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# Canadian Churchman

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Vol. 39

TORONTO, CANADA, THURSDAY, JULY 25th, 1912

No. 30

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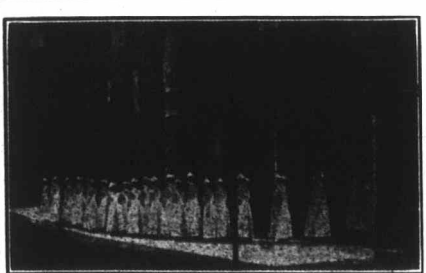
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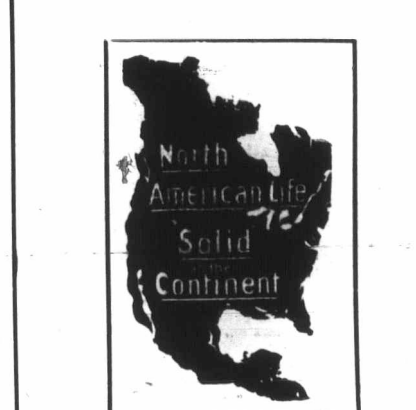


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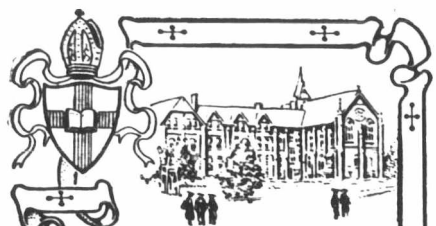
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# Canadian Churchman.

TORONTO, THURSDAY, JULY, 25, 1912.

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July 25.—St. Jam. A. & M.  
Morning—2 Kgs. 1:1—16; Luke 9:51—57.  
Evening—Jer. 26:8—16; Matt. 13:1—24.

July 28.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29:9—29; Acts 27.  
Evening—2 Chron. 1 or 1 Kgs. 3; Matt. 14:13.

August 4.—Ninth Sunday after Trinity.  
Morning—1 Kgs. 10:1—25; Rom. 4.  
Evening—1 Kgs. 11:1—15, or 11:26; Matt. 18:21—19:3.

August 11.—Tenth Sunday after Trinity.  
Morning—1 Kgs. 12; Rom. 9:19.  
Evening—1 Kgs. 13 or 17; Matt. 22:15—41.

August 18.—Eleventh Sunday after Trinity.  
Morning—1 Kgs. 18; Rom. 15:8.  
Evening—1 Kgs. 19 or 21; Matt. 26:1—31.

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 Eighth and Ninth 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.

**EIGHTH SUNDAY AFTER TRINITY.**

Holy Communion: 140, 257, 262, 407.  
Processional: 7, 376, 397, 653.  
Children: 392, 402, 711, 731.  
General: 38, 560, 654, 752.  
Offertory: 343, 619, 620, 753.

**NINTH SUNDAY AFTER TRINITY.**

Holy Communion: 232, 234, 237, 243.  
Processional: 476, 488, 493, 496.  
Offertory: 391, 485, 492, 680.  
Children: 233, 238, 241, 480.  
General: 8, 35, 219, 393.

"Beware of False Prophets."

A prophet is a preacher of righteousness, of the way that leads unto everlasting life. A false prophet is therefore one who pretends to preach the way of life, but does so not for the profit of those who hear and accept his message, but for personal material gain. The false prophet makes a show of righteousness, he plays upon the disordered nerves of men and women. Let us notice three things characteristic of present-day false prophets: (1) In ritual and teaching they are highly eclectic. Every philosophic and religious formula is laid under contribution to their systems. But out of no philosophy or religion do they take any essential point. The heart of no gospel is appreciated. How then can there be anything satisfying to the souls? The soul cannot live on chaff. Eclecticism ignores essentials, and the logical connections between essential points of teaching and practice. (2) False prophets always make the mistake of separating ethics from atonement. The basis of all ethics is its recognition of a Divine standard. The aim of ethics is to encourage and ensure conformity to that standard. No system of ethics can obviate the necessity of reconciliation. And the supreme reconciliation has been effected through the Atonement of Christ Jesus. Beware of the man who would teach you to be ethical apart from Jesus Christ. (3) The false prophets never touch the real problems of life. What has any religious impostor done to help men and women in the problems of temptation, suffering, carelessness and indifference to serious thought, impurity, intemperance, etc. Do they make any attempt to cast these devils out of society? Beware of them! Remember the words of Jesus, "If Satan also is divided against himself, how shall his kingdom stand?" Beware the false prophets! Accept from God the things that are profitable. Trust alone in His never-failing providence.

Following the precedent set under the late management, the Staff are now taking their Annual Holidays. The next issue will be on August 15th.

A HARD SAYING.

What a strange saying is the one so endlessly disputed that was said to Peter: "On this rock will I build My Church." Now to all outward seeming the Church was built on Paul—on the man of surpassing genius and abnormal emotion, of supreme courage and intellectual daring. Peter, look at him how we will, was a very ordinary person. He touches the ordinary man for that very reason—the man whom Paul's Epistles leave indifferent. Is it possible that we do not see the true outlines of the Church at all—that it is built upon the vast mass of ordinary men, that it is supported upon the shoulders of countless so-called "indifferents" who have unconsciously opened to the knocking of the Spirit and obeyed the vital moral instinct to "turn again"? Is it they against whom Christ said the gates of hell shall not prevail? Who can say? All the Churches would deny it. The foundation is sacerdotal, say some. It is theological, say others. The laity, however, will never make unconditional surrender to logic. "Ye take too much upon you, ye sons of Levi."

In one way or another the history of the older world is being discovered. For instance a work has been recently published which we are told throws much light on secular history of the time during which Amos and Hosea prophesied, and that this along with the lecture of Professor Robertson Smith such light is thrown on their prophecies that the average layman can now have an intelligent idea of their meaning. In the words of the Rev. B. H. Alford, we can focus light from many sides upon the truths revealed by the God of Israel to the men of Israel. This writer on Old Testament history and literature dedicated his little book to his grandchildren "in the hope that they might have less to unlearn than he had, and that the narrative, part story, part history, cleared of some old conceptions might be as full of God to them as to their forefathers."

THE BISHOP OF NOVA SCOTIA IN ENGLAND.

At a meeting recently held in London and presided over by Bishop Winnington Ingram, Bishop Worrell, of Nova Scotia, appealed for help from England for his work in the two provinces, which comprised his diocese. He asked for \$40,000 towards paying the debt on the cathedral, and he stated that nearly one-half of it had been conditionally promised in England. The Bishop also appealed for King's College, which is preparing about half the clergy in the Maritime Provinces for Holy Orders. In the course of his speech he made a statement that may perhaps cause some surprise among Western Churchmen. In his diocese there were districts where the work was as arduous and the conditions as critical, as in any of the regions of the far west. The Bishop of London warmly commended the appeal.

SEAMAN'S INSTITUTE IN NEW YORK.

A recent number of the Literary Digest contains a description of the Seaman's Institute building in New York, where the Protestant Episcopal Church is caring for seamen in a degree not unworthy of the opportunity. It is, said Mayor Gaynor, on laying the corner-stone, a sailors' club. There are eleven stories, besides basement, sub-basement and cellar below. The basement will contain the shipping bureau, the shipping offices of the British Consul, dining-rooms for officers and men, the savings department, and the slop chest. The first floor will have the general sitting-room, lunch-room and chapel, where organ recitals will be given, so that those unaccustomed to church attendance may be attracted by the music and gradually form the habit of going to service. On the second floor are to be offices, sitting and reading rooms. The third floor is devoted to games. The fourth to gymnasium and lectures, etc., and rooms for apprentices, all designed to keep boys and men from the lowering influences of the water front. From the fifth to the eleventh story are dormitories, graded apparently, but all looked after. The twelfth and last is to be divided into rooms for the staff and ships' officers.

ST. ALBAN'S CATHEDRAL, TORONTO.

On Thursday last, the 18th inst., a number of men started the work of excavating for the foundation of the south transept of this cathedral. It is expected that this work will be proceeded with rapidly so that everything may be in readiness for the laying of the foundation-stone by His Royal Highness the Duke of Connaught, K.G., during

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the first week of Exhibition. This is the first step forward that the Cathedral had made since 1886, when the present choir and chapel portion of the building was finished. The Cathedral had its inception in 1883, and if the fondest hopes of many Churchmen of the diocese are realized, it will be completed in 1914, after thirty-one years. In 1914, the Diocese of Toronto will have been founded seventy-five years and the hope of the Right Rev. Bishop Sweeny is to commemorate this event with the opening of the complete Cathedral in that year. When completed the Cathedral will have a total seating capacity for 2,114 apportioned as follows:—In the nave, crossing and transepts, in pews, 1,750; in chairs, 65; in the south gallery, 96; in the west gallery, 78; in the south chapel, 68; in the north chapel, 57.

#### THE DREADNOUGHT COMPETITION.

The Navy League has just issued a very complete statement as to the world's Dreadnoughts, present and planned, their cost, speed, and armament. The figures indicate that the world has gone Dreadnought crazy, and form the strongest argument that could be presented for the limitation of armaments by international agreement. The original Dreadnought was laid down in Portsmouth dockyard under conditions of great secrecy on October 2, 1905, and launched on February 10, 1906. She was commissioned for service on December 11, 1906. There are at this moment no less than forty-five of these giant engines of war in commission, of which Britain has 18, Germany 10, the United States 6, France 6, Japan 3, and Brazil 2. As each British Dreadnought costs close upon ten million dollars and those of protectionist countries a good deal more, there are already half a billion dollars sunk in Dreadnoughts, though it is less than six years since the first vessel of the class was sent to sea.

By midsummer of 1915 the Dreadnought craze will have cost the world over a billion of dollars, for there will be in commission then no less than a hundred and eleven ships of the Dreadnought class of which Britain will have 36, Germany 23, the United States 12, France 10, Japan 5, Italy 6, Austria 4, Russia 4, Brazil 3, and Turkey, Spain, Argentine and Chili two each.

By that time the pre-Dreadnought battleships of the great Powers will all be useless, and there will be another rush to replace them by more modern engines of destruction. The money poured into this endless task of preparing for war, and the energy devoted to it by men of the highest inventive skill, would go far toward solving the world's problems of social reform and making millions of slum-dwellers happy and contented. The first cost of the vast fleets of Dreadnoughts, great as it is, is nothing to the cost of manning and maintaining them. By 1915 the navies of the world will cost about three-quarters of a billion dollars a year. Mankind has never before seen war waste in times of peace on so colossal a scale.—The Globe.

#### A WORD TO TOURISTS.

The tourist season is now in full swing. Thousands of Churchmen and Churchwomen and Church-Children are "ruralizing" in various parts of the country. There is a temptation at these times to neglect attendance at Public Worship. And yet at no time is it less excusable, with the whole week devoted to rest and recreation. And then again it is apt to have a very injurious effect on children. It tends to destroy their reverence for the Lord's Day to spend half a dozen, or more consecutive Sundays, in absolute neglect of Public Worship. They return home with the idea that the keeping of the Lord's Day is a matter of

#### CANADIAN CHURCHMAN

very small importance, and altogether dependent upon personal inclination. Parents of mature age, whose habits have been formed, fall back naturally enough into the practice of Church-going. But it is altogether different with children. They are apt to get completely demoralized in regard to the religious observance of the day. If not for your own, for the sake of your children, attend Public Worship at the summer resort. Otherwise you may be doing them an irreparable injury. Carelessness again on the part of Church tourists has often a very injurious influence upon the local resident Church people. Their bad example is too often copied. The systematic disregard of Public Worship by large numbers of visitors has a very bad effect upon the community as a whole. And this sort of thing is unfortunately often indulged in by people, who at home are regular attendants at church.

#### THE PLAGUES OF EGYPT IN OUR DAY.

When we get a ten days' spell of unusual heat or cold, we naturally exercise the Englishman's right to grumble; compared to England we have extremes, the result of a drier continental climate which prevails east of the Rockies, and removes the roses from our cheeks. Still it is a healthy, enjoyable climate, and we ought to be thankful we have so few drawbacks. These trite reflections are aroused by reading the following letter in the Scottish Chronicle from Archdeacon Cameron, of Pretoria. "It may interest you readers if I give my twentieth century experiences of some of the plagues enumerated in the Book of Exodus. In the year 1908 the Transvaal was visited by swarms of locusts, and crops were completely destroyed over large areas. On one occasion I was travelling from Krugersdorp, where I lived, to Johannesburg (twenty miles). From the former place to the next station the gradient is very steep, and the train was stopped by the locusts, the driving wheels of the engine being unable to obtain any grip on the rails. The dead bodies of the crushed locusts formed a paste, and caused the wheels to spin round, and the train came to a standstill. Later in the same year, when the gardens and fields were beginning to shew signs of greenness, and were in some measure recovering from the visitation of the locusts, the northern portion of Krugersdorp was visited by innumerable caterpillars, which in a very short space of time removed every vestige of vegetation. In October of the same year I was travelling to Johannesburg by the Natal mail. Just before we reached Germiston Junction we ran into a terrible hail storm, and were held up for two hours outside the station until the railway people could get the points and the signals to work, as they were jammed by the hail stones, which varied in bulk from the size of a duck's egg to that of a hazel nut; hundreds of window panes in Germiston were destroyed, and an enormous amount of damage was done. In the early part of the present year one of the churches in a suburb of Johannesburg had to be closed up for a fortnight in order that the churchwardens might rid it of a plague of lice, tiny insects about a quarter of pin's head in size. The Vicar of the parish asked me to obtain the Bishop's permission to close the church till he could get rid of the pest. The Bishop was, however, away, and his assent could not be obtained. But as the insects had driven out the congregation on the previous Sunday, and as they were not likely to come again until the pest had been removed, I considered the permission superfluous, so the Vicar got a Sunday off.

It would no doubt be easy to give illustrations of the accuracy of the Biblical accounts of other plagues from present day experiences. I have merely given an account of what I have myself seen.

July 25, 1912.

#### Tragedies of Inter-marriage

Five white women who married Japanese have found their way from Los Angeles to the insane asylum within the past year. The record is shocking, but not surprising. That the number of such tragedies is not greater can be due alone to the limited number of these unnatural inter-marriages. That any of the women escape provides the one cause for surprise.

In every essential husband and wife must differ in such a union. They are products of widely divergent civilizations. In their ancestry there have been no points of similarity of training and habits. The husband comes of a race that looks down upon woman, while the wife is of a people who have a deep regard for the gentler sex. Religion, social customs, temperament, racial characteristics all afford points of the widest difference. The lack of sympathy between the two is physiological, psychological and sociological in its trend.

Both races are wont to recognize these facts. And their recognition takes the form of deep contempt for the contracting parties. No matter where they make their home, the wife is destined to social ostracism. She becomes little better than an exile and the necessity of human sympathy is denied her. Even hybrid children cannot make up the hiatus.

Removed from normal, or even wholesome environment, denied sympathy and harmonious domestic relations, the stress of life must sooner or later warp the woman's mind. Even if she does not become a raving maniac, as in the late Los Angeles case, her mentality is all but certain of becoming clouded and her nature warped and soured by the mockery of life and love that are her portion.

It must be taken into consideration, too, that a woman entering such an alliance is not sound. She lacks pride and shame, and must have other defects of character which are assets of the normal human being. Such being the case, a normal environment and happier life are more necessary to her than to the average woman. She is poorly equipped to stand up under the stress and strain that must come to her out of such a marriage.

The husband, of course, does not lose his mind. His is a sterner nature, that is in no way dependent upon the niceties of conduct that belong to a finer spun civilization. Nothing his wife does can bother him very much. To him she is only an accessory, a convenience. The Occidental solicitude for womankind is largely missing in his Oriental nature.

Out of humane regard for the welfare of frail creatures many Western States have provided a law to protect them from such tragedies. Canada, where these hapless unions are still countenanced, would do well to follow their example.

#### Canada's Governor-General in Temperance Work of Various Kinds

The fact that Canada's Governor-General, the Duke of Connaught, has been for years a strong sympathizer with temperance effort, and that he has taken a high stand on the matter of total abstinence, not only in Great Britain, but also in various British colonies where his position in the British army has placed him, is perhaps not generally known in this country. The following is part of an article, written by Charles Bailey, of Wheatley, Doncaster, England:—

"Let the firewater alone. Let it alone, and join the temperance societies." This stirring, sound advice was given forty-three years ago in an eloquent appeal to the party of five hundred Canadian redskins by one of their chiefs, John Smoke Johnston. Vividly the Indian orator depicted the

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horrors and dangers of the drink curse, and earnestly besought his hearers to shun the whisky which had wrought such havoc among the tribes. Present on that occasion was Prince Arthur, the third son of Queen Victoria. He was the donor of a huge ox which the redskins had assembled to eat. Naturally the words of the Indian chief impressed the young prince with the perils of the alcoholic cup, and the impression, greatly deepened by the plain proofs he had a few months later in the experiences of some hundreds of his fellow-countrymen of the benefits of total abstinence in circumstances of most trying and arduous character, tended much to give him that sympathy with temperance principles which for many years as Duke of Connaught, he has so continuously, and sometimes conspicuously, shown.

On May 1, His Royal Highness completed his sixty-second year, and this anniversary recalls the fact of these temperance sympathies, and the prominent position he has long held in one important department of British temperance enterprise.

Took Public Stand.

For a long period the Duke of Connaught has been president of the Royal Army Temperance Association of Britain, acting not merely as an ornamental head, but by chairmanship of meetings, messages of encouragement, and like means evincing a keen interest in the work and progress of that important organization. By personal inspection he has verified the claim of the Association as to the good it has achieved in protecting young soldiers against liquor temptations and in providing counteracting agencies. He recognizes the advisability of the establishment of temperance rooms at all military stations, knowing that the men like them and that such institutions are an invaluable help, especially to recruits, in resistance of the allurements of the saloons. In July, 1909, His Royal Highness was honorary president of the twelfth International Congress on Alcoholism held in the Imperial Institute, London; and in the following year, during his South African tour, as royal representative to inaugurate the South African Federation, he received a deputation of Bechuanaland chiefs desiring his aid in the endeavour to keep the curse of alcohol out of their territories. The chiefs were encouraged by his sympathetic reply.

Practical Total Abstinence.

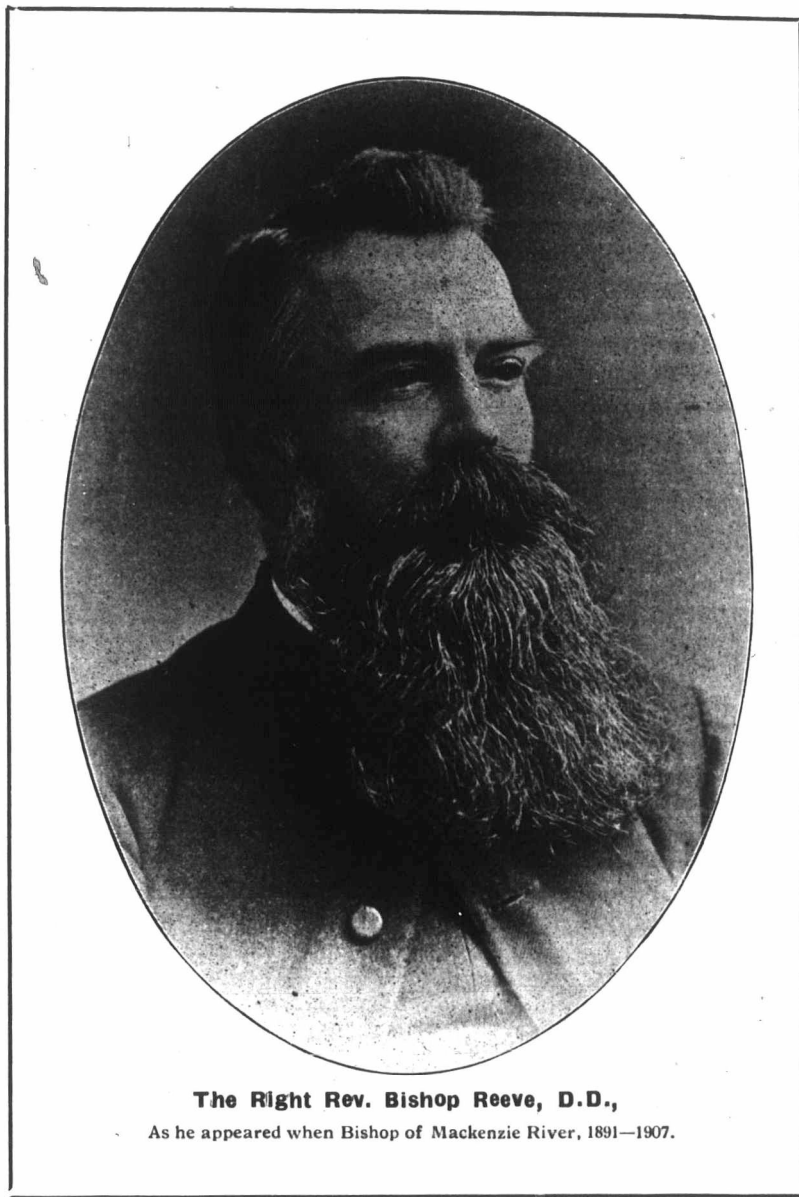
The excellent health which the Duke enjoyed in the summer of 1882, when so strenuously employed in military duties amid the heat and trying climatic conditions of Egypt, he attributed to his practice of total abstinence then.

In May, 1906, while presiding over a large assembly of soldiers with their relatives and friends, the Duke of Connaught expressed the deep pleasure he had in thus giving his countenance and cordial support to the temperance principles and aims the meeting sought to promote. He declared it a source of great satisfaction to himself, and he believed to all the country, to note the steady increase of sobriety among the men.

It has been stated that the younger daughter of the Duke of Connaught, Princess Patricia, is a personal abstainer; and that his older daughter, Princess Margaret, who by her marriage on June 15, 1905, became the Crown Princess of Sweden, is a strict teetotaler. The Crown Princess is a member of the white ribbon union of her adopted land, and displays deep interest in its work and success.

A Good Work Finished

After a strenuous campaign the task of establishing a See endowment fund of \$50,000 for the Diocese of Mackenzie River, which was undertaken by the Right Rev. Dr. W. D. Reeve, the present assistant Bishop of the Diocese of Toronto, over ten years ago, was successfully completed last week when a draft for £900 (\$4,500), representing the final instalment of a donation of £1,000 each from three great missionary Societies of England, was received at the Synod Office in Toronto. The three Societies referred to are the S.P.G., the S.P.C.K and the Colonial Bishops' Fund. Bishop Reeve first became connected with the Mackenzie River country more than 43 years ago, when he left England to take up work as a deacon in what was then the original Diocese of Athabasca. He was ordained to the priesthood by the Rt. Rev. Dr. Bompas, the first Bishop, and 20 years later he was himself consecrated Bishop of the newly-established Diocese of Mackenzie River, extending from Keewatin to



The Right Rev. Bishop Reeve, D.D.,  
As he appeared when Bishop of Mackenzie River, 1891-1907.

the Rockies and from Athabasca to the North Pole. Ten years ago he conceived the idea of establishing a See endowment fund, and although for the past six years attached to the Diocese of Toronto, kept determinedly at work until his object was accomplished. In establishing an endowment fund for the "North Pole" Diocese, Bishop Reeve has rendered the Church of England in Canada a signal service and he will receive the hearty congratulations of a host of friends throughout the Dominion. The Diocese of Mackenzie River comprises the vast stretch of territory bounded on the south by the Diocese of Athabasca, on the west by the Rock Mountains, on the east by Keewatin and extends north to the Pole, with a large, though widely scattered population of Indians, Esquimaux and a few odd white men. It was to this desolate country that Bishop Reeve was drawn as a young man many

years ago, taking up what was destined to become his great life work. For three years he labored as a deacon, after which he was ordained to the priesthood by his Lordship Bishop Bompas, first Bishop of the original Diocese of Athabasca, now forming the Dioceses of Mackenzie River, Athabasca, Keewatin and Moosonee. He was consecrated Bishop of the separate Diocese of Mackenzie River 20 years later.

The task of raising an endowment fund for his former diocese was only one of the many undertakings which he has brought to a successful conclusion to the betterment of the Church.

Bishop Anderson on Christian Unity

Canada is well and ably represented on the American Episcopal bench. The three most prominent Bishops, in some respects, to-day in the Church in the United States are born Canadians; Bishop Brent, of the Philippines, of whose good work ex-President Roosevelt spoke so strongly a few years ago; Bishop Rowe, an Apostle of the North, and Bishop Anderson, of the great Diocese of Chicago, second only in importance to that of New York, who has become so prominent of late by his utterances on certain great questions of the hour. Not the least notable of these is his recent address to his diocesan convention on Christian Unity, a copy of which we have recently received. "Unity," begins the Bishop, "is the will of Christ," and it is our duty to make it manifest. Although there may be such a thing as union without unity, yet real and effective unity must involve union. There must be a common visible life as, for instance, in the tree. There are only three names which a man really needs to express his religion, Churchman, Catholic, Christian. All other names are "Divisive, sectarian, narrow. They shrivel up one's soul." Unity does not mean surrender. It means the co-ordination "of those values which each church has proclaimed at great cost, and for the stewardship of which it is keenly conscious." This Christian unity is not radical and destructive. "It is constructive conservatism." It would heal wounds and build up. Unity is an economic necessity. There is a city of 1,500 souls in the Diocese of Chicago with nine churches, a village of 200 has six churches. On the other hand there are rural districts, and many towns and villages which have "neither church nor chapel, priest nor preacher, man nor meeting, Sunday School nor catechism." Unity is a social necessity. Christianity is a social system. It was

designed to bring people into closer relationship with each other, not to keep them apart. Unity again is a national necessity. "It is necessary to give organic expression to the religious life of the nation." We on this continent have imported our forms of religion and are perpetuating inherited divisions. Other races have evolved national forms of Christianity. Surely the United States can do this. The Bishop concludes his address with eight rules for producing what he calls "the atmosphere of Unity." (1) Let us confess the sin of schism, not only its disadvantages, but its sin. (2) Let us confess our part in the sin. (3) Let us cease confessing other people's sins. "We Anglicans have confessed the sins of the Roman Catholics and the Protestants with great ardour, \* \* \* let them confess their own." (4) Let us learn to play fair. (5) Let us put the best possible interpretation upon the beliefs and practices of others. (6) Let



us lend our influence in the promotion of frank and friendly conference on our differences. (7) Let us aim high. Let us not be afraid to place before ourselves the final reunion of all Christendom. Federation is well enough, but organic unity must be the ideal, for it includes everything. (8) And finally, let us pray for unity. "The spirit of separatism is that kind of spirit that can be cast out of the Church by nothing,—save by prayer." With these words the Bishop concludes one of the most illuminating and inspiring deliverances we have ever read on this subject. The sentiment in favour of reunion continues to steadily gather strength, and our Church still leads. A world conference, as some of our readers may be aware, is likely to be held at an early date in the United States on the subject of our differences. Everything points to the likelihood, ere long, of some universally accredited movement for the promotion of some form of organic union among, at all events, the various Protestant churches.

### The Supply of Candidates for the Ministry

By Rev. Canon Simpson, chairman of the Divinity Student Fund Committee, Diocese of Nova Scotia.

**The Command.**—"Go ye into all the world and preach the Gospel to every creature." St. Mark. xvi. 15.

"Pray ye, therefore the Lord of the Harvest that He will send forth labourers unto His Harvest. St. Matt. ix. 38.

**How Obeyed.**—There are in the world to-day eight hundred million heathen and one hundred and thirty million Mohammedans.

**The Reason of Failure.**—Since it is the Lord's will and commandment that the whole world should be evangelized, it is certain that He is ready to do His part, i.e., in response to the progress of His Church He will call a sufficient number of men and women in each generation to do the work of evangelization for that generation. Therefore it follows that the fault lies with us.

I.—We do not pray with sufficient zeal and perseverance for labourers to be sent forth into the Harvest.

II.—Many of those called by God fail to respond to the call.

**The Reasons for Refusal.**—I.—Some few, no doubt, deliberately refuse to obey the call, saying "this is too hard for me, I cannot do it." God will coerce no man into His service. He calls, but man's free will must accept or reject that call. His "follow me" has no more compelling force now than it had when our Saviour was upon earth.

II.—Some temporize: would "bid farewell to those in their house,—" would "go and bury their father:—" would wait a while till circumstances alter, and things are made easier for them. And that time never comes.

III.—Many miss their vocation because it is not cherished. The call is given to the young, indistinctly at first. There comes a desire in the heart to enter the ministry, but there is a shyness in speaking about it, and nothing is said, by parents or teachers or clergy, that it may be God's design that such an one should be a labourer in the Harvest Field. Or, if a child does speak he is discouraged by those who should encourage him. "He is too young to know his own mind." "The education for Holy Orders is too long and too expensive." "The pay is poor and the life hard." Or he hears his elders speak flippantly of holy things, and discuss the faults and failures of the clergy; and God's call is drowned in the din of the world's voices.

IV.—Many fail to respond to God's call because they have not the means to provide the education necessary to prepare them for their work.

**The Remedy.**—I.—Vocation in the young must be sought for and cherished. Parents should be taught to consider it the greatest honour if God calls one of their sons to the Ministry. They should keep the thought of this call constantly before their children, they should watch for any indications of vocation, bid them listen for God's Voice, and if it falls on their ears in any of the mysterious ways He has of communicating with His chosen ones:—the motions of the Holy Spirit, the promptings of conscience, the yearning to do evangelistic work:—to give heed, and pray, and wait for further revelations of the Divine Will.

Sunday School teachers should frequently speak of this call to the children in their charge. The clergy in catechising, in confirmation classes, in missionary addresses, and in sermons, should impress upon the young the duty of facing the question definitely, "Is God calling me to this special work?"

There are certain churches in Canada which supply a steady stream of candidates for the Ministry. There is always some representative of the congregation at College preparing for Holy Orders, or some member of the Sunday School looking forward to that life, other churches in the same towns perhaps, with rarely ever a candidate. There are certain clergy who, wherever they are, seem to find boys with vocation, others never discover one. It cannot be that God has a few favoured congregations from which He calls labourers to His Harvest, or that some have an occult way of detecting those called by God, but it is simply the result of keeping the matter of vocation before the young in public and private, and if this were done everywhere we should have all the clergy we need.

**Funds to be Raised.**—Funds must be provided to educate men for Holy Orders. A person may say, I am quite certain I have not, and never had any vocation to the Ministry, or to any lay work in the Home or Foreign Mission Field, or one may say, "I have placed this matter before my children, and I am satisfied that neither are they called to this office." But such are not thereby released from further responsibility, for they must do their diligence to assist those who have vocation, but no means to pay for the regular training. The Church cannot lower her standard, and in spite of the dearth of candidates all the Bishops at the last Lambeth Conference agreed that the education of the clergy must not be more thorough than heretofore. But how is this learning to be obtained? It is impossible to suppose that God only calls men of means to do the work of the ministry:—impossible to suppose that He who during His early life chose fishermen and peasants to be His Apostles, now ordains that only those should be called by the Holy Ghost for work in the Church of God, whose incomes are sufficiently large to defray all the expenses connected with their training.

But if we admit that vocation to the Priesthood may be given to men of all ranks of life; and also that the clergy must be a well educated body, it is evident that provision must be made for such education, and the lack of such provision has been one of the most serious weaknesses of our Church.

**The Situation.**—Here is the present situation. There are hundreds of young men being called by God to labour in His Harvest Field, but who cannot obey the call because they have not the funds necessary for their training. On the other hand there are thousands of people not so called, but who are really responsible for the rejection of the others if they do not provide ample means for the education of all who have true vocation.

The Society for the Propagation of the Gospel has endowed a number of Divinity Scholarships in the various Church Universities of Canada, which partially support students during their studies, and Canadian Churchmen have with much self-sacrifice erected and endowed several Theological Colleges for the same purpose; but the great bulk of Church people have hitherto done nothing for

this cause. Now it is proposed to organize a scheme which will rectify this.

**Ember Pennies.**—This scheme which opens up large possibilities was begun in a humble way five years ago in England. It gives even the poorest an opportunity of assisting in the very important work of preparing candidates for the ministry. It enables not only those who have much to give plentifully, but also, those who have little to do their diligence gladly to give of that little.

Few people may be in a position to give large contributions towards this work, all can help in the "Ember Pennies Scheme."

The Prayer Book appoints four Sundays in the year on which ordinations are to be held. The Wednesday, Friday and Saturday of the previous week are called Ember days. All members of the Church are asked to put aside 2 cents each Ember Day, place the 6 cents in a special envelope, marked "Ember Pennies," and put it in the collection plate on the following Sunday. Of course those who can afford to give more, may put in larger amounts, but if one hundred people in an ordinary congregation thus gave 6 cents each every three months it would amount to \$24 a year. In this way many Rural Deaneries could raise enough to educate a candidate of their own, while a large city church would have no difficulty in supporting a student during his training; and if this plan were adopted throughout Canada it would provide for a very large number of candidates.

**Dangers.**—Two dangers must be guarded against. Care must be taken in selecting applicants for these bursaries lest some should seek the ministry from unworthy motives when financial difficulties are removed; and a pledge should be required that all students so assisted should work a certain number of years in the Canadian Church or its Mission Fields. We should not be expected to educate clergy for the American Church.

The money required for the whole Canadian Church could thus be raised, a great need would be met in a most effective way, and we should soon hear no more of the "Dearth of Candidates for the Ministry."

### An Indigenous Native Church

The Church in Uganda is a striking instance, perhaps the most striking in the history of modern missions, of the Christian Religion taking vigorous root in a new field, and becoming something more than a mere exotic. There are now nearly 100,000 members of whom about 20,000 are communicants. Ministering to this large body of native African Christians are thirty-eight native clergymen and 2,300 evangelists, teachers and other African workers. These workers, it is true, are still under the supervision of the Bishop and a staff of white instructors. But nevertheless, it may be called, in the strictest sense, a national Church. It is self-governing and self-propagating. Through the efforts of native missionaries the Gospel has been carried to a number of neighbouring kingdoms. It is also almost entirely self-supporting, for the native staff is entirely supported by home contributions, and all the churches have been erected at the cost of each congregation. A church now being built in the capital, Mengo, capable of holding from three to four thousand people, has been assisted with funds from England, owing to exceptional circumstances. Here then is a fine instance of what we may call transplanted Christianity. The Church in Uganda is an object-lesson to the whole Christian world. What has been done among a simple-minded, half-civilized people, whose ideas on government and social organization are the most primitive, should surely be comparatively easy of accomplishment among highly civilized, minutely organized peoples. It seems strange that so little has been done along these lines in the past in the Mission Field. The general policy of all Chris-

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tion bodies seems to have been to keep their mis- sions in leading strings, and to discourage their development from within. Signs, however, are not wanting that a new policy along the lines indi- cated will soon be generally adopted, and that we shall have "native churches" in various parts of the world in a sense in which the term is not yet used.

## The Brotherhood of St. Andrew in Canada

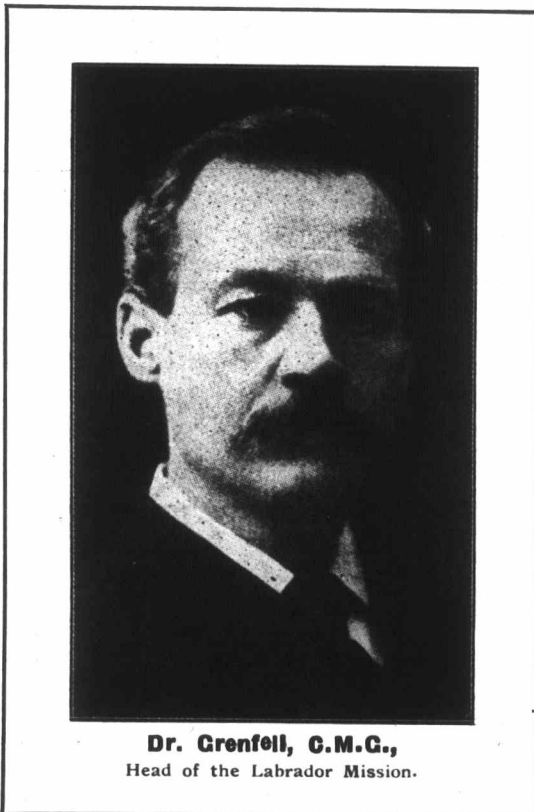
We once heard the following question very warmly discussed by two enthusiastic Brother- hood men, each of whom might in his way be con- sidered an expert, namely, which is the better plan to follow in the formation of a chapter, to admit a large number, and then as it were, prune down, or to start with a small number and grow? Our own conclusion, in spite of some weighty arguments on the other side, was in favour of the second plan. For it seems to us that the fundamental idea un- derlying the Brotherhood is the gathering together of a very earnest, select body of workers, to form an inner circle in the work of the parish.

This policy has apparently been followed by the Brotherhood, as a whole, on this continent and elsewhere. Quality rather than quantity has been the motto of the Order from the first. Thus, as might be expected, the advance of the Brother- hood has not been by "leaps and bounds," and it has presented no very striking or spectacular fea- tures. There have been no "waves of enthusiasm," no "lightning campaigns," no beating of the big drum. The growth of the Brotherhood has mainly been from within. Although it has occasionally fluctuated, and although there have been periods of apparent retrogression, this growth has been a steady, and viewed as a whole, a continuous, and therefore we may confidently add, a healthy one. The Brotherhood, therefore, as an institution, possesses a stability and solidity that we might almost say, puts it in a class by itself. It has been content to grow slowly, to carefully select its material, to disregard the mere numerical test, and now it is having its reward. It has given itself time to take root, or to change the metaphor, it has not grudged the labour and expense of lay- ing foundations.

To us this is the prime, and one might almost say, the distinctive merit of the Brotherhood, it has done its work with such thoroughness. It has grown like the oak, and like the oak it will stand. Every parish to-day in the Canadian Church should have a chapter of the B.S.A. No parish, however small or scattered, but could supply the two or three faithful Churchmen required to make a start. It is wonderful how useful these tiny chapters of three or four active members, with the rector at its head, often are. In large chap- ters, and especially in populous centres, where there are a number of parochial chapters, we should strongly prefer a layman as director. But with these small isolated chapters, and in parishes where it is difficult to find laymen with the gifts of leadership, the clergyman may well take the lead. A large number of incumbents, we imagine, hold back from starting chapters in their parishes, because of the difficulty of finding suitable laymen to act as directors. But the Society has no hard and fast rule in this matter. These little chapters, meeting at the rectory, and coming into direct contact with the rector, would, we know, be of great service in the work of the parish. There is no earthly reason to-day why hundreds of Can- adian parishes, in city, town, village and country, should be without a branch of this admirable So- ciety, which has demonstrated its usefulness, and therefore, justified its formation in a sense and degree, if we may say it without offence, peculiar to itself. The Churchman extends its heartiest good wishes for the success of the Dominion Con- vention of the Order to be held in Toronto from September 19th to 22nd.

## The Formal Opening of the King George V. Institute

This new building which has been erected in St. John's, Newfoundland, by those interested in the work of the Deep Sea Missions, and of Dr. Gren- fell's well-known work on the coast of Labrador, was formally opened on the 16th inst., with im- pressive and interesting ceremonies. Dr. Gren- fell, the well-known medical missionary, was him- self present at the ceremonies which were presided over by Chief Justice Horwood, Acting Governor of the Colony, in the absence of the Governor, Sir Ralph Champneys Williams. The countries in which funds were raised for the building were all represented. Great Britain, by Chairman Archi- bald of the English Deep Sea Mission; Canada, George Warburton of Toronto; the United States, by Rev. Dr. Henry VanDyke of Princeton Uni- versity, and Newfoundland by its Premier, Sir Edward Morris. Messages were read from King George, at whose touch by telegraph the founda- tion-stone was laid on Coronation Day, 1911; the Queen Mother Alexandra, the Duke of Connaught, Governor-General of Canada; President Taft and ex-President Roosevelt. King George said:—



Dr. Grenfell, C.M.G.,  
Head of the Labrador Mission.

"I congratulate Newfoundland, Labrador and the Royal National Mission for Dep Sea Fisher- men, in possessing through the untiring efforts of Dr. Grenfell, such a fine institution, and I hope it may prove a great blessing temporarily and spiritually to those engaged in the fishing industry, in whose welfare I take a warm interest. I rejoice that the occasion has been the means of helping to accentuate the very happy fraternal relations already existing between the branches of the Anglo-Saxon race on both sides of the Atlantic.—George R. I."

This building has been erected at a cost of something like \$150,000, and in addition to this sum Dr. Grenfell has been able to secure for it an endowment fund, the interest on which amounts to about \$5,000, so that its permanent up-keep is assured. The building, which is fully fitted up with every requisite, contains, amongst other rooms, thirty-five bedrooms, five of which are large double rooms, thus providing sleeping ac- commodation for a goodly number of men. It will doubtless fill a long-felt want in the community and its completion will be hailed with delight by all the toilers of the deep, and seamen who ply in ships to and from St. John's. Its use will be con- fined to none but them, and it will be open for re- ception to all such, irrespective of race or creed.

## Notes From England.

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

### IV.

The question of Reunion between the Church of Scotland and the United Free Church has been very much to the fore during the last few weeks, and the matter has been very carefully considered by both churches in their recent assemblies. The situation is decidedly difficult and delicate be- cause of the fundamental difference which has hitherto been experienced between the two churches in relation to "Establishment." The first necessity is to find a basis of union to which both churches can agree, and it is not easy to see where this is to be found. The United Free Church which stands for voluntarism is hardly likely to persuade its sister Church to sever its connection with the State, while the State Church will find it equally difficult to per- suade its sister Church to agree to any form of State recognition. Many true-hearted men see no way out of the difficulty at present, but the earnestness of both churches and the determina- tion to unite, if only some basis can be found, con- stitute a situation full of real hopefulness. Certainly the blessing to Scotland and to the whole Empire would be immense if these two great churches could be united.

A case of great importance has just been set- tled in the courts involving a verdict in favour of a doctor who summoned the British Medical As- sociation for libel. The doctor was denounced by the organ of the Association as a quack, and the action was taken in opposition to this charge. The newspapers have given special attention to the questions raised by the verdict in regard to the limits of scientific medical orthodoxy. In particu- lar the "Westminster Gazette," one of the most thoughtful journals in England, says that "we have to beware on all hands of the premier dogmatism of science," and the article concludes by urging men to refuse to accept any scientific claim which conflicts with ordinary experience. The following words are particularly significant: "a firm resistance to all endeavours to set up pontifical claims for any provisional results will be good for science, and afford a necessary pro- tection to the public from scientific tyrannies. On all hands the ordinary man in these times has to beware of the expert." If for "science" and "scientific" we may be allowed to substitute "criticism" and "critical" the words are remark- ably apt in regard to a great deal that passes for modern criticism, whether of the Old or the New Testament. It is essential to resist firmly "all endeavours to set up pontifical claims for any pro- visional results," and certainly in everything con- nected with the Bible "the ordinary man has to beware of the expert."

It has just been my privilege to spend a Sunday at a church in the east end of London, St. James the Less, Bethnal Green, of which the Rev. J. E. Watts-Ditchfield is the rector. Fifteen years ago he was appointed to the Church which was in a sad state of disrepair, and contained a mere hand- ful of people. To-day there is a men's service on Sunday afternoons of something like 800, a Sunday evening congregation of about 1,200, a Monday evening women's meeting of five or six hundred, a settlement for University men, a huge block of buildings for schools and other institutional work, all involving a collection of some hundreds of thousands of dollars. There is no parish in which spiritual, evangelical work among the poor shows more remarkable results. Mr. Watts-Ditchfield is now engaged on a tour in Australia and New Zealand in connection with the Church of Eng- land's Men's Society, and is creating a great im- pression by his earnest, able testimony. On his return to England he hopes to travel via Canada, landing in Vancouver about November next. Meetings for him have been arranged in Van-



couver, Calgary, Winnipeg, and Toronto, and it will be a great joy and a real inspiration to us in Canada to welcome him, and to have the benefit of his earnest witness for God and His Truth.

I notice that one of your correspondents in the issue of June 6th says that he will never believe that Bishop Gore referred to the fact that for any social reforms we have to rely on Nonconformists and Atheists rather than on the Church of England. It is, however, perfectly true that the Bishop expressed himself in this way, and the verification of the utterance can be given without the slightest difficulty. Bishop Gore holds very strong views about the apathy and inertia of the Church of England in regard to social reform, and it is well known over here that he takes a very strong position in connection with such subjects as Women's Suffrage. It was a pity that he felt led to associate "Nonconformists and Atheists" in this way, but it is to be feared that his words concerning the Church and social reform have a great amount of truth in them, as members of the Christian Social Union would be among the first to prove.

A very successful Missionary Exhibition is being held just now at the Church House, Westminster, in connection with the Society for the Propagation of the Gospel. Her Majesty the Queen visited it on the opening day, and since then the attendances have been exceptionally large. Bishop Montgomery, the Secretary, announced that within the first few days all expenses had been met and that the rest of the receipts would be devoted to the work of the S.P.G. These exhibitions seem to be particularly fruitful in creating interest in missionary work.

A very tardy recognition of Archbishop Cranmer has just been made by a memorial in the chapel of Jesus College, Cambridge, in which he commenced his academical career, and of which he was afterwards a Fellow. The Dean of Canterbury writes a fine article on Cranmer in the "Record" of June 21st, and bears testimony to the magnificent influence of Cranmer in connection with the English Church and the English Prayer Book. As the Bishop of Ely said in his sermon on the occasion of the unveiling of the memorial, it was in the education which Cranmer received in Jesus College "that the foundations of the English Prayer Book were laid." The Dean of Canterbury thinks that it is too customary to contrast our English Reformers with the great heroes of the Foreign and even Scottish Reformation, and to discount their powers and even their work. But he remarks that it was a work of equal importance to know how to use and control the creative forces set in motion by such men as Luther, Calvin, and Knox, and "by means of them to form a solid structure which should preserve all that was best in the old and the new." To use the Dean's simile, while we may praise the horses, we must not forget the importance and power of the coachman "who sits quiet and silent on the box." Our English Reformers with Cranmer at their head, "quietly harnessed the genius of Luther and Calvin to the coach of the old Faith and the old Church." The whole article is very able and telling, and might well be reproduced in your columns.

Under the striking title, "I have come," a very important article by Dr. Harnack has just appeared in a German magazine. Its theme is the purpose of Christ's coming, as declared by Himself. Dr. Harnack submits the Synoptic Gospels to a careful examination in regard to eight occasions which all begin with these words, "I have come," or their equivalent. Each is examined separately, and the meaning of the whole is then brought out. It is argued that Jesus Christ came "as Redeemer and Law-Giver," though it is curious that the writer hesitates to say that He came as the Messiah. While the article contains much that is suggestive and characteristic of Dr. Harnack, it is significant that very little, if anything, is made of

the passages which speak of our Lord "coming" as the Atonement for human sin. This, however, is the crux of the whole situation and is likely to remain a problem until it is properly faced and solved.

### Quiet Hour

#### Devotional Studies on the Second Epistle of St. John.

"If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. . . ."

"If we say that we have no sin we deceive ourselves and the truth is not in us. . . ."

"If we say that we have not sinned we make him a liar and his word is not in us."

Three verses in this first chapter begin "If we say." They deal with the causes of failure in the Christian life. Knowledge of the Light of the Father means the obligation to follow the Light. The Light guides along paths that are irksome to the self-seeker and worldly-minded. St. John with singular incisiveness discloses the secret of failures, hypocrisy, infidelity or impenitence.

**Hypocrisy** is pretence. Pretence is despicable. Some oppose Christianity by pretending to accept it, while still they hold fast to their sins. The hypocrite has been seen in company with the Lord. He knows that there is a Light but he does not know the Light. He knows enough to be aware of his hypocrisy. "The dishonest, unchaste, or malicious man," by professing Christ gives the lie to all that he professes. If there be any fellowship, it must be with such a being as his life indicates. He might have fellowship with Baal or Moloch, or some of the unchaste Greek gods, or spiteful eastern gods. But he cannot have "fellowship with Him." In his life he gives the lie to his pretended allegiance. Hypocrisy is a lie and the work of a liar, says St. John. It is well for us to let the searchlight of God's Word play on our lives, "to see if there be any way of wickedness in us." We are not perhaps consciously and despicably hypocrites through and through, but God's Word will search out every concealed sin, every evil desire, every unchristlike motive. When it has searched them out and revealed them to us, if we are not willing to have done with them then we come under this condemnation. Hypocrisy is an awful sin, so common, yet so blasting. The whole Christian life withers in hypocrisy. There can be no fruit for the Master. A strain of it spoils the blossoms which would have matured to full fruit if kept in the sunshine of His Light.

**Infidelity.**—"If we say that we have no sin," that there is no such thing as sin, we deceive ourselves. As in John's day, so in ours, there are people who for intellectual or aesthetic reasons adhere to Christianity, with very little understanding of what the Bible calls sin. In fact in their secret heart they go so far as to deny sin. The things which God's Word calls sins they excuse as mistakes, failings, frailties, "the last remnants of the

brute" in us. Never will they admit the moral obligation to do right. The failure to do right is unfortunate, but still it is expected and not blameworthy. These people accept Christ as leading to the higher from the lower life, as an unparalleled example of moral life, but not as a Saviour from the depths of sin. To them Christ is only one, although the best one of the helps humanity in its history has had towards finding God. But this is not accepting Christ as the Bible sets Him forth. Jesus Himself, the apostles, and the Church following, all set forward Jesus of Nazareth as the world's Saviour from sin. Sin may be an unwelcome word, but it occurs too many times in Holy Writ to be explained away. If we deny it, we are not believers in the Lord Jesus, as He set Himself forth. He claimed the right and power to forgive sins. If we have no sin to forgive, we can have no part with Him. We are infidel on that part of His message, because it is contrary to our pride and self-esteem.

**Impenitence.**—"If we say that we have not sinned," that never in our life have we done aught that required forgiveness from God, we make God a liar. This excuse is not conceived with denying the existence of sin, but it is the personal assertion of freedom from any sinful acts. This is more shameless than the other excuse, (1/8). Many a man might argue about there being no such thing as sin, but only few would dare to say that they had never done anything requiring forgiveness. Memory indelibly records and conscience acknowledges deeds which no man can excuse, unless he deny the light that is in him. If a man who has his sins staring him in the face, searched out and revealed by the light of God's Word, says he "has not sinned," what can be done for him? God says he has sinned and has not lived up to the light that was in him, and so has forfeited his right to live in the Light, and to enjoy eternal fellowship with the Light. He hated the Light because his deeds were evil. The man denies it all. If he be right, God is false. He has made God a liar. Impenitence in men who have known something of the Gospel and its message, is a hardness of heart which scarcely yields to the softening influence of God's Spirit. All things are possible with God, but the impenitent has put himself in a position of the greatest risk.

**Forgiveness.**—We might imagine from the attempts to excuse sin in the Christian life by hypocrisy, infidelity or impenitence that God was exacting and sane in His requirements regarding the Christian life. One lapse, fall, failure or mistake, great or small, would be the end of all our hopes, according to some. Does God require us to make steady, unflinching progress from the day of our coming to the Light, without one false or wandering step? If we do sin, has God made any provision? Undoubtedly God can have no communion with sin in unrepented Christian. He yearns to have you walk in the Light without one step from the pathway. But "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." There is the provision God has made. He is faithful to His promises to be merciful, He is just and righteous in His dealing with us. He remembereth that we are but dust. Confession and repentance are all He requires. He has provided for the washing of our feet after the daily journey, when the stains of earthly travel may be washed away. "He that is washed needeth not save to wash his feet, but is clean every whit." As we toil on in life's journey, walking and wandering, rising and falling, accomplishing and failing, with every confession and repentance there comes renewal and restoration so that more and more the spirit of Christ possesses us, "He cleanses us from all unrighteousness." "The path of the just is as the shining light that shineth more and more unto the perfect day."

This contribution concludes this series of studies for the Quiet Hour.

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MONTREAL



### Laymen's Missionary Movement

Mr. D. M. Rose, General Secretary of the National Committee of the Church of England in Canada, is leaving this week for the West, and will visit Fort William and Port Arthur, Winnipeg, Brandon, Souris, Regina, Moose Jaw and Calgary, then, after the holidays in Vancouver, it is proposed to spend three or four weeks in British Columbia and several weeks on the prairies, arriving back in Toronto about the 1st of November.

### The Churchwoman

#### A PLEA FOR INDIA.

As the readers of this paper have so generously helped me before, perhaps I may once more appeal to their compassion on behalf of the people of India living in the Bhil district. On account of the scarcity prevailing, their great aim at present is to build wells, and they have begun to do so, but lack of funds in one case laid before me made it impossible for him to continue the work. So I am asked to interest others and send what I can to enable those undertaking the work to go on with their digging until the water is reached, which, in the case referred to, was not far off evidently, when, alas! the money was all gone. One man, when questioned as to how he was managing, replied that "he was receiving one bun a day by collecting leaves, and that has to keep his family. They are having one meal a day, and in the evening a little wild vegetables boiled up." The Gospel for this Sunday happens to be the story of our Lord's "compassion with the multitude," and the feeding of the four thousand. The story is one of mercy and love, and the text chosen for the sermon was the Beatitudes, "Blessed are the merciful, for they shall obtain mercy." Can we not, too, lay our gifts, what we feel we can spare, with loving hearts of mercy at our Lord's feet, and ask Him to bless them to the relief of our suffering brethren in India? Kindly address your subscriptions to Miss Caroline Macklem, care of Henry B. Alley, 6 Earl Street, Toronto, Ont.

### Canadian Church News

FROM OUR OWN CORRESPONDENTS

#### NEWFOUNDLAND.

**L. L. Jones, D.D., Bishop, St. John's, Newfoundland.**

**St. John's.**—The Rev. James Bell, who for many years past has been doing excellent work for the Cathedral Branch of the C.E.T.S. at St. John's, Newfoundland, has been appointed Organizing Secretary for the C.E.T.S. in the Diocese of Ripon. Before he left St. John's the members of the Cathedral Branch presented him with an address and a purse of money.

#### NOVA SCOTIA.

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

**Halifax.**—A Nova Scotia Church Aid Society has been formed in London, with the Bishop of London as president and the Bishop of Nova Scotia as vice-president, Lord Wm. Seymour, chairman; Prebendary Starrs, vice-chairman, and an influential committee and membership of old residents and others connected with our Provinces on the Atlantic.

**Port Creville.**—This parish is losing its popular rector and his estimable wife after the last Sunday in September. The Rev. George Backhurst has accepted the rectorship of New Boyne and Lombardy, offered him by the Lord Bishop of Ontario. Mr. Backhurst has done effective and lasting work in this parish. New work has been started in Brookville, and the parish church has been thoroughly renovated and beautified. The parish has no debt, and has an endowment of \$5,500, which is in the Bishop's hands. The parishioners are deeply sorry at the prospect of the removal of their rector, and, in company with a host of friends belonging to the Methodists and Knights of Pythias lodge, sincerely wish him and his family "good luck

in the name of the Lord." The reverend gentleman will be missed by the members of the Deanery of Amherst, of which he is the energetic secretary. He is also honorary secretary of the White Cross League in Canada and a member of the Diocesan Temperance Committee.

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#### FREDERICTON.

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

**Bay du Vin.**—Meeting of the Chatham Rural Deanery.—A splendid meeting of the Rural Deanery of Chatham was held at this place on Tuesday, Wednesday and Thursday, July 2nd, 3rd and 4th. Bay du Vin is a strong country parish, which is fifteen miles from the nearest railway, and reached in summer time by steamer calling tri-weekly. At this lonely outpost the rector, an Englishman, and a graduate of Cambridge University, is doing most excellent work for the Church, and has the confidence and loyal support of all his people. The clergy present were the Ven. Archdeacon Forsyth, Rev. W. J. Bate, Rev. R. J. Coleman, Rev. J. A. Cooper, Rev. H. W. Ievers, Rev. J. E. Purdie, and the rector, the Rev. L. A. Foyster, as well as two King's College men, acting as lay readers in the Deanery, Messrs. Balyea and Bate. At the quaint and beautiful little Church of St. John the Evangelist, which is before long to make room for a newer and larger one, services were held at 7.30 and 9.30 a.m. and 7.30 p.m. At the Chapter meetings proper, which were held at the rectory, the reading of papers and lively discussions of interesting topics filled up the time. On Wednesday afternoon the W.A. entertained the visitors at tea on the rectory grounds, at the conclusion of which the Archdeacon thanked the rector and good people of the Bay for their hospitality. Owing to the non-arrival of Thursday's steamer other means had to be employed to get the clergy away, and so it came to pass that some very swiftly in a motor and some very slowly in an over-crowded one-horse carriage escaped safely to Chatham, twenty miles away, where the Archdeacon and his niece showed us no little kindness, for they kindled a fire, and received us every one because of the long, dusty drive and because of the heat. So terminated very happily a most successful deanery meeting.

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**Campbellton.**—Christ Church.—This parish is making good headway. A brief résumé of events during the past few years may not be out of place. When the Rev. R. J. Coleman was appointed in 1893, the parish was receiving a grant of \$125 per annum from the Mission Board. During the eight years of his incumbency one of the first branches of the W.A. in the diocese was formed, and also a Chapter of the Brotherhood of St. Andrew; the parish became self-supporting and increased the rector's stipend from \$700 to \$800. The Sunday School grew from 40 scholars on the roll to 100, with ten teachers and three officials. In 1902, the Lenten offerings amounted to \$8.50. Each year there was a steady increase, until, in 1910, they amounted to \$40. In 1907, the original church, seating about 120, was enlarged to seat 250. This meant practically rebuilding the church.

At the same time extensive repairs were made to the rectory. The total cost of these improvements amounted to \$5,000. In addition, a new organ was bought, costing \$400. In 1910, both church and rectory were burned to the ground during the disastrous fire which wiped Campbellton out of existence. For a month services were held in the open air; for the next month, in a tent, and during the next month in the unfinished public school. Twelve or fifteen business meetings of the congregation were needed, and four visits by Canon Smithers and two visits by Archdeacon Forsyth and two by the Bishop before the congregation decided to build a "shack" in which to hold services. It was a time of intense strain, worry and anxiety. However, the shack was built in early winter in spite of very great difficulties, and Sunday services were held regularly, and the Sunday School reorganized. The old church site, which cost the congregation \$200, was sold for \$5,500 spot cash after considerable delay in finding the deed. A new site was purchased for \$2,300. Many meetings were held under unfavourable conditions before these "deals" could be put through. But God did not forsake His Church. The insurance received on the buildings amounted to \$4,500. After paying off all indebtedness the congregation had about \$6,000 cash in hand. In the spring of 1912 the rector, not having been a day off duty during the eight years of his incumbency, felt that he needed a change, and asked the Bishop to accept his resignation. The Bishop appointed the Rev. J. E. Purdie, then the assistant at St. Luke's Church, St. John, to be rector. Mr. Purdie at once threw himself, heart and soul, into the work of reorganization and rebuilding. The shack has been enlarged; a house bought, which is now used as a rectory. The foundation of the new church is laid, and the superstructure of red brick, with stone facings, is being erected as fast as conditions will allow. The building alone, without fittings of any kind, will cost about \$10,000. Campbellton has risen from the ashes, and is now a larger, finer, busier town than before the fire. A bright future is before it, and the Church may well thank God and take courage.

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#### MONTREAL.

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

**Montreal.**—St. Martin's.—After an illness which lasted for a week only, the death occurred on Saturday, July 13th, of Mrs. Troop, the wife of the Rev. Canon Troop, the much-beloved rector of this church. The funeral took place on the following Monday, the first part of the service being held in St. Martin's Church, and the interment taking place in Mount Royal Cemetery. The service was conducted by the Rev. Dr. James Roy, who was assisted by the Rev. D. J. Neugevirtz and the Rev. E. T. Capel. The Rev. Canon Renaud, who was to have taken part, was unavoidably absent. Many loving tokens of sympathy have been received and gratefully appreciated by the rector and family, among them a beautiful cross from the congregation, an anchor from the St. Monica's Guild, a wreath from the St. Martin's Girls' Branch of the Women's Auxiliary, and a Maltese Cross from the St. Martin's Circle of King's Daughters. There was a very large attendance, both of friends and acquaintances of the deceased lady at the funeral. The late Mrs. Troop had always taken a very active part in the work of the various organizations in the parish, and both the lovely floral gifts and the large attendance of people at the funeral showed the great respect in which the late Mrs. Troop was held by all who knew her. The late Mrs. Troop was a daughter of the late Rev. Geo. W. Hill, of St. Paul's Church, Halifax, and was married to Rev. Osborne Troop thirty-four years ago, when he was curate of that church, accompanying her husband to Montreal when he was called to the rectorship of St. Martin's in 1886. Mrs. Troop is survived by her husband, two daughters, Mrs. Harold Johnston, of Banff, Alta., and Mrs. Gerald Bogert, of Montreal, and by three sons, Rev. G. W. H. Troop, of Boston, Mass., and Mr. H. H. St. L. Troop, of London, Eng., and Mr. Philip H. Troop, of Montreal. We beg to express our most sincere sympathy with the bereaved husband and children of the deceased lady in the irreparable loss which they have sustained.

**Shawville.**—The annual meeting of the Archdeaconry of Clarendon was held this year at this place on the 29th and 30th ult., and, with two

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



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exceptions, all the clergy of the Archdeaconry were present. On the morning of the 29th the Rural Deanery meeting was held, with the Rev. Rural Dean Taylor in the chair. The meetings of the Archdeaconry were presided over by the Ven. Archdeacon Naylor, M.A., and the following subjects were considered, viz.: "The Prayer of Consecration in the American Prayer Book compared with that in the English Prayer Book. Which is Preferred, and Why?" The Rev. J. J. Seaman, M.A., read a paper on this subject, and the discussion was opened by the Rev. E. E. Dawson, M.A. A paper was also read by the Rev. Robert Atkinson on "The Grace or Blessing of the Lord's Supper; What it is. Is it Available to Non-receivers?" The discussion on this paper was opened by the Rev. S. J. Boyce and the Rev. J. A. Lackey. There were celebrations of the Holy Communion on the morning of each day of the session, and a sermon by Rev. J. F. Gorman, of Ottawa. It was decided to continue the study of the grand old Liturgy at the next meetings. Votes of appreciation were passed to the Ven. Archdeacon Naylor and the Rev. Rural Dean Taylor for their services; also to the rector and Mrs. Seaman for their splendid hospitality.

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## TORONTO.

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

Trinity College.—The Board of Control have the tentative agreement for the purchase of Trinity College property confirmed. In this connection Provost Macklem has written the Acting Mayor, stating the terms and conditions upon which the College authorities will sell. The price is fixed at \$625,000—\$100,000 cash and the balance at the rate of \$50,000 per annum. The College authorities are to retain possession of the buildings and such portions of the grounds as are required for the recreation of the students for a period not exceeding five years. They are also to have the right to remove the College chapel and the Queen Street entrance gates.

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## NIACARA.

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

Welland.—Holy Trinity.—Plans have been adopted whereby this church is to be enlarged. The building will be extended 35 feet, and it is further proposed to increase the seating capacity of the church to 350.

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## ALCOMA.

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

Depot Harbour.—The Rev. A. G. E. Westmatt has resigned the rectorship of this parish and has removed to Millbrook.

Emsdale.—The Rev. E. A. Anderson, M.A., the rector of St. Matthias Church, Ottawa, has lately been assisting his father-in-law, the Rev. Canon French, the rector of this parish, who has been laid aside by illness.

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## KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

The Rev. Arthur A. Adams, of St. Thomas' Church, Fort William, Ont., and his daughter, Miss Bessie Adams, are at the present time paying a visit to friends in Toronto. This is the first time for ten years that Mr. Adams has been in this city. Mr. Adams was formerly the General Missionary of the Diocese of Keewatin.

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## RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—A new Parish Hall is being erected adjoining this church which is to cost, when completed, about \$40,000. It will be built of stone.

Brandon.—St. Matthew's.—The contract has been awarded for the erection of a new church, which is to cost, when completed, in the neighbourhood of \$50,000. The new edifice, which will be completed by next April, if all be well, will be a very handsome building.

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## QU'APPELLE.

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

Regina.—The annual festival of the Association was held recently in St. Paul's Cathedral Chapter House, London, Eng., when the Bishop of Lichfield took the chair, and gave a hearty welcome to the clergy of the diocese then in England, and read a letter from the Bishop of the diocese, which stated, among other things, that the clergy had increased to eighty-three, and that there was £12,000 promised for the Diocesan College at Regina. The Rev. W. R. Adams, of Indian Head, and the Rev. F. H. King, who had been injured in a railway accident, and had the further misfortune of having his books burned at Regina, gave some details of the vastness of the work of the diocese.

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## CALGARY.

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

Calgary.—The following Ordinations have recently taken place: On Trinity Sunday, in the Pro-Cathedral Church of the Redeemer, Calgary.—Priests—The Rev. J. W. Thomson, curate of Rimbey and Bentley Mission; the Rev. T. L. Bruce, B.A., L.Th., curate of All Saints', Bridgland, Calgary; the Rev. T. Melrose, curate of Carmangay, Vulcan, etc.; the Rev. J. K. Hathaway, curate of St. Michael and All Angels', Strathmore, etc.; the Rev. E. J. Cartledge, curate of Big Prairie Mission. Preacher, the Rev. A. W. Swayne, M.A., of Warner, A.W.C.F., South Alberta Mission, the candidates being presented by the Rev. A. P. Hayes, B.A., F.I.G.C.M., Examining Chaplain. On St. Barnabas' Day, in the parish church of All Saints', Edmonton.—Priest—The Rev. A. C. Trench, Associate deacon of the A.W.C.F., North Alberta Mission, curate of Swallowhurst. Preacher, the Rev. Canon G. N. Webb, of All Saints' Edmonton, the candidate being presented by the Ven. Archdeacon Gray. On April 26th the Bishop presided at a meeting of all the clergy of the city of Calgary, with their churchwardens, when preliminary steps were taken to form a Church Extension Society for the city. A fairly well-attended meeting of Church people was held in the Paget Hall on May 30th, when the society was duly organized and a constitution adopted. The following officers were elected: President, the Right Rev. the Bishop; vice-presidents, E. H. Riley and T. Heeny; treasurer, A. M. Pinkham; secretary, S. Houlton; architect, G. G. Irvine, A.R.I.B.A. On June 14th the large new boarding school for Indian children erected by the Government on the Blackfoot Reserve was formally opened and dedicated by the Bishop. A number of Church people interested attended from Calgary and from the neighbouring town of Gleichen, and the following clergy were present: Ven. Archdeacon Tims (Superintendent of Indian Missions), Canon Stocken (Missionary on the Re-

serve), Rev. S. J. Stocken (retired Missionary), Rev. M. C. Gandier (Principal of the School), Revs. Canon Hogbin, T. Mitten, and J. K. Hathaway. During the ceremony speeches were made by the Bishop, the Indian agent (Mr. Gooderham), the mayor of Gleichen (Mr. Bray), Archdeacon Tims and Canon Stocken. On June 19th, a meeting of the Men's Missionary Society of the Pro-Cathedral Church of the Redeemer, Calgary, was held, and, as the result of an appeal made by the Rev. Canon Hogbin, the Society agreed to defray the cost of building a church mission room in Ogden, near the C.P.R. car shop site. August 7th will be the twenty-fifth anniversary of the consecration of the Bishop to the Bishopric of Saskatchewan. A special celebration of the Holy Communion will take place in the Pro-Cathedral at 8 a.m. The Bishop has recently received the notice of the following arrangements as now made for the Mission of Help as they concern this diocese: September 29th to October 6th—Edmonton, All Saints', Right Rev. A. E. Joscelyne, D.D.; Edmonton, St. Faith's, Rev. C. S. Quainton, M.A.; Red Deer, St. Luke's, Rev. Guy Pearce, M.A.; High River, St. Benedict's, Rev. E. R. Price Devereux, M.A. October 13th to October 20th—Calgary, Pro-Cathedral, Right Rev. the Bishop of Edinburgh; Calgary, St. John's, Rev. Paul Bull; Calgary, St. Stephen's, Rev. F. J. Newton. October 27th to November 3rd—Strathcona, Holy Trinity, Right Rev. Bishop Ingham, D.D.; Stettler, Rev. C. P. Wilson, M.A. November 10th to November 17th—Macleod, Christ Church, Rev. C. Hephner; Lethbridge, Rev. Paul Bull. The Rev. C. L. Burrows, M.A., will act as assistant to Bishop Ingham at the latter's centres. The Rev. J. Hinchliffe, B.A., will conduct special missions on the Indian Reserves in this diocese during the month of October. It is expected that Canon Stuart will conduct a Quiet Day in preparation for the Mission in Edmonton on September 11th and in Calgary on September 13th. The necessity for thorough preparation work in the centres to be visited cannot be too strongly insisted upon. Services of Intercession can still be had on application to Canon Hogbin, Synod Office, Calgary.

Tofield.—It is with much thankfulness that the Church people of this town look at the present boom in Tofield realty. The two beautifully located lots, purchased last summer at the instigation of the Rev. C. F. Washburn, B.A., the then incumbent, and on which the new church has been erected, have, along with other real estate, doubled in value by reason of the recent strike of natural gas in Tofield. Fortunes have been made by the citizens, and many gifts have been received by the Church Finance Committee. One syndicate, composed of Messrs. T. W. Robinson, N. C. Legge, G. A. Trent, and C. F. Washburn, recently donated \$400 towards finishing the new church. The present incumbent, the Rev. M. Mason, has worked hard and faithfully to effect a speedy completion of the work on the church, which, it was expected at the time of writing, would be formally opened and dedicated by the Lord Bishop of the diocese on the 18th inst.

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## NEW WESTMINSTER.

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

Vancouver.—The Lord Bishop of the diocese, Dr. de Pencier, when riding in an automobile on the 14th of this month a few miles out in the country, met with a nasty accident, being thrown out of the car and sustaining injuries to the extent of a cut on the bridge of the nose and a wide cut on his forehead. His Lordship was, in addition to these injuries, badly shaken up, but was fortunately not really seriously injured, and we fully trust that in a short while he will have fully recovered from the effects thereof.

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## YUKON.

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

Teslin.—The Indians who live at this place, where the Rev. C. C. Brett is labouring, have all returned for the summer. It is encouraging to note how well they keep up their studies when away hunting for the long winter months. There are now forty on the roll. As a result of Bishop Stringer's conference with the officials

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

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of the Indian Department last September, bringing before them their duty towards their better support and recognition of mission schools in the Diocese of Yukon, the Government has sent a large consignment of school supplies to both Teslin and Champagne.

Correspondence

Editor Canadian Churchman:

Dear Sir,—It will interest your readers to know that the Hymnal Committee of the General Synod have availed themselves of the expiry of certain copyrights to put back the harmonies as they were in the well-known edition of Hymns Ancient and Modern. You will remember that when permission was given to use some of the Ancient and Modern tunes it was on the condition that so long as the copyrights lasted we must use the altered forms as they appeared in the 1904 edition of Hymns Ancient and Modern. This latter edition has not come into general use and favour, and some of the alterations, for example, "Saviour, again to Thy dear name we raise," "The King of love my Shepherd is," "O what the joy," etc., did not meet with the approval of the musical and the general public. In all future copies of the book the harmonies will be found in the well-known form, and as other copyrights expire similar changes will no doubt be made where it is advisable.

The publisher has some sheets on hand for those who desire to have them, and he will furnish them if written to, so that old books may be altered as far as possible. For those who have no particular knowledge of music these changes will not make any difference, but to those who became attached to the old Ancient and Modern harmonies these changes will be welcomed.

Yours truly,
Jas. Edmund Jones,
Sec. Hymnal Committee.

BOOK REVIEWS.

The Day Approaching.—By A. G. Lillicrap, London Road.

This booklet of 100 pages contains a clear statement of part of the teaching of Holy Scripture concerning the Second Coming of Christ, together with a record of a remarkable personal experience through which the author was led to see and realize the importance of the Advent and its near approach. The statement is to be tested by the Word of God, and the testimony regarding the experience to be accepted only as it accords with the Divine message and with God's method of imparting truth. The reader must judge these things for himself.

God's Week of Creation Work.—By F. W. H. James Nisbet & Co., London; 2s. 6d. net.

In the opening pages of this interesting and helpful study of the first thirty-four verses of the Book of Genesis there is a biting attack on the Church, which seems to have little or no connection with the author's argument, and which ought to be omitted. The author aims to show that the verses in question harmonize with astronomy and geology, and to do this he minutely investigates the meaning of the words used in the Creation narrative, viz., "day," "morning," "evening," "light," "darkness," etc., and he follows the Scriptural record with scrupulous care in its revealed order, and maintains its complete harmony with the best science. The book is well worthy of careful reading and close study; and, if the attack on the Church was expunged, the rest is altogether good.

At the Parting of the Ways.—By Elton Raymond Shaw, is a 37-page pamphlet on "The Message of the Law," a treatise on the ethics of prohibition, and the passing of all fallacious methods which have obstructed the progress of the great prohibition movement to dissolve the partnership of the Government with the liquor traffic. It is an instructive and interestingly written little book at ten cents each or \$5 per hundred.

Family Reading

A CHURCH POSTER.

This effective poster has been placed in a church vestibule in Holyoke:—

Missing—Last Sunday, some families from church.

Stolen—Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Misaid—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen were walking in pairs up Sabbathbreaking Lane, which leads to the city "No Good."

Lost—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.



THE LAST LOG OF HENRY HUDSON.

Note.—The following amazing narrative was brought into the office of the "New York Sun" by a gentleman who refused to give his name. Beyond the statement that he had just returned from an extended exploration of Hudson Bay, and that the account of what he had found there was absolutely true, he refused to discuss the manuscript he submitted.

This much of his story may be accepted as historical fact: Henry Hudson sailed in 1610 in the "Discovery" to find a North-west passage and entered Hudson Strait and Hudson Bay. He wintered on James Bay. On his return, his crew mutinied, and on June 23rd, 1611, he was bound, and, with eight others, set afloat in a small boat in Hudson Bay. They were never seen nor heard from again.

Introduction.

Realizing that the manner in which these fragmentary notes came into my hands is one of the things upon which they must depend for credence, I shall append a brief sketch of the way in which I found them. During the summer of 1911 I was making an extended trip along the west shore of Hudson Bay for purposes that are not germane to this matter. My only companion was Jacques Nereux, a Canadian trapper, whom I had engaged as guide.

On the evening of June 20th we pitched camp at the water's edge and built a fire. The pelts we had accumulated were getting too heavy for comfort, and we decided to cache them until we retraced our steps. After deliberation we concluded to dig a trench and bury them on the site of our camp.

Jacques set to work with his hunting-knife, and had opened the ground to the distance of half a foot when he struck a piece of wood. Turning it up, he found that it was wound with what had evidently once been a leather thong. Naturally, we were both interested, and proceeded to examine it with great care. When we had scraped the dirt away, we discovered a crumbling leather wallet.

We opened it and found two sheets of parchment inside. With the means at our disposal we were unable to make out whether anything was written upon the parchment, but on the chance that such extraordinary means would not have been taken to preserve worthless paper I placed it in my pocket-book.

On returning to New York I remembered the parchment, and a few simple tests convinced me that it was covered with writing. With the aid of chemicals I restored the lustre of the ink, though at the same time the action of the acids destroyed the parchment, and it crumbled as I read.

Imagine my awe and wonder when I realized that I was reading the last words of Henry Hudson, dean of explorers and king of adventurers.

Translated into modern English, the writing on the parchment was as follows:—

The Log.

I, Henry Hudson, captain of the ship "Discovery," am setting down these words for what purpose I know not, save that in some unforeseen manner they may bring to justice the scurvy knaves who have mutinied against their Captain and sent him to Death. Also, the writing serves to take my mind from brooding on the hopelessness of my situation.

Does that they are, with water instead of blood in their veins, they have taken me from my purpose through their craven fears.

The North-west Passage is in sight. I have found an opening in the land; a little further and I should have won through to the Indies. But the curs

We wintered in the bay that I have called James. When the ice broke up and it was possible to navigate, I told them that we would proceed to the West. With sulky looks and

sullen growls they asked to be taken home. I laughed at them.

It was in the night, when I slept, that they came upon me. Jackson, the watch, who was true, they slew at his post. I killed two of the whelps before they bore me to the floor and bound me. I cursed them and dared them to kill me, but they would not. They said that ill-luck would follow them if they murdered their captain.

Eight of the crew they felled and bound—Wilson, Cooper, Jennings, Harding, Tracey, Wilder, Austin and Oleson—all of them faithful and fit for the high enterprise on which they came. The others are dogs. May the ocean claim their bones.

They placed us in the small boat with our wrists tied behind us and ropes about our legs, and cast us adrift without oars. And then they sailed away. Nor did they dare to look back to meet my eyes.

Two days have we tossed about the waters. The sun has been hidden and the stars have not shone. I think we are drifting north. Today we were blown toward a berg of ice that towered against the sky. The wind died down before we were dashed against it.

I loosened my thongs against the thwart, and my wrists are torn where I scraped. I released the others.

This is the third day. There is little ink left in the bottle that I carried in my coat with the quill and parchment. Wilson asked me to let him drink it; I told him he might better drink the sea waters.

The fourth day. Jennings leaped over the side this morning.

The fifth day. They are beginning to reproach me for bringing them to this forbidding sea. Hunger is in their eyes and thirst in their hanging tongues; the water and wind are of ice. I do not blame them much. Yet it would seem the part of a man to take with fortitude the suffering he meets in the pursuit of achievement.

The sixth day. As I expected, no sign of land. The ice is all about us. When daylight came this morning, Cooper had frozen to the thwart. They cast him over.

It was proposed to draw lots that we might eat. I would not let them do it. Thirst will destroy us before hunger.

The seventh day. Wilson and Harding froze during the night. The rest are delirious. Tracey is singing a chantey, and Olsen is cursing him. There are odd noises in my ears and strange colours float before my eyes. I baited a hook with red flannel and tied our ropes together for a line. I wonder if there are no fish in these waters!

The eighth day. Only Olesen and Tracey are left. Wilder and Austin fought until we threw them into the sea to save the boat. Austin wanted the meat that Wilder was concealing. Fools! There was no meat.

Ice and water and clouds. The wind is churning the water and the ice is crashing against the boat.

I wonder who will find the North-west Passage?

There is a smell of roasting beef in the air. I find myself babbling like the rest.

How small the sea is getting! The boat is larger than the sea. . . . There are red imps perching on the thwarts, and they are leering at me. They have the faces of the dogs that sent me here. They have come back from Hell to mock me. I cannot knock them into the sea.

There is a fountain of sparkling water just beyond the bow. If I had oars I could reach it.

I have been mad. While I am myself I shall bring this to an end and lash it to a seat. There is no longer need of all these seats. Tracey and Oleson are frozen, but I have not the strength to throw them overboard.

I am alone—alone in the sea that I found; the sea to which I have given a name. I have given it more than a name; I have given it my life.

Know, you that find this, that the last hope and prayer of Henry Hudson was that he might win to the goal. The sun is out, and the currents are carrying me to the west.

Alone, and dying, I am clearing for the North-west Passage!



## Personal and General

Mr. and Mrs. T. Millman are spending their holidays in the Adirondacks.

Sir Allan Aylesworth is now convalescing from a bad attack of erysipelas.

The Rev. Canon Kittson, of Ottawa, is spending this month at Berthier, Quebec.

The Rev. Canon Pollard and Mrs. Pollard, of Ottawa, are staying at Prout's Neck for the summer.

Wing & Co., Chinese merchants, paid \$5 and costs recently for selling on Sunday. Why only the Chinese?

Bishop de Pencier was injured in an automobile accident last week. Fuller particulars will be found in our New Westminster diocesan news.

Dr. John N. E. Brown, formerly Superintendent of the General Hospital, Toronto, has been appointed to a similar position in the city of Detroit.

T.R.H. the Duke and Duchess of Connaught and the Princess Patricia left Quebec yesterday on the Government steamer "Earl Grey" for a trip to the Maritime Provinces.

The Minister of Justice, Hon. C. J. Doherty, has decided to visit Ireland. He goes to Paris after the conclusion of the appeal in the Ne Temere case, which opens Monday.

New York women have organized a society of "Big Sisters" for helping young girls who are brought before the Children's Court. Mrs. William K. Vanderbilt, jun., has taken an active part in its incorporation.

Mr. Justice and Mrs. Teetzel sailed last week for England. They will probably go to Oxford, visit a few cathedral towns and go by boat to Paris (Mrs. Teetzel being nervous about aeroplanes) before returning to Toronto.

The Rt. Hon. R. L. Borden, Premier of Canada, on July 19th repaired to Buckingham Palace, and there, before the King, took the oath of allegiance of Imperial Privy Councillor, with all the ceremony attached to that function.

The importation of absinthe into the United States and its sale in interstate commerce was prohibited after October next by a pure food decision signed to-day by Secretary Wilson. "It is generally recognized," said the decision, "that this beverage is dangerous to health."

On July 17th Berlin, Ont., became officially a city. The mayor of the new city has received the following cablegram from His Majesty the

King: "Buckingham Palace, London, July 17th.—To the Mayor of Berlin, Canada: I thank you and your fellow-citizens for your kind message and loyal greetings. I heartily congratulate you on becoming a city to-day.—(Signed), George R.I."

The Rev. L. A. Dixon, M.A., who is spending some weeks in Amherst studying the community work preparatory to taking up his own work in India, has entered into all of the activities with enthusiasm, and is genuinely popular with the boys in all sections of the town. As one of the Highlands boys expressed it, during a ball game which Mr. Dixon was umpiring: "Gee! but that minister is an all right feller!"—Amherst, N.S., Daily News.

On June 28th, at St. Mark's Church, North Audley Street, Grosvenor Square, London, England, took place the christening service of the infant son of Mr. and Mrs. Claude G. Bryan. The child was named Claude Gilbert Furness Bryan, his god-parents being Lady Furness, Lord Furness, Sir Gilbert Parker, M.P., and Dr. George W. Badgerow, F.R.C.S. After the ceremony Lady Furness held a reception at the residence, 21 Grosvenor Square.

Mrs. Hetty Green, who is reputed to be the wealthiest woman in the world, was baptized on her seventy-eighth birthday, the date of which was Saturday, the 13th inst. The Sacrament was administered by the Rev. A. Elmonder, rector of the Church of the Holy Cross in Jersey City. After a due course of preparation Mrs. Green will receive the Apostolic rite of Confirmation at the hands of the Right Rev. E. S. Lines, D.D., the Bishop of the Diocese of Newark.

Two famous bands from England will make the musical attractions at the Canadian National Exhibition this year something long to be remembered. The Scots Guards Band from Wellington Barracks, London, the third of this famous brigade of bands brought across the ocean by the Exhibition people, will alternate on the main band stand with the Besses O' Th' Barn, which all lovers of band music recognize as Britain's best brass band. Two such musical attractions have never before been brought together on the continent.

The "Canadian Churchman," on behalf of all members of the Anglican Communion, and specially his many co-workers in the Laymen's Missionary Movement, extends to Mr. John A. Paterson, K.C., their deepest sympathy in his great loss by the death of so brilliant a son. The late Mr. Ernest Paterson was the first Rhodes scholar sent to Ox-

ford from the University of Toronto. He was also a famous tennis player, and captained the Oxford University lawn tennis team during a part of the time whilst he was in residence.

Col. the Hon. Sam Hughes, Minister of Militia, is carrying out his intentions concerning the sobriety of officers and men of the militia, and a cavalry officer in the Toronto military district has been dismissed. This makes the third dismissal since the present training period began. It appears from the report made to the Minister by the commanding officer that the officer was in such a state that he refused to leave the train, and caused considerable delay in the handling of the troops and horses, and inconvenience to the railway authorities in the shunting of the train.

Northfield is looking forward to the presence of Rev. Charles Brown, the pastor of the largest church in North London, who is to be at the General Conference in August. For over twenty years he has guided the Ferme Park Baptist Chapel at Hornsey, England, and has so enlarged the work that to-day the membership is over a thousand, and people who gather from all parts of London to hear him, have to be turned away from the meetings. He has written several books, read far and wide in the religious world, among which "Lessons from the Cross" and "The Birth of a Nation" are well known.

A terrible automobile accident, by which Mr. Robert A. Smith, a partner in the stockbroking firm of Osler & Hammond, lost his life. Mr. J. Lorne Campbell, another leading broker, and Mr. Victor Ross, financial editor of the "Globe," were badly injured, and Mr. C. A. B. Brown, of Bradstreets, narrowly escaped, took place at Richmond Hill, fifteen miles from Toronto, on their return from a picnic at Jackson's Point, Lake Simcoe, on the evening of Wednesday, July 17th. We beg to extend our sincere sympathy with the widow and child of the deceased Mr. Smith, as also to those who were injured.

Passing recently through the East End of London a tourist observed a great crowd of costers watching a young couple entering a church, obviously with the intention of committing matrimony. Feeling inquisitive, and wondering who the couple were to command the presence of so many of their clan, the countryman turned to an urchin near by. "Sonny," said he, "who is it being married?" The small boy solemnly scratched his head for a full minute, as though contemplating his reply. "Well, gov-nor," he remarked at length, "I ain't puffedly sure, but I fink it's that bloke and the gal wot's dressed up 'like 'ambones!"—London Opinion.

We gave considerable space in our issue of July 18th to the atrocities in the rubber regions, and gladly note action taken as shown by correspondence between the State Department and the British Government, looking to the suppression of atrocities practised upon natives in the Putumayo rubber country indicate that the two Governments have been in perfect accord. Stuart J. Fuller, this Government's special agent, recently announced his arrival at Iquito, the head of deep-water navigation on the Amazon, and his purpose to establish a base there and proceed up the river to the Putumayo valley. He is not expected to make an original investigation, for the State Department has accepted the British report as quite sufficient to establish the facts. But the Peruvian government, having undertaken to bring to justice the guilty ones, Mr. Fuller is charged to see to it that this promise is redeemed, and that the conditions complained of in the rubber country are ended.



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## BIRTH

JONES—At 32 Prince Arthur Avenue, Toronto, on Thursday, July 18th, 1912, to Mr. and Mrs. James Edward Jones, a son.

## MARRIAGE

BALDWIN—POSTON—On July 13th, 1912, at St. Paul's Episcopal Church, Kennewick, Wash., by the Rev. Mr. Bartlett, Charlotte Ella Poston, B.A., daughter of Mr. and Mrs. A. H. Poston, of Carley, Wash., to St. George P. Baldwin, of Kelowna, B.C., son of the late W. Augustus Baldwin, M.D., of Toronto.

## DEATH

PATERSON—On July 21st, 1912, Ernest Riddell Paterson, B.A. (Toronto and Oxford), son of John A. Paterson, K.C.

Funeral (private) from his father's residence, Wychwood Park, at 2.30 p.m. Tuesday, the 23rd inst.—Flowers gratefully declined.

## British and Foreign

The Rev. Canon Hobhouse has been appointed Archdeacon of Aston by the Lord Bishop of Birmingham. He is also Chancellor of the Cathedral.

It has been decided to erect a new cathedral at Dunedin, N.Z., and to proceed at once with the building of the nave. Otago stone is to be used in its construction.

A single Province of India has twenty-two millions of inhabitants, for whom there are twenty-one foreign missionaries or one missionary to each million of population.

A lych-gate is to be erected at the entrance of the churchyard at Penn, Buckinghamshire, to commemorate the 700th anniversary of the consecration of the parish church.

The Very Rev. Wilfrid Gore-Browne, the Dean of Pretoria, was

## SICK ONE—DON'T KILL YOURSELF WITH DRUGS

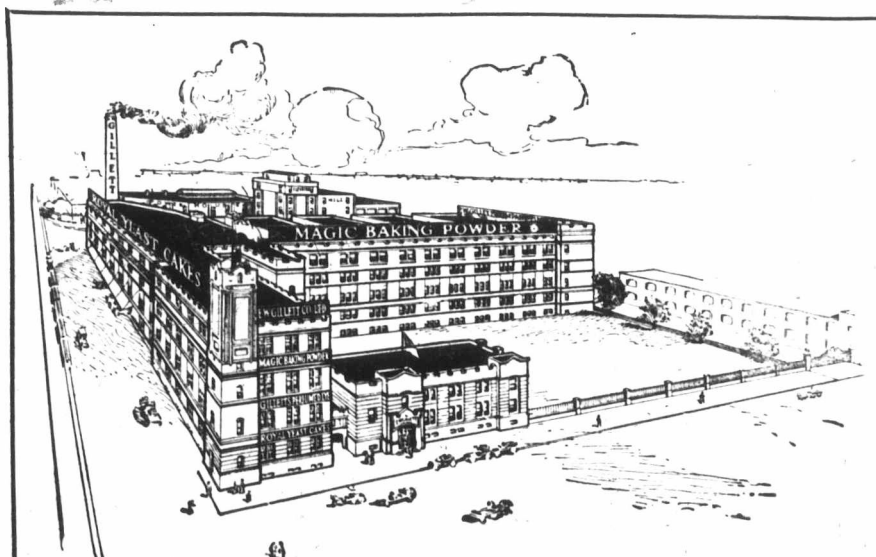
Quit taking one poison to kill another—quit trying to get well by the drug route—you can't buy health by the bottle. How can you expect to get well when your vitality is being gradually but constantly lessened by slow poisoning?

### Get Our FREE Book of Secrets of the Drug Evil

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

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duly consecrated Bishop of Kimberley and Kummen on St. Peter's Day last at Bloemfontein. Eight Bishops took part in the service.

The Rev. Canon Durst, rector of St. Mary's, Southampton, and Rural Dean, has resigned after completing fifty years' active work in the Church. He has been the rector of St. Mary's, Southampton, since 1894.

A Churchman, who prefers to be anonymous, is bearing the cost of polishing and renovating the pillars of Purbeck and other marble in the nave of Rochester Cathedral. Canon Wood had already made himself responsible for a similar renovation of the pillars in the choir.

The Ven. Archdeacon Owen, Archdeacon of Aston, has, with the approval of the King, been appointed Archdeacon of Birmingham in succession to the new Bishop of Truro. He has been associated with Birmingham since 1883, in which year he was appointed vicar of St. George's, Edgbaston.

Mr. Andrew Lang, the noted writer and Fellow of the British Royal Academy, is dead. Mr. Lang arrived at Banchory, in Scotland, on July 16th in excellent health. He was attacked with cardiac seizure on Saturday morning, and became rapidly worse. He died at this place at midnight Saturday in spite of the efforts of four physicians.

The Bishop of Peterborough, who was last year presented with a very

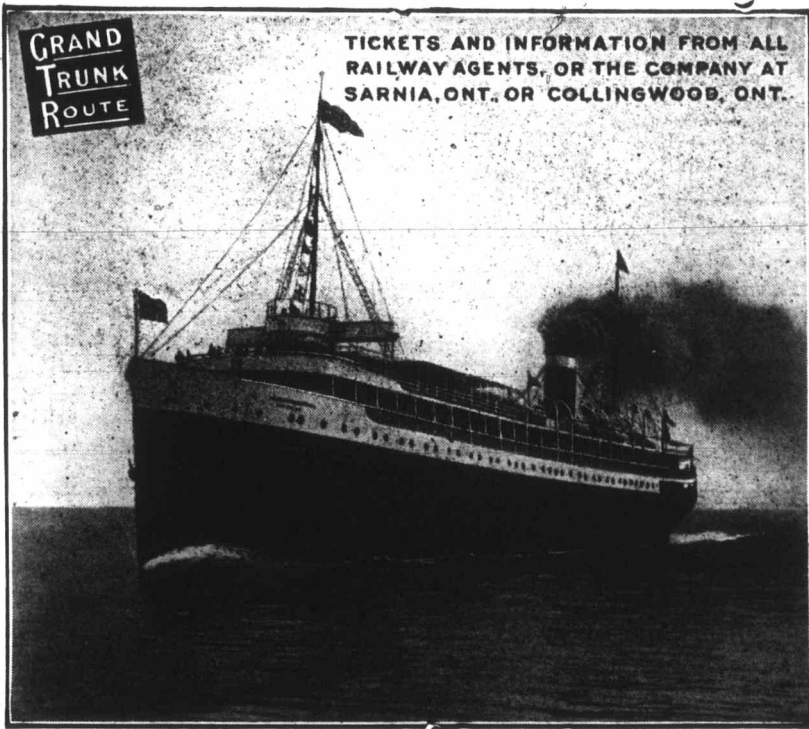
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It will be readily seen that by taking this train people can get to most of the distant points in Muskoka sufficiently early in the afternoon to have a fish before dinner.

handsome cope by the friends of the diocese, which he wore at the Coronation service in the Abbey, was recently presented with an equally handsome mitre. His Lordship wore both cope and mitre at a celebration of the Holy Communion at the Cathedral about a month ago.

The Rev. W. H. Jeanes, vicar of St. Andrew's Church, Hastings, Sussex, England, died at his home on a recent Sunday evening, June 9th, after an illness of six months. The late Mr. Jeanes was ordained priest by the late Bishop Baldwin, of Huron, in 1894, and was later appointed to Thorndale and to Listowel. The funeral took place on June 13th.

The Bishop of London, preaching on a recent Sunday morning at Hampstead Parish Church, made the interesting announcement that he had formed the Rural Deanery of Hampstead and the adjoining Deaneries into a new Archdeaconry, subject to the approval of the King in Council, and had appointed as Archdeacon the Rev. Brook Deedes, Vicar and Rural Dean of Hampstead.

Mr. Charles E. Scrimgeour, M.A., formerly a lay reader in the Brechin Diocese, was ordained to the Diaconate on Sunday, June 16th, in Christ Church Cathedral, Montreal, by the Right Rev. Dr. J. C. Far-

thing, Bishop of Montreal. Mr. Scrimgeour was licensed to the Church of the Ascension, Montreal, and has been appointed tutor in the Montreal Diocesan Theological College.

Iddesleigh Church, Devon, has been presented with a beautifully carved oak reredos, on the central panel of which is a representation of the Crucifixion, set in a background, the landscape of which make the subject most prominent. Some handsome oak panelling has also been added to the choir stalls, and the church is greatly improved by these gifts, a memorial by Mrs. Arnold, of Nethercott.

The Rev. B. Mallam and Mrs. Mallam, the rector of Poole Keynes, Cirencester, and his wife celebrated the fiftieth anniversary of their wedding day on June 26th last, and the former also celebrated a week or so earlier the fiftieth anniversary of his induction to the benefice. Mr. Mallam, who has no curate, still takes two services every Sunday. The Rev. T. E. (now Chancellor) Espin, who performed the marriage ceremony, is still living.

Sir L. Alma-Tadema, R.A., who died lately, was buried in the Painters' Corner, in the crypt of St. Paul's Cathedral, London, near the bones of Nelson and Wellington, and among some of the most renowned of his predecessors in art, including Sir Christopher Wren, the builder of the Cathedral, Sir Joshua Reynolds,

Sir Thomas Lawrence, J. M. W. Turner, and Sir Edwin Landseer, as well as Lord Leighton, Sir John Millais and Holman Hunt, his own contemporaries. The last painter to be buried there was Holman Hunt, in September, 1910.

The Rev. Prebendary Rudolf, the founder and secretary of the Church of England Waifs' and Strays' Society, is at present on a three months' visit to Canada. During the time that he is in this country he will inspect the Canadian work of the Society, and when in British Columbia he will confer with the Provincial authorities as to establishment of a Boys' Home on the Coast. On his way home he will spend some time at the headquarters of the Railway Mission at Regina in connection with the Archbishop's Western Canada fund.

The annual meeting of the British Columbia Church Aid Society was held at the Church House, Westminster. The addresses and enthusiasm seem to have been far above the average. In speaking of the lessening ignorance of missions, the Bishop of London told how a man on hearing of New Westminster a few years ago would say: "Oh, yes; I know Westminster. Somewhere off Vauxhall Bridge Road, isn't it?" But that is going. The addresses of Mr. Geo. W. E. Russell, Mrs. Romanes, Bishop Perrin, and the Dean of Columbia were each in their various ways admirable.

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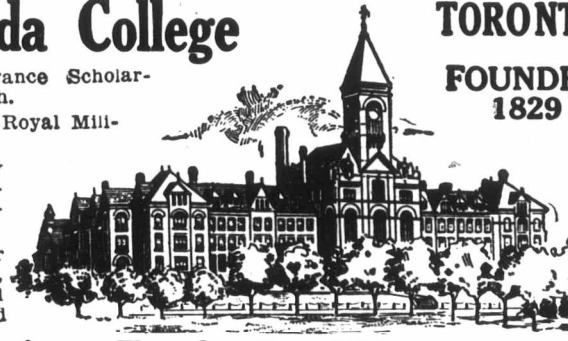
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