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# Canadian Churchman

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ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, AUGUST 15th, 1912

No. 31

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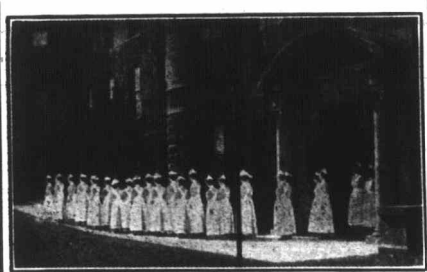
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 15, 1912.

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August 24.—St. Bartholomew A. & M.  
Morning—Gen. 28:10—18; 1 Cor. 4:18 and 5.  
Evening—Deut. 18:15; Matt. 28.

August 25.—Twelfth Sunday after Trinity.  
Morning—1 Kgs. 22:1—41; 1 Cor. 6.  
Evening—2 Kgs. 2:1—16, or 4:8—38; Mark 1:1—21.

September 1.—Thirteenth Sunday after Trinity.  
Morning—2 Kgs. 5; 1 Cor. 11:17.  
Evening—2 Kgs. 6:1—24, or 7; Mark 5:21.

### AN OFFER TO ALL.

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

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

#### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 252, 436, 438.  
Processional: 44, 437, 448, 546.  
Offertory: 107, 439, 477, 541.  
Children: 698, 699, 701, 704.  
General: 31, 404, 421, 666.

#### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 260, 261, 446.  
Processional: 386, 440, 443, 447.  
Offertory: 28, 566, 622, 667.  
Children: 686, 703, 706, 707.  
General: 14, 27, 466, 467.

### EXPLANATORY.

This being the first issue since the holidays, will account to the many subscribers who have written asking for issues of the Canadian Churchman of August 1st and 8th. We find it is impossible to publish all the interesting news, etc., received, especially in view of the heavy demand on our advertising space. We hope to overtake all arrears, however, in our next issue.

### QUIET HOUR.

Quiet Hour, after several weeks' beautiful talks on the 1st chapter of the Epistle of St. John, changes to a different form in this issue. We hope it will be just as helpful to our readers as a spiritual uplift.

### CONGRATULATIONS.

We beg to extend our hearty felicitations to the members of the Y.M.C.A. in Montreal on the completion and opening of their beautiful new building on Sunday, August 4th, when the inaugural service was held, this service being of a dedicatory character, and at which the Rev. Dr. J. T. Stone, of Chicago, gave a stirring address. The building has been erected on Drummond Street. All such work as that carried on by the Y.M.C.A. amongst young men has our heartiest sympathy.

### ANDREW LANG AND GRANT ALLEN.

The death of Andrew Lang is the end of a generation of able journalists. The product of an excellent education and the association of modern museums and public libraries, these writers compiled much information and corrected our knowledge of history, using the word in its widest sense. The two most able writers were Andrew Lang and Grant Allen. Allen was a Kingston boy, whose ambition took him to London, where he hoped to achieve position through his profound knowledge of certain branches of natural history. One disappointment followed another, but the last straw came when he was refused a coveted position. "We were very sorry, Mr. Allen," said one of the trustees. "We would have given it to you had you not been a foreigner." Allen turned to light literature, and wrote novels and causeries, and, as his abilities for serious work were being generally known and admitted, he died. And now Andrew Lang has gone, too. The "Illustrated London News" had his usual bright page on one week; on the next, his portrait and farewell.

"We fly, forgotten as a dream  
Flies at the opening day."

### SIR HUMPHREY GILBERT.

We published lately an account which purported to have been the last record of that daring Hudson, whose name is perpetuated in Hudson's Bay. The story of the taking possession in Queen Elizabeth's name of Newfoundland by that other adventurer, Sir Humphrey Gilbert, is undoubtedly true. It occurred eighty-six years after the discovery of the island by John Cabot. Gilbert had obtained a patent to send out and discover any heathen and barbarous lands not occupied by any Christian king, and to colonize them with such and as many of our subjects as shall willingly accompany him. The first expedition failed. The second was better supported and gave promise of success, but early in the voyage the vice-admiral deserted. At last they reached St. John's, Newfoundland, where they revictualled. Off the mouth of the St. Lawrence, in fog and storm,

the "Delight" foundered with all hands. With the "Golden Hinde" and the "Squirrel," the two surviving boats, the latter only ten tons, in which Gilbert sailed, they reached the Azores, where the "Squirrel" was in great danger. "We are as near to heaven by sea as by land," cried Gilbert to his friends in the "Golden Hinde," and that night, about twelve o'clock, the sailors on it saw the "Squirrel's" lights suddenly disappear. Thus ended the scheme for which an elaborate organization had been framed: law courts, schools, hospitals, country parishes three miles square, "with a church in the midst thereof."

### HOMES FROM SMALL SAVINGS.

The cutting up of suburbs into building lots in advance of settlement has, among other undesirable results, that of rendering the erection of cheaper homes for the beginning class of workers needlessly difficult. In Toronto, corporate building is suggested, and there are publications of garden suburbs taken from the most attractive angles in the magazines. Pullman was one of the early experiments on this continent, but the workers resented a despotism, however paternal. Building societies have not succeeded with us, but in the States there are attempts on different lines by large concerns to encourage wage-earners to put aside a portion of their earnings to purchase homes. Following the lead of several large concerns, the General Electric Company, New York, has organized a savings and loan association for its employees, with Arthur Wilson as its president, and heads of departments are on the board of management. Its title is the Edison Savings and Loan Association, and was chosen after a careful study of various schemes of self-help among employees as being the best plan of home-getting and systematic saving. Other large companies are following the same course and organizing associations. In Michigan there is a State league of building and loan associations.

### OUR "FIFTH WHEEL."

The Provincial Synod of Canada, after a good many years of suspended animation, is, we understand, to be reassembled this autumn in Montreal to consider the rearrangement of the old "Provinces" and the creation of a new one for Eastern Canada. Then, having accomplished this, it will, presumably, dissolve and go to sleep for another decade. Provinces, no doubt, formed at one time a useful part of our ecclesiastical organization in Canada, and they may have their uses in England, and possibly in some other parts of the world, and they have formed a part of the ecclesiastical machinery of the Church universal from very early times. But in our own particular case, and at this time, we must confess it is hard to see what useful purpose they can subserve. Their legislative powers are vague and shadowy, and there appears to be absolutely nothing for them to do which could not be done far more easily and just as effectively by the General Synod on one hand, or the Diocesan Synods on the other. And then they involve a certain amount of expense. We do not wish to press the case too closely, for there may be arguments in favour of their retention unsuspected by ourselves; but, on the face of it, their continuance does appear to the unsophisticated "lay" mind to be altogether uncalled for in the Canadian Church to-day. However, we are open to conviction, and will welcome any new light on the matter from any of our readers. Until, however, we are enlightened, we must continue to regard this portion of our ecclesiastical machinery as an entirely superfluous, if ornamental, adjunct.

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## THE IRON DUKE.

A new list of anecdotes of Wellington is found in the diary of Frances, Lady Shelley, just published. Wellington was on intimate terms with her and her husband at Paris after Waterloo, and she has frankly written much of him in her diary.

"I hope to God," he said one day, "that I have fought my last battle. It is a bad thing to be always fighting. While in the thick of it I am too much occupied to feel anything; but it is wretched just after. It is quite impossible to think of glory. Both mind and feelings are exhausted. I am wretched even at the moment of victory, and I always say that, next to a battle lost, the greatest misery is a battle gained."

The expression of his face, which was lit up by an intensity of feeling, gave those simple words an eloquence which went straight to the listener's heart. I was that listener.

"It is experience," he said another time, "that gives me the advantage over every other officer. Nothing new can happen to me, and I always feel confident that I shall succeed. The troops feel the same confidence in me. For that reason I firmly believe that if anything had happened to me at Waterloo the battle was lost. I told Lord Uxbridge so. . . . Soon after a ball hit him. It must have passed over me, or my horse! But the finger of God was upon me."

It was quite true of Wellington, and it is true of us all. If we use our talents faithfully, our experience will carry us through the time of trial. And had Wellington fallen early in the day at Waterloo, so far as human judgment goes, the French would have won the day.

## INDIA'S CENSUS SHOWS 315 MILLIONS.

## Girls Still Not Wanted.

In India there are more males than females. The proportion of the sexes at birth is not very different from that in European countries, "but subsequent conditions are relatively less favourable to female life." Even to-day female children are not wanted. Not very many years ago the practice of killing them off was common, and, while this horror has been very generally abolished now, the girl babies are thought little of and neglected, if nothing worse. They are neither so well clothed or so well fed as the boys, and if ill are not well looked after. Regarding this question, Mr. Gait related a conversation with a middle-aged Punjabi gentleman, who had been compelled as a boy to assist at the murder of his infant sister, and whose aunt had had seven daughters, and killed them all. He was careful to add that his family has since abandoned such practices. In Gujarat there is a proverb that "the parents look after the boys and God looks after the girls."

There are now about four million Christians in India, a gain of a million since 1901. The Hindus form about 69 per cent. of the total population. The Mussulmans show a slight increase. There are now 2,125 of them in every 10,000 of the population. The Buddhists number 342 per 10,000.

Of the various odds and ends of statistics furnished by Mr. Gait, those regarding insanity, blindness and leprosy seem worth a word or two. Twenty-six of every 100,000 of the population are insane, 142 blind, and 35 the victims of leprosy. Translated into figures, these proportions become 81,900 insane, 447,300 blind, and 110,250 lepers.

## ARCHBISHOPS FOR INDIA.

A memorandum was drawn up for the information of the Provincial Synod held at Calcutta last February, it is reported, on the subject of the alterations in provincial organization necessitated by the removal of the capital of the Indian Empire to Delhi. It suggests that "India and Cey-

lon is an area too large to be an ecclesiastical province," and that the Metropolitan has not been able to visit all India every five years as his Letters Patent contemplate. If, as the Synod hopes, the number of Indian Bishops should be multiplied, the personal touch of the Metropolitan will be a matter of still greater importance. It will also in present circumstances be impossible to get together a General Synod really representing all India and Ceylon—the distances to be traversed are far too great. Nor would useful discussion or legislation that should cover so heterogeneous an area be possible. The memorandum suggests the formation of a Southern province, to include the Sees of Madras, Tinnevely, Travancore, and Colombo, with an Archbishop at Madras; a province of Delhi, with an Archbishop who would be Primate of All India, to include the Dioceses of Delhi, Lahore (sub-divided to provide a See for the Archbishop of Delhi), Lucknow, Bombay, and Nagpur; the province of Calcutta, to include the existing Dioceses of Calcutta, Chota Nagpur (or Behar), Assam (when formed), and Rangoon. Each province would have its own Synod. It is probable that a decision on the subject will be promulgated very shortly.

## The Work of the Archbishops' Fund to Date

The work of the Archbishops' Fund, we imagine, is not very generally familiar to eastern Canadian Churchmen. Some four or five years ago the two English Archbishops of York and Canterbury, impressed with the great needs of the Canadian North-West, set to work to raise funds for assisting the Canadian Church in its work in that region. Appeals for men and money were made, and on the whole the response was very satisfactory. Since the issue of the appeal we learn that thirty clergy and twenty-seven laymen have gone out to Western Canada. These men are all maintained by the Archbishops' Fund. During the same period £17,000 has been given to the S.P.G., and the C.C.C.S., £2,000 has been set apart for purchasing church sites in the new towns, and a grant of £1,250 has been made to the Bishop of Saskatchewan for the work in the district of Melfort. The Archbishops are asking for £20,000 for this year's work. A new departure is being made in connection with the Railway Mission in Saskatchewan, of which Rev. Douglas Ellison is the head. A staff of nurses are to work with the missionaries, and three have already sailed. Besides these nurses, two English ladies, Miss Wright and Miss Mudge, have started for Regina where they will establish a hostel where young girl teachers, who are taking a course in the Normal School, may reside. Every clergyman joins the Mission for four years, at the end of which he is granted three months' furlough. He can then return if he desires to Canada for another four years. All this work, of course, is being done in strict subordination to the respective diocesan authorities. The Canadian Church, as a whole, is deeply indebted to the two Archbishops for this very opportune assistance at this critical period in its history.

## KIND APPRECIATION.

To the Editor:

I must congratulate you on the improvements you have made in *The Churchman*. As an old newspaper man myself, I can appreciate same. You have most wisely maintained the broad liberal tone of the paper. Believe me to remain, very truly yours,  
Nova Scotian Rector.

"The greatest fault, I should say, is to be conscious of none but other people's."—Carlyle.

## The Last "Hibbert"

The last quarterly issue of the Hibbert Journal is an unusually strong and interesting number. This remarkably high-class periodical is largely devoted to the free discussion of theological questions, especially in their bearing on present day problems, and it should be read by all thoughtful Churchmen, and especially by clergymen, if only for the object of learning how strong a case can be made out for orthodox Christianity, and how easily the apologies for the accepted theology of the great religious bodies can hold his own against all comers. Our own clergy take a very prominent and apparently a leading part in the various discussions. In the last number there are articles by Bishop Mercer, of Tasmania, a frequent contributor, and Revs. A. W. F. Blunt, Vicar of Carlington, Notts, and G. E. Ffrench, rector of West Carnel. Bishop Mercer writes on "The Church, the World and the Kingdom." His classification is somewhat novel, and no doubt upsets some established theories. He strongly protests against the idea of the Church and the Kingdom as being convertible terms. The Kingdom to him is the whole universe, the world, that portion of the Kingdom that has not yet been wholly brought into subjection to God, the Church the inner circle of those who have consciously accepted the leadership of our Lord Jesus Christ. These different departments may be likened to three intersecting circles, none of them mutually exclusive or mutually inclusive. There is no line of absolute separation between any of them, between the world and the Church, or the Kingdom, and the world. Even St. Paul could speak of Pagan rulers as "the powers ordained by God." The Bishop in an eloquently written, closely reasoned article, claims that it is the duty of the Church to realize, that the world being part of the Kingdom of God, she should make her influence felt in every so-called secular movement for the uplifting of humanity, that "God may be all in all." Mr. Blunt's article, "The ungodly organization of Society" is a strong plea for higher ideals in politics. The need of the age is more spiritual religion. We are too much taken up with "practical" things, and material betterment. Legislation should be inspired by the desire to do what is most in accordance with God's will. Spiritual values need emphasizing to-day in all public movements. As it is, we are too much taken up with schemes for making the world a more comfortable place to live in. Rev. G. E. Ffrench has a valuable article on "The Interpretation of Prophecy." He protests against the old mechanical theory that prophecy was "writing history beforehand." Prophecy deals rather in general principles, and indicates the lines on which God will fulfil His purposes, and of course, it is often figurative. Nevertheless its study is of great value. Prophecy was not intended for our personal information, that is contrary to the established purpose of God always and everywhere, but to reveal certain general consequences following upon a certain line of conduct. Thus what may be called "unfulfilled prophecy." The occasion did not arise for its fulfilment. The question is very frankly but reverently treated, and in these days, when this subject is so generally neglected, the article might be read with much profit by the clergy. The Hibbert Journal is doing a good work by giving the defenders of the Faith an opportunity for "popularizing." Religion, in the best sense of the term, and demonstrating to the world at large, how easily they can maintain their ground in equal conflict with sceptic or preacher of new doctrines. Incidentally also one learns from its perusal how "heresy," to use the term in an inoffensive sense, repeats itself in superficially new forms from age to age.

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August 15, 1912.

CANADIAN CHURCHMAN

One of the Church's Veterans.

Archdeacon J. A. Mackay, D.D.

On the 29th of May the Ven. Archdeacon Mackay, completed fifty years in the ministry. He was ordained by the first Bishop of Rupert's Land, the late Bishop Anderson, in St. Paul's, commonly called Middlechurch, in the old Red River Settlement. Previously he had been engaged in Missionary work on Hudson's Bay, two years with the Rev. E. A. Watkins at Fort George, and three years with the Rev. J. Horden, afterwards Bishop Horden, at Moose Fort. He entered on Missionary work at the age of seventeen and was admitted to Deacon's orders at the age of twenty-four. After his ordination he worked under the Ven. Archdeacon Hunter at St. Andrew's, Red River, and, after a year in Deacon's orders, was ordained Priest in St. John's Cathedral. The occasion was interesting in its being the opening service in St. John's, which, small and unpretentious as it now appears, was at the time of its opening considered quite a stately edifice. There were on that occasion four candidates ordained to the priesthood, the others being Henry Budd, jr., Thomas Cook, and Thomas Vincent, afterwards Archdeacon of Moosonee. Archdeacon Hunter presented the candidates. All who took part in that ordination have long since passed away, with the exception of the subject of this sketch. In the following June, Mr. Mackay left to take charge of the Pas Mission, succeeding there Mr. Watkins, with whom he had worked on Hudson's Bay seven years before. After two years at the Pas, he was transferred to Stanley Mission on the Churchill River, where he spent nine years in succession, and then, for one year, was in charge of St. Peter's, Red River. He again returned to Stanley for one year, and was then called to take up work in the prairie country. The Diocese of Saskatchewan had been formed, with the Diocese of Moosonee and Athabasca out of the Diocese of Rupert's Land, and Bishop Maclean had been appointed the first Bishop of Saskatchewan. Mr. Mackay was sent on a mission to England in connection with the new Diocese. He received the appointment of C.M.S. Secretary, a post which he held until the Society adopted its scheme of gradual withdrawal which is now in operation. He returned from England in time to be present at Carlton and Fort Pitt, when the first Treaties were made with the Indians of the Plains by the late Governor Morris in August, 1876. His first year in this part of the new Diocese of Saskatchewan was spent in almost continuous itinerating. In those days there were no settlers and, especially in winter, no roads, the only kind of traveling practicable in winter on long distances was with dogs, and in the course of the winter, Mr. Mackay travelled on foot, mostly on snowshoes, over two thousand miles, and camped in the open air over ninety nights. In the following year he opened the Mission at Battleford, where he remained two years, and then, in the autumn of 1879, was called to Prince Albert by Bishop Maclean, to help him in the establishment of Emmanuel College. In June, 1883, he received from Bishop Maclean the appointment of Archdeacon of Saskatchewan. He was associated with Bishop Maclean in the work of Emmanuel College until the autumn of 1884 when he was transferred to the Pas, that Mission being in a somewhat critical state owing to the Missionary there having joined the Plymouth Brotherhood.

The Rebellion Breaks Out.

In the following spring the rebellion broke out, and the mission work in the Battlefield district, which was the centre of the uprising, was completely broken up. Archdeacon Mackay returned to this district, and was shortly after appointed by the Government to the post of Indian

Agent. He held this post for two years, when, things appearing quiet again on the Reserves, he resigned the Government office to devote himself again exclusively to the work of the Church. Shortly afterwards he was appointed to the charge of Emmanuel College, which post he held until

1900. Since then his work in the Diocese of Saskatchewan has been that of a "Missionary Archdeacon" as his office was designated in the commission issued to him by Bishop Maclean.

Revision of the Bible in Cree.

In 1904 he was selected to carry through the press a revision of the entire Bible in the Cree language. This work he completed on his seventieth birthday, 14th July, 1908. In carrying through this work he spent three winter seasons in England, returning each summer to his duties in the Diocese. In the intervals between his visits to England, he had to give a large proportion of his time to the building and starting of a Boarding School at Lac la Ronge, a work that has been eminently successful.

Besides Bible revision, he has done a good deal of other literary work in the Cree language. He has compiled a Hymn Book and has translated and adapted a Manual of Family Prayer, Oxenden's Pathway of Safety, a Catechism of Christian Instruction, and, for the past two years, he has published a Periodical in the Cree Syllabic character, himself doing the typesetting as well as the editing. He has also completed a revision of the Cree translation of the Book of Common Prayer, a work which he hopes to carry through the press in the near future. In 1887 the degree of D.D. was conferred on him by St. John's College, Manitoba.

In the year after his ordination to the priesthood, he was united in marriage to Margaret Drever, daughter of one of the pioneers of the Red River Settlement. She shared with him faithfully and uncomplainingly the experiences connected with Missionary work, in the days when the conditions of life, in every part of the Diocese, were rougher and more primitive than they are at the present day. She was taken to her rest in the beginning of last year.

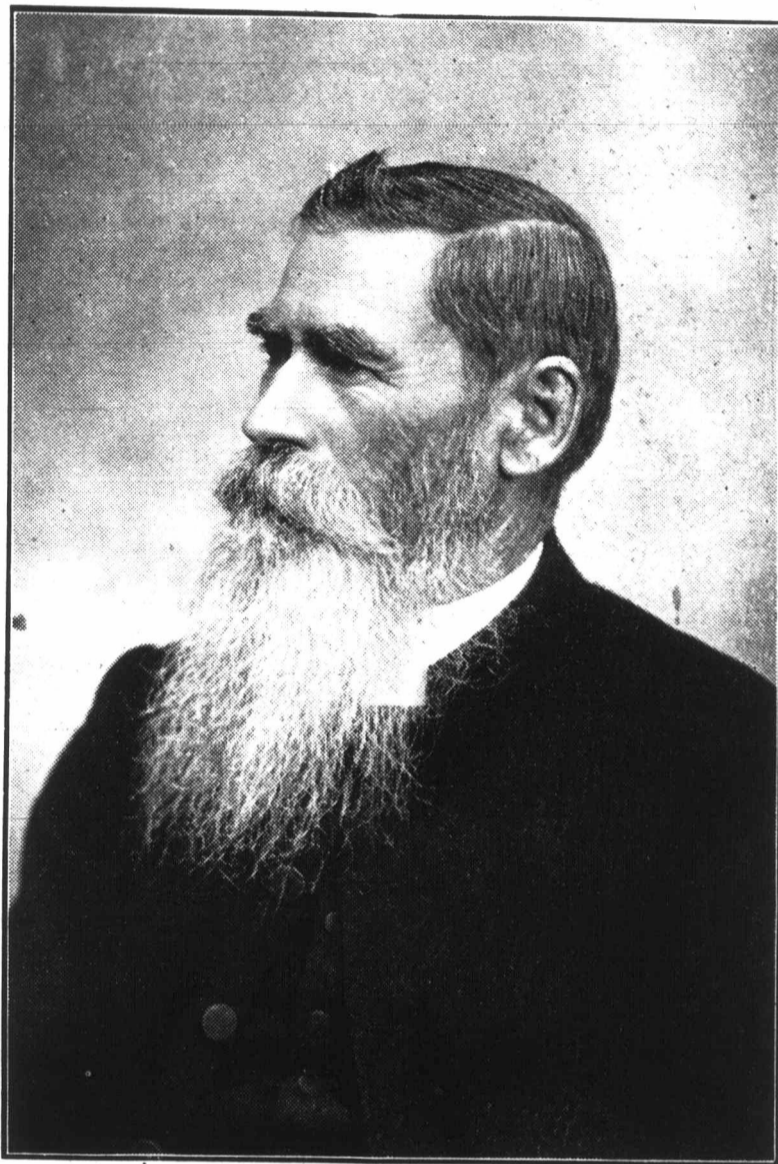
Only Once Incapacitated by Illness.

The Archdeacon throughout his life has had much to be thankful for on the score of health and strength. During the fifty years of his ministry he has only once been incapacitated by illness from taking Sunday duty, and he has never required a holiday. Up to the present time he is able to carry on his work as formerly, and we may give as an instance last April, in which, in the course of an ordinary month's work, he travelled 939 miles by rail and drove 292 miles. When driving he almost always travels alone, and generally prefers camping out, tending his horses, pitching his tent, and doing all his own camping work.

He is a keen sportsman—always carries a gun and, while respecting the Game Laws, generally takes advantage of the provision which permits a destitute traveller to supply his immediate needs.

Canadian Church Affairs in England

The Canadian Church and its work in all portions of the Dominion has of late been brought very prominently before the English public, to judge from recent reports of various meetings held in London. Early last month, the Bishop of London presided at the annual meeting of the British Columbia Church Aid Society, formed less than a couple of years ago. It is the endeavour of this Society to raise £20,000 a year for the next 15 years, or a capital sum of £300,000, to be spent on the establishment of a college for training clergy, affiliated to the University of British Columbia, the provision of endowments for the Bishoprics of Kootenay and Caledonia, and the purchase of sites for new churches, while the land is cheap. Besides the Bishop of London, the Bishops of Willesden and Stepney spoke. The Dean of Columbia, who also addressed the meeting, said the



Ven. Archdeacon J. A. Mackay, D.D. "A Hero of the Church at the Front."



The Archdeacon in working garb.

province was as large as Germany. Only 134 clergy are at present at work. Last year considerably over £16,000 (about \$80,000), had been raised in England for the work.

A meeting in connection with the "Mission of Help to Western Canada" was also recently held. The Bishop of London presided. Several Canadian clergy gave addresses. Among the missionaries, who number about twenty, will be the Bishop of Edinburgh, Bishops Ingham and Jocelyn (Jamaica), Canon Stuart, Revs. Paul Bull, Guy Pearce, S. M. Warner, etc. The list is representative of every school of thought in the Church. Canon Stuart comes out early this month. The majority of the missionaries will leave England September 14th, and will be received at Montreal by Rev. Dr. Paterson-Smyth, on behalf of the Canadian Church. A reception service is to be held in Winnipeg, September 25th, and the Mission will begin in Winnipeg on 29th, and will continue at various centres throughout the province until November 10th. Similar Missions of Help have been held in New Zealand and South Africa.

The Bishop of Lichfield presided at the annual festival of the Qu'Appelle Association, founded by the late Bishop Anson, which was held in St. Paul's Chapter House. A letter was read from the Bishop of the diocese (Dr. Harding), and the meeting was addressed by Rev. W. R. Adams, of Indian Head. Bishop Harding has launched a scheme for a cathedral and diocesan college at Regina, for which help is asked.

During the same week "The Nova Scotia Church Aid Society" was organized at a meeting held in the choir vestry of St. Peter's Church, Eaton Square. The Bishop of London was elected President, Lord Wm. Seymour, Chairman, and Rev. Prebendary Storrs, vicar of the church, Vice-Chairman. Prebendary Storrs is a native of Nova Scotia, being a son of Rev. John Storrs for over thirty years rector of Cornwallis. There are some influential names on the committee, including the Agents-General for Nova Scotia and Prince Edward Island. Bishop Worrell, who is still in England, is meeting with much encouragement in his appeal for funds to pay the debt on the cathedral.

It is to be hoped that the assistance, so readily extended by the Mother Church, will stir up Canadian Churchmen to still more strenuous efforts to cope with the present situation. While fully recognizing that the exceptional character of conditions to-day justifies the acceptance of help from England, we would none the less most emphatically affirm the duty of self-help on our own part. It would be nothing short of disastrous, if the generous assistance of our brethren in the Old Land, should lead to any slackening of our efforts at this particular juncture. What is being done in England is, after all, only in the nature of a small contribution to a great national undertaking, for whose success or failure, partial or complete, we Canadian Churchmen are wholly responsible.

### Literal Lake of Fire and Brimstone

By Principal C. Cameron Waller, M.A.

By a circular document emanating apparently from Toronto, the ministers of the Gospel of Jesus Christ are asked to declare themselves on the "Literal Lake of Fire and Brimstone" theory, whatever that may be. The same document implies that those who do not believe in a "Literal Lake of Fire and Brimstone," and who do not tell their congregations so, are dishonest, or are at least in an equivocal position. The title "International Bible Students Union," which has passed a unanimous resolution on this subject, carries at first sight some weight. It implies apparently a considerable consensus of opinion, and presumably a weight of learning and scholarship that no ordinary college or merely national association can dare to withstand. But one looks in vain for any constructive purpose in the appeal, and it leaves an uncomfort-

able suspicion in the word that there is in it an ulterior purpose, namely, to relax still further the old-fashioned distinction between right and wrong, between everlasting bliss and its opposite, between condemnation and acquittal, between the just and the unjust, between the sheep and the goats, between the saved and the lost.

No resolutions of anybody can destroy the Faith once for all delivered to the saints, which was not first formulated in the Middle Ages. Mere numbers cannot alter the truth. Defections from the ranks of believers cannot, by one hairsbreadth, alter that which is true, and make it false. But what saith the Scripture.

The Lord Jesus taught that Lazarus went to a place of comfort, and the rich man to a place of torment. He put into the mouth of the rich man a request for water. He makes him say, "I am tormented in this flame." There is no indication as to the physical circumstances which made this possible. The rich man's body had been buried, but he was in hell. What do the International Bible Students mean?

They will tell us perhaps that hell here is Hades, and that it is distinct from a "Literal Lake of Fire and Brimstone." No true Bible student would confuse the two things. In Revelation at the description of the final judgment, Death and Hades give up the dead that are in them, and subsequently Death and Hades are cast into the lake of fire, and whosoever was not found written in the Book of Life. The one thing is just as real as the other. Whether it is "literal," or what the Bible Students mean by literal, I do not know. That it is a real thing from which there is no escape but by the atoning death of Jesus Christ is the plain teaching of Scripture, and no resolutions can make it anything else.

Hear finally the words of Isaiah.

"Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: He that believeth shall not be ashamed."

This belongs to the Gospel dispensation in which we live. What follows is yet to come.

"Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled and your agreement with hell shall not stand."

Whether the International Bible Students' resolution comes under the condemnation of the text or not I cannot say, as their resolution and its purpose are ambiguous. They have not explained what they mean by "literal." There is only one way of salvation by Jesus Christ alone, and those who reject it cannot be exempt from the consequences of their own action.

### Notes From England.

By the Rev. W. H. Griffith Thomas, D.D.

The Bishop of London has just received a legacy of over one million dollars, left in trust for any object connected with the Church of England of which the Bishop may approve, preference being given to church building and extension in Wiltshire, where the testator lived. With this exception, the Bishop of London for the time being is left perfectly free in regard to the objects to which this sum can be devoted, and Churchmen will naturally be interested to learn in due course how this large amount is to be expended. It is a fine opportunity for helping several important branches of Church work which are in great need at present.

The case of Banister vs. Thompson, which was decided by the House of Lords the other day, settles an important question connected with the marriage of a deceased wife's sister. It is now clear that while a clergyman is perfectly free to refuse to marry such a couple, he is not free to refuse them Holy Communion

on the ground of the rubric which refers to "notorious evil-livers." The decision has given rise to much discussion in newspapers, and also to various episcopal pronouncements. By some it is thought to involve interference with the Church's liberty to regulate her own terms of Communion. By others it is welcomed as a clear statement of the right attitude to adopt to these cases. There is no doubt, however, that the law passed several years ago clashes with the Table of Kindred and Affinity in the Prayer Book, and it would not be surprising if the whole question of the connection of the Church with the State were raised and made vital. The decision of the House of Lords shows that the Church is certainly limited in its power of determining the conditions of admission to Communion, so long, at least, as she retains her present connection with the State. It is this that is causing concern to Churchmen, and may easily further a very important action.

It may be remembered that some years ago a society was formed in Rome, having for its object the dissemination of copies of the Gospels in the Italian language. After thousands of Scriptures had been circulated at a popular price the Vatican stopped further publication. Operations have recently been resumed on a changed plan, with an edition of the Gospels and Acts, accompanied by footnotes, and a Manual of Roman Prayers. A recent reference to this project in the organ of the Bible Society tells us that the issue is controlled by the Vatican authorities, and the book is printed at the Papal Press, within the walls of the Vatican itself. So far, so good; and yet it is also curious to read that as late as last November, within sight of St. Peter's, Rome, a large basketful of copies of the Scriptures was burned under the guidance of Roman priests amid shouting, singing, and imprecations. The two incidents are difficult to reconcile, though, perhaps, it would be said that the burning applied to Protestant versions of the Scriptures, and not to Roman. Still, it is significant that there should be any such burning of the Word of God. It tends to show, what many people believe, that there is no weapon the Church of Rome fears so much as the unhindered circulation and reading of Holy Scripture.

In the same number of the "Bible in the World," to which allusion has just been made, Bishop Coplestone, the Metropolitan of India, speaking at a Bible meeting at Calcutta, made this confession: "I want you to understand that I am a strong supporter of distributing the Word of God, even by itself. Before I came to India I did not believe in having the Bible sent out without a living witness to interpret it. My experience has led me altogether to change my mind, and I am a strong supporter of sending the Word of God broadcast among the people of India." These words speak for themselves and need no comment.

Dominion Day was celebrated with great enthusiasm in London by a large company of Canadians and their English friends. The chief speakers were Lord Strathcona and Mr. G. E. Foster, and their testimonies to the wonderful growth and equally marvellous possibilities of Canada were received with enthusiasm by their hearers. Mr. Borden, the Premier, is due in England to-day, and his coming is the subject of a most interesting leading article in the "Times," bearing splendid testimony to his personal character, his great abilities, and his splendid service for his own country. The papers have been full of reference to the Premier's visit, which, it is fully believed, will be pregnant with great results for the Canadian connection with the British Empire.

The Congress of the Universities of the Empire opened on July 2nd, with Lord Rosebery as president. With his usual felicity he urged that the primary business of universities is to produce character rather than brains, and he spoke of the need of men who are "honourable,

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incorruptible, strenuous." During the Congress several speakers referred to "the ungenerous treatment of Dominion universities by Oxford and Cambridge." Principal Peterson, of McGill, pleaded for more liberal treatment of the graduates by the older universities at home, and Professor Allen, of Manitoba, impressed the Congress by pointing out that graduates of Canadian universities are going in great numbers to the universities of the United States because of the recognition there accorded to a Canadian academic record. An Australian professor took up the same theme by urging the injustice done to a graduate of an Australian university that he should be made to go through a long undergraduate course at Oxford or Cambridge before being eligible for an equivalent degree. These important pleas will doubtless obtain the attention they rightly deserve.

In the course of a recent interview a Methodist minister said something that will bear careful consideration. He remarked that ministers "will have to preach more like satisfied men and look more like satisfied men; I mean men who have been satisfied by Christ. There will be a note of cheerful recklessness when we have really found our way." There is little doubt that in the present day men and women in the pews are chilled by timidity, hesitation, and fear, and if only they are led to realize that their clergy are men of conviction, fearlessness, and confidence they will be led to enter into the fullness of New Testament experience. Sir William Robertson Nicoll said once that there are two notes in modern life which are not found in the New Testament conception of Christianity—wistfulness and pensiveness.

### Quiet Hour

"Friendship with Jesus" is the definition of religion according to one of sainted memory. The definition is suggestive although incomplete. Through the merits of our Lord as Saviour and Redeemer we become friends with God and so friends of God. When once we have so approached God through Christ, "friendship with Jesus" well expresses the course of Christian living. Our "friend" Jesus, ought to be the arbiter of our course, the adviser of our actions, our daily companion who "sticketh closer than a brother." But He is more than that. He is our Example, our Inspirer, and our Strength. He gives us courage and strength to undertake the course He advises. A friend can point upwards, only a Saviour can lift up and hold up.

Christ offers us something besides a sure hope for the next world. He offers us a sure victory in this world. But somehow it is easier for most of us to believe in His power to deliver us from the guilt and eternal consequences of our sin, than to believe in His power to deliver us from the present bondage of sin. Our Saviour wants to deliver us from sinning as well as from the penalty of our sin. And He wants to do it now. He will do it for any one who simply yields up His whole life to Christ's mastery, and then, believing in Christ's entire sufficiency, receives Christ as his overcoming Life. Are we ready to believe that Christ is equal to this, and then to let Him, by faith, bring it to pass? For "this is the victory that hath overcome the world, even our faith."

Let us not pray only in the hour of necessity. Let us not forget to give thanks as heartily as we begged for benefits. Let us not forget to offer praise daily, for praise is daily due. Are we praying just as earnestly to-day as we would be if the life or reason of a dear one hung on a thread? Let us think about it; and let the love in our hearts be as deep and as earnest as our desire for blessings from His generous Hand!

Jesus estimates what we do by His knowledge of what we are. We reveal to one another what we are by what we do, and, few of us can penetrate, generally to the motives that actuate the

real man. But the motive is three-fourths of the action. Jesus starts with the character and the motive—the habitual character and the occasional motive—and by these He reads the deed. He weighs, ponders, penetrates to the heart of the thing, and He weighs the spirits.

This is Christ's ideal: a radiating Gospel, a kingdom of overflowing, conquering love; a Church that is destined to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the Gospel to every creature, not merely because the world needs to receive it but because the Church will be rejected and lost unless she gives it. The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the Church's afterthought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of His Gospel. We cannot really see Him or know Him, or love Him, unless we see and know and love His ideal for us—the ideal which is embodied in the law of consecration to service. We are consecrated, dedicated, set apart for service.

Only God can speak to us as the Bible speaks to us. No man-made book could do so. A missionary magazine quoted what an educated Chinese said as he was helping to translate the Scriptures into his own tongue: "Whoever made that book made me. It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made that book made me." It is literally true that every need of our life will be abundantly and supernaturally supplied through this Book, if we give God an opportunity thus to bless us, by regular, leisurely, and prayerful feeding upon its contents. It is God's appointed way of telling us what he alone can tell us, and it will show us not only the needs of our own heart, but what is in God's heart to accomplish for us. That the revelation of God is abundantly shown by its innate fitness for man's needs.

### The Athanasian Creed

#### WHAT SHALL WE DO WITH IT?

By Canon Plumtre.

#### ARTICLE I.

The present desire for some change in our use of the Athanasian Creed in Divine worship is no new thing in the Church. There is no part of our Prayer Book to which such constant and often violent opposition has been shown. Every century since the Reformation records some attempt to change or modify the existing usage. In the sixteenth century Cartwright and the Puritans made the Creed one of their objects of attack. In the seventeenth century such representative Churchmen as Chillingworth and Jeremy Taylor wrote against it, though it was not till the year 1689 that any formal effort was made to change its use. In that year the commissioners who were appointed to revise the Prayer Book considered the several proposals which have become familiar in modern days. (1) The total disuse of the Creed, (2) the optional use, (3) the excision of the minatory clauses, and (4) the addition of an explanatory note. Against the latter course Archbishop Tillotson strongly protested, saying, "the account given of Athanasius' Creed appears to me nowise satisfactory. I wish we were well rid of it." The whole scheme of Revision, however, came to nothing, and no action was taken with regard to the Creed. In the eighteenth century many voices were raised against it, and the widespread disregard of the rubric enjoining its use called forth Waterland's masterly defence which put an end to all active controversy on the subject for many years. "But the dislike of the Creed remained in many quarters, and the directions for its recitation shared the fate of many other rubrics in the general neglect of the eighteenth century. There were probably many churches where it was never heard, including the Royal Chapels, in which George III. would never allow it to be recited."

In the early part of the nineteenth century the disuse of the Creed was very common. The Tractarian movement, however, brought a change,

<sup>1</sup>The three creeds, by the Bishop of Gloucester, p. 230.

and the revival of the use of the Creed was very marked towards the middle of the century. Then the flame of opposition burst out afresh, and a memorial against the use of the Creed was presented to the Royal Commission on Ritual, appointed in the year 1867. In the attacks upon the Creed at this time Dean Stanley took the foremost place, and was supported by the works of Houlkes, Swainson and Lamby. The report of the Commissioners contained only an explanatory vote with regard to the "condemnations of this confession," but "no fewer than seventeen dissented from this recommendation, headed by the Archbishop of Canterbury (Tait), who made no secret of his desire that the Creed should not retain its place in the public services of the Church."<sup>2</sup> The publication of the report in 1870, far from settling the matter, only added fresh fuel to the controversy, which raged with extraordinary violence during the next decade. The Lambeth Conference of 1888 passed a resolution asking for a fresh translation of the Creed, and the same request in a more definite form was repeated at the next Conference in 1897. Since the beginning of the twentieth century opposition to our present usage has found frequent expression both in the resolution of Church Councils, and in the writings of our leading liturgiologists. The Upper House of Convocation, sitting in full committee in 1904, declared "that in their prima facie meaning and in the minds of many who hear them, the warning clauses convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church." The Special Committee of the Lower House of Convocation, Canterbury, appointed in 1907 to take the preliminary steps with regard to Prayer Book Revision, voted by a majority in favour in the optional use of the Creed, though the whole House subsequently rejected the proposed amendment and passed a resolution in favour of the public use of the Creed without the warning clauses. The late Bishop Dowden writes,<sup>3</sup> "After all has been said in explanation of the minatory clauses, the question remains, 'Is the Quicunque vult, as it now stands, or even after all shall have been done in the way of securing a more correct text and a better translation, well fitted for use by the general body of people that crowd our churches on the great festivals? Can we expect from them that acquaintance with the probable origin of the Creed, or the exercise of the historical imagination which alone makes the minatory clauses intelligible in their true sense.'" Again, the same author, probably the leading liturgiologist of recent years, writes,<sup>4</sup> "As you know, I think the Athanasian Creed, as it now stands in the Prayer Book, is in a high degree unsuited for use in the larger and miscellaneous gatherings that crowd our churches on the great festivals. Indeed, for a large proportion of our people it is difficult to understand how the Quicunque, in its present form, can be other than misleading; and I should hail with satisfaction the adoption by our Church in Provincial Synod of any wisely devised plan (I am not wholly wedded to any particular plan) for the mitigation or removal of the scandal and offence now caused to many devout believers by its use."

Prebendary Bara, in the latest edition of the Encyclopædia Britannica writes,<sup>5</sup> "The controversy on its use in modern times has turned mainly on the interpretation of the warning clauses. No new translation can put an end to the difficulty . . . there is a growing feeling that they go beyond the teaching of Holy Scripture on the responsibility of intellect in matters of faith." The same writer in the Prayer Book Dictionary<sup>6</sup> says, "Thus weak consciences are caused to stumble, and the need for some alteration in the use becomes urgent."

It is thus evident that there has been in the past, and is still in the present a persistent demand in the Church for some change of usage. We do not forget that the present use has been defended by such stout champions as Whitgift and Hooker in the sixteenth century, as Waterland in the eighteenth, and Pusey and Liddon in the nineteenth. Indeed so strongly were the two latter opposed to any alteration, that they allowed it to be generally known that if any change whatever were made in the rubric they would resign their preferments and retire into lay communion. The fact that the Creed has retained its place, and indeed improved its position, through four Revisions of the Anglican Prayer Book, shows how strongly it has entrenched itself in the affections of Church

<sup>2</sup>Ditto, p. 232.

<sup>3</sup>Workmanship of the Prayer Book, p. 117.

<sup>4</sup>Further Studies in the Prayer Book, p. 101.

<sup>5</sup>Art. on Creeds, vol. 7, p. 398.

<sup>6</sup>Just published, edited by Canon Harford and Principal Stevenson. Price, \$5.

people. But the purpose of the preceding paragraph has been to show that the desire for change, far from being of modern origin or growth, has constantly made itself felt since the Reformation, and shows signs (it is believed), of increasing rather than of diminishing strength.

It will perhaps be convenient at this point to remind ourselves what action has been already taken with regard to change of usage by those independent, self-governing churches which are in communion with the Mother Church, and it will be found that their action is a further evidence of the widespread spirit of unrest and discontent to which allusion has been made.

(1) At the Reformation all the non-Episcopal Churches of the continent discontinued the use of the Creed at their public services, though in their Confessions of Faith several of them expressed regard for its teaching. Between these reformed churches and the Church of England, it should be remembered, there existed in those days a much closer relationship than exists at the present time.

(2) In the "noble, though ill-fated" "Book of Common Prayer . . . for the use of the Church of Scotland," published in 1637, the text of the Creed was revised, the first clause reading, "He therefore that would be saved, let him thus think of the Trinity." Commenting upon this action of the Scottish Church, Bishop Dowden says, "One could wish that the courageous and independent spirit shown by the Scottish Church at that period might stir us to similar action, not waiting on the impeded movements of the Church of England, which, though awakened from her long sleep and throbbing with new energy, is still, as regards ecclesiastical legislation, bound hand and foot with grave clothes." How much more should we in Canada, in a new environment, demanding new methods, show that "courageous and independent spirit!"

(3) Towards the end of the following century the American Episcopal Church entirely excluded the Creed from their new Prayer Book. "When the proposed changes in the Prayer Book, were submitted to the English Bishops . . . the faintest possible exception was taken to the alteration, the Bishops mildly adding at the end of their remarks: 'Nor can we help adding that we hope you will think it a decent proof of the attachment you profess to the services of our Liturgy to give the other two Creeds [as well as the Apostles'] a place in your Book of Common Prayer, even though the use of them should be made optional.'"

In spite of various proposals, then and on subsequent occasions to insert the Creed, it has never found a place in the American Prayer Book, nor has that omission ever been regarded as constituting a barrier of any kind to the fullest communion between that Church and our own.

(4) The Irish Church, on its disestablishment in 1871, next found itself confronted with the task of Revision, and they adopted, practically, the proposal of the English Bishops of 1789, leaving the Creed in its place in the Prayer Book, but without giving directions for its use. In the Preface, however, of the Irish Prayer Book, there is the following "apology" with regard to the practice adopted:—"With reference to the Athanasian Creed (commonly so called), we have removed the rubric directing its use on certain days; but in doing so this Church has not withdrawn its witness, as expressed in the Articles of Religion, and here again, renewed, to the truth of the Articles of the Christian Faith therein contained." The Irish Book was published in 1877, and no doubt its policy was influenced by the strong opposition which was being shown in England to the Creed at that time. Here again it is noticeable that no protest of a serious or formal character was made by the Mother Church against the disuse of the Creed in Ireland.

(5) Coming to more recent times, the Nippon Sei Kokwai (the Holy Catholic Church of Japan), with which our Church is in full communion, has omitted the Creed from its Constitution, and "professes the Faith as summed up in the Nicene Creed and the Apostles' Creed."

(6) The example of the Church in Japan has been followed by the recently constituted Chung Hua Sheng Kang Hui (the Holy Catholic Church in China). At the memorable Conference in Shanghai, in April, 1912, attended by seven Bishops, three from the United States and one from Canada, (Bishop White), it was decided to omit the Athanasian Creed from their Prayer Book on the three following grounds:—

\*Further Studies in the Prayer Book, p. 118.

\*Bishop of Gloucester, op. cit., p. 230.

\*See the Constitution of the Nippon Sei Kokwai, Edinburgh Conference Reports, vol. 2, p. 289.

1. It did not appear in the Constitution of the Nippon Sei Kokwai. 2. It was not mentioned in the Lambeth Quadrilateral. 3. It was not in the American Prayer Book.\*

Bearing in mind, then, the frequent protests which have been made against the present use of the Church of England during the past three and a half centuries; and also the action which has been taken by other branches of the Church in full communion with ourselves, it would be impossible for us to undertake our revision of the Prayer Book, without a most careful examination of the Status of the Creed, and the fullest discussion of the question which stands at the head of this article, "What shall we do with the Athanasian Creed?"

\*See New Era, June, 1912, p. 226.

(To be Continued).

### The Mission Field

#### CHURCH STARTS AN AVALANCHE.

The Bishop of Madras, in the course of a sermon in Southwell Cathedral, England, said that in India there were forty different languages and forty distinct races, differing as widely as the Highlanders of Scotland from the people of Spain. Since the Mutiny a great educated class had arisen in India. Western ideas and civilization had rushed in like a flood upon a people not quite prepared to receive them, the result being a strange intellectual confusion. As Western ideas had a tendency to break down caste, so they tended to the encouragement of Christianity in India. During the last thirty years the Church had been starting an avalanche, and in the immediate future the people would be coming into the Church, not by thousands, but by millions. Soon after Christmas they would be consecrating the first native Bishop of the Church of England in India, who would be given a diocese of his own, and carry on the work on Indian lines. This would appeal to the natives more than anything white men could do.

#### The Future of the Pariah.

Preaching at another service, the Bishop described the Christianizing work going on amongst the outcasts of India, who form about one-sixth of the whole population, and number about sixty millions. The Church of Christ had come to them with its gospel of hope and light, and it was not to be wondered at that they were coming into the Church by thousands.

The thing which most hindered the spread of Christianity was the caste system, and the conversion of the outcaste was getting rid of it.

### Brotherhood of St. Andrew

The proceedings at the sixteenth Annual Conference of the Brotherhood of St. Andrew in England, held at Dewsbury last week-end, began with a Council meeting on Friday evening, followed by a reception of the delegates in the Moot Hall, when a hearty welcome was accorded them by Canon Harvey, Vicar of Dewsbury, and President of the Dewsbury Branch of the Brotherhood.

#### A Message from the Archbishop.

On Saturday morning the business session was presided over by Mr. G. A. King. The Archbishop of York wrote requesting the secretary

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(Mr. Mogridge) to give to the members of the conference a word of cordial god-speed from him. Similar messages from the Archbishop of Canterbury, the Bishops of London, Winchester, Glasgow, Nova Scotia, Thetford and Jamaica were read.

The annual report of the council showed that several members of the Brotherhood had answered calls from the mission field during the year, and others were preparing for the same.

At the open conference in the afternoon, Mr. J. A. Brooke, of Huddersfield, presided, and the subject considered was—"Extension Work—Junior Department." Mr. Harold Blackburn (Dewsbury) spoke on "The Necessity of the Junior," and Canon Peter Green on "What Boys Can Do"; and Mr. E. J. W. Douglas (Wakefield) on "The Duty of Extension Work and its Possibilities."

After tea the Rev. H. Gresford Jones, vicar of Bradford, conducted a quiet hour in Dewsbury Parish Church.

There was a large attendance at the open conference in the evening. "The Aims of the Brotherhood" was the subject for consideration.

The Bishop of Wakefield presided, and congratulated the Brotherhood upon that wonderful gathering of men. The Bishop observed that the aim of the Brotherhood was—first, aim at their opportunity, aim at the real man, and aim at the Heavenly God. He thought the great call of men at the present time in the Church of England was to make use of their opportunity. He never remembered a time in the history of the Church of England when there was a more apparent call upon men's movements within the Church. In years gone by they had been too much inclined, and were still, to depend upon the clergy.

#### Lay Co-operation.

The clergy would never be alive until the laity helped them, and made them live. One of the essential necessities of the Brotherhood of St. Andrew was to aim at the personal opportunity.

Mr. A. M. Hadden, of New York, spoke on "Ways to Win."

### The Churchwoman

#### OTTAWA.

South March.—A most successful meeting of the W.A. in the Deanery of Arnprior, was held at this place on August 8th. In spite of a thorough wet day, there were sixty people present, many of whom had driven miles through a drenching rain to take part in the first W.A. deanery meeting of Arnprior held for four years. Holy Communion was celebrated in the quaint old church at South March in the morning, and an excellent address on the importance and value of our summer schools was given by the Rev. J. F. Clark, of Pakenham. Representatives from the parishes of Pakenham, Antrim, Carp, Dunrobin, March and South March were present. It was a matter of regret that all the parishes in the deanery were not represented. The visitors were the guests at luncheon and tea of the March W.A. and G.A., whose cordial welcome and lavish hospitality were heartily appreciated. At the business session held in the afternoon reports of the different branches were given by their representatives and Mrs. Pinhey, the deanery secretary, presented her annual report. Mrs. Pinhey was unanimously re-elected to the same office for the coming year. An earnest address was given by the Rev. Walter Stiles, rector of March, welcoming the meeting to his parish, and emphasizing most strongly the prominence that ought to be given to the spiritual side of the work; also expressing his appreciation of the W.A. as an educating, uplifting, and essential factor in the parish. A very able and valuable address was most interestingly given by Miss Lucy Robinson, daughter of the Rev. J. Cooper Robinson, on the new Canadian diocese in Japan and our obligations in regard to it. Miss Robinson received the hearty thanks of all present for her assistance in making the meeting an unequalled success. Several of the diocesan officers were present, and addresses on the work and aim of the W.A. were given by the president, and junior secretary-treasurer. The new Dorcas secretary, Miss MacNab, was introduced to the meeting, and also spoke a few words in regard to the work of her department. A hearty vote of thanks was given to the Rev. Walter and Mrs. Stiles, also to the March W.A. and G.A. for their kindness and hospitality. After tea the visitors and members left

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for their various homes, feeling fully repaid for their dauntless braving of the weather, and with the universal remark: "We would not have missed that for anything."

Canadian Church News FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

Quebec.—The Rev. Canon and Mrs. Von Iffland recently celebrated the 50th anniversary of their wedding day. They were married at St. George's Church, Lennoxville, on the 14th of July, 1862, by the Rev. G. H. Nicholls, D.D., Principal of Bishop's College, assisted by the Rev. A. C. Scarth, also of Lennoxville. Canon Von Iffland has been rector of St. Michael's, Bergerville, since 1870, during which time he has rendered most valuable services to the diocese. Captain and Mrs. Carter, of this city, also celebrated a similar anniversary on the 23rd June last when besides a large family gathering of children and grandchildren at their home and being the recipient of many beautiful gifts, Captain Carter was presented with a beautiful "Golden Bowl" by the members of the staff of the Quebec Custom House, where for a great many years he has been surveyor and warehouse keeper. We beg to extend to both Canon and Mrs. Von Iffland, as also to Captain and Mrs. Carter, our hearty congratulations on the celebration of these auspicious events, and we trust that they may be spared to enjoy many more years of good health and happiness.

Lennoxville.—Bishop's College School.—The new Board of Directors of Bishop's College School, the executive of which is composed of Sir H. Montagu Allan, C.V.O., chairman; J. K. L. Ross, Esq., vice-chairman; Professor J. A. Dale, managing director; A. E. Abbott, Esq., Major George R. Hooper, have decided to make the school buildings, both upper and preparatory, thoroughly up-to-date in every respect. They have entrusted the work to Mr. H. W. Davis, of the well-known firm of architects Messrs. Hogle and Davis, of Montreal. The internal arrangements will be entirely remodelled; the classrooms will be large and airy, while special attention has been paid to making the dormitories bright and cheerful. The infirmary and sick rooms have been thoroughly overhauled under the superintendence of the medical officer of the school and the parents may rest assured that this important department is entirely sanitary and up-to-date. A new changing and locker room, well heated, with bathroom and shower baths attached, is a prominent feature in the Upper School. The plumbing throughout will be new and absolutely modern. The museum, art room, music rooms, chemical and physical laboratory, the fine Bishop Williams' Hall, the dining halls, master's and matrons' rooms, reading rooms and prefects' studies have all been redecorated and improved. In the Upper School there is a fire chute in each dormitory and a stand pipe on each flat, while there are staircases at each end in the centre of the building. At the Preparatory School there are two fire escapes at each end and a stand pipe on each flat. There is also a fine chapel, gymnasium, covered skating ring, carpenter's workshop and extensive playing fields, while the boys have the privilege of playing on the golf links adjoining the school. In the educational department, the staff has been strengthened by the addition of a thoroughly well qualified French master, conversant with modern methods of teaching, and special attention will be paid to this important subject. The teaching of mathematics, classics, science and English are in the hands of thoroughly well qualified graduates, and the success of all candidates from Bishop's College school in the Royal Military College entrance examination this year, two of whom took very high places, speaks well for the sound education given at the school. The fine cadet corps and gymnastic teams are under the special care of an experienced instructor, who is at present visiting gymnasiums and schools of physical culture in the United States, with a view to studying up-to-date methods. The outdoor sports are thoroughly organized, and are under the charge of a committee of which the headmaster is president and the senior master secretary-treasurer. They are, however, not allowed to interfere with the work

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

of the school. A debating society, a science and photographic society, a musical society, and a detachment of Boy Scouts in the Preparatory School, form prominent features of out-of-school life. The household arrangements in both the Upper and Preparatory Schools are under direct and constant supervision of experienced matrons. The dietary is carefully and liberally planned, and is nourishing and varied, and the kitchens are thoroughly up-to-date. The headmaster, Mr. J. Tyson Williams, who has been at Lennoxville since the end of the school year completing arrangements for next term, has brought out a series of illustrated pamphlets which give a very good idea of life at this well-known school.



MONTREAL.

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

Montreal.—St. George's.—The Lambeth degree of Mus. Doc. has been conferred by the Archbishop of Canterbury on Mr. Percival Illsley, who, for the past quarter of a century, has been the organist of this church.



ONTARIO.

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

Kitley.—The lawn social which was held at the Redan on the 24th ult., was most successful in every way. The proceeds amounted to about \$80 all told.



Napanee.—St. Mary Magdalene.—The Rev. W. E. Kidd, the rector of this parish, together with his wife and their little son, had a dreadful experience on the Bay of Quinte lately. Mr. Kidd and family were in a motor boat owned by F. F. Miller and were accompanied by Mr. Miller's family. Half a mile from shore the craft caught fire and the occupants saved themselves by donning lifebelts and jumping into the water. Later they were picked up by other launches which rushed to their assistance. The Miller launch burned to the water edge. Its occupants escaped with nothing more than a wetting. Mrs. Kidd is a daughter of Rev. F. D. and Mrs. Woodcock.



TORONTO.

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

The Rev. A. A. Adams, the incumbent of St. Thomas' Church, West Fort William, who lately visited this city, preached in St. Mary Magdalene's on the morning of Sunday, July 21st, and in St. John the Evangelist's on the evening of the same day. Mr. Adams has been spending a couple of weeks in this city recently.

The Rev. Canon Morley's present address is 87 Howland Avenue, Toronto.

Bishop W. D. Reeve lately received a letter from Archbishop Matheson, Primate of All Canada, expressing the thanks and appreciation of the entire ecclesiastical Province for his work in raising a permanent endowment fund of \$50,000 for the Diocese of Mackenzie River. The Prim-

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ate's high appreciation comes as a fitting climax to the ten years of strenuous labour which Bishop Reeve spent in raising the money.

St. James' Cathedral.—The members of the congregation of this church recently presented the Rev. G. M. Barrow, the junior curate of the parish, with a cheque for the sum of \$800, on the occasion of his severing his connection with the church after a period of service of five years, in order to undertake the charge of the mission of the Church of the Good Shepherd at Mount Dennis, a work which he will not be able to undertake for some time as he has been ordered by the doctors to take a complete rest for a period of six months.

Holy Trinity.—This summer has seen a notable improvement made in the lighting of the church. A dignified scheme of lighting, by electricity has been adopted and handsome fittings have been installed. In the nave are six illuminators (three on each side) each using nine lamps, three above a ground glass "bowl" and six hanging. One similar arrangement is in each transept. The chancel is lighted by five strong lights with reflectors up above the arch and so concealed from the view of people seated in the nave and transepts, and by two of the three lamp "bowls"—one on each side of the chancel, at the east end of the choir seats. The effect of the whole plan is pleasing and the lighting is most effective.

St. Augustine's.—The Rev. F. G. Plummer, the rector of this church, has been appointed to one of the four residentiary canonries of this cathedral. Mr. Plummer is very well known as a composer of church music, and when the committee to arrange the hymns for the new English Church hymn book was appointed, he had the honour of being the only member on it who was not a member of the General Synod. He has been appointed to fill the canonry which was previously held by the late Rev. Canon Cayley.

St. Matthew's.—The Rev. J. R. H. Warren, M.A., was inducted as the rector of this parish on the evening of Sunday, August 4th, the ceremony being performed by the Right Rev. the Lord Bishop of the Diocese, who also preached, choosing for his text the words: "Now are we all here before God." These were a portion of the words spoken by Cornelius the centurion to St. Peter shortly after he had entered the centurion's house at Caesarea in response to an urgent message that he should come and visit him. The new rector, who is a graduate of Trinity College, Toronto, succeeded the Rev. Canon Farncombe as the rector of the parish. He comes here directly from Wakefield, in Yorkshire, where he has for some time past been assistant to the Rev. Canon Welch at the cathedral. For some years previous to that he was the senior curate of St. James' Cathedral in this city.

Cookstown.—St. John's.—Fine weather favoured the annual garden party which was held on the park grounds on Wednesday, July 24th. The splendid manner in which a crowd of over eight hundred were catered for at the tables and entertained speaks well for the enthusiasm and unity of co-operation of the congregation. A baseball match between Thornton and Cookstown resulted in a win for the home team, a high standard of play being exhibited by both teams. The entertainment, following the supper, was provided by local talent, by the Cookstown brass band and by Mr. Bert Harvey, of Toronto. On the platform were the Rev. Canon Murphy, of Allandale; Mr. W. A. Boys, M.P., Mr. Thomas Duff, Mr. George Raikes, of Barrie; Dr. J. J. D. Banting, of Cookstown, and the rector, the Rev. E. F. Salmon. Mr. Boys complimented the teams on their baseball skill and offered a trophy to the South Simcoe Baseball League, an offer which was accepted with hearty applause. The proceeds amounted to nearly \$300.

Cobourg.—St. Peter's.—Dr. Stannage Boyle, of Trinity College, Toronto, who was offered a few days ago the charge of this parish as vicar, has declined the invitation, and will retain his chair of Church History at the College.

Peterboro'.—St. Luke's.—A further step in advance was recently taken by the congregation of this church when a debt of long standing on the Sunday School building was paid off, thus leaving the church entirely free of debt. New furnaces are being put in the church this year.

Scarboro' Junction.—St. Nicholas.—On Friday evening, August 9th, the Lord Bishop of Toronto was present at the dedication of the Church of

St. Nicholas (Kingston Road). On hearing that six weeks before, the place had been in use as a stable and garage, the Bishop laughingly suggested that it be called the Church of the Transfiguration. It has been wonderfully transformed in six weeks, mainly through the kindness of Mr. G. F. Davis, of Oaklands. He and Mrs. Davis have thrown all their time and energy into this work; and what was their stable is now a handsome little wooden church with chancel, stained glass windows, organ and electric lighting. These alterations have been made at a very small cost; through Mr. Davis's liberality, for the total indebtedness of the church is only some \$232. It is understood that if the congregation decides that that locality is the best for a permanent church, he will present the church with a deed for the land. The Bishop alluded to the fact that this church had been started, not out of a feeling of competition or rivalry, but to meet the needs of the people in the district of Birchcliffe and Oaklands, where there is no church of any sort. He then delivered a stirring address upon Phil. 1, 27. "With one mind striving together for the faith of the gospel." The tremendous down-pour of rain hindered many from coming to this opening service; but in spite of this there was a large congregation. There were also present the Ven. Archdeacon Warren, Rev. F. J. Lynch, Rev. R. Gay and Rev. C. E. Luce.

**Collingwood.**—All Saints'.—A very pleasant and enjoyable evening was spent by a number of the parishioners in the Parish House on Thursday evening last, when an entertainment was given therein by the members of the pipe and drum band. Despite heavy rain there were a large number of people present. The proceedings were brought to a close by the singing of the National Anthem.

#### NIACARA.

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

**Hamilton.**—St. Philip and St. James'.—The pipe organ built by Edward Lye and Sons for this church and valued, with its electric blowing apparatus, at \$1,550, was used for the first time on Sunday, July 21st. At 11 o'clock service the choir and rector entered in silence, the rector ascending the pulpit and giving a short address in which he sketched the history of the church during the last five years, outlining the improvements made during that time. On his first Sunday the only vestry provided was a sort of cupboard beside the altar with a corresponding erection opposite concealing a stairway to a muddy cellar. On this occasion the single chair was used as a table for the Communion vessels and the wardens counted the collection on the floor. Since then vestries and classrooms had been built, the altar had been furnished with brass ornaments, frontals, and dossals, the chancel had been carpeted, a rood screen built, a pulpit provided, an eagle lectern and Bible presented, bells placed in the turrets, the chairs and benches replaced by pews and stalls, sanctuary chairs given, and now an organ had been obtained. The rood screen had been given to St. James' with other discarded furniture, and a better one erected, and a new pulpit, altar, and reredos were being made. All these improvements had been paid for. At the close of his address the rector, standing at the foot of the chancel steps, recited a prayer of dedication and then formally presented the organ to the parish, handing the key to his warden, Mr. Alfred Aldridge, who unlocked the instrument. A hymn, "Hark, hark, the organ loudly peals," especially printed for the occasion, was then sung, and the rector and his attendants retired to the vestry, re-entering the church during the singing of an introit, "Praise the Lord O my soul," to commence the choral Eucharist. When the new pulpit and altar are finished the Bishop will attend to bless them together with such other of the improvements as have been provided since his last visit.

#### HURON.

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

**St. Mary's.**—Since his return from visiting the universities of England and Scotland upon student volunteer work, the Rev. Dr. Taylor, M.A., son of the Rev. Rural Dean Taylor, has been helping in the Sunday work here. He will return to China before his year of furlough has expired, as a campaign of an evangelistic character,

especially for the students, is to be undertaken. The following letter to Dr. Taylor from Mr. John R. Mott, general administrator of the mission work of the Y.M.C.A. will speak for itself:—  
"The remarkable work that you have been doing in Shanghai may, by God's blessing, be repeated in many places. You and Tsao (a Christian Chinese student) have made permanent the evangelistic work of Mr. Sherwood Eddy by your follow-up campaign. You are the one man in China who has had the most intimate experience in this campaign in adequate reaping. Can you think what it would mean if you should multiply these results and your own life a dozen times in China, striking the first mighty blow for evangelism among the upper classes that China has ever known. It is deeply upon our hearts that the time has arrived for the greatest reaping that the Student movement has known. We know of no man who could do this as you could. You have the experience, you have access to the English Missionary Societies, you have the burden on your heart, and you could do a mighty work for all China. Will you do it? Will you go out to China as early as possible, and plan, and prepare the work in detail, and then take part with Mr. Eddy and me in this great evangelistic work for Christ? All the preliminary work and the follow-up work will be in your hands. You will need to call the missionaries and native workers to your aid. The whole work will be in your hands. Christians in forty countries will be praying for us as we enter China. We may, by God's blessing, have the mightiest reaping that China has ever known. A new day has dawned; China is open. Will you go? Mr. Eddy and I await your reply." Dr. Taylor feels that this is a call of God, and he will go to China this fall.

**Markdale.**—Christ Church.—The Lord Bishop of the Diocese administered the rite of confirmation in this church on the evening of Monday, July 22nd. The choir, as is customary at special services, entered by the front door, the processional hymn being "Soldiers of Christ arise." Others were: "Our Blest Redeemer," "Thine forever, God of Love," and the recessional, "Stand up, stand up for Jesus." The Bishop preached a most instructive and impressive sermon from Phil. iii., 13 and 14. The Rev. Rural Dean Reilley read evening prayer, and the rector assisted the Bishop at the confirmation service.

**Berkeley.**—On Monday, July 22nd, confirmation was administered by the Lord Bishop of the Diocese to five candidates. This was the first episcopal visit to this place for fifteen years, as since during that time the candidates have been confirmed at Christ Church, Markdale. There was a good congregation present. The Bishop preached from St. Matthew x., 40-42 (inclusive). His Lordship was assisted in the service by the rector, the Rev. E. G. Dymond, and Rural Dean Reilley, of Chatsworth. The interior of St. Mathias' Church has been greatly improved during the last few years. New pews of quartered oak have replaced the ugly and uncomfortable ones during the rectorship of Mr. Robinson. Since the present rector was appointed to Markdale and Berkeley, there have been placed in the parish church a new carpet for the chancel and sanctuary, a beautiful altar of quartered oak, with brass rood and dossal in the background, two handsome sanctuary chairs, a brass lectern, and a new organ. The ladies of the church, St. Mathias', are now engaged in raising money for the erection of an iron fence in front of the church.

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There are, perhaps, no churches in the diocese of the size of St. Mathias, which exceed it in beauty and churchliness. The seating capacity is just one hundred.

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#### ALCOMA.

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

**Aspdin.**—The Venerable Archdeacon Davidson, of St. George's Church, Guelph, who has been spending a few days in Muskoka, took the service in Huntsville on a recent Sunday morning, while the rector officiated at Allensville, and celebrated the Holy Communion. In the afternoon the Archdeacon officiated at Lancelot, and in the evening in St. Mary's, Aspdin. On this tour, Archdeacon Davidson had the opportunity of meeting many of his former friends through the district.

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**Port Sydney.**—Christ Church.—The preachers in this church on Sunday, July 28th, were Rev. John Leigh, of Cobalt, who is spending a month in this beautiful spot, and the Rev. A. A. Adams, of Fort William, who was the guest of Mr. and Mrs. Newton, Maple Grove Farm.

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#### NEW WESTMINSTER

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

**New Westminster.**—Recent appointments: The Rev. Frank Plaskett, B.A., of the Diocese of Quebec, to the vicarage of St. Mary, Sapperton; Rev. A. W. Collins, M.A., of the Railway Mission, Regina, to the new mission parish of Whonnock and Ruskin; Rev. H. Edwards, late rector of St. George's, Truro, England, to the rectory of St. James', Vancouver; Rev. A. Hume-Smith, late of the Diocese of Truro, to be curate of St. James', Vancouver; Rev. F. B. Ekson, B.A., late curate of St. James', Vancouver, to be assistant priest in the Lytton Indian Mission, P.O. Coutlee, B.C.; Rev. W. H. Elliott, M.A., from St. John the Divine, Kennington, London, to be assistant priest in the Caribou Mission, vice Rev. W. B. Drake, B.A., returned to England. P.O. Ouesnel, B.C.; Rev. S. Fea, M.A., late rector of St. Peter's, Winnipeg, to the vicarage of St. Agnes, N. Vancouver.

The Bishop has made his first visitation of the Caribou Mission, going as far as Fort George, 60 miles from Vancouver. He dedicated churches at Fort George and St. Fort George, of which the Rev. R. A. I. Williams, B.A., is in charge. The visit was the first ever made by any Bishop to this part of the diocese. The Fort George district is part of the extensive field supported by the parish of St. John the Divine, Kennington. On his return, travelling by auto stage with several passengers, the stage ran into the Bonaparte River, turning over twice, and throwing the passengers into six feet of water. All narrowly escaped death. The Bishop was under water for some time, and was bruised about the face and head. One passenger had his shoulder broken and all were badly cut and bruised. The luggage was recovered except one piece. The Bishop's robes were badly injured by the water. It was several hours before an auto stage could reach the party from Ashcroft.

Opening of the New Mission Parish Hall of St. Nicolas, E. Vancouver Heights.—A Parish Hall has been built for the new parish of St. Nicolas which will be used for church purposes until circumstances justify the erection of a permanent church. The hall was opened by the Bishop on July 18th. He was accompanied by Archdeacon Pentreath and ten of the clergy. The offering for the Building Fund, including a very liberal donation from the Bishop given as a thankoffering for his narrow escape from death, amounted to \$415.00.

Anglican Theological College of B.C.—The scheme for theological education in B.C. has been completed by the organization of St. Mark's Hall, and the election by the various dioceses of three clerical and three lay delegates to form the Board of Governors of the college. The Board met at Vancouver and elected the Bishop of Caledonia president, and arranged for affiliation with the university and incorporation. Mr. A. McC. Creery was elected treasurer, and W. T. Clarke secretary. For the erection of the common build-

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

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## CANADIAN CHURCHMAN

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### TRACTARIANISM AND RITUALISM.

To the Editor:

Dear Sir,—In reading a notice of the life of "Cardinal Newman" I stumbled on this short sentence: "The Tractarian became a Ritualist." Tractarian is often met with in my reading. As I have only a hazy, mystifying idea of its meaning, I would be grateful if you could find time and space to enlighten me.

Our publisher has been so generous in supplying new features lately that it calls for considerable courage to suggest another, but I do believe that the pew would be grateful if space could be found for the answering of points that perplex. Believing that you will do your best for us and thanking you in anticipation, yours faithfully,  
Thos. Cumming, Jr.

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### LOST POWER OF LITURGY.

To the Editor:

How much of the power, effect and beauty of the Divine Liturgy is lost through poor handling. A stranger enters a church; he hears the exhortation being read by the rector. It often sounds to the visitor as part of the machinery of the church service that must be droned through. So he patiently endures hearing the din of the ecclesiastical machinery until at last the sermon time comes when he feels that something is now being said that affects him—his own individual soul. This is sad, but is nevertheless true, and it gives the sermon a higher place than it should have. To the visitor it is all, instead of only part of the service.

Take exhortation as example. What a glorious effect it would have upon the hearers if the rector would say the exhortation slowly, without book, and as he would speak to a man in his own study. The congregation would feel that it concerned them. Each individual would feel it was something that affected his life, and that it was not only part of the machinery of service.

R. Augustus Forde.

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To the Editor:

Dear Sir,—I am glad to see by Mr. Jones' letter that some of the altered harmonies of the new hymn book are to be put back to their original form. Is it too much to ask that the committee will in some other parts of their work recognize that the old is better? Are there not other tunes besides those affected by the Ancient and Modern stipulation whose harmonies have been changed? The Old Hundredth, for instance, is surely not an A. and M. copyright, but it appears in an unfamiliar and displeasing dress closely modelled on the tune as it is in the 1904 edition of Hymns A. and M.

But what of the hymns themselves? Here we have many and serious changes indeed. The committee tell us in its preface that its labours in this connection have been arduous. Is it uncharitable to wish that it had given itself less trouble and let well alone? I make no complaint of the few cases where a return has been advantageously made to original texts. What I do object to is compelling us to sing adaptations of originals taken from unfamiliar sources and changes made deliberately by the committee to suit its own ideas. I would mention especially the following: 106 (There is a green hill far away), 110 (Forty days and forty nights), 112 (Christian, dost thou see them?), 118 (No, not despairingly), 152 (The Story of the Cross), 237 (My God and is Thy Table spread?), 261 (Jesu, gentlest Saviour), 443 (Crown Him with many crowns), 449 (Far down the axes now), and 707 (Loving Shepherd of Thy Sheep). In every instance these depart-

ings of the central body, convocation hall, library, lecture rooms, and chapel, \$43,000 are available. The council of St. Mark's Hall has purchased a house at a cost of \$11,500, near St. Paul's Church, and the chapel of St. Paul's will be used for the daily services. The Rev. C. A. Seager, the new principal, has taken up his residence on Pendrell Street, and the Hall will open in September. The university buildings will not be ready until next year.

An Executive Committee consisting of the President, the Bishops of New Westminster and Columbia, the Principals of the Halls, the secretary and Messrs. Creery, Cambie and Cowan, the Dean of Columbia, and Rev. F. A. P. Chadwick was appointed. The treasurer, the Bishop of New Westminster, and W. T. Clarke were appointed a finance committee. The Executive Committee will consult an architect in regard to plans for the college buildings. The Board will meet again in Vancouver on Oct. 2nd.

The Rev. Joscelyn H. Perkins, M.A., Minor Canon and Sacrist of Westminster Abbey, who is the energetic secretary of the of the B.C. Aid Society, will arrive in Vancouver during this month, and will visit all the dioceses in B.C. before returning. The Society does not give grants to missions, but aims at strengthening the various funds so as to make the dioceses self-supporting as soon as possible, and helps in the immediate erection of churches, and has begun for each diocese a Church Site and Parsonage Loan Fund. It also aims to increase the stipends of the B.C. Bishops to \$5,000 a year by granting a certain sum annually to the capital of each Bishopric Fund.

The Rev. G. C. d'Easum is recovering from a serious operation.

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### CALEDONIA.

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

Prince Rupert.—The Rev. E. C. Burch, who is at the present time the curate or Holy Trinity Church, Winnipeg, has been offered and has accepted the appointment of rector of the pro-cathedral here. He will enter upon his new duties in September, leaving for the coast on the 6th of that month.

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### YUKON.

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

Dawson.—Bishop Stringer, of the Church of England, is expected to arrive here from Fort Macpherson and the Arctic coast via the Porcupine River and Fort Yukon about the middle of this month. It was the Bishop's plan on leaving here to go to Macpherson, then to visit Herschel Island and Esquimo settlement and to start back to Dawson in time to reach here about August 15. The Rev. C. E. Whittaker, missionary at Macpherson and vicinity for seventeen years, is expected to come to Dawson with the Bishop. Mrs. Whittaker, who was at Macpherson with her husband, crossed the divide on a sled last winter, starting April 25, to the head of the Porcupine, and remaining there in camp, at Lapierre House, for five weeks. In the spring she was escorted to Rampart House, and later caught a steamer on the Porcupine for Dawson.

## Correspondence

### PSYCHOLOGY FOR THE CLERGY.

To the Editor:

Sir,—Let me very strongly recommend to your correspondent "Nemo," Dr. Wm. Jarvis' "Varieties of Religious Experiences." This, for beginners, I should say, is the best book of its kind before the public. With best wishes and congratulations on improvements.—Yours etc.,  
Delta.

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### PRAYER BOOKS WANTED.

To the Editor:

Dear Sir,—Will some congregation give to this mission a number of old Prayer Books. They should be all alike and about fifty could be used. This will be a very simple way in which to help a Western parish. Thanking you, Mr. Editor, for your space, I am, yours faithfully,  
De Winton, Alta. W. B. Church.

ures from original texts are, in my judgment, unfortunate, to say the least. And what has been gained by the change in Purchase's refrain to 38 (Evensong is hushed in silence) I cannot think. The book is so full of blemishes that if I were to write of them it would take up too much of your space. In spite of the advantage gained by the inclusion of some new hymns and tunes I hope that the General Synod will request the committee to revise its work. Meanwhile, as alterations are to be made in some of the tunes, may I suggest that at least a few of them might with advantage be put back (Ewing e.g.) into their original keys? Yours truly,  
Hamilton, July 26th. C. B. Kenrick.

## Family Reading

### ST. MARY'S HOSPITAL, CHICHESTER.

By E. M. Coulson.

The word "unique" is so carelessly used nowadays, with an impossible qualification of "nearly" or "almost," that it has largely lost its significance; but we believe it can be strictly applied to the old Hospital of St. Mary at Chichester, there being none other of its kind left in England.

The old hospitals of Europe were, roughly speaking, of three classes: (1) Infirmary hospitals, having a hall for the sick, and at the east end a chapel so arranged that the patients, as they lay in their beds could join in the services. (2) Leper hospitals—the lodgings of the lepers surrounding a court containing a chapel, well, and offices. These were generally built near a running stream, and many of them are now used as cottages or farm houses. (3) Semi-collegiate, or on the Carthusian plan of separate houses round a court, e.g., St. Cross, Winchester.

St. Mary's, Chichester, belongs to the first of these classes, and was most probably founded in 1158 by the dean of the cathedral. It consisted of a warden and brothers and sisters serving God in it, and their chief work was to relieve the sick and poor. Before their admission the brothers and sisters were examined as to their health and character, and warned of the self-denials of the office. The statutes show us plainly the object of the hospital, and how the work was carried on. Prayers and the psalms of the Lord's Day were to be said, either by a priest, or, in his absence, by one of the brethren. The sick in the hospital were to be tended, and "In regard to the poor people who are received late at night, and go forth early in the morning, let the Warden take care that their feet are washed, and, as far as possible, their necessities attended to. Care must be taken that they do not annoy the sick, and that they do not pilfer."

Originally there was no hall where the sick could be tended, and no chapel at the east end; so, in the reign of Edward I., the hospital was moved to its present site, more remote from the noise and bustle of the city. As will be seen from the illustration, there was no deviation from the plan almost invariably followed by these hospitals—a long hall with a chapel at the east end. Here the hall is 84 ft. long, and the chapel 47 ft. The side walls, only 6 ft. high, had sixteen small windows, which, with the east and west windows in the aisles, and three dormer ones, gave sufficient light and air without exposing the sick to unnecessary cold or glare. The great hall has a magnificent timber roof upheld by four great oak pillars on each side.

In the aisles on each side of these pillars—and here the roof is only 6 ft. from the ground—are dwellings of the present inmates, each of which has two rooms; for St. Mary's is now an almshouse, and serves no longer as "a temporary home for sick and infirm, and also a night refuge." A beautiful decorated oak screen separates the hall from the chapel, which is also decorated with late geometrical windows, sedilia, and very fine piscina showing the ball-flower and natural oak-leaves. There are also old stalls with misereres. Eight fireplaces, with great brick chimneys, were added in 1680.

In the reign of Queen Elizabeth the hospital was changed to its present condition. It ceased to act as a night shelter, and there were to be no longer any nurses. The brethren and sisters were now to be aged and infirm people incapable of providing for themselves.

At Lubeck, in Germany, there still exists, in a flourishing condition, a hospital founded in 1286 exactly for a similar purpose to St. Mary's, but of the many foundations in England this, as already stated, is believed to be the only one remaining.

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**Personal and General**

Dr. Albert Ham has returned to Toronto from England.

His Lordship Bishop Sweeny and Mrs. Sweeny are at the Queen's Royal, Niagara.

Sir Robert and Lady Anderson, of Belfast, Ireland, were guests of the Ven. Archdeacon and Mrs. Ker in Montreal.

Lord Strathcona celebrated his ninety-third birthday last Tuesday. His Lordship is remarkably well and hearty.

The Rev. Canon Bruce Mackay and Mrs. Mackay, of Somerset, Bermuda, are staying at the Marlborough House, Toronto.

As the Sunday School teacher entered her classroom she saw leaving in great haste a little girl and her still smaller brother.

"The Awakened Church."—A Conference for Ministers and Church Workers is being held in Chautauqua, N.Y., from August 18th to 23rd, 1912.

A notice has been posted throughout the general post office stating that intoxication will be punished by suspension in the first instance, and immediate dismissal in the next.

"Why, Mary, you aren't going away?" she exclaimed in surprise.

"Pleathe, Mith Ann, we've got to go," was the distressed reply. "Jimmy'th thwallowed hith collection."

The Rev. H. J. Hamilton, the Bishop-designate of the newly-formed Diocese of Japan is visiting Toronto and on Friday evening of this week will lecture in St. Matthias' school-house.

His Majesty the King has donated a cup for competition among the Cadets from all the Dominions of the Empire who are to occupy the model camp at the Canadian National Exhibition this year.

The Rev. Dr. Hodson, of Hove, Sussex, Eng., who spent some days in Toronto lately, and who preached in St. Stephen's Church on a recent Sunday, has left for home. Dr. Hodson had traveled in many parts of the world, and was much struck with the evidences of progress in Toronto.

The Rev. Alfred Hall, 50 Gerrard East, Toronto, left on Friday for the opening of the National Memorial Tower at Halifax, and an extended tour in the Maritime Provinces, during which he will present Rt. Hon. Lord Strathcona's Nelson Shields to universities, colleges and schools in New Brunswick and Prince Edward Island.

Our readers will be interested to observe the increasing demand for Life Insurance evidenced by the exceptionally large business done in the first half of 1912 by the Great-West Life, of Winnipeg. The total of applications received to the end of June was \$12,715,513, over \$5,000,000 in excess of the figure for the same period of the year before. They now have over \$76,000,000 of business in force, a figure reached in less than twenty years. This company celebrate their twentieth birthday on August 18th next.

The annual convention of the Canadian Forestry Association, for the first time since 1906, is to be held this year on the Pacific Coast, the place being Victoria and the dates September 4th, 5th and 6th. Mr. James Lawler, of Ottawa, Secretary of the Association, has just returned from the coast where arrangements are now well under way for the meeting. In addition a number of prominent men interested in forest conservation in the east, both lumbermen and others, have signified their intention of being present. A number of well-known forest engineers and lumbermen from the United States will also attend.

During his recent visit to Sydney, C.B., His Royal Highness the Duke

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It will give you the inside facts on this great curse—it will give you the startling but true inside information about the drugs with which we are dosed, it will show you the real methods of "commercialized medicine," and it will show the way to freedom from the drug curse. Get our book and inform yourself. You will find in it the most startling information printed for years—informed threats on conditions that threaten the lives of you and yours. We want you to read it. Just say "Send your free book." Write us at once. You may need it to-morrow.  
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TORONTO, ONT

of Connaught, on Saturday afternoon, August 3rd, unveiled a monument at Sydney Mines which has been erected by public subscription to mark the spot at which the late King Edward VII., then Prince of Wales, first landed on Canadian soil on July 28th, 1860, and as a memorial to His Majesty. It is a magnificent shaft of light red granite, weighing eighteen tons. On the scroll the following inscription appears in round raised letters:—"Erected to mark first landing made by H.M. Edward VII., then Prince of Wales, on Canadian soil, July 28th, 1860. Unveiled by H.R.H. Duke of Connaught, Governor-General, August 3rd, 1912."

The General Conference, Northfield, promises to be the largest of the six annual gatherings. Yet with the magnificent facilities of Gould Hall, the dormitory opened for the first time this season, it will be possible to comfortably accommodate even the late applicants. Rows upon rows of tents dot the shady spots of the Conference grounds and Stone Hall the recitation building, Music Hall and the gymnasium are being transformed into huge dormitories in addition to the five regular halls. The speakers include men of fame from America and abroad. Five will be welcomed from England, among whom are Rev. Charles Brown, of London, who speaks in Dr. Jowett's pulpit at the Fifth Avenue Presbyterian Church before coming to Northfield, and Rev. John A. Hutton, of Glasgow. Others from this country are Rt. Rev. A. S. Lloyd, Dr. A. T. Robertson, Dr. G. Glenn Atkins, Dr. F. W. Gunsaulus, and Rev. G. A. Johnston Ross, M.A.

### Children's Department

"MURPHY."

The Story of An Irish Terrier.

Murphy was in disgrace! And he sat very sad upon the hearthrug in front of the nursery fire sighing deeply.

So deeply did he sigh the sound seemed to come right from the tip of his stumpy tail.

Murphy had been left all alone while Tiny, his little mistress, had gone out without even speaking as much as one word, holding in her arms Rosina the hateful doll which was the cause of all the trouble.

Murphy was an Irishman to the backbone, and he was inclined to be hot tempered, hasty, and jealous; but for all that he loved his little mistress very dearly, and it was his great love which had led him into mischief and disgrace.

When Tiny's godmother had come on a visit to the Grange she had brought her little goddaughter a great big doll for a present, with lovely golden hair and big brown eyes, which opened and shut according to her position; and Tiny was delighted with this new plaything, and she spent all her time in dressing and undressing Rosina, as she had named her new favourite.

For quite three days Murphy had worn the same bow; and of course no fellow would like to wear the green bow on Sunday as he had been wearing in the week.

And when they went out walking Tiny would carry Rosina in her arms and walk so slowly instead of running races; and when Murphy had jumped about and barked his invitation for a race, Tiny had called out sharply.

## NORTHERN NAVIGATION CO., Limited

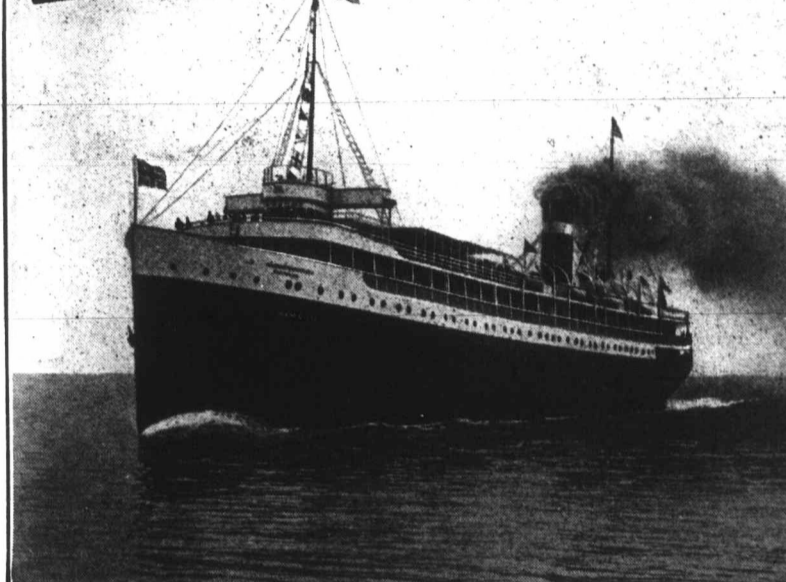
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Effective June 22nd. Sailings from Collingwood and Owen Sound, Mondays, Wednesdays, and Saturdays.

This Trip can now be taken from SARNIA every SATURDAY, effective June 29th.

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Effective June 17th—Daily Service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk Service between Toronto and Penetang

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Years of endeavor, expert and careful workmanship and highest quality materials have put the

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ENTHUSIASM is the keynote of success in the profession of a Life Insurance man.

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The NORTHERN LIFE has room for good men who are honest and have the ability to write Life Insurance.

W. M. Govenlock, John Milne,  
Secretary. Managing Director.

"Don't, Murphy; go down, go away, you naughty dog!"

And what was there naughty, he would like to know, in just saying, "Come along mistress, I'll race you?"

At other times the invitation had always been gladly accepted, and Tiny had started off running as fast as she could.

Well, and so it went on. Murphy was

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Special Rates to the Clergy

neglected and forgotten for a senseless thing, which could not walk or talk,

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One of which is—AIR BLAST—an ingenious device by which a continuous current of air is brought into the combustion chamber—mixed with the gases liberated from the burning coal, causing their complete combustion and conversion into heat. These gases in ordinary furnaces go up the chimney and are wasted, or leak into house and are poisonous.

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### Quarterly Dividend Notice.

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. per annum upon the paid up Capital Stock of the Home Bank of Canada has been declared for the THREE MONTHS ending the 31st August, 1912, and the same will be payable at its Head Office and Branches on and after Tuesday the 3rd September, 1912. The Transfer books will be closed from the 17th to the 31st August, 1912, both days inclusive.

By order of the Board,  
JAMES MASON,  
General Manager  
Toronto, 17th July, 1912. 520

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We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00  
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Kerosene and gasoline cause the most fires; next in order comes electric light, caused by bad wiring; then coal gas; then candles, while Acetylene causes fewest.

Don't let any misplaced caution prevent you from putting in this whitest, softest, most agreeable of all forms of lighting, for the danger from Acetylene is, as you see, much smaller than that from the coal oil lamps you are now using. For full information about Acetylene lighting, methods of installation, cost, etc., write.

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and would not have known the best way to tackle the finest bone under the sun. And day by day Murphy grew more jealous, and wished he could do something to mend matters and bring back the happy days before Rosina had come and spoil everything.

So one day he told his sorrows to the old black dog who lived over the way, a crusty old chap, who was always very civil with Murphy because he was a little bit afraid of him, though, of course, Murphy did not know this.

"Bite it, worry it, my lad," advised old Jacko; "tear its hair out. It might be worse, now, if it were a baby; it doesn't do to meddle with babies, but a doll stuffed with bran, its beauty is only skin-deep!" with a growl of mirth.

And thanking Jacko for his advice, Murphy had trotted home again to find Rosina seated in her own special chair alone in the nursery.

A few moments later, all that remained of Murphy's rival was a heap of sawdust and some scattered wax limbs. Rosina was not a tasty morsel by any means, and Murphy was still spluttering and choking, when in came Tiny.

Murphy trembled whilst he wagged his tail and his sides ached and he felt quite faint.

"Murphy, how could you!" sobbed out Tiny. "My own, own Rosina." And gathering the mangled bundle up in her arms she rushed out of the nursery and slammed the door after her.

"Oh dear!" thought Murphy, with a sigh; "I would rather have been punished, ever so much rather." But no one had so much as said "Where's that whip?" or pretended to reach it down from the peg in the hall. They just took no notice of him. And Tiny's mother had promised to see if Rosina could not be made well and strong again.

And so Murphy's naughtiness had done him no good, and he just wished that he had not listened to Jacko's advice; for it is very lonely for a naughty dog when he is not even scolded, and no one seems to notice when he wags his tail.—A. Y.

## A VENTURE OF FAITH.

By Mrs. E. M. Field.

"How much trouble the evils cause us that have never happened." Now this is a true story, for I knew Mrs. Ainley well, though indeed I had known her well for a long time, before I heard this part of her history. I am quite sure in her own mind her noble deed seemed a small thing and really of no account. One may notice that about a great many heroic acts. The doers turn eyes of calm surprise on those who would fain praise them. "Why, what else could one have done?" is their point of view. It was Mrs. Ainley's.

You could not look at her face, with its deep-set grey eyes and its slow calm smile, without seeing that some history was written there. It wore a look which those who have learnt to know it can never mistake, the look of one who through pain has won the way to perfect peace, a peace which the world can neither give nor take away. Not that she was aware of any such high conflict, she was just a working woman, glad of a day's charring or a job for her needle, though taking these things to do would mean getting up very early, so as to do all for her four boys and the two lodgers as well.

It was on a Saturday afternoon, when all the boys were starting off for some special outing, and Bert ran back from the door to give her a shy kiss, that I found Mrs. Ainley out, so to speak.

"How different he is from the rest in looks!" I said, for Bert was a little fellow, lithe and dark, while the other lads were broad-shouldered and flax-haired.

"Bless him! he isn't my lad," said Mrs. Ainley, and then with one of her charming smiles, she added, "though sometimes I think he's a bit more mine than the rest of 'em." Then she told me how her husband, whose faded photograph in "Sunday best" matched hers on each side of the fireplace, had been coachman to my Lord and my Lady for fifteen years of their married life, besides the ten years of their courting and waiting for the home. How he was always a steady man, who could drink his glass or two of beer, or go without and not miss it. A good husband always, "only that downhearted." There were troubles now and then to be sure, not worse than other people's, not half as bad as those of many, but whatever they were he always made the worst of them. Never

## A Young Man's Start in Life

The Young Man who never has a dollar to his credit at some good bank is at the mercy of fate.

HE is the sport of chance. He cannot command success. He must always be a suitor—one knocking humbly and entreatingly. But the young man who has even \$50 to his credit in the Bank is independent. He can pick and choose. He can afford to give up his job to seek a better one.

A first step towards success is starting a Savings Fund. It is not the amounts of the savings which matter so much as the habit. Choose as the custodian of your savings

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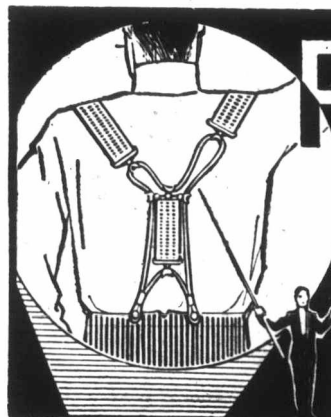
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trouble half-way, or if there wasn't  
any, for going out, as you may say, to  
look for it.

If Fred. had measles and got a  
cough, for sure he was in a decline,

same as his own uncle's boy that he  
remembered twenty years ago. When  
he himself got a touch of rheumatic  
fever along of a ball, when Lady  
Mary came out, and it was a wet night  
in November—well, there, the work-  
house stared them all in the face, for  
all my Lord paid the doctor, and put  
a job-man to do his work, while he  
had a regular lovely time getting well  
at Brighton.

But above all was Ainley's dread,  
when motors began to get common,  
that my Lady would give up her car-  
riage, and his work be gone. He  
would take the blackest view of every-

THE  
**METROPOLITAN BANK**

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MOUNT PLEASANT METHODIST CHURCH, VANCOUVER, containing Great Organ, Swell Organ, Choir Organ, Solo Organ and Echo Organ, all played from a detached Electric Console of three manuals, the distance of the Echo Organ from the Console being over 150 feet.  
PARK STREET METHODIST CHURCH, CHATHAM—Large three manual pneumatic organ.  
BAPTIST CHURCH, GALT—Two manual Pneumatic Organ.  
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CORRESPONDENCE RESPECTFULLY SOLICITED  
Send for detailed specification of organs now under construction.  
Our prices may not be the cheapest on the market. NEITHER is our work.

Why doesn't she take  
**NA-DRU-CO Headache Wafers**  
They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets. Ask your Druggist about them. 25c. a box.  
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thing. Even when my Lady came to the stables with apples, and stroked the smooth noses, and said, "Part with you, dears! not I!" Ainley said half an hour later that she wouldn't think the same in six months' time. And about money he was always in terror. When he put a sovereign or two into the tidy sum that was already in the Savings Bank, he always shook his head and said if he was took that wouldn't go far with a lot of growing boys. Mrs. Ainley made the boys learn lovely verses about the Father's care for birds and lilies of the field, to say over to him on a Sunday. For the moment her husband's eyes would brighten, but she "could never keep his mind fixed on it."

Seeing how unhappy such a state of mind is, she did her best to teach the three laddies a happier view. For that purpose she took pains to teach them to spend wisely as well as to save their pence, as soon as ever they began to earn them. They talk still of the jubilation there was when Fred and Ted between them, with a bit from mother's stocking, bought father that lovely armchair that now, alas! stands empty.

It was that evening that Frankie brought home Bert for the first time,

# Nerves at High Tension

Necessary in This Age of Keen Competition and Great Accomplishment.

When the Body Fails to Support the Brain Seek the Help of

# Dr. Chase's Nerve Food

Nervous people are the salt of the earth. The great men and great women are usually those of nervous temperament.

But it takes an enormous quantity of blood to supply energy to the great brain or a highly tensioned nervous system.

Digestion fails because nerve force is lacking to control the flow of digestive fluids. A little extra excitement is followed by the agony of a sleepless night. You are easily irritated and lose patience, you lack the reserve force which is necessary for success and to ward off disease.

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a ragged, homeless little wanderer he had found crying. Mother made him welcome at the table, and the boys rigged him up quite tidy amongst them, but Ainley watched every bite that went into the child's mouth. Not that he was unkind, he passed over a slice cut for himself, and said he did not want any more, only the dreadful nightmare of fear for to-morrow began to work in his mind over the tiny cost of Bert's share in that tea.

Well, it is a sad story, and Mrs. Ainley hurried over the next part, how the day came that my Lord bought a motor to have as well as the carriage, and Ainley hanged himself behind the coachhouse door. It was on the night of a funeral, when mother and the boys sat very silent by the fire, and Mrs. Ainley's sewing had dropped into her lap, that she looked up and saw looking through the little window—for the first time in her life she had forgotten to draw the curtain—a face that was white and pinched, and had sad, dark hungry eyes in it—Bert's face.

Bert was brought into that home circle in a moment, never to leave it again. And these are the simple words in which Mrs. Ainley put her thought about it all: "Of course I knew we should have a job to get on till the lads were grown. But my man's trouble was he couldn't trust God. And I thought if we trusted Him a bit extra like for Bert, it would seem to make up a bit for that."

As I said, Mrs. Ainley was a real person, thank God.

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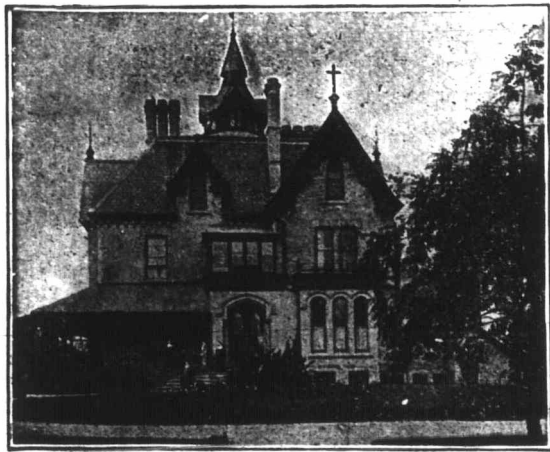
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