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No. 41.

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This Week

The Christian Year —

"Spectator" —

"Come With Me" —
Rev. G. Quintin Warner, B.D.

"In Search of Other Sheep" —
Rev. H. Girling

The Bible Lesson —
Rev. Dr. Howard

Next Week

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Personal & General

Captain the Rev. Canon Hedley has proceeded to the front on Chaplain duty and Major the Rev. C. C. Owen has been appointed to do duty with the hospitals.

* * * *

The Presbyterians of the United States are raising a pension fund of \$10,000,000, or double that being raised by the Protestant Episcopal Church. Of this amount they have already secured nearly six million dollars.

* * * *

The Victoria Cross has been awarded after death to Lieutenant Thomas O. L. Wilkinson, of the Loyal North Lancashires, who was killed on July 25th, aged 22. He was the son of Mr. C. E. Wilkinson, of Comox, B.C.

* * * *

Corporal Frederick R. Taylor, who has been also killed in action, enlisted in the 3rd University Company for Overseas. He is a son of the Rev. Edgar R. Taylor, of Allandale, and when he enlisted he was in his 2nd year in Divinity at Trinity College, Toronto.

* * * *

The Duke and Duchess of Devonshire have been respectively appointed by the King a Knight of Grace and a Lady of Grace of the Order of St. John of Jerusalem. Major David Beatty, of the Canadian Army Medical Corps, has been appointed an Esquire of the same Order.

* * * *

The Bishop of London, at the open-air meetings which he has been addressing lately in London, in connection with the National Mission, has been using a simple shepherd's crook, similar to those used by shepherds in Dorsetshire. This crook was given to the Bishop by a clergyman from Wessex.

* * * *

The Bishop of Southwark has appointed Canon Hough, who since 1905 has been Vicar of Lewisham, to be Archdeacon of Kingston-on-Thames. The Archdeacon-designate is a graduate of Corpus Christi College, Cambridge, and he has laboured in South London since 1887 when he was in charge of the Old Kent Road Mission.

* * * *

Robert Hamilton Bliss, son of Canon Bliss, Smith's Falls, Ont., has won his commission and is now a lieutenant of the 10th Canadian Battalion in France. He enlisted as a private in the 21st Battalion and went overseas early in the war. For services in the field he was recommended by his commanding officer for promotion.

* * * *

The Bishop of Springfield, the Right Rev. E. W. Osborne, D.D., who was consecrated in 1904, has announced his intention to resign his See at the approaching session of the House of Bishops at St. Louis. His resignation will take effect on New Year's Day. It has been brought about by his advanced age and increasing infirmities.

* * * *

The name of Lieutenant Geoffrey Snow appears in one of the latest casualty lists. He is reported as missing, believed killed. The late Lieutenant Snow was 22 years of age and was, before he enlisted in the 48th Highlanders, a 4th year graduate at Toronto University. Lieutenant Snow was the son of Mr. A. J. Russell Snow, K.C., a Churchman in Toronto.

* * * *

At a special meeting of the Board of Trustees, Rev. Hughell F. W. Fosbroke, D.D., Professor in the Episcopal Theological School, Cambridge, Mass., was unanimously elected on

the first ballot to the position of Dean of the General Theological Seminary in New York. Dr. Fosbroke has been elected to succeed the Rev. Dr. Wilford L. Robbins, who retired last April.

* * * *

Another Army Chaplain, the Rev. Basil Aston, has been awarded the Distinguished Service Order for "conspicuous gallantry during operations." "For two days and a night he worked incessantly tending and clearing the wounded under shell-fire. During the night after he had been working twelve hours he helped carry a wounded man to the dressing station through trenches blown in and knee-deep in mud. He then immediately went back to rescue others."

* * * *

Mr. Edward Murray Wrong, a graduate of Toronto University (1911), who has been for some years past at Oxford University and is a Fellow of Magdalen College, has received the important appointment of Vice-Principal of the School of Technology at Manchester in England. This is one of the largest of the technical colleges in England. Mr. Wrong is a son of the Rev. Professor Wrong, the Professor of History, at Toronto University. Mr. E. M. Wrong will be able to retain his Fellowship at Magdalen College, Oxford, in connection with his new appointment.

* * * *

Amongst those who lost their lives in the recent fighting in France was Lieutenant Herbert E. Moore, whose name appeared in a former casualty list of two weeks ago as having been slightly wounded. He was killed in action on the 2nd inst. The deceased officer was the son of the Rev. R. J. Moore, the Rector of St. George's, Toronto. He left Trinity College School, Port Hope, in order to train for a commission and he went overseas with the 81st Battalion, going later on to France with a draft from his regiment to reinforce the ranks of the Canadian Mounted Rifles.

* * * *

On the 21st ult. a crowd which filled the churchyard of St. James', Piccadilly, was addressed by the Bishop of London from the outdoor pulpit, his topic being "A moral change required in London." The Bishop wore a khaki uniform as Chaplain of the forces and carried his pastoral staff. He denounced the white slavers who "walk up and down this very Piccadilly night by night," and told his audience that shooting was too good for them. He also attacked immoral plays, and continued: "For the sake of the boys who fight for us, the boys who have died for us, for the sake of the children of the future let us free London from the curse of lust and sin and make it the ante-chamber of the city which hath foundations whose builder and maker is God."

* * * *

It may not be generally known that Lord Kitchener was born and spent his early youth in County Kerry, Ireland. The great General was born at Gunsborough Villa, some 3½ miles from Listowel, but his father, Colonel Kitchener, subsequently purchased Crotta House, near Kilfynn, about five miles north of Tralee. The Kitchener family, when they lived at Crotta, worshipped at Kilfynn Church. This church is now in much need of repair and renovation, and the idea has been started of erecting a suitable memorial to Lord Kitchener by the restoration of the church in which he worshipped as a boy. That Lord Kitchener cherished an affection for the scenes of his boyhood is evident by his having paid visits to the district in recent years. The last occasion was in 1912, when he visited his godmother, who lives near Listowel.

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Canadian Churchman

Toronto, October 12th, 1916

The Christian Year

The Eighteenth Sunday After Trinity, Oct. 22.

"Temptation"—the very word rings with a knell of doom. It recalls memories of those perilous seasons of the soul, when the personality seemed bewitched by some strange draught of the enchanter, when the judgment was befooled by false lights, when siren voices lured, and desire urged, toward a land where seemed to gleam the fairy palaces of satiety and of pleasure. And then the memory tells how, if the halcyon course was taken, the scene changed with cataclysmic rapidity. The glamour was gone, the lure had vanished, the storm had broken, the darkness had fallen with the terror of eclipse—and the shipwrecked mariner found himself battling with the choking waters of disappointment, disillusionment, despair.

"Temptation"—its danger is not lessened by the fact that its approach to the soul lies, as our Collect reminds us, through varied avenues. Sometimes it comes through a man's environment, the "world," with its glitter and its questionable standards, enticing him to adopt its outlook and its practices. Sometimes it comes through a man's bodily nature, the "flesh," with its animal cravings and passions. And sometimes it appeals to all that is perverted and degenerate in man's spiritual complex. The temptation is of the "devil." But the main point to remember is that, by whatever avenue the approach be made, the danger-point is only reached when the personality itself yields to what has, for the moment at least, become a dominant and overmastering desire.

How, then, may the imminent danger be surmounted? What will guarantee victory over temptation? The answer is clear. Let the personality be dominated always and everywhere by a desire, a controlling motive, which is utterly and altogether good. A man, whose inner life is so garrisoned, need not fear the glamour of lower desires and aims; he is under the control of a nobler lure, a dominant desire, which protects him from deviating and leads him ever along the right path. Temptation is conquered by "the explosive power of a new affection."

And where may such a dominant desire be found? The "Gospel" replies to our question. Such a desire is found in love, supremely to God, and then to man—that is to say, in a settled spiritual gravitation away from the self-life, first towards the great Father of spirits, and then towards those other souls who form the individual units in His great Kingdom or Universe of Love.

Love! The supreme requisite. Love—the conquerer of temptation. Love—"the long-sought remedy for all the blind confusion of our days." It is an old story. But it is a true story, and it is a new story—a story ever to be learnt afresh and acted out in life. God is love, and man's only ultimate task is to learn love—a love that will drive him out from the cabined centre of the self-life to live for those others whom he may reach and help; a love which will always place service before acquisition; a love which will compel him with its irresistible compulsion through the dark portals of vicarious suffering and death into the boundless amplitudes of the eternal life.

Editorial Notes

Thanksgiving.

It may seem a difficult matter for some to see what they have to be thankful for at the present time, but a little thought should reveal a good many things for which we should be devoutly thankful. We have reason to thank God for the peace that reigns in our own land in spite of our share in the Great War across the seas. The number of sad homes is increasing, it is true, day by day, and Canada will assuredly be a sadder country after the war than before it. Nevertheless, our homes have so far been left unmolested by physical attacks from without or from within, and we have been allowed to sleep in peace and to go about our daily duties very much in the usual way. A moment's thought of the shattered homes of Belgium, Serbia, Poland and Northern France, of the thousands of Armenians and others who have been slaughtered in cold blood, or have been forced to flee for their lives, should scatter any doubts that we may have regarding our own blessings. There is, moreover, another matter for thanksgiving, namely, that so many of our young men have shown a true sense of duty and have been willing to lay down their lives in defence of what they believed to be a just cause. There are worse things than physical death. As the present Archbishop of York so truly said: "The wealth of a nation consists ultimately not in its exports or imports, but in the number of noble lives that are being lived therein." The greatest blessing that any country can enjoy is high moral and spiritual character in its people. Canada will, we are convinced, be richer for the terrible losses she is suffering. "That which thou sowest is not quickened except it die," and with God's help we can build up in this country on the noble deaths of those at the front a type of character in our manhood and womanhood that would not have been possible otherwise. Let us, therefore, thank God, not for the war, but for the courage, and faith, and sense of duty called forth by this awful carnage.

Christian Science.

We all have heard the old saying about the devil quoting Scripture to suit his purpose, and we know how frequently the enemies of the truths of the Gospel, by taking texts or portions of texts apart from what precedes or follows, often make these appear to teach something very different from what is actually meant. In a recent issue of a leading Ottawa paper there appears an advertisement with the heading, "Anglican Minister's View," and extracts are given from an article that appeared in the "Canadian Churchman" of April 6th last. Two sentences are taken from the beginning of the article and two sentences from near the end. The whole tendency of the advertisement is to lead people, many of whom have not read the article in question, to conclude that the writer was in sympathy with Christian Science. Let the reader of the advertisement, however, place side by side with the extracts quoted the following sentences from the same article: "This system, based, as it is, on a philosophical blunder, is riddled through and through with inaccuracies, fantastic interpretations, misstatements, and illogical conclu-

sions"; or, "The great count against Christian Science is that it blocks the road to all progress, for it says we have no right to investigate with our mental faculties—for, after all, we have none"; or, "Christian Science has sounded strongly and continuously one note, and men say, 'We never heard that before'; but the sounding of one truth does not give us the music of the Gospel." The weakness of a man's position is never more clearly shown than when he resorts to such practices as the above, and if Christian Science has to resort to tactics such as these to attract attention or to draw people to its meetings, we do not hesitate to class it as an instrument used by the powers of evil to draw people away from the truth.

* * * *

A Cowardly Act.

One of the most cowardly acts that any man can be guilty of is to hit another behind his back. And when the attack is made on a man who has left his home to serve his country at the front it becomes all the more cowardly. No one who knows the Rev. Canon Davidson, rector of St. John's Church, Peterborough, Ont., and chaplain of the 93rd Battalion, needs to be told anything regarding his honesty of purpose and his whole-hearted desire to accompany his battalion to the firing line. When he reached England, however, he found, as large numbers of other Canadian chaplains have found, that battalion chaplains either become brigade chaplains or are transferred to some other work, and the latter is what happened in Major Davidson's case. The editor of the Peterborough Daily Review, however, in the issue of September 29th, has stated that a Salvation Army adjutant in that city had been asked to become chaplain of the above battalion and adds that "when the battalion reached England, the Major (i.e., Canon Davidson) had other plans in view which he immediately carried into effect." The latter had, it states, "secured the appointment of chaplain of a training hospital in England" and that his only connection with the battalion was that his name was on the pay roll. The ignorance of the facts of the situation displayed by the writer and the imputation of dishonest motives to a man of unblemished character, merit the contempt of every right-thinking person, and we trust that the good people of Peterborough will see that he gets the punishment he deserves.

* * * *

The Spirit of Suspicion.

We received a letter recently in which the hope was expressed that we might get rid of the spirit of suspicion that is so prevalent in the Church. We fail so often to realize that others may differ with us on certain points and yet be quite as honest and earnest as we. The fact that two men do not see eye to eye on religion or any other subject does not necessarily make them enemies, and, while they may not always be able to work together, they can at least treat each other with Christian charity and brotherliness. The spirit of suspicion breeds hatred and spite, and not only makes it more difficult for those guilty of this sin to worship and serve God, but it tends to prevent others from coming to Christ. It is better to be deceived in others occasionally than to carry around, day after day, in one's bosom that canker which eats at the very root of one's life.

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Thoughts for the Thoughtful

In our minds there is more idleness than in our bodies.—Rochefoucauld.

* * * * *

Vanity, Flattery and Deceit are the three disgraces.—Horace Greeley.

* * * * *

Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.

* * * * *

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

* * * * *

If we bind together our spare hours by the cord of some definite purpose, it will surprise us how much may be accomplished.

* * * * *

Upon those who give reverential study to the subject the conviction of providential influence in forming social relations will grow stronger and still stronger.

* * * * *

Now love expressing itself in law should win my obedience. Love expressing itself against sin should awaken concern. But love poured out in sacrifice to the death breaks my hard heart.

* * * * *

When hearts are overfull, they seldom run to speech. When sorrow has broken in on love, love, left alone again, is hesitant and shy, more prone to look and kiss and hold than to mend his wounds with words.—Katherine Cecil Thurston.

* * * * *

The book of our future is a check book, every page of which may be a draft upon the bank of heaven. We can fill in those blank days with almost any sum we choose. The value of the day will be what we make it.

* * * * *

Ah, friend, if the grace of God by trial shall work in you the quiet patience which never grows angry and never ceases to love, you may have lost a trifle of comfort, but you have gained a solid weight of character.—C. H. Spurgeon.

* * * * *

When economy becomes the chief end and aim of existence, a sort of domestic god before whom all must bow down, the happiness of the home is likely to be sacrificed. Every expenditure that would give pleasure is held in abeyance until such a time as the family feel that they "can afford it," and as a rule this time never comes, and the pleasure is relinquished.

* * * * *

Is life decreasing or increasing? It is growing richer or poorer. The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat, and then fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. All we believe is but the promise of that perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective enthusiastic life. They create the fulfilment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!

Spectator

Comments on Matters of Interest from Week to Week.

Two articles have recently appeared in the Mission World that deserve the most careful consideration of those in charge of the missionary development of the Canadian Church. Both articles deal with the Eskimo of our Arctic latitudes and each throws its own light upon a missionary problem that will no doubt lead to important action when the House of Bishops and the Board of Missions meet in Montreal next week. One article is by the Rev. E. J. Peck, veteran missionary of our northern areas, who regrets the absence of episcopal supervision of a work that has long been carried on in the name of our beloved Church. The other article is by the Rev. A. L. Fleming, the young missionary who has spent all his ordained life among the northern natives and regrets the absence of any missionary activity whatever, on the part of the Canadian Church among these people. An Anglican mission to the aborigines of our own country that has neither Bishops, priests nor deacons working therein can hardly be said to represent the normal method of our Church. Mr. Peck says: "A glance at the map will show that there are sixteen places where Eskimos are found in the dioceses of Keewatin and Moosonee. The Bishop of Keewatin, as friends know, has both lived at and of late years has visited Fort Churchill, and, needless to say, the Bishops of these dioceses would most willingly, if such were possible, visit the other places too. The geographical features of the country, however, to say nothing of the growing work among the white settlers, and the press of Indian work in the more southerly localities, makes such visits quite impossible. The writer has laboured under four Bishops and with the exception of the late beloved Bishop Horden, who visited Great Whale River in July, 1890, where he confirmed six Eskimos, he never, during his northern experiences, met another Bishop." In a footnote Mr. Peck modifies this by saying, "The present Bishop of Moosonee also visited Whale River where he confirmed over forty Eskimos." Mr. Peck's point seems to be to urge the necessity of the episcopate in that territory and the impossibility of having it episcopally served from any of the present dioceses. There are sixteen points of Eskimo habitation and only one has yet been episcopally visited, and forty-six candidates confirmed according to the rites of our Church. Mr. Peck makes the very remarkable announcement that "All working expenses of the Mission have been fully met and we have now an Arctic Endowment Fund which, to June 19th, 1916, amounts to \$27,473.33 This is invested, like other funds in the diocese of Moosonee, with the Royal Trust Company at Montreal." It would appear from the context of the article that this sum is being augmented as the capital for an episcopal endowment fund for a new diocese. If there is a clear understanding in the House of Bishops that a new Arctic diocese is to be formed, and that this capital sum was collected and received for the endowment of the See and not for the maintenance of the work as an outlying mission in an existing diocese, nothing, of course, can be said, so long as we are assured that the work of the mission hasn't been starved to expedite the growth of the endowment. Mr. Fleming says: "In both these dioceses (Keewatin and Moosonee) there is to-day not a single missionary working exclusively amongst Eskimos, and at least two

Eskimo Missions have been closed down. It does not mean that they have been abandoned. It does mean that for three years in one case and one year in the other, no missionary has been at work in these fields." The trouble, of course, may be the difficulty of getting men to undertake this kind of work. So far as Spectator knows, there may be many good reasons why these people of the north should be without priest or prelate. His point in writing upon the subject is in no sense to find fault, but to analyze the situation as given by two men who know whereof they speak, and thus to direct the Church's attention to a problem that must have some possible solution. He isn't in a position to advocate the solution indicated by Mr. Fleming because he isn't familiar with the situation. All he would venture to say is that when a man who has borne the burden of missionary toil under exceptionally trying circumstances, calls for certain amendments of missionary organization, he has a right to be heard. He will, we know, be heard, and if his suggestions do not materialize in action such as he desires, they will result in some better solution and he will be thanked by a grateful Church for his zeal and fine spirit.

* * * * *

A nation observing a day of thanksgiving for the blessings of harvest is an impressive ideal. The actual proclamation of such a day by the nation's highest executive authority and the actual observance of the day in the spirit of devotion by even a section of the people, is still inspiring, but how thrilling it would be were the whole nation to lift up their hearts in devout gratitude. Our harvest thanksgiving is deep and strong this year, even though our praises may be pitched in a minor key, because of the great shadow that still hangs over us as an Empire. Those who through their tears recall the dear ones that are no more, those who in their anxiety fear the news that the cable may bring at any moment, even these must proudly feel that a new birth has taken place and a new manhood has been established. Self has been forgotten and duty has been enthroned. The day will never come when the splendid deeds of our men in battle shall be forgotten, deeds that have added new lustre to our Empire's story. And beneath that awful slaughter so primitive in its savagery is there not cause for pride and thankfulness in all of us that men have so willingly flocked to the colors and left all they loved behind that they might vindicate righteousness and preserve forever the sacred heritage of liberty? Lord, open our eyes that we may see these things—see the great, the supreme sacrifices that are being made for us—see what we owe to those who are making these sacrifices—see what we can do in word and deed to compensate for these things—see what our full duty is—see the great spiritual forces that are round about us, and call them to our aid.

* * * * *

God will take our sorrows, if we ask Him to do it, and not only help us to bear them, but will help us to bear the sorrows of our neighbours also, thus bringing blessings out of our afflictions.

* * * * *

This earthly life, when seen hereafter from heaven, will seem like an hour passed long ago and dimly remembered; long, laborious, full of joys and sorrows as it is it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another

"In Search of the Other Sheep"

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

FOR many years explorers have made vague references to people living around Coronation Gulf, but little was known of them until Mr. Viljamur Stefansson drew public attention to them through Messrs. Harper's agency under the reporter's title of "The Blonde" Eskimo. The authorities of the diocese of Mackenzie River immediately began to study the methods of sending the Gospel message to these unevangelized Eskimos. A good deal of this work rested upon the shoulders of the Ven. Archdeacon Whittaker, the great pioneer of the Mackenzie Eskimo work. In the summer of 1912 the Rev. W. H. Fry, with a band of Christian natives, set out for Coronation Gulf in the sailing schooner "Tiliyak," and a number of whale boats. After wintering at Cape Parry and making an attempt by sled, Mr. Fry was compelled to return unsuccessful, after great difficulties had been experienced. Again, in July, 1915, Bishop Lucas and the Archdeacon sent forth the second expedition. The details of this journey follow below:—

The day of our farewell to our MacPherson friends was July, 25th, 1915. In company with the Ven. Archdeacon Whittaker, Rev. E. Hester and three local helpers on board the Mission boat "Tiliyak," we worked our way down the tortuous Mackenzie Delta to Herschel Island. During this journey, as is usual, we located a number of sandbars with the bottoms of our two schooners, our expedition boat being deeper draught stuck the more firmly. This meant a cold dip and hard work, but in this direction our Archdeacon is an expert, so that we were speedily on our way again.

An interesting event during our enforced stay at the island was the unexpected return of Viljamur Stefansson on the whaling schooner, "Polar Bear." The explorer has discovered extensive new land to the north of Prince Patrick Land. Upon learning of our expedition the intrepid traveller showed keen interest in our plans. Not only so, but in return for a little service we were able to render, Mr. Stefansson loaned to us from his party the services of Mr. J. Hadley, an able sailor, and Palaiyak, a native boy. Both were very useful to us as far as Baillie Islands. At the latter place also we were indebted to the expedition for assistance.

On August 21st, at 8.30 p.m., with three merry hoots from the siren of our boat, we glided out of the harbour to a fanfare of answering salutes from the whaling and trading boats, and the waving of many hands. Our little craft is a ten-ton auxiliary schooner, appropriately named the "Atkoon," which in Eskimo means "Light Bearer." She carries fore, main and jib-sails, and in addition, a 24-h.p. Buffalo marine engine. The crew were as follows: Rev. H. Girling, Messrs. W. H. B. Hoare and G. E. Merritt, assisted permanently by Paochina, a Point Barrow native. As we left the harbour the Archdeacon, in whose fertile brain the "Atkoon" was planned, anxiously watched his baby schooner disappear.

We had purposed taking an outside passage around Richards Island to Kittigagzuit, a village on the coast opposite the north-east end of this island. But our overloaded boat rocked so badly off Shingle Point that we were compelled to seek harbour. In a few hours we decided on an inside passage through the islands at the mouth of the Mackenzie River. During this journey our guide was lost in the maze of shallow channels. However on the 24th after 29 hours good running from Herschel we reached the village. A great event took place on board at this juncture, in the birth of seven pups. Two only were kept and named Sunday and Monday, respectively. Our canine friends now number seven—Paochina later adding three—made ten.

At the village a large number of Christian natives were assembled, amongst whom we were

able to hold services and attend the sick for two days, being held up by head-winds. Acting upon the advice of Mr. Hadley, we unloaded and stored 1,800 pounds of the provisions we could most easily spare. This later proved a wise action. This Eskimo village was the scene of the labours of the Rev. W. H. Fry in the past; last winter it was occupied by the Rev. H. Girling and Mr. W. D. Young and is now to be the centre of the work of Rev. E. Hester, our new worker from the Labrador.

The morning of the 27th saw us again under way, with a light head-wind blowing. When off



Rev. H. Girling, in Eskimo Costume.

Imnaluk a dense fog came down for about an hour and we narrowly missed a sand-bank. Again, during the darkness, although a mile off shore, we bumped over a peculiar long sand-bar running far out to sea off Cape Brown. After 30 hours' running we anchored in Baillie Island Harbour. The following boats were sheltering here: "Alaska," of Canadian Arctic Expedition; "Macpherson," of Hudson Bay Co., and a whaler, the "Rosie H." The two days' stay over at Kittigagzuit had given rise to grave fears for our welfare, and the "Gladiator," a schooner bought by Mr. Stefansson, had been sent in search for us. This spirit of mutual helpfulness is characteristic of the few white men in this northern land; who knows but what to-morrow you may be the one requiring help.

At this place we were able to do a little work amongst the natives, as Captain Dan Sweeney, of the "Alaska" (who had kindly promised to help as guide), was compelled to lay up for two days with repairs to his engine.

On the 1st of September the "Alaska," the "Atkoon," and a schooner that was freighted for the expedition, "El Sueno," all steamed out for the unknown East. A light head-wind prevailed. We unfortunately delayed the "Alaska"

for an hour with engine trouble. Through the night we experienced good progress, having to make detours to follow our big sister boat. The "El Sueno," on account of a high deck load, was compelled to hug the coast around Franklin Bay. From mid-night the weather became suspiciously calm and about 8 a.m., after sighting Nelson's Head, in Banks' Land, a fog damped down and at the same time the engine slowed up. After vainly signalling the by now distant "Alaska," we lost sight of her entirely. An easterly wind arose and increased in fury. After trying to follow our course for two hours we were compelled to run south across the waves and make for land, our engine by now making no headway. In this locality the compass is of little use, as owing to local attraction the instrument performs wonderful revolutions. There are numerous stories recorded by whalers of amusing incidents arising from this trouble.

For hours we ran close to the mountainous waves with engine and fore-sail working, our little craft looking like a speck amidst its huge water walls. When in the trough of a wave nothing could be seen on either side but huge columns of water, as the boat ascended, canted at a reckless angle, part of the wave would break over her decks. This latter action was dangerous as the water would fill our open cockpit and rush into the engine-room. At 4 p.m., with no land in sight and engine-room under water, things began to look serious, especially as the approaching darkness would make it dangerous in running to a rocky coast. The four of us silently commended ourselves to God. Oh! the joy when in the gathering dusk we sighted Cape Parry. In this locality Paochina was very useful, as the previous winter he had trapped here. It was not long before we lay at anchor in one of the numerous fjords, wet and weary, but safe and rejoicing in His keeping. The poor half-drowned dogs, who had clung on to the deck all day, suffered acutely. One point worthy of note was the splendid behaviour of our native at this trying period.

The following day we pulled near to shore and made a good driftwood fire to dry out our wet gear, this, and taking on fresh water, occupied our time, whilst the dogs enjoyed a gambol over the cliffs. About 9 p.m. the wind changed to west and our harbour became a seething torrent and after being nearly beached we rounded another point south. It was our desire to round Parry and enter Darnley Bay, but the engine was not fit for this distance. A further difficulty was experienced in anchoring in this second fjord, the anchor chain being short, whilst close to shore was very deep water, consequently, the boat drifted with a swinging anchor until she reached shallows, and this was in a choppy area. On the morrow, with a fair wind blowing, we were detained until 4 p.m., whilst Mr. Hoare worked hard at the engine. We felt sorry for our friend, as since leaving Baillie Island he had been very sick, the result of kerosene fumes in a stuffy engine-room, portholes and doors having to be closed. From this anchorage we could plainly see the wreck of the "Alexander," a large steam whaler. Close by this hulk the Rev. W. H. Fry and party built their winter quarters in the winter of 1912-13 during the first attempt to reach the "Blonde" Eskimos. The perpendicular limestone formations in the vicinity form a striking contrast to the low western coastline.

Upon the completion of engine repairs we left Cape Parry and followed the coast down the bay and the next morning, after prayers at 5.20 a.m., we set out for Cape Lyons. A head-wind delayed us a little at mid-day, but later turned to fair, and in the evening we anchored late in the lee of a small point east of Pierce Point. Again we needed engine repairs and unknowingly had passed a splendid harbour at Pierce Point in the dark. At 1.30 a.m. our anchor dragged, so we started eastwards scanning the coast diligently all day for a harbour. Two small shelters were seen but would not permit the engine being put out of running as the wind might suddenly change. With a fair wind we ran well, keeping the coast in view until at 4 p.m. our old enemy, the fog, returned. In the distance we sighted

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NEW BOOKS

After the War.

Preliminaries of Reconstruction. By Rev. L. George Buchanan, M.A., Vicar of Holy Trinity, Hull. S.P.C.K. (80 pp.; 1s. 6d. net.)

In ten admirable chapters of conversational style Mr. Buchanan cracks the shell of some conventions to get at the kernel of truth of actual conditions about our Church and country, national, public and private life. He writes in an arresting way. Under such titles as "Stemming the Reaction," "Regaining the Initiative," "Economizing our Resources," "Making Peace Interesting," he tells the truth about the Church, unwelcome as that truth may sometimes be. He believes in the mission of the Church, but "we must set our house in order." "We must cease academic or polemic discussions as to what the *Ecclesia Anglicana* stands for, and start to show the world that for five years at least she can stand shoulder to shoulder with all religious influences in regard to the elemental principles of religion." Mr. Buchanan finds that the great majority of men are out of range of the power generated by the clergy from Monday to Friday, and says, "Is not war time with its restricted activities just the occasion for a drastic move in the direction of reducing the number of spiritual agencies assisting the development of a select few? Is it not about time that we taught the select few that their place is out in the highways and hedges trying to seek and to save those who are being lost? The wastage that occurs every year in 'hot-housing' these privileged weaklings is positively wicked and really it is time we realized that able-bodied parsons have more to do than to spend their whole energy in putting backbone into such spiritual invertebrates." Mr. Buchanan thinks that many clergy have not struck the balance between the "hail-fellow-well-met" and the holy man. He says that we do not want icy reticence. We certainly do not want what a well-known gentleman called "their — affability." The study is an office rather than an oratory. The visitors therein receive conversation social rather than spiritual, as a rule. We need more of the Prophet and less of Paul Pry, more of "Thus saith the Lord," and less of "hope I don't intrude." The papers are vivid and powerful tracts for the times. The price is no indication of its value.

Prayer Book Psalter Revised.

S.P.C.K. (125 pp.; 2s. 6d. net.)

The complete psalter with the changes recommended by the Canterbury Revision Committee has been published. These changes were detailed a month ago in this column. This book preserves the findings of a committee of scholars whose judgment is informing to all and even final to some.

The Way of the Stars.

Vol. vi. of the King's Highway Series. By Prof. Sneath, Dean Hodges and Prof. Tweedy. Macmillan Co., Canada. (272 pp.; 65 cents.)

Another excellent number of this series, which is a graded system of elementary, moral and religious training for the home and school. This book is for children about eleven years old. It is excellently illustrated and an attractive book for a child. The virtues are inculcated by inferences from stories. It ought to be of great help to Sunday School teachers.

Advent Songs.

By Simon H. Patten. B. W. Huebach, 235 Fifth Ave., N.Y. (75 pp.; \$1.00 net.)

Mr. Patten is quite convinced that the sentiment of the old hymns is unsuited for modern man who has made such tremendous strides in morality and intellect, and so has produced a volume of tunes and expurgated hymns with changes decidedly unique. The modern man will sing:—

Holy, Holy, Holy, Creative Energy,
All else surpassing are humanity.
The old Coronation Hymn is changed to:—
And ye who from the world would drive
Its bitterness and gall,
To Him vironal weal ascribe
And crown Him Lord of all.

"Vironal" is a new word of social significance meaning environment. Rude hands have been laid on "Jesu, Lover of my soul." But even this is too much space to give to a freakish product of New Thought.

A Pastoral

Addressed to the Clergy and Laity of the Church of England in Rupert's Land.

My Dear Christian Friends:

I desire to call your attention to the following resolutions adopted unanimously by the Synod of our Ecclesiastical Province at its meeting in August last:—

"This Synod, while recognizing thankfully the good results of the various Missions held in Lent for the deepening of Spiritual Life, yet feels that the general conditions of Church Life are such that this should be looked upon as a stepping stone rather than a climax.

"This Synod will follow with prayerful interest the development of the National Mission in England, and urges on all the Parochial Clergy the duty of making such local efforts as are possible to ensure a contemporaneous movement here also, and especially to aim at the re-gathering of those who have become detached from all outward manifestation of Church Life."

"That the House of Bishops cordially endorses the call issued by the Church in the Motherland to Repentance and Hope, and in accordance with the recommendation of the Metropolitan contained in his address, urges that a definite effort be made throughout this Ecclesiastical Province towards a sincere spirit of repentance, leading to a deepening of the spiritual life of both Clergy and people; that the Clergy be urged to bear this especially in mind in their pastoral work and other ministrations during the ensuing months, and that a special effort be made to enlist the active co-operation of the laymen; and that the second half of November be set apart for co-operation in the effort being made in the Mother Country by services and meetings of various kinds with this object in view; that each Bishop be asked to take such steps and use such methods, as he shall believe most suitable and profitable for his diocese."

In accordance with the above, I am most anxious that a very real effort be put forth in our diocese to carry out the recommendations made. The object aimed at, it seems to me, should be twofold. First, in order that there may be some co-operative action on the part of Church people here in what is going on just now in the Church in the British Isles. Rarely, if ever, in the history of the Church has any spiritual enterprise been launched with as great earnestness and as organized and widespread preparation as the National Mission of Repentance and Hope which begins throughout England next month. Stirred to the very inmost recesses of their hearts, the Church people over there, under the most quickened leadership of Bishops, Clergy and devout Laity, have undertaken a religious campaign, National in its extent, for effecting a spiritual uplift, for rousing the careless, and for bringing back to God those who have drifted into indifference. The first object, then, in carrying out the recommendation of the Provincial Synod is, that by some kind of sympathetic and concurrent action, our Church people in the Diocese, though separated by many miles of distance from those in England, may enter into fellowship and communion with them by joining with them in spirit, by prayer and supplication, to the same heavenly Father to whom they will be speaking.

The second object is, that while the Spirit is moving powerfully over our fellow Church people in England in their earnest endeavour to revive spiritual life, and advance both personal and national religion, we should take the opportunity of doing something towards the same end here. In my various public utterances since the war began, I have sought very earnestly to emphasize the duty of listening to God's call to repentance and faith and amendment of life which has been coming to us as a result of what we are passing through. While there are, thank God, manifold signs among our people of a greater seriousness, manifested by a truer estimate of the value of religion and a more devout partaking of its ordinances and means of grace, the most optimistic of us must confess that very much remains yet to be done before God's purpose is fully carried out, and that many persons do not seem so far to have been reached or touched at all.

May I ask, therefore, that the appeal made by the Synod that the second half of November be

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What an American Saw in Asia

By WILLARD PRICE, in *The Spirit of Missions.*

I saw hundreds of villages in which modern sanitation was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want no man can describe.

I saw rotting bodies, empty minds, naked souls. I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the Mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of Mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighbouring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing a lump in their throat for pity of the ragged child in the play—while Asia waits.

A MOTHER'S KISS.

"There is a mighty power in a mother's kiss—inspiration, courage, hope, ambition, in a mother's kiss. One kiss made Benjamin West a painter and the memory of it clung to him through life. One kiss will drive away the fear in the dark and make the little one brave. It will give strength where there is weakness. I was in a town one day and saw a mother out with her boy and he had great steel braces on both legs, to his hips, and when I got near enough to them I learned by their conversation that that wasn't the first time the mother had had him out for a walk. She had him out exercising him so he would get the use of his limbs. He was struggling fine to-day; smiled and said: 'You are doing fine to-day; better than you did yesterday,' and she stooped and kissed him, and the kiss of encouragement made him work all the harder, and he said: 'Mamma, I'm going to run; look at me.' And he started, and one of his toes caught on the steel brace on the other leg and he stumbled, but she caught him and kissed him, and said: 'That was fine, son; how well you did it!' Now, he did it because his mother had encouraged him with a kiss. There is nothing that will help and inspire like a mother's kiss."—Billy Sunday.

"COME WITH ME"

By REV. G. QUINTIN WARNER, B.A., B.D.,
Acting Rector, Trinity Church, and Prison Chaplain, Montreal, P.Q.

ONE day, at a busy corner, I saw a policeman take a man by the arm and heard him say, "Come with me." He piloted him safely across the street and then directed him on his way. The man was very grateful to the officer and, I have no doubt, he eventually reached his destination without further difficulty.

Another day I saw a policeman take a man by the arm—it was a busy part of the city, too, if one could judge from the number of people gathered there—and heard him say, "Come with me." The man went, much against his will, not to the other side of the street, but into another world. Instead of taking the direction indicated by the officer and thanking him for his courtesy, he took it in company with the officer and cursed him.

These incidents, repeated hourly in any big city, have some points in common but are really vastly different. The problem of criminal reform is to make them resemble each other more closely. Both men needed to be directed in the right way. In both cases the officer did his duty. The first man wanted to know how to get to a certain number. The other needed to find himself and got a number instead. One received the assistance he desired and was put on the right road. The other received assistance without desiring it and was put on the road to hell.

Every man arrested by an officer of the law is not thereby ruined for life. There are instances—few and far between—of arrest being the best thing that could happen a man. An abrupt jolt is all that is necessary sometimes to make a man see stars and direct his course by the light of heaven ever after. All of which is only another way of saying that men are not "instances" and "cases" after all, but individual souls, no two of which are alike. The law deals with them as if they were practically identical. It is unavoidable that it should do so. One cannot expect the criminal code to provide for all the delicate shades of offences and every variation of personality. But a tremendous amount can be done by people who have the "soul" rather than the "case" point of view to soften and change the effect of the machinery of law in dealing with the criminal population of the country. I only know enough about the question of criminal reform to realize that it is much too difficult for any one man to answer. The only thing he can do is to help all the individual men who claim his attention and try to understand the conditions which helped to make them what they are. If those conditions can be altered for the better, it is his duty to co-operate with others in that direction. This constitutes a wonderful work to be done by the right kind of an association. The field of service is boundless. It is thronged with men, out of every station in life, who have discovered, in the bitter school of experience, that there are laws made by man which must not be broken. Other men make the discovery in a different way—in a school for that purpose—and learn how to bend the laws to suit themselves. But even these clever artists occasionally put forward too much energy and have to suffer the consequences of a broken code. All these men accused or convicted, innocently or otherwise, of offences against the law, may, for the purposes of this article, but for no other real reason, be divided into the following classes:—

1. Arrested for the First Time and Innocent.—Many such men have no means of properly defending themselves. They ought to be acquitted, but often they are not. I recall a number of instances of this kind, any one of which would take a full article to describe. The matter of their acquittal should not depend upon their having enough money to pay for their defence.

2. Arrested for the First Time and Guilty.—It is infinitely better to get hold of a man before the prison has left its stamp upon him than after he has become more or less hardened to it. Sometimes, all the lesson necessary for a man is to suffer conviction. His first term—whether long or short—is probably his first real step in the direction of a regular life of crime. The prison does not reform him or, if it does, the reform is not continued in the proper environment outside.

He is a marked man and an outcast in the community in which he is known. He is made to understand that he is an outcast. Only men of his outclass type take him up, with the result that he is soon on the road to prison again in their company. His life out of prison is spent in the dangerous game of dodging the police. It becomes a matter of his wits against those of the detectives. Eventually they "get him good"—a weird expression meaning the very opposite—and he is beaten and broken ending his life as a helpless wreck of a man. Turn such a man over to a sympathetic individual with an association of like individuals behind him, instead of branding him as an outcast after his first conviction, and something might be done to arrest his downward development and make him into a useful citizen. Thank God there are a few people who are trying their best to meet this need in some of our large cities, but they are getting precious little support from the public.

3. Innocent, but old Offenders.—A first offender is considered innocent until he has been proved guilty. An old offender is considered guilty until he has been proved innocent. A bad record will convict a man more easily than a good record will acquit him. The man may be as innocent in the one case as the other. A discharged prisoner may try as hard as he can to live a decent life and yet be under constant suspicion. Some one should see to it that he gets the benefit of whatever efforts he may make in the right direction.

4. Old Offenders and Guilty.—Here we come to the despair of all reformers. Many say there is nothing to be done but to leave these men to their fate. They are the dangerous criminals who get the long terms, and the weak, loitering drunks who get the short ones. The long-term man can be dealt with successfully if we go the right way about it. When he leaves the penitentiary, supposing he has been fairly treated there, and the chaplain has done his duty, he is amenable to suggestion along the right lines. We say he has paid his debt to society. When you pay a debt in money to an individual you get a receipt and the whole transaction reflects credit upon you. When a man pays his debt to society, not in money, but in days, and months, and years of his life, he receives an acknowledgment from society in the form of scorn. In one case the receipt is of value, in the other it is a curse. One has to do with money, the other has to do with a soul. The short-term, habitual offender should be not allowed his freedom at all when he has sufficiently demonstrated that he does not know how to use it properly. His great trouble is his inability to control his appetites. Periodical confinement in a prison is not the solution of his problem. His money goes to the saloon-keeper instead of to the family grocer and when he has wasted everything, including his health, we put him where he produces nothing in either health or money and his family becomes a "case" for the charity organization. Why not make such a man a producer for the benefit of his family? Instead of taking away his freedom for about nine months in the year, in short terms of ten and 20 days, scattered all over the 12 months, why not take it away for the whole year and pay his family what he earns? This may not be a feasible proposition for the Government, but an association with the right kind of an institution, recognized by the Government, could handle the case. Sane, sympathetic, wholesome treatment might restore such a man so that he would be entitled to his freedom again.

5. Paroled Men.—In the above classification we have considered only those who complete their sentences before regaining their freedom. What about paroled men? The parole system is an excellent one, but in order to make it effective for good, it is essential that there should be some sympathetic organization ready to help a man during the time of his parole. He should be encouraged in every possible way in keeping his parole along the lines of his good intention on leaving prison. There is one parole officer for all Canada. It is manifestly impossible for him to do all that ought to be done even if it were

his duty under the government to try. If the parole officer could turn a man over to a local, sympathetic association, even if he still had to report to the chief of police in the district (which, of course, is a mistake), he would have a much better chance of going straight, knowing that there were men genuinely interested in his welfare.

So much for the field of service in which prison reformers work. What can they do to meet the needs in that field? I don't pretend to know altogether, but I humbly beg to submit some suggestions regarding the kind of association which ought to exist to meet the needs outlined above—to be called, possibly, "The Criminal Reform Association of Canada."

(A.) It should be a Canadian-wide organization—embracing all the existing associations—with a branch wherever there is work to be done. On account of provincial peculiarities every province would have to have its own headquarters. Every branch should work in the closest touch with the official prison chaplains. The general association should be made up of citizens concerned with giving a man who has done wrong, or is accused of having done wrong, a fighting chance of living an honest life, if he sincerely desires to do so, helping him because he is a man in need and not because he is a particular kind of man religiously or otherwise. He will find the true religious and other affiliations all the sooner for being allowed the same freedom in that respect as any other man. What I mean is this. Anglicans should not organize to help prisoners who call themselves Anglicans. That sort of thing only encourages quick changes in religious convictions—the kind of hypocrisy which we want to avoid. We want a man to be free in religious matters and be sure that when he says he belongs to the Church he is not thinking of a meal ticket. He should get the meal ticket if he is hungry and then what he may say about his religion will probably be the truth. Cleaning a man up physically and feeding him well is not reforming him, but those may be his immediate needs. We should not begin by expecting him to have the religion we want him to have. Let him see that the community is trying to give him a fair chance in life and he will be ready to listen to the Church. The business of the association would be to remove, as far as possible, whatever obstacles are in his way. That is the first step towards his redemption. His real reformation has begun when he has been brought to pray, "Make me a clean heart, O God, and renew a right spirit within me." Denominational differences in religion or whatever else may tend to narrow the scope of the association's work should be discarded. It is too big not to claim the co-operation of all citizens.

(B.) Every branch should have an officially recognized and capable man in constant attendance at the courts to watch for first offenders and to follow cases that need attention. There should also be a legal staff to conduct the defence of a man who has no money and a medical officer to aid the families of prisoners and examine discharged men who come under the care of the branch association.

(C.) Branches should have a system of exchanging men so as to provide for them a new environment in which to make a fresh start. Such a system would be easily possible under a Dominion-wide association. There are excellent associations in various parts of Canada doing noble work, but they know practically nothing about each other. They not only should exchange men but ideas and plans. The forces of crime are organized sufficiently to pass a man along from one city to another, whether he wants to be so transferred or not. "The children of this world are in their generation wiser than the children of light."

(D.) A branch should be ready to supply work for a discharged man, if he is able to take it, with employers who are in sympathy with the association's work. Personally, I think the association should own farms and houses of industry in various parts of the country where short-term, habitual offenders would work under constant supervision though not sentenced thereto by the courts. Such institutions would simply constitute openings for a man too weak to be absolutely free. If he still chose to stay outside and indulge in riotous living then the prison would be the only place fit for him. Society would have done all that is possible for him. If he did go to an institution under the association those dependent upon him should be given what he might earn.

(E.) The central association should get the power (a difficult matter I admit), to inspect at

(Continued on page 658.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER XXVI.

"Sir David."

SANDY and Martha were married when the apple packing was over in the fall, and Sandy agreed that they should live at the farm as Martha intended. He continued to do the chores at the log-house as before, and, indeed, as Marjory said, "if Martha had not worn a wedding-ring none of them would have noticed that she was married."

Life went on very smoothly at the farm for a year. Claude proved himself most successful as senior partner. Gilbert stuck steadily to his work, and Claude and David had determined to make him a junior partner when he was twenty, and to allow him to add horse breeding to the other industries of the farm. He was passionately fond of horses, was a splendid rider, and had an eye for the points of a horse which would be a valuable asset in horse dealing.

Marjory had taken charge of the poultry, and was making them pay well. She loved all living creatures, and was supremely happy. Her mother felt that no life could have suited the twins better than this in British Columbia. But her heart ached for David.

The loss of his arm seemed to have cut David off more than before from the life of the farm. He kept the books and did all the correspondence of the firm, and was really invaluable. But his health had certainly suffered from the shock of the accident, and the general mental and physical strain of his life in Canada. Only his mother guessed at the heroism with which he fought down his longing for the scholar's life, and the vain regrets which would keep assailing his peace of mind. The others thought him graver and quieter than of old, and Gilbert would have willingly laid down his life if thereby he could have atoned in any way to his brother for the results of his folly.

But they none of them dreamt that the constant effort to find happiness and satisfaction in his uncongenial work was wearing out their brother's health and spirits.

Sometimes there would float before his mind a picture of what his life might have been had he not chosen to go to Canada. He would see himself in the congenial environment of Oxford, delighting in the work and companionship which every man, even the most eccentric, can find at the university; or starting for India to see the realization of the dreams of a lifetime. But then he would remember the reverse side of this delightful vision. His mother struggling with sordid poverty, giving lessons in drawing; Marjory a pupil teacher in a school, and Gilbert chained to a clerk's desk. Then he would feel glad that he had had strength to choose the better part of self-sacrifice.

One day in April, Marjory drove back from Albertville with the mail. She threw an envelope to David with the words:—

"Looks like a servant's writing, but it comes from Dinton."

The envelope had a deep black margin, and was addressed in an uneducated hand, but it bore the Lanes' crest and motto on the flap. David had written once or twice, at his mother's request, to Sir Gerald, tell-

ing him of their fortunes in British Columbia, and had received a short note of thanks for each letter; but the writing on the envelope was not that of Sir Gerald. He opened and read the letter; it was from Lady Lane.

"Dear David,
"Little Gerry is gone; he died of diphtheria last Sunday. We laid him by your father yesterday. Oh, David, my heart is broken. You saw him and know what a splendid healthy boy he was; and now he is gone. I am writing to you, partly because you will feel for me in this terrible trouble, and partly because your uncle says he wishes you to know what has happened. He is so ill, though he won't admit it. He has been getting worse all this last year, and even the most powerful drugs seem useless when he has one of his attacks of pain. This house is so big and empty; couldn't you come and stay with us, David? We are so lonely without our little boy. Do come soon, David.

"Your affectionate aunt,

"ELLEN LANE."

David read the letter, and passed it without comment to his mother.

As the latter read it, she knew that within it lay the solution of David's future; after all, his life would not be spent on a Canadian farm, but in the beautiful house at Dinton. But her heart ached for the poor lonely mother who had so little to comfort her for the loss of the child who had been all in all to her.

"Isn't it pathetic, mother?" said David. "He was a fine little chap, just like his mother, and she adored him. So did his father, though he pretended not to care for him. What shall I say?"

"I think you must go, David. If necessary you could get back before the busiest time. The trip would do you good, and I think the invitation must really come from your uncle as much as from Lady Lane. You might be a real comfort to her, and perhaps to poor Sir Gerald too. It must be a melancholy house and you could do much to cheer it."

"Would you come too, mother?"
"No, my boy; I couldn't leave Marjory just now; and besides, I'm not invited. I think you had better go as soon as possible; there is really nothing to wait for."

So David decided to go immediately, and cabled the following day to tell Lady Lane to expect him in about three weeks' time. Before he left he received a note from old Mrs. Williams, the housekeeper, begging him to come at once, for Sir Gerald was failing fast and was very anxious to see his nephew.

And so David went home as fast as train and boat could carry him. He stayed for a few hours in Montreal, and had hoped to see Mrs. Campbell, but she was staying in Scotland and her house was closed.

And so David arrived in Liverpool. As the great ship steamed up the Mersey, he vividly remembered his first meeting with Graham, and he shuddered involuntarily as he thought of his last sight of the young doctor. Sometimes in a nightmare, even now, he would find himself staggering on a slippery log making frantic efforts to catch something which always eluded his grasp.

At Dinton, a cold rain was falling, and he was surprised that no carriage met him, but supposed that his telegram from Liverpool had miscarried. He left his luggage to be sent over in a dog-cart, and walked himself by a short cut across the fields.

He approached the house through a door in the wall of the rose-garden. The flowering shrubs and trees were in full bloom, but it was too early for roses. David remembered the glory of colour and fragrance which had

(Continued on page 658.)

Downeaster

HOW human nature repeats itself! When you read a book like "Dill's Roman Society" you realize this. All the main features of Roman society in the first, second and third centuries are repeated today: the tremendous growth of luxury, the worship of riches and material success, the strange religious cults, the growth of humanitarianism, the cosmopolitan spirit, the emancipation of women, the fall of the birth-rate, the increase in divorces, the rage for spectacles, the mingling of races, the widespread pessimism. Juvenal complains that the literary man gets less for a whole year's work than a popular charioteer who wins one victory. A man, he complains, will give more to his pastry cook than a great lecturer on science or art. How modern all this is with baseball pitchers getting bigger salaries than a Bishop, and butlers and chauffeurs than the average clergyman, and movie actors than the President of the United States! But there is this difference between the ancient Roman civilization and our own: Modern civilization possesses the revitalizing element of the Christian ideal. It has the power of self-renewal, as has been abundantly demonstrated in the past.

* * * *

The agitation for shorter hours for railroad men, that has been inaugurated in the United States, is, I believe, very generally sympathized with on this continent. Our railroad officials, not forgetting station masters, perhaps the hardest driven and most harassed of all employees in existence, are, in the vast majority of cases, grievously overworked. There is good ground for believing that a very large proportion of our railroad accidents are attributable to this cause. The public safety, it would seem, demands some relief from present conditions. At least seventy-five per cent. of railroad employees of all grades are suffering from over-strain, and are liable at any moment to temporary collapse. In the matter of pay, as far as I can ascertain, the case is not quite so clear. The salaries of the higher class of employees, such as conductors and drivers, is at least double that of the average clergyman, and at least equal to the incomes of lawyers, physicians, college professors, journalists, and retail merchants, at least in Canada. The ordinary brakeman's pay is quite equal to the average clerical income.

* * * *

It is a nice question to what extent a man is the creature or the creator of his creed. A creed imbibed in early life and supported by parental authority and early associations, cannot fail to have a potent and abiding effect on character, or, at all events, upon a man's outlook upon life, and, therefore, on his conduct. On the other hand, the bias of temperament is bound to influence him in his interpretation of the doctrines and dogmas of religion, and he will be alternately attracted and repelled by varying aspects of revealed truth. The justice of God will appeal to one man, the love of God to another, the brotherhood of man to a third, individual human responsibility to a fourth, and so on. How much, for instance, are the Scotch the creatures or creators of the strong, logical, stern, "dour" theology of their national Church? On the whole, I am strongly inclined to the opinion that no man entirely escapes from the influence of a creed sedulously inculcated in early life. And this is often seen in those who have deliberately, and even passionately renounced the creed of

Progress of the War

October 3rd.—Tuesday—Roumanians cross Danube into Bulgaria in an effort to attack Von Mackensen from rear. Rains retard operations on Western front.

October 4th.—Wednesday—Serbs continue to drive back Bulgars. British also make progress on Struma front.

October 5th.—Thursday—Sir William Robertson calls for more men. Roumanians and Russians drive back Von Mackensen in the Dobrudja and capture 1,000 prisoners.

October 6th.—Friday—Allies gradually advancing on Monastir. Roumanians forced to recross Danube.

October 7th.—Saturday—Artillery active on Western front and weather clearing. British drive back Bulgars on Struma. Stubborn resistance of Germans holds Russians on Eastern front.

October 9th.—Monday—German submarine visits United States coast and destroys six steamers. Both British and French advance on Western front from 500 to 1,000 yards and capture over a thousand prisoners. Superior forces compel Roumanians to retire from Southern Transylvania.

their childhood. It still unconsciously colours their lives and influences their conduct. First impressions may be overlaid with later impressions, but they remain, and are always liable to assert themselves to the last hour of our lives.

* * * *

It is a common saying that it doesn't matter what a man believes so long as he does right. Which is like saying that it doesn't matter what kind of a map a man has so long as he knows where he wants to go.

* * * *

The "London Guardian" sums up the financial situation in England in the following interesting and illuminating paragraph, which should be reassuring reading for some of us who have glimpsed of late the spectre, the possibility of national bankruptcy.

The statement on the finance of the war which Mr. McKenna made in the House of Commons last week was one of the most remarkable Ministerial utterances of the last two years. The Chancellor of the Exchequer showed that on March 31st next our total indebtedness will be £3,440,000,000. But since our advances to our Allies (for which in the meantime we are receiving interest) will by that time amount to £800,000,000, our total debt will be no more than £2,640,000,000. Our national income is £2,500,000,000, or perhaps a hundred million more. That is a trifle less than the amount we owe, and, as Mr. McKenna points out, a man with £5,000 a year who chanced to be £5,000 in debt would by no means be in a desperate financial position. He estimates our capital wealth at £15,000,000,000, and if we vary his simile we find ourselves in the position of a man worth £15,000 who owes £2,600. It would be much nicer for him if he owed nothing, but his solvency is obvious to all men. To have financed so great a war for two years and a half and still to be well on the right side of the account is a signal encouragement.

* * *

No less than 55 heirs to the Peerage have been killed in the war up to the present time.

Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Seventeenth Sunday after Trinity.

Holy Communion: 240, 256, 262, 630.
 Processional: 376, 433, 465, 542.
 Offertory: 408, 547, 599, 753.
 Children: 697, 700, 707, 725.
 General: 2, 416, 580, 664.

Eighteenth Sunday after Trinity.

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

The Bible Lesson

By Rev. Dr. Howard, Montreal

18th Sunday after Trinity, October 22nd

Subject: "St. Paul's Defence before Agrippa." Acts xxvi.

INTRODUCTION.

ST. Paul had appealed to the judgment of the Roman Emperor. The privilege of doing this was the most valued right of Roman citizenship. But the Procurator, Festus, in whose charge the Apostle was, must keep him safely until an opportunity occurred of sending him to Rome. In those days there were no passenger boats, running periodically, across the Mediterranean. Consequently, opportunity must be taken when it served of sending the prisoner by some freight-carrying vessel. The coming of such was uncertain owing to their dependence on the wind and many other circumstances. Festus was in a difficulty during this time of delay. In sending the appellant to the Emperor it was expected of him as Governor that he should give a distinct statement of the case—specifying definitely the charge made against the accused and possibly indicating the general line of attack and defence followed in the provincial court. This was just what Festus found it hard to do. The accusation against Paul seemed to him to be foolish—not worthy of the Emperor's attention. While he was thus debating with himself as to what he should write to the world's master at Rome, there came to Cæsarea, on a visit, King Agrippa—King of Chalcis. The Romans permitted him to retain the title King and granted him the free

practice of oriental pomp and splendour in his petty court, but, of course, kept him completely subservient to Roman domination. He was the great-grandson of Herod the Great and the brother of Bernice and Drusilla, both of whom are mentioned in the Acts. King Agrippa and Festus were friends. So then, upon this visit of Agrippa's to Cæsarea, Festus determined to have the King hear Paul that he might be able to help the Procurator in the report that should be sent to the Emperor at Rome. St. Luke (Acts 25: 13-22, read carefully) gives a very definite statement of Festus' appeal to Agrippa for help in his perplexity. Evidently the case appeared to Festus to be a sort of tempest in a teapot. The Jews had merely accused Paul of certain paltry questions—matters concerning their own religion—"and of one Jesus, who was dead, whom Paul affirmed to be alive." Agrippa expressed himself as interested in the case, so the next day was set for hearing the Apostle (25: 22). Accordingly on the next day the King and his sister, Bernice, displaying great oriental pomp, entered into the place of hearing. Festus was there, the chief Roman military men of the city, the civic functionaries, and others of importance—an imposing assembly of pomp and power. Paul was brought in. Festus had no legal right to bring him up for such a hearing, but the Apostle came willingly and voluntarily gave a defence of his position. He felt that this was an opportunity of a lifetime to witness for Christ. Before Paul spoke Festus made a public address to Agrippa, practically asking for his help (25: 23-27) and despairingly declaring in conclusion that it seemed unreasonable to send a prisoner to Rome and not to be able to specify the charges that had been brought against him. In this statement Festus represented Roman justice at its best.

Evidently Agrippa now took charge of the proceedings and in a tone of authority said to the notable prisoner, in whose case they were all so strangely interested, "Thou art permitted to speak for thyself." St. Paul at once began to make his defence.

ANALYSIS OF THE LESSON.

I.—The Apostle's Introduction, vv. 1-3.

1. Though laden with a chain St. Paul stretched forth his hand when he began to speak. There must have been something impressive in the gesture for it is carefully noted by St. Luke—all eyes would immediately be turned upon him.

2. He congratulated himself that he had this opportunity of speaking before a man who knew and thoroughly understood Jewish law and custom. (Agrippa was partly of Jewish lineage.) He just hinted that his defence might be long and somewhat painstaking for he said, "I beseech thee to hear me patiently." Then amid the hush and silence that followed he began a recital of his career.

II.—His life as a Jew, vv. 4-11.

These verses present no special difficulty. Yet they should be carefully read. It is probable that they are simply a condensed report of what the Apostle actually said. They draw attention to the following facts in particular:—

1. The prisoner had been born and educated as a Pharisee, and in his earlier life had lived most strictly according to the customs of the Pharisees.

2. As a Pharisee he had come to believe that God's promise of a Messiah had been fulfilled in Jesus Christ. For believing this the Jews were persecuting him. In Christ he felt that there was sure proof that God would raise the dead—a hope to which the Pharisees were committed.

3. For a time he had persecuted those who accepted Jesus of Nazareth as Messiah. He had searched out Christians in synagogues, had striven to make them blaspheme Christ and in his rage against them had "persecuted them even unto foreign cities."

III.—The Persecutor's sudden Conversion, vv. 12-23.

1. The minds of all would be anxious to hear what had happened to make the persecutor of Christianity become its devoted advocate. St. Paul proceeded to relate the story.

2. On the way to Damascus (a foreign city), while acting as a prosecutor, he saw at mid-day a light from heaven brighter than the sun shining in its strength. He fell to the earth and heard a voice—"Saul, Saul, why persecutest thou me?"

3. Upon asking, "Who art Thou, Lord?" he is told that the questioner is Jesus and is bidden to stand up. He is then told that he is to become a "minister and a witness" for Jesus Christ to the Gentile people.

4. He went on to say that to this heavenly vision he was "not disobedient." He had begun preaching Christ in Damascus; then in Jerusalem and finally in the Gentile world he had become a witness for the Gospel. This preaching was simply an affirmation that the words of Moses and the Prophets had come to pass: "How that the Christ must suffer, and how that He first by the resurrection from the dead should proclaim light both to the people (Jews) and to the Gentiles." In other words he asserted his belief that Christ Jesus is the logical and historical outcome of Judaism.

IV.—The Interruption of Festus and Paul's conclusion, vv. 24-29.

1. Up to this point all had listened attentively, no doubt hanging upon the speaker's impassioned utterance. It was too much for Festus. Even his Roman self-control gave way and he interrupted the fervent speaker, "Paul, thou art mad; thy much learning doth turn thee to madness." This was the only explanation that he could give of such a startling story told in such impressive earnestness.

2. Paul declared that this was not the case; he spoke only "words of truth and soberness."

3. He then turned to Agrippa and asserted that the king knew of all these things that he had mentioned. What he had declared was all public property—this thing was not done in a corner.

4. Then the Apostle made a direct personal appeal to Agrippa: "King Agrippa believest thou the prophets?" (Doubtless there was no reply.) After a pause the Apostle, taking the king's silence for consent asserted, "I know that thou believest."

5. The narrative is doubtless condensed here as elsewhere, but the thread of the Apostle's argument is clear from Agrippa's reply. If the king believed the prophets then logically and of necessity he must believe that Christ is Messiah. But Agrippa would not allow himself to be forced to a direct answer regarding his religious convictions. Though of Jewish lineage he had no desire to pose as an orthodox believer in Judaism before scoffing Romans. So he turned the Apostle's direct appeal aside with an *ironical pleasantry*; "A little more of such persuasion as this and you will have a convert to Christianity in me also." No doubt the tone in which this was uttered was a light, bantering one, and that the king's face was wreathed in a mocking smile.

6. St. Paul's earnestness for the spiritual well-being of those about him led him to ignore the raillery in the king's words, and tone, and smile. "I would to God," he exclaimed, "that whether with little persuasion or with much, not only thou, but all that hear me this day, might become

such as I am (that is a Christian), except these bonds." Here he would hold up his shackled arm. This ended his defence.

V.—The Verdict, vv. 30-32.

1. King and Procurator rose here. With Bernice and their assessors they withdrew and conferred together on what they had heard.

2. The verdict they reached was an acquittal. They declared that St. Paul had done nothing that was worthy (a) of death or (b) even of bonds.

3. The king went beyond this decision to assert that the prisoner "might have been set at liberty if he had not appealed unto Cæsar." Roman law could not be broken—the appeal had been made and must be carried out.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—God requires more from men than that they should be zealous for Him and His law. He requires them to centre their lives in His Son, Jesus Christ. Was there ever a more conscientious servant of God than Saul before his conversion? He had always been moral, and God-fearing, and even zealous in God's cause—serving the Lord God of his fathers night and day. This was not enough. God had a more excellent way of life for him and that way was in His Son. Here is a good and much-needed lesson for our day. We hear so much about worshipping God, about the sufficiency of moral life and social service. St. Paul's career speaks to us of the fact that we worship God best by following Christ and that we only do God's will when we take God's Son as the centre of our faith. St. Paul's conversion speaks with eloquent emphasis on this point—viz., that God requires us to accept the best that he has provided for us and that that Best is His Son, Jesus Christ.

II.—An evil life dulls the soul to spiritual realities. Agrippa had led a worldly life and was contaminated thereby. He had known "the law and the prophets," but had wandered away from their injunctions for material ends. Now he has little or no interest in the vital questions of religion. He can dismiss the momentous question of his proper relation to God with a bit of raillery. What a lesson for youth and for all! So surely as any one lives for material things, he or she becomes callous and dull to the greater realities of the spirit.

III.—After witnessing for Christ we must leave results with God. St. Paul did his best on this occasion—persuading all who heard him to accept his Gospel. Here he must stop. He could not command results. God calls us to be his witnesses, failure to produce results should neither make us discouraged or cause us to cease from witnessing. Results remain with God.

The Churchwoman

Ottawa.—St. Luke's.—Mrs. Read, the wife of the Rev. Canon Read, who recently resigned the rectorship of this church, was last week presented by the members of the parochial Branch of the W.A. with a handsome electric reading lamp which was accompanied by an address signed by the president and the treasurer of the Branch. The latter voiced the regret of the members of the W.A. at Mrs. Read's removal from the parish and it spoke most appreciatively of her valuable services during the past 13 years. Canon Read is about to take up special work in connection with the hospitals of the city.

of the War

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55 heirs to the Peer- killed in the war up ime.

Church News

Preferments and Appointments.

Broughall, Rev. L. W. B., Rector of St. George's Church, St. Catharines, Ont., to be an Honorary Canon of Christ Church Cathedral, Hamilton, Ontario.

NOVA SCOTIA.

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

Halifax.—Trinity.—Sunday, October 1st, was rally day at this Sunday School and at the morning service at the church, the installation of officers and teachers took place. In the afternoon the rally day services of the Sunday School were largely attended, the whole of the ground floor of the church being reserved for the children and the gallery was thronged with visitors. The secretary reported 400 whose names were recorded. In the beginners' section of the primary department 112 children were present. Special rally day songs and hymns were sung. An address of welcome was read by Master Earl Geddes. Rev. F. E. Barrett and Rev. W. J. H. Petter gave stirring and earnest addresses. At the evening services in the church Rev. L. J. Donaldson preached on the text, "Lift up the Standard for the People." This, said the speaker, was the object of the Christian life.

St. Paul's.—On the evening of the 24th ult., Rev. Canon McGullick, a former English Chaplain at Homburg, Germany, was the preacher. Rev. Canon McGullick took his text from Ecc. 3 and 7, "There is a time for war, and there is a time for peace." He made an earnest appeal for men to carry the conflict to a successful conclusion. He spoke of the righteousness and justice of our cause, which was worth dying for; but above all he sought for a growing spirit of prayer on the part of the people and entire dependence upon God for victory in the conflict. Canon McGullick had a very interesting experience of five years in Germany up to a short time before the outbreak of the war. He was an English Chaplain at Homburg, the most fashionable watering place in Germany. Canon McGullick had close relationship with the people of the place, civil and military, and was on intimate terms with men in high authority. He saw several years before the war, the intense feeling against England which was felt by many Germans and he recognized enormous military and naval preparations for a general world war. The German people got the idea that England was rotten to the core as a result of too much prosperity, and would fall an easy victim. Canon McGullick was instrumental in having a statue erected to King Edward, which at his request the Kaiser himself unveiled. The main purpose of the German plan was to keep England asleep and unprepared. Canon McGullick visited England just before the war and made a special address at a club at Freshwater, Isle of Wight, raising a voice of warning as to the German danger. The press of England took up the subject and their notices were copied by the German press with the result that Canon McGullick was charged as an arch spy, and threatened with exclusion from Germany for the remainder of his life.

Bedford.—All Saints.—At the conclusion of the service on Sunday evening, October 1st, the Vicar, Rev. J. A. Winfield, on behalf of the congregation, presented Miss Bertha Corbin, the organist, with a purse of gold. In doing so he alluded to Miss Corbin's long and valuable services to the church. During the past

15 years, in addition to being organist, she has been an active member of the W.A., treasurer of the Ladies' Guild, superintendent and teacher in the Sunday School and in every department of church work she took a deep interest. Miss Corbin leaves in a short time to spend the winter in the Southern States.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—Christ Church Cathedral.—The Rev. H. D. Martin was priested at this Cathedral by his Lordship the Bishop, on St. Michael and All Angels' Day, September 29th. Mr. Martin will take up work at Holy Trinity, Winnipeg, under Archdeacon Fortin, shortly.

St. John.—St. Mary's.—A large congregation attended the memorial service in this church recently, which was most impressive in its character, the occasion for which was the death on the field of battle of four members of the church—Capt. Frank R. Fairweather, Privates Ernest Mellor and Frank Pinney, and Corp. Arnold Whelpley, all of the 26th Battalion. The services were conducted by Rev. R. Taylor McKim. During the sounding of "The Last Post," and the playing of the "Dead March" in "Saul," there was many a tearful eye, and throughout the evening the proceedings were marked by an earnestness and reverence that showed the entire congregation were of one mind in a desire to honour the brave men who have fallen in a just cause and to extend true sympathy with those they have left behind. Rev. R. T. McKim called attention to some of the facts concerning the lives of the dead heroes. In referring to Capt. Fairweather he said he had been a vestryman of the church and took great interest in all Church work. "His loss will be keenly felt," he said, "not only by us here, but by the citizens generally. I, personally, have pleasurable recollections of him when he was with the firm of Tilley and Fairweather, and can vouch for his helpfulness, integrity and kindly character. As has been recently remarked, 'Men of his ilk can ill be spared at this time.' He sacrificed a comfortable home, wife and child, all for the love of right." The speaker spoke of the other men who had so nobly given up their lives for the

cause. Private Mellor, he pointed out, was an Englishman, coming here soon after the war began and leaves his wife and three small children. Private Pinney was born here and brought up in the church, having been baptized in St. Mary's. He was deeply attached to the Sunday School, very popular, and his smiling face will be greatly missed. Corp. Whelpley was married and leaves, besides his wife, one daughter. He, too, was much liked and wrote many letters home, all of a cheerful kind, and never complained about the soldier's life. He was promoted to corporal just before the engagement in which he fell.

At the regular meeting of the vestry of this church, Bishop Richardson presiding, the resignation of the Rector, Ven. Archdeacon W. O. Raymond, was finally accepted. The church corporation was very loath to take this action, but on account of the Rector's long illness and his earnest desire to be relieved of his duties, no other course was left to take. A parish meeting is called for October 24th to consider the election of a new Rector.

Word has been received that Ven. Archdeacon W. O. Raymond, who is now in Vancouver, is gradually regaining health and strength and that he is now able to take regular walking exercise. This will be good news for his many friends.

St. Luke's.—The Rev. E. A. Green arrived in St. John on Saturday, September 30th, after six months' arduous work at Niagara Military Camp, under the Brotherhood of St. Andrew. Mr. Green succeeds Mr. Martin as Curate of St. Luke's.

ONTARIO.

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

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

Bellefonte.—Christ Church.—On October 1st, the Rev. Dr. Blagrove completed his eleventh year as Rector of this church. During that time a debt of \$3,200 was paid off the church, lots were bought adjacent to the church for the erection of a Parish Hall, which was built in 1910; furnaces costing \$800 were installed in the church, and the church renovated throughout, and windows inserted at a cost of \$3,700. The congregation as well as the number of communicants has doubled, as also the current revenues and the attendance of the Sunday School. On September 17th, Mr. Drummond, of the Liverpool Sheltering Homes, conducted services in the absence of Dr. Blagrove, who was visiting Rev. Canon Tucker in London, Ont., where he preached at both services in St. Paul's Cathedral. Harvest Festival services are to be held next Sunday. One hundred and twenty-eight men have enlisted from this congregation, of whom five have been killed. Memorial services were held on Sunday, September 24th and October 1st, for the late Pte. John Caddick and the late Corporal Wm. Post, respectively.

The regular Ontario meeting of the Rural Deanery of Hastings was held in Christ Church on the 4th and 5th of October. On the evening of the 4th a very excellent sermon was preached by the Rev. J. H. H. Coleman, M.A., Vicar of Napanee. There was a celebration of Holy Communion on Thursday at 8 a.m., and the Deanery met for business at 10.30. Rev. Dr. Blagrove, Rector of the church, and Rural Dean of Hastings, presided. Reports on missionary contributions to date proved satisfactory, and a readjustment of the assessment list was made.

Deseronto.—St. Mark's.—Sunday, September 3rd, was a red-letter day

at this church, when the Ven. Archdeacon Reginald Radcliffe, of Ridgeway, Pennsylvania, U.S., and Mr. D. A. Radcliffe, manager of the Bank of Montreal, North Toronto, and a licensed lay reader in that diocese, visited the Rector, the Rev. Elwin Radcliffe, B.C.L. The two clergymen officiated at the morning service, but at evensong all three brothers took part, the Archdeacon preaching and giving the Benediction, the Rector reading part of evening prayer and giving out the notices and the licensed lay reader taking the latter part of evensong and also reading the Lessons. The Archdeacon's sermons were thoroughly appreciated by the people the two Sundays he preached, and Mr. D. A. Radcliffe's reverence and charming manner in reading the prayers and especially the Lessons made the service most delightful. The occasion was one that cannot soon be forgotten. The good example of the laity is of inestimable value in this direction. The Rev. Canon Woodcock, of Trinity Church, Brockville, preached two excellent and timely sermons at the annual Harvest Thanksgiving services at St. Mark's, September 24th. The church was tastefully decorated, music thoroughly congregational and attendance good. The societies are settling down for another year's work. The Ladies' Guild, the W.A., the Chancel Guild and the Girls' Guild have done good work in the past and will do so again, with God's blessing. Mr. Thomas Gault, Jr., who has gone to the Collegiate at Belleville, was presented with a club bag by his many friends—a most loyal member of the choir and teacher in the Sunday School. Word has been received of an old choir boy, Sapper Large, being wounded and in an English hospital; two more choir boys, Privates Knight and Hopping, leave shortly for overseas in the 155th Battalion.

TORONTO.

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

William Day Reeve, D.D., Assistant.

St. Simon's.—On the evening of the 3rd inst., a number of the congregation gathered together in the Parish House for the purpose of saying farewell to Captain the Rev. E. G. Burgess Browne, Chaplain of the 166th Battalion, who, for the past four years, has been Curate at this church. During the evening Captain and Mrs. Browne were presented with a purse containing \$320, the presentation being made to them by Mr. R. R. Lockhart, the people's warden, who had charge of the proceedings. Both Captain and Mrs. Browne responded suitably. The occasion also took the form of a sock shower for the men of the 166th Battalion, many members of the congregation responding to the Rector's request to supply these articles. At the close of the war Captain Browne will return to St. Simon's as assistant to the Rector, Rev. Dr. Cayley.

Church of the Redeemer.—One of the oldest members of the congregation, Mr. C. H. Ritchie, K.C., of 141 Avenue Rd., died suddenly on Tuesday last. Although he had not been in the best of health of late, yet his death took place quite unexpectedly. Mr. Ritchie was a very well-known lawyer, and he was the head of the firm of Ritchie, Ballantyne and Ludwig. Mr. Ritchie married in 1883, Margaret Scott Ritchie, daughter of the late Gideon Ritchie, Blyth, Ontario. He is survived by five daughters and two sons.

Sunday School Association of the Deanery of Toronto.—A programme of meetings for the season of 1916-17 has been arranged. The first of the series will be held in St. Augustine's

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Church on Monday, October 16th, at 8 p.m., and will be of a devotional character for teachers and Sunday School workers. Addresses will be given by Bishop Reeve and the Rev. E. A. McIntyre, and the Rev. Canon Plummer will conduct the service.

Wyebridge.—Church of the Good Shepherd.—On Friday evening last a "Fowl Supper" was held under the leadership of Mr. W. F. Drixon, student, in an effort to clear off some of the mortgage debt in connection with the church. Total receipts were \$180, with a total cleared of \$170. This was a record for Wyebridge. A first-class programme was rendered by pupils of Professor Reay, of Midland, and a party under the leadership of Rev. N. A. F. Bourne, R.P. of Penetanguishene.

Rosemont.—Harvest Thanksgiving services were held in Mulmur parish last month by neighbouring clergy. Thankofferings were given to the Fire Appeal of the Bishop of Moosonee as follows: St. Luke's, \$43.55; Trinity, \$42; St. David's, \$27.65.

Batteau.—Christ Church.—The annual Harvest Thanksgiving service took place in this church on the evening of Michaelmas Day. The service was combined with the ceremony of the reopening of the church, which has been entirely restored since its partial destruction by lightning on June 4th last. Several beautiful windows were also consecrated. The services were conducted by the Bishop of Toronto, assisted by Rev. E. A. Slemin, Rector of the parish, and Rev. A. P. Kennedy, of Stayner. The church was tastefully decorated with grain, fruits and flowers. The east window, which was designed many years ago by a lady in England and which was partially destroyed, has been entirely restored and a magnificent new west window, representing the Good Shepherd, donated by many former as well as present members of the congregation, has replaced the old one, which was entirely demolished. Six new memorial windows beautify the aisle, being severally donated by Mesdames Meacham, Jackson, Redmond, the Purnell family, the Sunday School and the combined congregations of the sister parishes of Duntroon, Glen Huron and Singhampton. A new organ has been installed. The seats and interior woodwork have also been entirely renovated, and the whole is a most fitting temple for the work of the Lord and Master. The Bishop took for his text, the words in the "Venite," "Let us come into His presence with thanksgiving," and impressed on his hearers the necessity of thankfulness at all times and not only on special occasions like the present. The music rendered by the choir under the leadership of the organist, Mrs. Playter, was appropriate, and the whole service was very impressive. The people of the Batteau are to be congratulated on the splendid work they have been able to accomplish in the restoration of their church. It might be of interest to add that this church first came into existence in 1868, through the exertions of the late Archdeacon Langtry, a former Rector of Collingwood.

Peterboro.—All Saints'.—The Harvest Thanksgiving service of this church was held Friday evening, September 29th, when the Rev. J. R. Moore, M.A., of St. George's, Toronto, was the special preacher. The text was taken from Isaiah 6: 1-2, and the sermon dealt with the relation of worship to work. This, said the preacher, should be in the proportion of two to one. "Each of the seraphim had six wings: with twain he covered his face, with twain he covered his feet, and with twain he did fly"—four wings for worship and two for action. It is our silent hours

with God that give us power in his service. On the Sunday evening following Rev. R. A. Hiltz, M.A., preached on the subject of "service," with special reference to Sunday School work. Rev. R. B. Grobb, M.A., the Rector of All Saints', has been elected president of the Peterboro Ministerial Association.

York Mills.—St. John's.—Harvest thanksgiving services were held in this church last Thursday evening, the 28th ult., the preacher being the Right Rev. Bishop Reeve. On Sunday last these special services were continued, the preacher at the evening service being Rev. Professor Cotton, of Wycliffe College. In the afternoon there was a special children's service.

Streetsville.—Trinity.—The annual Harvest Thanksgiving services were held in this church on Friday evening, September 22, and on Sunday, September 24. The decorations, which were on the usual elaborate scale, were done by the ladies of the congregation. The special feature of the Friday evening service was the dedication of a memorial stained-glass centre light in the east window, erected to the glory of God and in memory of his parents, by Mr. F. Rich. The subject of the window is "The Light of the World," and is a reproduction of Holman Hunt's picture. The service was conducted by Rev. T. O. Curliss, Rector, the Lessons being read by Rev. W. Evans, Woodbridge. The Bishop, who was attended by Rev. J. Hughes-Jones, Weston, acting as Chaplain, was the preacher. On Sunday, the Rector preached at the morning service and in the evening the preacher was Rev. J. Hughes-Jones. There were large congregations at both services.

Georgina.—On Monday evening, September 25th, a very interesting service was held in St. James', Sutton, when Bishop Reeve administered the rite of Confirmation to 24 candidates, amongst whom were several married people. The church was crowded to its utmost capacity. The Bishop gave two very impressive addresses, before and after the rite was administered. This is the second Confirmation within the year, the first having taken place shortly before the late Rector, the Rev. Gordon Matthews, left for St. Catharines. The church had been beautifully decorated for the Harvest Thanksgiving on Sunday, the 24th. The music was beautiful and impressive, Miss Greenwood presiding at the organ. The Rev. T. G. A. Wright, of Huron College, has worked most untiringly during his four months' charge of the parish, having baptized 23 persons during this time, and many regrets were expressed at his departure. In a few well-chosen words at the end of the service, Mr. Wright thanked the members of the congrega-

tion for their courtesy and kindness to him during his sojourn amongst them. During the summer months Mr. Wright has given evening lectures once a week in St. George's and St. James', on the travels of St. Paul and preached very impressive farewell sermons at both churches on September the 24th.

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NIAGARA.

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

St. Catharines.—St. George's.—The annual Harvest Thanksgiving festival was held on Thursday, September 28th, and Sunday, October 1st, the occasion also being the commemoration of the 75th anniversary of the consecration of St. George's. The church was beautifully decorated with flowers, fruit and grain, and large congregations were present at all the services. The special music was of a high order, and was ably rendered by the choir, assisted by a small orchestra. The preacher on Thursday evening was the Ven. Archdeacon Davidson, of Guelph, and on Sunday evening, the Very Rev. Dean Owen, of Hamilton. The Lord Bishop of the diocese was present for the Sunday services and preached in the morning. At the close of the evening service the Bishop addressed the congregation, referring to the good and successful work being carried on at St. George's, and stating that he wished to honour the parish. As a mark of appreciation of the work of the Rector, the Rev. L. W. B. Broughall, M.A., and the general esteem in which he is held, his Lordship announced that he had appointed him an hon. Canon of Christ Church Cathedral, Hamilton.

HURON.

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

Courtright.—Obituary.—Mrs. Metcalfe, wife of the Rev. H. B. Metcalfe, the Rector of this parish, died in a hospital in London on the 1st inst. Besides her husband, Mrs. Metcalfe is survived by her father, Mr. John Kincaide, of London. The funeral took place from St. Paul's Cathedral, on the 3rd inst.

Sandwich.—St. John's.—Harvest Thanksgiving services were held in this church on Sunday, September 24th. At the morning service the Rector, Rev. H. P. Westgate, preached, and in the evening, the Rev. Arthur Carlisle, Rector of All Saints', Windsor, who recently returned from the front. The offering amounted to \$103.

Mission Church.—A new mission church under the direction of the Executive Committee of the diocese, will be erected at the corner of Park Avenue and Wellington Street, this fall. The lot across the road, now owned by the Synod, will be sold and the proceeds devoted to the purchase of the more favoured and central site. A substantial brick building, costing about \$5,000, will be erected, with a commodious basement, instead of a proposed temporary wooden structure. The new edifice will be under the charge of the Rural Dean, Rev. W. F. Brownlee.

RUPERT'S LAND.

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

Winnipeg.—St. Alban's.—At this church on Sunday the 1st inst., the Rector, the Rev. H. Cawley, held a memorial service for C. T. H. Cripps,

formerly Sunday School secretary and Young People's worker, killed in action in France. Though the hour, 8 a.m., was an early one, there was an unusually large congregation. Holy Communion was administered. The hymn, "Peace, Perfect Peace," was sung, and at the close of the service, the organist played the "Dead March" in "Saul." Each Wednesday St. Alban's has been holding two services, at 7 a.m. and 9.15 a.m., respectively, for the soldiers at the front, and it is an excellent commentary on the spirit of the congregation that every one of these services is well attended.

St. Margaret's.—Rev. F. W. Good- eve, Rector-in-charge of this church, has been gazetted Chaplain of the 197th Battalion.

Oak Lake.—The Sunday School Association of the Deanery of Brandon is being held at Oak Lake, October 9, 10 and 11. A good programme has been arranged. Among the principal speakers will be Rev. R. H. A. Haslam, M.A., of India, the Ven. Archdeacon Thomas, General Missionary of the diocese, Rev. W. A. Fyles, B.A., Sunday School Field Secretary, Rev. G. W. Findlay, M.A., President of the Association, Rev. A. Birch, missionary in the Sioux Indian Reserve, and Rev. C. S. Quainton, M.A., Rector of St. Matthew's Church, Brandon.

The Parish Guild of St. Alban's has forwarded a Christmas parcel to each of the members of the congregation who are overseas and will send one at a later date to each of those who are still in training in Canada.

SASKATCHEWAN.

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

Saskatoon.—St. John's.—At a united missionary meeting, which was held in the schoolhouse on the evening of the 26th ult., Rev. R. H. A. Haslam, a missionary on furlough from the Punjab, gave an interesting address on "India and the World Crisis as it is Related to Missions." In the course of his address, the speaker pointed out the opportunity for Mission work created by the war. Open hearts, open homes, open minds, a devotion to prayer and a new status given to Indian Christians were all shown to be the product of the world crisis. In conclusion, he appealed for a different attitude to be taken by the people of Canada toward the Indian as a possible immigrant and challenged the Church to give these men who had done so much for the Empire the best we have in the way of knowledge of Christ, our Lord.

Emmanuel College.—At the annual Convocation, which took place on the 27th ult., the Testamur in Divinity was presented to nine students by the Bishop of the diocese and three of these were admitted to the degree of Licentiate of Theology. Dr. Carpenter, the Acting-Principal, made the opening address. A number of the University professors were present. At the close of the proceedings Rev. R. H. A. Haslam addressed a united meeting of the W.A. in the College Chapel.

St. James'.—The Rev. Henry Wilson, who has been Rector of this church for the past two years, has been asked by the Bishop to undertake a new sphere of work in Alberta, near to Edmonton, and he expects to enter upon his new duties about the middle of this month. During his stay in Saskatoon, Mr. Wilson has been active in many public undertakings for the uplift of the youth of the city. He is primarily responsible for the organization of the Boy Scouts of Saskatoon.

Canadian Church Calendar

The M.S.C. Calendar for 1917 is now being prepared, and will be ready for sale in November.

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TORONTO.

Sweeny, D.D., Bishop, Toronto, Ont.

Reeve, D.D., Assistant.

—On the evening of the 11th of the congregation together in the Parish purpose of saying fare- n the Rev. E. G. Bur- Chaplain of the 166th o, for the past four Curate at this church. ning Captain and Mrs. presented with a purse 320, the presentation o them by Mr. R. R. people's warden, who the proceedings. Both Mrs. Browne responded occasion also took the k shower for the men Battalion, many mem- ngregation responding request to supply these the close of the war ne will return to St. sistant to the Rector, ey.

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ool Association of the onro.—A programme r the season of 1916-17 ged. The first of the eld in St. Augustine's

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North Battleford.—St. Paul's.—The opening meeting of the newly organized Parish Guild was held on Monday, September 25, at which Dr. L. A. C. Panton was the speaker. Dr. Panton was wounded at the Dardanelles, and recently returned from the war. He was a former church warden of St. Paul's, and his presence at the first meeting of the Guild created great enthusiasm. His address was a graphic account of the Gallipoli Campaign. Besides the address there was a musical programme. The Parish Hall was crowded with an appreciative audience.

The annual Harvest Thanksgiving festival was held on Thursday, September 28. Rev. E. Hodson, Rector of St. George's, Saskatoon, was the special preacher. The church was beautifully decorated with grain and flowers, fruit and vegetables, which were in great profusion. The thankoffering was \$54, increased at the Sunday services to a total amount of \$162.

The Rector and lay delegates of St. Paul's invited the Diocesan Synod to meet next summer in North Battleford, which invitation has been accepted.

CALGARY.

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

Rural Deaneries of Red Deer and Calgary.—A combined meeting of the above Deaneries met at Banff on September 11th to 15th, 1916, the members arriving at Banff with the 8.05 p.m. from Calgary. The first evening the paper on the book, "The Holy Catholic Church," by Swete, was given by Canon James. On Tuesday morning there was a celebration of the Holy Communion at 7.15 a.m. and Bible study at 10. This was followed by the next paper on the above-named book given by Canon Gale. In the afternoon the members journeyed to the Cave Basin and some of them took in the sulphur baths

there. At 5 p.m. a meeting was held, when the following questions were discussed and resolutions passed in connection with them. A letter was read from Canon MacMillan on the Sunday School paper. After some discussion the following resolution was passed unanimously: "That this joint meeting of the Rural Deaneries of Calgary and Red Deer, puts itself on record as being in full sympathy with the efforts of the Sunday School Commission to produce a magazine for the children of our Sunday Schools and declares itself as willing to support such an effort by introducing the magazine into their parishes. This meeting is strongly of the opinion that such a magazine should not be bound up with the lessons as is now the case." Finance committee and their work was the next question discussed, and the following resolution was also passed: "Resolved that the clergy of the Rural Deaneries of Calgary and Red Deer assembled in session at Banff, desire to assure the committee dealing with diocesan finance of our loyal and hearty support in the movement to lessen the debt on the diocese and will co-operate as far as possible with said committee and await further instructions as to how we may render assistance." A copy of this resolution was requested to be sent to the chairman of the finance committee named above. From the evening of Tuesday until the next evening was conducted as a Quiet Day by the Rev. F. Stanford, of St. Peter's, Regina. The rule of silence was relaxed during Wednesday afternoon, when some of the members took a quiet walk on some of the surrounding heights of Banff. On Thursday, September 14th, the Bible study was continued at 10.15 a.m. and the last paper on the Holy Catholic Church was given by Archdeacon Dewdney, of Red Deer, at 11.30 a.m., on Chapters IV. and V. After this the Bishop, who was present, addressed the members of the Deaneries on the question of finance and the general situation of the diocese.

At the close of his Lordship's address several votes of thanks were passed: one to Archdeacon Dewdney, on the motion of Canon Stocken, for his kindness in supplying the books for study. At this point Canon Gale took the chair as the Archdeacon had to leave on business. A vote of thanks was then passed to Rev. F. Stanford as follows: "That a very hearty vote of thanks be extended to the Rev. F. Stanford, the conductor of the Day of Retreat, for his most helpful addresses, and that the blessing of God, Who alone can reward any man, for such services may rest upon him and his work in his own parish of St. Peter's, Regina." Votes of thanks were also passed to Rev. A. V. Grant and his wife, and the Ladies' Guild of Banff, and to the hosts and hostesses who so kindly put the clergy up during their stay in Banff. In the afternoon the clergy journeyed to Lake Minewanka and other places in autos kindly supplied by Rev. A. V. Grant and friends. About 25 miles of the beauties of the district were seen in that time. In the evening a social time was spent in the hall kindly lent by the Presbyterian church of Banff for all the meetings. On Friday some of the clergy returned home and some wended their way to the beauties of Lake Louise.

COLUMBIA.

The New Bishop of Columbia.

Victoria.—At a specially convened meeting of the Diocesan Synod, which was held in this city on the 5th inst., the Very Rev. C. D. Schofield, M.A., the Dean of Columbia, was duly elected Bishop of the diocese of Columbia, in the place of the late Bishop, the Right Rev. Dr. Scriven, deceased. The Bishop-Elect was born in St. John, N.B., in 1871 and for the past two years has been the Dean of Columbia, previous to which time he was for several years the Dean of Fredericton, N.B.

"IN SEARCH OF THE OTHER SHEEP."

(Continued from page 649.)

The "El Sueno" and contemplated approaching her when everything was blotted from view. The position was not any too comfortable, compass erratic, home-made sounding line useless, dense fog, and lastly a blizzard blowing. To anchor off shore was out of the question as our anchor would drag and the swell was on shore. A strict watch was kept by two men at the bow whilst the native steered. But a short time elapsed when breakers were heard and the order was given to run out to sea; again breakers were heard, the conclusion being that we had entered a small bay. About 9.30 p.m. the cry again was "land close," and in the scurry the fore-sail halliard jammed with the anchor cable, and in a few minutes we were beached high and solid with breakers and gravel washing over our decks. From Cape Lyons to Clifton Point the coastline is composed chiefly of low sloping hills from the Melville Mountains to the coast. There are numerous rocky points running out to sea with small bays between. During our run in the dark we had continually feared these dangerous points, but Divine Providence had cast us ashore on the sand and gravel beach. Having secured our boat to a one-hundred gallon gasoline cask sunk in the sand we prepared to unload. The reader will need no assurance from me that we thoroughly enjoyed unloading a two-year outfit in the pitch darkness on an unknown

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shore with snow falling heavily and cold breakers drenching us.

Now began for us a period of anxious labour for the safety of our boat. As the storm continued we pitched tents, dried out our goods and searched the beach for miles for re-launching timbers. After digging the boat out of her deep bed of gravel, we succeeded, after desperately hard work in putting her near the water's edge during a lull in the wind. But the storm again increased, destroying our labours and putting the boat higher ashore and scattering the timbers along the shore. The best policy seemed to be to await the storm's leisure and look around for wood, etc., in case we should be compelled to winter here. From observations we estimated that we were a little west of Clifton Point—this latter proved correct, about five miles west. A plentiful supply of the usual driftwood was found within a six-mile radius, which was comforting; also we shot a good-sized seal, which looked good for the winter's food supply, as the seal provides both meat and fat and the latter is very essential to the body in winter. For a few days the storm was furious, our large store tent tearing, and it was a marvel, that our living tent did not act likewise. On the 14th we attempted again to relaunch with the same results as before. This storm lasted sixteen days with a lull of but a few hours, the irony of the situation being, that had we been afloat it was a fair sailing wind.

(To be Continued.)

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Now falling heavily and wrenching us. For us a period of storm continued we tried out our goods and beach for miles for re-ers. After digging the deep bed of gravel, we r desperately hard work near the water's edge in the wind. But the creased, destroying our utting the boat higher cattering the timbers ore. The best policy to await the storm's k around for wood, etc., ould be compelled to From observations we we were a little west of -this latter proved cor- miles west. A plenti- he usual driftwood was six-mile radius, which ; also we shot a good- ch looked good for the upply, as the seal prot and fat and the latter l to the body in winter. the storm was furious, e tent tearing, and it that our living tent did e. On the 14th we at- to relaunch with the s before. This storm days with a lull of but e irony of the situation l we been afloat it was ind.

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THE CHURCH AND MODERN HERESIES.

Sir,—There is a feeling among a good many laymen that our theological colleges are giving too much attention to the heresies of the Arians and Pelagians, which have been dead for a good many years, and giving too little attention to the heresies of the Mormons, the Seventh Day Adventists, the New Thought people, the Russellites and the Christian Scientists, all of whom are very much alive. In this community all these forces are working all the time, and they are all the time drawing away a few of the members of the different Churches. The policy of the Churches has been to ignore these people. That may seem to be good tactics, but these people are constantly challenging the orthodox Church, and when there is no reply they tell their admiring followers that the Church does not answer because it cannot. Now, I do not think many laymen would care to see the clergy get into unseemly squabbles with these people on street corners and in the big tents which they put up on our vacant lots, but they do think that in their own pulpits, in a positive, informative, non-controversial way, they should take up these heresies and expose them, stating what the doctrine of the Church is on these points. For instance, what answer has the average Churchman to the statements of the Seventh Day Adventist as to why we observe the first day instead of the seventh day of the week? The Seventh Day Adventist does not, as a rule, stop a clergyman on the street to talk with him, but he does stop just as many laymen as he can, and, furnished as he is with all the texts and authorities that seem to support his side of

the case, it is no secret that he soon beats the average Churchman out. The Churchman may not admit it, but to himself he confesses that he is simply not provided by his teachers and leaders with materials upon which to base an effective opposition. So far as I can judge, the Church of England in Canada in Ontario is not losing many members to the Mormons, but I know she is steadily losing some to Christian Science, New Thought and Seventh Day Adventism, and that those lost are not by any means her least valuable members the zeal and material resources of these heresies shows. I should be glad to have others speak out and give their views on this subject.
 Watchman.

THE REVISED PRAYER BOOK.

Sir,—If the "Your Lordship" in the form of Consecration of a Church in the revised Prayer Book is to be retained it should be followed in brackets by the words ("or Your Grace, as the case may be"), for the latter is in social life the proper style of address for an Archbishop. I mention this to show how absurd is the introduction of such a title into the Prayer Book. No such thing disfigures the English book, and in England most of the Bishops are Lords in a more substantial sense than here. "The Church of England in Canada" is the name of the Church by civil as well as ecclesiastical law, and the words, "the Dominion of," must have slipped in by inadvertence. I agree with Mr. Magee in your issue of September 14th that wherever they occur they should be struck out. But I cannot agree with him that in the prayer for the King, etc., on page 85, there is any implication that the legislators of the Empire are set over us, for it reads, "all who," not "all others who," and I consider his objection to the word "Empire" as hypercritical. It seems to me the only correct and adequate collective term by which to designate the various countries united in allegiance to our common sovereign, the King of Great Britain and Ireland. It is sanctioned by the usage of at least 130 years, for I have just read in a new Canadian history that King George III., referring to the loss of the American colonies, said that he hoped posterity would not lay at his door the downfall of "this once respectable empire." But I would strongly urge the addition of the words, "and their councillors," after the words, "Governor-General of this Dominion, the Lieutenant-Governors of the Provinces." Considering our system of government, this seems essential; the prayer is incomplete without it. This applies also to the supplication in the Litany at the top of page 110. I grieve to see retained the presumptuous response, "Because there is none other that fighteth for us but only Thou, O God." In what sense is this statement true? Our American brethren, with that practical wisdom and common sense which it is a pity we do not follow more than we do, substitute for it, "For it is Thou, Lord, only that makest us dwell in safety." The words in the Japanese Prayer Book, quoted by another correspondent, "and cause wars to cease forever in all the world," are perhaps better still.

I had a strong hope that the committee would have adopted the American rendering of a certain verse in the Te Deum as follows: "When Thou tookedst upon Thee to deliver man Thou didst humble Thyself to be born of a virgin." Our version is an uncouth and indelicate one, not in accord with modern conventional usage—*horresco referens*—and grates harshly and offensively on modern ears. Besides, it is not a correct

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translation. According to Annandale's new "Concise Dictionary," "abhor" means "to hate with loathing." "Horreo" conveys the idea of terror or fear. The serpent, "horret squamis arrectis" (Virgil). "Thou wert not horrified at" is rather the sense of "non horrusti." Why retain a disagreeable form of expression when it has not even the merit of fidelity to the original and we have one so much better and more euphonic in the book of our neighbours and brethren across the border? Finally the word "prevent" in the well-known collect has now to the common people a meaning the very reverse of what is intended in the prayer. "Prevent," in the sense of to "go before as a guide," is now, according to Webster, obsolete. "Precede" would be better understood; the idea is of leadership, as in Newman's "Lead, kindly Light." "Direct" is the word used in the American book, but this does not necessarily involve the old meaning of prevent for direction may come

from elsewhere than before. "Guide us" is directly opposite, and "guide and direct us" would make the petition perfect and understood by everybody.
 A. W. Savary.
 Annapolis Royal, N.S.

MATINS.

Sir,—I see that the Synod of the Province of Ontario has sent a request to the General Synod, asking to have it made legal to eliminate matins once a month, the Communion service alone to be used on such occasions. Dean Cayley, in support of the above, said: "We do not want to be law-breakers when we fail to use matins at morning services." Once a month! Why, I have attended an Anglican church in this city for six years and rarely missed a service, and I can say with certainty that during the whole of that period matins has never once been used. The Venite, Benedictus, or the glorious

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Te Deum has not been sung during that time, and how long before I commenced to attend I could not say. I love the Communion service, which has replaced matins in this church, but why matins has been entirely eliminated is beyond my comprehension and a great regret. Children attending this church reach adult age without being aware that such beautiful hymns of praise as the ones I have mentioned exist, for few possess a Prayer Book of their own to-day. They have never known the uplifting feeling which comes to those who sing, "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our Salvation," etc. Will someone tell me why my church should be allowed to rob me of the opportunity to engage in the beautiful service of matins, so dear to me in the homeland? Can I habitually separate myself from matins and still continue to call myself a faithful Anglican Layman?



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A TURN OF THE ROAD.

(Continued from page 652.)

been there in June two years ago. Only two years; it seemed impossible that it was in so short a time that so much had happened. He rang the front door bell, but there was a strange delay before it was answered, and the butler seemed to be still struggling into his coat when he opened the door. He recognized David at once.

"Your telegram only arrived ten minutes ago, sir. The motor went off at once to the station, but I suppose it missed you, sir; it seems terrible that you were not met."

"Oh that didn't matter. I walked across the fields and enjoyed it. Where is Lady Lane?"

At that moment, a little grey-haired man in a dark suit came into the hall from the library. He hurried towards David.

"You got my telegram at Liverpool, I suppose?" he said, fussily. "I much regret that your own message arrived too late for the motor car to await you at the station. I am Mr. Wade, of the firm of Jackson and Wade, and by Lady Lane's wish, I have made all arrangements until you should arrive."

"Is my uncle worse?" asked David. "Did you not receive my telegram? No. Then you have not heard that Sir Gerald died at nine o'clock this morning. Let me be the first to welcome you home, Sir David."

(To be Continued.)

A PASTORAL.

(Continued from page 650.)

devoted in every Parish in the Diocese to a special religious effort be heartily responded to. If you ask, "What shall we do?" I would not venture to lay down any rigid method of procedure, but I would suggest that, as a preliminary, a meeting be called in every Parish and Mission of the spiritually-minded people, and that they be invited to co-operate in the work of calling personally upon those who seem to have drifted away from the Church and the ordinances of religion, and endeavour with God's help to bring them back.

The feature of the National Mission in England which is most emphasized is that it is not merely an effort by the Clergy alone, but that the duty of doing something is specially laid upon the Laity, both men and women. As in England, so here, it is an effort

of the entire Christian society in each Parish and in each Diocese to bring influence, the influence of the Clergy and laity alike, to bear upon the whole community to testify of the Gospel of the Grace of God, to repent us of our sins, and leaven and regenerate the life of the district, to awaken in us a longing after nobler ideals, and a burning passion for the glory of God and the winning of the world till it becomes the Kingdom of our Lord and His Christ.

Let me plead, then, with the Clergy and laity of all the Parishes to do something special during the period mentioned, and with that end in view to organize as soon as possible so as to procure the workers needed. Then let the Advent season which follows be characterized by an earnestness and an appreciative use of the services of the Church, the Word and Sacraments never before experienced, so that there may be "showers of blessing."

With all good wishes, I am,
Most sincerely your Chief
Pastor and Friend,
S. P. Rupert's Land.

Bishop's Court, Winnipeg.
September 15th, 1916.

"COME WITH ME."

(Continued from page 651.)

any moment, all prisons and penitentiaries in Canada and see to it that conditions inside are conducive to reform. Complaints made by discharged men should be investigated if the local branch had any grounds for confidence in the man making the complaint. Sentences imposed by the courts should be rigidly carried out by the prison officials. They are there for that purpose. At the same time we have no right to compel the man to degrade himself unnecessarily while serving his sentence.

(F.) The association, acting through the various branches, and in harmony with the Dominion Parole Officer, should make itself responsible for paroled men. More men would be kept straight under such a system. More men, who are worthy of it, would be granted parole because they would be able to refer to the association in their application. The prison chaplains would have to vouch for the men before the branch associations could accept the responsibility and allow the name of the association to be used.

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The above does not exhaust by any manner of means, the aims and objects of a criminal reform association, but enough has been mentioned to show that the work calls for the best that a man can give. I have referred only to men. The problem of the female offender would also come within the scope of the association's work through auxiliary organizations of women.

To those who are sincerely desirous of being of service to their fellow-men, the full recognition of a need constitutes a call. With the answering of the call to work in the field of criminal reform will come the time when the policeman's "come with me" will no longer mean a more intimate acquaintance with the devil, but an introduction to sympathetic men and women who will say, "come thou with us and we will do thee good."

suddenly as to almost jump out of bed. My kidneys were bad, too, and I had awful pains in the back all day. I doctored with our family doctor, but he did not seem to know what I needed. I was recommended to try Dr. Chase's Nerve Food, and could sleep well three nights after starting the use of the Nerve Food and Kidney-Liver Pills. I take great pleasure in recommending these medicines, as I have proved that they do all that is claimed for them."

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Give and Heal!

An urgent call for help again goes forth from the Motherland's mighty life-saving agency—the British Red Cross. The Empire is called upon to give greatly, give lovingly, give quickly, that the sick, wounded and suffering on all the battle fronts may not languish and perish in their hours of deepest need.

Here is a great work in which all can share. The Joint War Committee of the British Red Cross Society and Order of St. John is the only institution which carries voluntary aid to the sick and wounded of the British forces on land and sea in every region of the war. Thousands of lives of our bravest and best are saved through this splendid work. YOUR gift may save a life. Isn't it worth doing? It is, GIVE!

The Red Cross looks after the transportation of sick and wounded—it equips thousands of hospitals, rest and convalescent homes, it supplies countless requisites for hospital work, clothing and other comforts. Over 2,000 Red Cross Motor Ambulances are at work on the various fronts, while "rest stations," hospital trains, steamers and launches, food for prisoners, books, special work for the blind, etc., etc., are a few, only, of Red Cross activities.

**Make "Our Day" Your
Red Cross Gift Day
Give on Oct. 19th**

Ontario's princely gift in 1915 of \$1,514,000 rang, a clarion mercy call, throughout the Empire. The British Red Cross were grateful beyond measure, and their appeal through Lord Lansdowne, President, now comes to us as to friends who sympathize and help. The need is greater to-day than a year ago—it is ever growing. Will Ontario do less than she did last year? No! GIVE—give a day's pay, give all you can, GIVE.

Premier Hearst Has Seen the Work

"My visit to England and France has aroused deeper appreciation than ever of the splendid work of the Red Cross. It deserves every support, and I trust the people of Ontario will respond with their usual generosity to the British Red Cross Appeal for October 19th."

HON. W. H. HEARST,
Prime Minister of Ontario.

**He gives twice who gives quickly.
Your help is needed NOW!**

The Motherland's only direct appeal to us for help in this great war is her great Red Cross mercy work. Ontario's response must and will be quick and generous. Give through the Treasurer of your Local Committee—or, send your subscription to the Clerk of your municipality—or, make it payable to Hon. T. W. McGarry, Treasurer British Red Cross Fund for Ontario, Parliament Buildings, Toronto.

**Don't Let Your Stricken Defenders
Call in Vain, but**

Give and Heal!

**The Sick and Wounded
Call For Your Help
Give on Oct. 19th**

Your gift will go entirely to the British Red Cross, where, again, through much voluntary work, the working expenses are cut down to only 2¼% of the total revenue. Thus, if you give \$10, actually \$9.77½ goes to the healing and saving of some stricken hero. The expenses of the Ontario Committee, advertising, printing, etc., are being met entirely by the Provincial Government.

Mr. N. W. Rowell, K.C., Brings a Red Cross Message.

"I bring a message of cheer to those who have relatives at the front and who fear they may be wounded. I believe everything human skill can do, that human care and sympathy can provide, is being done and provided each day and each night throughout the year by the Army Medical Corps and the Red Cross. It is a perfect marvel of efficiency."

MR. N. W. ROWELL, K.C.,
Leader of the Opposition.



Wounded in the Trenches—Official Film, "Battle of the Somme."

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