

Canadian Churchman

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 ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, NOVEMBER 21st, 1912

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Evening—Hag. 2:1—10 or Mal. 3 and 4; John 8:31.

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

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

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

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

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

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TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646
Processional: 386, 398, 533, 636.
Offertory: 513, 619, 624, 632.
Children: 689, 694, 701, 707.
General: 448, 449, 593, 524.

ADVENT SUNDAY.

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

THE OUTLOOK

Christian Unity

Our columns last week recorded the striking appeal made by a number of representative Canadian clergymen on behalf of the great project of Christian unity. It was pointed out with great truth and force that many considerations at the present time tend to render such an appeal peculiarly appropriate. It is in close and full harmony with a number of recent references by representative English Churchmen, like the Bishops of Liverpool, Ripon, and Manchester, and we are glad that it has fallen to the Canadian Church to take this step and to call renewed attention to the subject. No one can overlook the difficulties, and the signatories to the Appeal have doubtless taken into consideration the strong opposition that will be raised to their definite proposals. But it is always wise to consider the principle of unity, quite apart from any specific suggestions, because principles are eternal, whatever methods we may adopt to carry them out. As one of our valued contributors said in these columns two or three years ago, it is impossible for the Canadian Church to be always "sitting on the fence" on this subject, and simply repeating the terms of the Lambeth Quadrilateral. These proposals have been before the Church for twenty-five years, and they have not brought us a step nearer Christian unity. All the more necessary is it, therefore, to face the problem afresh, and we feel sure that the Appeal now before the Christian public of Canada will be given the fullest possible consideration. We bespeak for it very earnest attention, and later on, when the subject has been more fully discussed, we hope to return to it and consider the results of the project. Meanwhile, we must never forget our Lord's prayer, which dominates the situation: "That they all may be one, that the world may believe."

Turkey in Europe

Are we at last to see the end of the Mohammedan power in Europe? Mohammedanism, it must be remembered, is not only a religion, it is a political and social system as well, and where it exists as the State religion it predominates to an extent unparalleled in any Christian country of modern times. The anxious question now on the lips of civilized Christendom is, "Will Turkey again be able to escape righteous and long-delayed retribution by playing off one great power against another as she has done over and over again before?" The Turks, from the standpoint of our Christian civilization, are, it is apparent, absolutely hopeless. At the time of the recent revolution, and the deposition of the late Sultan, great things were hoped, and a new era of sweeping reforms were confidently predicted. The "Young Turk" movement was destined, so many fondly hoped, to regenerate the nation, and to put a final end to the atrocities which had disgraced humanity. But all these hopes have been grievously disappointed. Matters have remained as bad as, if not worse, than before; and now Turkey has reaped as she has persisted for long years in sowing. Will Europe give her another chance? Surely not.

The Opium Question

The current number of "National Righteousness" calls special attention to a serious and critical point arising out of recent events in China. United action resulted in an agreement between Great Britain and China, which was signed in May, 1911. According to this arrangement the United Kingdom, while continuing its ten per cent. annual diminution of the Indian opium export, agrees that the export of opium

from India to China shall cease in less than seven years if clear proof is given of the complete absence of production of native opium in China. At the present time there is about \$40,000,000 worth of Indian opium stored in Shanghai, which has in part accumulated in consequence of the revolution, and because some of the Provinces now refuse to purchase it. Unfortunately, during the days of disorder in China in the spring of this year a number of farmers cultivated the drug, and for this failure on the part of a small section Great Britain now seeks to compel the Province to open her doors to the sale of the Indian article. Chekiang is determined to exclude it, while Great Britain is endeavouring to force her to accept it. It is obvious that the issues of the conflict may be very serious. Opium merchants have no less than this forty million dollars' worth of opium on their hands, and, as Provincial banks have lent about \$20,000,000 on this stock, no stone will be left unturned to compel China to yield. The British Government has been appealed to by the merchants and British banks, and banks of other nations, which have also lent money, have appealed to their Ministers for help. The trouble, of course, is that Great Britain apparently will not recognize the Chinese Republic because of the opium, and it certainly does seem altogether unworthy to insist upon so strict an observance of treaty rights in view of the peculiar circumstances connected with the revolution. The central Government of China is trying to compel the Provinces to yield to Great Britain's pressure, and by doing this is being put to shame before its own people. Nothing could tend more to disgrace Great Britain in the eyes of Young China, or to stir up anti-foreign feeling. The matter is so urgent that all Christian people should wait upon God in prayer that our Empire may be saved from ruining the people of China on a mere technicality. Let us labour and pray that this traffic may soon be brought to a speedy end in order that China may be free to deal with her own problems apart from our financial interests. That which is morally wrong can never be politically right.

The Colleges and the Ministry

According to recent figures a smaller proportion of American college and university graduates enter the ministry to-day than during any other period of American college history. Statistics show that the ministry has been supplanted in popularity by other professions. We fear that the same fact is true of Canada, for, as we recall the large numbers of men who graduate every year from our universities, we cannot think that anything like the proportion of them find their way into the ranks of the clergy. This is a matter for serious concern and very much prayer and effort. Several causes have combined to bring about this result, and into these we do not now enter. We are content to state the fact and to base upon it an appeal to all clergy in their parishes to use every possible opportunity of influencing the young men who come to our colleges and universities to enter the ministry of the Gospel of Christ.

The Religion of the College Girl

It is a serious reflection that in proportion to the improved education in schools the intimate association between parents and children is being weakened. In the old days of apprenticeship the master was bound to take the apprentice to church and to instruct him to godly knowledge. This was dropped when the apprentice ceased to live in the master's house; and until the rise of Sunday Schools there was a good deal of religious teaching in day schools, and parents discharged their duty of teaching

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the children to the best of their ability, but, as instruction has become methodized, the work of the parent has declined, and the questions and answers in the family circle, or between father and son, mother and daughter, tend to cease. A recent number of "The Literary Digest" collected a good many views on this subject, basing its discussion on an article in a paper which stated that the college girl is not now believed to be religious, that she attends whatever church she likes best, and that her religion is entirely individual and bound by no "iron-fingered Creeds." There is a custom among that excellent society known as Quakers, of associations writing to each other yearly epistles. In one of recent years from a city in an Eastern State a concern was expressed that there should be close association between the home and the school. Parents were urged to identify themselves with school interests, to visit the teachers, to learn through personal observation of the inner working of the school, and it was added that, while a public school system offers many intellectual advantages, yet for the making of character smaller schools are better. The key to the situation lies in the home, and if our children are enabled to see and learn what true religion means there, it will act as a preservative and an incentive when they emerge from home into the difficult life of college and university.

Education or Regeneration

It is always interesting when a secular paper discusses great moral issues, and in a recent article in the "Morning Post," of London, England, a certain educational system was described which aims at "the regeneration of humanity through education." This is how the system was criticized:—

It is a commonplace of ethical history that knowledge is a broken reed whereon to set hopes of regeneration . . . intellectual capacity is a thing whose limits are pre-ordained, and it is hopeless to try and stretch them. We may come nearer to extending this and that intellect to the full reach of its capacity, but beyond that we cannot hope to go. . . . The possibility of intellectual development is strictly limited; what reason have we, then, for supposing that intellectual and moral advancement, however prettily they go in harness together, have any better chance of regenerating humanity jointly than intellectual advancement has alone?

The deepest things in life are not intellectual, and if there is one thing more than another plainly written on the face of human history it is that nothing purely intellectual has any necessary moral power. Some modern authorities seem to advocate the principle of salvation by character. But this is futile and fatal. The Gospel reverses the order and teaches character by salvation.

Going to Church

Nearly every community of Christians is faced and perplexed to-day by the multitudes all around that never enter a place of worship. What is to be done to reach such people? A well-known clergyman recently expressed himself thus:—

For my part, I cannot even conceive of Christ or the Apostles expending a quarter of an hour in trying to persuade a vast mixed population, apart from individual faith and repentance, to "go to church," and "join in public worship." "Going to church" is a phrase which had no meaning in the Apostolic age, except that of becoming real Christians, and then joining the spiritual society subject to Christ in every locality.

There is a searching and profound truth in this contention, and one to which all the Churches will do well to take heed. As some one

has aptly remarked, the great problem to-day is not "the non-church-going," but "the non-going-church."

Modern Methods of Education

That well-known writer, John Burroughs, in an essay recently published on "In the Noon or Science" in "The Atlantic Monthly," makes the following pertinent comments about some of our educational methods:—

"We can gain a lot of facts, such as they are, but we may lose our own souls. This spirit has invaded school and college. Our young people go to the woods with pencil and notebook in hand; they drive sharp bargains with every flower and bird and tree they meet; they want tangible assets that can be put down in black and white."

The writer has put his finger on one of our weak spots, and, as he goes on to remark: "We fairly vivisect Shakespeare and Milton and Virgil. We study a dead language as if it were a fossil to be classified, and forget that the language has a live literature." We may thereby obtain a great deal of information, but it is certain that the amassing of knowledge is not all, or even the chief part of true education. Beyond and above information is culture, and with culture, character, and no knowledge is worth very much that does not tend to produce better manhood and womanhood.

THE MODERN MIND

It is interesting to notice the number of books published within the last few years which include in their titles a reference to "the Modern Mind." Dr. Denney has written on "The Atonement and the Modern Mind"; a series of lectures was delivered in Glasgow a few years ago, entitled "Religion and the Modern Mind"; Principal Forsyth has issued an able book on "Positive Preaching and the Modern Mind"; the Head Master of Repton School, the Rev. W. Temple, has a little book on Christian Evidences, "Faith and Modern Thought"; and there are several other works of a similar character. All this indicates an endeavour to present Christianity to the thought of to-day in suitable terms, adapted to modern ideas and problems. To use the language of Dr. Denney, the modern mind has been "determined by the influences and experiences of modern times." With such an object every true Christian must feel the greatest possible sympathy, because the presentation of the Gospel should be made in such a way as will be most likely to win acceptance. Indeed, such an effort is among things absolutely necessary, because, as we do not live, or even dress, in the way our forefathers did, neither do we think along their lines. It is, therefore, the bounden duty of the Christian preacher and teacher to do his utmost to make himself fully informed as to the best methods of stating his message to the men of to-day. There is not the slightest need to be afraid of "the modern mind," and certainly we are quite unable to ignore it. Our aim should be to know it in its true character, power, possibilities, and limitations. The difficulty of doing this is very real, because life is so complex, and because many tendencies in modern thought have arisen as a result of the increased opportunities for scientific, historical, and philosophic knowledge during the last century. But notwithstanding the difficulty, it is our duty to face the problems and to consider how we may best present the Gospel in terms that will ever commend our message, or at least compel attention to it on the part of the men of to-day.

Perhaps the greatest problem to be faced by the Christian teacher in his attitude to present-day thought is that the modern mind is possessed and often obsessed by a suspicion of, if not a disbelief in, the supernatural. The great,

modern scientific principle of evolution has been so forcibly and universally applied that the modern mind seems scarcely able to find room for anything that cannot be explained by the law of natural development. The result is that the Christian worker finds himself face to face with the serious problem of how to present Christianity to such an attitude of mind in view of the fact that the Gospel is essentially supernatural. In connection with the Old Testament the fundamental issue beneath all problems of date and authorship of books is whether God did interpose with a Divine revelation. The question of the supernatural is still more closely connected with the Person and Work of Christ. Did God become manifest in the flesh? Was the Lord of heaven and earth cradled in Bethlehem, and afterwards crucified in Jerusalem? If so, there is surely something supernatural and abnormal in this. Then, again, what are we to say as to the sinlessness of Christ, that from a race universally sinful there came a Man in whom the entail of sin was obviously broken? Is not this another illustration of the supernatural? Furthermore, we are concerned with the problem of the Resurrection, that a dead body, buried in a sealed tomb, disappeared on the third day, and was revealed to many as a spiritual body. Surely the supernatural is here. Once again, a young Jewish carpenter of Nazareth claimed to be the Judge of all men and to settle the destinies of every soul. This claim is either supernatural or else it is more than fictitious. So that the issue is a simple, and yet a far-reaching one. The Christian religion teaches that God has interposed in human history in an abnormal and supernatural way for the purpose of revealing Himself as the God of redemption from sin. Surely, therefore, the fact of God manifest in the Person of Christ makes the supernatural both credible and probable. If we may assume the one, why may we not accept the other? It is this question of the miraculous that constitutes the supreme problem of relating Christianity to the modern mind.

With this desire, therefore, to present the message in the best possible way, and, while fully sympathizing with the clamant appeal for readjustment, we are compelled to indicate the danger that lurks in the confusion between adaptation and modification. By all means let us adapt our message to the modern understanding, but this cannot mean the modification of any of the essentials. We may rightly differ as to what is essential and what is circumstantial, but there can be no compromise in regard to the general and fundamental problem of the supernatural. In this respect Christianity may be adapted, but it cannot be modified or revised. It is impossible to forget what the Bishop of Oxford rightly reminded the Church Congress, that our presuppositions dominate everything. Christ is either supernatural, or He is not. If He is supernatural, then the element of the miraculous is with us and has to be explained, or at any rate accepted. While, therefore, we have the fullest sympathy with every attempt to bring our teaching into close agreement with modern ways of thinking, and, while it is doubtless possible that re-statement and adaptation of truth will help forward the cause of the Gospel, it is equally true to say that, sooner or later, Christianity comes across the modern mind with its claim to be a supernatural and the absolute religion, and in this respect no modification is possible. It all resolves itself into this, that "Christianity is Christ," and this means a supernatural, abnormal, miraculous Redeemer. And whether or not this fact is acceptable to the modern mind, it means an essential Christianity that admits of no compromise.

To be eager to give pity to men and forgiveness to their wrong; to desire with thirst to bind up the broken heart of men, and to realize our desire in act—this is to thirst for God as Love.—Stopford Brooke.

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MY IDEAL SUNDAY SCHOOL

By the Right Rev. the Bishop of London.

My ideal Sunday School has four essential characteristics. It is a home of faith; it is a beacon of hope; it is a reservoir of love, and it is a school of the Holy Ghost.

A Home of Faith.—First of all, it is a home of faith. When Michael Angelo was asked what he was doing with the marble he was chiselling, he replied: "There is an angel in it, and I am trying to get it out." That is the spirit in which the Sunday School teacher ought to do his work. When he is confronting his class he ought to realize that in every child there is an angel, and that it is his duty to get it out.

The tool the teacher has to work with is the tool of faith. He must believe that in his scholars he has embryo saints, that he is training boys who in the days to come will turn the world upside down.

But the teacher, if he is to be an artist in his special work, must not be content to have only an artist's faith, he will need, as well, an artist's patience and an artist's knowledge and an artist's skill.

A Beacon of Hope.—In the second place, my ideal Sunday School is a beacon of hope. Unless they are possessed by the spirit of hope our Sunday Schools will be absolute failures. There should be a bright, cheerful atmosphere pervading the school. The children should be made to feel the attractiveness of goodness. We have become accustomed in the past to associate goodness with dullness. We say So-and-So is such a good man, but he is so dull; on no account have him next to you at dinner. Or we say So-and-So is such a good woman, but what a gossip she is! We have mixed up dullness and narrow-mindedness with goodness. Let us show the children that unadulterated goodness is the most wonderful thing in the world. We can get the attractiveness of goodness in the Sunday School.

Think for a moment of the extraordinary influence of hope on character. I often refer to "Little Lord Fauntleroy" in my addresses because that book taught me to realize the enormous influence of hope on character. Do you remember how the old grandfather—that gruff, gloomy, stingy old man—was a very dear old man to his little grandson. The boy sat on his knee and put his arms round his stingy old neck, and said to him: "You are a dear grandfather. How kind you are, how generous, how loving to everybody; how everybody must love you, grandfather!" The extraordinary thing about the story is that the old man could not resist the belief of his little grandson in him—the hope, the expectation of what he was to be, acted like magic on his old heart, and he became the generous, kindly old fellow his grandson thought he was.

Sunday School teachers should ever remember that next to a child's belief in his father and mother—in some homes before them—is his belief in his teacher. Why? Because he feels that the teacher believes in him, believes that he is capable of being a good boy, believes that he speaks the truth, and trusts him, whatever others may say about him. We have yet to realize in our Sunday Schools the extraordinary influence of hope on character.

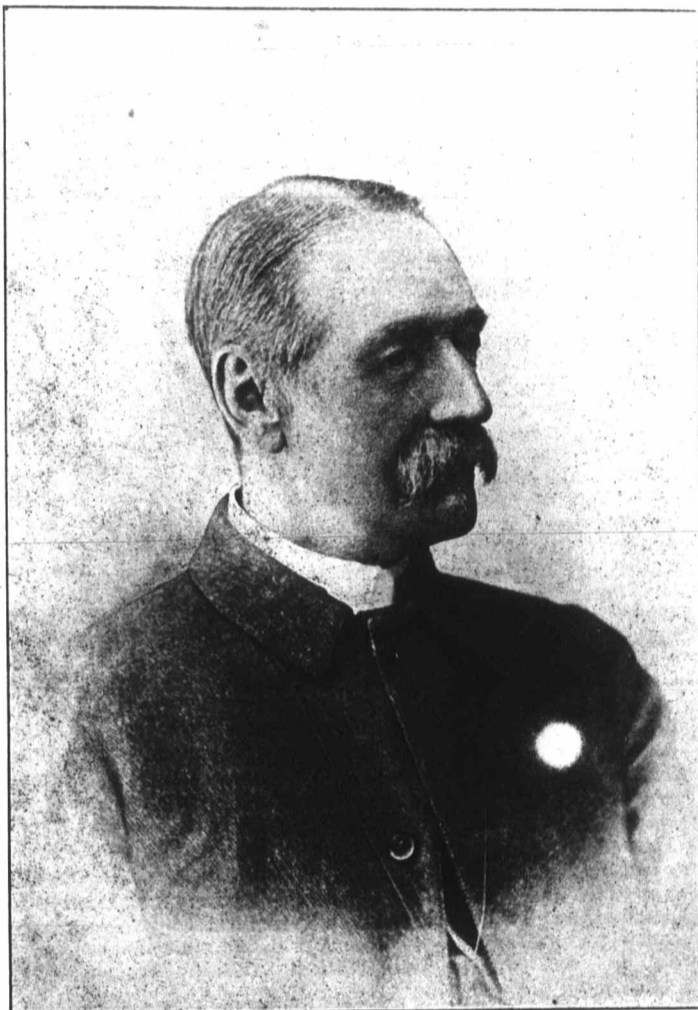
A Reservoir of Love.—Again, my ideal Sunday School is a reservoir of love. What is it that marks off the Sunday School from every other school? I do not mean simply that it is a voluntary institution, but that its work is a labour of love from beginning to end. The ideal Sunday School must ever be a place of love, where the children are loved not only for what they are today, but for what they are going to be. Some teachers in trying to love their scholars have succeeded in spoiling them. We are trying to bring a new conscience into the Sunday School. We are endeavouring to show people that the great labour of love being carried on there is no less intelligently done because it is a labour of love. There will be just as good discipline in the school that is ruled by love; the work will be as carefully done, and the teachers will be as efficiently trained as the teachers in the day school are for their professional work. Why should a labour of love be an amateur affair? And true love looks to the future—looks forward to see what the boy will turn out to be ten years hence.

A School of the Holy Ghost.—Then, lastly, my ideal Sunday School is a true school of the Holy

* Notes of an address to Sunday School Teachers delivered at the Church House, Westminster, on Thursday evening, October 10th, 1912.

Ghost. I have a feeling of awe come over me as I use the phrase, but I cannot omit it. We have in the past associated the Sunday School with disorder. But where the Holy Spirit is, there is order and reverence. And there, too, is inspiration, for the Holy Ghost takes of the things of God and reveals them unto us. The Holy Spirit should inspire and rule everything in the Sunday School. In the ideal Sunday School there is no thought of dividing the work into "sacred" and "secular." Where the Holy Ghost is inspiring the work, all of it is sacred. A Christian cannot be unspiritual in his work for God.

But if every Sunday School is to be a school of the Holy Ghost, what is the teacher to be?—for the work depends, humanly speaking, upon what the teacher is. First, then, he must be a man of faith and hope and love and of truly spiritual mind. And he must so feed his own soul that his faith shall take living form. "I will give my boys to drink," said Matthew Arnold, "water out of a running stream, and not out of a stagnant pool. And, therefore, I must read myself and keep my life alive." So it must be with the teacher. He must keep his own faith alive if he would pass it on to others. He must show by his life that he is unselfish. He must deny himself that amusement which



The Late Rev. W. R. Clark, D.D., D.C.L., LL.D., F.R.C.S.

would prevent him from giving the necessary time to his work in the school or mar his usefulness as a religious trainer of the young. He must have no division in his life between the secular and the sacred, and he must live in the Spirit and power of God. If by God's grace the whole of our Sunday Schools could attain to the standard I have indicated, there would issue from them year by year young men and women who would be themselves full of faith and hope and love, and who would be worthy witnesses to the power of the Holy Spirit in the world.

WILLIAM ROBINSON CLARK

Scholar and Preacher.

The death occurred last week at his home in Beverley Street, Toronto, of the Rev. William R. Clark, D.D., D.C.L., LL.D., F.R.S.C., Emeritus Professor of English Literature in Trinity College. He had retired four years ago from active work, and for the last few months had been confined to his home by the infirmities of age. His last public appearance was at the celebration of Trinity's Jubilee in June of this year. He had reached his eighty-fifth year, but his keen intellect remained practically unimpaired up to the last. The funeral last Friday at St. George's Church was at his own earnest request a private

one. The rector, the Rev. R. J. Moore, officiated at the church, together with the Bishop of the diocese. The Provost of Trinity College read the lesson, and also took the committal at the grave. The pall-bearers were four former colleagues of Dr. Clark's: Professors Young and Simpson, Dean Duckworth, Dr. Rigby, now Head Master of Trinity College School; Dr. Loudon, former President of Toronto University; Mr. Wm. Laidlaw and Mr. H. C. Osborne.

Professor Clark's death removes a great figure from the public life of Canada, both secular and religious. Perhaps no priest of the Church was known more widely or was privileged to exercise greater influence, not only within the Church, in Synods and Councils, but as well in the wider spheres of thought and action outside the purely ecclesiastical world. His reputation was international as a scholar, writer and preacher.

Educated at the Grammar School, Aberdeen, and at King's College there, he graduated with honours in 1848. He subsequently studied at Hertford College, Oxford, graduating in 1863, taking his M.A. in 1866. He was ordained deacon and priest, respectively, in 1857 and 1858, by the Bishop of Worcester. He was curate at S. Matthias', Birmingham, for a year, when he left to take a similar post at S. Mary's, Taunton, where he became vicar in 1850. He was appointed a prebendary of Wells Cathedral in 1870, a post he held for ten years. In 1882 he was induced to come to Trinity College as Professor of Philosophy. He soon made a reputation for himself as a pulpit orator and lecturer, and was much sought after for special occasions. He was Baldwin lecturer at Hobart College, the lectures being published under the title of "Witnesses to Christ." Hobart honoured him with the degree of LL.D. In 1899 he was appointed Slocum lecturer at the University of Michigan. These lectures, published in book form with the title of "The Paraclete," are, perhaps, his best work. Meanwhile, he was a member of both Provincial and General Synods, where his ripe scholarship and wide culture made him a powerful and striking figure. He was President of the Royal Society of Canada in 1900. Trinity gave him an honorary D.C.L. in 1891, and Queen's that of D.D. in 1902. He became Canon of St. Alban's Cathedral in 1907. The Church owes him a great debt of gratitude.

What Trinity College owes to him can hardly be estimated. For twenty-five years he gave of his best to the welfare of the College, and no "don" ever left a better impression upon the minds of his students than did Dr. Clark. His kindness and affectionate temper made him beloved by them, and nowhere will his loss be more deeply mourned than among Trinity graduates. The gratitude of his admirers and friends found expression when his portrait was presented in 1904 to the College to be hung in Convocation Hall.

His mind was Catholic in the truest sense. His commanding presence made him conspicuous at any gathering, and none excelled him in courtliness of manner. His perfect command of the most graceful and fluent English made it a pleasure to listen to him, whether in lecture-room or pulpit or on the platform. He was a man of strong opinions, of which he gave expression if occasion demanded in unmistakable and incisive phrase. But with his great gifts he combined a generosity and charity for all mankind that made his personality an extremely attractive one. It is no mere commonplace to say that we shall not soon see his like again.

In addition to the works above mentioned Dr. Clark published several volumes, the best-known being "The Anglican Reformation," 1896, and "Savonarola," 1892, both of which exhibit a power as a writer quite equal to his oratorical gifts.

T. S. B.

MARK PATTISON

By the Rev. W. P. Reeve, B.D.,

Rector of St. Matthew's, Brandon.

I suppose at some time or other we have all heard of that extraordinary figure in English thought and letters, Mark Pattison, for many years rector of Lincoln College, Oxford. In my own case, when a mere lad, I recollect his name making an impression upon my mind through the circumstance of his widow marrying a distinguished statesman, and in the account of the event, the bride was described as the widow of Mark Pattison in a manner that of course indicated the well-known character of the name.

It would seem, however, that Mark Pattison is not so well known after all, at least in this country, and perhaps that even then the impression that we have of him in Canada is somewhat unfavourable. Goldwin Smith scores him unmercifully in his trenchant Memoirs, and it would rather seem that whatever he stood for or achieved in his career, has had no influence among us. It may be doubted indeed whether Pattison had any particular influence at all outside of university circles in Oxford, but for all that, there is an extraordinary interest about the man and his fate.

In the first place, it is universally acknowledged that he was a person of extraordinary intellectual force; his life, in fact, was dedicated to the cultivation of mind, and there is a wonderful lucidity and finish about everything that he wrote. There is an essay, for instance, by him in that famous volume of "Essays and Reviews," which raised such a storm in the sixties, and Pattison's contribution, which is concerned with the religious tendencies of the eighteenth century in England, is easily the best thing in the book. There is a rare distinction of style about it, and a unique faculty of discrimination which combine to give the effect of mastery in a sense rarely achieved in English prose. Pattison himself states in his Memoirs that this essay of his was meant to be an attempt in genuine scientific theology; that is to say, it aimed to present the facts as they were without bias or ulterior object.

He bitterly complained that the English public is entirely incapable of appreciating such a composition, as everything was estimated according to the standpoint of party churchmanship. The article did not play into the hands of either school, and so it was condemned by both. This experience apparently convinced Pattison that there was no scope for genuine scientific theology in England.

The same thing has been said by other scholars. When a student at the seminary, I remember hearing our venerable Dutch professor of Old Testament Exegesis exclaim, with some vulgarity, "There is not enough theology in English to fill a cat's heart." In our own day something has been done to remove this reproach, but it seems to have been a real grievance to a mind like Pattison's, a generation ago.

Readers of Mr. Ward's admirable biography of Cardinal Newman, will also remember the touching episode recorded in the second volume. Newman, who was in precarious health himself, had heard that Pattison was near his end, and that he was in a state of spiritual destitution. The Oxford scholar had been very near to the great Tractarian in years gone by, but had broken away from him shortly before the secession. Goldwin Smith says that Pattison only missed joining the Church of Rome by the accident of his missing a train, and says of him that he became "a typical example of the recoil."

There was little, therefore, to lead Newman to interest himself in his condition, beyond innate goodness of heart. He made the trip to Oxford, and spent many hours in the company of his former pupil. The letter that Pattison had written to him in answer to an enquiry as to his condition, is one of the most pathetic things in all the data of the epoch. As Mr. Fuller says, it is far more a revelation of Pattison than of Newman.

There is a great deal to provoke reflection in Pattison's life. He has laid bare the inner working of his soul in his Memoirs, a production in which he flagellates himself unmercifully, and, it may be added, a great many other people as well.

What Goldwin Smith says of him is hardly borne out by the evidence; his assertion, for instance, as to the narrowness by which Pattison missed following his great leader is quite disproved by Pattison's own account of the reasons that deterred him from taking such a step. As might have been expected, he had fallen away in sympathy from the movement, owing, as he says, to lack of intellectual sympathies in the rank and file.

The key-note of Pattison's life is recorded early in his Memoirs, where he says that he decided to dedicate himself to self-education, and to this ideal he seems to have consistently adhered. He was stimulated in this attitude by the example of Gibbon, as set forth in the latter's "Autobiography." This central fact in Pattison's life accounts for two things: in the first place, his failure to obtain high honours at college. As he says, he was acquiring knowledge in too slow and solid a fashion to make him a success in the hand-to-mouth methods that were required for college examinations. There have been a great many men of the same type whose minds were not adapted to the brilliant readiness required by such tests, but who have been marvellously successful as thinkers and writers under their own conditions.

It also explains why Pattison's literary output was so scanty. In comparison with his extraordinary powers and mental acquisitions, to have been the author of only two volumes of collected Essays, the Memoirs, and the Lives of Casaubon and Milton, (the latter on a limited scale), seems an insignificant performance. He has placed it on record, however, that he did not see why he was bound to be a writer of books. It was sufficient if he discharged his duties as a teacher in the University, and he propounded the principle that the acquirement of knowledge simply for the sake of making a reputation by it through writing, was hardly worthy of the high standard of an intellectual man. Other interesting facts might be adduced in connection with this remarkable life. It certainly has its warnings; and, on the whole, it was a sad and tragic career; but, at the same time, contributions to a right attitude towards thought and religion are not wanting, as we read the story.

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

The result of the Presidential election in the United States is only what all unprejudiced observers foresaw. The Republicans were divided and the Democrats won the day. Beneath this simple statement, however, there lies a beautiful picture of popular government. It speaks well for the greatest democracy on earth that only men of the highest personal character can ask the support of the nation. I hope the same thing may be said of Canada. Notwithstanding the abuse of the party press, ordinary citizens may sleep comfortably in their beds when they know that men of principle and character occupy the highest positions in the land. With the policy of the Presidents we can have but little concern; for to whatever party they may belong they are bound to look after the interests of their own country, and we must do the same for ours. Much is said, in the course of elections, about political corruption. It does not seem, however, that bribery plays any large part in great national contests. After all, only a few voters in every constituency are bribable. The great mass of the electorate is incorrupt; and the few purchasable votes play a decisive part only because of a condition of things that threatens far greater evils. Popular elections, like all large enterprises, can only be carried on by organization. Parties are the result; and parties are formed to carry out policies that are based, ostensibly at least, on principles. All this is not only necessary, but apparently just and right. The mischief comes in when the principles disappear and the material interests of the party take their place. Then, loyalty to principle, which is a highly creditable thing, becomes loyalty to party, which is a highly questionable thing. The party, in its own interest, may dismiss valuable public servants in order to reward mere political hacks, and the partisans remain solid behind the iniquity. Commissions appointed to investigate public evils decide not according to right, but according to party exigencies, with the result that evil-doing is condoned and the public conscience depraved. Policies are supported or condemned not on their merits, but at the dictate of party. This is a much greater evil than the purchase of a few venal votes; for it means an aberration of the national judgment and the searing of the national conscience, and the result is seen in shameless evil speaking, lying and slandering in the interest of party. The most disinterested actions are represented as the work of fiends; the most cynical and selfish behaviour as the essence of patriotism and virtue; and, as between fulsome adulation on the one side and rank abuse on the other, how can the voice of reason and justice be heard? The shackles of party are so riveted on the minds of men that they can neither see nor speak the truth. And there is no independent tribunal to which appeal can be made. How many public men, how many newspapers are there in Canada to-day that exercise an independent judgment on public questions? How can the ordinary mortal get a right view of things? Leading articles discuss the most vital national issues as lawyers pleading a case, not as judges weighing evidence. Politicians enter upon an election as pugilists bent on winning the prize money not as sportsmen intent only on playing the game. The outlook is somewhat disheartening, but the Presidential election encourages a hope of better things to come. Great, indeed, is the Diana of party, but greater still are the interests of the nation. When leading men are found willing to take their political lives in their hands and to confront the machine, the bosses and the trusts and are able to carry a majority of the party with them there is every reason to hope. What is most needed in Canada and in all democracies

to-day is a political training that will fit men to think and act for themselves, that will produce a citizenship zealous for the public good, and not for personal or party gain, and that will give a clearness of vision to see that the public weal is always to be found in the parts of truth and equity. For it is eternally true that "righteousness exalteth a nation, but sin is a reproach to any people."

I revert to the Palestine Exhibition, because it contains much valuable teaching, and because I would urge all readers of the "Churchman" not to miss the chance of seeing it. It contains a thousand articles that illustrate the incidents of the Bible as, e.g., the plough with one handle only, "he that putteth his hand to the plough"; made of wood, so that it might be used as fuel for the sacrifice, as in the case of Elisha; with a light wooden yoke attached to it, "take my yoke upon you"; having also a goad with a sharp point, "it is hard for thee to kick against the goads." It contains still richer spiritual lessons in its various courts as, e.g., apologetic lessons in the antiquarian court, where relics may be seen that prove the literal truth of the Bible narratives, "the very stones cry out"; missionary lessons in the Judaica court, showing the power of the Gospel to reach even the obscurest few, and the value of the converted few as a missionary; lessons of unity in the Church of the Holy Sepulchre, where Turkish soldiers are needed to keep the peace between Christians, Roman, Greek and Coptic; lessons in geography in the raised map of Palestine, where the meaning of the incidents is emphasized by the physical features of the locality; object lessons that help the imagination to picture the event in the Bethany cottage and the rock-hewn tomb; object lessons, too, in Herod's Temple, where the Lord and the Apostles worshipped, showing the court of the women, the court of the Gentiles, the treasury where the poor widow cast her two mites, the wall of partition, the place where "they left beating of Paul," and where he "stood on the stair and beckoned with the hand unto the people." It contains above all a full-sized model of the Tabernacle, with its rich and varied spiritual lessons, the altar of sacrifice in the outer court, the altar of incense, the candlestick and the table of shew bread in the Holy Place, and the Ark of the Covenant, with the mercy seat, overarched by the cherubim with outstretched wings in the Holy of Holies. The main impression it produces is one of reverence, for the mind not only conjures up the shades of Moses and Aaron, of Samuel and David, but also the mysterious Shekinah and the pillar of cloud and the pillar of fire, indicative of the presence and guidance of Jehovah. All this is deeply interesting and instructive, but as the Exhibition proceeds it becomes evident that there is a unity and an inspiring influence in the whole scene, and that is the Bible-reading and the personality of the founder and general manager, Rev. S. Schor. The Mission of the Jews, their restoration to the Holy Land, the second coming of Christ and the signs that will announce that coming, based on a thorough study of the prophecies, interpreted with a rare combination of spiritual insight and literal rendering—this is the centre and climax of the whole scene. The Palestine Exhibition is not a fortuitous concurrence of objects, more or less interesting, but the creation of a great mind and the stepping-stone to a great object. One who visits the Exhibition should not miss the Bible readings. They represent the life-long study of a great theme and an exposition of rare clearness and vigour. The Palestine Exhibition has captivated the chief cities of England, including London, which is so hard to move. It ought to captivate the chief cities of Canada as well.

Criticus.

ENGLISH CHURCH NOTES

(From our Correspondent.)

London, England, October 31.
We are having a busy, exacting and, in some respects, an anxious time; indeed, I can hardly recall an autumn which has been so crowded with happenings as this seems to be. Of course there are many questions, which move us deeply, in regard to which Canadian Churchmen can hardly be expected to feel much interest, such, for example, as Welsh Disestablishment and Irish Home Rule; and in any letters I may have the honour of contributing to these columns my references to these matters will be of the very slightest.

The most sensational piece of Church news this week is the appointment of Canon Hensley Henson to be Dean of Durham in succession to the late Dr. Kitchin. It was unexpected, but now that it has come every one is saying, "Quite

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a natural appointment." He is one of the most outstanding figures in the Church life of London. A militant preacher, keen controversialist, with a forceful and independent personality, the new Dean will stir the sleepy Cathedral City to its very foundations. His opinions on certain articles of the creed are looked upon with grave suspicion, but the difficulty is perhaps rather in his manner of expressing them, than in the opinions themselves. The Deanery is one of the most valuable pieces of preferment in England, and the official duties of the office are light. But Dean Henson will make work for himself—and for others—wherever he goes.

The autumn meeting of the Church Pastoral Aid Society took place on Tuesday evening. It was on popular lines, with pictures, cinematograph, &c., and the audience was large and appreciative. The C.P.A.S. is our great Home Mission organization. It is helping to make the Church efficient in no fewer than 754 parishes. It has 80 parishes still on its "waiting" list, and there they will remain until funds improve. It is strange that wealthy Churchmen do not support the society better. No new grants have been made for upwards of twelve months. The annual meetings of the Gleaners' Union (C.M.S.), are being held as I write, and the Colonial and Continental Society is arranging for a great meeting later on, with an illustrated address by Principal Lloyd. The society has booked the Rev. J. E. Watts-Ditchfield for a meeting in January, and he is to have as long a time as he likes in which to recount his recent experiences in Australia and Canada.

The Bishop of Manchester is not usually regarded as an alarmist or even a pessimist, and for this reason the solemn warning he has just uttered in a sermon at Blackburn has given rise to no little anxiety and surprise. He solemnly declared that "a time of no ordinary trial is before the Church of Christ." And he went on to say that he was not only speaking of doctrines but "of accepted rules of conduct which will before long be severely called in question." There is a general impression abroad that the Bishop was referring to the forthcoming report of the Divorce Commission. Beyond all question a good deal of uneasiness has been felt for some time in regard to the report, which is expected shortly, and about which much will need to be said later on.

As no facilities for a religious census are provided by the usual government returns, the announcement that "The Daily News" has made arrangements for a new religious census of London churches, is particularly interesting, especially because the same paper accomplished this task ten years ago, with results that made a great impression at the time. During the years not a few changes have taken place, and it will be valuable to compare the numbers. The cost of the enterprise will be decidedly great, and every precaution is being taken to guarantee the accuracy of the results.

NOTES AND QUERIES

From time to time we receive enquiries from correspondents asking for information on matters affecting Church life and work. It is sometimes possible to reply direct, but as many of the enquiries are of general interest, we propose to open a column with the above heading, to deal with all such questions as may be regarded as suitable for discussion. We would therefore invite our readers to send in notes, suggestions, and questions, on anything affecting Church thought, life, and work, and we will give them the best possible attention.

"Enquirer."—I do not like to be called "non-Catholic," which seems to be an intentionally offensive word. We state in our Creeds that we believe in "the Holy Catholic Church," but I am told that in the time all the Confessions were being issued, a Pope changed the Creed of the Roman Church by making people believe in the Holy Roman Catholic and Apostolic Church, and from that came the name "Roman Catholic." Please tell us the real truth.

The primary meaning of the word "Catholic" is "universality," referring to geographical extension. This is the meaning of the word as first used by Ignatius and Polycarp. Then subsequently came the thought of doctrinal purity and fulness as a mark of Catholicity; an extension of the meaning of the word that seems to have been directed against various forms of

heresy. Bishop Lightfoot points out that as the original meaning of the word is "universal" as opposed to particular, so it came to mean "orthodoxy as opposed to heresy." Then later still came the idea of Church unity and fellowship, as expressing this geographical extension and doctrinal purity. This unity took various forms through the centuries, until at last came the great schism of Eastern and Western Christianity, each with its own ideas of what was "Catholic." In the East, Catholicity took the form of orthodox belief combined with the autonomy of particular Churches. In the West it took the form of ecclesiastical unity under the Papacy. At the Reformation the Church of England adopted a position identical with that of Eastern Christendom in insisting upon the right of individual Churches to be autonomous, while preserving the essentials of the Catholic Faith. Membership in the Church of Rome to-day is now based on the acceptance of the Creed of Pope Pius V., but this is, of course, not Catholic in any of the above senses, but purely Roman and local. The term "Roman Catholic" is really a contradiction, because it is an attempt to unite and identify the local and the universal. You doubtless know that the Eastern Churches are as strenuously opposed to the Roman claims as we are. Our use of the Creed, therefore, is the only logical and true one, and we must take every opportunity of denying and opposing the division of Christian people into Protestants and Catholics so favoured by modern newspapers and writers. The true Anglican is both Protestant and Catholic, for the two terms are not antithetical. As our contemporary, "The Southern Churchman," rightly says, "We are Catholic for every truth of God and Protestant against every error of man."

"R.A."—I have been reading Sir William Ramsay's book, "Pictures of the Apostolic Church," in which he speaks repeatedly of St. Luke's care to get the best information. In several places he refers to St. Philip's long residence in Caesarea, that during St. Paul's confinement for two years in that city, St. Luke almost certainly resided there too, and so became intimately acquainted with Philip, and from conversations with him and his family would acquire various items of knowledge, such as are found in the early chapters of the Acts. Are these stories only probabilities or founded on authentic tradition?

They represent the careful discussions of Sir William Ramsay, as to what he considers the most likely channels of information used by St. Luke. There is no tradition on the subject beyond what we find recorded in Acts. But Sir William Ramsay's treatment is so sane and natural that he seems to give good reasons for his position. In two other of his books, "Pauline and other Studies," and "Luke the Physician," Sir William Ramsay enters still more fully into these questions, and he makes out a most interesting case for the authorship of the Epistle to the Hebrews as written during this very period at Caesarea, with St. Philip as the writer under the influence of St. Paul.

QUIET HOUR

The Word of the Lord (1 Sam., 3, 1-10).—Wireless messages may fairly throng the air; but if there are no receivers, sensitive and attuned to the right pitch, it is as though there were none. So, Heaven may speak to Earth continually; but if she lack God—tuned, listening hearts, it is to her as though Heaven were altogether silent. Heaven speaks, but Earth is deaf. Thus was it in Eli's day, to a very great extent. "The word of the Lord was rare in those days: there was no frequent vision" (v. 1, R.V.M.) Why rare? Why, through the lack of receptive souls that sin had brought about. But now begins a mighty change. The shrine shelters a true receiver, a mere boy, but one pure, wholly attuned to the will of God, and strangely quick to hear His voice. So the days of silence give place to those of open vision. Samuel the separated one becomes Samuel the seer; and through him Israel regains her touch with God. Many preachers, but lamentably few seers—oh how many places may this be said? Many sermons, but few personal messages, direct from the living God! Every preacher, every teacher, or seer—such is God's will, such our high vocation. Oh, the difference when we are sensitive receivers, because living in God's Word, making time for meditation and prayer, our whole attitude that of the habitual listener! How mighty, how fruitful, even our simplest words! Then do our lips "feed many."

The Way of the Lord (1 Sam., 3, 11-21).—When true godliness is but partially applied great evils may result. In this matter Eli stands as an everlasting warning. At heart, true; and in all his personal life, gracious. But in his relational life, weak and unfaithful. Here, those deep, central principles of godliness by which he really lived found no true application: the father displaced the saint, the fear of man left no place for that fear of God which should have made the naturally weak man strong and manful, a worthy occupant of his high and sacred position. So, though "his sons made themselves vile," and he knew it, "he restrained them not"; and the awful doom spoken against his house showed something of the depth of God's anger. And yet, unapplied Christianity is sadly common, Christianity real at the centre (though, of course, feeble and faulty), but ruling only a portion of the outward life, some one department (perhaps)—e.g., business, social, recreative, or political—being left exempt. Here, the spirit of the world governs, not the Spirit of Christ. Here, man is feared more than God. Men ask why the children of such good parents grow up ungodly. What if the explanation lies in this lamentable limitation, this partial application of the rule of life that governs the central man? "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Selected.

The Mission Field

In a recent number of "The Church Missionary Review," the Rev. J. B. McCullagh, of the British Columbia Mission tells the story of the way in which God led the people back to simple faith after a recrudescence of "death feasts" and other heathen practices. Mr. McCullagh thus describes one interview:—

"As an encouragement to others, especially preachers of the Gospel, I may quote an Indian. He had come to me as a penitent, and among other things I said to him:—

"I am more than pleased to see you take this stand, George. I certainly did not look for you, seeing you and Andrew have been booked to make several death-feasts."

"Ah," he replied, "that is where you made a mistake, Tkakwelimqu. Do you suppose we approve of the things we do? We do not approve. We hate the whole business, but we are so roped together as Indians that one drags the other into the digging, until we are all in. We know all the time that we are doing wrong, but it is very hard."

"What is very hard?" I asked. "It seems to me that you find it very easy to do wrong."

"Yes," he replied, "it has been easy enough, but very hard when the malasqu (preaching of God's Word) comes across it."

"Tell me how that is," I asked; "you appeared to me to be absolutely impervious to the malasqu all fall and winter."

"Well," he explained, "that was not really so. I've come out of church sometimes and vowed I would never enter the building again, I felt so angry. Often after service I have not been able to eat my food, it has stuck in my throat. Several times I have gone away into the bush and wept. I have said the vilest things I could think of against you."

"Why?" I interrupted.

"Because you made us feel sore in our hearts," he went on; "you shot at us from every side, you burned every bush we hid behind, you left us no way of escape, we could find no excuse anywhere. The very things we said secretly in our hearts, you told them to us openly before our face. We knew we were doing wrong, but we would not admit that we were as sinful as you made us out to be. You made us feel that we must either change very much or become heathen altogether. It certainly was hard."

This is surely a striking testimony to the inherent power of the Word of God over the conscience.

The annual meeting of the National Committee of the Laymen's Missionary Movement in the Church of England was held under the presidency of Mr. S. Casey Wood. The election of officers for the coming year resulted as follows:—Chairman, Judge Hodgins, K.C.; vice-chairman, Mr. S. Casey Wood; treasurer, Mr. Noel Marshall; secretary, Mr. David M. Rose. Reports were presented from different centres throughout the Dominion showing a general increase during the past year. The secretary's report, dealing with conditions in the West, showed that the methods advocated by the Laymen's Movement

are being increasingly adopted. The Toronto committee showed the best work yet done by them. In 1910-11 the total receipts were \$71,668.00; in 1911-12, \$84,871.00, an increase of \$13,203.00 from all sources. On basis of Church membership of 80,933, this is \$1.07 per head, or about 440 per 45 churches and missions. Communicant members reported on the new statistical forms reporting 31 churches, with missionary committees; 23 churches give weekly to missions, 4 give monthly, and 8 give quarterly; 34 parishes report 5,155 contributors by envelope to current local expenses, and 2,936 contributions to missions.

The Toronto Co-operating Committee of the Laymen's Missionary Movement was elected as follows:—Chairman, John Firstbrook; vice-chairman, W. G. Watson; secretary-treasurer, J. E. Stone. Representatives—Anglican, Evelyn Macrae, N. F. Davidson, W. A. Langton, A. H. Campbell, C. S. Parsons, W. M. Wallace; Presbyterian, Hon. W. A. Charlton, John Gilchrist, John Rennie, J. A. Paterson, K.C., Thomas Findlay, N. Parkinson; Methodist, J. H. Gundy, J. E. Stone, Holt Gurney, W. G. Watson, C. D. Daniels, George Edwards; Baptist, Jas. Rylie, W. C. Senior, M. Findlay, E. B. Freeland; Congregational, V. E. Ashdown.

The Churchwoman

Girls' Friendly Society.—At the regular meeting of the Social Council of the G.F.S., in Toronto, which was held on Wednesday afternoon, November 6th, the Committee on Finances reported their decision to open a tea-room in the shopping district during the holidays. An Entertainment Committee was appointed to arrange for a large hall in which an entertainment for all branches of the organization might be held in January. The Secretary, Miss Christobel Robinson, will be hostess of a tea and Chintz Fair on November 18 for the benefit of the general fund. The Lodge Committee report will be given at the next meeting.

Vancouver.—Christ Church.—The Local Assembly of Daughters of the King for British Columbia held their 6th annual convention on Thanksgiving Day in this church. The Holy Communion was celebrated at 9.30, followed by a morning session which ended with luncheon at 1 o'clock. The Local Assembly consists of five chapters, namely, Christ Church, St. Saviour's, and St. Michael's, Vancouver; St. Thomas's, Chilliwack; and St. Saviour's, Nelson, having a total membership of 90. The reports of the various chapters were very encouraging and show the results of earnest work on the part of each member. Three of the girls wrote papers, to the reading of which those present listened with pleasure, as they were most interesting. We were pleased to have with us the Rev. C. C. Owen, our rector, who welcomed the Daughters of the King to Christ Church, and our chaplain, the Ven. Archdeacon Pentreath, who never fails to show his interest in our Order. Mrs. G. H. Cowan, who organized the D.O.K. some fourteen years ago in Vancouver, was made hon. president for life. Before closing the meeting, the Rev. W. H. Vance gave us a few helpful suggestions for our work.

The Toronto W.A. Diocesan Board meeting was held on Thursday, the 7th, in St. Luke's schoolhouse.

Three new branches were reported, a woman's branch at Coldwater, and girls' branches at St. Andrew's, Toronto, and Port Credit.

The Treasurer reported receipts for the month \$872.56. She will be glad to receive from the branches any of the pledge money they have on hand for the matron of Lesser Slave Lake. The collection at the girls' service amounted to \$24.25. Her address for the winter will be 11 Washington Avenue.

The Dorcas Secretary reported 8 bales for the North-West. Over 200 dolls had been sent to Mrs. Hamilton for the children in our new diocese in Japan.

A new girls' school is shortly to be opened at The Pas, Sask.; about 100 outfits will be needed. The money had all come in for Bishop Hamilton's typewriter; the junior branches had also contributed.

A report of the new department, "The Church Art and Embroidery Committee," was given, and showed that a great need had been met. The committee draws in those who are skilled in embroidery, wood-carving, or any kind of art work, and makes use of their work for the beautifying of the House of God, especially for churches in mission districts. They also undertake to fill orders for communion linen. All appeals and or-

ders must be sent in through the Dorcas Secretary, Mrs. Clougher.

The Secretary of Literature asked the branches to take up the missionary competition. The questions are in the November Leaflet. She also spoke of the value of the quarterly intercession paper, and asked the branches to try and get new members to take the paper. New books this month are "The Call of the World," "India Awakening," "Our Opportunity in China," and "The Children of Ceylon."

The noon address was given by the Rev. Dyson Hague.

The Parochial Missionary collections, which are devoted to Diocesan Missions, amounted to \$107.90 for this month.

The Extra Cent appeals were for (1) Athabasca, for school building at Wapuskani; (2) Calgary, furnishings for Blackfoot Home; (3) Repairs to parsonage at Kinmont. The voting was as follows:—\$50 for the repairs on parsonage, and the balance, \$320.35, for the furnishing of the Blackfoot Home.

Mrs. Broughall spoke of the work done by the Georgina House, and asked the members of the W.A. for their help and sympathy.

In the afternoon a very powerful address was given by Bishop Stringer on his work among the Eskimos. He spoke of the appeal to the Eskimos to go and teach the new tribe, and how the whole church rose and said they were all willing to go.

Reports of the General Board meeting, held in Quebec, were given by the delegates.

The General Board has accepted the invitation to hold the next annual meeting in Toronto in October next. A new clause has been added to the members' prayer, namely, "May those of us whom Thou hast called to service hear and obey Thy voice."

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—Church of England S.S. Institute.—The members of this Institute held a most helpful meeting on Monday evening, the 4th inst., when there was an excellent attendance of teachers from the various Sunday Schools present. An excellent address was delivered by the Rev. H. L. Haslam, of Liverpool, N.S., on the subject, "The salvation of souls as one of the cardinal principles of the Sunday School." The Dean thanked all members of the Institute who were present for his election as president. Miss Hamilton, a well-known kindergarten expert, then gave a most interesting illustrated talk in which she dealt with handwork in the Sunday School. At the next meeting of the Institute, which will be held on the 25th inst, the Rev. Canon Gould, M.D., of Toronto, the General Secretary of the M.S.C.C., will speak on the subject of "Missionary interests in the Sunday School."

Stellarton.—On Sunday, October 27th, harvest and anniversary services were held in the parish church. This year marks the sixtieth anniversary of the consecration of this church, which took place on September 21st, 1852, at the hands of the late Bishop Binney. Excellent and forceful sermons were preached morning and evening by the Rev. L. J. Donaldson, of Trinity Church, Halifax. In the morning he emphasized the harvest aspect, and in his evening sermon the commemorative, and congratulated the members on the marked evidences of advance in the erection of the handsome rectory and other improvements in grounds and property. The attendances were

CHRISTMAS AND NEW YEARS

are appropriate seasons for
making presentations of

Communion Silver

NOW is the time
to see about it

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MONTREAL

excellent at both services of the day. The men of the parish have organized a Branch of the Church Men's Society, which will meet weekly in the Parish Hall.

FREDERICTON.

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

Fredericton.—Christ Church Cathedral.—On November 10th, the 23rd Sunday after Trinity, immediately after the close of morning prayer, a most interesting function took place in this cathedral, when the Bishop of the diocese was conducted from the old to the new episcopal throne. The Bishop then dedicated the throne, saying:—

"To the greater glory of God and in loving memory of Hollingsworth Tully Kingdon, second Bishop of this diocese, I dedicate this throne. In the name of the Father, of the Son, and of the Holy Ghost. Amen."

The Bishop Kingdon memorial throne, the gift of the clergy of the diocese, was designed by Jones & Willis, ecclesiastical artists, London, with some trifling alterations suggested by the cathedral's architect, Mr. F. DeLancy Robinson, well known in Fredericton, to bring it in full harmony with the architecture of the cathedral. It is made of quartered oak (dark), is exquisitely carved, and bears the arms of the cathedral and the Bishop. The desk is thoroughly in keeping with the throne and is greatly admired. This beautiful gift is an adequate memorial to Bishop Kingdon, and adds much to the dignity of the cathedral itself. It is intended to affix to the throne a memorial brass, appropriately inscribed. The cost of the throne and desk is over \$500.

QUEBEC.

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

Quebec.—At a meeting of the Diocesan Board of the Church Society held recently, the Bishop nominated the Rev. A. J. Vibert, who for the last five years has been labouring faithfully as missionary at Riviere du Loup and in the Matapedia Valley, to be missionary at Shigawake and Hopedown in the place of the Rev. J. Pront. The Bishop also nominated the Rev. A. R. Warren to take the Rev. Geo. Harding's place at Cape Cove and Perce, and the Rev. W. De Gruchy from the Magdalen Islands, to succeed Mr. Warren at Sandy Beach. The Board concurred in these nominations. This leaves the Magdalen Islands Mission vacant and the Bishop hopes soon to find a clergyman to volunteer for this most important work. At another meeting of the Diocesan Board held on Wednesday, October 2nd, the Bishop nominated, and the Board concurred in the appointment of the Rev. Ian A. R. Macdonald of Trinity College, Toronto, L.Th., and rector of Neepawa, Man., in the diocese of Rupert's Land, to be missionary at East Angus in the place of the Rev. B. Watson, M.A., who has been appointed rector of New Carlisle and Paspebiac. Mr. Macdonald was expected to arrive in East Angus early this month.

New Carlisle and Paspebiac.—The Bishop has appointed the Rev. B. Watson, M.A., of East Angus, to succeed the Rev. Rural Dean Dunn as rector of this parish. Mr. Watson has done faithful and efficient work at East Angus for the past three and a half years.

Lennoxville.—Bishops' College School.—The new Board of Directors of this school have decided to make the school buildings, both upper and preparatory, thoroughly up-to-date in every respect. They have entrusted the work to Mr. H. W. Davis, of the well-known firm of architects, Messrs. Hogle and Davis, of Montreal. In the educational department, the staff has been strengthened by the addition of a thoroughly well-qualified French master, conversant with modern methods of teaching, and special attention will be paid to this important subject.

MONTREAL.

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

Montreal.—Synod Office.—At the quarterly meeting of the Synod of the Diocese of Montreal, which was held on Tuesday the 12th inst., it was decided to hold the annual session of the Synod on January 28th, 1913, and the executive also passed a resolution sanctioning the payment of the travelling expenses of the Synod delegates to the Sunday School Commission. The application of the Rev. H. O. Loiseau to be placed temporarily on the superannuation fund, owing to ill-

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

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health, and the request of the Rev. E. E. Dawson, to come as a subscriber in the Widows' and Orphans' Fund, were granted. After discussing the question of mortgaging the parsonage, the committee decided to take no action in the matter.

St. George's.—The Rev. J. E. Watts-Ditchfield, M.A., the Vicar of St. James-the-Less, Bethnal Green, in the East End of London, preached in this church on Sunday, the 10th instant, in the morning, and the Bishop of the Diocese gave a special address in the evening to the Sons of England from the text, "I will take you to Me for a people, I will be to you a God."

Christ Church Cathedral.—The Rev. J. E. Watts-Ditchfield gave an address to a large number of the members of the St. Andrew's Brotherhood in this Cathedral Church on Sunday afternoon, November 10th. In the course of his address he dealt principally with the sceptic and the man whose religion is a mere veneer. He denounced drink, bad temper, and vice in scathing terms, and he gave earnest words of advice and counsel to his hearers.

St. Martin's.—The Rev. J. E. Watts-Ditchfield, M.A., preached in this church on Sunday evening, November 10th.

All Saints'.—The Rev. J. E. Fee, the present rector of St. Mary's, Hochelaga, has been appointed rector of this church in succession to the Rev. James Elliott, who has gone to St. Mark's, Port Hope, Ont., as vicar. This appointment will come into effect on New Year's Day.

The Rev. James E. Fee graduated from the McGill University in 1903, in Arts, took his M.A. post-graduate course in 1905, graduated in theology at the Diocesan College 1906, and in the same year was appointed assistant to the Dean of Montreal. The city clergy, under Bishop Farthing, on Tuesday evening, the 12th inst., gave a dinner in honour of the departing rector, the Rev. Jas. Elliott, at the Y.M.C.A. He was also the recipient of many books and good wishes. He will leave this week for Port Hope. During the five years of administration of the Rev. Mr. Elliott the parish has been very prosperous. In spite of the fact that the sum of \$8,000 had been spent on church improvements, the church debt has been reduced by nearly \$1,000.

ONTARIO.

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

Oxford Mills.—The semi-annual meeting of the Ruridecanal Chapter of Grenville was held in this place on Tuesday, November 5th. The proceeding opened with a celebration of the Holy Communion in St. John's Church. The Rural Dean, the Rev. H. B. Patton, M.A., being celebrant, and the Rev. T. Austin Smith, rector of Oxford Mills, assisting. The business session was held in the rector's study, and proved both interesting and profitable. At 7.30 p.m. Evensong was said by the rector of Kemptville. Rural Dean Patton preached an appropriate sermon, choosing as his text 1 Kings 6:7.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Great Chapter of the Cathedral held its quarterly meeting on Thursday night last in the Chapter House, at which a resolution was passed expressing sympathy to the family of the late Prof. Clark, and the regrets at the loss to the Church by his death. A report of the finance committee showed that since the last quarterly meeting \$8,000 had been received from the county section of the diocese, and \$9,000 from the city. The building committee reported that work had already begun on the building of the baptistry. A memorial font has been promised for this building, and two memorial windows for the cathedral. The junior league, which was recently formed, will raise the amount necessary for the baptistry, and the women's league has been asked to raise an amount to erect the Bishop's vestry, which will be on the north side of the cathedral, with the baptistry in a corresponding position on the south. Arrangements were made for the installation of the canon precentor (Rev. F. G. Plummer) by the time of the next quarterly meeting.

St. Alban's Cathedral.—Excellent reports concerning the progress of the work in connection with St. Alban's Cathedral were presented at the quarterly meeting of the Great Chapter, held at the cathedral. The treasurer reported that since last May \$8,000 had been received from country sources and \$9,000 from the city. The finance committee reported \$8,000 in cash on hand, to be devoted to the erection of the baptistry, upon which work has already begun. It was proposed that a Junior League be formed in the cathedral,

with the object of securing money to cover the cost of the baptistry. The organization will be similar to the Women's League, which successfully undertook to raise money for one of the piers. The Women's League will now endeavor to secure sufficient money to build the Bishop's vestry.

The Bishop announced the setting apart of one Sunday to be devoted to diocesan matters, including the completion of the cathedral, for each of the city churches. He commenced the series last Sunday week at St. Stephen's. It was also announced that two new memorial windows, valued at \$1,000 each, and the chimera for the tower, had been presented. The memorial font is also valued at \$1,000.

St. James' Cathedral.—Mrs. Samuel Nordheimer, who was a life-long member of the congregation of this church, died on Thursday evening last at her residence "Glen Edythe," on Poplar Plains Road. The deceased lady caught a cold at her son Roy's wedding, the day being a wet one, which took place in Holy Trinity Church in this city on the 6th inst. A few days ago serious complications set in and the end came somewhat suddenly and unexpectedly. The late Mr. Samuel Nordheimer died only a few months ago.

The late Mrs. Nordheimer was a woman of great public spirit, having been associated officially with a number of bodies. His Majesty King George only recently made Mrs. Nordheimer a Lady of Grace, in recognition of her services in a great number of directions. Mrs. Nordheimer, who was a daughter of the late James Boulton, barrister, was married in 1871 to the late Mr. Nordheimer. It was through her activities in a number of public bodies that Mrs. Nordheimer became widely known. She was officially connected with the Infants' Home, the Convalescent Home, the Ladies' Work Depository, the Working Boys' Home and the Children's Aid Society, and the Women's Conservative Club. For eleven years Mrs. Nordheimer was President of the Canadian Imperial Order of the Daughters of the Empire. During the South African war Mrs. Nordheimer's work as President of the ladies' branch of the Red Cross Society and the South African Graves Committee attracted attention. The deceased lady was in 1904 elected Vice-President of the South African Memorial Association, and was one of the promoters of the Female Immigrant Receiving Home, Toronto, 1905. Mrs. Nordheimer was a Governor of the Victorian Order of Nurses and was also active as a worker in connection with St. James' Cathedral. Mrs. Nordheimer was presented to the late Queen Victoria in 1873.

All Saints'.—A mission is being held this week (November 15-26) conducted by Dr. G. E. Weeks, rector of St. John's Church, Lowestoft, England. Services are held on Sunday and on every weekday except Saturday. Dr. Weeks is a capable preacher and teacher, and many in the city will be glad to take this opportunity of hearing him. There is every hope and prospect of great spiritual blessing.

All Saints'.—The Parochial Mission, which is being held in this parish at the present time by the Rev. Dr. G. E. Weeks (Cantab), of Lowestoft, England, commenced on Friday evening last, November 15th, and it will be continued throughout the whole of this present week. In the afternoons the Missioner will give Bible Readings on "The Life of a Christian," and in the evenings evangelistic addresses will be given.

Trinity East.—The annual rally of the Bible classes in connection with the Sunday School, was held on Thursday, the 14th inst., when 172 sat down to a supper provided by the members. An excellent musical programme was given in the early part of the evening, and after the supper, Mr. Hugh Chambers, the people's warden, presented Mr. John Morgan, leader of the men's class, with a handsome Holman Bible, and Miss Connell, of the Deaconess House, presented Mrs. Dixon, leader of the women's class with a beautiful bouquet. After this pleasant event, there were two or three short addresses, in which was expressed the hope and prospect that in a short time the numbers on the roll of these classes would be doubled. There are now 1,350 on the roll of the Sunday School, and 1,073 were present last Sunday, and a large number of the absentees were accounted for by their wanting boots and clothes.

Parkdale.—Church of the Epiphany.—The choir of this church, under the direction of Mr. T. M. Sargent, the organist, gave a rendition of Mander's beautiful cantata, "A Song of Thanksgiving," in the church on Friday evening last.

West Toronto.—St. John's.—The third annual meeting and election of officers of St. John's Boys' Club was held on Friday evening last in their club rooms at the parish house, the Rev. R. S. Mason presiding. The following are the officers elected for 1912-13: Honorary president, the Rev. T. Beverley Smith, B.A.; first honorary vice-president, H. M. Wadson; second honorary vice-president, the Rev. R. S. Mason; president, H. E. Hopkins; vice-president, G. Francis Ryding; secretary, A. Earl Millard; treasurer, Fred Bloor; manager, F. MacCormack; physical directors, Lieut. J. G. Wright, Messrs. Sargent and Chaytor Brothers; chairmen of committees: Literary, P. Short; Gymnasium, N. Chapman; Hockey, R. Stinson. Chairmen of the Football, Baseball and Cricket Committees will be appointed in their respective seasons. The boys start their third year under exceptionally favourable circumstances. A fully equipped gymnasium, with dressing and locker-rooms and shower baths, is at their disposal three nights in the week. The age limit has been made fourteen to twenty years to make it as inclusive as possible. A reading and club-room is also at their disposal, and strangers are always welcome.

West Toronto.—St. John's.—The Rev. Dr. Griffith Thomas, of Wycliffe College, preached in this church on Sunday morning last, the subject of his sermon being "The Ministry." This was the sequel of a similar address which he delivered in the same church two weeks ago on "The Church."

Diocesan Mission Board.—At the quarterly meeting held last week at the Synod Office it was definitely decided to establish a department of moral and social reform in connection with the Church of England, and a man properly qualified to undertake the work will be appointed in charge of it as soon as possible. No one was suggested in connection with the appointment, but it is expected that the Bishop will find a suitable official shortly. It was felt that the growing importance of moral and social reform work called for an official who could devote his entire time to it, and that some definite step ought to be taken in this direction. The new department will be one of the most important in connection with the Church, and it will be conducted along lines similar to the Presbyterian and Methodist departments, which are in charge of Rev. Dr. Shearer and Rev. Dr. T. Albert Moore respectively. The work of the new Anglican official will be confined to the Toronto diocese, and particularly to the city of Toronto. The work at present is in charge of Archdeacon Ingles and a committee of the board.

It was reported that there was an unusually large number of vacancies in the diocesan missions, and considerable uneasiness was felt. There are 42 missions and 117 preaching stations



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in the diocese, and of these 12 are without supplies. The growing need of men in foreign fields and rapid opening up and settling of the Far West were given as the chief causes of the shortage.

Collingwood.—All Saints'.—A hearty welcome was extended to the Right Rev. H. J. Hamilton, D.D., the Bishop of Mid-Japan, on Saturday the 9th inst. by the members of the congregation of this church. The reception took place in the schoolhouse, and the Rev. R. Macnamara presided. A large number of people gathered together despite the unsuitableness of the night, to give a hearty greeting to the Bishop, who is a native of Collingwood. A short musical programme was rendered, and speeches were made by various leading citizens, including the mayor, Mr. Robert Gilpin, and then Mr. George Moberly, on behalf of the congregation, presented the Bishop with an episcopal ring suitably engraved with emblems of Canada, Japan, and the coat of arms of the Hamilton family. Mrs. Hamilton was presented by Mrs. Macnamara, on behalf of the ladies of the church, with a handsome leather purse. The Bishop briefly replied on behalf of his wife and himself, thanking the donors most heartily for their gifts, and for all their kindly expressions of goodwill toward them.

NIAGARA.

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

Guelph.—The Rev. Dr. C. S. J. Bethune was recently elected the honorary president of the Guelph Horticultural Society.

Milton.—Grace Church.—The Rev. G. McQuillin has resigned the rectorship of this parish, having been appointed rector of Grand Valley, where he commenced his new duties on Sunday last.

HURON.

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

London.—Christ Church.—The Rev. Simpson Brigham, of Walpole Island, addressed the A.Y.P.A. of this church on Monday, November 11th. Mr. Brigham spoke in a most entertaining way of the life and customs of the Indians. He told of legend, history and folk-lore, and made a strong appeal for treatment of the Indians, not as a child race, but as citizens of the country, considering them as much ready for the rights of citizenship as the foreigners now crowding into the land. The A.Y.P.A. of the diocese are giving freely to the building of a parsonage for Mr. Brigham. Since the last acknowledgment in these columns two branches have sent in contributions: Highgate \$5 and St. Mark's, London, \$3.

Woodstock.—New St. Paul's.—The A.Y.P.A. of this parish had a most interesting and instructive missionary evening on the 11th inst. The Missionary Committee planned all the details. The subject for the evening was "China," and it was introduced by short addresses on Dr. Sun Yat Sen and Yuan Shi Kai. "Changing China" brought forth three-minute talks on Opium, Foot-binding, the Queue. Two ten-minute addresses followed, one on "The Diocese of Honan," and one on Bishop White. The rector concluded by giving what was necessary to apply all that was said to the Church's relation to China.

Chatham.—Christ Church.—The meeting of the A.Y.P.A. of this church, which was held Monday, November 11th, at the church, took the form of an evening with Dickens under the direction of Miss Rankin, who took the subject of "The Life of Dickens." Readings bearing on the subject were given by several members.

A.Y.P.A.—A great many persons are puzzled to know where to send for the handbook of the Association and the badges, and are sending and troubling many people. The Huron Diocesan Secretary, the Rev. T. B. Howard, Woodstock, Ont., carries these supplies, and will fill any orders if accompanied by the cash.

Ridgetown.—The fourth annual Conference of the Archdeaconry of Elgin was held in the Church of the Advent on November 6th and 7th. There was an excellent attendance of the clergy, together with many of the congregation, who were present the various sessions. Altogether it was one of the best and most helpful conferences held within the Archdeaconry. Archdeacon Hill presided, and the Rev. W. H. Snelgrove was re-elected secretary. The programme was a strong one, and consisted of the following papers and addresses: "Some Questions of To-day with Regard to the Church's Faith," by Rev. J. E. Lindsay; "The Problem of the Un-churched Masses," by Rev. C. K. Masters; "Our Empire," Rev. Canon Downie; "The

Church and Rescue Work," Rev. G. F. B. Doherty; "Moral Pathology," Mr. Walter Mills; "The Cockeyman in His Parish," Rev. Rural Dean Mues. On the first evening of the Conference the general subject was, "The Church and Her Field of Labour": (a) In the Parish, by Rev. J. Morris; (b) In the Diocese, by Rev. A. Carlisle; (c) In North-West Canada and the Foreign Field, by Rev. R. S. W. Howard. The Conference closed with service, and sermon by Rev. R. W. Norwood. The Conference will meet next year in All Saints' Church, Windsor.

Ingersoll.—St. James'.—On the evening of Tuesday, November 5th, a very successful meeting of the A.Y.P.A. of this church was held in the schoolroom. A Nominating Committee gave its report and the officers were elected for the coming year.

Brantford.—Grace Church.—The Rev. Dr. Reginald H. Starr and Mrs. Starr, of New York, have placed a beautiful memorial window in this church to the memory of their late son, Reginald Henry Ellis, who was born in Brantford in 1874, and was baptized in this church, of which the Rev. Dr. Starr was the rector for nine years. The subject of the window is that of the adoration of the Magi. The three figures of the Magi, of Joseph and of the Virgin Mary, and of the infant Saviour, are each and all excellent, especially that of our Lord. The colouring is rich and beautiful, and the whole window is a work of art and a lovely enrichment to the church. The window was made in London, England, by Messrs. Buller and Bayne, and the workmanship throughout is of the very highest class. The unveiling took place Sunday afternoon, the 10th instant. The service was a very impressive one, and it was conducted by the rector, the Ven. Archdeacon Mackenzie, who was assisted by the Rev. E. Potts. A large congregation was present. The Archdeacon, in the course of a short address, made an appropriate reference to the work of the Rev. Dr. Starr whilst rector of Grace Church, some thirty-three years ago, and on behalf of the congregation thanked the former rector and Mrs. Starr for placing such a beautiful memorial to their son in Grace Church instead of in New York, where Dr. Starr has been prominent in church work for many years in Trinity and other parishes. The window has very appropriately been placed over the rector's pew—the pew occupied by Dr. Starr's family during his incumbency here. The window bears the following inscription: "Erected by the Rev. R. H. Starr and Mrs. Starr, A.D. 1912, in loving memory of their son, Reginald H. E. Starr, born October 26th, 1874. Died September 8th, 1910."

ALCOMA.

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

Parkinson.—On the 8th of November Mr. John W. Hamilton left the Mission of Parkinson to take up work in North Bay under the Rev. C. W. Balfour. It is twelve months since Mr. Hamilton first came to us, and in that time many improvements have been effected, both within and without the Church of St. Alban's. It is with regret that the members and friends of the church lose him, but feel that great opportunities are open to him in North Bay. To show their appreciation of the work done the people of Parkinson and Dean Lake presented to him a very handsome present in the form of money on his departure. Our best wishes go with Mr. Hamilton in his new sphere of labour.

Little Current.—Tuesday, November 5th, was a red-letter day amongst the Indians who live on Sucker Creek Reserve, for on that day a church was opened for Divine service by the

Bishop of the diocese, for which funds had been gradually accumulating for several years past. Two years ago the contract was given for the building. During the summer of 1911 the walls and the roof were finished, and during the earlier part of this year the work of the interior was completed. The Rev. C. Simpson and Mr. Wm. Zack, of the Reserve, were indefatigable in their efforts for the work. Mr. Zack collected money for the seats and Holy Table, and when all was completed, Bishop Thorneloe was invited to open it for service. The day on which the opening took place was a fine day, and at the service the beautiful little church was packed with people. The rector, Canon Burt, read the Prayers, and the Rev. R. Haines, of Manitowaning, read the Lessons. The Bishop preached, choosing for his text the words, "The Church which is built upon the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-stone." In the evening congregation assembled. One candidate was presented for Confirmation. The church is a neat cement building, 20 feet by 50 feet, painted outside in blocks, surmounted by a bell tower. The interior is chaste in design; hardwood floors, with carpet in aisle and chancel. The Holy Table was built by Mr. Charters, of Providence Bay. Sims Bros. are putting the lectern in, in memory of their father, who was one of the first clergy to Indians. Mr. Wm. Zack also donated some of the furnishings. The band now possess one of the prettiest little churches on the Island, and deserve much praise for their effort. Some debt still remains. The offerings, amounting to \$32, were for the purpose of reducing the debt.

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

Vancouver.—The Bishop has removed his residence from New Westminster to Vancouver, and now occupies the house in which he lived when rector of St. Paul's Church on Pendrell Street. Steps will, it is hoped, be taken shortly to build a See House on the recently acquired cathedral property at the corner of Granville Street and 27th Avenue. The present See House at New Westminster (the title to which is vested in the Society for the Propagation of the Gospel), in the event of the Bishop's removal from New Westminster, is claimed by the Cathedral Parish of Holy Trinity, New Westminster, to which the property originally belonged. The contemplated removal of the See, the removal of the Bishop, and the acquisition of three and one-tenth acres, on which it is intended to erect the See House and other buildings, and later on a cathedral, has been the cause of a great deal of friction in New Westminster, and so far all attempts at settlement have failed. It is probable that the courts will have to decide upon the claim of the parish to the See House property. At the last Synod the removal of the See to Vancouver was approved of by a vote of 77 to 23.

Appointments.—The Rev. J. E. Rowe, late vicar of North Lonsdale, has been licensed as chaplain to the Chesterfield School for Boys and St. Thomas' School for Girls, North Vancouver. The Rev. Lionel J. M. d'Arcy has been appointed to the vicarage of St. Augustine's, Eburne.

St. Mark's Hall.—The first public meeting of St. Mark's Hall, one of the Halls connected with the Anglican Theological College of British Columbia, was held in St. Paul's Church Hall on a recent evening, when there were over 150 present, and a great deal of interest was manifested in the work. In the afternoon prior to the public meeting there was a meeting of the council. At the public meeting in the evening Mr. H. B. Robertson, of Victoria, presided, and among those present were the Bishop of New Westminster, Archdeacon Pentreath, Principal Seager, Principal Vance, and Dean Doull, Victoria.

Principal Seager presented his first annual report, in which he stated that the Woman's Guild, organized last August, had done a remarkable work in furnishing St. Mark's Hall, but that they proposed to proceed with further endeavour in this respect, and intended organizing a "dollar fund" among the women of British Columbia to complete the furnishings and to provide for the future necessities. He stated that the tutorial staff now consisted of the Rev. G. C. D'Easum, M.A., the Rev. C. C. Hoyle, M.A., the Rev. A. Hume Smith, M.A., the Rev. W. T. Keeling, M.A., and Mr. C. B. Reid. The Hall had a preparatory department for matriculation, and is equipped to take men at any stage. It will be affiliated with the new provincial university, and will have a permanent building on the university site as part of the

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whole Anglican Theological College. There were at present ten students attending the lectures, having commenced on October 1st, and one preparing for the foreign mission field. He pointed out the necessity for generous support to the new Hall, as it was not in receipt of anything for maintenance from the Old Country and had to rely on the people of British Columbia for its support, hoping for the establishment of a permanent building and endowment fund later. The Hall, he said, was virtually a realization under new conditions of the design of the late Bishop of New Westminster, Dr. Dart, to found a divinity college. The meeting was also addressed by Mr. Robertson, the chairman, the Bishop of New Westminster, and Dean Doull.

Victoria.—Christ Church Cathedral.—At a meeting of the Cathedral Committee, held at the vestry on the 5th inst., the following resolution was passed and referred to a special vestry meeting called for on the following day at the Christ Church schoolroom for endorsement: "That after very careful consideration, the churchwardens have decided that the system of renting sittings in Christ Church works a hardship and injustice to a very large and ever-growing majority of parishioners, and is detrimental to the best interests of the parish. Be it, therefore, resolved that, by and with the full consent of the rector of the parish, on and after the first day of January, 1913, this system be abolished and all seats in Christ Church declared free and unappropriated."

RUPERT'S LAND.

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

Winnipeg.—St. James'.—The funeral of the late Rev. G. I. Armstrong, the late rector of this church, took place on the 5th inst., and the service, which was conducted by the Primate, assisted by Canon Murray, of St. John's Cathedral, was most impressive. The Archbishop gave a short address in which he eulogized the work of the deceased clergyman. In the large gathering of friends at the cemetery were members of the Army Service Corps, Loyal Orange Association, and A.F. and A.M. Lodge, in addition to a host of parishioners. A guard of honour of the fraternal and military bodies present was formed, each member holding a spray of flowers, lining the course from the church to the hearse, as the body of the late rector was removed from his church for the last time, to be taken to the train for Birtle, Man., for burial in Blenheim cemetery.

Brandon.—St. Matthew's.—Messrs J. P. Curran and G. B. Coleman, for several years lay readers in this parish, members of the vestry, and active in all Church undertakings, recently achieved signal honours in their profession, when Mr. Curran was made a Judge of the Court of King's Bench for the Province of Manitoba, and Mr. Coleman was created King's Counsel.

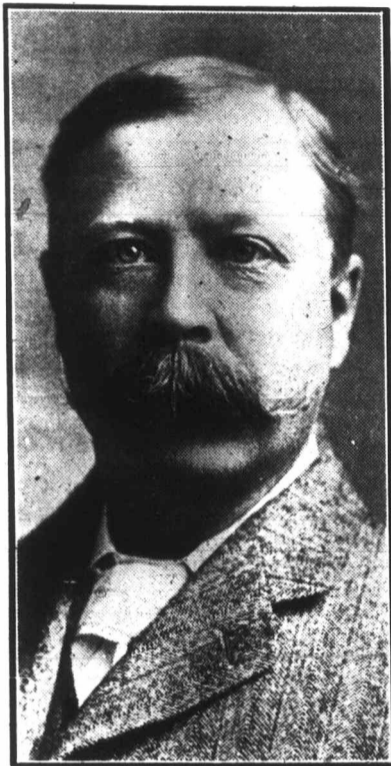
St. Matthew's parish has sustained a severe loss by the removal of Judge Curran to Winnipeg. For a long period he has assisted in the evening service with great acceptance, and has also worked in the Sunday School. As Lay Delegate to Synod he has been a tower of strength, and is recognized as an earnest Churchman, anxious only for the welfare of the Church. He is the eldest son of the late Rev. John Philpot Curran, of Huron Diocese, and is a descendant of the famous Irish patriot and orator.

During his residence in Brandon, Mr. Curran has always been ready to do his utmost to help not only in the parish of St. Matthew's, but also in the daughter parishes of St. Mary's and St. George's. He was one of the original congregation of St. Mary's Church, and laboured untiringly in every department of its life. At St. George's he has frequently assisted in Sunday School work, and also in supplying the Sunday services. In St. Matthew's his place will be very hard to fill.

Mr. Coleman is a devoted Churchman whose name has been connected for many years with this historic parish. At the morning service on October 27th, the rector, the Rev. W. P. Reeve, made allusion to the event of the week, pointing out that the honours conferred upon these earnest Churchmen proved that men might achieve success and distinction in their professions, and at

the same time be of the greatest service to the Church.

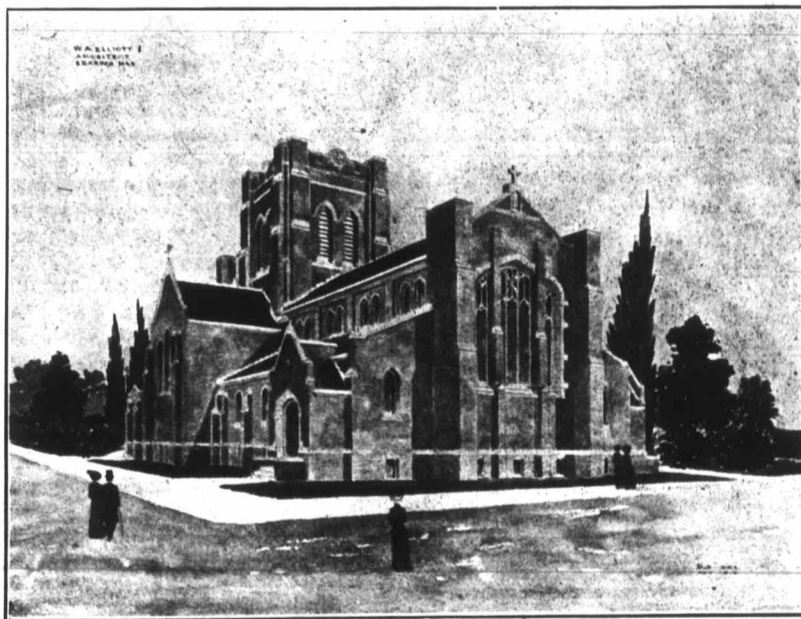
The Mission of Help in this parish began on Sunday, November 10th, when the Rev. Cecil Quainton preached at both services. The services will last until Monday evening, November 18th. Great interest is being taken in the Mission in this city, and active preparations have been made for obtaining the ear of the community. The new church is making rapid pro-



Judge Curran, of Manitoba.

gress, and will soon be roofed in. Our illustration shows the building as it will appear when finished. The congregation are to be heartily congratulated on their strenuous and progressive effort.

Manitou.—The Mission of Help.—The Mission of Help for the Rural Deanery of Pembina was



The New St. Matthew's Church, Brandon, Man.

held by the Rev. E. R. Price Devereux, M.A., LL.B., Vicar of Woking, in St. John's Church, Manitou, from October 26th to November 3rd, and beginning with moderate congregations, the church was crowded at both services on the last



Rev. W. P. Reeve, M.A., Rector.

Sunday, and in the afternoon a mass meeting of over 500 people filled the Town Hall to listen to the Missioner speak on the subject of "The Call of God to the Age." His afternoon addresses were on Discipleship; the Sunday and evening addresses formed a series. For the men's service the first Sunday afternoon he took as his subject, "Why be Religious?" The Missioner is a man of great spiritual power and winning personality, and made a deep impression on many of his hearers. Nearly half of the final congregation came forward to receive cards at his hands. The Rev. B. L. Whitaker, of Morden, assisted during the first part of the mission, and the Rev. J. Hilton, of Snowflake, in the last Sunday, and addressed the children at the special service which was held for them in the early afternoon.

Correspondence

THE ATHANASIAN CREED.

Editor, Canadian Churchman:

Sir,—There is a widespread feeling among members of the Church of England that if it is not beyond the competence of part of the Church, and especially of a comparatively small part, like the Church in Canada, it is at all events undesirable for it, to make any changes in a formula which has been so long in use in the Western Church as the Athanasian Creed. This feeling is, no doubt, due to a fear lest the reasonable and just authority of the Church on matters of faith should be weakened by the making of alterations which would look, and, in fact, be like a confession that the Church has erred, and also to a fear that it might imperil our relations with other parts of the Church. But the Anglican articles affirm what is an undoubted truth, that parts of the Church may and as a matter of fact have, erred in matters of faith. That the Roman part of the Church may, and, as a matter of fact, has erred in matters of faith, is beyond any reasonable doubt, for it has promulgated a creed which requires all men to believe that they cannot be saved unless they believe all that the Council of Trent decreed concerning original sin, and justification, and all other matters, and this creed being approved and promulgated by a Pope, all orthodox Romanists are required to believe it to be infallibly true, and yet, as a matter of fact, in spite of its supposed infallibility, no one does really believe it. The Latin part of the Church is also responsible for the Athanasian Creed wherein all men are required to profess their belief that no one can be saved who does not believe the faith set forth in that creed. The Anglican part of the Church, relying, no doubt, on the supposed infallibility of the Roman part of the Church prior to the Reformation, adopted this creed, and at the Reformation failed to apply both to it, and the Nicene Creed, the proper tests of orthodoxy, because it perpetuated the interpolation which the Latin part of the Church had, without due authority, made in the Ecumenical Creed, and it also perpetuated this interpolation in the Athanasian Creed. I refer to the words relating to the Procession of the Holy Ghost from the Son. It seems to me that the Church of England erred at the Reformation in not restoring the Nicene Creed in its public worship to its Ecumenical form; and it erred also in not revising the Athanasian Creed so as to eliminate this interpolated clause. It erred also in perpetuating the statement that no one can be saved unless he accepts the faith set forth in the Athanasian Creed. The statements laying down new conditions of salvation, which are found in the Athanasian Creed, and the Creed of Pius IV., are not to be found in the Apostles' and Nicene Creeds, which are earlier and more authoritative creeds.

Some parts of the Anglican communion have dealt with these difficulties regarding the Athanasian Creed by discarding it altogether, or by putting it in the background, and removing it from public recitation. That seems a somewhat left-handed way of dealing with the matter, because the Athanasian Creed is a valuable statement of faith concerning the Trinity and the Incarnation, and deserves to be perpetuated, and to be read and pondered over by Christian people. Would not, therefore, the more courageous and the more dignified course be frankly to ad-

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mit the mistakes of the past, and rectify them as far as this part of the Church is concerned. I do not think there is the least danger of thereby imperilling our communion with the Mother Church of England; on the contrary, in this as in other matters, we may lead the way, and indirectly help to bring about a restoration of communion with the Eastern Churches which the Church of England desires to do.

I submit a Catholic Creed should contain only statements which it can be truly and unfeignedly said, all Christians ought to believe—applying this test to the Athanasian Creed—ought men to believe that the Holy Ghost proceeds from the Father and the Son, when Scripture states that He proceeds from the Father? Ought they to believe that "they that do evil shall go into everlasting fire," seeing that many that do evil may, according to Holy Scripture, obtain a pardon? Ought they to believe that no one will be saved who does not believe in the Catholic faith as set forth in the Athanasian Creed? St. Paul said, "Believe in the Lord Jesus Christ and thou shalt be saved," and no doubt a right faith in Him may involve all the doctrine of the Trinity and Incarnation set forth in the Athanasian Creed, but may we not reasonably hope, and ought we not to hope, and believe, that a less perfect faith in Christ may, through His infinite mercy, be sufficient for salvation?

It may be remarked that no matter what the form of the creed may be, it cannot alter the facts in question. The Divine Procession of the Holy Ghost cannot be changed or altered by our belief; and it may be a matter wholly immaterial to our salvation whether He does proceed from the Father alone or from the Father and the Son. Mankind cannot be lost by reason of our mistake or belief as to the conditions of salvation. The real difficulty occasioned by the insertion in creeds of doubtful or questionable statements is that we thereby place unnecessary obstacles in the way of conscientious persons; and the authority of the Church is really undermined by its being committed to statements which are not true, or at all events doubtful.

Geo. S. Holmsted.

THE NEW ECCLESIASTICAL PROVINCE.

Editor, Canadian Churchman:

Dear Sir,—In your recent article on the new Ecclesiastical Province of Ontario, you say, "At present the Provincial Synod of Canada embraces the territory from the Atlantic to the boundary of Manitoba."

May I be allowed to point out that this is by no means correct. The Diocese of Keewatin is in the Ecclesiastical Province of Rupert's Land, but embraces more territory in the Civil Province of Ontario than any other diocese in Ontario. Joining the Diocese of Algoma at Raith, 50 miles west of Fort William, the Diocese of Keewatin runs for 271 miles before reaching the boundary of Manitoba at Ingolf, taking in the whole country between these two points right up to Hudson's Bay. Many people have no idea that so much of Keewatin is in the Civil Province of Ontario.

The Diocese of Moosonee is also in the Province of Rupert's Land, and embraces the whole stretch of country from North Bay to the Wenisk River, with the exception of the narrow strip around the North shores of Lake Superior, which forms the Diocese of Algoma.

The Ecclesiastical Province of Ontario is not the same as the Civil Province, nor ever can be, unless there comes a redistribution of dioceses which we, at least, do not desire. Yours very truly,

J. Lofthouse,
Bishop of Keewatin.

[We regret the unavoidable delay in the appearance of this letter, and are very glad to insert the Bishop's correction.—Ed. C.C.]

"FATHER OF HEAVEN."

Editor, Canadian Churchman:

Sir,—In Bishop Reeve's interesting article on the proper reading of the service, there is one point in which I venture to think him mistaken. He advocates a pause after the word Father in the first Invocation in the Litany. The original admits of no such pause. It is Pater de coelis, equivalent to Pater coelestis—"Heavenly Father." It is tempting to pause after Father, because in Invocations 2 and 3, there is very properly a pause after Son, and Holy Ghost, respectively. But though a comma after Father crept into many editions of the Book of Common Prayer, there is none in the Book Annexed, of which a facsimile copy lies before me, and some few years ago the

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scholars who represent the various presses which print the Book of Common Prayer, agreed that no comma should be placed there for the future. The petition is addressed to God our Heavenly Father. We use the word "of" very frequently in a very similar sense when we say that so-and-so is "a graduate of Toronto University," which is the same as "a Toronto University graduate." No doubt the idea of relationship suggested by the word Father makes this particular phrase liable to be misunderstood. Still, unless we are prepared to change the meaning of the original, we must not pause after Father.

This is a long letter over a small point; but often these small points are of considerable interest academically, though of little practical importance. Yours faithfully,

E. J. Bidwell.

[But is not the suggestion of a comma after Father intended to prevent the error of reading "Father of Heaven" and to express the idea of the Latin, "Father from Heaven" or "Heavenly Father"? There should be either a slight pause after "Father" or an emphasis on "of" as meaning "from."—Ed. C.C.]

PRAYER BOOK REVISION AND MISSIONS.

Editor, Canadian Churchman:

Sir,—Permit me to suggest that in connection with Prayer Book revision, a prayer for Missions be inserted, appointed to be read throughout the year at morning and evening service. At present such a prayer is only read at certain times, which does not seem consistent with the purpose for which the Christian Church was founded. Yours faithfully,

Anglican Layman.

BOOKS AND BOOKMEN

Messrs. Macmillan & Co. have just published a new edition of Sir Frederic G. Kenyon's "Handbook to the Textual Criticism of the New Testament." The book has undergone thorough revision, and a new section is devoted to von Soden's theory of the textual history of the New Testament. The new system in regard to the numeration of the MSS. proposed by von Soden is described, and likewise the modification of the notation hitherto in use which Gregory, after consultation with a large number of Biblical scholars, has elaborated, and the latter has been adopted in the new edition.

Dr. G. W. Kitchin, the late Dean of Durham, was formerly Dean of Winchester, and was an ex-



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cellent scholar and antiquary. He contributed to the literature of both cities, his latest publication being "The Seven Sages of Durham." He wrote the "Life of the late Bishop Harold Browne," and a volume on "Winchester" in the "Historic Town Series."

Mr. D. C. Lathbury writes in an admirably temperate tone on "Dean Church" in another volume of the same series. The author gives a resumé of the Oxford Movement, and traces Church's connection with Keble, Newman and Froude. The recital of the Oxford Proctors' veto of the attempt to condemn Tract 90 is dramatically written. The book is not a chronicle but an appreciation of the man who by his tenacity of purpose exercised such an influence, suspected by only a few. The author considers him as historian, critic and preacher. An interesting passage gives Church's reasons for not following Newman into the Roman Church.

A splendid book for Sunday School superintendents and junior-class teachers is written by Sybil Longman, under the title of "The Church's Year in the Sunday Kindergarten" (National Society, 2s.). It is a series of talks on the events of Our Lord's life. There are also suggestive outlines for Missionary, Hospital and Flower Sundays. "The Way of Worship," by Hetty Lee, M.A., is from the same society, and is an introductory book to the Catechism and Prayer Book for children between eight and twelve years old. It follows the Church year and gives a description of the Church and its furnishings, written, of course, from the standpoint of the Society. It is unfortunate, that in giving examples of four modern "servants of the Lord," the author relates the stories of three Roman Catholics. The Church of England is surely not so destitute of outstanding servants of the Lord. The regret is greater when the book is for children. For pupils between the ages of eleven and fourteen years, Miss K. M. Rowton has written "Builders of the Church and the Prayer Book" (National Society, 2s.). It makes a good introduction to Church history. The lives of saints from the days of the Apostles to the Second Prayer Book are interestingly told. All the "black letter" saints receive attention. It is remarkable that in such a book the subject of "religious community" life is kept to the front. It is difficult to see why the chapters on St. Francis of Assisi and Friar Dominic should have been included in a book on the Anglican Prayer Book to be read by Anglican children.

The "Hibbert Journal" for October is hardly up to the general average, although there are several articles of exceptional interest and power. We assign the first place to the opening article by the editor, L. P. Jacks, of Oxford, "Democracy and Discipline." The tendency of democracy, he points out, is to the increase of authority. Old theories of individual liberty and personal initiative are rapidly disappearing. We may, in a certain sense, be "self-governed," but this government "by the people and for the people" is going to be infinitely more elaborate and exacting. "Will the discipline of the people," he asks, "bear the strain?" Mr. Henry Arkell writes on the "French Catholics and Social Work," which he calls "The Story of a Renaissance." There are also articles on Gnosticism, and the Demon Environment of Early Christianity, mainly of scholastic interest. One on "Modernism and the Protestant Consciousness," is by Professor Lobstein, of Strasburg. Hon. Bertrand Russell has an article on the "Essence of Religion," which he defines as "worship," "acquiescence," and "love." There is an interesting article on "A Nation at School," by Rev. Frank Hsley Paradise. But although not quite up to its very high average, the present number is full of excellent reading of especial interest to all clergymen, and to laymen interested in the great social and religious questions of the hour.

Those who are concerned (as many now are) with the trouble of Mormonism, would do well to consult and then circulate a booklet by the Rev. W. H. Cooper, of Milverton, "The Book of Mormon Proved to be a Fraud" (2oc. each). It is full of plain statements of fact which should do much to prove the truth of the title.

Owing to the heavy pressure on our advertising columns considerable Diocesan News held till next issue, also Books and Bookmen.

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Personal and General

Rev. P. B. de Lom sailed for England on Saturday by the "Scotian."

Sir James Whitney and Hon. Dr. Pyne, left last Saturday for England on a month's holiday.

The memorial window to Miss Maude Barwick will be erected in the Church of St. Stephen by Easter.

The latest news of the condition of Bishop Stringer is most encouraging and he is making a good recovery.

The Rev. Professor Jenks, of the General Theological Seminary, New York, preached in St. Matthias' on Sunday morning last.

The Provost and students of Trinity College have sent out cards for an At Home on Thursday, November 28th, from eight to half-past twelve.

Great plans of the Toronto Harbour Commission! only cost \$19,000,000; may they materialize faster than the Union Station and the viaduct!

A distinguished visitor in our city is Rev. G. E. Weeks, M.A., LL.D., vicar of St. Johns, Lowestoft, England. Dr. Weeks is a graduate of Trinity College, Dublin.

The many friends of Miss Knox, of Havergeral College, will be glad to know she is doing as well as could be hoped after the operation last week for appendicitis.

Rev. E. C. Cayley, M.A., rector of St. Simon's and Rural Dean of Toronto, preached the University sermon in the Convocation Hall on Sunday morning last.

In answer to many inquiries as to the health of Bishop Richardson, we

are glad to be able to state his Lordship is again able to attend to the work of his diocese.

The assassination of Premier Canalejas of Spain, last week adds one more to the long list of tragedies among the leaders of the great nations of the earth.

The unexpected death of Mrs. Nordheimer, has caused widespread sorrow among her large circle of friends and admirers, fuller mention is made in our diocesan columns.

Right Rev. Bishop Ingham, Secretary of the Church Missionary Society of England, is in Toronto and gave a Devotional address at Wycliffe College, on Saturday night.

The British Ambassador, Hon. James Bryce, has resigned and is shortly to leave Washington for England, he deserves to rank as one of the Empire's greatest sons.

Lady Evelyn Alice Grey, daughter of our former Governor-General, is to marry Mr. Lawrence Jones at St. Margaret's, Westminster, on Saturday. Lady Evelyn was well known as a champion skater while in Ottawa.

Mrs. Thomas Gibbs Blackstock, Toronto, has issued invitations to the marriage of her daughter, Elizabeth Dean, to Mr. Stanley Brown Craig, in the Church of St. John the Evangelist, Edinburgh, Scotland, on Saturday, the 23rd inst.

The Rev. Dr. Griffith Thomas gave a most interesting address on Sunday evening last, at the first of the winter meetings conducted under the auspices of the Y.M.C.A., in the Strand Theatre on Sunday evening last. His subject was "An Interview with Christ."

Rev. C. B. Crawford, rector of the Church of the Redeemer, Biloxi,

Miss., having submitted to an operation in St. Luke's Hospital, Chicago, Ill., is now almost entirely recovered from his illness and expects to be home in his parish for the first Sunday in December.

A weird sight it was indeed to see a light on St. James' spire at ten o'clock at night last week, and on enquiry, to be told a steeplejack was up there all alone painting the spire at that time of night, suspended by a rope, and sitting on a piece of board, the writer felt much safer on terra firma.

That the medical profession is not overcrowded is evidenced by the fact that applications are coming in to the Registrar of Queen's Medical College, Kingston, asking that young doctors be sent out to Western Canada to locate in a new town. Queen's sent out sixty-three doctors from its halls last spring, and every one is settled.

Bishop Brent submitted to an operation on September 14th. Writing a week later he said that the doctors pronounced the operation a complete success and assured him that he would be entirely himself again by October 1st. Owing to the crowded condition of our Church hospital the Bishop was operated upon in the Manila General Hospital, but was moved to the Church hospital later.

Mayor Hocken was presented with a copper salver, made from metal taken from Nelson's flagship "Victoria," by Commercial Lodge S.O.E. on Saturday night. Rev. Alfred Hall, representative of Lord Strathcona in Canada, made the presentation. Allusion was made to the coincidence that the Mayor's name is Horatio, as was Lord Nelson's, and that he ascended to the Chief Magistrate's chair on October 21st, the anniversary of Trafalgar.

Excitement attending the black fox



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the sale of six pair of foxes from the Charles Dalton Ranching Company to a Russian nobleman for \$100,000, to be delivered in Russia next September by Dalton personally. This year the price opened at \$10,000 per pair, and has been steadily advancing. The fact that Russia is to start fox breeding should give a great impetus to the industry here.

A private soldier in the Russian army stepped from the ranks and handed a petition to the Czar. He was sentenced to life imprisonment. He has now been pardoned, the Czar desiring to show his gratitude for the recovery of his little son from a serious accident. Had the child died the soldier would have spent the remainder of his days in prison for an offence that in civilized countries would have been expiated by the ridicule of his comrades, and the loss of a week's pay.

That the St. Lawrence route is not as hazardous as recent accidents to trans-Atlantic liners would seem to show is indicated by a curious telegram received at the Marine Department. The keeper of the light at Bicquito, on the lower St. Lawrence, reports that he has taken in charge a good-sized sailing yacht, which with all sails set but nobody on board, was serenely sailing down the river. The department is now looking for the owner of this modern Flying Dutchman.

This is the great business and meaning of our life on earth; that we should more and more yield up our hearts to God's great grace of love; that we should let it enter ever more fully and more freely into us, so that it may even fill our whole heart and life. We must day after day be driving back, in His strength, the sin that doth so easily beset us, and the selfishness that sin has fastened in our hearts; and then His love will day by day increase in us. Prayer will win and keep it; work will strengthen and exercise it; the Bible will teach us how to know and prize it, how to praise God for it; the Holy Eucharist will ever renew and quicken its power in our hearts. And so, love and joy and peace will grow in us, beyond all that we can ask or think; and He will forgive us, for love's sake, all the failures, all the faults in whatever work He has given us to do; and will bring us at last into the fullness of that life which even here He has suffered us to know.—Bishop Francis Paget.

British and Foreign

The Lord Bishop of Ripon, the Right Rev. Dr. Drury, preached at the annual Trafalgar Day service which was held in St. Martin's-in-the-Fields, London, on the morning of Sunday, October 20th.

On a recent Sunday the Bishop of Spokane confirmed the Rev. M. J. Stevens, who for 20 years has been a

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member of the Methodist body, and Mr. L. C. Hill, who has been a candidate for orders in the Presbyterian body. Both of them have been received as postulants for Holy Orders.

The Bishop of Worcester, when addressing the House of Laymen of the diocese on a recent occasion at Coventry, strongly urged the need of the Diocese of Worcester by the creation of a separate See of Coventry for Warwickshire, with the Collegiate Church of St. Michael's, Coventry, as its Cathedral.

A service of an infrequent character was held in St. John's Church, Carmarthen, last week, when three adult persons from Llangunnoch Parish were baptized by immersion. The Rev. Aldred Williams, B.A., (curate of St. Peter's), officiated, assisted by the Rev. Powell Richards M.A. The candidates were presented by the Rev. W. Ll. Rees, M.A., Vicar of Llangunnoch.

Children's Department

THE VERY BOY

Concluded

"In a jiffy the crowd was on him, and he went down, but fighting like a wildcat! Several of them held his mouth open, and one was just going to pour the whiskey into it, when this same big Irishman sprang from his chair and seizing them one after another flung them across the room as if they had been five-pound bags of salt. When he came to little Ather-

ton at the bottom of the pile, he picked him up, set him on the bar, slapped him on the back, and said to him, 'You little spalpeen, you make me want to sign the pledge.

"Then do it," said Atherton.

"But I can't keep it."

"Yes you can, with the help of God," the boy replied.

"There was something about the honest look in the boy's eyes and the clear ring in his voice that made the

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giant tremble. He had been a terrible man, you understand, having taken to drink on account of the death of a little child. He was the best puddler in the city, earning eight or ten dollars a day; but spending it all in weekly drunks, and going home to abuse the sweetest and most patient little woman in the world.

"For a moment McGinnis looked him blankly in the face while the crowd of boys picked themselves up and stood watching from a distance.

"My Dennis would have been just about your size," said the half-drunken puddler, and burst into tears.

"Don't cry! Don't cry!" exclaimed little Atherton, putting both hands on his shoulders in an agony of sympathy, for it hurt him to see the giant weeping.

"Come home with me, lad, the Irishman replied, and, lifting him down from the bar, led him out of doors. No one knows just what happened; but it looks as if the McGinnises had adopted the boy, for he stayed in the house, and the 'Volcano' has never drunk another drop."

"Send that boy to me at 7.30 to-morrow morning. I've been looking for him for twenty years," said the president, when the superintendent had finished his story.

ALMOST UNFAITHFUL

By Enoch Arden.

An old man used to tell the following story, whose incidents, he said, happened when he was a young lad just starting to follow a team on his father's farm.

"My father and mother," the old man said, "had gone away visiting in the morning, leaving my two sisters and myself to take care of the place. I had been ploughing for a few days back, and I remember the pride with which I strutted to the field that morning after Polly and Nell, as 'the boss of the place.'

"I had not gone more than three or four rounds, when I heard someone calling me. Looking in the direction from whence the call came, I

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found three of my companions, each "It certainly settled my struggling conscience, for when he was all right hunting with them. Of course, I only I went straight back to work. I have

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laughed at them. The idea that I, who had the responsibility of the occasion, should shirk my duty like that, was ridiculous!

"It was going to be an ideal day, however, for hunting, and I was just longing for a day out again, but of course I could not go with them that day. But they coaxed so hard! I forget all they told me now, but I remember one of them advising me to tell my father next day, if he thought I had not ploughed enough, that old Polly's colt took sick and I did not like to leave it. That kind of persuasion did not affect me much, however. I thought if I went that father would not notice the difference in the ploughing after all. I finally consented to go, partly relieving my conscience by thinking that it was their fault for coaxing me.

"They helped me to unhitch quite gleefully, and we drove the team back to the stable again. I thought the horses had better be unharnessed, and the boys said they would do that while I cleaned my rifle and prepared a lunch. I ran into the house, and was just in the act of cleaning my rifle when I was aroused by a shout from the stable. When I got down I found one of the young lads lying perfectly still on the stable floor behind Polly. As he was as white as a sheet, I thought he most certainly was dead. One of the fellows who thought the lad had fainted, rushed out for a pail of water, while the other fellow was feeling his pulse to see if he was alive! I, who had the least presence of mind of anyone, stood watching him for awhile, and then ran for help.

"As I went as fast as my legs would carry me, I was not long in bringing a man to the rescue. When we got back, however, the lad was sitting on the floor smiling at us. Under the man's directions we soon had him all right again.

"It seems he was unharnessing Polly, whose temper I had forgotten to tell them was somewhat irritable. He had pulled the harness off and was going to take off her collar, when she kicked him, knocking his wind out, and leaving him in the position where I found him.

often laughed at myself since, but I assure you I never ran away from the plough-field again."

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A Few Days Will Be Sufficient to Prove That You Are Curable

A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing cures kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a so-called "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift, nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 862 Franklin Building, Toronto, Ont. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words, and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and more vigorous, sleep better and eat better and have energy throughout the day. It does all this, and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days



Dr. T. Frank Lynott who will send medicine to anyone free of charge

to demonstrate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will cure HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of diagnosis and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to be cured and you will be.

These are the Symptoms:

- 1-Pain in the back.
- 2-Too frequent desire to urinate
- 3-Burning or obstruction of urine
- 4-Pain or soreness in the bladder
- 5-Prostatic trouble
- 6-Gas or pain in the stomach
- 7-General debility, weakness, dizziness
- 8-Pain or soreness under right rib
- 9-Swelling in any part of the body
- 10-Constipation or liver trouble
- 11-Palpitation or pain under the heart
- 12-Pain in the hip joint
- 13-Pain in the neck or head
- 14-Pain or soreness in the kidneys
- 15-Pain or swelling of the joints
- 16-Pain or swelling of the muscles
- 17-Pain and soreness in nerves
- 18-Acute or chronic rheumatism

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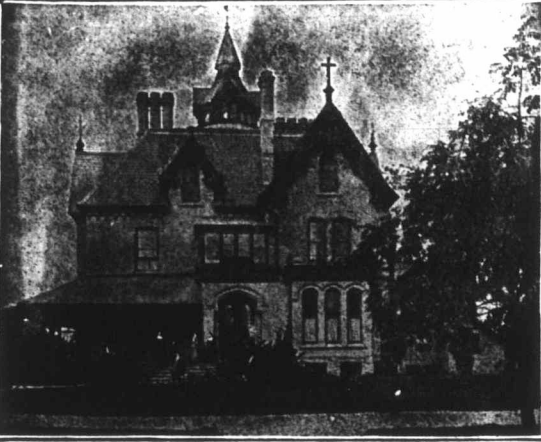
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