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# Canadian Churchman

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ESTABLISHED 1871

Vol. 39 TORONTO, CANADA, THURSDAY, OCTOBER 3rd, 1912 No. 38

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Harbour Improvements at Whitby, Ont.," will be received at this office until 4.00 P.M., on Tuesday, October 22, 1912, for the construction of a Stone and Concrete Esplanade Wall at Whitby Harbour, in the Township of Whitby, County of Ontario, Ont.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department and at the offices of J. G. Sing, Esq., District Engineer, Confederation Life Building, Toronto, Ont.; H. J. Lamb, Esq., District Engineer, Windsor, Ont., and on application to the Postmaster at Whitby, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the contract. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,  
R. C. DESROCHERS,  
Secretary.

Department of Public Works,  
Ottawa, September 24, 1912.

Newspapers will not be paid for this advertisement if they insert it without authority from the department.—28624.



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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 3, 1912.

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October 6.—Eighteenth Sunday after Trinity.  
Morning—Jer. 36; Eph. 6:10.  
Evening—Ezek. 2 or 13:17; Luke 7:24.

October 13.—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; Col. 2:8.  
Evening—Ezek. 18 or 24:15; Luke 11:1—29.

October 18.—St. Luke, Evan.  
Morning—Isai. 55; 1 Thes. 3.  
Evening—Eccles. 38: 1—15; Luke 13:18.

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

### AN OFFER TO ALL.

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

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

#### 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.

#### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 256, 630, 646.  
Processional: 632, 636, 657, 670.  
Offertory: 328, 621, 631, 639.  
Children: 508, 640, 697, 701.  
General: 10, 493, 477, 531.

### TRY IT!

Build a little homely house,  
And fence it round about  
With quietude and happiness,  
To keep the troubles out.  
All the walls are thankfulness,  
All the planks are prayers;  
Faith and trust keep off the rust  
That comes of anxious cares.  
Hope's the roof that shelters you  
From every wind of wrong;  
And love's own light  
On the hearth burns bright,  
To warm you all day long.

—Anon.

### AN INTERESTING MEMORIAL.

In consecrating a new church at West Llandudno lately, the Bishop of Bangor unveiled a font placed in the church as a memorial to the Rev. C. L. Dodgson ("Lewis Carroll"). It is claimed that "Lewis Carroll," while staying at Llandudno with the Dean of Christ Church (Liddell), wrote "Alice in Wonderland" for the entertainment of his host's little daughter, and that some part of the work was actually written among the sandhills on the site of the new church. Those who have been charmed by the play of humour and fancy in the varied adventures of Alice will think that a name with such charming associations in English literature has been justly honoured.

### CLERICAL VISITS.

The poor clergy have cause to complain some times of too much being expected from them. In one of our exchanges is a complaint by a summer visitor that the parson of the parish never called although visitors were specially asked to contribute to all worthy parochial objects. So far as our observation goes the clergy are only too happy to meet visitors and take advantage of any opportunity to show kindness and hospitality. But in case any of them shrink from approaching the passing stranger, we can assure them that they are mistaken and that any attention would be gratefully appreciated.

### A DAY OF PRAYER FOR MISSIONS.

The Canadian Council of the Laymen's Missionary Movement have asked the men of Canada to make Sunday, November 10th, a day of prayer for missions. The first meeting of the Laymen's Missionary Movement was held in Canada November 9th, 1907, in the Parish House of St. James' Cathedral, Toronto, and the Toronto Committee will make this fifth anniversary a very special occasion. Men's Committees are urged to unite in using Sunday the 10th, for special union meetings for prayer on behalf of missions. Such meetings were held all over the Dominion at the close of the campaign last fall, in which the Laymen's Movement and the Church Boards united, and were of great profit so that a large number requested that a call be issued periodically, and November 10th seems to be the most opportune time.

### HUDSON TAYLOR AND NOVELS.

In one of his letters to his sister Louisa, Hudson Taylor speaks strongly against the practice of novel reading.

"There is one thing I would specially warn you against—one of the greatest curses, I believe, of the present day—the practice of novel reading. If you value your mind and soul, avoid it as you would a dangerous serpent. I cannot tell you what I would give to be able to forget

certain novels I have read, and to efface their influence from my memory. And I firmly believe, though some would deny it, that no Christian ever did or ever will read them without injury—very serious injury, too, if the habit is indulged in. It is like opium smoking, and begets a craving for more that must be supplied. Better books are neglected, and no one can estimate the mischief that results. Few, I believe, could honestly ask God's blessing upon the reading of a novel, and few would venture to assert that they read them to the glory of God. The only safety lies in avoiding them as one of Satan's most subtle snares."

### THE CHURCH IDEA.

Careful readers of God's Word can see the "Church" idea set forth prominently there. A beautiful verse in the book of Zechariah illustrates this. "The Lord of hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the battle." (Zech. 10:3). Dr. Marcus Dods, in commenting on the phrase "goodly horse," says it is "a figure which not only promises strength and courage to God's people, but reminds them that He Himself advances against the common foe only so far as they carry Him." And he adds, "God does not accomplish His work on earth without the Church, but by means of it." The Christian Creed is therefore right in placing "the Holy Catholic Church" next after faith in Father, Son, and Holy Ghost. And the Saviour's teaching, in His miraculous feeding of the multitudes, is to the like effect. The Lord gave the bread to the disciples, and the disciples to the multitude. Christ is the head of His body, the Church, and the body must do the work of its Divine Head, and under His guidance.

### CANON HENSON AND PUTUMAYO.

The Church of Ireland Gazette has a leading article on the subject, in which it says:—

Anglican Missions can work equally well, and to them we are bound to accord our support. Our view of the present situation is aided by the fact that the Committee of the South American Missionary Society have surveyed these habitations of cruelty so lately revealed to the world, and have determined to deal with them. Many of the Barbadians who are British subjects belong to our Church, and some of the atrocities seem to have taken place in Ecuador, where there is religious toleration, while in Peru definite evangelistic work is being carried on. The London Society makes an appeal for help, and we cordially commend it to the support of those who have already shown their interest in the branch of the Society in Ireland. The appeal from headquarters is very clear. The South American Missionary Society has been at work on the Continent for over seventy years, chiefly among the aboriginal tribes, and is now prepared to undertake a Mission or Missions on the borders of Peru and Ecuador if the funds are forthcoming.

We gladly make this appeal known: for such a Mission, and not a Franciscan one, under Roman authority, can give the best help, and as Churchmen we ought to help it. Indeed, Canon Henson's appeal from the central shrine of English speaking Christendom is almost a confession of apathy and failure, and in it we detect that unduly glorified breadth of mind which is often indistinguishable from want of principle. Rome is Rome, and we shall wait till the millennium before the neighbouring Church near Victoria Station sounds a note of appeal for Anglican Missions on the ground that in some places Anglicans have been first in the field, and that to interfere with them would be to embitter ecclesiastical strife. But for Canon Henson's protest against

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the company-making which for the lust of gold consecrates every other lust and inhuman cruelty to its service, we cannot be too thankful.

The Archbishop of Armagh writes:—

"I gladly send you a small subscription in answer to your appeal. Shame on the great Anglican Church if she does not support her own great and blessed Mission.

(Signed) John B. Armagh.

#### PREPARE FOR CHILDRENS' DAY.

October 20th is going to be a great day in our Church year. Everything that can be done almost is being done to make our Church people in Canada feel that the future of the Church depends upon the love and loyalty of the young, and that nothing can be too good that is done with the object of winning and holding the children of the Church. Our Bishop here sent out a splendid appeal to the whole Church to awaken to the greatness of the Sunday School, not only calling upon every scholar of the Church of England Sunday School in Canada to wake up and take a special interest this year in Children's Day, but also upon each congregation, as a congregation, to join heartily in the work of intercession and giving. Up to the present time it looks almost as if the Sunday School were regarded as a kind of side issue, a separate organization; and it was quite common to hear of children who belonged to the Sunday School but had no connection with the Church, and the teachers as very excellent people who were trying to do their own work in their own good way. Now the Church has awaked, and Children's Day is the effort to make the Church people at large realize that the Sunday School is an integral part of the Church's life, and that the teachers, whose work is beyond all value and who are probably the greatest body of unpaid workers upon the face of the globe at this present moment, are simply doing the work of the pastor and the parent, and striving to equip for future service the future members of our Church. Amidst indescribable difficulties requiring great devotion, skill and perseverance they are seeking in the Sunday School to give the scholars the highest knowledge, and the finest principles of character. They are teaching them to sing our sweet Church hymns; to pray to our Heavenly Father; to take an interest in the work in the Church; to read the Bible; to pray and work for missions; to learn of Jesus and His love. In season and out of season, oftentimes without the sympathy or intercessory prayer of the parent, they are leading the children up to Church fellowship, and trying to train the whole of the child for the whole of life. Children's Day is, therefore, not merely for children. It is rather the congregation's day for realizing this great part of its duty, and it is earnestly hoped that in the great proportion of the city and town churches in Canada three services will be held, and in the country two service, in which service and sermon, hymns and prayers, will all conspire to give pre-eminence to the work of the Sunday School. Let all the Sunday School scholars come with their teachers and take possession of the church at the morning service. Let them have a special rally or mass-meeting in the afternoon, with everything to make the service bright and inspiring, and in the evening let as many as possible be present again at the evening service, where the sermon might be especially for parents, teachers, and adult scholars. The mission of the Church to the young is not only a mission of education, it is also a mission of inspiration. Forces illimitable, so little utilized because so often ignored or undervalued, lie in these little lives. A harvest of finest resources, the richness and the responsiveness of which overwhelms one, lies right to hand; the finest, the largest, the richest field of life. There in the Sunday School lies dormant, only awaiting the call of love, an army of mis-

sionary enthusiasts, a force of Church supporters; mighty beyond our dreams. A band of all hearts most hopeful, most responsive, only waiting to be trained to go to work. Every Sunday the opportunity comes to appeal to these forces of ardour, of hope, of loyalty, but once a year, on this great Day, comes the chance of chances to inspire and evoke. Let every Churchman make it his firm determination that Children's Day this year shall be a Record Day for the enlistment of loyalty and enthusiasm for the Church Sunday Schools of Canada. Let every clergyman especially see to it that the best of hymns, the best of sermons and the best of addresses, shall be provided, and that envelopes be placed in every hand to receive the offerings of willing hearts.

#### First General Synod of The Church of China

A Conference of Bishops and Delegates representing the Anglican Communion in China, met in Shanghai from April 18th-26th, 1912, to create a Synod of the Anglican Church in China. A draft report of Preamble, Constitution, and Canons, had been drawn up at a similar Confer-



REV. DR. W. E. TAYLOR, CHINA. Student Secretary of the Y.M.C.A., and a distinguished graduate of Wycliffe College, who presided at the annual meetings of the Alumni held during last week.

ence three years ago, and since then submitted to the various Diocesan Conferences.

China is at present divided into eleven dioceses—viz:—

Victoria (Hong Kong),	Bishop Lander.
Chekiang	Bishop Moloney.
Fukien	Bishop Price.
Kwong Si-Hunan	Bishop Banister.
West China	Bishop Cassels.
North China	Bishop Scott.
Shantung	Bishop Iliff.
Kiangsu	Bishop Graves.
Kankow	Bishop Roots.
Wuhu	Bishop Huntingdon.
Honan	Bishop White.

Of the Church of England Dioceses, the C.M.S. works in five, and the S.P.G. in two. The American Church has three dioceses, and the Church of Canada one.

The Conference consisted of 10 bishops—the Bishop of Victoria being at home,—45 Chinese

delegates (15 clerical, 30 lay), and 24 foreign delegates (20 clerical, 4 lay), representing all the dioceses from Peking in the North to Pakhoi in the South, and from Shanghai E., to Chentu W.; over 2,000 miles each way. The meetings were held in St. John's University, Shanghai, which belongs to the American Church Mission, and commenced with a Corporate Communion Service and sermon by Bishop Scott in St. John's Pro-Cathedral, on April 18th.

Bishop Scott was appointed Chairman of Conference, and Bishop Roots Vice-Chairman. It was decided that the official language of Conference should be Mandarin, and interpreters were appointed, as some of the delegates, Chinese as well as foreign, did not understand Mandarin. The mode of interpretation was thus: Mandarin into English, and then English into Cantonese or Fukinese, for the benefit of Chinese delegates from these provinces; or vice versa when such delegates wished to speak. The daily sessions were from 9.45 to 12 noon, and from 2 to 4.30 p.m. At noon each day Conference adjourned and united in prayer for Missions in the Church. Every day lunch was provided at the Houses of the American Church Mission, the interval between lunch and the afternoon session being spent in wandering about the beautiful grounds of the University, and in becoming acquainted with fellow-labourers from all parts of China, as well as learning from them of their methods. Those of us from tropical or semi-tropical regions were charmed by the profusion of blossoms of fruit and flowers; and gladdened to see such old friends as primroses and tulips.

During the days of Conference the most of the discussions were carried on by the Chinese delegates. It was most hopeful and inspiring to see the deep and intelligent interest which they manifested; thus affording to many of us a further proof, if such were necessary, of the capability of the Chinese to manage their own affairs. Difficult subjects were dealt with in the spirit of love, and some, which involved further consideration by experts, such as, an adequate translations of "The Holy Catholic Church" in the Creed, and how best to express the words "Sacrament" and "Bishop," were postponed till the next meeting of the Synod. On Friday, April 26th, Conference resolved itself into a Synod by a solemn service at noon in the Pro-Cathedral. The service commenced by singing "The Church's One Foundation," followed by silent prayer, and the reading, by Bishop Scott, of the Preamble (given below), to which all the delegates attested by standing; then the Te Deum was sung, the Lord's Prayer repeated, and the Blessing pronounced.

Thus another great step forward in the cause of Christ and of Christian Union has been taken by the formation of the "Chung Hwa Sheng Kung Hui."

That afternoon the two Houses of the Synod met for the election of officers and transaction of other routine business, and then adjourned till April 14th, 1915.

In the evening a reception to the bishops and foreign delegates was given by the members of the Shanghai Missionary Union in the Hall of the Union Church. Fraternal greetings on behalf of the Shanghai Union were given by Dr. Parker, and responded to by Bishops Scott, Roots, and Banister.

**Preamble.**—We, the Bishops, Clergy and Laity of the Holy Catholic Church, representing the various Dioceses and Missionary Districts established in China and Hong Kong by the Church of England, by the Protestant Episcopal Church in the United States of America and by the Church of Canada, accepting the Scriptures of the Old and New Testament; and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith, professing the Faith as summed up in the Nicene Creed and the Apostles' Creed, holding in the doctrine which Christ our Lord commanded, and to the Sacra-

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ments of Baptism and the Lord's Supper which He Himself ordained, and accepting His Discipline, according to the Commandments of God; maintaining the ministry of the Church which we have received through the Episcopate in the three Orders of Bishops, Priests and Deacons, which Orders have been in Christ's Church from the time of the Apostles. Being here assembled in Conference in Shanghai on this, 26th day of April, in the year of our Lord, 1912, hereby agree to constitute a Synod which shall be called the General Synod of the Chung Hwa Sheng Kung Hui (Church of China).

**Wycliffe Alumni Association**

The annual meetings of the Alumni Association of Wycliffe College which were announced in our last issue, have brought together a large number of the graduates of the College from the four corners of the earth. Among the distinguished graduates from a distance none were more welcome than Rev. H. J. Hamilton, Bishop-elect of the Canadian Diocese of Japan; Rev. Dr. Taylor, of Shanghai, and Very Rev. Dean MacCormack, of Los Angeles, U.S.A.

In the absence of the President, Rev. W. J. Southam, through illness, Rev. Dr. Taylor, of China, presided at the sessions.

A most impressive feature of the conference was the splendid series of quiet hours conducted in the Founders' Chapel, by Rev. Dr. J. Stather Hunt, M.A., vicar of Holy Trinity Church, Tunbridge Wells, England, who is in Canada to share in the work of the Mission of Help in Western Canada. Rarely does one see such through familiarity with chapter and verse of Holy Scripture as exhibited by Mr. Hunt in his addresses.

The first address of the series was from the text, Gal. 2:20, "I am crucified with Christ nevertheless I live." The speaker said that the great steps of St. Paul's Christian life were to be found in this epistle. The first was Christ revealed, and its purpose "that he might preach Him among the heathen." He said the ministry of to-day must first know Christ, and then proclaim Him, and they must ever be a conscious reflection of Him. The purpose must never be forgotten. Missionary effort may be regarded as the "barometer of spiritual life," and never competes with local needs. "God will never be any man's debtor," and we will find His blessings meted out according as we trust Him. Moreover our service is essential. "Christ alone can save the world, but Christ cannot save the world alone."

The second step was "Christ glorified in me." The speaker quoted the Scripture words used of John the Baptist, "They heard Him speak and they followed Jesus." These he said were the most glorious epitaphs of a minister's life. Christ is glorified in us by our prayers and by the bearing of fruit. The fruit, he said, is the envelope bearing the seed by which the plant will live again. Such should be the office of the Christian ministry.

The third step, "Christ working in me," he pointed out, was the source of power for all our ministry. Once disappointed, that power had not come in answer to his prayer, he had long ago come to realize that not power but Christ the giver of power was what he needed.

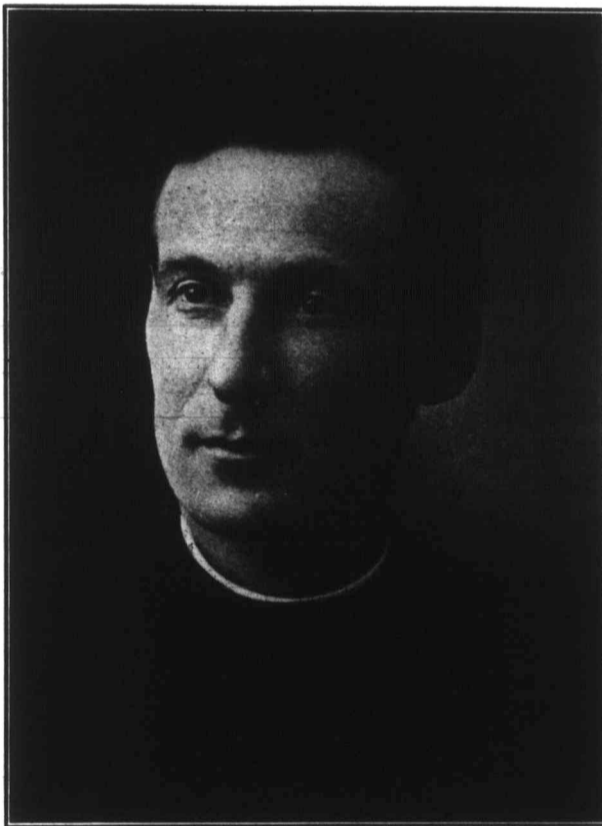
The final step was "Christ living in me." Pascal had said that the Church was born crucified. The life of our Master had ended with the cross. Ours must begin there.

On the second morning Mr. Hunt's address was from Phil. 3:7, "What things were gain to me those I counted loss for Christ." Enlarging on the all-subduing, all-strengthening, all-satisfying, all-sufficient Christ, He showed His wonderful power to overcome the penalty and power of sin. Pleading for the truth of the whole Bible he said, "I had rather be a little man with a great Gospel than a man of great intellect with a little depleted Gospel."

On the third morning at the Communion Service Mr. Hunt dwelt most impressively on the value of deep-seated devotion to Christ, and its resultant power to dare and do all things.

Dr. Griffith Thomas conducted a most helpful and scholarly series of addresses on "The Church and the Ministry with its Practical Bearing on Church Unity," which will appear in a later issue. Dr. Thomas also very kindly gave two most practical lectures on some "Some Helps to One's Ministry," the one dealing with the element of joy in our ministry, and the other with the use of method in one's work. In the latter Dr. Thomas emphasized the necessity of organizing our ministerial life, our helps to study and devotion, and the business of the parish in the most up-to-date fashion. The typewriter, shorthand, the card index, and every modern system of business should be employed to make our ministry efficient.

Rev. Dyson Hague, M.A., Vicar of the Church of the Epiphany, Toronto, and a member of the committee of the General Synod on Prayer Book Revision, read a paper on "The Present Position of Prayer Book Revision in Canada." Mr. Hague dwelt at length on the history of Prayer Book Revision as exemplified in the Scottish, Irish, and American churches, and then spoke of the present-day problems of revision. Two outstanding features



**REV. T. BEVERLEY SMITH, B.A.,**  
Rector of St. John's Church, West Toronto, elected President of the Alumni Association of Wycliffe College for the ensuing year.

demanding revision at the present day are: (1) To provide more freedom in the use or omission of the Athanasian Creed, and (2) the present necessary reading of the imprecatory Psalms.

The Statistical Secretary reported 224 graduates of the college; in Canada, 175; in the foreign field, 17; in the United States, 25. There are now 125 students in attendance at the college.

The luncheon speakers for the four days of the conference were Rev. H. J. Hamilton, of Japan; Rev. T. G. Wallace, M.A., rector of St. Stephen's Church, Toronto; Very Rev. Dean MacCormack, of Los Angeles; and Rev. John Neill, D.D., of Westminster Presbyterian Church.

Bishop-elect Hamilton dwelt upon the attitude of the Japanese Government towards Christianity and in a statesmanlike manner outlined the policy of that government in respect to its relationship with the various religions in general. A meeting of representative Buddhists, Shintoists and Christians was convened recently at the invitation of the government officials, not for the purpose of trying to combine these, not for the purpose of

trying to devise a new religion out of these three, but it was for the purpose of getting each religious body to do all in their power to help Japan educationally and morally. Thus Christianity has been placed upon a par with the state religions of the day. Rev. H. J. Hamilton spoke of the criticisms heard on every side regarding Japan's attitude towards Korea. He pointed out that Japan did not take Korea for selfish ends but has taken up what we would call "The White Man's Burden." Korea would prefer to be misruled by themselves, but Japan is trying to do the best possible for her. The nearness of Korea to Japan will help us to better understand the present relationship existing between these two countries. Many undesirable Japanese have migrated from their own land and settled in Korea and these have been guilty of cruelty and acts of barbarism, but in the administration of justice the Japanese Government has no bias whatever against Korea but is enforcing the same judicial system which she enforces for her own people and which was originally borrowed from France. In Japan prosecutors have more power than in Western countries. Counsel for accused are not allowed to plead for their clients as in this country.

The suicide of General Nogi and his wife has been cited by some as an instance of Japan's lapse into barbarism. But we must remember that the General was one who had never left the old idea of expressing his loyalty for his Emperor in this way. He was acting up to the best light that he had, having given his sons to the Emperor and country, the stalwart old soldier thought it his duty to go and serve his Master in the next world. He did not call the Emperor his god but the Emperor was his god. What he needed was direction to the true God and loyalty to Him as his true sovereign.

In concluding his address Mr. Hamilton stated that what Japan needs to-day is the softening influence of Christianity. They are lacking to-day in what we have to give them and it devolves upon the Western Church to help them rise above their low standards of morality.

Very Rev. Dean MacCormack, of Los Angeles, a graduate of the college, gave a stirring address, indicating the lines of development which the Episcopal Church is following in the great Republic to the South of us. These are especially missionary work, S.S. work, and social reform.

He said that no men at the Conferences of the Episcopal Church attracted greater audiences than Bishops Brent, of the Philippines, and Rowe, of Alaska, because they had identified themselves with the work of missions in those difficult fields. He drew attention to the fact that both of these men are Canadians.

In S. S. work the speaker said that the most up-to-date methods of the public schools are being introduced everywhere and a great wave of interest in that work has appeared.

Dwelling on the importance of social service, Dean MacCormack said that it was little use to attempt to give the Gospel to men whose families are hungry, unless we attempt to minister first to the crying needs of the body. He stated that the average wage of steel workers in the United States was \$500 per year, and that at least \$700 per year was required for living expenses. How, asked the speaker, is a man to keep up under such conditions. The clergyman does not need to be a socialist, but he must interest himself in these problems.

Speaking of the feeling of his Church towards the problems of Unity, he said that the Church in the United States is further advanced than ours. It is now permissible to invite ministers of other branches of the Church into their pulpits, and members of other churches are invited to join with them at the Lord's table.

Dr. Wallace's message was of the many-sidedness of the Church of England, and Dr. Neill gave an illuminating address on the present position of Church Union.



At the business session of the conference the following officers were elected:—President, Rev. T. B. Smith, B.A.; Vice-President, Rev. Principal Vance, M.A.; Secretary, Rev. H. D. Raymond, M.A.; Treasurer, Rev. Edward Softley. The Executive Committee includes with the officers the Revs. W. J. Southam, J. E. Gibson, E. R. James, R. J. Renison, G. S. Despard, R. B. Patterson.

On account of the importance of the above the "Churchman" has given a fairly full report, and the Editor will be glad to hear from other colleges in a like manner.—Editor.

## Heroism

### A Tale of Hardship and True Courage.

Dear Editor, the following extract from a private letter from Rev. E. G. Heaven, Leslieville, Alta., which has just reached me, should, I think, be given wide publicity. The circumstances have only just come to my knowledge, but should any reader feel like sending me any help to make up to the Rev. E. G. Heaven the loss which he sustained it would be much appreciated by yours sincerely, C. Cameron Waller, Huron College.

**Upset in river! horse killed.**—In May last I had an unfortunate mishap in fording the Clearwater River, I was out in new territory, had buggy and two horses, enquired at the last house if the ford was safe; but the Clearwater is a treacherous river and sometimes rises several feet in a few hours, which it did on this occasion. At this ford the river bed is very wide, one has to cross six or seven streams or channels, the main channel was the last one, and I was nearly across when the force of the current took the buggy down stream sideways. I jumped out into the water, which was above the box of the buggy, and tried to head the horses up the banks, the slight turn turned the buggy over, the poor horses were taken off their feet and all drifted down into deep water. I just succeeded in undoing one trace of the near horse, and was hanging on to the buggy between the wheels when it turned clear over, taking me underneath. All the time we were drifting rapidly down stream. I fortunately was able to swim, and when under the water held my breath. When I came up, we collided with a tree that was floating down. At this time I was nearly breathless and exhausted and could not do anything more to save the horses, so I let go, and floated down on my back, and was then able to regain my breath.

**Drifted on back half a mile.**—After drifting down nearly half a mile, I came to a shallow place, and was able to get to the bank. I walked back and found the horses and what was left of the buggy, stranded in midstream. One horse appeared to be dead already, the other was able to keep his head above water. I was too exhausted to go out into the river again, but saw no sign of habitation until I got away up on the banks and then had to go about a mile, hatless and soaked. There was one man at the house and he had to go another mile and a half to the next neighbour, then after I had changed we all went down to the river. The men had brought a long rope. The colt was still living, so one of the men went out and tied the rope to his neck, cut the harness, and we were able to pull him in shore. As it was getting dark they tied the dead horse and buggy to a tree, and the next morning we went down with a team of oxen and pulled them in.

In this mishap I lost besides the horse, and ruined buggy, all the requirements which I carried round to the different stations of the Mission—cassock, surplice, service books, black leather grip containing shaving outfit, etc., maps, books, containing record of services, names of parishioners, financial record. In fact I was thrown out of gear altogether.

**Kicked, blind four days.**—About six weeks after this I got kicked in the face by my horse, was practically blind for four days, and nearly lost

the sight of my right eye. It was a full kick on the bridge of the nose and across the eye. I am profoundly thankful the sight is not affected, but since then I have been subject to headaches. A short time after this I nearly lost the remaining horse in a muskeg. The poor brute sank in the apparently bottomless slush, and I could not get him up. There was no one near to help. I went to a shack and carried over on my back about a dozen planks of timber and made a kind of bridge, with which I was able after quite a long struggle to get him out of the bad place.

What do I imagine I hear you say, Mr. Principal, "cheer up."

All right, I am still smiling, but the worst of it is I am batching in a solitary, lonely log shack, out of shouting distance of the nearest neighbour. We have had a very wet summer. It is awful for one who has to travel much, new trails with stumps and roots of trees. Old trails with deep ruts and mud holes, plenty of sloughs and muskegs, big "bull-dog" flies to torment the horse, and clouds of mosquitoes to bother you.

P. S.—The above was not written in any sense as an appeal, and I rather doubt if the writer would approve of my action in sending you this extract from his letter. He treats these things as all in the day's work, as apostles and missionaries have done since the day of Pentecost without hope of earthly reward or praise of men, but Church people in more favoured circumstances might appreciate the work of the pioneers.

C. C. W.

## Through My Study Window

### The Musings of "Criticus" on Passing Events.

Every one knows the value of the press for the spread of ideas and the advocacy of "causes." Every one else knows the efficiency of the secular press for all the objects for which it exists. For from one to five cents we can get the equivalent of a volume of printed matter that ranges over all subjects "in heaven above, on the earth beneath, and in the waters under the earth." There is a concentration, in daily journalism, of ability and energy that is truly wonderful.

Every one knows on the other hand the comparative poverty and weakness of the religious press. Its subscribers are few. Its scope is limited. It offers little to arouse the ambition and genius of first-class writers. As a consequence its contents are chiefly made up of small parochial happenings, of monotonous episcopal visitations, of the records of occasional Synods and conventions, and of parochial and diocesan meetings of the Woman's Auxiliary. All this may be very useful and very necessary; but there is nothing in it to give to our Church press the stamp of originality, of inspiration, and of leadership.

And yet there is a distinct mark of life and interest in the weekly Church paper because it deals with matters that are near at hand and with which we are more or less personally concerned. Even this mark of interest has been lacking in missionary publications. They deal with subjects that are so remote and unfamiliar as almost to belong to another age or another planet. Those subjects are necessarily small in themselves though they may be big with possibilities for the future. They can only receive the breath of life from the hand of the missionary on the spot who does not always wield a facile pen, or who is too immersed in his work to have time to study literary effects. There are therefore left to be dealt with, as a work of compilation, by an official who is already overburdened with daily duties that must have a first claim on his time and his thoughts.

It is not a little surprising that our missionary publications, under such circumstances, have possessed the merits which undoubtedly belong to them. The "Spirit of Missions" takes high rank as an illustrated magazine. "The Gleaner" and other publications of the C.M.S. under the able editorship of Dr. Eugene Stock, have been marked by originality of ideas and force of style. But it was left to Canon Robinson, of the S.P.G. to effect a real stroke of genius by placing "the East and the West" among the great reviews of the world.

It is one of the attributes of genius to know the psychological moment, not only to do the right thing but also to do it at the right time. "The East and the West" is, in every sense of the word, a review not merely a magazine. It is a discussion of all aspects of missionary work and of the principles that underlie missionary problems. To do this effectively it was necessary to go beyond the bounds of the Church of England both for subjects and writers; for it must always be borne in mind that six-sevenths of the work done in the non-Christian world, by non-Roman missionaries is done under the auspices of non-episcopal churches. It is not unlikely that Canon Robinson's stroke of genius would have been impossible at any previous time in the history of the world.

For it is only within the present century that the work of missions has seized hold of the public mind as an all-important subject. It is only in very recent years that many of the problems of the native churches have emerged. It is of yesterday that the matter of comity and co-operation has imposed itself on all the mission boards. Now, these are the conditions that alone could furnish topics and writers and readers to such a publication as "The East and the West."

The psychological moment having come and having been seized with remarkable success by the S.P.G., it was inevitable that other attempts should be made, in the same direction. The outstanding fact that impressed even on the secular mind the importance of missions, their world-wide and successful operations, and the need of unity in their prosecution was the Edinburgh Conference, and the Edinburgh Conference not only revealed a new disposition of the missionary forces of the world, and a new attitude of the secular mind towards missions, it also introduced new methods of missionary study which may properly be called scientific. And in order that it might not be a mere flash in the pan, but that its spirit might continue to operate in the churches it left behind it "The Continuation Committee." And one of the first things that the Continuation Committee felt bound to do in order to extend and perpetuate the work of the Conference was the publication of a missionary magazine that would deal in a scientific manner, and in a spirit of co-operation with all the fundamental issues of missionary work. Hence the appearance of "The International Review of Missions."

The bill of fare which "The International Review" proposes to place before its readers contains the following subjects:—What is found in actual experience to be really living in the non-Christian religions? What are the vital forces of the Gospel? What are the best means of delivering the Christian message? The growth of the Church in the mission field, Christian education, Christian literature, medical missions, industrial training, women's work, the training of missionaries, how the home Church may be led to recognize its world-wide mission, the spread of Christianity in the early centuries and in mediæval times, the influence on missions of Governments, of national, social and economic movements, and of general tendencies of thought, a review of mis-

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missionary literature, a missionary bibliography, the fundamental principles of missionary work, its ultimate grounds, motives and aims, and the thorny and delicate subject of unity and co-operation. This ambitious list of subjects will be treated by the most competent men to be found in all the churches of to-day

As a further development and in order to deal with the other half of the great theme an effort has been set on foot to publish a magazine in the interest of the reunion of Christendom. A formidable list of patrons and writers has been secured from all the churches, including the Greek and the Roman. The leader in this chivalrous enterprise, we would call it Utopian, did we not remember that this is the condition of ultimate success in the mission field, the object for which our Lord wrought and prayer, is our well-known and highly valued friend, Mr. Silas McBee.

These publications will no doubt contain much valuable information and present many singularly interesting features. They will, no doubt, answer their purpose in some degree. It remains to be seen whether they will be equal to their task as living, original, literary productions.

Criticus.

Serve your Lord and Master faithfully, to the best of your ability. Never neglect your daily prayers. Be always on the side of right, be willing to suffer for it, and be willing to suffer for the Lord and His cause. Be good and kind to all and to your children, but be strong and firm if they disobey you or disregard the Lord and His commands. Do not keep company with infidels, nor with any one who uses vile and unclean language. Those who are not careful in that direction will afterward suffer from an unclean and defiled conscience.—G. Lauterbach.

### Rev. Leonard A. H. Dixon, M.A.

#### The Evangelization of India.

**The Syrian Christians of Saint Thomas.**—In these days of missionary progress, it is interesting to note the diversity of means which are being employed in the promotion of the evangelization of the world. Of these means, the one which is now being adopted in South India presents a unique opportunity for the extension of the Kingdom in that section of the Empire.

"The Syrian Christians of Saint Thomas" is a native Christian community established on the Malabar coast. According to tradition, it was founded by Saint Thomas the Apostle, who made his way into India in A.D. 52. Whether this be true or not is uncertain. In any case, the Church has existed there for centuries. Like the Coptic Church in Egypt, it early became ritualistic and non-missionary, and consequently settled into self-centred formalism from which it is only now awakening. As a result of the quickening influences of the Protestant missionaries among its numbers, there is now a Reformed Church which in many points, both of government and doctrine, bears close resemblance to the Reformed Church of England.

The opportunity which the state of affairs in Travancore now offers is of great importance. The Syrians are at present divided into three camps, the Jacobite or Orthodox Church, the Reformed Church, and the adherents of the Church Missionary Society, and number in all some half million Christians. These divisions, while serious, are not irreparable. The question is, what agency can bring them together and unite the efforts of all in the evangelization of South India? The Anglican Church as such is debarred from this service because of the existing feeling on the part

of the Jacobite Church toward the Church Missionary Society. At the same time the loyalty of the Syrians to episcopacy prohibits the advances of non-episcopal bodies. Consequently the only agency which promises to solve the difficulty is the Young Men's Christian Association. At the invitation of both the Syrians and the missionaries, work has been undertaken by this organization among the young men throughout Travancore, and with such success that it has been decided to extend the efforts as widely and as thoroughly as possible. To this end it has become necessary to have a permanent secretary who should further the work, both intensively among the young men of the Syrian Church, and extensively among the non-Christian young men of the State. The Rev. Leonard A. Dixon, M.A., of Wycliffe College, has been selected for this responsible position, and sails October 5th from New York via England to Travancore, India.

The significance and importance of this opportunity have been summed up by Mr. G. Sherwood Eddy, as follows:—"Mr. Dixon's position in Travancore will be quite unique in the entire mission field. Not only is there a greater percentage of native Christians in that State than in any other section of the non-Christian world, but Mr.



REV. LEONARD A. H. DIXON, M.A.,  
Son of Canon H. C. Dixon, Toronto.

Graduated from University of Toronto, 1910, with first-class proficiency. Winner of Oratorical Contest in Toronto University, 1911. Graduated from Wycliffe College with first-class honours 1912. Received M.A. from University of Toronto, 1912. Ordained in Toronto at St. Alban's Cathedral, on Trinity Sunday, 1912. Sails for India October 3, 1912.

Dixon will be the only man in the world, to my knowledge, who will have such an opportunity to work from within such a community as that of "The Syrian Christians of Saint Thomas."

### Quiet Hour

It takes two to make a friendship. There are two parties at least to every communion. The spiritual life is a communion. The two parties are God and man. Both parties must be active. There must be giving and receiving on both sides. Prayer and petition are expressive of this communion with God. But before there can be any petition to God a man's mind must be opened towards God. "Whatever ye ask in My name," said the Lord. "In My name" implies some knowledge of Christ's will, His purposes for man. We can find this will from only one source—the revealed Word of God. We must read this book,

before we can pray aright. Bible reading comes as the preparation for prayer.

"A house divided against itself, falls." The Christian who is attempting to follow Christ without daily seeking the knowledge of His will is courting disaster. The spiritual temper cannot be built unless the stones of that temper are used entirely according to the mind of the Master Builder. Many of us are so ignorant of the purposes of the Master that we are daily delaying His designs. Such ignorance is culpable. Abundant provision has been made for us gaining the knowledge.

"Thus saith the Lord" is the refrain of Holy Scripture. Without such a revelation how we should assault the hearers with our prayers that God would speak. God has spoken. How do we treat His Word? "The Bible has God for its author, salvation for its end and truth, without any mixture of error for its matter. It is all pure, all sincere, nothing too much, nothing wanting."

"Hearsay" is the root of much falsehood. We cannot depend on our knowledge of men and events on hearsay. We cannot base great conclusions on hearsay evidence. We are easily deceived about religion when we do not know what God has said. The prevalence of sects and religious fads is due to a lamentable ignorance of what the Bible teaches. Did you ever notice that many of these "new discoveries" in religion find their recruiting in the Church of England—and that in spite of the Lessons, Gospels and Epistles in our services? It is the duty and privilege of every man to read the revealed mind and Word of God.

Food is essential for sustenance and growth. The Word of God is an abundant supply of nourishment for the Christian. Many Christians entirely neglect this food. Is it any wonder that the Church is crowded with men of stunted growth and dwarf attainments? Arrested development is the trouble with the majority of Christians. "Considering the long time you have been believers, you ought now to be teachers, but ye have need that we teach you again the very rudiments of the truths of God and are become such as have need of milk and not of strong meat."

Indolence, Indifference, Ignorance! The three I's of condemnation. Most of us are versed in them. Something easy is what we are looking for. Some of the Word of God is so plain that he who runs may read. But the deep things are not read by the man on the run. Some of us men pause a moment to think about God's things. Others of us do not care so long as we have enough for salvation, as we say. Sloth is the great enemy of the Christian soul. There is a straight gate and narrow way in Bible reading and a man does not find it without effort. You cannot aimlessly stroll into the best paths that lead to knowledge and life. Under which of the three I's do we find our condemnation?

"System, method, plan," are watchwords of success. You must have a time and a plan for good Bible study. The hit and miss style of reading is no method at all. The daily lectionary of the Church is an obvious means. But the consecutive studies of smaller passages is recommended. Start with the Gospels, make it a rule of your life to always close the day with a reading from the life of our Lord. Read in the morning from the Epistles. Start with St. John's Epistles, then St. James, and then the reading of St. Paul's. But think as you read. Intellectual laziness lies at the bottom of much fruitless Bible study. People want new methods of Bible study, but many wish some method by which they can get all the good out of the Bible without any work or thought. Lazy Christians want a magic recipe for getting the best things out of the Bible in the sleepest ten minutes of the day. It cannot be done. No work, no pay, is true in Bible reading. Remember that Bible reading is essential to communion with God. A man neglects it at the peril of his soul.



## Brotherhood of St. Andrew

### PRE CONVENTION CONFERENCE OF THE BROTHERHOOD OF ST. ANDREW.

Niagara District, Brotherhood men, held a Conference at St. Catharines, on Sunday and Monday, September 15 and 16th, and was a most gratifying success. The speakers were all from outside points, Buffalo, Toronto and Welland. The programme included Holy Communion in the city churches on Sunday at 8 a.m., which was largely attended. At St. Thomas Church after the celebration, three men were admitted into their chapter.

At 3.45 p.m., a mass meeting was held at St. Thomas Church, listened to four short and crisp addresses. His Worship Mayor Merrett was the first speaker. He gave an earnest address urging upon the men present to pray and work for more unity in action in Church work.

"Stand Steadfast," was the keynote of the address given by Mr. E. C. Airey, president of the local assembly, Buffalo. He took the life of St. Paul as an example of persistency of purpose.

Mr. Geo. T. Ballochey, of Buffalo, took as his topic the "Thoughtfulness of men for their future life," in which he pointed out the utter disregard of the average man for the future life. It was of the greatest importance that men should so live that their future life would grow and develop, using them to the best advantage in the Church's work.

Mr. J. A. Birmingham, of Toronto, then took up the theme "Highest Ideals." He urged upon those present to aim high and make their ideals worthy of themselves.

The Ven. Archdeacon Perry conducted the devotions connected with the mass meeting.

Monday evening, Mr. J. A. Birmingham met the boys of Ridley College and spoke along Brotherhood lines.

Service in St. Barnabas' Church commenced the Monday evening sessions of the conference at 8 p.m. The conference on "Work of the Brotherhood to develop Church attendance," commenced by a stirring address by Mr. John A. Birmingham.

Mr. W. A. Haverstro, of Buffalo, sometime the Middle West Secretary for the United States, followed with a most enthusiastic address on "The work of the Brotherhood to develop Church life."

After a general discussion the conference broke up with prayer by the rector of St. Barnabas', R. R. Caslon.

## The Churchwoman

### NIAGARA.

**Hamilton.**—The September meeting of Diocesan Board of the Niagara W.A. was held in St. Philip's Parish on Wednesday, September 11th. Holy Communion was celebrated by the rector, the Rev. C. B. Kenrick, assisted by the Rev. J. W. McAndrew at 10 a.m. The business meeting was held in the Sunday School room, was opened by the President, Mrs. Leather, with the usual "prayers." A short address was given by the rector, who took three points from an address given some years ago by the Rev. Father Staunton, one of the assistants of the Rev. Father Mackonichie of St. Alban's Parish, Hobborn, London, England. The text being, "Looking up." He sighed and said, "Ephphatha," that is "Be opened." Those who toil and work without success fail, because they first do not look up for help and ability. They are interested in their work, trying to use their best powers, but trust too much to themselves and do not look up to God. Once there was a man who took his little son with him one night to keep watch, when he hoped to steal some sheep. They looked to the right, to the left, behind them and before, the boy then said, "O father look up," recalling to his father's mind the presence of God, from whom, nothing can be hid. Some one has said, "If the outlook is not good, try the uplook," first, last and always. The second point was "He sighed." Who does not sigh in trying to do one's duty. We look and see so much sin, sickness and suffering. We see churches half empty. We see men drifting away from God. Surely we sigh. The clergyman, the mother, the Sunday School teacher go about with aching hearts. If we look into the fact of a true worker for God, we must see a sadness in his face, we must unite our sighs with those of Christ's, and then we must speak, birds and beasts have gifts of quick sight, of

smell, of hearing, but God has to man only given the gifts of speech. A man went once to a hermit for a rule of life. Taking the Psalter, he chose this verse for him, "I said I will take heed to my ways, that I offend not with my tongue," adding when you have learned this, my man, come back to me and I will give you more. Some time after the man returned saying, "O sir, I have not yet learned to practice what you taught me." To learn not to offend with the tongue is one of the most difficult things to practice. A doctor looks at the tongue to ascertain our bodily condition, the tongue can also portray our spiritual mind. The gift of speech enables us to publish the Gospel of Christ and to bring others to Him, but our talking will be vain unless we look up and seek the power and spirit of God.

After the address the Rev. Canons Horock and Daw gave an explanation of the proposed Palestine Exhibit to be held in the Armouries, Hamilton, from November 24th to December 7th next, including three Sundays. It will require ladies to take charge of the different departments. There will be 16 courts, costumes, sales, refreshment, literature, etc. The co-operation of all denominations is asked, including the Salvation Army, each will be allotted a certain part. It will be, it is hoped, a lesson and inspiration to all to see with our own eyes how things appear from an Eastern point of view. This exhibition has been held with great success in 134 cities in England. Every one is asked to take an interest in it as an object lesson. The arrangements of the W.A. part of the work will be in the hands of our Executive Committee, who will call a meeting and lay their report before us shortly. Canon Daw, spoke of his recent visit to the North-West, and he said we must do all in our power to help them now, when it is much needed. It will require our assistance for the next six or seven years to put the Church in the North-West on its proper footing. He spoke of services he had held, while there, of Holy Communion, in one place where they had not had it for three years. In one place there were 9 men and one woman, in another 36 men and 4 women.

The minutes of the June meeting were then confirmed. The Dorcas Secretary reported 19 bales shipped since the June meeting, expenditure on the same, \$506.08. The Junior Secretary reported the sending of 3 bales and 2 parcels, expenditure on the same \$46.06, and \$7 on church furnishings. The Secretary Literature Committee reported receipts of \$17.81, no expenditure. The Branches are requested to make the Rev. Cooper Robinson's book on Japan, the subject of their mission study classes during the coming winter, price 40 cents. The Treasurer reported receipts of \$276; expenditure, \$1,979.51. This includes the money voted to different missions at the last annual meeting. The \$60 given to Mr. Berman for work among the Jews in Hamilton, has been transferred to the Jewish Mission here, now in charge of his friend, Mr. Philbulight. A letter of thanks was read from Miss Wade thanking the W.A. for a gift of money to help her on her way, a similar letter from the missionary at Battle Harbour, Labrador, for contributions towards his parsonage fund. Resolutions of sympathy to the Toronto Diocesan Board on the death of their late Treasurer, Miss Tilley, and to the family of Mrs. Tucket, a life member of this Board, were passed standing.

It was decided to have a meeting of the W.A. on the 30th to hear an address from the Rev. H. Hamilton, Bishop-elect of Japan. An address was then given by Miss Matherson from Khartoum, Egypt. She spoke of the great

## "CHURCH FURNISHINGS IN SILVER AND BRASS"

is the title of an illustrated booklet that will be of interest to all contemplating the purchase of such furnishings. We will gladly mail it free upon request.

Ecclesiastical Department  
**HENRY BIRKS & SONS, Ltd.**  
MONTREAL

changes that have taken place there in the last 14 years, and of the beautiful cathedral so lately opened there by the Bishop of London.

Miss Matherson is teaching in a school for boys and girls, but the boys are not allowed to remain in it, after they are seven years of age. The Government rules are strict. Prayers may not be taught, unless parents desire or permit it. Much good has been done in the last 4 years. Much regret was expressed that so short a time could be spared to listen to this interesting address. The meeting closed with the Doxology.

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### HURON.

**Windsor.—All Saints'.**—The Girls' Branch of the W.A. of All Saints' Church met recently to bid farewell to Miss Creina Henderson, who is soon to be married to Rev. Mr. Chadwick, Vancouver. Besides the members of the Girls' Branch, the officers of the Junior Branch and many of the members of the Senior Branch were present. After the usual hymn and prayers Mrs. Barrett expressed her regret and that of the Branch at the departure of Miss Henderson, to which the latter replied. Miss Wells, who for some time was president of the Girls' Branch, was asked to again take charge, and accepted the responsibility. Miss Helen D'Avignon then read an address to Miss Henderson, expressing the regret of the Branch in losing their president, and their best wishes for her success in the future, and presented her with a certificate of life membership to the W.A., following which Miss Gladys Statham pinned the gold badge, the emblem of life membership, on Miss Henderson, and presented her with a beautiful bouquet of roses. Mrs. Barrett, in behalf of Miss Henderson, thanked the girls, and Miss Henderson added a few words. The Rev. A. J. Carlisle, the rector of the parish, then followed with a short address.

## Canadian Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.—All Saints' Cathedral.**—On Sunday, September 22nd, the Ven. Archdeacon Kaulbach preached in the morning from the words of Our Lord to Matthew the publican: "Follow Me." The Bishop of the Diocese was present and assisted at the service.

**St. Paul's.**—Very bright rally day services were held in connection with the Sunday School on Sunday, September 22nd, when members and friends of the Sunday School gathered at the annual welcome. For two weeks previous the officers and teachers had been busy looking up the absentees, and many personal invitations were given. The special exercises were held in the main hall, where the various departments were assembled; the kindergarten upon the platform, the primaries in the annex, and the Bible classes thronged the galleries upstairs. It must have been an inspiring sight to the many self-sacrificing teachers present to see this great gathering of children, whose religious education, they must realize, devolves so largely upon themselves. The service was conducted by the Ven. Archdeacon Armitage, superintendent of the school, and the executive work of the session very efficiently supervised by J. C. Schaefer, lay superintendent.

The first Siege Battery, under the command of Major Ewel, attended this church on a recent Sunday. The rector, the Ven. Archdeacon Armitage, preached the sermon.

The 1st Siege Battery held a church parade to St. Paul's, under Major Ewel. The service was an enthusiastic and impressive one. Venerable Archdeacon Armitage preached a fine sermon on the theme of "Preparation," showing how Old Testament characters were perfected in strength by preparedness. The music at both the morning and evening services was of a high order of excellence.

**Westville.—St. Bees.**—This new church was formally dedicated to the service and glory of God by the Lord Bishop of the Diocese on Sunday, August 18th, and the concluding services in connection with the opening were held on Sunday, September 15th, when three sermons were preached by the Rev. Canon Powell, the President

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**Bishop, Halifax,**

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of King's College, Windsor. Amongst other special preachers have been the Rev. Canon C. W. Wilson, of Springhill, N.S., and the Rev. Allan P. Shatford, the rector of St. James the Apostle, Montreal. The church finished and furnished will cost nearly \$7,000, and the rector, the Rev. E. Watering Florence, was delightfully surprised to receive on Monday of this week a cheque from one of Canada's grand old men, Lord Strathcona, for \$1,500, as his generous contribution towards the Building Fund. As a result of the encouragement received from this handsome gift, the congregation will make an extreme effort to show its appreciation of Lord Strathcona's generosity and that of many others who have contributed toward the erection of the new church, by doing the best to raise the sum required to relieve the church of all indebtedness, and to request the Bishop to consecrate the new building before the New Year.

The Deanery of Amherst met in quarterly session in the new church on Tuesday and Wednesday of this week. The secretary, Rev. George Backhurst, resigned after nearly three years' service. He made a most painstaking and efficient secretary, and the brethren voiced their appreciation of his work and their sorrow at his departure. The Rev. E. Watering Florence was appointed to fill his unexpired term. Mr. Backhurst, who was the Ad Clerum preacher, is leaving the diocese on account of ill health. The usual routine business of the chapter was transacted on Wednesday afternoon. Miss Johns, of Halifax, organizing secretary of the W.A., held a conference in connection with the Deanery, a goodly number of lady delegates being present. In the evening the Venerable Dr. Kaulbach, Archdeacon of Nova Scotia, at the request of the Bishop, solemnly inducted Rev. E. Watering Florence into the rectorship of St. Bees', Westville, and preached an appropriate sermon. The W.A. conference then concluded its sessions by addresses from Rev. A. E. Andrew, Rural Dean, Miss Johns, and a paper on children's interest in Missions from Mrs. A. W. L. Smith, of River John.

**Tangier.**—The Rev. E. H. Ball, the veteran rector of this parish, has had a long and serious illness, and is still very ill. Recently it was deemed necessary to hold a consultation, and it is feared that Mr. Ball will be bedridden until next March. He has already sent in his resignation to the Bishop to take effect in March, the parishioners having urged him to remain as rector emeritus until that date. Mr. Ball is being nursed by his faithful and devoted wife, while the services are being taken by his lay reader, Mr. Harris. The sympathy of the whole diocese of Nova Scotia will go out to this loyal and devoted priest in his hour of trial, while many prayers will be offered up for his restoration to health and to the work of the ministry he loves and has discharged so faithfully.



**QUEBEC.**

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

**Quebec.**—The Lord Bishop of Quebec, who this month completes the 20th year of his episcopate, has lately accomplished another visitation of the Gaspé Coast most successfully despite bad weather. His Lordship left this city on Friday, July 19th and he completed his visitation on Tuesday, August 6th.



**Bourg Louls.**—The Rev. R. B. Nevitt, M.A., has resigned this Mission to take up work in England. With his family he will sail from Quebec by the "Canada" on October 19th.



**MONTREAL.**

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

**Montreal.—St. George's.**—A special service was held in this church on Monday evening, September 23rd, at which all the Missioners who had arrived in this city on the previous Saturday evening by the "Megantic" from England were present, as well as the Lord Bishop of the Diocese and a large number of the local clergy. At this service the Right Rev. Dr. Ingham, late Clerical Secretary of the C.M.S., preached the sermon, and at the close of the service Bishop Farthing spoke of the close ties which exist between the Dominion and the Homeland. He said: "We owe much in many directions to the Old Country,

from which we have sprung, and to-night we have to express our gratitude and appreciation of the kindly sympathy which sends us this band of Bishops and priests to help us in a great work inaugurated in the West, and we pray for God's blessing upon them and the people to whom they are sent."

The special Missioners for the West include the following clergy:—Bishop of Edinburgh, the Right Rev. Dr. Walpole, Bishop Joscelyne, the Assistant Bishop of Jamaica, Bishop Ingham, of London; Rev. Paul Bull, Rev. C. L. Burrows, Rev. F. D. Stather Hunt, Rev. Guy Rogers, Rev. Mark Guy Pearse, Rev. K. Hopher, Rev. F. Millard, Rev. Price Devereux, Rev. S. M. Warner, Rev. C. S. Quainton, Rev. C. P. Wilson, Rev. W. E. Morrow, Rev. P. Kirk, and Rev. G. F. Irwin.

**The Palestine Exhibition.**—The great Palestine Exhibition which is to take place in the Arena from October 3rd to October 24th, promises to be one of the most interesting exhibits ever given in Montreal. It is planned for the purpose of throwing light on the land, the people, and the Book. The main exhibits will be most interesting in view of the fact that they refer in so many cases to the various prophecies of the "Old Testament." A visit to this exposition will be necessary to get even a slight idea of the magnitude of the undertaking.

In the section set apart for the homes of Palestine there will be found a Bethany cottage, where may be seen the modern Marthas and Marys at their daily avocation; a Nazareth carpenter's home, showing a home the same as that in which Christ lived; a Bedouin tent, a real "House of Hair," bought east of the Jordan, illustrating the lives of the Patriarchs.

The models shown will include one of the Tabernacle of the wilderness, built to full scale; the model of the second temple; ancient Jerusalem, a large model of the city, as it was in the days of Christ; modern Jerusalem, showing the city as it is to-day; a raised map of Palestine, the largest ever brought to this country, and covering an area of nearly 900 square feet, a rock-hewn tomb, with rolling stone. Mount Zion and the Church of the Holy Sepulchre, are there showing in detail the church over the reputed Sepulchre of Jesus.

In addition to this there will be an agricultural court, showing the actual implements used in Palestine; music and furniture of Palestine; native industries showing the weaver, the carpenter, the baker, and the potter with his wheel; archaeological court, illustrated by casts and photos of the latest discoveries in Egypt, Babylon, and Palestine; a missionary court, illustrating the extensive missionary work carried on amongst the Jews in all parts of the world; a Jerusalem market place, with eastern shops filled with all kinds of eastern curios, which will be on sale to visitors.

There will also be wedding processions daily, Eastern music, and the Rev. Samuel Schor, who is a native of Jerusalem will, twice daily, give a series of lectures on "Scenes of Eastern Life," assisted by upwards of sixty ladies and gentlemen in Eastern costumes.

The Exhibition will be under the presidency of the Right Rev. the Lord Bishop of Montreal; the vice-presidents are the Rev. Dr. Gordon, of First Baptist Church; the Rev. Dr. Johnston, of the American Presbyterian Church; the Rev. Hugh Pedley, of Emmanuel Congregational Church; the Rev. R. Bruce Taylor, of St. Paul's; the

Rev. Canon Troop, and the Rev. Dr. Young, of Douglas Church. The organizing secretary is Mr. George J. Byrnell, while the executive committee is composed of the Rev. A. P. Shatford, chairman; Mr. Hamilton S. Hall, honorary secretary; Mr. R. H. Buchanan, treasurer; the Rev. James E. Fee and Mr. E. D. Ridout, steward's secretaries; Mr. H. J. Mudge, tickets; Mr. A. B. Haycock, advertising; Mr. W. G. P. Malone, marshal; Mrs. Pennel, refreshments, and the Rev. Canon Troop, the Rev. D. J. Neugevirtz, Mrs. Farthing and Mrs. Holden.


The division of the ecclesiastical province of Canada, the discussion of practical Church union, and an expression of appreciation of the work of the Salvation Army are the three matters which figure on the circular issued by the Archbishop of Ottawa convoking the Synod of the Province of Canada for the 17th October next. Clergy and lay delegates will meet in the Synod Hall, and will proceed in procession to Christ Church Cathedral for divine service, at which the sermon will be delivered by the Bishop of Huron. Under the heading of new business the first item is consideration of Canon VIII. of the general synod for the formation of an ecclesiastical province for the civil Province of Ontario. There are two notices of motion by C. O. Ermatinger. The first proposes "that Christian unity is an ideal which should be promoted whenever fitting opportunity offers. That as a means to that end a fuller measure of co-operation between Christian Churches is desirable. That the General Synod be therefore petitioned at its next session to adopt measures for fuller co-operation in all matters not involving any sacrifice of principle nor infringement of jurisdiction of diocesan Bishops with other Churches willing to reciprocate, such measures to include comity of domestic missions in places where local conditions and necessities call for its application." The second motion proposes to express appreciation of the life and work of the late General Booth, and to wish his successor god-speed.

**ONTARIO.**

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

**Kingston.—St. George's Cathedral.**—The funeral of the late Sir Richard Cartwright, K.C.M.G., was held in this cathedral church on the 26th ult. A large number of people gathered along the route of the procession from the deceased statesman's home, "The Maples," to the Cathedral in order to show their respect for the memory of the deceased gentleman. A long line of carriages filled with friends and relatives of the deceased took part in the procession. The Cathedral was filled to see the great statesman laid to rest. Friends from far and near were represented, among them being Senators Loughheed, who represented the Government, Senator Jaffray, the Hon. Charles Murphy and others. The body was borne to the grave by the following pall-bearers: Colonel Henry Smith, Colonel McGill, J. B. Walkem, K.C., Frank Dobbs, John Dobbs, and F. C. O'Hara, Ottawa.

To the strains of Chopin's March Funèbre the coffin was met at the west door by the Dean of Ontario and the Rev. O. G. Dobbs, rector of St. Paul's Church, Brockville, preceded by the choir. As the procession moved slowly up the church the clergy repeated the opening sentences, "I am the Resurrection and the Life," and the other messages of Christian hope and comfort. Then followed the hymn, "Lead, kindly Light," the world-wide famous composition of Cardinal Newman, after which the choir chanted to the old-world music of Purcell the ninetieth Psalm, "Lord Thou Hast Been Our Refuge." The Dean then read the lesson from 1 Cor. XV., 20: St. Paul's majestic outpouring of his belief in the resurrection of the dead through the risen Christ. After the hymn "Now the labourer's task is o'er" had been sung, the Rev. O. G. Dobbs read the concluding prayers, and then to the subdued strains of the Nunc Dimittis, "Lord, now lettest Thou Thy servant depart in peace," the body was borne away to its last resting place, the solemn tones of the "Dead March" in "Saul" pealing forth on the organ as the mourners left the church. The committal sentences at the grave were said by the Rev. O. G. Dobbs, and the closing collect read and the Blessing pronounced by the Dean of Ontario. So the Church laid to rest another of the many famous men sprung from the quiet and God-fearing homes of her clergy of whom she is so justly proud. The burial took place in the cemetery at Catarauqui.



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**St. Luke's.**—On Sunday, September 22nd, the annual harvest thanksgiving services were held in this church, when the Rev. Robert W. Spencer M.A., rector of St. Luke's Church, Camden East, was the preacher at both services. He was assisted by the Rev. R. S. Forneri, rector, and the Rev. H. L. Geen, Belleville. The interior of the sacred edifice had been decorated by the ladies of the congregation on Saturday, and a more pleasing sight could scarcely be witnessed. The church was adorned with stocks of corn, while ferns decked the side windows. White cut flowers formed the decoration of the communion table. Over the communion table and on the front of the pulpit hung two beautiful crosses. The church was crowded at both services. In the morning Mr. Spencer preached from Psalm CIII, 2, and in the evening from the Book of Ruth II, 4. Under the able leadership of Mrs. H. A. Betts and Mr. A. W. Marshall, as organist, the members of the choir deserve great credit for the able manner in which they acquitted themselves. The collection, which was very liberal, amounted to \$92.

**St. James'.**—A beautiful magic lantern has been presented to the Sunday School, and it is being used on every Sunday afternoon.

**Barriefield.—St. Mark's.**—The annual harvest thanksgiving services were held in this church on Sunday, September 22nd. The Rev. A. H. Greet, the curate of Christ Church Cathedral, Montreal, was the special preacher at both services. The church was tastefully and artistically decorated, the music, which was of an appropriate character, was well rendered by the choir. There were large congregations at both services, and the offertories were of a generous character.

#### OTTAWA.

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

**Cornwall.—Trinity.**—The annual harvest festival services were held in this church on Sunday last, September 20th (St. Michael and All Angels' Day). The Rev. George Bousfield, the rector of Navan, preached both morning and evening. The Rev. H. J. Hamilton, the Bishop-elect of the new Canadian diocese in Japan, will give an address, D.V., in Trinity Hall on "Missionary Work in Japan," on Monday evening, January 7th.

#### TORONTO.

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

**Synod Office.**—The Lord Bishop of the Diocese has been pleased to appoint the Rev. L. B. Vaughan, who for the past three years has been the vicar of St. Barnabas, Halton Street, to be the rector of the same church succeeding the late Rev. William Hayes Clarke, M.A.

Rev. Leonard A. Dixon, son of Rev. Canon Dixon, rector of Trinity East Church, who leaves the city shortly for Southern India to take up work as one of the world's secretaries of the Y.M.C.A., was tendered a farewell reception by the congregation of his father's church on Monday. The reception was attended by prominent Anglicans from all parts of the city, and Rev. Mr. Dixon was given a royal send-off. Rev. Principal O'Meara, of Wycliffe College, on behalf of the congregation, presented him with a handsome illuminated address in book form and a purse of gold. Short addresses were delivered by the Bishop of Toronto, Bishop W. D. Reeve, Mr. G. A. Warburton, secretary of the Y.M.C.A., Rev. Prof. Cotton and Rev. R. H. Abraham, a returned missionary from India, all of whom spoke in glowing terms of Mr. Dixon's abilities and fitness for the work he is about to undertake. Mr. Dixon replied fittingly in a brief address. The chair was occupied by Mr. Hugh Chambers, the people's warden, of Trinity East Church.

**Wycliffe College.**—The Rev. H. D. Raymond has been appointed a member of the staff of this college.

**Church of the Redeemer.**—The Lord Bishop of the Diocese preached in this church last Sunday morning, and in the evening he occupied the pulpit at the cathedral.

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

**St. Andrew's-by-the-Lake.**—The Right Rev. Bishop Reeve officiated both morning and evening in this church, when the final services for the present year were held.

**St. Mary Magdalene.**—The annual harvest thanksgiving services were held in this church on Sunday last. The Rev. E. A. Langfeld, Ph.D., the rector of Innisfil, preached in the morning, and the Ven. Archdeacon Davidson, of Guelph, in the evening.

**St. Barnabas.**—The Rev. L. B. Vaughan will, D.V., be duly inducted as rector of this church in succession to the late Rev. W. Hayes Clark on Friday evening, October 11th.

**Fairbank.—St. Hilda's.**—Bishop Sweeny has brought about a satisfactory solution of the difficulties which hovered over this church since last spring. After a conference with the rector and others in the vicinity, it was arranged that the Rev. W. J. Brain of the Church of St. Michael and All Angels', at Wychwood, should take charge of St. Hilda's. A curate will be appointed to St. Hilda's who will work under the direction of the Rev. W. J. Brain. The wardens and congregation of St. Hilda's are pleased with the arrangement. The Rev. George Scott, the former rector of St. Hilda's, is at Holland Landing. The parish was, until the dispute occurred, under the direction of the Rev. Anthony Hart, rector of the Church of St. Mary the Virgin, Dovercourt.

**Washago.—St. Paul's.**—It is proposed to place a memorial window in this church in memory of the Rev. Francis H. B. Cary who was the incumbent of the church for some time, and who worked hard in the building of it. Subscriptions will be gladly received by the missionary-in-charge of the Longford, Atherley, and Washago Mission, Mr. J. F. Foot, St. Peter's Parsonage, Longford Mills, Ont.

#### NIAGARA.

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

**Mount Forest.—St. Paul's.**—This church was duly consecrated by the Lord Bishop of the Diocese on the morning of Sunday, September 22nd, in the presence of more than two hundred people. The Bishop was assisted in the service by the Rev. Canon Spencer and the Rev. Robinson Gardiner, Ph.D. The Bishop preached. In the evening a harvest thanksgiving service was held and the Bishop preached again. The church was appropriately decorated and the offerings amounted to \$60. At the morning service the Bishop dedicated a new memorial paten and chalice which had been presented by a communicant. More than \$1,100 was collected during the past summer by the members of the Ladies' Aid Society of the church towards the cancellation of the remnant of the debt on this church and for the installation of two new furnaces in the basement. On the following evening a parochial banquet was held at which speeches were delivered by Rev. Messrs. Cooper, Irvine, Curry, and Dingman, of the town, and Ven. Archdeacon Davidson, of Guelph; Rev. R. Gardiner, of Hamilton; Rev. C. Scudamore, of Harriston; and Rev. C. H. E. Smith, of Fergus, besides His Lordship the Bishop. The speeches were interspersed with delightful music, both vocal and instrumental. In the afternoon of Monday Bishop Clark held a conference with representatives of the congrega-

tions of Mt. Forest, Farewell and Riverstown, the result of which was the re-union of the three stations to form one parish, Canon Spencer being requested to take temporary charge of the whole field and give the plan a fair trial.

**Alvinston.—St. John's.**—The harvest thanksgiving services in connection with this church were very well attended, especially considering the very unfavourable state of the weather. The rector preached in the morning from the text I. Chronicles, 29-13, and in the evening Deuteronomy 8-10. The church was very appropriately decorated for the happy occasion with fruit, flowers, grain and vegetables, which reflected great credit upon the ladies of the congregation. The services were bright and cheery, the choir having been augmented by several new members for the occasion. The solo by Mrs. H. Gilroy in the evening was very well rendered and highly appreciated by the large congregation. The thank-offerings for the day amounted to the handsome sum of \$30.52 which will be applied on the debt incurred by venerating the church with bricks during the past summer.

#### HURON.

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

**Clarksburg.—St. George's.**—The celebration of the 50th anniversary of the opening of this church took place on Sunday and Monday, September 22nd and 23rd. On the former day the Bishop, who had arrived on the day previous, preached to large congregations both morning and evening, and on the following evening a public meeting was held in the armouries which was filled to its fullest capacity. The Rev. J. A. Robinson, the rector of the parish, presided, and on the platform were the speakers of the evening, His Lordship the Right Rev. David Williams, B.A., Bishop of Huron, and the Ven. Archdeacon Cody, rector of St. Paul's Church, Toronto, as well as a number of others.

The meeting was called to order by the chairman and the proceedings opened by singing the Maple Leaf, after which the Bishop addressed the gathering for half an hour on the relation of the Church of England with the national life of Canada. The audience was composed of all denominations and it is well that the head of a great Church should explain its aims and organizations for the uplifting of humanity. The Bishop in the course of his address expressed regret that there was no Bible teaching in the schools. The Ven. Archdeacon Cody, who followed the Bishop, spoke largely upon Canada. His address was an eloquent, interesting one, with touches of humour throughout, but earnest and strong on the religious side of business and private life, for a happy, prosperous and contented people. Altogether the event was a great success. It was conceived by the rector for the purpose of stimulating the religious life of the community.

**Chatsworth.—St. Paul's.**—The Rural Deanery of Grey met in the school house on Tuesday, September 24. At the celebration of the Holy Communion at 10 o'clock, Rev. C. H. Lester, B.A., of Tara, preached impressively from Acts 1:8: "Ye shall be witness unto Me." A discussion of Titus I., conducted by the Rev. E. G. Dymond, Markdale, followed. The Rev. Rural Dean Reilly presided at the meeting of the Chapter of the Deanery. Important business was transacted, including conferences on missions and parochial finances.

In the afternoon a convention of the A.Y.P.A. was held dealing with young people's work. The organization and carrying on of an adult Bible class was discussed at some length. Then followed an excellent address on the "Preparation and teaching of a Bible Class," by the Rev. J. A. Robinson, M.A., B.D., of Clarksburg. Rev. W. H. Hartley, Durham, read a paper on "The Ideal A.Y.P.A. Member," and a round table conference on young people's work, conducted by the Rev. T. B. Howard, B.A., diocesan secretary, of Woodstock, closed a very successful convention. The ladies of the congregation entertained the visiting delegates. In the evening the annual harvest home festival of St. Paul's Church took place in the town hall, and was largely attended.

**Woodstock.—New St. Paul's.**—The congregation held a very enjoyable gathering on Wednesday evening the 25th September in the Grey Memorial Hall, when a formal welcome was extended

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to the new rector and his wife, Rev. F. H. and Mrs. Brewin. A large number of the congregation were present and were received by Mr. and Mrs. Brewin and the churchwardens and their wives, Dr. and Mrs. Welford and Mr. and Mrs. F. W. Karn. The main room of the building was prettily decorated for the gathering with autumn flowers, leaves and grasses and presented a bright appearance. During the evening a short and informal programme was given, Dr. Welford presiding as chairman. Speeches were made by the Rev. R. J. M. Perkins, of Ingersoll; Mr. Fred. Millman, Mr. F. W. Karn and Mr. Brewin himself. Miss Calla Hall supplied some instrumental music and vocal solos were delightfully rendered by Miss Emma Pengelly and Mr. R. M. Mueller. At the conclusion of the programme, refreshments were served in the choir room from long tables of which asters and silver candelabra were the tasteful decorations. A very pleasant social hour was spent by all who were present.

**Kirkton.**—On Sunday, 8th ult., the Lord Bishop of the Diocese consecrated St. Paul's Church, and preached special and eloquent sermons to large and appreciative congregations. In 1862 God put into the hearts and minds of a few people here to erect a church to His honour and glory. This building was consecrated by the late Bishop Cronyn, first Bishop of Huron on 20th March, 1864, the first incumbent being the late Rev. Canon E. E. Newman. The present incumbent is Rev. Geo. W. Racey. The corner stone of a new church was laid by the late Bishop Baldwin, third Bishop of Huron, on the 7th of June, 1900. Owing to the splendid work of the Wom-



REV. GEO. W. RACEY, M.A.,  
Kirkton, Ont., Rector.

an's Auxiliary the debt has been completely wiped off. On Sunday, September 15, Rev. R. W. Norwood, M.A., London, preached the jubilee and harvest thanksgiving sermons. On Monday evening, 16th ult., at six, there was a jubilee supper held, after which an entertainment of a very high order in Aberdeen Hall. Dr. Steele, M.P., presided. The rector, Rev. Geo. W. Racey, was called upon for an address, during which he thanked one and all for their kindness and assistance. The chairman summed up and called on the audience to sing "God Save the King," and a most successful, enjoyable and instructive evening was concluded by the benediction.

**RUPERT'S LAND.**

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

**Winnipeg.**—The opening service of the Mission of Help in which fifteen well-known Bishops and clergy from Great Britain are at present taking part in Western Canada, was held in Holy Trinity Church in this city on Wednesday evening, September 25th. The sacred edifice was completely filled, and many were turned away at the doors. An address of welcome was delivered by the Lord Archbishop of Rupert's Land, and a brief sermon, dealing with the nature of the work which they were called to do, was preached by the Lord Bishop of Edinburgh, the head of the party of visitors. Both addresses were marked by repression of feeling, high moral tone, and great spiritual earnestness. In solemn service the missionaries were received, and kneeling, two by two, accepted their commission from the Archbishop of the Province. The Bishop of Edinburgh re-

ferred in his address to the difficulty and importance of the work which they were called to do, namely, to effect a change in the characters and lives of men. He declared the insufficiency of man to accomplish the results sought, and professed faith in the power of God. The entire service was characterized by a full realization of the importance and seriousness of the effort which is to be made, and a sincere desire to accomplish great results.

Those who were present in the party of missionaries at the meeting were as follows:—

Right Rev. Bishop of Edinburgh, chief missionary; Bishop Ingham, Bishop Joscelyne, the Bishop of Qu-Appelle, Canon A. Stuart, vice-chief; Rev. Cyril Hopher, Newcastle-on-Tyne; Rev. J. J. Robinson, Edmonton; Rev. T. Guy Rogers, Reading; Rev. Guy Pearce, Mirfield; Rev. C. P. Wilson, Bristol; Rev. C. L. Burrows, Bournemouth; Rev. W. E. R. Morrow, Forest Gate; Rev. E. R. P. Devereaux, Woking, acting chaplain to the Bishop of Edinburgh; Rev. Paul Bull, Mirfield; Rev. P. T. R. Kirk, London; Rev. S. Warner, Isle of Wight; Rev. F. D. Millard, Carlisle; the Rev. G. F. Irwin, the general secretary of the London Committee. The Lord Bishop of Edinburgh, the Right Rev. Dr. Walpole, chose for his text the words of the great apostle St. Paul which he addressed to the Church at Corinth: "Who is sufficient for these things?" His Lordship's sermon, which was a remarkable discourse, was listened to throughout with the closest attention by the very large congregation present.

**The Missioners' Message.**—The following is the message of the Missioners addressed to the people of Western Canada:—"We have been invited by the Synod of the Church of Canada in this ecclesiastical province, to come over from the Old Country to help them in the great work of evangelization. We have responded to the invitation with a deep sense of the responsibility resting upon us; for we realize the greatness of the problems with which you have to deal, and the splendid destiny which lies before you, and if we can assist you in making Canada worthy of her opportunity, we shall be more than thankful. To reach this high ideal, we must begin with the individual, and if the Church is to fulfil its mission our message must be first of all to the individuals composing it. Is God a reality to me in my daily life? Do I know anything of real communion with Him? Do I realize that He has a claim upon my service? If so, what have I been doing for the extension of His kingdom? If Canada is to take its proper place in the life of the Empire, God must be behind her and with her. 'Them that honour Me, I will honour.' It is for her to set an example to the many nationalities that are merging their life in hers, of the fear of God, of civic righteousness and of self sacrifice for the common weal. We therefore appeal to all who have her highest interests at heart to help forward the Mission by personal attendance at the meetings which will be held and by inducing others to attend. Will you extend to us the same spirit of fellowship and confidence that we have towards you? Yours faithfully, in behalf of the Missioners, George, Bishop of Edinburgh."

**KOOTENAY.**

**Mara.**—A little Mission Church was formally dedicated to the glory of God and in honour of St. Matthew in this settlement of the parish of Enderby in the Okanagan Valley on Sunday, September 15th. In the unavoidable absence of the Episcopal Administrator of the Diocese, the Bishop of New Westminster, the dedication ceremony was performed by the Rev. Canon J. Perkins, sacrist of Westminster Abbey, England, who also preached at the evening service which followed, emphasizing the harmony of the whole and the necessary work of the constituent unit, which theory was embodied in the erection of their edifice. The vicar of the parish, the Rev. M. F. Hilton, will be grateful for contributions towards the small deficit of the Building Committee, or of gifts of furniture, &c., for the church.

**COLUMBIA.**

**John Charles Roper, D.D., Bishop, Victoria, B.C.**

**Victoria.**—The Rev. J. Simonds has resigned the charge of Wellington, Northfield, and French Creek; and the Rev. H. W. Laffere that of Cumberland. The former has gone to reside in Cali-

fornia, at Santa Barbara, but Mr. Laffere still remains in Cumberland, where he has accepted a position in the public school.

**French Creek.—St. Anne's.**—On Friday, August 9th, the parishioners, and the residents of Parksville and surrounding district assembled at Tynan House to bid farewell to the Rev. J. Simonds, M.A., who during the past five years has faithfully discharged the duties of rector of the parish. The already pretty appearance of the garden and lawn was enhanced by tasteful decorations, in anticipation of having refreshments served in the open air. The weather was, unfortunately, rather inclement—the very elements seemed to bewail the departure of the worthy rector—but the rain did not deter many from being present. From shortly before 7 o'clock people were arriving by motor, rig, and on foot from all the surrounding district. Although the rain had ceased it was thought advisable to have refreshments served indoors. Mrs. Hickey, whose hospitality is well known, had with the co-operation of the members of St. Anne's Guild, provided an excellent repast, which was duly appreciated by the guests, whose numbers fell little short of 60. R. F. Hickey, Esq., J.P., made a suitable speech from the verandah, in which he voiced the opinion of those present when he expressed regret that Mr. Simonds was leaving, and the hope that he might have good luck and prosperity in whatever field of work he next entered. He then read a well-wordsed address to Mr. Simonds, to whom he later presented it, along with a well-filled purse, as a recognition from the parishioners of his earnest and conscientious work among them. The rector touched on some of the salient features of his mission work prior to coming to Parksville, traced the steady and encouraging growth of the Church in this district since his initiation as pastor. He showed how the building of a rectory beside the church, the addition to the rector's salary, and the steady increase of funds for all financial branches of church work are indications of steady, healthy growth, and an earnest of future prosperity. After thanking those present for their appreciation of his efforts, the guests left for their respective homes, and although the breaking of old ties is never pleasant, everybody seemed to have spent a most enjoyable evening.

The Very Rev. Dean Doull, Mrs. Doull, and their children arrived back again in this city on Saturday, September 14th. A large number of people gathered on the wharf and gave them a hearty welcome back again after their several months' sojourn in England, including the Lord Bishop of the Diocese, Messrs. H. O. Lichfield and H. H. Woolison, churchwardens; the Chancellor of the Diocese, Mr. Lindley Crease, and the following members of the church committee:—Messrs. Arthur Crease, E. H. Hiscocks, H. S. Crotty, G. Hodgson, E. B. Taylor, and A. J. Dallain. At the Deanery Mrs. Doull was presented on behalf of the Diocesan W.A. by the Vice-President, Mrs. E. H. Hiscocks, with a lovely bouquet of flowers.

**CALEDONIA.**

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

**Prince Rupert.—St. Andrew's.**—On Monday evening, September 16th, at a congregational reunion which was held in St. Andrew's Hall, the Rev. E. C. Burch, the new rector of the parish, and Mrs. Burch, who have lately arrived from Winnipeg, were given a most hearty welcome by the parishioners. Until recently Bishop DuVernet has personally had charge of St. Andrew's, but the increasing population of the city and the expansion of the diocese made the appointment of a rector necessary. The affair, which was largely attended by members of the church and others, including representatives of the other denominations of the city, the Rev. F. W. Kerr, of the Presbyterian; the Rev. W. H. McLeod, of the Baptist; and the Rev. Mr. Sing, of the Methodist Churches, was of an entirely social character. No addresses were delivered, but everyone enjoyed a delightful social evening. Mr. Mellir, the church-choirmaster, sang, and Mrs. Tattersall presided at the organ. The warm greeting and good will expressed by the St. Andrew's congregation and the people of Prince Rupert generally to the new minister in their midst was quite in keeping with the generous and broad-minded spirit always in evidence in this city, and which is so largely due to the good offices of Bishop DuVernet, who inculcated this spirit with such earnestness in the early days of his missionary work in this diocese.



## Correspondence

## SLIDES ILLUSTRATING HOLY COMMUNION.

Editor of Canadian Churchman:—  
Slides for lantern use specially during Lent, illustrative of the Holy Communion, have been collected by me at considerable trouble, and in the interests of the clergy and their communicants I would like you kindly to let it be known that the slides and full information as to fuller supplies can be had from me, 56 Melrose Avenue, Hamilton.  
C. B. Kenrick.

## THE HEREAFTER.

Editor Canadian Churchman:

I would kindly recommend the Canon to read our Saviour's parable of the beggar and the rich man, verses 22 and 23 of the 16th chapter of Luke's Gospel. I think many of his arguments are specious, like those of Satan to our mother Eve in the garden. He surely forgets that the natural body on earth is destroyed by the fire, but not the soul which is really the man. To answer all his eleven items would take a letter long enough to fill your entire paper.

A Regular Reader.

## THE HEREAFTER.

Editor Canadian Churchman:

Having read yesterday with great interest the article entitled "The Hereafter," emphasizing the thought that all punishment in the future can only be remedied in the hands of a just and loving God, I was exceedingly struck by the words of the Psalm (CVII.) in this morning's service.

Again and again the idea occurs that punishment falls upon the wrong-doer only to turn him to the right path—that "God is waiting to be gracious."

May we not believe with the writer, "That in the next world He will be the same merciful and loving Father that He has been to us here?"

M.A.K.

## THE BIBLE IN THE SCHOOLS.

To the Editor:—

Sir,—Since writing you on the above subject I have just come across the following statement of Rev. Principal Gordon, of Queen's University, Kingston, who has recently returned from a visit to Australia. "One system, he said struck him quite forcibly in their system of public school work. It is very much like ours in every way but one. They devote a large space on their programme to the study of scriptures. Australia was noted for a long time for its lack of biblical instruction and public opinion was against it. It experimented quite freely in this line, and it is interesting to note that as a result of these experiments the Australians have come to recognize the need of more attention to the moral and spiritual welfare of the community."

Very truly yours,  
Churchman.

## "THE HEREAFTER."

To Editor,—I was greatly interested in the article under the above heading by "Canon" in your last issue. Taking it all together it is the clearest and fullest utterance of its kind on the subject that I ever remember to have read. It is admirably arranged, forcibly and pithily put, and the tone though necessarily a little controversial, is moderate and impartial. I cannot help thinking that this article even now, at this comparatively late date, would be a revelation to many of our people, including possibly some of our older clergy. As one who grew up under the old teaching on this subject, and who vividly remembers all the lurid imagery of the old "revival" sermons and address, and tracts, I cordially welcome this admirable article and return humble thanks to the Great Disposer, that its publication now in the columns of a Church organ of the standing of the "Canadian Churchman," is possible. Times indeed are changed when no sermon was thought complete without some direct reference to the place of eternal torment. I am always thankful that our Church has never officially committed itself to this doctrine, now practically repudiated by the whole of

Protestant Christendom. "People, as someone put it to me the other day, say that they cannot "continue to worship a God worse than themselves." I would like to see the article reprinted in pamphlet form.  
Yours, Rector.

## INTOLERANT CLAUSE A DEAD LETTER.

To the Editor of the Canadian Churchman.

I regretted to notice in the article on the Putumayo Atrocities appearing in the Canadian Churchman of September 12th, an apparent endorsement by yourself of Canon Hensley Henson's proposal that well-disposed Protestants should make a liberal response to the appeal for funds to equip a Roman Catholic mission to those afflicted people. "No other form of religion," you add, "is tolerated in that particular portion of South America." Will you kindly allow me to correct this statement, which is, unintentionally, most misleading? It is true that Peru is now the only State in South America whose Constitution technically refuses toleration to all except Roman Catholics. Practically, however, the intolerant clause is a dead letter. A progressive government places no obstacle whatever in the way of Protestant missions, the only objector being the Roman Church itself—a Church which, especially in Peru, by its muralism, image-veneration, and oppression, has proved a perpetual burden to the unfortunate descendants of the once great Inca race! The Evangelical Union of South America already has sixteen missionaries working in Peru, and is eager to start work in the Putumayo district. The only hindrance is lack of funds, for which an earnest appeal is now being made. Contributions may be sent to, and will be most gratefully received by, the Rev. George Smith, 135 Isabella Street, Toronto, the Secretary of the Society for North America. The Evangelical Union is an interdenominational body. As an evidence of its thorough trustworthiness may I mention that the Rev. Y. Stuart Holden is one of the English Board of Directors, while on the North American Council, (to mention well-known Anglicans only), appear the names of Principal O'Meara, the Hon. S. H. Blake, and Dr. Harley Smith. May God incline the hearts of His people to give and to give liberally to this Mission, that the pure light of the Gospel may reach those who are lying in the shadow of death in the Putumayo Valley!

C. Venn Pilcher.

Omitted in error last issue.—Editor.

## THE HEREAFTER.

Sir,—The exposition on this subject by a "Canon" in your issue of September 19th, is certainly thoughtful, as it claims to be, and must commend itself to all who interpret Holy Scripture in a reasonable and commonsense way. But is it not an almost superfluous slaying of a dead lion? Who in these days believes in a literal, endless hell of fire? I never discover a person who does nor is it easy to see how any intelligent mind can. It is, however, a gain to have the apparent impossibility of such a belief ably demonstrated as the writer does in his article—and I for one thank him for that. There are, however, two points on which I should like to offer a word of mild criticism. He twice assumes without a word of proof or explanation that "when a man's body dies he loses consciousness and is beyond the reach of torture and pain." Where is his authority for this assumption? Certainly not in our Lord's parable of the rich man and Lazarus, nor in the teaching of the New Testament generally. The expression "sleep" as applied to death is obviously a metaphorical figure of speech, contrasting the apparent (perhaps only apparent) quietude of death either with the turmoil of the earth-life or with the greater activity of the future resurrection-life. Or possibly the expression may refer to the body only. I refrain from quoting the numerous texts that might be appealed to to prove the reality of the survival of consciousness after death, because of the limitation of space; but does not the writer recall Bishop Butler's famous reasoning at the opening of his Analogy, in which he shows that there is nothing in the fact of death itself to imply loss of the perceptive power or the power of consciousness. "It is as easy to conceive that we may exist out of bodies, as in them . . . as to conceive how we can animate such bodies as our present." He goes on to conclude that there is no ground for thinking that "the dissolution of the body will be the destruction of our present powers of reflection . . . or to conclude even that it will be so much as a suspension of them." Did the Canon write this particular part of his thoughtful exposition without

due thought. Then secondly, he writes twice "if I believed in annihilation," and gives very good reasons for so believing; but by the hypothetical form of the sentence, he implies that he does not. I venture to submit that the explanation of the mysteries of the hereafter most consistent with the main tenor of Scriptural teaching, and most congruous with our own reasonable deductions lies in the acceptance of this theory of "annihilation" which the writer, while leading his readers to, hesitates to accept himself. He appears to evade the conclusions of his own reasoning.  
Albert Geo. Smith.

## BOOK REVIEWS.

"Fishers of Men," by Rev. J. E. Watts-Ditchfield, M.A., London, England. Robert Scott, London, E.C. (ix. + 147 pp., 60 cents).

Mr. Watts-Ditchfield is a preacher who has had more practical experience in mission work in large cities than the average man. His books are the result. No wasted words, no purple patches of flowery rhetoric are found. Everything is eminently practical, keen, direct and moving. For terse statement of popular themes they are unexcelled. "Here and Hereafter" is one of the series "Preachers of To-day." It has gone through two editions in six months. It is written more about "Here than Hereafter."

Conviction, conversion, consecration, continuance and communion are the titles in the first half which are Lenten addresses delivered in St. Paul's, London. The last part contains Advent studies, missionary and social, with the three concluding sermons on "Paradise, Hell and Heaven." These latter are sober statements based on scripture, which it is a relief to read in these days of pure speculation on such subjects. This book is just the thing for the parson who is looking for suggestions for his Advent sermons. The book contains sixteen sermons in all.

**Fishers of Men.** It must be gratifying to the author that a third edition of this book has been called for. It is encouraging to all Christian workers to know that such a book has a large sale. Mr. Watts-Ditchfield writes with the widest knowledge of the practical side of ministering to men. He deals with services for men from all standpoints. He spins no fine theories. Everything is worked out on actual situations. "Methods of work" and "services" are replete with invaluable suggestion. No clergyman or worker among men can afford to be without this book.

## Family Reading

## TRUTH.

What is truth?

Truth simple is and unadorned,  
It scorneth aught of guile,  
The false accenting of a word,  
The false light in a smile.

Nay more than this, what 'ere lacks truth  
To truth must prove untrue;  
The false may be deceived by art,  
But truth sees ever true.

As rays of sunshine penetrate,  
And darkest gloom dispels,  
So truth illumines and sanctifies  
The heart in which it dwells.

An attribute of God Himself,  
Truth standeth firm and sure;  
And as the everlasting word  
Shall evermore endure.

And when in God's omniscient light,  
Unveiled the truth we see,  
Then shall we know as we are known,  
Then shall we perfect be.

S.E.M.

## PICKED UP IN THE OCEAN.

Archdeacon Madden in a speech at Bridlington lately quoted one of the officers of the steamship Mauretania as saying that when this steamer was crossing the Atlantic his attention was attracted one night by a woman singing on the water. He stopped the engines and called the captain. Nothing could be seen, but a boat was lowered and rowed in the direction of the voice. The woman was singing "Jesus, Lover of My Soul." The sailors found the woman with a child in her arms tied to a raft.

She had been singing the hymn in prayer, as she was convinced that there was no hope of herself and child being saved. She was taken aboard the steamship.

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# BOVRIL

CREATES A RESERVE OF STRENGTH

1-10-12

## Personal and General

Dr. W. H. Griffith Thomas, M.A., and Mrs. Thomas, have returned from England and the continent.

Sir David Burnett was elected Lord Mayor of London for next year, his term of office beginning on Nov. 9.

A noted visitor in Toronto last week was the Rev. D. J. Stather Hunt, M.A., vicar of Holy Trinity Church, Tunbridge Wells, England.

Lord Roberts was eighty years old on September 30th. May he be spared for many years to come is the prayer of every Britisher.

Sir Charles Johnson and Lady Johnson, of London, England, have been the guests of Mr. D. K. Elliott and Mrs. Elliott in Winnipeg.

Rev. C. E. Whittaker, missionary of the Church of England at Fort

Macpherson, on the Mackenzie River, has returned home on furlough.

The semi-annual meeting of the members of the Board of Management of the W.A. of the Diocese of Huron was held in Brantford on October 1st and 2nd.

The Rev. Canon Hensley Henson and Mrs. Henson, of London, England, have lately been visiting Mr. G. A. Henson and Mrs. Henson in Winnipeg.

Rev. Leonard A. Dixon, M.A., sails from New York on October 3rd, for his new and responsible work in India, Dr. John R. Mott and a large party of those interested in missionary enterprise sail with Mr. Dixon.

The Rev. Prof. W. H. Griffith Thomas will deliver a course of lectures at the Bible College on each Tuesday, at 11.15 a.m., beginning at October 1st. The public are invited to attend this course.

Mrs. Creighton, widow of the late Bishop of London, and her daughter,

Miss Mary Creighton, will be the guests of Dean Knapp at St. Faith's, in the cathedral close, during their brief visit to New York City in October.

The Right Honourable Sir Richard Cartwright, K.C.M.G., one of the few surviving Fathers of Confederation, died suddenly in the General Hospital, Kingston, Ont., on Tuesday, September 24th, from the effects of an operation, aged 77.

The marriage of Miss Creina Russell Henderson, eldest daughter of Mr. and Mrs. Earnest Henderson, "Ardmore," Windsor, to the Rev. F. A. Pakenham Chadwick, M.A., Vancouver, is announced to take place quietly in All Saints Church, Windsor, on October 22nd.

The week of October 14th promises to be of unusual interest to Churchmen in Montreal, the Provincial Synod, the M.S.C.C., and the Sunday School Commission all meet in that city in addition to the consecration of Rev. H. J. Hamilton, M.A., as Bishop of Japan.

The Bishop of Niagara and Mrs. Clark together with their two daughters stayed at Bishopthorpe, Quebec, on their way home from Little Metis where the Bishop had been taking the Chaplaincy during the month of July. The Bishop preached in the Cathedral during his visit, and was listened to by a large and attentive congregation.

Fifteen hundred New York school children refused to go to school, broke windows, hurled abuse and heavier missiles at caretakers and trustees, and produced a fair-sized riot because they disapproved the transfer of some teachers. It is to be feared that these imps were not receiving the right sort of education, and that something even more radical than a transfer of teachers is needed if they are to be civilized.

In the United States there are no fewer than four hundred and seventy-seven daily papers which reject all liquor advertisements, while the number of weekly and monthly periodicals which take the same position, runs very high. May the time speedily come when no Canadian journal claiming respectability and asking for access to Christian homes will go into these homes as the paid promoter of that system which the Globe calls a "trade in the lives of men and women."

John Pipher, who claimed on his deathbed that he was 103 years old, passed away last week at the Western Hospital, Toronto. The question naturally arises as to the evidence which fixes the age of this remarkable old man at 103. It takes the form of an ancient family Bible, in which the birth of a deceased brother is recorded. As he knew the difference between their ages, he was able to substantiate his own by this means. He was born in the eighth concession of Markham township.

A census has been taken of Cochrane by the "leading citizens," which the Northland believes is correct. The population is 2,324, of whom 1,038 are men, 460 women, the rest are children of all ages and about equally divided between boys and girls. It is a matter of regret that there is such a discrepancy between men and women, it is too often the case in a growing community, but none the less undesirable, and the bad effects are just as marked in the localities where the men have left the women behind.

Iceland has no jails, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island. Its 78,000 people are total abstainers, since they will not permit any liquor to be imported. There is not an

## He Bought Her a 1900 Washer

ONE OF OUR READERS TELLS HOW HER HUSBAND LEARNED

### What Washday Means to a Woman

DEAR EDITOR:—Most men have no realization of what "wash-day" means to a woman. My husband is one of the best men that ever lived, but he laughed when I asked him one day to get me a 1900 Gravity Washer. I told him it would wash a tubful of clothes in six minutes.



John's "Busy Day"

I am not very strong, and the washing, with all my other work, finally got the better of me. I had quite a sick spell, and after things had gone at sixes and sevens for nearly two weeks, I suggested to John that he had better do the washing. We couldn't hire a girl for love or money, and the situation was desperate.

So one morning he started it. My, what a commotion there was in the kitchen! From my bedroom I occasionally caught glimpses of poor John struggling with that mountain of dirty clothes.

If ever a man had all the "exercise" he wanted, my husband was that man! Couldn't help feeling sorry for him, and yet it made me laugh, for I remembered how he made fun of me when I hinted so strongly for a 1900 Gravity Washer. When he finally got the clothes done and on the line, he was just about "all in."

That evening John came to my room, and said kind of sheepishly—"What's the name of the firm that makes those washers you were telling me

about?" I looked up their advertisement and found the following address:

L. N. MORRIS, Manager, The 1900 Washer Co., 357 Yonge St., Toronto, Canada.

That's all he said, but he lost no time in sending for their Free Washer Book. The book came in due time and with it an offer to send the 1900 Gravity Washer on thirty days' free trial. My husband jumped at the chance to try the Washer without having to spend a cent. "We'll have four weeks' use of the Washer anyway, even if we don't decide to keep it," he said! So he told the Company to send on the Washer.

It was sent promptly, all charges paid, and the 1900 Washer Company offered to let us pay for it in little easy payments. The next week I felt well enough to use it. It is the neatest Washer I ever saw, and it almost runs itself. Takes only six minutes to wash a tubful, and the garments come out spotlessly clean.

We were all delighted with the Washer, and wrote to the Company that we would keep it and accept their easy payment terms of 50 cents a week. We paid for it without ever missing the money and wouldn't part with the Washer for five times its cost if we couldn't get another just like it.

If women knew what a wonderful help the 1900 Gravity Washer is, not one would be without it. It saves work and worry and doctor's bills. Takes away all the dread of wash-day. I feel like a different woman since I have quit the use of the washboard. And if any woman's husband objects to buying one of these labor-saving machines, take a hint from my experience. Let the man do just one big washing by hand-rubbing on the old-fashioned washboard, and he will be only too glad to get you a 1900 Gravity Washer.

Anybody can get one on free trial, by first writing for the Washer Book. Excuse me for writing such a long letter, but I hope, Mr. Editor, you will print it for the benefit of the women readers of your valuable paper. Sincerely yours, MRS. J. H. SMITH.



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Canadian visitors to London may have their letters, telegrams, etc., addressed to the Bank, and are specially requested to make use of the rooms set apart for the purpose of letter writing, meeting of friends, business interviews, and so on.

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Toronto

illiterate person on the island, nor a child to years old unable to read; the system of public schools is practically perfect. Much of the improvement is due to the abolition of the liquor traffic and prohibition of all alcoholic beverages in this compact little island of the north.

The Bishop of Winchester, speaking in Massey Hall, made the appalling statement on the authority of Miss Jane Adams, of Chicago, "That \$15,000,000 is spent annually in Chicago in the indulgence of vice."

The Right Honourable Walter H. Long, M.P., delivered an address before the members of the Empire Club in Toronto on Thursday afternoon last, and on the evening of the same day he was the guest of honour at a banquet of the National Club in the same city, which was attended by many of the prominent men of Toronto.

Words fail to express sympathy with Mr. Charles McCaffrey, of Omamee, in the appalling canoe accident of last week in which he was bereaved of his wife, his son William and his wife, and the latter's two children, Grace and Howard, they being drowned by the upsetting of their canoe by a 14-pound muskellunge. Mr. McCaffrey was an Anglican having been people's warden of St. Peter's Church. He was an Orangeman and an Oddfellow. He was actively associated with many branches of sport, and in particular with cricket. He was a member of the champion team of the Toronto Cricket Club.

An Irishman went into his favourite public-house, and after reading the paper, remarked to the publican: "Sure, gov'nor, have you noticed the quantity of people who have left off drinking beer since the budget was published?" "You must be mistaken," replied the publican. "I certainly don't believe it." "Sure," said the Irishman, pointing to the column, and handing over the paper, "there's a whole column of them." The publican burst into a roar of laughter as he glanced at the column, and then said: "Get away with you, stupid! That's the column of deaths." "Well," said the Irishman, as his face expanded in a broad grin, "haven't they left off drinking beer?"—N. S. W. Sons of Temperance.

Mr. J. E. Jones, Secretary of the Hymnal Committee, writes us: "Your readers will be interested in learning that the royalties from the Book of Common Praise for the past year have exceeded our expectations. They have amounted to \$2,896.02. The largest sales were of course those of the cheapest book, but the returns from the royalties were greatest from the smaller tune book. The new 10c edition has sold exceedingly well and even the new large Pica Edition published last year has had a large sale. Many persons seem yet to be unaware that this large type edition is now for sale for use on the reading desk and also for convenience of those who cannot read the ordinary print. The returns show that the B.C.P. is now practically in universal use in the Church in Canada."

### OPENING OF THE ARENA.

Many persons, when the Toronto Musical Festival, which is to be held at the Arena next week, was first announced, enquired as to who would be so courageous as to project so great a gathering of singers in a city of the size of Toronto, and who was going to foot the bills for the enormous expense involved. A small estimate of the actual sum of which the singers in aggregate had to be assured before their contracts were signed would be \$40,000. Yet while it is usual in most places to have a large local guarantee

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James J. Warren, President  
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E. B. Stockdale, Manager

fund, two men alone undertook the task of giving to Toronto the greatest event of its kind that has been known in the history of this continent. One of these is Mr. Lawrence Solman, already well known for his exceptional enterprise in all classes of sports and amusement, and who was the first man to bring Tetraxini and Anna Pavlowa to this country when ordinary managers had what is colloquially known as "cold feet," at the enormous financial risk involved. When he was asked to become manager of the Arena Mr. Solman was resolved to do something of a magnitude hitherto unknown to place the possibilities of that great structure before the people of this country. From his friend, Mr. J. H. Dalton, of New York, came the suggestion of this festival, and the project has grown in magnitude as the response of the public became apparent. It has taken three months of continual organization work to perfect the scheme. Mr. Dalton, who in its preliminary stages made his headquarters at New York, but has latterly been on the scene superintending every detail, was indefatigable in searching Europe by

cablegram for artists, and was rewarded in his efforts by securing the splendid assemblage to be heard next week. Mr. Dalton is a Harvard man.

### DEATH NOTICE

McCAFFREY—At Omamee, Ont. on Saturday, Sept. 28, 1912, from drowning, Mary, beloved wife of Charles McCaffrey, Omamee, Ont.; William, son of Charles and the late Mary McCaffrey; Laura, beloved wife of the late William McCaffrey; also Grace Maxine and Howard Southby McCaffrey, children of the late William and Laura McCaffrey, of 16 South Drive, Toronto.

Funeral from the home at Omamee, at 2 p.m., Tuesday, Oct. 1st, 1912. Train leaves Toronto at 7.50 a.m.

### British and Foreign

Bishop Boyd Carpenter, who is one of the Residentiary Canons of Westminster Abbey, and who is at present in Montreal, together with his wife, son and daughter, will, it is stated, remain on this side of the water for the next six months. His Lordship will during the course of his visit deliver a series of lectures at Harvard University.

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The Secrets of the Most Marvelous Discovery for the Positive Cure of Deafness and Head Noises Given FREE

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After years of research along the lines of the deeper scientific mysteries of the occult and invisible of Nature-forces, the cause and cure of deafness and head noises has been found and we are enabled by this same mysterious knowledge and power to give to every unfortunate and suffering person the assurance of a treatment that relieves even the most obstinate cases. We say to those who have thrown away their money on cheap apparatus, salves, air pumps, washes, douches, and list of innumerable trash that is offered to the public through flaming advertisements, we can almost certainly cure you and cure you to stay cured. We ask no money for our consultation, advice and diagnosis of your case. Our treatment method is one that is so simple it can be used in your own home, you can investigate fully, absolutely free, and you pay for it only after you are thoroughly convinced that it will cure you, as it has thousands of others. It makes no difference with this marvelous new method how long you have been deaf, nor what caused your deafness. No matter how many remedies have failed you—no matter how many doctors have pronounced your case hopeless, this new magic method of treatment should prove a beacon light to guide you to a perfect restoration of your hearing.

We prove this to you before you pay a cent for it. Write today and we will send you full information absolutely free, by return mail. Address Dr. L. C. Grains Co., 534 Pulsifer Bldg., Chicago, Ill. Remember, send no money—simply your name and address. You will receive an immediate answer and full information by return mail.

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Security

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NOTICE

re. Ont. on Saturday. rning. Mary, beloved. Omeme. Ont.: Wil- late Mary McCaffrey; late William McCaf- and Howard Southby late William and th Drive, Toronto. at Omeme. at 2 p.m. train leaves Toronto

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The Rev. Canon Ross and Mrs. Ross were recently presented by the parishioners of Port Rush on the occasion of their removal to Ballymena with an address, a handsome antique cabinet and a pair of silver lamps.

The Churchman in the city of Manchester lately celebrated the Bi-centenary of the famous city church of St. Ann. Two centuries ago there was only one other church in Manchester, and that was the church which is now known as the Cathedral.

A gift of \$50,000 to St. Paul's School, Concord, N.H., from Mr. and Mrs. George A. Armour, of Princeton, N.J., in memory of their son Edmund, who died recently while a student at the school, is announced for the erection and equipment of an infirmary. The building is to be known as the Edmund Armour Memorial infirmary.

forldly into her perplexed face. "Little girl," he said, between laughter and sad seriousness, "I had to come myself to make full confession. Sit down and don't ask any questions till the end."

She sat down but disobeyed at once.

"Where have you been, Uncle Alec?" she demanded. "And those new clothes—"

"Are neither begged, borrowed nor stolen, my Joan. Listen to the story of a sceptical deceiver."

"It's not your story, then?"

"Wait to give your verdict. What would you say to a man, who, after many years' vagabondage, came—by luck or what you will—into a fortune, a great fortune; and that, with the unexpected wealth came the longing to see the Old Country? Yes, the Old Country and Old friends, too; but here the suspicion, which had been bred in him in that life where every man's for himself, made him hesitate. The friends would have forgotten him, even if they were alive, and if they welcomed him it would

harvesting in his absence. But one brother was left; he went to find him out—and got found himself by the prettiest, sweetest little niece in the world."

Joan's eyes were shining through unshed tears, whilst her breath came short with excitement.

"It was you, Uncle Alec. You!" she cried, gasping. "You weren't the starving tramp after all."

He hung his head, as though half-ashamed of the truth.

"Will you forgive me, Joan?" he whispered. "I ought to have had more faith in human nature—more faith in a brother's honest, simple love, which you helped prove to me, little girl, so nobly."

She put both arms round his neck. After all this there was no one to be afraid of, but only the Uncle Alec she had already learnt to know and love.

"Why, of course, we'd have loved you anyway, uncle, dear," she said, understanding, with the swifter instinct of a woman, what had taken her father nearly half an hour of explanations to grasp.

"But I believe I'm glad you proved us that way," she added, with a shy little laugh. "For now you know."

"Indeed, I do," replied Alec Merton, taking her in his arms.

\* \* \* \* \*  
Robert Carter did not go to Okotoks or Australia, or anywhere else to earn that all-necessary £300 a year; neither did he and Joan have to wait months and months or years and years for him to amass such an income in England. Uncle Alec saw to that. Not that he made free gifts all round. Not a bit of it! It wasn't the game, so he told his brother John, to make a dependent or pauper of such an intelligent, manly young fellow. But, you see, when newly-made millionaires set up establishments they stand in need of two things—a secretary and a housekeeper. Robert Carter was just the man for the first post, and no one could make a sweeter or more efficient housekeeper than Joan. That's how the thing was worked, so Uncle Alec said, declaring that it was all to his own advantage and purely a matter of business. He utterly refused to be thanked.

"God has been very good to us, dear," the young man said, gently to Joan, "and sent a big blessing down in a strange way."

"Just through being kind to a poor tramp, that's what it seems like. Mother is right, Bob, isn't she. Only this morning she was saying that verse over again: 'Cast thy bread upon the waters, and thou shalt find it after many days.' We have found it, haven't we?"—Lester Lurgan in C.F.N.

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Her mind had not ceased asking questions before Uncle Alec had taken both her hands, looking down

be a poor, faked job at best for the sake of his dollars.

"No, he determined he wasn't going to be taken in that way; he'd know a trick worth two of that cold-blooded affection. So the American millionaire—he was little less—came back to his own land as a poor man, a beggar man.

"Most of the old friends had gone, though, he found. Death had been



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