a young clergyman had occasion to make enquiries in regard to the work of the Anglican Church for moral reform, and he could not obtain any satisfactory information or material in the form of literature, but on application at the office of the Presbyterian Church, he was at once provided with a large number of valuable booklets, dealing with various aspects of these grave issues. We hope, however, that the appointment for the Diocese of Toronto will only be the preliminary step towards action for the whole Dominion on the part of our General Synod. The matter is too serious and the issues too many to be limited to any one Diocese, and we must take action that will enable us to deal with the entire field. Such an effort on behalf of our country will do almost more than anything else to show the people of Canada the genuine interest of the Anglican Church in all questions of social and moral welfare.

"THAT BLESSED HOPE"

One of the greatest privileges and blessings of the Christian Year is the opportunity afforded by the Advent Season to call attention to the Coming of the Lord. Although Sunday by Sunday we testify that "From thence He shall come to judge the quick and the dead," yet the weeks of Advent provide for an additional emphasis on one of the profoundest truths of Holy Scripture. The Second Advent is the culminating point of the revelation of the Word Incarnate, the Second Person of the Blessed Trinity. His Pre-existence, His Incarnation, His Death, His Resurrection, His Ascension—all find their fitting climax in His coming again. And yet a truth so prominent in the New Testament calls for far more attention than is involved in the occasion provided by one month in the year. It has been computed that there are over three hundred references in the New Testament to the Lord's Coming, and if this is so, it must mean that the subject is one of the greatest possible importance, for a truth so prominent cannot be otherwise than vital and essential. We see it treated in almost every book in the New Testament, and in a remarkable variety of aspects. It was announced by our Lord in the Gospels, it was taught by the Apostles in their preaching and writings, and it is anticipated in the Apocalypse. Nor must any difference of interpretation prevent us from teaching and emphasizing this definite truth. As the late Archbishop Benson once said, "He will come at some time; He may come at any time."

And when we recall and realize the truths connected with the Coming we are enabled to see still more clearly the place and power of the doctrine in Christianity. It is the one hope set before the Church in the New Testament. The Christian does not, or should not, contemplate death, for this is never put before our eyes as the goal of the Gospel. We are only too apt to forget this, especially in view of some of our familiar hymns, and we are thereby led to regard death as inevitable and the Coming of Christ as possible and contingent only. But the New Testament reverses this order and teaches that while death may come the Lord will come. "The sky, not the grave, is our goal." With this hope of the Church Militant is associated the thought of the resurrection of the dead in Christ and the reunion of these with living believers (1 Thess. iv.). Could anything be more comforting and inspiring than this blessed assurance? How often people have been led astray by what is sometimes called "the larger hope" instead of concentrating attention on what the New Testament calls "that blessed hope." The latter is

the great preservative against any errors connected with the former, and it is only when the hope of the Lord's Coming recedes from the view that the minds of men become involved in speculation and impossible ideas concerning future life. Then again, the Coming of the Lord is associated with the reward of the believer. The people of God are now labouring in view of the Day of Christ, and with that event will come the recognition of their service as they stand before their Master to receive the rewards of grace according to work. To the weary toiler filled with disappointment at apparent fruitlessness the assurance of the Lord's coming brings inspiration, hope, and cheer.

In the light of these profound and yet practical truths it is easy to see what an incentive to holiness and earnestness is the teaching of the New Testament concerning the Coming of the Lord. "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." In view of all that is to happen in connection with that wonderful event we can readily appreciate the force of the Apostle's question, "What manner of persons ought ye to be in all holy conversation and godliness?" There is perhaps nothing set before us so definitely as an incentive to hope, to holiness, to progress, and to strenuous effort, as the fact of the Advent of our Master. Let no one say that it is a speculative and imaginative doctrine. It is nothing of the kind, but one of the most severely practical of all the truths included in the revelation of Christ. If only clergy and people preach and live this doctrine of the imminent Coming of the Lord Jesus it would make a profound difference in the Christian life and service of our Churches. In view of the present state of the world with its apparently increasing indifference to God and vital godliness it ought to be obvious that the aim and purpose of the Church in the present dispensation is not to convert the world. Indeed, if this were the goal of the present order of things, Christian workers might well stand appalled and overwhelmed with despair as they realize how comparatively little has been done during the ages of the Church. But if, instead of this vain hope, we understand that the present dispensation is intended, as St. James said, "to take out a people for His Name," and that this is to be done in the light of the Coming of the Lord for His own people, the Body of Christ, it will make a marvellous difference to the spirit in which we prosecute our task. It will crown our faith and love with that hope which is essential to the full, true, spiritual life. Let us therefore take advantage of this Advent season to proclaim once again the solemn and yet glad truth of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

OUT OF FASHION.

(Baltimore Sun.)

(God is out of fashion.—G. Bernard Shaw.)

God is out of fashion? Then let me go
Where styles don't change in religion so!
God out of fashion? Then love is, too,
And the simple sweetness of life lived true.
To joy and honour and grace and truth
And the morning of beauty and deathless youth!

God out of fashion? Then let me smile
In a land where they do not change the style!
God out of fashion? Then truth is dead,
And barren ways are the ways men tread.
And lips are ashen, and men turned brute
Are eating the salt of the dead sea fruit!

God out of fashion? Oh, no! Not yet,
Though bumptious creatures sometimes forget
That laws eternal and plans sublime
Remain unchanged through the changing time;
And when they are dust in a rolling clod
Men's souls will still raiment themselves in
God!

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BISHOP INGHAM

One of the Mission of Help.

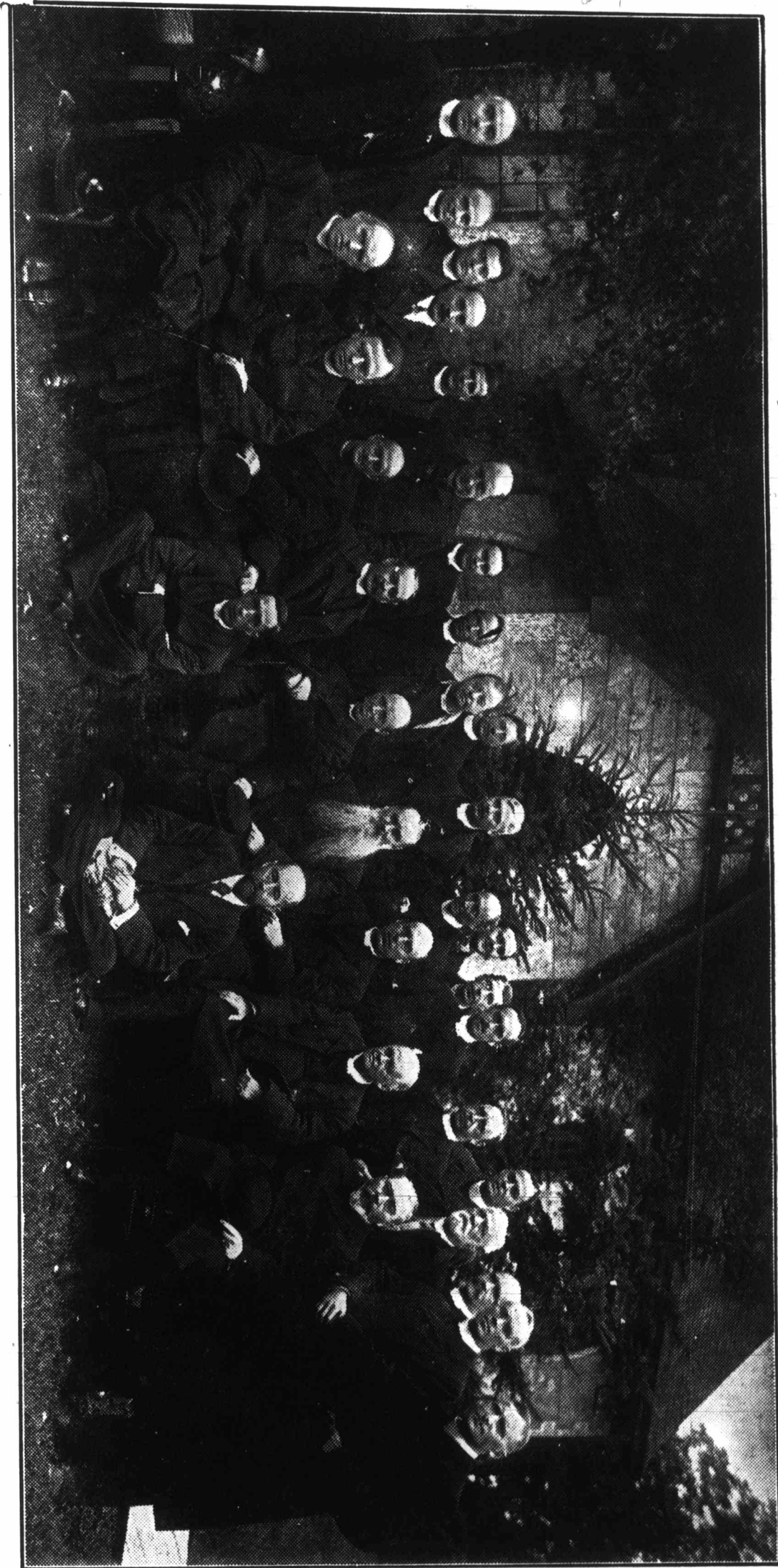
It was a great pleasure to welcome Bishop Ingham for a short visit to Toronto after his strenuous service in connection with the Mission of Help in the Province of Rupert's Land. His brief stay in Toronto was made possible through the kindness of Canon Matheson, cousin of the Archbishop, who was Bishop Ingham's assistant at Stonewall, and undertook the closing services of the Mission in order to set the Bishop free. Dr. Ingham preached at the Church of the Redeemer and St. Paul's on Sunday week, besides addressing a prayer meeting in Wycliffe College Chapel. He was Bishop of Sierra Leone for fourteen years, from 1883 to 1897. Then he returned to England, and was appointed Rector of Stoke, near Guildford, where he worked for seven years, until in 1904 he became Home Secretary of the Church Missionary Society. During his Secretariat he has visited a large number of Mission Stations in India, China, and Japan, while his duties at home have brought him into contact with every centre and almost every parish of importance in which the C.M.S. is at work. The C.M.S. is the largest missionary organization in the Anglican Church, and probably in the world. Much of the work done by the Society is interwoven with the history of the Canadian North-West, and although for obvious reasons its help is now being reduced, the further development of operations in our vast Dominion is a constant interest to all connected with the Society. Mr. Pritchard, grandnephew of the Archbishop of Rupert's Land, was the first missionary of the C.M.S. to come to the West, and on his arrival at Fort Garry in 1820 the Hudson Bay Company gave him a grant of land north of the present city of Winnipeg, and on which the Cathedral stands. The company also granted land on the banks of the Red River, which is now occupied by Bishop's Court. Other land has been sold and forms the endowment for the Church in Winnipeg. Bishop Ingham recently resigned his office on his appointment as Rector of St. Jude's, Southsea, an important parish in the South of England. Although a veteran in the service of the Church, his appearance does not indicate that he passed so many years in what has been called "the White Man's Grave." He is physically active and also intellectually alive to present conditions of life and work. It was particularly interesting to hear some of his impressions of the North-West of Canada. He said in one of his addresses that they had not come "to show the Western people what to do, or how to do things," but they had come "as brothers, to do what they could to help the Church in Western Canada." Dr. Ingham is fully conscious of the place and importance of Canada in relation to the Empire, and at one place, he said, "it is all very well to talk about the British Empire, but unless there is in it the spirit which created the cradle of the Empire in Great Britain there will be no true unification, no true progress. We come out here not to tell you what to do, or to put you right, but to make all our fellow-Church people feel that we are heartily with them in the deepest sympathy, since we know that they are on the frontiers of the Empire and are faced with tremendously interesting but difficult problems." Bishop Ingham conducted a Mission at St. John's Cathedral, Winnipeg, where as he said, it was at once impressive and somewhat disconcerting to have night after night in his congregation an Archbishop, a Dean, and two Canons, and when on the last evening these dignitaries were the first to come up to the communion rails to receive a Memorial Card of the Mission, Dr. Ingham felt that the occasion was positively overpowering. The Bishop was particularly impressed by Strathcona and Edmonton as a strategic point for future work, and he expressed his profound sympathy with clergy in isolated districts. He had been much cheered and encouraged by the self-sacrifice of many Church people in view of the fact that in the places which he visited there were leisure classes. The Bishop was accompanied on his Mission by the Rev. C. L. Burrows, Rector of St. Paul's, Bournemouth, England, who is, by the way, a grandson of the late Bishop Cronyn, of Huron. Mr. Burrows proved very helpful in several ways, especially with work among young people. Bishop Ingham spoke of his amazement at the vast spaces, great problems, and tremendous opportunities in Western Canada, and he said that if he were living there perman-

ently he should feel himself "terribly tempted to think of nothing but dollars and acres," but as there is something else to be considered he was thankful to know that the Church was endeavouring to set God's Kingdom first and help men to

methods of emigration. He grieves over the fact that the English emigrants seem to give the greatest trouble of all those who settle out West before they can become transformed into good Canadians. Bishop Ingham by his cheeriness,

FRONT ROW (left to right)—Rev. R. B. McEheman, Dr. Speechley, SECOND ROW—Archdeacon Dolbe, Rev. C. Hepler, Rev. Guy Pearce, Canon Stuart, Bishop of Edinburgh, Archbishop of Rupert's Land, Bishop Josephine, Bishop Ingham, Rev. G. F. Irwin, F. C. Heathcote, Rev. S. M. Warner, THIRD ROW—Rev. Canon Matheson, Rev. A. B. Cousins, Chancellor Meacham, Rev. H. S. Rapp, Rev. C. P. Wilson, Rev. R. C. Pitts, Canon Phair, Rev. Paul Bull, Rev. E. R. Price Devereux, Rev. E. C. R. Pritchard, Rev. W. E. R. Morrow, Rev. G. I. Armstrong, Rev. P. T. R. Kirk, Rev. C. L. Burrows, Rev. F. L. H. Millard, Rev. Guy Rogers, Archdeacon Fortin, Canon Gill, Rev. E. R. Price Devereux, Rev. E. C. R. Pritchard.

THE MISSION OF HELP.



realize that. He feels that now there should be a Mission of Help to England to enable the people there to realize the situation in the North-West, and he means to tell all whom he meets to stop the present "absent-minded" and haphazard

sympathy, tactfulness, and insight, won the hearts of all who came in contact with him, and many will follow his return to England with prayers that he may still be greatly blessed in all the various undertakings which are so near to his heart.

A VISITATION IN KEEWATIN

By the Right Rev. J. Lofthouse, D.D., Bishop of Keewatin.

Early in June last I started to visit the Missions in the northern portion of this diocese. I had the pleasure of going in a comfortable steamer as far as the north end of Lake Winnipeg, together with the Rev. R. and Mrs. Faries, returning to York Factory, J. B. Tyrrell, and Professor Stuart, of Toronto University, who were going to spend the summer on the Nelson River, but after this, my journey of over 2,000 miles was all made in an eighteen-foot canoe with just two Indians as companions.

The first Sunday, June 9th, was spent at Jack River Mission, near Norway House, with the Rev. J. F. J. Marshall and his devoted wife. Mr. Marshall was busy building (with his own hands) a mission house. He had spent three weeks this spring in the woods cutting down logs, which he had to raft some thirty miles to the Mission. He is a good "Lumber Jack." We had two very hearty services, with good congregations, though many of the men were still away from the place. There were, however, 34 communicants, and a more hearty service I never wish to attend.

On the following Tuesday I started my real trip, cutting right across country to Trout Lake by way of Island Lake, a trip of 500 miles, half of it through a very little known country. There was nothing out of the ordinary in this trip, the usual thunderstorms, and swampy portages, when for miles one had to wade knee deep through slush and water, and sleep anywhere (in a dry spot if you could find one) whenever night came on. We reached Island Lake in eight days, and I had the pleasure of spending one night in a bed, and of getting two fresh Indians to make the almost unknown trip to Trout, 300 miles to the east. This is one of the worst canoe trips in the whole country, but we got through in nine days by working hard fifteen hours a day, often wet through to the skin all day. We reached Trout Lake on the 29th of June, just nineteen days from Norway House. I was most heartily welcomed by the Rev. Wm. Dick, a real Indian, who has been at Trout Lake just 30 years, and done a wonderful work amongst his own people. There are 720 Indians at this Station, and not one of them who is not a Christian. They can nearly all read well in the Indian language, but not 5 per cent. of them can speak or understand English. This year they paid over \$50 for books, and subscribed nearly \$200 for Church work. Only about half the Indians were in at the Station, but we had some very hearty services during my three days' stay, and I had the pleasure of confirming nearly thirty men and women. It certainly was a treat to see the way they all turned out to the services, and the devout, intelligent way they took their part in them.

I had promised to be at Severn on the 6th of July, in order to catch a small steamer on to York, so we started on the 3rd for the journey of 320 miles, and we made it in just four days, running some very heavy rapids, paddling hard fifteen hours a day for three days, and finishing with a day of eighteen hours, arriving shortly after nine o'clock on the 6th. Severn is a small trading post on the shores of Hudson's Bay, and we have a small Mission with about 120 Indians, the work being carried on by an unpaid catechist. The steamer I had hurried to catch had not yet arrived, and the Indians said the coast was packed with ice and she could not possibly get through. I waited here just a month, but the steamer never came. The time was not lost, however, for I had service twice a day with the Indians, and they were very glad to have me there. During my stay I confirmed twenty young people (six of them belonged to Trout Lake) and we had nearly 50 communicants.

On the 6th of August I again took my canoe, and with two Indians started along the coast for York Factory, nearly 300 miles away. This is a most dangerous journey by canoe, but fortunately we had very fine weather and got through in six days. I have been twelve in making this same journey. We were caught in a very severe gale on "Cape Tatnam," and got nearly swamped, but came out with nothing worse than a salt-water bath, and as we were generally more or less wet the whole time it did not matter much, only a little change. The last day, with a fair wind and a big gale, we ran over ninety miles in eight hours, having nothing but a blanket sail in our small canoe. I was truly thankful when we got safely into the Hayes River and landed at York, where I was met by Mr. and Mrs. Faries, with whom I had parted at Norway House just two months before. They had been expecting me for fully a month and wondered what had happened.

I wanted very much to go on to Churchill, 200 miles still further north, but there were no means of getting there except by canoe. I tried hard to

get two Indians to go with me but failed, as they were all afraid of the coast at that time of the year, and very much to my sorrow I had to abandon that part of my trip. Mr. and Mrs. Sevier were anxiously looking forward to my visit and would be greatly disappointed not to see me, for Churchill is the most-out-of-the-way place on the shores of the bay, and visits from their Bishop are few and far between. It was a great disappointment to me also, but there was no help for it, and as so often in the north, one learns to submit with the best grace possible. I could hardly blame the Indians, for I have travelled that coast a great many times, and know it to be one of the most dangerous trips any time after the end of July, especially in a canoe.

I spent a week at York Factory and had a good opportunity of seeing the admirable work being done by Mr. and Mrs. Faries. I had the joy of confirming twenty young people. On the Sunday we had three services, two in Cree and one in English, and we had just ninety communicants. The population of York now is 320, so that is, I think, a very fair proportion. Leaving York on the 10th of August with two Indians, we made our way up the Nelson River, which a few years ago was held by the Indians to be not navigable by any craft. It is certainly a very difficult river to navigate for there are some very heavy and dangerous rapids, but I had two good men with me and we made a record trip of seven days to Split Lake, 275 miles. We had a great deal of rain on the way, but this never stops us unless it be a heavy thunderstorm. At Split Lake we have one of the very best Missions in the whole of the north country, and a missionary who has devoted himself heart and soul to his work, gaining a marvellous hold on his people, because he has learned to think in Cree, and can converse with them on any and every subject, indeed the natives say that he speaks their language better than they do themselves, and is always ready to help them in any and every way. They come to him in every difficulty and are always sure of ready help. The total population of Split Lake is only 304, and the Sunday I was there he had 280 present at our service, and more would have been there but fully a dozen were away from the place and could not get in to service. More than one-third of the whole population knelt around the Lord's Table, and nearly \$100 was taken up in the collection. This year they have raised \$350 for Church work, and they are all very poor, depending entirely on their hunting in winter and freighting in supplies in summer, having money only once a year, when Treaty is paid. I do not think that this could be beaten in any village in England or Canada where one had the same class of people and the same conditions. I thank God for the good work that has been done at this and all other of our northern stations, and am bound to say that I have never in my life seen more devotion and earnest Christian living than is to be found in the north country.

Leaving Split Lake I had another eight days' travel up to Norway House, but this part was by Hudson's Bay Company's boats where there was no need to work as I had on the rest of the trip, but I found it very slow and would almost rather have been paddling my own canoe, in fact we did this on the last day, making sixteen hours of hard paddling and travelled 70 miles.

I spent another week with the Marshalls at Jack River having a very blessed time, and then got the steamer for Selkirk, but alas, we spent nearly a week crossing Lake Winnipeg, having very stormy weather, but being in a good steamer, it was to me quite a holiday after the rather hard times.

I arrived at home on the 25th of September glad and thankful to be back, for when I left home Mrs. Lofthouse was very ill, and of course I had not heard one word from, or of, her in all that time. This is one of these trials which one has to face in the north, but with it all there is a joy and satisfaction which I venture to think is not found in any other work.

When I returned I found my wife very frail and poorly, but really better than I could have hoped for. I was nearly a month overdue, and they were getting very anxious about me, but I generally turn up in time, if not always "On time."

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

What many people may consider a portent has appeared in one of our Ontario cities. A series of sacred concerts have been held, in a theatre, on Sunday evening, in staid, old, conservative London. This is looked upon by some as one of the signs of the last days, when men shall depart from the faith and give heed to seducing spirits. To them it is a violation of all the proprieties, a

glorification of the theatre and a desecration of the Lord's Day. Others, however, are disposed to judge the question on its merits and to look upon it as an effort, mistaken perhaps, but honest, to meet a real need. As far as I can learn there is in London, as indeed in most of our large cities, a considerable element, composed mainly of young men and women, who are practically beyond the pale of the Church. The Church, it is true, is open to them on Sunday, but, for some reason, they do not attend its services. They are not actively hostile to religion, they are simply estranged from it. Their week days they spend in the close atmosphere of mills and shops, their nights they spend in boarding houses. Having no suitable place to spend their evenings in they have learned to cultivate the streets for purposes of social enjoyment, when they do not attend moving picture shows and theatres. So that every evening in the week, Sunday included, the main thoroughfares are alive with a moving throng of young people. And the question has arisen, how are these people to be reached? A committee of ladies in London have hit upon this method of Sunday-evening sacred concerts in a place whose doors would be open to all. They have agreed to open the concerts only at nine o'clock when the doors of the church are closed, to restrict the selections to strictly sacred pieces, to introduce at intervals hymns in which all may join, and to open and close the proceedings with prayer. Every precaution has thus been taken to place the effort in line with the work of the Lord's Day, and to rob it of all objectionable features. The fact, however, remains that they are concerts, that they are held in a theatre and on Sunday. Hence there are deep searchings of heart on the part of many good people. This may only be the thin end of the wedge that will open the way to secular concerts and theatrical performances, that may be held during church hours, and that may extend to all the cities of Canada, and eventually usher in the Continental Sunday. Or it may be a means of attracting young people from the streets, where they can receive no good, and bring them under the enjoyable and uplifting influence of sacred music. If such a well-conceived effort is open to serious objection it surely rests with the Church not to stand by and criticize, but to provide a substitute that will reach the thousands who are now beyond her pale.

The Mission of Help in the West, how greatly needed! how very uplifting! the sordid West! the materialistic West! where bushels and dollars are all the rage. A population of adventurers attracted mainly by the hope of gain, a scattered population with few opportunities of social and religious improvement, a population crystallized into sheer worldliness by the struggle for existence! What a boon this Mission of Help must be to our Bishops and clergy, and to all who aspire to the higher things in our midst. Such are the ideas that are floating through many minds at this time. And many are the reflections to which they give rise. In all ages adventurers have been the sturdiest and manliest of their race. They have often been ungodly but they have also been peculiarly susceptible to the influences of religion. Their loneliness and their trials have been steps in the ladder reaching from earth to heaven. Thus the Mission of Help may prove a turning point in the life of many individuals and communities in the West. But are we, in the older provinces, less sordid and materialistic than our Western brethren? Is the farmer of New Brunswick and Ontario less selfish and more spiritual than his brother in Saskatchewan and Alberta? And are the people of our cities less worldly than their country neighbours? They may have more of the veneer of culture; perhaps, they may be better judges of cigars, wines, theatres, old china and works of art. But have they a greater desire for the things of God and of the soul? Do we not need a Mission of Help in the East as well? And what about our clergy? How many of them are taking part in the Mission of Help? If they did would they bear comparison with the Old Country Missioners? They may be distinguished graduates of our universities and theological colleges, but are they successful in doing the work of evangelists? Are they mighty in the putting down of the strongholds of Satan? Are they taught of the Spirit to bring out of the treasure house of the Word things new and old? Methinks we have a great deal to learn from the Old Land and the Old Church. Those English helpers are said to be men of extraordinary power. They are deeply versed in the things of God. They have a profound knowledge of the human heart. They can move great assemblies to tears of penitence, and they are skillful in dealings with individual souls. If so, they offer an object lesson to our whole Church, which we should not fail

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to take to heart. Then the Mission of Help will have become a national blessing. In helping to uplift the West it will have inspired East and West alike. For the best help that can be given to individuals and to churches is to help them to help themselves. Criticus.

The Mission Field

It is very disappointing to read in the current number of our missionary magazine, "The New Era," that of the 1,600 clergy in Canada, less than one-half, or 708, subscribe for the magazine. We sincerely hope that many more will at once send in their subscriptions, for although the circulation has steadily increased it is quite evident that much remains to be done, and it is impossible to have much interest in Missions unless we possess an intelligent knowledge of what is going on. No member of the Canadian Church can afford to be without "The New Era."

Our General Secretary, Canon Gould, in his report to the Board of Management, recently said that the great problem confronting every Missionary Society is "How shall we respond to the present unparalleled opportunities?" He remarks that while the Laymen's Missionary Movement has done a great deal, we have arrived at a point where the expansion of the Movement appears to have received a check. And then these solemn words occur, "The rank and file of the Christian Church is still largely unreached." Canon Gould rightly believes that the best way of getting at these unreached areas is the adoption of methods which deal with individuals and with single parishes. By courses of sermons, by summer schools, by work of returned missionaries, by the circulation of "The New Era," and by annual campaigns, much can be done, but most important of all is the provision of suitable missionary literature, and the increase in our life of missionary intercession. If only we learn to know what is needed we shall be led thereby to lift up our hearts to God that He may supply that need and use us as His instruments.

Dr. Lyall, the Presbyterian missionary in China, was asked by a woman, "Give me some of your medicine for cleaning mouths." She told the missionary that a neighbour of hers had been for a month in the mission hospital. "Before she went there she would fling at you the foulest words if she were crossed in any way. Now there is never a coarse word on her lips. So I want my mouth to be cleaned like hers." Christianity this Chinese woman realized, was a purifying power. The coal from off the altar cleansed the lips.

Matthew Culbertson gave up his commission in the United States Army to become a missionary. At Shanghai he did valiant service during the Taiping riots. A minister said to him, "Culbertson, if you were at home, you might be a major-general." The missionary replied, "Doubtless, I might; men whom I taught at West Point are major-generals to-day." And then he added these words with deep earnestness: "But I would not change places with one of them. I consider there is no post of influence on earth equal to that of a man who is permitted to preach the Gospel." He had chosen "the better part," and had no yearning after secular honours.

Archbishop Temple used to say with regard to foreign missions that when people know they care; when they care they pray; and when they pray they give. These three points have just been used as the basis of an admirable address by the Rev. H. A. Raynes to helpers at home in connection with the Bible Society. (1) When they know they care; this means information to arouse sympathy. (2) When they care they pray; no more important service can be rendered than that of intercession. (3) When they pray they give; this means sacrifice and effort, as people rejoice in personal experience of God's Unspeakable Gift.

News has just come of the conviction of a large number of Korean Christians who had been charged with conspiracy by the Japanese au-

thorities. It is said that even the Japanese attorney, who represented the prisoners, declared that the case was a charge against personal liberty, and the prisoners were not allowed to produce witnesses in their own defence. It would seem as though the Japanese were unnecessarily suspicious of a profession of Christianity by the Koreans as something subversive of loyalty to those in authority. We shall doubtless hear more of the matter before long, because the secular press has become aroused and action is being taken through diplomatic channels to bring pressure to bear upon the supreme authorities in Japan. We feel sure that everything will be overruled eventually, but meanwhile the trouble is very real, and Korean Christians need all our sympathy and prayers.

A very helpful Convention for the Deepening of the Spiritual Life was recently held at the Indian Hill Station of Dalhousie. Our friend, the Rev. R. H. A. Haslam and Mrs. Haslam were largely instrumental in making the arrangements, and Mr. Haslam took the evening meetings, choosing as his theme "The Things that do not avail and the Things that do avail." One who was present said it was good to listen to the message so plainly and lovingly given. The committee represented different Churches, and meetings were also held for soldiers each afternoon. It is hoped that the Convention will become an annual one in Dalhousie, as it has become in Simla and other Hill Stations.

The Executive Committee of the Laymen's

CANADIAN LIQUOR BILL 1911

\$81,392,969

\$11.30 PER CAPITA

For Entire
Population of
7,204,500

PROTESTANT GIFTS
To Home & Foreign Missions
\$2,216,432

47½¢ PER CAPITA
For Protestant Population
4,665,500

Illustrating Last Paragraph of the Mission Field.

Missionary Movement have been giving much earnest thought to the question of the most vital need to-day in connection with the work of Missions, and they decided to send out a call to the Christian men of North America for a deepening of the prayer life. The appeal is a very urgent request that the missionary agencies of the Churches should set afresh before men the fundamental need of a new life of prayer. Missions are moving forward with widening success, and missionary interest at home is becoming more intelligent, sympathetic, and widely diffused. But it is also clear that neither effort abroad nor interest at home is sufficient to deal with the present emergency, and what is needed beyond everything else is a fuller spiritual life which flows from prayer, and from which prayer flows. We earnestly hope that this appeal will find a widespread and hearty response. Prayer is at once the hardest and most powerful work that can be rendered on behalf of missions.

One of the interesting items gleaned from the Report of General Secretary Caskey, of the Laymen's Missionary Movement, at the annual meeting on the 6th of November, is the following:—I have been greatly interested in the problem of the Chinese in Canada. As a labourer, according to railway officials, he is absolutely reliable; as a gardener in the West, he gives an object lesson to many natives; he adapts himself without training to the kitchens of clubs and restaurants, and does laundry work for lumber, mining and railroad camps, where otherwise it would have to go undone. Recently he has appeared in a new light. In 1911 the Chinese admitted into Canada paid in head taxes or fees, \$2,262,056, of

which \$12,000 was refunded. The cost of collection was \$20,642, which, deducted from the total, leaves a net balance paid into the Dominion and Provincial Treasuries of \$2,229,414. As the total missionary givings for home and foreign work in the year 1910-11 was \$2,216,432, it is evident that the Chinese immigrants for that year paid our entire missionary bill, with a comfortable margin of more than \$10,000.

The Canadian liquor bill for 1911 was \$81,392,969, which amounts to a per capita expense for every citizen of the Dominion of \$11.30, with a total population of 7,204,500. The Protestant givings to home and foreign missions for the year 1910-11 were \$2,216,432, a per capita gift of 47½¢ for a Protestant population of 4,665,500.

WOMAN'S REALM

This column is intended to deal with matters of interest to our numerous lady readers, and any enquiries, suggestions, and criticisms for it should be addressed to "Sylvia" at the office.

Delayed Calls.—The other day I picked up a newspaper and came across some very sensible and useful remarks upon the subject of calling. This set me thinking about the arrears which surely are on every woman's mind at times. The conclusion was reached that nowadays we are of necessity more lax than were our grandmothers or even our mothers. In our large cities life is more complicated than in the country, though even in the latter the automobile, golf, and a multiplicity of other interests are rapidly changing things. How many demands there are upon our time which compel us to forego the pleasures of social intimacy. Our list of acquaintances grows so large that it becomes a physical impossibility to pay regular calls upon everybody. What a blessing is that understood, unwritten law which provided a first call has been returned, allows that there need be no reckoning as to "whose turn" or "how often." And surely if we are received cordially on the "At Home" occasions we need not fancy any slight because a busy woman finds herself unable to fulfil punctuously all so-called obligations. Delayed calls often mean absence from home, illness, bereavement, home duties, outside pressing charities, and, not least, very necessary outdoor recreations, such as golf. The Woman's Auxiliary, our Missionary Meetings, our children's pleasures, and often our husbands' interests, all take up time.

Duty Calls.—Of course certain calls must be paid. There is the call upon the stranger, which has been requested of us by some mutual friend. The bride must have calls from her own and family friends. After a dinner we must either pay our duty call within a week or two, or speak to our friend by telephone and make our excuses for the omission. Then there are the cards of condolence and enquiry to be left at the door. But after mentioning these and leaving blanks to be filled according to individual circumstances, we come to the glad conclusion that etiquette is not so severe in its demands as formerly, and that our sensible friends do not put us in the pillory for our delinquencies.

Our Queens.—A little while ago, said the Rev. W. J. Meyers, of the Barnardo Institutions, Queen Mary was visiting one of the numerous Homes, and was taken round for a tour of inspection. Not only was Her Majesty satisfied in noting all that was pointed out to her; she said, "Yes, the beds certainly look very nice, but are they clean and comfortable?" Accordingly Queen Mary was shown the bedding. This reminds us of a friend's remarks concerning the differences between Queen Mary and Queen Alexandra. "Queen Alexandra," said my friend, "at once wins your heart by her gracious smile and ways. But you feel that Queen Mary is all the time reading you through and through."

The Girlhood of Queen Victoria.—With this title appears a new work consisting of selections from the good Queen's diaries from 1832 to 1840, and edited by Viscount Esher. We understand that in Windsor Castle there are over a thousand bound volumes of letters to and from Queen Vic-

toria, and over a hundred volumes of her journals written in her own hand. This book, as the title indicates, treats only of the early years of her reign and gives no disclosures of a political nature. We are told that probably "no one now living is likely to see much more of the inner life of the Queen or the secret working of our political institutions viewed from the standpoint of her throne." This is due to the fact that the later memoirs cannot be used with discretion for very many years to come. All the reviews show that the chief point of interest in these volumes is the perfectly delightful picture of the Premier, Lord Melbourne, in his fatherly relations to the youthful Queen. They reveal as never before his remarkable influence in laying the foundations of that fine character and real statesmanship which were subsequently seen in our good Queen Victoria.

The New Needlework in England.—An English newspaper tells us that every season brings forward a Stitchery that dominates. In the past "Broderie Anglaise," Norwegian openwork, Danish and Japanese work have in turn reigned supreme, but this year American needlework will take the lead with "Punched Work." After a detailed description of this, mention is also made of a "New Button Hole Work," which is also American.

Shams, Counterfeits, and Imitations.—In a Woman's Magazine published in England there is an article concerning the maintenance of an appearance by shams, counterfeits, and imitations. While we quite agree with much that is said on the silly extravagances and aping of grandeur, yet it seems to us that a great deal on the other side was left unsaid. One thoroughly endorses the common sense remarks on the absurdity of such articles of dress as white kid gloves being used on all and every occasion. But when the writer decries the use of certain imitation furs we begin to expostulate inwardly and to reason, "Why should I not wear a seal coney coat to keep me warm if I cannot afford a genuine seal?" "Also, even if I can afford the real thing, may I not have conscientious scruples about wearing a skin which is said to have been procured by very cruel methods, or may I not prefer to have my money to spend on other articles, or on charity?" Many of us have surely worn cheaper furs with no desire to deceive, but merely to keep ourselves warm. Then this writer waxes scornful over the plated silver that is used in place of the once prized few real silver articles. But some people actually prefer the good plated article! The burglars do not come after it, and too much real silverware can become an anxiety. We cannot all possess antique furniture, for apart from prohibitive prices there is not sufficient to go round, but why may we not buy copies of the antique if the old is superior in form to the modern monstrosities?
Sylvia.

ADVENT.

By the Rev. L. Sinclair.

Lord Jesus Christ, our Saviour King,
We long Thy face to see,
Come quickly in the clouds of heaven,
While we still wait for Thee.

And give to us Thy gracious help,
That we may cast away
The works of darkness, and put on
The armour of the day.

Help us to walk in Thy blest light,
And Thee to serve always,
To hail Thy second coming, Lord,
With shouts of joy and praise.

Though coming, Lord, with thunder loud,
And with Thy lightning bright,
Yet all our safety is in Thee.
Thou art our chief delight.

O send Thy Holy Spirit forth,
To heathen nations all,
May sinners leave their wicked ways,
And on Thy mercy call.

Thy people, Lord, shall still rejoice,
In Thee their dwelling place,
When heaven and earth have fled away,
Before Thy glorious face.

CANADIAN CHURCHMAN

To God the Father, One with Thee,
And to the Holy Ghost,
Be glory in the Church redeemed,
And heaven's angelic host:

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The officers and teachers of the Sunday School were present in large numbers at the "At Home" given by Archdeacon and Mrs. Armitage, in the Ladies' Parlour. The rector spoke of the great field of opportunity in the Sunday School, and urged greater interest, zeal, and enterprise than ever before. He noted that the week before the Cradle Roll had reached the 1,000 mark, 106 having been enrolled by Mrs. W. J. Wallace, and 804 by Mrs. F. E. Elliot, during the last three years. It shows how many young ones are soon coming on to be trained.

The Ven. Archdeacon Armitage, the rector, preached in this church on Sunday evening, November 10th, the second of a special course of sermons to students. He chose for his text I. Corinthians iii.-13.

St. George's.—At this church on Sunday, November 10th, at both services, the rector, the Rev. H. C. Cunningham, made a very feeling reference to the loss the church has sustained in the death of two of its oldest, most active and most valued members, the late Mr. W. J. Baxter and Miss Jennie Marshall. Mr. Baxter was a former warden of the church and a former superintendent of the Sunday School, his sound business capacity making his advice most helpful in matters related to the financial business of the church. He was a man of sterling character and genuine piety—one whose loss will long be felt. Miss Jennie Marshall for nearly half a century conducted a private school for girls on Gerrish Street and was for fully forty years a teacher in St. George's Sunday School, wherein she was greatly beloved.

Rev. H. C. Cunningham, of St. George's, recently celebrated the twelfth anniversary of his appointment to the parish. Mr. Cunningham has a fine record of work, and is much beloved by his parishioners. A native of Newfoundland and a graduate of St. Augustine's College, Canterbury, he served for some years in the States before he came to Canada.

C. of E. Institute.—The following programme of Advent Sunday lectures is to be given at the Institute on "Should our Prayer Book be Revised?"

Sunday, Dec. 1st.—"How did we get our Prayer Book?"—Dean Crawford.

Dec. 8th.—"Has the Prayer Book been revised before?"—Rural Dean Cunningham.

Dec. 15th.—"Is it time for another revision?"—Rev. C. W. Vernon.

Dec. 22nd.—"On what lines should this revision be made?"—Canon Llwyd. The annual meeting of the Halifax Local Assembly of the Brotherhood of St. Andrew is to be held at the Institute on Dec. 2nd, and of the Church Men's Society, on Dec. 9th.

Diocesan Mission Board.—The semi-annual meeting of the Diocesan Mission Board took place on Wednesday morning, the 20th November, at 10 o'clock, in the Institute, Bishop Wor-

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MONTREAL

November 28, 1912.

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rell presiding. The following were present:—Archdeacon Armitage, Dean Crawford, Rev. C. W. Vernon, Rev. H. W. Cunningham, Andrew Mackinlay, H. D. Romans, J. W. Allison, A. B. Wiswell, R. V. Harris, G. A. Woodill. From the outside parishes: Canon Simpson, Rev. T. F. Draper, Louisburg; Rev. G. R. Martell, Windsor; Canon Wilson, Springhill; Rev. R. A. Nicholls, North Sydney; Rev. S. J. Woodroffe, Dartmouth; Rev. H. Howe, Annapolis; B. D. Bent, Amherst; Judge Savary, Annapolis; Judge Forbes, Liverpool. The financial statement and all business connected with the parishes showing the general standing of the diocese for the past ten months, occupied the morning. Steps were taken with a view to bringing about at once the division of the parish of Sackville and the formation of a new parish with Bedford as its centre.

MONTREAL.

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

Montreal.—St. George's.—This church will be sold soon if the terms offered by those who desire to secure the big property on Dominion Square are sufficiently attractive. At a meeting of the Vestry which was held on Tuesday evening, November 10th, a special committee was appointed to consider the plans for the future, with power to go on with the negotiations for the sale, and to sell the block if the prices, terms and other matters in connection with the offers are satisfactory. The committee named for the task consisted of the rector of the church, the Rev. Canon Paterson Smyth, the two churchwardens, Mr. G. E. Drummond and Mr. J. H. Birks, and Mr. F. G. C. Smith, the sole surviving trustee. The meeting was behind closed doors, but it is known that an offer for the church was submitted by Mr. Peers Davidson, acting for an unnamed client. It is said that it was for \$1,200,000—an increase of \$200,000 over the one that was submitted a month ago, and which was rejected by the church authorities. It was said at that time that an offer of the million and a quarter dollars would take the property, so the sale of the church within a very short time is not unlikely now. Not in a long time has there been such an ambitious scheme proposed in Montreal churches, as is reported, as the one that lies behind the sale of St. George's. While the committee will act for itself alone in the matter, there is the probability that the selling of the church will but precede that of other churches. Since the last week in September there have been a number of meetings of the leaders of three congregations in the office of a prominent gentleman down town, at which the union of three churches has been thoroughly discussed. The well-known wish of Bishop Farthing to erect a great cathedral that would be the finest in Canada, is well known in Anglican circles.

Aylmer.—Christ Church.—The Bishop of the Diocese dedicated a pulpit, which has been placed in this church as a memorial to the late Mr. John Egan, who was a pioneer lumberman in the Ottawa Valley, on Sunday morning, November 17th. The Bishop also preached. The pulpit was presented to the church by Mr. A. K. Egan and the members of his family.

Sir Edward Clouston, former general manager of the Bank of Montreal, died with startling suddenness in the Royal Victoria Hospital in that city on Saturday afternoon last. To all appearances, in the morning he appeared to be in his usual health, and he drove down town to his office at 10 a.m., later on going to the offices of the Royal Securities Corporation. Whilst there he had an attack of syncope of the heart, and lost consciousness. He was hurried in an ambulance to the Royal Victoria Hospital, where he passed away at 3 in the afternoon, despite all that medical science could do for him. The news of his death caused a most profound sensation throughout the city of Montreal. For upwards of twenty years the deceased gentleman has been the leading financial figure in this city, and he was accounted to be one of the greatest financiers on this continent. About a year ago Sir Edward Clouston resigned the general managership of the Bank of Montreal.

Christ Church Cathedral.—Preaching in the Cathedral last Sunday morning on the occasion of the 53rd anniversary of the opening of the church, Dr. Symonds made an earnest appeal for a broader conception of the mission of the Anglican Church than that which prevails to-day. By means of a brief historical sketch of the Church of England since the Reformation he showed that the opportunity for advance in the direction of a

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closer relationship between the Anglican and other Reformed Churches was much greater here than in England where religious were still complicated with political differences.

The Canadian Church might therefore take the lead in the promotion of Church union which was beyond question the most important problem of the present day. He saw no reason to doubt that closer fellowship could be realized without in the least imperilling Episcopacy, the Prayer Book or the Sacraments of the Church. He hoped the Cathedral would continue to stand for a broad conception of Christianity, and of the form which it assumed in the Anglican Church. There was a large congregation present including many members of other churches.

Handsome Tablet.—At the same service a beautiful tablet was dedicated "to the glory of God and in memory of Vivian Payne," who perished in the SS. "Titanic." Mr. Payne was only 23 years of age, and was secretary to the late Mr. Hays, the General Manager of the G.T.R., who lost his life in the same disaster. The tablet was the gift of 125 colleagues of Mr. Payne, in the G.T.R. offices.

ONTARIO.

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

Kingston.—November 25th.—The Venerable Archdeacon MacMorine, rector of St. James' Church for over quarter of a century, died yesterday in Augusta, Ga., where he had gone to spend the winter. He retired from the active ministry a few years ago, but continued to take a deep interest in the work of the Church. The deceased is survived by three daughters and two sons.

The late Archdeacon MacMorine was born in Melbourne, Quebec, in 1842, the son of the Rev. John MacMorine. Educated by private tutors and at Queen's University, Kingston, he was first ordained to the ministry of the Presbyterian Church and was minister at Douglas, Ont. He was ordained in the Anglican Church in 1867, and was successively rector of Almonte, Port Arthur, Ont., and since 1885 of the Church of St. James', Kingston. He was made Rural Dean of Frontenac in 1900; he has been Archdeacon of Ontario since 1904.

St. George's Cathedral.—The Bishop of Michigan, Dr. Williams, preached in this Cathedral church on Sunday, November 10th, both morning and evening. He also spoke in Grant Hall during the afternoon.

St. Luke's.—The regular meeting of the members of the parochial branch of the L.M.M. was held in St. Luke's Hall on Wednesday evening, the 14th inst. Mr. W. Carroll, the President of the Branch, occupied the chair. The following officers were appointed and elected for the coming year:—Honorary presidents, Rev. R. S. Forneri and J. W. Forster; honorary vice-president, James Schofield; president, W. Carroll; vice-president, W. J. Saunders; secretary-treasurer, H. Jennings.

St. James'.—The members of the Young Men's Club and the Junior W.A. held an "At Home" in the schoolhouse to the Anglican members of Queen's University, on Tuesday evening, November 12th. The Rev. T. W. Savary presided, and there was a good attendance despite the wet weather.

Merrickville.—The Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's, Kingston, lectured here on Friday evening, November 22nd, his subject being "Ireland and the Irish." It was an excellent lecture, and was greatly enjoyed. Mr. Fitzgerald's kindness in giving it is greatly appreciated.

OTTAWA.

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

Cornwall.—Trinity.—Nearly 200 men belonging to the congregation sat down to an excellent supper in Trinity Hall, which had been provided for them by the ladies of the parish, on Tuesday evening, the 12th inst. The principal speaker of the evening was the Rev. Allan P. Shatford, the rector of St. James the Apostle, Montreal, who delivered an address on "The religion of Christ." A short address was also delivered by the Rev. T. J. Stiles, the rector of the parish.

Crysler.—The annual Deanery meeting and Bishop's Conference of Stormont was held at this place on November 5 and 6. His Grace, the Archbishop of Ottawa, presided. There was a very good attendance of both clergy and laity. The meetings were held in one of the public halls of the village. On the first afternoon, Tuesday, there was a gathering of the members of the Woman's Auxiliary, when helpful addresses were given by some of the clergy present. That

evening at 7.30 o'clock there was an open meeting to which the public was invited. The hall was filled to the doors. Rural Dean Carson read a very interesting address on "The Position of the Church of England, and the Privilege of belonging to it." He emphasized the fact that the Church neither added to, nor took away from "The Faith once for all delivered to the Saints." Other helpful addresses were given on various subjects, one dealing with the Prayer Book, being perhaps the most interesting. It was entitled, "The Advantages of Having a Prayer Book," and the following points were brought out: 1—It provides for the congregational worship as well as congregational singing. 2—We know beforehand what petitions we are going to offer to the King of Kings and Lord of Lords. 3—It is a bond of union between church people all over the world—on the same Sunday, using the same psalms, lessons, collects, epistles, gospels, etc. 4—It provides a most reverent form of worship. 5—It is a safeguard against heresy. 6—The beautiful prayers memorized from the Prayer Book have been a great comfort to people lying on a bed of sickness and in old age.

On Wednesday morning at eight o'clock the Holy Communion was celebrated by His Grace, the Archbishop of Ottawa, assisted by Rural Dean Carson and Rev. R. H. Archer. Service was held in the church at 9.30, and at 10 a.m. the clergy met for their business session at the rectory and the ladies at the hall.

In the afternoon at the open meeting four valuable papers were read. The subjects were: "Missionary Work in the Sunday School," by Rev. G. Jones; "The Vestry," by Rev. R. H. Archer; "Systematic Giving," by Rev. G. S. Anderson; and "The Necessity of Strong Leadership on the Part of the Episcopate," by D. P. Wagner, B.A.

TORONTO.

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

Trinity College.—The Theological Society.—A meeting of the Trinity College Theological Society was held on Monday evening, the 18th November. A paper was read by Mr. F. F. Colleton on the subject of Church Music, which was followed by an interesting discussion. The reader of the paper pointed out that the intention of the Prayer Book was that the whole congregation should join in the services, and that



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therefore all music in the Church, except the anthem, should be of such a simple character that the people could take their full share in it. He advocated increased interest in and study of the whole subject, especially in theological colleges. Though not wishing to exclude the simpler forms of modern music, he urged the greater use of plain-song, particularly the Gregorian chant. The discussion was led by Messrs P. J. Dykes, R. F. Palmer and H. G. Willis, Mr. Dykes warmly defending the Anglican chant, and Mr. Palmer suggesting a revised pointing and other modifications. Mr. Willis emphasized the ethical value of good music. Rev. W. J. Brain and Rev. J. F. Rowntwaite were present as visitors, and spoke on the question from their experience in parish work. The discussion was closed by Rev. Dr. Boyle and Rev. Prof. Cosgrave. Mr. S. F. Tackaberry was elected president on the resignation of Rev. C. Paterson Smyth. This caused a vacancy on the Council, which was filled by the election of Mr. P. H. Streeter.

Trinity College.—The annual meeting of Convocation, the twenty-fifth since its revival by the late Provost Boyd, was held here on Wednesday, the 20th, in the College library. There was an excellent attendance, and the work done during the last year was the subject of much favourable comment. Dr. D. I. Goggin was re-elected chairman, and Professor Young, clerk. The retiring Vice-Provost, Dr. Llwyd, has done a great deal during the past year to strengthen Convocation, and this latter body has contributed greatly, financially and otherwise, to the welfare of the College. The Convocation service was held in the chapel in the evening at eight o'clock. The Bishops of Ontario and Toronto were present, the former giving the Benediction. The Dean said Evensong, the lessons being read by Professors Boyle and Cosgrave. The preacher was the Rev. Herbert Symonds, D.D., LL.D., of Christ Church Cathedral, Montreal. Dr. Symonds preached one of the best of the many splendid sermons that have been heard in the chapel in years past. His main theme was the Church as the exponent of the mind and spirit of Christ and her self-realization in sacrifice and service for the winning of the world.

Corporation, the authoritative governing body of the College, held its annual meeting on Thursday of last week. Bishops and representatives from all the dioceses of Ontario, except Algoma, were present, for the College is, of course, under the Bishops of the Province. The reports showed successful progress. Suitable resolutions were passed eulogizing the life and work of the late Dr. Boyd, second Provost, and of Dr. Clark. The feature of the meeting was a determination to strengthen the Faculty of Divinity, and to put it in the very front rank of theological schools. The Arts Faculty has made great strides under the present Provost, but the Divinity Faculty, while it has steadily grown, now has such demands made upon it, that a great advance has to be made if it is to adequately fulfil its mission. A strong committee was appointed to take immediate steps in this direction. The Bishop of Ontario, the senior prelate present, presided in the absence of the Archbishop.

St. Barnabas.—As a memorial to the late rector, the Rev. W. H. Clarke, the tower of this church may be carried up to the full height of the original design. This was decided at a special meeting of the vestry, which was held recently, over which the Rev. L. B. Vaughan, the rector, presided. Reference was made in fitting terms to the death of the Rev. Mr. Clarke, and a committee was appointed to arrange for a suitable memorial after conferring with the relatives and friends.

St. John the Evangelist.—A bazaar and "Fair of All Nations" was opened on Thursday last in the Victoria Hall, Queen Street E., in aid of the funds of this church. A special feature in connection with the fair was the historical military exhibition of relics of the war of 1812. This church has always been the official military church of Toronto. This historical church is situated on Portland Street, which is in one of the most congested parts of the city, and is the centre of many social service activities. It has come to the position financially, however, where something must be done, and in aid of it the "Fair of All Nations" was organized, under the patronage of General Cotton, Col. Hemming, Col. Williams, Col. Carpenter and the officers of Stanley Barracks. The bazaar lasted for three days.

All Saints.—No better way of celebrating the fortieth anniversary of the parish could have been devised than that of holding a mission for the deepening of the spiritual life of its Christian members, and for the gathering of souls into Christ's Kingdom. The attendance at the services has been large, while the spirit manifested

has been one of deep conviction. The Missioner is above all a teacher. His afternoon addresses on the "Life of a Christian" were very spiritual and heartsearching. Not one but felt that he was only living on the outskirts of a most glorious country, as the speaker opened before one's view the wonderful vista of the life truly filled by the Holy Ghost. What a contrast then too often is between the Christian's standing before God and his state and manner of life! Now the former is secure no matter how antagonistic the latter may be; but as the Holy Ghost is given more and more the right of way in the life the nearer will the state approximate to the standing until at last in the next world they will be as one. The silence of the church was almost oppressive as night after night the large and even growing congregations listened to the preacher as he reasoned of "righteousness, temperance, and judgment to come." The deceitfulness of sin, its universality and man's impotence were brought most trenchantly with many a telling illustration before the listeners. Then man being convicted of his sin and inability to help himself, the message of forgiven sin was proclaimed. The climax was reached when Sunday evening before a crowded church Dr. Weeks pleaded with those who had not yet given Christ their lives to do so before it was too late. Many quietly as they passed out of the church signified that they had done so to the Missioner as he stood by the door. That many more will yet surrender themselves to Christ we are firmly persuaded, for has He not said, "My word shall not return unto Me void."

Whitby.—The Bishop of the Diocese visited this parish on Sunday last, and administered the rite of confirmation in St. John's Church, Port Whitby, in the morning, and in All Saints', Whitby in the evening.

Oshawa.—St. George's.—This church has been sold to the Pedlar Company, of Oshawa, for the sum of \$10,000, and the company are to take possession of the property in three years' time. The congregation intend to build a new church on the rectory property alongside their schoolhouse and will move the rectory to the other side of the lot. The sale gives them a chance of building a church more suited to the needs of a large and wealthy congregation. In connection with the present sale the congregation will retain the chancel, windows and seats.

Innisfil Parish.—Churchill.—St. Peter's.—The annual harvest festival was held on Sunday, October 6, at which Rev. W. H. H. Sparks was the special preacher. The voluntary thankoffering was \$75.00.

Painsswick.—St. Paul's.—The annual harvest festival was held on Sunday, October 20, at which a former rector, the Rev. E. J. McKittrick, now of King and Maple, was the special preacher. The thankoffering amounted to \$94.50. On Monday evening a "Dutch supper" was held, followed by a lecture on "A Rhine tour," given by the rector, the Rev. Dr. Langfeldt. The net proceeds amounted to about \$100.00. The Rev. Dr. Langfeldt suffered another relapse on Friday of last week, and was unconscious for several hours. His physician has decided that an absolute rest is essential, and Dr. Langfeldt is arranging to be relieved for a short time in the course of a fortnight.

Albion and Caledon.—Caledon East.—On Sunday, November 10th, Bishop Reeve held confirmation services in Trinity Church, Campbell's Cross, at 11 a.m., and at St. James', Caledon East, at 7 p.m., when thirty candidates were confirmed. Both services were well attended, St. James' being taxed to its utmost capacity. His Lordship delivered excellent addresses on the meaning of confirmation, basing his remarks on Acts viii., 19. He also mentioned Hebrews vi., 1-2, where is found mentioned the six foundation stones of the Christian religion, two going together in each case and making three divisions, viz., 1st, Repentance and Faith; 2nd, Baptism and Laying on of Hands; 3rd, the Resurrection and eternal judgment. He then administered the rite of confirmation, 16 young women and 14 young men in all being confirmed. The Bishop then addressed the young people on the importance of the step they had just taken, and urged them to live up to the duties expected of them as members of the Christian Church. He afterwards administered the Sacrament to the newly-confirmed as well as to others who were present.

I thank God that the men and women of the Bible had not perfect characters, for two reasons. Firstly, that we may not be disheartened at our own imperfections. Secondly, that we may daily strive against them, and in the end be called as they, "saints of God."—The Rev. E. Green.

NIAGARA.

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

Guelph.—The first Archidiaconal Conference held in the Archdeaconry of Wellington and Halton took place in this city on November 6th and 7th. When the programme for this Conference was received it was at once seen that the representatives of the different departments had a rare treat before them. The attendance proved that the delegates appreciated the programme that Archdeacon Davidson and his committee had prepared. There were present twenty-nine clergy and four lay-readers and the Woman's Auxiliary and the Sunday Schools also were exceptionally well represented. Much was expected but the enthusiasm, inspiration and success which attended the carrying out of the programme far exceeded the fondest anticipation. Proceedings opened with a celebration of Holy Communion at 10.30 on Wednesday morning, when there were 116 communicants. The rest of the morning and the afternoon were given to the Woman's Auxiliary. This portion of the programme was, in fact, the regular monthly meeting of the Diocesan Board, who kindly consented to hold their meeting in Guelph instead of at Hamilton. The report for the Deanery of Wellington was read by Mrs. Sparling, of Guelph, and the report for Halton by Mrs. Bristol, of Oakville. Then followed addresses by Miss Metcalf, Grimsby, on "How to Know and Why;" by Miss Ambrose, Hamilton, on "Women and the New Era;" and also a talk on Missions by Canon Gould. On Wednesday evening service was held in St. George's Church when the preacher was the Rev. R. W. Norwood, M.A., rector of the Cronyn Memorial Church, London, Ont.

On Thursday morning the Rev. R. A. Hiltz, B.D., conducted a Round Table Conference for Sunday School Teachers. At the same time a meeting of the clergy were held in the rectory when excellent addresses were given by the Rev. C. V. Pilcher on "The Last Message of the New Testament," and on "The duty of the Church of England in Canada with regard to moral and social reform," by Canon Plummer, and the Rev. T. Beverley Smith, discussion being led by the Rev. G. A. Rix. At noon the clergy and lay-readers were entertained at lunch by Archdeacon and Mrs. Davidson. On Thursday afternoon the meeting was held in St. James' schoolroom. Subjects: "The Font Roll," by Miss E. F. Chisholm, Guelph; "The Necessity for Teacher Training," by Rural Dean Hovey, of Burlington; "Organized Adult Bible Class Work," by H. H. Burrows, Esq., Guelph; "The Sunday School and the Home," by the Rev. C. V. Pilcher, Toronto; and a "Review of the Discussions," by the Rev. R. A. Hiltz. The closing meeting which made a fitting climax to the whole Conference was held in St. George's schoolroom. Subjects: "New Methods of Sunday School Work," by the Rev. R. A. Hiltz; "New Conceptions of Missionary Duty," by D. M. Rose, Esq., B.S.A.; and "The Awakened Sense of Personal Responsibility," by the Rev. Canon Tucker, D.C.L., St. Paul's Cathedral, London, Ont.

Milton.—Grace Church.—The Rev. Oscar F. Cooke, of Tapleystown, preached excellent sermons on a recent Sunday morning and evening in this church. It is likely that he will be appointed to succeed the Rev. G. McQuillin, as rector. He is an Englishman, about three years in Canada, and was ordained in England.

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HURON.

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

London.—Bishop Cronyn Memorial Church.—Members of the A.Y.P.A. from all over the city gathered together in the schoolhouse on Thursday evening November 21st, and a most enjoyable social evening was spent. The Bishop and Mrs. Williams, and the Rev. R. W. and Mrs. Norwood, were guests of honour. The Rev. S. R. Heakes presided. During the early part of the evening a pleasing musical programme was given, and at its conclusion the Bishop gave a stirring address.

Brantford.—St. Jude's.—The members of this branch of the A.Y.P.A. entertained the members of the Grace Church A.Y.P.A. Branch on Wednesday evening, the 20th, and a most pleasant time was spent. During the evening a debate was held on the following subject: "Resolved, that all foreigners, other than those speaking the English language, should not be allowed the franchise," the Grace Church Society taking the affirmative and St. Jude's the negative. The speakers for Grace Church were Miss Lucy Spencer, Mr. Jackson and Mr. F. Myring. For St. Jude's, Miss Laura Peeling, Mr. Broomfield, and Mr. Kinkerley. The judges were Messrs. Broadbent, Hutchinson and Hassington, who, after careful consideration, gave the decision to St. Jude's. The debate was very closely contested and proved to be amusing and instructive. There were a large number of young people present.

Blyth.—The Lord Bishop of the Diocese held a confirmation in the parish church here on Monday evening, November 18th, when he bestowed the apostolic rite upon seven candidates.

Port Albert.—Christ Church.—The Bishop held a similar service to the above in this church on the morning of Sunday the 17th inst.

Stratford.—The S.S. teachers of St. James' and St. Paul's, assembled in the latter church on the evening of the 19th inst in connection with the Institute campaign, when addresses were delivered by the Rev. R. A. Hiltz, M.A., general secretary of the S.S. Commission, and the Rev. T. B. Howard, B.A., the diocesan secretary.

Kirkton.—St. Paul's.—One of those interesting events that mark Church progress took place on Sunday morning, November 17th, in this church, when the Rev. Geo. W. Racey dedicated a brass pulpit erected to the memory of the late Francis Robinson and his wife, Mary Jane Burns, by their son, Mr. J. B. Robinson, of Minneapolis.

Lucan.—Holy Trinity.—On November the first a splendid bale of clothing was packed in the Parish Hall, by the members of the Woman's Auxiliary of this church. The rector, the Rev. Wm. Lowe, opened the meeting by prayer, after which he gave an excellent address on "Mission Work." The packing of the bale was the next feature of the evening. It was a good bale, valued at one hundred and forty-three dollars, and was consigned to the Rev. Mr. Middleton, of Omoksene Mission, MacLeod, Alberta. After the bale was packed luncheon was served. The meeting was brought to a close by the pronouncement of the Benediction.

ALGOMA.

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

Fort William.—St. Thomas'.—The Junior Branch of the Woman's Auxiliary held a "missionary evening" in the Parish Hall on Tuesday evening, November 12th, when a programme consisting of missionary choruses, recitations and hymns was given by the members, and an address on "Child Life in Palestine," by Mrs. A. M. Carnapas, who had lived in Jerusalem for three years. A collection was taken up in aid of the funds of the Society. The Rev. A. A. Adams, the incumbent, presided. The W.A. are busy arranging for a sale of work to be held Thursday, December 5th. St. Thomas' Church has been the recipient of a beautiful cushion for the front of the Holy Table from a friend and well-wisher in England, who has always taken a great interest in the work at Westfort. The design is exceedingly handsome, and the pattern of an ecclesiastical nature, which will blend well with the furnishings of the sanctuary.

The visit of Bishop and Mrs. Hamilton to this city and Port Arthur was a delight and inspiration to Church workers. A meeting was held in St. John's Parish Hall, Port Arthur, on Friday

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

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afternoon, November 8th, to which all the branches of the W.A. in both cities were invited. Addresses were given by the Bishop and Mrs. Hamilton who were introduced by Canon Hedley, the rector of the parish. In the evening a meeting was held in St. Paul's Parish Hall, Fort William, the Rev. Rural Dean King presiding, when instructive addresses were given by the Bishop and his wife on the character and scope of their work in Mid-Japan. It is not often the churches at the head of the lakes have the opportunity of coming into touch with missionaries from the foreign field, and Bishop Hamilton's intention to stop off for the day was greatly appreciated by the clergy. The information imparted cannot but stimulate the interest in the new diocese in Japan, as well as help us to realize our responsibility, not only to this district, but to all parts of our great Empire.

MOOSONEE.

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

The Mission of Help.—Chapleau.—St. John's.—The above parish was the most easterly point of the Mission of Help, which was held there from November 10th to 17th. For some time preparation had been made for the Mission by intercessions, distributions of pamphlets, etc.; the rector, the Rev. P. R. Soanes, sparing no pains in the matter. The Missioner, the Rev. T. Guy Rogers, of St. John's, Reading, England, arrived from Winnipeg November 9th, and at a solemn service of intercession, was commissioned for his work in the diocese by the Bishop. The Mission services were opened by a celebration of the Holy Communion at 9 a.m., Sunday. At morning service Missioner preached, taking for his text the story of the pharisee and the publican, gave a stirring account of the reason and objects of the Mission. In the afternoon he spoke to the Bible Class and Sunday School, and at 4 o'clock a meeting for men. In the evening Mr. Rogers was again the preacher to a crowded congregation, who listened eagerly to his eloquent words, as he set forth the one way of salvation. During the week services were held daily, a celebration of the Holy Communion at 7.30 a.m., Bible reading and address at 3 p.m., children's service at 4.15 p.m., and Mission service at 8 p.m. The attendance at all the services increased as the Mission went on, and it is impossible to say which were most appealing, the afternoon or the evening meetings. The subjects of the afternoon address were "Aids to Devotion," the subjects being Prayer, Bible Reading, Holy Communion, Work for God, and the Gift of the Holy Spirit. The evening addresses were varied, but the one main theme was prominent throughout, namely, the Cross of Christ, the way of salvation. The children's services were a great success. Mr. Rogers held the children's attention and gained their hearts from the first, and he never lost his grip of them. The concluding services of the Mission were held on Sunday, November 17th, when the Missioner made his final appeal, using as his text the words interpreted by Daniel to Belshazzar, "Thou art weighed in the balances and found wanting." After the evening service, memorial cards were given to those who had attended the Mission. The Mission is over and the Missioner has left for his distant home, but we hope and pray, through God's help, that the results of his work will remain, to the glory of God and the salvation of souls.

RUPERT'S LAND.

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

Shoal Lake.—The Rev. C. Wood is leaving this parish where he has been incumbent for nearly five years, to take up work at Hamiota; Christ Church Parish having been offered him by the Archbishop at the desire of the vestry. He will commence work there on Advent Sunday.

Brandon.—St. Matthew's.—The Mission of Help in this parish began on Saturday evening, November 9th, and concluded on Sunday, November 17th. The parish had been well prepared for the coming of the Missioner, the Rev. Cecil S. Quainton, of Holmfirth, Yorkshire. There was a good attendance at the opening service when the parish was formally handed over to the Missioner for the specified period. An informal reception afterwards took place in St. Matthew's Hall. The assistant missioner was

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the Rev. G. W. Findlay, rector of Carberry, who took the children's services, and otherwise materially assisted in the work. The Mission proved to be a wonderful success in this parish, a result which is owing to the extraordinary qualities of Mr. Quainton. Day after day the attendance grew larger, until at the culminating service the church was literally packed with the congregation, seats being placed in every possible quarter, including the chancel and vestry. Many were turned away even then. The series of subjects were as follows:—"Myself"; "My Sins"; "My Forgiveness"; "My Saviour"; "My Conversion"; "My Church"; "My Communion"; "My Resolution." The high spirituality of the entire atmosphere proved very favourable for the convincing presentation of the simplest truths of the Faith. The Missioner, as a preacher, is probably unsurpassed by any man who has recently come to the Canadian West. He is powerful, magnetic, definite, intensely spiritual and eminently interesting. His delivery is forcible beyond expression; his voice had a wonderful range, and was rich and clear. His power of illustration was marvellous. It certainly was a remarkable example of what can be done by special devotion to the ordinance of preaching as a means of grace. Many excellent results have already occurred from his work, and there is no doubt that much that will never be known has been accomplished. The Holy Communion was celebrated each morning at 7.30. Addresses were delivered to women in the afternoon, and the regular Mission services were held at 8.15 in the evening. The visiting clergy included the Rev. J. A. Magrath, of Griswold; the Rev. H. W. A. Brand, of Alexander; and the Rev. M. A. F. Custance, of Oak Lake. The Rev. J. G. McKinney, of St. George's, Brandon, also attended several services. Mass meetings for men were held on Sunday afternoons, and were well attended. Many people from other bodies were present at the services and received a clearer conception of what the Church of England stands for than they ever had the privilege of hearing before. On the last Sunday evening service, the rector, the Rev. W. P. Reeve, presented Mr. Quainton with a handsome gift of books as a token of appreciation on behalf of the parish. He also received several private memorials from members of the congregation. A number of parishioners, headed by the clergy, bade him farewell as he left for England on Monday morning, November 18th. St. Matthew's, Brandon, is certainly heartily in favour of the idea of the Mission, especially when embodied in such a man as Mr. Quainton.

SASKATCHEWAN.

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

Hudson Bay Junction.—St. Patrick's.—A meeting of the congregation was held on the 7th November, at 7.30 p.m., when the following were present, the Rev. R. Brandt, Mr. and Mrs. Lotan, Mr. E. H. Almond, Mrs. Robinson, and Mrs. Polowy. The incumbent announced that the object of the meeting was to deliberate upon the best method of furthering the Kingdom of Christ here, and to try and induce more people to attend the church services and to make the parish a little more self-supporting, also to adopt a plan whereby we could extend some benefit to the heathen by contributing to the support of the missionaries throughout the world. After enumerating the various ways in which the Canadian Church was doing good work in Japan, India, South Africa, etc., the incumbent read and explained the meaning of the diocesan plan recently adopted by the committee for that purpose, and he strongly advised the use of the duplex envelope system as the best method by which we could subscribe for extra parochial expenses. Mr. A. C. Lotan spoke upon the present financial state of the parish, explaining that canon 6 required the congregation to contribute at the support of the incumbent. Although we were only asked to contribute a very small sum, yet we were about \$10 short up to the end of October. He advocated a house to house collection as there were various items required for the winter, such as wood and coal oil, etc. Mr. E. H. Almond contended that the best way to bring the members of the congregation together was by having a weekly meeting similar to that recommended by the A.Y.P.A. in which everybody could take part in the discussions and debates, and exchange ideas, as by this means a lot of good could be accomplished and people who seldom attend church service would attend such a meeting frequently. This plan was favourably received.

The sale of work organized by the W.A. was held here on 1st November, and proved a great success, bringing in a sum of \$100, and thereby enabling us to pay off the debt on the church. The sale was opened by the incumbent, the Rev. R. Brandt, at 1.30, after which buying became pretty brisk. The residents of the town and surrounding districts attended in full force and contributed not a little to the success of the undertaking. We have recently been able to procure, through the generosity of the W.A., a new supply of Prayer and Hymn Books for use in the church.

Prince Albert.—The Bishop of Saskatchewan recently received a letter from the Queen-Mother in which was enclosed a cheque for \$125 to assist in the erection of a new church at Lloydminster by the English community.

ATHABASCA.

E. Robins, Bishop, Athabasca Landing.

Athabasca Landing.—All Saints'.—The Annual Festival of Harvest Thanksgiving was held on Sunday, November 10th, in this church, which some of the ladies of the congregation had tastefully decorated with sheaves and fruits. The sermon in the morning was preached by the Rev. A. Speechly White, who is temporarily filling the post at Athabasca Landing, and in the evening by the then Bishop-elect, the Ven. Archdeacon Robins. The usual harvest hymns were sung with great heartiness which bespoke the general feeling of thankfulness not only for harvest blessings, but also that the diocese has again a Bishop at its head who understands and can voice its needs. The offertories were devoted to the M.S.C.C.

HONAN.

W. C. White, D.D., Bishop.

I. "Door of Hope Orphanage."—A sad death occurred of the little three year old daughter of Mr. Yao, a Chinese teacher. We all sympathize very much with Mr. Yao and his wife in their recent bereavement.

II. Kaifeng City.—Progress is being made with the building of the new church in the city. At present the services are so well attended that it has become necessary to hold the morning service on Sundays for men only. The women have a service to themselves at 2 p.m.

III. St. Andrew's Literary Society.—Meetings are held every Friday evening in the school. Mr. Li Yung Pao is president of the society this term, and fills his post admirably. At the initial meeting this term a gramophone display was given.

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A number of the boys had never seen such an instrument before, and listened with great attention.

Quite a number of debates have been held. One of them, on the "Advantages and disadvantages of the foreign loan," went in favour of the former. The students debate in Mandarin, but we hope later on that the speeches will all be in English.

IV. As a number of people in Canada from time to time are anxious to know the cost of supporting various objects in Honan, the following list is given: 1. An orphan, \$15 to \$20 per annum; 2. a girl in boarding school, \$20 to \$25 per annum; 3. boy in school or college, \$30 to \$50 per annum.

[Most of our boy students will be self supporting, but there will be some deserving Christian boys who will be too poor to pay, and we would like to help them.]

4. Bible woman student or worker, \$25 to \$35 per annum; 5. colporteur, \$30 to \$35 per annum; 6. catechist, \$60 to \$150 per annum (according to grade); 7. Chinese clergyman, \$150 to \$180 per annum; 8. divinity student, \$35 to \$40 per annum; 9. medical student, \$35 to \$40 per annum; 10. Chinese doctor, \$60 to \$130 per annum and \$150 to \$180 per annum (the same as catechists and clergy, according to grade); 11. schoolmaster, same as catechist.

BOOKS AND BOOKMEN

Those who wish to read a short life of Dr. Pusey, written from a sympathetic and impartial standpoint, will find such in Mr. George W. E. Russell's little book, in the "English Churchman's Library" (A. R. Mowbray & Co., one shilling). As Pusey was so intimately connected with "Ritualism" from its beginning in 1860, his life is practically the history of the movement. The writer shows a decided animus against Pusey's opponents. A large amount of Pusey's correspondence has been included in the little book. Excursus IV., which gives Pusey's declaration on non-fasting communion, will surprise many by its breadth and remarkable admissions.

A very important question is raised and discussed in "What then is the Gospel?" by the Rev. J. B. Mace (Mowbray & Co., 2s. 6d.), to which Professor Scott Holland contributes a preface. The main idea is that the Gospel is to be sought for in St. Paul's Epistle first of all, since it is there that "we first encounter Christianity as a religion," and notice it as it was launched "on the scene of human history." The author's treatment is able and virile, though on sacramental topics he will not carry every reader with him. But his insistence on the fundamental doctrines is always strong and usually satisfying, although we do not think he has rightly interpreted the Pauline teaching on the Atonement. His closing words in which he pleads earnestly for a large-hearted view of Church government, and calls attention to the deep truth in what is called "undenominational religion," will find an echo in many quarters. It is decidedly a book to ponder, whether we agree with it or not.

From time to time enquiries are made for a popular statement of the Christian position as distinct from the larger and more technical apologetic works that abound. Such a need is met in "The Truth of Christianity," by W. H. Turton, of which the seventh edition has just been published in a carefully revised form. Colonel Turton's examination of the more important arguments for and against belief in Christianity is thorough and able, and it is a pleasure to call renewed attention to this well-written and conclusive little work. (Wells, Gardner & Co., London, England. 2s. 6d. net.)

All who are interested in and value the work of the British and Foreign Bible Society will be glad to receive the popular report of last year's work which has been issued under the title of "More Golden than Gold" (Upper Canada Bible Society, Toronto). Its incidents and photographic illustrations make a most attractive little book, and all who are called upon to preach and speak on the subject of the Bible and its work will be particularly glad to have the abundant materials here provided. While we are writing of the Bible Society, attention should be called to the admirable monthly magazine, "The Bible in the World," which gives a regular account of the Society's operations in different parts of the world. It is one of the best and most interesting

of our missionary publications, and no one who looks at its pages can fail to rejoice in the tokens of the power of Holy Writ which abound in all parts of the Society's great field.

Correspondence

IMMERSION IN THE CHURCH OF ENGLAND.

Editor, Canadian Churchman:

Sir,—In your issue of the 31st October, in a paragraph with the above heading, you speak of "this scriptural mode of baptism," and again, that "immersion for baptism is the rule of the Anglican Church." May I ask you to define exactly what you understand, or mean, by "immersion"? Whether you mean the Prayer Book word of "dip," or the submersion of the whole person, head and body, in the water of the font or tank? And would you please give one or more texts from Scripture which, in your judgment, proves that immersion is scriptural, and also from the Prayer Book that it is the rule of the Anglican Church. And oblige, your truly,

G. C. Mackenzie.

Brantford, 2nd November, 1912.

[We deemed it best to refer the above to the writer of the note before inserting it, and we now append his reply:—

"We have been possibly misled by the word 'dip,' which is enjoined by the Rubric in the Book of Common Prayer, in the case of the baptism of infants and those of riper years. To the ordinary mind, the two words, 'dip' and 'immerse,' would appear to mean the same thing. When I take my morning dip in the sea I certainly immerse myself. However, we are not at all keen on the subject. If we have confounded the meaning of two words, which in our innocence we imagined synonymous terms, we are willing to stand corrected. We must decline to enter into any controversy on the subject with our respected correspondent, for we have no personal feeling whatever in the matter, and are absolutely indifferent as to the form of administering the Sacrament. We only mentioned it as illustrating the comprehensiveness of our Church, and incidentally possibly smoothing the way for some to enter into our communion who have scruples in regard to the exact mode of baptism. We desired to make the fact clear that they were not tied down to the one and almost universal form, and could, if they so desired it, demand to be 'dipped,' or, as we perhaps mistakenly put it, 'immersed.'" There is no doubt that dipping may be either partial (immersion) or total (submersion), and the Prayer Book word 'dip' means the former, as a reference to the trine immersion of the Prayer Book of 1549 will show. But in modern usage immersion has come to mean submersion. Our correspondent is quite right in assuming that there is no proof that submersion is the scriptural mode of baptism.—Ed. C.C.]

AN ENQUIRY.

Editor, Canadian Churchman:

Sir,—The Rev. Frederick George Scott has called attention to some of the difficulties attending the creating of the new Province of Ontario.

At the time the vote was taken, the daily press reported that those present took hands and

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NOTE THE ADDRESS

sung, "Should Auld Acquaintance be Forgot." Now this includes in it the following words:—

"And here's a hand, my trusty freen',
And gie's a hand o' thine!
And we'll tak' a right guide willie waugh,
For auld lang syne."

Of course, the Bishops and clergy are all above suspicion in the matter of bumpers of strong waters. But one would like to know if they really sung even the first verse of Rabbin Burns' good old drinking song at the close of an ecclesiastical gathering. It was, beyond doubt, a great occasion, and perhaps a "crowning mercy" for Ontario, but a mere lay mind cannot well imagine why the vision of a "right guide willie waugh" could be a fitting expression of the pleasure of so many gentlemen.

If it is an invention of some humourously inclined gentleman of the press, it would be of great interest to be well assured of it being so, instead of as the case now stands.

Norfolk, Ont.

I.A.T.A.

CHRISTIAN UNITY.

Editor, Canadian Churchman:

Sir,—I received during the past week what might be called a remarkable mandate from Dr. Symonds, of Montreal, and two brother clergymen, on the question of Church union. This circular tacitly ignores the action of the great Lambeth Conference, and of the General Synod of the Canadian Church, taking the whole difficult question into the hands of a number of very prominent Churchmen (may I say), called by this self-appointed commission, to settle, by a whirlwind campaign of correspondence, May I ask, is it wise, for the second order of the Church's ministry to so confuse and complicate this great question, which is so near to the heart of every Christian worker? I do not find the signature of a single Bishop of the Church to the document. Has not the Church, over the whole Anglican communion, already entered upon the most earnest, and careful consideration of the matter? And is there not, at the present time, a strong committee of the General Synod dealing with the subject of Church union in connection with the several Christian communions? I should suppose that Dr. Symonds is not a member of that committee. We may also note that the special changes suggested have already been acted upon by the Protestant Episcopal Church of the United States, with results that are not very marked, although all was done by Synodical authority, following the apostolic injunction, "Let all things be done decently and in order." We do not here argue as to the advisability or inadvisability of these radical changes, but as to the proper authorities in such a serious matter. The whole question is not so quickly and easily solved. In connection with the union of the Presbyterian, Methodist, and Congregational communions (where there is no episcopal difficulty) it has gone for several years through all their Church courts, and is not yet solved. Now, when these three presbyters have gathered this "round robin" of signatures, will they then call a presbyterial synod to further and carry out their purpose? Surely, they must see that theirs is, as I said, a most remarkable mandate. The Bishops are in sympathy with, and all our Synods are open, to the freest discussion on the subject, and we cannot but feel that the episcopal order, and the properly constituted Synods should have something to say on the greatest question that has faced Church legislation in 300 years. As an Anglican, I certainly could not append my signature to the document. Yours faithfully,

Simcoe.

Richard Hicks.

A PLEA FOR FAIR PLAY.

Editor, Canadian Churchman:

Sir,—In a recent issue of your paper there appeared an article from the pen of "Criticus" on the history of the S.S. Commission.

The Church of England in Canada has been informed many times of the good offices of M.S. C.C., the Chairman of the S.S. Commission, and the General S.S. Secretary in the upbuilding of the Commission.

Nobody desires, for a single moment, to detract from all the honour due to the aforesaid body, and to the gentlemen mentioned. Canada owes them a deep debt of gratitude.

Is it not a fact, however, sometimes that in large movements, for one reason or another, there is a tendency to keep out of sight valuable services in difficult days which have really paved the way, and made it possible for men now at the head to succeed?

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Withdraw this untiring help, and the picture would not be nearly so bright.

As one who has always been a close observer of S.S. affairs, I have a pretty vivid recollection of the work of the old S.S. Committee in pioneer days, a work that had a much more far-reaching influence than some people are willing to admit.

These men sowed, and we are all reaping the benefit of their labours.

Some of them, thank God, are still with us, towers of strength in the S.S. cause, but not as far forward as some in the limelight.

I remember, too, before the Commission saw the light of day, fairly well-organized S.S. work in the Maritime Provinces, in various dioceses of Ontario and Quebec, and at several points in the newer West.

Thus, we can say, hands were outstretched on all sides to give a warm welcome to the Commission, and to its officers.

Without these efforts the head officials would not have much of an army behind them.

It would be an interesting study to ascertain just how much success in different directions is due to other individuals working with a set purpose in their minds.

Witness, for example, "Our Empire." Then again, the interests of justice demand a reference to the work in the Diocese of Rupert's Land.

Before the birth of the Commission, or the advent of the General Secretary, while men were cogitating and compiling, and resolutions were being passed, this diocese acted on the very same lines of inspiration, organization and education, having at its command everything that the Commission now advances.

Fully organized and succeeding all along the line, it bore no inconsiderable share in the up-building of the Commission, in the welding together of a great organization, which, with a broad missionary outlook, and a prevalent regard for Anglican teaching and methods, can accomplish untold good in this Canada of ours.

Let us all then, in a spirit of fair play and in a true statesmanlike manner, give honour where honour is due, encourage and nurture widely, and the Commission will surely succeed, for it will have found its way to the heart of Church people at large.

Truth and Justice.

Family Reading

ON THE PRAIRIE.

The Rev. W. A. R. Ball, formerly curate of Christ Church, Croydon, who volunteered for service under the Archbishop's Western Canada Fund, has sent a very interesting letter to a friend in Croydon which has been published in St. Philip's, Norbury, Parish Magazine, describing his experiences since joining the Rev. W. G. Boyd's Mission at Edmonton. It illustrates the difficulties of the work, and shows the spirit of self-sacrifice which prompted a young clergyman to leave a comfortable curacy with good prospects of promotion, in order that He might take the Gospel to his brothers pioneering in the lonely districts on the Canadian prairie.

"I am now at Greencourt," Mr. Ball writes, "120 miles N.W. of Edmonton, and have to ride the whole way on horseback. I am living quite alone—no layman with me—in a shack 8 feet by 14 feet, which I had a hand in building and furnishing. The furniture in my home—table, bed, stool, washstand—is very much home-made of rough un-planed planks. My bed is a large box filled with straw, and you may be sure I sleep well in it. I do all my own laundry and cooking, but I get my bread made for me once a week! My district is about 65 miles from east to west, and 30 miles from north to south. I spend about four days a week on the trail, riding the miles on horseback, and have already travelled just on 1,000 miles. Some of the trails are awful, and you get into mudholes, which truly come up to the horse's stomach—then he gets stuck, and you have to get off and haul him out.

"At the present time I have started regular monthly services at six centres. Two more centres ought to be started, but, single-handed, it is quite impossible. The congregations vary from seven to thirty people. The majority always men, and this is fine. Of course, many do not care about religion at all. They have lived out here so long without ever seeing a parson or preacher, that they have grown totally indifferent. But some people are truly keen. Last Sunday, a young fellow of twenty-two walked 24 miles to

church, being told of the service by a young fellow whom I had visited the week before, and who himself walked 16 miles to the service. It is worth while coming out to these people, though at times it is lonely to come back to the shack very tired at 11.30 p.m., then having to see to the horse first, and then to prepare a meal, with no welcoming voice, is at times just a little bit hard. But it is all worth it, and so many of the people welcome you, and are only too glad to put you up, and give you meals, &c. One certainly wins the friendship of many fine manly fellows. . . . I have no one here to turn to for advice, and it rather weighs on me having to settle everything as to which district to provide services for, &c. It is a big job for a young fellow like myself, and it certainly humbles one, but 'My Grace is sufficient for thee.'"

THE BULGARIANS.

The Bulgarians are a Slavic people, says a writer in the "Living Church," (Milwaukee), taking their name, strangely enough, from their non-Slavic conquerors who coalesced with the subject-race. Ancient Bulgars had a splendid history. Its Czars rivalled the Byzantine emperor. Pope and Patriarch contended for the allegiance of its Church. In 1390 Bulgaria fell before the Turks. Then came five hundred years of grievous oppression, culminating in one of the most frightful and revolting massacres known in recent history. It was in 1876, within the memory of many readers. The Turks fell upon this simple peasant people, slaughtering men, women, and children by the thousands. A carnival of death held sway. The fields were drenched with blood.

Christendom was stirred by the appalling cruelty. Gladstone's voice rang out in protest and his famous pamphlet on the Bulgarian Atrocities roused the indignation of the civilized world. To her infinite credit Russia came splendidly to the rescue. Confronted by a situation similar to that of our own country at the outbreak of the Spanish War, the Czar accepted the responsibility. War was declared, a war justified by every instinct of humanity. The outcome was the freedom of Bulgaria, whose people fondly cherish the memory of Alexander, their liberator.

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Four Deaconesses will be set apart to-night at St. Alban's Cathedral by the Bishop of Toronto, Rev. Dyson Hague will be the special preacher.

The Dominion Parliament re-assembled last week under brilliant and auspicious circumstances. The presence of Royalty added greatly to the occasion.

The consecration of Archdeacon Robins, as Bishop of Athabasca, took place in Winnipeg on Sunday last, Bishop Reeve being the special preacher.

All honour to the Toronto City Council, 16 to 7 in favour of preserving the restfulness of the Lord's Day, no Sunday slides this winter under civic auspices.

Three million one-cent stamps are being issued by the National Sanitarium Association for sale throughout Ontario to aid this noble work. Last year \$18,000 was raised in this way.

November 20th was the birthday of Sir Wilfrid Laurier. He has ended his 71st year. The leader of the Opposition received many felicitations from members of both parties, in which we heartily join.

Principal Hagarty and the Toronto University students are at war. The students have certainly gone beyond reasonable limits and should be stopped in such actions as only too often disgrace them.

The Rev. E. R. P. Devereux, Rector of Christ Church, Woking, one of the members of the Mission of Help, preached in St. Paul's and St. Anne's Churches, Toronto, on Sunday. He left New York by the "Mauretania" on Tuesday.

In Holy Trinity Church, Brompton, London, the marriage of Lady Larpet to Brigadier-General Saunders, R.A. (retired), took place recently. Lady Larpet, Mrs. Saunders, is a daughter of Mr. and Mrs. William Armstrong, the Priory, Toronto.

The Rev. S. M. Warner, Rector of Sandown, Isle of Wight, passed through Toronto last week after his very successful work with the Mission of Help. Mr. Warner gave a devotional address at the annual meeting of the Wycliffe College Students' Mission Society.

Mr. A. H. Campbell, the chairman of the Toronto Laymen's Missionary Movement Committee, is entertaining about 150 members at supper to-night in connection with the annual meeting of the Anglicans, the committee is composed of the rector, chairman and secretary of each parish.

Cambridge, England, November 22.—A step of immense importance to Nonconformists was taken by the University Senate here to-day, when it agreed, by a vote of 435 against 326, to rescind the regulation debarring the conferment of the degree of Doctor of Divinity on Nonconformists.

According to the joke books it is not an unusual thing for anyone to go to sleep in church, but it is only during the sermon. Stella Martin dropped into the Scientists Church on University Avenue last night and snoozed so soundly that the caretaker

IMITATIONS ABOUND

Every one shows the dealer a larger profit, but none possess the flavour of

"SALADA"

or give the same satisfaction to the tea drinker. Black, Mixed and Green. Sealed lead packets only.

found her sleeping there this morning.

British and foreign mails (via England), scheduled to close at the General Post Office, Toronto, on Monday, 25th inst., at 8 p.m., for the steamer "Royal Edward" of the Canadian Northern line, advertised to sail from Halifax on Wednesday, the 27th of November, will be closed on Tuesday, November 26th, at 7 a.m.

The Rev. Canon Ridley, R.D., was married on Wednesday of last week in St. James', Ingersoll, to Miss Edith Thompson, the youngest daughter of the late Mr. Lewis Thompson. The ceremony was performed by the Lord Bishop of the diocese, assisted by the Rev. Rural Dean Perkins, M.A., the rector of the parish.

Mr. W. H. Beatty, of 6 Queen's Park, Toronto, the senior member of the law firm of Beatty, Blackstock & Company, died on Wednesday, November 20th, at his residence. He had been ailing for some time. He is survived by his widow and four children. He was a member of the congregation of St. James' Cathedral.

At the annual meeting of the Students' Missionary Society of Wycliffe College last evening, six of their number gave realistic descriptions of the experiences of the men. Two of the students succeeded in saving lives of others from drowning at the risk of their own. Several others had equally exciting experiences, while others had humorous incidents in connection with their work to relate.

In the course of a talk at St. Clement's Church, Eglinton, Provost Macklem, of Trinity, told this story. A parishioner of Spurgeon once asked him if he thought a man who practised playing the cornet on the Sabbath Day would go to heaven. The great preacher thought a while, and then replied:—"I don't see any reason why he should not go to heaven, but I am afraid his neighbours would not."

A Statesman's Faith.—A young man in Denver, who had doubts about the divinity of Christ, told his pastor that if Mr. Gladstone affirmed his belief in that doctrine he would accept it. Accordingly, a note was sent to Mr. Gladstone, and he found time to send the following in his own handwriting on a postal card:—"All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor, wayward race."—W. E. Gladstone.

The Rev. Joshua Kimber, in his very interesting Reminiscences, which have been running through the Living Church, tells the following anecdote of the late Bishop Horatio Potter. He had been journeying up the east bank by the Hudson River, stopping for Confirmation each day at adjoining parishes. When he reached Poughkeepsie he saw a woman at the rail waiting for Confirmation, whose face he was sure he recognized and was somewhat familiar with. He was also certain that she had been confirmed within the week at another place. The

Bishop whispered to her to remain after service, and said, "My dear madam, what do you mean by coming for Confirmation? I am sure I confirmed you on Monday at such a place. Did I not?" She said, "You certainly did. I have been following you up the river and have been confirmed every day this week." He, astonished, said, "Why did you do that?" Whereupon she replied, "Because I heard it was good for rheumatism."

British and Foreign

At a special convention of the Diocese of Vermont, which was held recently at Burlington, the Rev. Walter Farrar Weeks, rector of Trinity Church, Shelburne, in that diocese, was duly elected as Bishop-Coadjutor. He is also the President of the Standing Committee and Secretary of the Convention. He graduated at the General Theological Seminary in 1884, and in the same year was ordained deacon and in the following year priest by Bishop Bissell. He has spent the whole of his ministerial life in the diocese.

The possible revival at Westminster Abbey of the ceremonies in connection with the Most Honourable Order of the Bath recalls the fact that until the reign of Charles II. the creation of a Knight of the Bath was a somewhat trying ordeal. He was conducted to a chamber at the Tower of London, where a bath was prepared, into which he was plunged. He then resumed his clothes, with a hermit's hood of russet cloth, and thus attired kept his vigil until daybreak, when he snatched a brief rest. And in the morning, habited in costly robes, he rode to the Court, where he received

DON'T USE DRUGS FOR BILIOUSNESS

Just Try Nature's Cure

We all know that Constipation brings on countless other complaints if not taken in hand, appendicitis among them; also that any drug will lose its power after being taken for a time. But we should also know that every drug forces Nature, instead of assisting her, and will, if continued, make us slaves to them.

There is now a method of Internal Bathing which will keep the intestines as clean and pure and free from waste as exacting Nature can demand—which, taken occasionally, will prevent constipation, biliousness, with its depression, and the countless more serious diseases which are caused by the blood taking up the poisons from the intestines, and carrying them through the system.

That method is the J. B. L. Cascade, which is being enthusiastically used by many thousands, is prescribed by the most enlightened physicians everywhere, and is now being shown and explained by the Owl Drug Stores, Toronto—770 Queen East, 491 Parliament St., 282 College St., 1631 Dundas St., 990 Bathurst St., 1219 Bloor West, 732 Yonge St., and also at Rutherford's Drug Store, 2 King East.

Everyone should at least investigate this Nature Cure without delay. Send for booklet, "Why Man of To-day is Only 50% Efficient," to Chas. A. Tyrrell, M.D., Room 566, 280 College Street, Toronto.

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the sword and spurs and was dubbed
Knight of the Bath by the king.

William Shakespeare lived the most
creative years of his life practically
under the shadow of the great Church
which is now the Cathedral of the
Diocese of Southwark. Then it was
the parish church of St. Saviour, also
known as St. Mary Overie, and it was
included in the huge diocese of Win-
chester. Recently a Shakespeare me-
morial has been placed in this church,
and it was unveiled with impressive
ceremony last month. The memorial
consists of a semi-recumbent figure of
the poet in alabaster within a Gothic
shrine. The shields in front display
the arms of Shakespeare in the centre,
and at the sides those of St. Saviour's
Church, of Bishop Talbot, of Canon
Thompson, the late rector, and of Dr.
Leftwich, the originator of the me-
morial. The panel at the back ex-
hibits Southwark as it appeared in the
poet's time, and includes the Globe
Theatre, the Clink, St. Saviour's
Church, and a portion of old London
Bridge. The present Bishop of South-

and stopped to look over a fence
and see if he could find some amuse-
ment. A little girl in a torn calico
dress sat under a big tree, holding
a battered old doll on her lap.

"Take these here pills, dolly,"
she was saying, coaxingly, "an'
you'll git well right off. If you air
a bad chile an' won't swaller 'um,
you'll die. Now, that's right," she
went on, having succeeded in push-
ing the "pill" through the doll's
mouth.

Joe watched her for a while, and
then opened the gate and went into
the yard. "Hello!" he began, geni-
ally, "may I rest for a minute?
What are you giving your doll?
Well, I declare," Joe burst out sud-
denly, "they are pearls—a pint of
them!"

"They're no sich," she exclaimed,
vehemently; "they're jes' pills to
make Polly well."



Pop

a packet of Edwards'
Soup into the pot or
pan when you are
making that stew—or
that hash or sauce, or whatever it is.

Let it boil for at least half an hour. You'll find that the
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Edwards' Desiccated Soups are made in three varieties—
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wark, the Right Rev. Dr. Burge, of-
ficiated at the unveiling ceremony, at
which a distinguished company was
present.

Children's Department

JOE'S MISSION

A Story in Two Parts.

Joe Meyers was spending the sum-
mer in the little town of Clinton on
Cinch River. One morning as he
walked along a road leading into the
country he heard a child talking,

"Where did you get them?" asked
Joe, getting excited over the heap
of beautiful pinkish white stones.

"Jim got 'um 'fore he got busted
inside an' put out thar." Her hand
indicated a little knoll at one side,
where, under a spreading elm tree,
a newly-made grave was visible. "I
sore mis' Jim. He was awful good
to me."

"Who was Jim and what hap-
pened to him?"

"Jim? Why, he was jes' Jim. He
lived with Granny an' me, an' he
ust to hunt an' fish an' git clams



Why doesn't she take

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WINNIPEG MONTREAL

outen the river with these here pills
in 'um. That wuz 'fore Mis' Jones'
bull busted him all up—put horns
clean through him. My, but Granny
and me did a sight of cryin', we'uns
all did, Mis' Jones, too."

Joe looked at the pathetic little
figure of the mountain girl, and,
though only fifteen himself, he was
old enough to be moved with emo-
tion at the sight of her pinched little
face and starved body. Then he
looked at the little heap of beautiful
Tennessee pearls, which bring such
big prices in the jewel market to-
day, and which Jim had been too
ignorant to appreciate; costly pearls
being fed to a battered old doll by a
starved child!

"Where is your Granny?" asked
Joe. "Let's go and find her."

"Well," agreed the child; "she's
sittin' by a leetle fire. She's got the
misery in her back you know."

Joe had been in too many of the
mountain cabins to be surprised at
the poverty there. He was surprised,
however, to find that the old grand-
mother—a yellow, wrinkled old wo-
man, dipping snuff—was totally
blind.

"Here's a boy, Granny," said the
child.

"Howdy," she grunted, "set
down. Dust off a cheer fer him,
Mary Sue."

The little girl took the skirt of
her dress and slapped at the bottom
of an old cane chair.

"I came in," began Joe, nerv-
ously, "to see if I could buy some
of Mary's pearls? She's been feed-
ing them to her doll!"

"Them leetle rocks she plays
with? You want to buy 'um, huh?"
"Yes," said Joe, "and I feel
sure—"

"Will ye giv' me a leetle bacon
an' meal and some coffee fer 'um,
huh?" she interrupted, shrilly and
eagerly. "Me an' Mary Sue ain't
had nuthin' to eat since yestiddy."

"Oh, my," cried Joe, "let her go
back to the store with me now and
I'll send you some things right
away."

"We uns ain't beggin'. You all
kin buy the rocks an' send me some
bacon an' coffee an' a leetle snuff,
shore some snuff."

Mary Sue reluctantly gave up her
"pills." As Joe gathered up the

last pearl and tied them in his hand-
kerchief, she shook her doll until
the pearls inside rattled. "Do you
want these ones, too?" she ques-
tioned, wistfully.

(To be Continued).

Reduced in Flesh Sleepless Nights

Kidney Disease and Gravel Caused
Keenest Suffering—Cured by
Dr. Chase's Kidney-Liver
Pills.



Mr. W. Smith.

That diseases of the kidneys cause
the greatest suffering is well known,
and when stone or gravel is formed
in the bladder the torture is almost
beyond human endurance.

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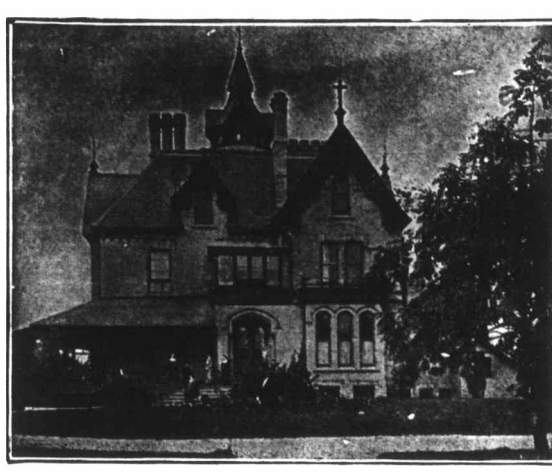
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