

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, NOVEMBER 14th, 1912

No. 44

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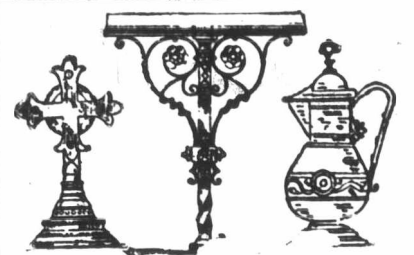
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TORONTO, THURSDAY, NOV. 14, 1912.

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Morning—Amos 3; Heb. 10:19.

Evening—Amos 5 or 9; John 5:24.

November 24.—Twenty-fifth Sunday after Trinity.

Morning—Eccles. 11 and 12; James 3.

Evening—Eg. 2:1-10 or Mal. 3 and 4; John 8:51.

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. 12:1-11 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.

### AN OFFER TO ALL.

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

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#### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 243, 258.

Processional: 307, 384, 385, 555.

Offertory: 448, 500, 650, 678.

Children: 687, 688, 692, 605.

General: 406, 516, 550, 556.

#### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646.

Processional: 386, 398, 533, 636.

Offertory: 513, 610, 624, 632.

Children: 680, 604, 701, 707.

General: 448, 449, 503, 524.

## THE OUTLOOK

### True Thanksgiving

Thanksgiving Day has come and gone. In thousands of churches in our broad Dominion fervent thanks have been offered up to the Giver of all good for the many blessings vouchsafed to us as a nation and as individuals. But it seems to us that the word "blessing" is often very vaguely and loosely used on occasions of this kind. A blessing can only be judged by the effect produced. It is not an absolute term. What we call a blessing may, under certain circumstances, so far as the recipient is concerned, become a misfortune; and, of course, the converse is true. What we call a misfortune may eventually prove a blessing. The question for each one of us is, "What right have I to thank God for these material gifts, commonly called blessings?" What effect is material prosperity having on our individual characters? Are we developing or morally deteriorating under them? Material prosperity, it is certain, is the greatest of all trials, and its effect upon character is the infallible and unerring test of the fulfilment or non-fulfilment of the true purpose of our being. This is equally true of us as a nation. Canada to-day undoubtedly stands first among all the nations of the earth in the matter of material prosperity. What effect is it having upon us? The name "Canadian" has stood now for generations, throughout the Empire, as the embodiment of most of the typically virile virtues of the race, for steadfastness of purpose, clean living, loyalty to high ideals, seriousness of mind, fidelity to duty, and respect for religion. How will it be in the future? Already the tremendous influx of material prosperity that for the last few years has been rolling its ever-swelling flood to the uttermost bounds of our far-flung Dominion is beginning to produce some disquieting evidences of moral deterioration. The old-fashioned virtues, so long and honourably associated with our people, apparently are being succeeded by other and less creditable characteristics. Evidences of a creeping moral laxity are becoming increasingly apparent in some quarters. There has most undoubtedly been an enormous advance in what is called the "style of living." Has there been a corresponding moral advance? This is certain, that as a nation, "blessed" (it may be) with a sudden rush of prosperity, literally unexampled in history, we are entering upon perilous times.

### Sunday Sliding

This question has been raised again in the Toronto City Council, and by a vote of 14 to 8 the Council refused to receive a motion for an appeal to the people on the question. The motion requires a two-thirds majority, and, as this was not obtained, it stands as a notice of motion for the next meeting of the Council. There was no discussion on the matter, but it is known that the mover of the motion intends to propose the repeal of the by-law. We sincerely hope that the question, having been definitely settled by the Council, will not be reopened. It is one thing for individuals, on their own responsibility, to spend the Sunday as they wish, but it is quite another for a public body like the City Council to provide facilities for the breach of the Lord's Day, with all the extra work that this involves on those who are in charge. It is surprising that those who clamour for more opportunities for public amusement and recreation on the Lord's Day do not realize their selfishness in insisting upon that which must of necessity involve the loss of physical rest to those who are compelled to be in charge. On this ground alone, to say nothing of higher principles, we must do our utmost to preserve intact the sacredness of the Canadian Sunday.

## Public Morals

Bishop Boyd Carpenter, who is in Canada at present, is the President of an English organization called "The National Council of Public Morals," and the Bishop of Durham, who was President last year, has written to the "Spectator," calling attention to the importance of the enterprise. Its three notes are Co-operation, Prevention, Construction, and it aims at combining and co-ordinating testimony and effort on behalf of virtue. Its policy has been endorsed by men foremost in religious life, in literature, science, and medicine. It has organized great and representative Conferences, has promoted a deputa-tion of publishers and news agents to the Home Secretary, has arranged special lectures, and done parliamentary work in support of Bills affecting white slavery, the feeble-minded, and the raising of the age of protection to eighteen. It has also formed Local Councils of Morals, and has awakened interest not merely in England, but also on the Continent, where an International Conference is being arranged. Through its literature and periodical publications its influence is steadily growing, and the work of the Council thoroughly bears out the fine testimony recently given to it by Professor Scott Holland. It is only by such united effort that public opinion will ever be influenced in the right direction, and we commend the work of the Council as an example of what can be done in the direction of public morals.

### The Continent of Opportunity

It is a great satisfaction to learn that the Evangelical Union of South America has completed its plans for a Protestant Mission to the Putumayo, and three experienced workers are to leave England at the end of this month. There is every prospect of a good reception at the hands of the Peruvian Government in spite of all that has been said to the contrary, for past experience, covering several years, has shown that there is full liberty to do evangelistic work in Peru, even under the present constitution. Canon Masterman and Prebendary Webb Peplow represented the English Church at the inaugural gathering in London, and widespread and liberal support is coming from various sections of the Reformed Churches. The provision of the pure Gospel in Peru is the only possible way of preventing a recurrence of the awful massacres and other cruelties of which we heard some months ago. The Roman Catholic Church has been in that land for four centuries, and yet the results up to the present have been almost entirely deplorable. Nor can we be surprised when we know that over the door of a church in Cuzco, Peru, is an inscription with these words, "Come unto Mary, all you who are heavy laden with works and weary beneath the weight of your sins and she will alleviate you." With such a perversion of the Master's own words, "Come unto Me," it is not surprising that the Roman Church in Peru is practically powerless to stem the tide of horrors.

### A Boy's Religion

One of the best known among the English Head Masters recently gave an address on this subject and called attention to the critical nature of the adolescent years. Our opportunities of winning young people for Christ pass away almost before we realize their existence, and observation on every side shows that if we do not lead a lad definitely to Christ somewhere about the age of sixteen we are in the greatest danger of losing him altogether. The impression left on the mind by the paper to which we refer is that the religious possibilities of boyhood are great and wonderful, and yet that they last for so short a time that we are in danger of forgetting their temporary character. All this is a call to

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### The Feeble-Minded

The proper care of these unfortunates is now occupying the attention of benevolently minded people in various portions of the English-speaking world, including Canada. In our opinion this is one of the most urgently pressing questions of the hour. There are thousands of persons of this description, who, while not actually insane, are a serious menace to the community. Being under no legal restraint they often marry, and so reproduce and perpetuate their own imbecility in an even aggravated form. Then, again, many of them, it is believed, by careful training could be taught to do useful work under supervision. Many, again, are placed in Poor Houses to the unspeakable discomfort of the other inmates and to their own detriment. Under all circumstances it is high time that, in a civilized community, they should be made the wards of the nation, and that society, while protecting them from themselves, should protect itself against them.

### Moral Electrification

The influence of electricity on the growth of plants is well known. Now a Swedish professor has applied the principle to human beings with remarkable results. The walls of a schoolroom were lined with coils of wire through which a current of high frequency was passed, and fifty children were kept in this room. In another room, not adapted for electrification, fifty other children of the same size, age, and mental development were placed. At the end of six months it was found that the electrified children showed an average growth of two inches, while the un-electrified grew only one and a quarter inches. Besides this, the electrified group attained proficiency in their studies of 92 per cent. as compared with 75 per cent. attained by the others. Of course, this one experiment is altogether inadequate for the purpose of providing theories for race development; but it conveys a very much-needed spiritual suggestion. The atmosphere of a church may be either vital or dead, and the greatest need to-day is for a moral and spiritual electricity. Contact with Christ in the power of the Holy Spirit will guarantee constant and ever-increasing vitality. Wherever, therefore, an individual Christian or a church is lacking in spiritual life and power, the secret of recovery and blessing is always found in close and constant contact with the source and power of Christ Jesus.

### The Influence of Environment

The war in the East has brought before us a remarkable and solemn illustration of the deterioration of Albanian Christian women, as shown by a letter of the special correspondent at Scutari:—

Moslem habits have affected Christian rules of conduct. The wife of the Christian is more often than not the mere servant of her husband; the young Christian girl of thirteen or fourteen retires into the house, and is not seen abroad, just as does the Mussulman's daughter; and the marriages seem to be arranged in very similar fashion.

This only goes to show the truth of the contention that "A man is known by the company he keeps." A bad environment must affect us unless it is met and overcome by the stronger force of spiritual life within. The downward tendency of sinful and worldly influences is sure to be experienced unless it is met by the upward and stronger tendency, known as "the Spirit of life in Christ Jesus."

### Piety at Home

At the recent meeting of the Ontario Sunday School Association at Hamilton, the Rev. R. A.

Hiltz, General Secretary of our Sunday School Commission, spoke very helpfully on the relation of the home to the Sunday School work, pleading for co-operation, and showing how this might be maintained. The home is the supreme training-ground for the child, and Mr. Hiltz, therefore, advocated the parents becoming members of the School, and attending its services, and in other ways co-operating with the School in interesting young people in things religious. Another matter closely connected with this is the question of "Family Prayers." A clergyman of experience recently said that in the course of journeyings, covering several weeks and involving stays at various clergymen's homes, he had found that at only one of these was family prayer observed. It is quite impossible to expect any revival of home religion unless clergy and laity determine to make family prayer the daily rule. The time need not be long, and, of course, the question of the hour will naturally be suited to the convenience of each establishment. But no one can doubt that a house which commences each day by honouring God and seeking His blessing will not want power and grace for daily living and testimony.

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### CANADA AND THE C.E.M.S.

The Rev. J. E. Watts-Ditchfield, Vicar of St. James-the-Less, Bethnal Green, London, England, has been travelling through Canada on his return from a visit to Australia in connection with the Church of England Men's Society, undertaken at the request of the Archbishops of Canterbury and York. Mr. Watts-Ditchfield spent four months in Australia, Tasmania, and New Zealand, visiting cities, towns, and even out-of-the-way places in every diocese, and seeing all sorts and classes of men, including leading personages in Church and State. His visit to Toronto, following brief but successful and appreciative stays at Vancouver, Calgary, and Winnipeg, was greatly valued. He addressed a series of meetings for men in Wycliffe College Convocation Hall, preached at three Toronto churches to large congregations, addressed the students at Wycliffe and Trinity at their chapel services, and spoke to the clergy of the Rural Deanery, giving first a devotional address, and then after lunch discussing the work of the Church of England Men's Society in relation to Canada. As this question is likely to be heard of more fully before long, it seemed to us important to obtain a careful statement of the position of the Society from Mr. Watts-Ditchfield, who very kindly allowed us to interview him. In what follows the substance is given almost wholly in Mr. Watts-Ditchfield's own words:—

Since the advent of the Archbishop of York as the Bishop of Stepney to the chair of the Executive of the Church of England Men's Society the movement has spread with extraordinary rapidity. At the present time there are considerably over 4,000 Branches, with upwards of 120,000 men enrolled as members, all of whom are communicants. But it must be remembered that the Society has not merely grown in the Old Land; it has shown its adaptability to suit different conditions of national and Church life by the hold which it possesses in Australia, New Zealand and South Africa; in fact, the movement bids fair to become the Empire Church organization. As illustrative of this it may be mentioned that already in Australasia paid Organizing Secretaries have been appointed for West Australia, for Victoria, for New South Wales, and for New Zealand. Thus four definite officials devoting all their time to the work and at stipends ranging from \$1,500 to \$2,000 have already been appointed. The movement is also extending among the English-speaking population of India, and, with the exception of Canada, we may say that it envelops the Empire. Hitherto the authorities have not felt that they could prosecute the work in Canada, as they

have in other parts of the Empire, owing to the Brotherhood of St. Andrew, which, no doubt, has done, and done exceedingly well, some of the work which the Church of England Men's Society sets itself out to accomplish. It may be well here to point out that the Church of England Men's Society by no means includes every male communicant, and that only a certain percentage in each parish are willing to join its ranks, although it should be understood that it certainly does enrol a wider circle than the Brotherhood of St. Andrew. But its circle is not co-extensive with that which would embrace all communicants. The rule of life is very simple: to pray to God every day, and to do "something" to help forward the work of the Church. That something may be, and very frequently is, the doing of the distinct work which the Brotherhood of St. Andrew lays itself out to do. But it may mean something of a different nature. One great feature of the C.E.M.S. is that it unites benevolent workers of the Church in one common organization for prayer and service. It does not aim so much at being another Society introduced into the parish as the unification of Societies' interests in one. "All in one" is the motto of the Society, and the advantage of this is apparent. The tendency in all parishes is for men interested in one particular part of the Church's work to have no eyes for anything else, and so the other parts of the Church's work are never regarded by them with sympathetic interest. But a well-organized Branch of the Church of England Men's Society, in which may be found church officers, choir-men, Sunday School teachers, mission church workers, tends to break down that isolation of workers. If at the meeting of the Branch the Sunday School representative states that he is five teachers short owing to removals or other causes, the representative of the Men's Service will immediately endeavour to bring it before the notice of the Men's Service and secure the necessary workers. And again, if the Mission Church needed help of a particular kind, the Church officials would come to the help. And thus in various ways a common interest is aroused in all that pertains to the work of the Church. The C.E.M.S. strongly believes in prayer, and one of its most interesting developments in recent years has been that of the establishment of parochial Prayer Meetings. Its rule of life is twofold: First, turning men God-ward; and secondly, turning men man-ward. In this way the movement is a great spiritual Society for the prosecution of a spiritual work on spiritual lines, and if a man commences by doing something, even with regard to the dusting of a seat, he is led to go on until he becomes keen, and goes out into the street and picks up a man and brings him into the church to sit on the seat which he has dusted. Furthermore, the great missionary enterprise of the Church is a subject that interests the Church of England man, and a great deal of the increased missionary enthusiasm in several parishes in England is owing in no small measure to the work of the C.E.M.S. Large numbers of its members are keen in prosecuting the idea of the Brotherhood of St. Andrew, in bringing their man to Christ, and it is safe to say that the Church of England Men's Society, when worked according to its ideal, is doing the work which the Brotherhood of St. Andrew sets itself out to accomplish, and in addition is a unifying influence, bringing the workers into closer touch with each other and with God.

It is evident that an important and urgent question is here raised, and one that affects the interests of the Canadian Church in relation to the Empire. We understand that the question of starting Branches of the C.E.M.S. has been left to the decision of individual Bishops, and already there are several Branches in Winnipeg and elsewhere in Canada. The matter calls for serious consideration, for we cannot afford to lose any men, especially those who are coming over here from English Branches of the C.E.M.S. We hope some method of working will be found which will enable us to take full advantage of the work and influence of the C.E.M.S. without affecting in the very least the valuable efforts and influence of the Brotherhood of St. Andrew.

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## READING THE LITURGY AND LESSONS

BY THE RIGHT REV. W. D. REEVE, D.D.,  
Assistant Bishop of Toronto.

### II.

Reading the Lessons, with which we must include the Epistles, Gospels, and Psalms, gives more scope for the art of reading than does reading the Liturgy; and it is of more importance that it be done well, because, whereas nearly everyone has a Prayer Book and can follow the service, even though the clergyman be not distinctly heard, now-a-days so few people take a Bible to Church that it is very essential that the Lessons be read distinctly. Most of what I have said about reading the Liturgy reverently and devoutly will apply to reading the Lessons, so I will not dwell further upon these points.

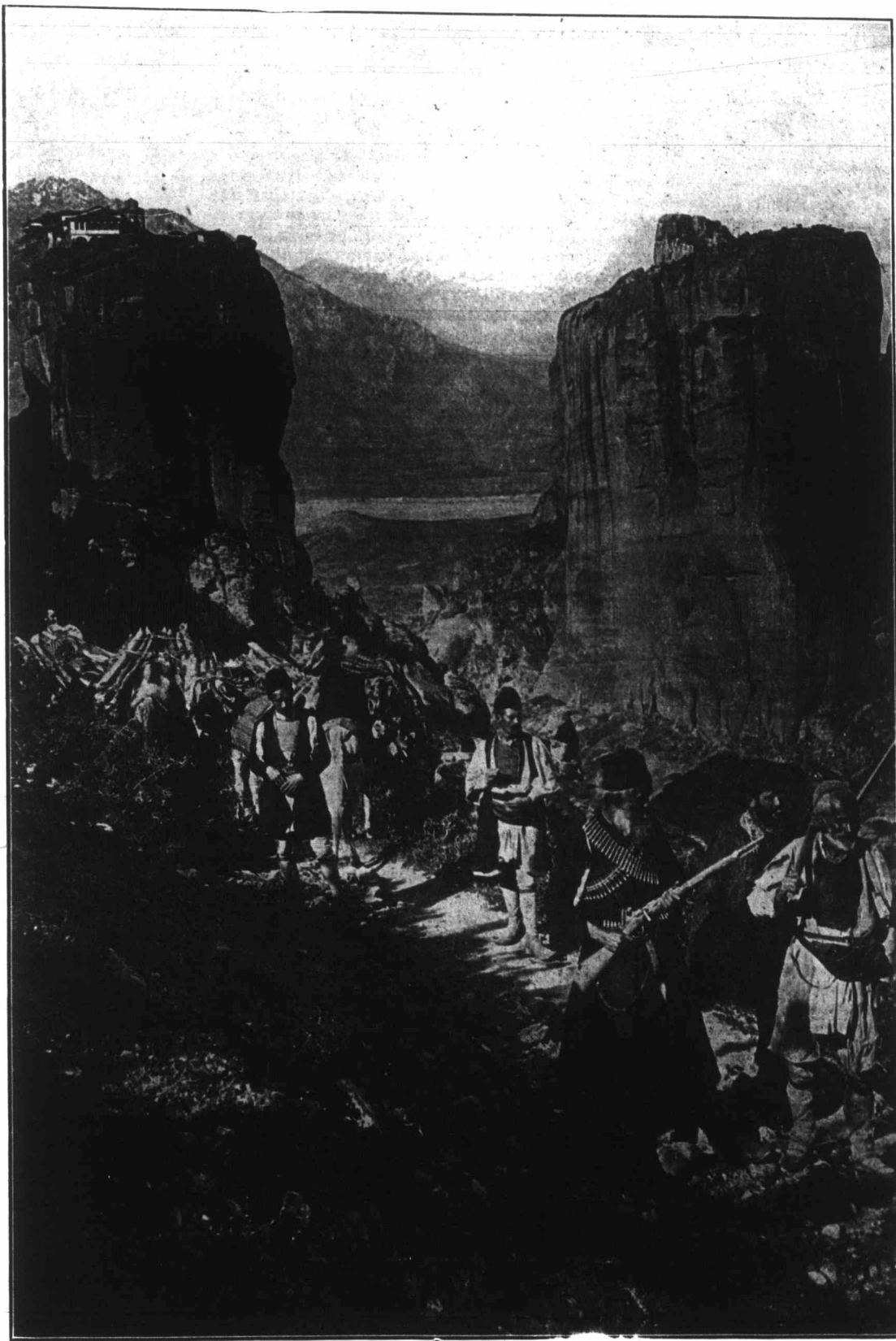
The first thing to be aimed at is that the Lessons be so read that everyone in the church shall hear what is read. To accomplish this there must be not only the quantity of tone to reach every ear, but also the distinctness of utterance to penetrate every ear. This is an art which, if he do not possess already, ought to be acquired by everyone who "ministers the Word," and ought to be insisted upon by our theological colleges and examining chaplains, as is an adequate knowledge of theology and Church History.

The trouble is so many think that they are not the ones concerned. I am reminded of an illustration given by an elocution lecturer at King's College, London, England. On one occasion during a preliminary lecture he invited the clergy and others to take lessons from himself at so much a course. After the lecture was over an elderly clergyman came up to him and thanked him for it. He had enjoyed it so much. It was just what was wanted now-a-days. If only the younger clergy would avail themselves of the opportunity and take a course of lessons it would do them so much good and be so beneficial. Now, there is my young curate. A most charming young fellow. I regard him almost as a son. So helpful in the parish. Preaches such good sermons. But he is such a wretched reader. It really is painful to listen to him. I do wish he could be induced to take lessons from you. Good-bye, and thank you so much.

He had scarcely gone out when a young clergyman entered who also thanked him for his most interesting and helpful lecture. He had greatly enjoyed it, and could not help wishing that some of the older clergy could be induced to take a course of instruction. Now, there is my old rector. A most charming man. So good. So kind. Quite like a father to me, and, indeed, to the whole parish. Preaches such helpful sermons. At least they would be helpful if only he knew how to read them. But, oh, his reading! It is really painful to listen to him. I wish some one would give him a hint to take some lessons. Good-bye. I hope your lectures will be well attended. There is need for them.

One seldom hears a really good reader, and never one better than oneself. It is some con-

solation to know that bad reading is not confined to clergymen of the Church of England. We are sometimes apt to think, because we are told so, that we are worse than others; but I am glad to learn that such is not the case. At the same time one is painfully aware of the great need for improvement there is among ourselves. Even well-educated men, men above average ability in other respects, will read the Lessons in such a way that not half the congregation can hear what is read, and still fewer understand. I once heard a Lesson read in church by a clergyman in a way that would have disgraced a child in one of our public schools.



GREEK MONKS, INSPIRED BY PATRIOTISM, ARMED THEMSELVES TO GUARD THE TURKISH FRONTIER.—OBSERVE THE MONASTERY AT TOP OF THE ROCKS.

This brings me to notice that the second thing to be aimed at is that the Lessons be so read that everyone in church shall not only hear, but understand what is read. They must, therefore, be read intelligently and intelligibly. This can be done only by a reader who understands what he is reading. "Understandest thou what thou readest?" may seem an impertinent question to one in Holy Orders, but there is no doubt that more heed needs to be given to the exhortation, "Give attention to reading." Too little attention is given to the art of reading, especially reading the Bible. It is such a well-known book that the ordinary parson thinks that no particular art is required in the reading of it, and, perhaps, condemns the thought of bringing art

into it. The fact is that not one in ten reads it well. The clergyman studies it for his own edification, studies it for the preparation and composition of his sermons, but does not study it for effective reading—does not give attention to "reading," although he does to "exhortation and doctrine." Clergy sometimes complain of the difficulty of finding time to prepare their sermons. Let me show how half a dozen sermons can be prepared and preached with very little more trouble than is now given to the one or two—it is another of S. Paul's exhortations—Preach the Word. "Preach the Word," not only in a way that would exclude a good many sermons now preached, but read the Word in such a way that it will be a veritable sermon, a sermon which in your most inspired moments you could not approach by any composition of your own; a sermon that will enchain the attention of your hearers more than your own most eloquent utterances. I have sometimes watched a congregation when a better reader than usual has been at the lectern, and have seen their eyes fixed upon him, their ears strained, and their whole attention so rivetted as might lead a stranger to imagine that they had never before heard what was then being read, instead of it being an old, old story, familiar to them from their childhood. Some little time ago a party was chatting together on the subject when one of them said: "Talking about reading: I was in church the other Sunday when that account of Shadrach, Meshach, and Abednego was read as the first Lesson. I never heard anything like it. The whole scene came vividly before me. It was as if it were being enacted before my very eyes." To obtain such a result the reader must feel what he is reading, must enter into it, and to do that must be thoroughly well acquainted with his subject.

It too often happens that the clergyman is so pressed that he has not, or thinks he has not, time to read over the Lesson; or he may think that he has read it so often that there is no need to do so. My own opinion is that no one ought to read a Lesson in church who has not read it afresh. The Bible is so full of meaning that something new may be learnt from it every time it is read, and this something new ought to be brought out in our reading for the benefit of those who hear us.

Is not this the meaning of that passage in Neh. viii. 8, "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading"? I think it will bear that interpretation, especially when taken in connection with Acts xv. 21, "Moses of old time hath in every city them that 'preach' him, being 'read' in the synagogue every Sabbath day."

This goes to show that if read aright the Lessons may become veritable sermons, more instructive, more eloquent, more powerful than anything that can emanate from the brain of an ordinary preacher, or even from one as golden-mouthed as Chrysostom himself. They afford scope for every phase of emotion, for every variety of style. There is the declamatory, the hortatory, the narrative. It may be pleading

or reproachful. It may depict joy or sorrow, triumph or defeat, hope or despair.

There are, then, first-rate sermons at hand for very little trouble. No; it will not be by only a little trouble that the proper delivery of these inspired sermons can be acquired. Much, very much will have to be learnt. The Lessons for the day will have to be studied. We must not read a parable as we would read a miracle. We must not read David's pathetic cry at the death of Absalom in the same style as Miriam's song of triumph at the destruction of the Egyptians, nor our Lord's lament over Jerusalem in the same way as His denunciation against Capernaum. A Psalm calls for a different style to that of a chapter of the Proverbs, and the logic of St. Paul to that of the lamentations of Jeremiah.

The proper inflection of the voice must be studied. Where to place the right emphasis must be learnt. Accent must be attended to; also mannerisms, including clericalisms. The voice must be sustained so that the last words of a sentence may be heard as distinctly as the first. Due regard must be given to the construction of the sentences, and we must learn to mind our stops. In short, we must "give attention to reading," and "preach the Word."

The voice, too, may need to be cultivated. It is painful sometimes to listen to the harsh, grating, rasping voice of some readers and preachers. This may be a natural defect, but cannot it be remedied? Much, surely, can be done by proper care and cultivation, and so much depends upon it that every effort ought to be made to overcome such a sad defect.

With reference to minding the stops. It would add much to the effective rendering of the Psalms if, where they are not sung, both choir and people were taught that the points in each verse are intended to facilitate the reading as well as the singing of the Psalms. Through not minding his stops who has not heard a reader state most distinctly and untruly that the shepherds went to Bethlehem and found Mary and Joseph and the Babe lying in a manger? Or stating with unbounded assurance and superior knowledge that "in those days Peter stood up in the midst of the disciples and said (the number of the names together were about an hundred and twenty) men and brethren," taking no notice of either parenthesis or stop.

And as to emphasis. A good illustration of this is the old one of the prophet at Bethel, who, when wishful to go to see the dead body of the disobedient prophet said to his sons: "Saddle me the ass. And they saddled him, the ass! Another is: "Eve took of the fruit and did eat, and gave also unto her husband with her, and he did eat."

It is much easier to point out a fault than to avoid it; and it will not be thought that I carry out in my own reading all that I have indicated in this paper. Alas! no. But the importance of the exhortation, "Give attention to reading," is so great that I trust my presumption in dealing with the matter will be excused, and that we shall all be stirred up to attend to reading as well as to exhortation and doctrine.

### CHRIST AS "THE WAY"

By the Rev. J. C. Simpson, D.D.,  
Canon of St. Paul's Cathedral, London, England.

(Paper read at the Devotional Meeting of the Church Congress, Middlesbrough, on Friday, September 27th.)

The context of the great saying which has been chosen as the subject of our meditation this morning seems to make it clear that the first aspect of the Saviour's Personality which is there presented to us—"I am the Way"—governs, if it does not include, the other two—"the Truth and the Life." "How know we the way?" had been the question of doubting Thomas. And the Master's answer reveals religion in its primary aspect of personal relations and practical action—"No man cometh unto the Father but by Me." Christianity is not in the first instance a matter either of religious philosophy or of spiritual biology. It belongs neither to the lecture-room nor to the laboratory. It is the road for pilgrims. "Cast ye up, cast ye up the highway." "This is the way; walk ye in it." It is the wayfaring man who learns "the truth as it is in Jesus." The maxim "Solvitur ambulando" is nowhere more abundantly illustrated than in Christian experience. Again, it is under the juniper in the glen that the traveller finds the cake baked on the coals, his viaticum, the quickening which he needs. And in the strength of that meat he goes forward to the mount of God.

**God and Progressive Life.**—God is Himself a traveller, a pathfinder, a pioneer. "He made a way for His indignation," we read in the 78th Psalm. But still more wonderfully the whole record of the Bible is the story of how His love,

triumphing over every obstacle, found out the way. I think we need to revise many of our dogmatic views about God. We are too ready to think of Him as existing, if not in the static repose of the Laocretian divinities, at least as a static absolute, clothed with majestic attributes, and raised above the possibility of progressive life. We distinguish, as far as possible, between the Divine purposes manifested in time, the Divine action in history, and the Divine Being Who thus acts and wills. But, remembering that in the case of human personality it is an arbitrary line that differentiates the worker from the work, is it not more fruitful to leave on one side all definitions of the nature and attributes of God, however necessary they may appear to our logical minds, and to fix our thoughts rather upon the track of His Creative Consciousness as it appears in time, the footsteps of His journey through history, the victories that His love has actually won, the triumphs that His grace has actually achieved? God's way through the unsolved difficulties of existence is as clear to those who will patiently trace it as is the track through the heather, the bogs, and the boulders of a highland pass to those who know the mountains. It is not the narrowness of the path, but the fact that if we follow it we shall win home, that matters. We know God, not by what He fails to do, but by what He does. And yet how many of us are like the people in the Gospel who boggled at the Gadarene swine, while they had no eyes for the man, clothed and in his right mind, who was sitting at the feet of Jesus!

**God's Dealing with Difficulties.**—I want to insist upon this view of God cleaving a way for Himself through the mountains of opposing unexplained difficulty, because it seems to me to be fundamental to the Christian view of the living and active God Who redeems, and therefore to the interpretation of Jesus's declaration, "I am the Way." It may appear shocking to some minds even to suggest that God has His difficulties, but mainly because it conflicts with those presupposed definitions of the Divine attributes of which I have already spoken. Certainly the very majesty of that God Whose history, if I may venture upon the expression, the Bible is, consists in that splendidly natural and human narrative of obstacles encountered, of problems grappled, of unexpected checks and bitter disappointments, of renewed efforts, of fresh devices, by which love works onward to its achievement. The very figure which has played so conspicuous a place in the interpretation of God's plan and purposes, the clay marred and refashioned in the hands of the potter, emphasises this conception of God dealing with things as they are, accepting a check to His designs in one direction only to find another in which to realise them. God's way is like the river—winding, doubling, retreating on its course, yielding to the lie of the country, the stubbornness of the rock, the silting of the sand, but triumphant because it gets to the sea.

**Christ's Task of Redemption.**—There is a phrase in the Epistle to the Hebrews in which the primitive Christian who is its author describes his impression, surely a true one, of Him Who became the Captain of our salvation. He says that Jesus was "made perfect through sufferings." There is no thought, in the passage where the phrase occurs, of what we commonly speak of as moral imperfection. But it is comparable to the companion phrase in which the Saviour is spoken of as learning obedience through the things which He suffered. What the words clearly imply is the close association of the Person and work of the Son of God. If we may put it thus, He perfects His Person as He accomplishes His work. The two are correlative, as in all human experience, the one to the other. Christ builds up and completes His Personality as the Redeemer in the progressive realisation of His task of redemption. The play of character and circumstance which issues in experience is as necessary to the Author and Finisher of our faith as to all moral beings. The Gospel is no mere economic pageant, it is a real work of Time—real, that is, for God as well as for man. I say for God as well as for man, because that clumsy and unreal device of a mechanical theology which explains such language as that with which we have been dealing by treating a logical distinction between the Godhead and manhood in Christ as though it were real, is now a thing of the past. And it is really inconsistent, not only with all true Christian thought, but with the argument of the Epistle where the words occur. The Son, Who is the express image of the Father's substance, does not enter upon His activity with the Birth of Jesus. Through Him the world was made. He upholds all things by the word of His power. What in a more specific sense may be called His earthly story is summed

up in the work of making purification of sins. From a Christian point of view, therefore, we have no knowledge of God save that which reaches us through the activities of His forthcoming Son, through the execution of that purpose in history which, beginning from the earliest act of the Creative Consciousness, reaches for us its consummation in the redemption of mankind. What is this but God in creation, His way in the world, His through passage to the throne? We detect His presence, not in the recesses of an infinite eternity, but in what for want of a better word we may call His intervention in time, in the part which He has played in history. "My Father worketh hitherto, and I work" are the words which the Fourth Gospel ascribes to the Lord. It is through what has been called the Humanity, the essential Humanity, of God that we are brought into contact with Him. And just as the moving scene of Jesus going before and His disciples following, rather than the still picture of a teacher sitting in the midst of his listening pupils, is characteristic of the Gospel ministry, so the journey through the wilderness along the track marked out by the guiding pillar of clouds is typical of the way which our pilgrim God makes for His people.

**Christ as the Pioneer of His People.**—It is remarkable how this conception of Jesus Christ as the pioneer of His people makes itself felt from beginning to end of the Epistle to the Hebrews. It might almost be written as a commentary upon the Saviour's designation of Himself as the Way. The design of God is to bring many sons to glory, and therefore He must needs to make "the Author of their salvation perfect through sufferings." So the Revised Version; but I am not sure that, in view of the context and the contrast between Jesus and Joshua, I do not prefer the old word "Captain." Thus Jesus is the great Priest Who has passed into the heavens only that we too may have boldness of access to the Throne. All through the Epistle this impression of movement, of passage, as of men seeking a country, of travellers going home to God, is steadily maintained. There is no passivity, no mere receptivity in the relation of the Christian to his Master. As in the Gospel, so throughout the ages, Jesus goes before and His disciples follow Him. The Lamb, Who is in the midst of the throne, to borrow the language of another of these primitive writings, still leads them. And the practical conclusion of the whole matter is summed up and expressed in imagery dear to countless generations of believers—"Wherefore . . . Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

**The "Way" To God.**—And what is the road which thus brings us to God? Again we have the language of the same writer to express the experience of the believer and the witness of the Church. It is "the way which Jesus dedicated for us, a new and living way, through the veil, that is to say, His flesh." Whether it is the way or the veil which is thus described as the flesh of Jesus is of comparatively small importance to the general sense of the passage. It is the interpretation of the word "flesh" which really matters. What, then, is meant by asserting that it is through the "flesh" of Christ that we have access to the Father? When that question has been clearly answered, it will become apparent how necessary a commentary is the Epistle to the Hebrews on the word of Jesus, "I am the Way."

**Our Union with Christ.**—We shall be tempted, I think, to give an answer by reference to our general notions of the Incarnation rather than by an examination of the words in due regard to the context in which they stand. We may, perhaps, allow the influence of the sub-apostolic Ignatius and of the patristic Irenaeus to count for more than the language of the New Testament itself. Philosophic theory has so taken possession of the forms in which we express our theology that we almost insensibly substitute it for historical fact. Those Gnostic heresies of the second century, which made it necessary for the primitive Christians to lay stress upon the fact that He Who was actually born of the Virgin Mary did really die, and on the third day was raised in the fullness of His Manhood from the grave, also produced a theory of our union with Christ which was always metaphysical and sometimes almost materialistic in character. It is just one of those numerous instances in which men have sought to remedy defect by excess, to lean so heavily to one side that there should be no danger of falling on the other. I need hardly remind those who are acquainted with the history of doctrine how the idea of the flesh of the believer being, as it were, transubstantiated into the sacred flesh of their Divine Lord was familiar to such writers as Justin Martyr or Irenaeus. The flesh of Christ thus came to be regarded as a

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kind of a mystical substance, capable of penetrating and commingling with matter, until all things were made "one body with Him." Higher views of personality have no doubt greatly modified what to the modern mind would seem the grossness of such a conception, but so closely is the terminology which it has developed bound up with the traditional forms in which theology has expressed itself that it is difficult for us to imagine that it does not also inhere in the language of the New Testament. The tendency is to substitute a mystical philosophy for a historical Gospel, and the danger has come to be lest what is deemed a catholic theology should attempt to maintain itself at the expense of the evangelical facts.

**The Oblation of Calvary.**—But, whatever may be the truth underlying these speculations, they are not in the mind of the writer to the Hebrews when he speaks of the "new and living way, through the veil, that is to say, His flesh." Think of the other famous passage in which the Epistle has previously employed the same term. It occurs in the place where Christ is set before us as the High Priest, called of God to execute this office on behalf of men. "Who in the days of His flesh," so it runs, "having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, he became unto all them that obey Him the Author of eternal salvation." There can be no doubt about the meaning of "the days of His flesh." It is His work on earth, His Passion culminating in His offering upon the Cross, through which the Lord became "the Author of eternal salvation." And this, too, is the historical work, which is "the new and living way" by which we have access to the Father. We must never think of Jesus apart from that oblation of Calvary, which is never conceived of in Scripture as a phase through which Christ has passed to the Throne, but as a fact of His Personality, which in Him is ever present. Is He not for ever "the Lamb as it had been slain?" Is not to preach Christ, in the only sense in which Apostles understood it, to preach Christ crucified? God's activities are part of Himself for evermore. This, too, is the significance of that declaration, solemnly pronounced in the upper room, where the Saviour instituted the Eucharist on the night when He was betrayed, "I am the Way." When St. John records the words in which the Son of Man proclaims that, if He be lifted up from the earth, He will draw all men unto Himself, he adds the comment, "This He said, signifying by what manner of death He should die." Was it not that same death which absorbed the Master's thought when He said, "No man cometh unto the Father but by Me"?

### THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

What a wonderful opening the modern world offers to men of talent and enterprise! Napoleon said a hundred years ago: "La Carrière ouverte aux talents," a career open to genius. But he spoke only of France and only of the military profession. The same may now be said of the whole world and of all classes of men. Dr. Barnardo discovers the street arab, brings him under training, plants him in the dominions beyond the seas, and makes himself a benefactor of the race. General Booth discovers the submerged tenth, lifts it up into the sunlight, and becomes the apostle of salvation to thousands. Dr. Mott discovers the young man, organizes him into Young Men's Christian Associations and Christian Students' Federations, and becomes the leader of a world power. In like manner Rev. S. Schor discovers Palestine, brings it to the chief cities of England and Canada in a great exhibition, and becomes to many as a new interpreter of the old Bible. Let us not fear that the capabilities of the world are exhausted. It is true that Livingstone has unveiled the mysteries of Central Africa, Younghusband those of the Lama of Thibet, Peary those of the North Pole and Amundsen those of the South Pole. It is true that the waters of the St. Lawrence are giving light and power to our cities, that Marconi speaks to Europe from Glace Bay, and that the air has surrendered to the aeroplane. But this is only the beginning of wonders. Our little world contains many more mysteries to be solved. In like manner the wide world is only beginning to invite the moral and social enterprise of man. A truly wonderful era is opening up before the young men of to-day. The old truths are putting on new forms. The new wine is bursting in the old bottles. Possibilities beyond conjecture are within the reach of genius and enterprise. The unlimited virgin fields of Asia and Africa are

coming in to enlarge the circle of human endeavour. A loud call is sounding out to the moral and religious forces of the world. The Church must adapt itself to these new conditions. What is to be the next combination? Who is the coming man?

The Palestine exhibition is a stroke of genius, all the more that it is simplicity itself, and that it moves on the lines of modern methods. For exhibitions are distinctly modern modes of instruction. There are agricultural exhibitions which have done much to transform the conditions of life of the rural population. And there are industrial expositions, scholastic expositions, art exhibitions, flower exhibitions and missionary exhibitions. Indeed, no large educational effort is complete without its exhibit. But somehow Palestine and the Bible seem to be so far removed from the modern and the material that the mind receives a sort of gentle shock at the thought of a Palestine exhibition, just as there seems an incongruity in taking a train to Jerusalem or a tram car to Bethlehem. And yet, what more natural and reasonable than to throw light on the page of the Bible from the manners and customs of the land in which it was written and of the people who wrote it? The Bible is an Eastern book. Its language is an Eastern language, full of expressions and figures drawn from the life of an Eastern people. Our own manners and customs unfit us, in many ways, to understand its meaning. What more rational, therefore, than to remove our misconceptions by reproducing the scenes from which the book took its rise? All travellers in the Holy Land have found that the Bible acquired a new meaning and became a more living book from their visit to the holy places. In the Palestine exhibition the mountain is brought to Mohammed since Mohammed cannot go to the mountain. It is, to say the least, extremely interesting to see the sort of goad with which Shamgar slew six hundred Philistines 2,500 years ago; the sort of sling with which David slew Goliath; the sort of plough with which Elisha tilled his field; the sort of crook and club the shepherd used to lead and defend his flock, emblematic of the love and care of the Good Shepherd, whose rod and staff comfort us; the sort of Bedouin tent which Abraham pitched in Shechem, and Bethel, and Mamre; the sort of dress he and the patriarchs wore; the sort of house in which the Lord must have been brought up in Nazareth, and in which he must have enjoyed the hospitality of Martha and Mary in Bethany; the sort of instrument of torture the crown of thorns must have been, and the outward appearance of the tomb hewn in a rock, in which His sacred body was laid and from which He rose from the dead. Interesting these things must be in the extreme, and possessing great value in giving reality and definiteness to the language and teachings of the Bible. It is an opportunity that should not be missed. All readers and students of the Bible, more especially Sunday School and Bible Class teachers and the clergy, should not fail to make a study of the Palestine Exhibition where it is at all possible. To instruct the believer, to interest the indifferent, to convince the gainsayer, and generally to shed light on the page of the Word of God, it affords unique facilities. A generation ago Rev. W. M. Thompson, D.D., thirty years missionary in Syria and Palestine, issued a volume, entitled "The Land and the Book" for the express purpose of illustrating the Bible from the manners and customs, the scenes and scenery of the Holy Land. All modern commentators have done the same in greater or less degree. It was left to Mr. Schor to do this in the fullest measure by bringing as far as possible, the Holy Land into our midst.

### CHRISTIAN UNITY

A very important movement has been inaugurated in the Church of England in Canada on the question of reunion. Thirty prominent clergy of our Church have signed an appeal, which has been forwarded to every Anglican clergyman in Canada. We reprint it in full with the signatures:—

**An Appeal on Behalf of Christian Unity.**—The undersigned, feeling that the most important problem before the religious world to-day is the problem of Christian Unity, have decided to send you a brief statement of their convictions and of the policy which they desire to pursue, and at the same time to ask for your co-operation in the practical measures which are suggested in this letter.

Several considerations lead us to believe that the present time is critically opportune for action of some kind, looking towards a closer relationship between the Church of England and other Communions.

(1) The Lambeth Conference of 1908, in its Encyclical and Resolutions, dealt sympathetically with the subject of Church Unity.

(2) The General Synod of Canada in the same year adopted four of the Lambeth Resolutions, and at its Session in 1911 unanimously passed an expression of desire for Unity.

(3) The Edinburgh Conference of 1911 was a trumpet call to the whole Church of God on behalf of Christian Unity. The vital necessity of combination and co-operation in the mission field was forcibly urged by speaker after speaker in the strongest possible terms. Bishop Brent, of the Philippines, said: "I have learned the lesson of aloofness; I was one who at a certain period of my life did sit aloof, and I was poor and maimed as long as I did it. I thank God the Anglican Communion is coming into such close union with the rest of Christian workers."

Without co-operation the evangelization of the world was considered, humanly speaking, impossible. It was stated in the Report of the Commission on Church Unity that the striking power of Protestant Christianity would be doubled, without the addition of a single missionary, if we would act in concert rather than in rivalry.

In view of the urgent need, recognized on all hands, of greatly increased efforts, and of an immediate advance all along the line, and in view of the transitory nature of the present opportunities of world evangelization, a very grave responsibility seems to rest upon us to make some response to Edinburgh's call.

(4) A very strong appeal also comes from the young native Churches. Mr. Chang Ching Yi, of China, said at the Edinburgh Conference: "Speaking plainly, we hope to see in the near future a United Church without any denominational distinction." Another distinguished missionary said: "The obstacles to Unity are not in the foreign field, but in London and Edinburgh and New York." As a matter of fact, widespread movements in the direction of Christian Unity are taking place in various parts of the mission field, and it seems to be our clear duty to show some signs of sympathy and support.

(5) It is impossible for us to remain unaffected by the plain, undisputed facts about the Reformed Non-Episcopal Churches—the fact of numbers, the fact of zeal and liberality, the fact of intense devotion to Christ, and of rich spiritual experience. Where these "Fruits of the Spirit" are to be found in such abundance, it seems hard to justify a refusal on the part of our Church to recognize in some definite and practical manner the blessing which God has bestowed on them and their work. Moreover, these Churches are at present manifesting a strong desire for Unity, and are moving in a practical way towards co-operation. May not we of the Anglican Communion regard this movement as a Divine summons to action on our part?

(6) To these considerations we are compelled to add the imperishable and ever-present thoughts—Christ's own prayer for Unity, His stern rebuke of religious exclusiveness, and His insistence on love as the condition and evidence of discipleship. We feel that the chief glory of any Church consists not in the privileges and prerogatives which it claims—however just those claims may be—but in the possession of her Master's Spirit of Love.

Moved by these powerful considerations, we believe that the time has come for a candid and unprejudiced examination of the grounds upon which our divisions rest, and for an earnest endeavour to discover some clear lines of demarcation between those things which are always and everywhere essential, and those which are expedient. And we believe that the cause of Christian Unity would be promoted by such practical steps as the two following:—

(a) By the admission of ministers of other Churches, under certain restrictions and by rightful authority, to the pulpits of our Churches.

(b) By permission being given to members of other Communions—being members in good standing in their Communion—on occasion and with consent of the Ordinary, to communicate in our Churches.

It is our desire to promote such legislation in our Synods as shall give effect to these acts of Christian courtesy and good-will, and we are convinced that the official recognition of such fraternal acts would be welcomed by many members of our own and of other Communions as a sincere effort on our part to put into practice the sentiments of brotherly love so often expressed by our lips.

H. Symonds, vicar of Christ Church Cathedral, Montreal; H. P. Plumtre, rector of St. James' Cathedral, Toronto; A. P. Shatford, rector of St. James the Apostle, Montreal; F. A. P. Chadwick, rector of St. Paul's, Vancouver; H. J. Cody, Archdeacon of York and rector of St. Paul's, Toronto; O. G. Dobbs, rector of St. Paul's, Brockville; L. J. Donaldson, rector of Trinity Church, Halifax; I. A. Elliott, rector of All Saints', Montreal; W. A. Ferguson, Emmanuel College, Saskatoon; O. W. Howard, Diocesan Theological College, Montreal; C. J.

James, rector of Church of the Redeemer, Toronto; G. A. Kuhring, rector of St. John's, St. John, N.B.; C. H. Marsh, rector of Lindsay, canon of St. Alban's Cathedral, Toronto; R. B. McElheran, rector of St. Matthew's, Winnipeg; R. P. McKim, rector of St. Luke's, St. John; J. O. Miller, Ridley College, St. Catharines; R. J. Moore, rector of St. George's, Toronto; R. W. Norwood, rector of the Memorial Church, London; C. C. Owen, rector of Christ Church, Vancouver; N. I. Perry, archdeacon of Lincoln, rector of St. Thomas, St. Catharines; F. G. Plummer, rector of St. Augustine's, canon of St. Alban's Cathedral, Toronto; R. J. Renison, rector of the Church of the Ascension, Hamilton; T. W. Savary, rector of St. John's, Kingston; Lawrence Skey, rector of St. Anne's, Toronto; W. J. Southam, rector of All Saints', Toronto; G. O. Troop, rector of St. Martin's, canon of Christ Church Cathedral, Montreal; N. L. Tucker, rector and canon of St. Paul's Cathedral, London; C. C. Waller, principal of Huron Theological College; G. Warren, archdeacon of Peterborough, Toronto; G. M. Wrong, Professor of History, University of Toronto.

With the Appeal was sent a letter as follows:—  
Dear Sir,—The accompanying appeal was drawn up by the undersigned, and was sent to a few representative clergymen in the various dioceses of the Dominion. It is now being sent, with the signatures received, to every clergyman of the Church of England in Canada, with the request that those who agree with its principles and with its practical propositions will sign it.

Our objects are: (1) To discover what body of opinion there may be in Canada favourable to the principle and practice of closer relations with other communions; and (2) to take steps by which the signatories may consult together for the accomplishment of their aims as expressed in the circular.

Asking you to give the matter your most serious consideration, we are,

Yours sincerely,

H. Symonds,  
H. P. Plumptre,  
A. P. Shatford.

P.S.—Rev. A. P. Shatford, 389 MacKay Street, Montreal, is Acting Secretary, and all signatures should be sent to him.

N.B.—If by any accident the appeal has not reached any of the clergy, they are requested to send their names, if they are willing to do so, to the Secretary.

**This important and significant action will doubtless receive the attention it deserves.**

### THE LAYMEN'S MISSIONARY MOVEMENT

#### FIFTH ANNIVERSARY.

(By our own Correspondent.)

The fifth anniversary of this remarkable effort was held on Saturday last at St. James' Cathedral Parish House. There was a special appropriateness in the place selected, because it was in the old House on this site that the notable gathering was held which founded the Movement on Saturday, November 9, 1907. The notes of reminiscence and praise were natural on this occasion, for the results of the five years have been great and varied. Then, again, Mr. J. Campbell White, one of the speakers, was mainly instrumental at the original meeting in setting things in motion. In the afternoon the first meeting was held, addressed by Mr. White, when a large and representative body of men assembled. This was followed by a banquet, to which some three hundred men sat down. It was a fine and inspiring sight to look over that large gathering of men and to realize that they had been brought together by the great cause of Missions. There were representatives of all Churches and classes, including the Bishop of Toronto, Sir John Gibson, Lieutenant-Governor, Bishop Boyd-Carpenter, President Falconer, Mr. N. W. Rowell, K.C., Canon Plumptre, Dr. R. P. MacKay, Professor Gilmour, Dr. J. A. Macdonald, Mr. Justice Sutherland, Mr. Justice Hodgins, and Mr. J. A. Paterson, K.C., to mention only a few names out of many more. Mr. N. F. Davidson, K.C., presided, and made an effective and hearty chairman. Letters of regret were read from Bishop Stringer, who had entered the hospital to undergo an operation that very morning, and from Dr. Carman, the venerable "Bi-hop" of the Methodist Church. The audience were delighted and thankful to hear that Bishop Stringer had passed successfully through the operation and sent those present his greetings. Mr. Davidson briefly "testified" (to use the word which he thought was the correct one and the allusion to which the audience pointedly cheered) to the value of the

Laymen's Missionary Movement to the Church of Canada. He "testified" that it had been worth while, because it had permeated the life of the entire Dominion. This "testimony" from such a source was particularly welcome and shows what the Movement has done, and can do. Mr. N. W. Rowell followed with another hearty speech remarking that the Movement had placed Missionary work in a new light in Canada, making it the dominating ideal in many Churches which it had not been five years ago. He also referred to the extraordinary spirit of unity and co-operation evoked during the five years, which would hardly have been thought possible in 1907. Mr. J. Campbell White then addressed the meeting, and we wish it were possible to give his remarks in full. Amidst a silence that showed the deep impression he was making, Mr. White spoke of "The call of Christ and the world to the individual Church." He rejoiced that during these five years Canada had realized itself as a great world-power in the spiritual realm, that it had come to the consciousness of its opportunity and part in the task of world-wide evangelism. He interpreted the "call" to mean, in particular, Praise, Prayer, Study and Stewardship. The note of praise recalled the marvellous progress in China since the Boxer riots, the astonishing attendance at prayer meetings in Korea, and the splendid increase in missionary gifts during the past five years. Prayer, Mr. White considered to be the greatest of all tasks, and his story of the Chinese pastor Ding, with his list of nearly thirteen hundred names for definite prayer, will not soon be forgotten. On Study and Stewardship much that was forcible and timely was said, and the appeal to business men, driven home by striking examples, was peculiarly impressive. If time had permitted, Mr. White would have referred to the call to Unity, to Devotion, to Surrender, and to Obedience. He urged that if "self-preservation is the first law of nature," self-sacrifice is the first law of grace, and he did not hesitate to say that if only all Christian men became alive to their opportunity and responsibility, there was no reason why the banner of the Cross should not be raised all over the world within twenty-five years. Mr. White's address was one of the most forcible and solemn missionary appeals we have ever heard, and the great audience of men fully realized this fact.

Bishop Boyd-Carpenter, now Canon of Westminster, and formerly Bishop of Ripon, was the next speaker, and with characteristic force and plainness he pleaded for a balanced judgment in regard to missionary work, neither optimistic nor pessimistic. He referred to the work of the early missionaries with its emphasis on the individual, and pointed out that this is now being followed by endeavours to influence the community and to create and foster a Christian public opinion in Japan, China and India. He told a striking story, received from a leading statesman, of the change among Indian Rajahs in regard to the value and sacredness of life, and the statesman attributed this change to the moral elevation caused by Christian Missions. The Bishop showed that it is only as we bring before the nations the principles of Christ that we shall lead them to see and accept the true standard of life which makes national life what it ought to be. It is a race between the Christian and the native national consciousness, and everything depends on us which is to win the victory. With his own inimitable eloquence the Bishop enforced his points. The audience had the opportunity of enjoying two speeches totally different, both in regard to matter and form. First came the

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American accent with its forcible, fervid and fully-informed statement of missionary facts and figures. Then followed the English accent with its reasoned expression of great principles delivered in the perfection of that cultured, classical oratory of which the Bishop is a master. The men present have rarely, if ever, had the opportunity of hearing two such fine speakers. President Falconer expressed the thanks of the audience in a few appropriate words. Then Mr. J. A. Paterson presented the resolution of the committee in regard to the future of the work. It expressed belief in the urgent duty of the Churches of Canada to raise the contributions to the L.M.M. to 200,000 dollars a year; it endorsed the policy of working by means of Men's Committees, by a canvass of members, and by a campaign of education; it adopted the idea of missionary study groups and recommended January for the canvass. Mr. Paterson's resolution and brief speech clearly showed the business-like principles which actuate the Movement. Altogether the meeting was a great success, and must have a real influence in the cause of missions. It was an especial pleasure to see so many leading Anglicans present, and to realize what the Movement is doing, not only for Missions, but also for that which is so inextricably bound up with Missions, the cause of Christian unity.

## The Mission Field

Many will have learned with regret that Bishop Stringer, of the Yukon, has been compelled to undergo an operation for appendicitis in the General Hospital, Toronto. And very sad news has come from Baffin's Land about Mr. Percy Broughton, a Wycliffe student, who has been working there for the last year. Mr. Broughton suffered so severely from frost-bite that it was necessary to amputate both feet. He was taken away in the steamship Minto, and was then transferred to the Borthwick, and is now on his way back to Toronto. The latest news was that he was going on as well as could be expected, but it is evident that the matter is very serious. Mr. Broughton is only 23, and was expecting to return to Wycliffe next fall for a further course of study. Much sympathy will be felt for this intrepid young worker, and many prayers will surround him for God's comfort, grace and peace.

## Brotherhood of St. Andrew

### MONTHLY LETTER.

Dear Mr. Secretary,—A number of annual reports were sent to you recently, the intention being that you should distribute them among the clergy, Brotherhood members and others in your parish who might be interested in our work. We also trust that the entire report has been read and discussed at one of your Chapter meetings. If this has not already been done please see that it is considered at your next meeting, as it is most important that all our members should familiarize themselves as to the state and scope of the Brotherhood.

Your attention is especially called to the following items mentioned in the report:—

**State of the Brotherhood.**—You will notice that there has been a slight falling off in numbers, instead of an advance, during the year. This may be due to the reduction in the head office staff or to other causes. Whatever the cause it should be a warning to us all to deepen our spiritual lives, and pray and work more earnestly for the extension of the Kingdom.

**Extension Work: Finances.**—After careful consideration by your Council and discussion at the convention as a whole, it was decided not to increase the quota. Each Senior Chapter, however, is required to raise annually a sum equivalent to \$3.00 per member in accordance with the suggestions made with regard to sustaining membership.

**The Staff.**—The recently appointed Assistant Secretary, Mr. C. C. Stenhouse, has also been made Treasurer of the Brotherhood, and for the present will be stationed permanently at head office. Mr. J. A. Birmingham, the General Secretary, will be engaged in field work for the rest of this year. He has just taken one trip to the Pacific Coast where he attended the Victoria Conference, and another will be made to the Maritime Provinces during November and December. During the past year he travelled over

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10,000 miles and gave addresses at 211 services and meetings, carrying the Brotherhood message to thousands of Churchmen and boys in different parts of the Dominion. In the very near future a Western Travelling Secretary will, we hope, be appointed. We are looking for the man and we ask for your prayers to help us choose aright, and we trust that by acting upon the above suggestions you will so strengthen the hands of your Council that an immediate appointment may be made.

**Follow-up Department.**—This work, which is of vital importance, is assuming large proportions, and we urge a very careful reading of that portion of the report dealing with it.

**The Council.**—The Brotherhood in convention increased the number of members of the Dominion Council from 36 to 40, thus giving representatives to several districts which formerly had none. The members of the Council are always at the service of the Chapters in their districts, and will be glad to do all they can to increase the effectiveness of their work, as well as to assist in extending the Brotherhood as a whole.

The Dominion Council.

## The Churchwoman

The annual meeting of the General Board of the Woman's Auxiliary was held in Quebec on October the 22nd, 23rd and 24th.

The meeting opened with communion service in the Cathedral, the celebrant being Bishop Grisdale, assisted by the Very Rev. the Dean of Quebec and the Ven. Archdeacon Balfour.

The President of the Quebec Branch, Mrs. Sewell, welcomed the delegates. Twelve diocesan branches were represented, from New Westminster on the Pacific Coast, to Fredericton on the Atlantic; there were 81 delegates present.

The Recording Secretary, Miss Raynes, reported a total membership of 43,196. Total number of general life members, 97; diocesan life members, 1,479.

The General Board has undertaken the following work: The salaries of six matrons and four assistant matrons in the Indian Homes and Boarding Schools; three teachers and two nurses, and grants towards the support of the Shingwauk and Wawanosh Homes; the school at Lesser Slave Lake, the Arctic Mission and Lytton Hospital; also toward the work among the Chinese, Japanese and Jews in Canada, and a grant towards the maintenance of St. Mary's Home for Girls in Japan; two Bible women in Korea, and a worker in Kenia, British East Africa.

In addition, other missionaries are supported by individual Diocesan Boards; of these, 8 are in Canada, and one in China. The Diocesan Boards also support 15 native students, 35 Bible women and 155 children. Provision is also made for the education of 20 of the children of Canadian missionaries.

Our Corresponding Secretary, Miss Bogart, reported that the response to the appeal for the General Pledge Fund had been most encouraging, and that our efforts to improve our method have been successful so far.

She gave a most interesting account of each of our missionaries, and spoke of the great joy it was to be able to report a large increase in the number of offers for service in the mission field.

She also reported that the Girls' Friendly Society had sent in the following resolution:—That the Council strongly recommend that all contributions to missionary work by the G.F.S. branches be made through the W.A.

They expressed the hope that this might be a means of promoting co-operation between the two societies, and suggestion had been made that they should endeavour to follow, during Lent, the course of study recommended by the W.A. Miss Bogart stated that as a result of the acceptance of the invitation of the M.S.C.C., five officers of the W.A. attended the meetings of the Board of Management in April and October.

The Treasurer, Mrs. Carter, stated that the results of the year's work have far surpassed her expectations, and spoke of the loyal support from the Diocesan Treasurers to the General Pledge Fund, and now in every diocese the change had met with the heartiest support and co-operation. The total receipts were \$58,575.74—\$16,000 more than last year.

The Dorcas Secretary-Treasurer, Mrs. Halsen, reported that during the last year 1,038 bales had been sent out, the majority going to Indian Boarding Schools. The total expenditure on these bales was \$23,176; an additional \$4,763 was spent on special furnishings for churches,

schools, missions, hospitals, etc., making a total of \$27,940.

The Indian hospital at Shuius, Diocese of New Westminster, has been furnished during the year at a cost of \$1,115, and the furnishing of Kook Bay hospital, Diocese of Columbia, completed. This coming year the W.A. will be asked to furnish the women's and children's wards in a hospital in the Canadian Diocese of Honan, China.

Our Secretary of Juniors' and Babies' Branches, Miss Gavler, reported a membership of 8,668 in 380 branches. She spoke of the difficulty in obtaining superintendents for Juniors and of the importance of this work, as the future of the W.A. was in the hands of the rising generation. She reported a branch of little Japanese girls in New Westminster Diocese. The Juniors have contributed \$1,616, for use in various mission fields, our pledges being: The kindergarten in Nagoya, Japan; the children of Honan, China; the children of Kangra, India; a cot in Jerusalem hospital; a cot in Lytton hospital; and the educational pledge. The Secretary reported two appeals, one for maintaining a kindergarten in Matsumoto, Japan, and another for help for the blind school in Gifu, Japan. She suggested that another year these appeals be placed on the list of pledges.

The Secretary of Literature, Mrs. Plumtre, reported an encouraging increase in mission study work, and a general observance of St. Andrew's Day for missionary intercession. She emphasized the value of diocesan missionary libraries. The sale of W.A. literature is also increasing slowly, but its value is not yet fully appreciated in the parochial branches.

The Convener of the Thankoffering, Miss Cartwright, reported grants were given to eight men and nine women workers. Salary and grants to five outgoing missionaries. The year's expenditure \$3,445.07. She had been in correspondence with several applicants for training for mission work. The interest in the United Thankoffering Fund is growing, and offers for service increasing.

The editor of the Leaflet, Mrs. Cummings, reported the circulation of the Leaflet was 16,400, an increase in circulation this year of over 1,000. She recommended that the Leaflet be printed in larger type and form, which was put to the meeting and carried.

Reports were presented from the Standing Committees on Education, Indian Affairs, Work



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MONTREAL - WINNIPEG

Among non-Christian Foreigners, and Work Among the Jews in Canada. An reported progress in the work and an increasing interest.

The report of the Committee on the Revision of Method was presented by the Convener, Miss Ambrose, and accepted. A hearty resolution of thanks was presented to Miss Ambrose for her work. The committee was discontinued, and Miss Ambrose, the Secretary of Literature, Mrs. Plumtre, the Recording Secretary, Miss Raynes, were appointed to prepare a handbook which will be a report of the year's work of the General Board and all diocesan branches.

A discussion followed on the plan suggested for the putting into effect the aim adopted by the W. A. at the last triennial meeting: That the W. A. undertake all the work among women and children in the Canadian field, and the support of all women workers. That the W. A. is recognized as being responsible for "work among women and children" in the foreign fields of the Missionary Society of the Church of England in the Dominion of Canada, thus working hand in hand with the M.S.C.C., and relieving them of this work.

The plan was favourably dealt with. A recommendation suggesting some minor alterations was adopted.

The result of the voting on the Church Building Fund was as follows:—Algoma, \$415; Keewatin, \$205; Caledonia, \$185. All the appeals recommended by the committee were accepted.

The delegates expressed most sincere thanks to the members of the Quebec Branch, and to their hostesses for so kindly entertaining them; to Bishop and Mrs. Dunn, and to the clergy of the cathedral, and felt that they had all spent a most profitable time in the beautiful old city, and would carry back to their branches some of the inspiration of the meetings, which will help them to go forward in faith and hope in the work they have undertaken.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—All Saints' Cathedral.—The Rev. Dr. J. P. D. Llwyd was duly installed as rector and residentiary canon of this cathedral church at Evensong on All Saints' Day. A large congregation was present, and great interest was taken in the proceedings. The Bishop read the warrant of installation, and the Dean performed the ceremony of installation. The sermon was preached by the new rector from the words, "Ye are the salt of the earth."

**St. Paul's.**—On Sunday, November 3rd, large congregations were present at both of the services, and there was a greater number of communicants than on any Sunday since Easter Day. The Ven. Archdeacon Armitage preached both morning and evening.

**St. George's.**—Harvest thanksgiving services were held in this church on Sunday, November 3rd. The rector, the Rev. H. W. Cunningham, preached in the morning from Jer. xiii. 10, and in the evening the Bishop of the diocese preached from the words: "If ye then being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

**Dartmouth.**—Mr. S. Weir, who has been acting for some months as lay reader for Rev. S. Woodroffe, Dartmouth, has been appointed by the Woman's League of Halifax to tour the province in the interests of the movement inaugurated by them for the better care of the feeble-minded. Mr. Weir is a native of Newfoundland and a graduate of Queen's College, St. Johns. Owing to an affection of the eyes he was obliged to temporarily abandon his intention of seeking for ordination, but hopes to do so later on. In the meantime he has been doing good work in the towns of Nova Scotia. He is an acceptable speaker, and is a young man of much promise, and has had an encouraging reception everywhere. The movement has greatly benefited by his work.

**Lunenburg.**—St. John's.—Royal Charter, 1753.—This, the second oldest Anglican Church in British North America, and splendidly equipped, is to be further enriched by the addition of a three-manual, tubular, pneumatic organ, to cost five thousand dollars. Owing to the powerful preaching and energy of the rector, the Rev. F. C. Ward-Whate, B.A., the parishioners found that the present organ was inadequate to meet the needs of the increasing congregations. The organist and choirmaster, Mr. M. Penn-Spicer, late of St. James', Perth, in spite of having re-

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ceived a flattering offer from Christ Church, Chatham, has been induced to remain in Lunenburg to supervise the installation of the new instrument. Messrs. Warren & Co., of Woodstock, Ont., have been entrusted with the contract.

#### QUEBEC.

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

**New Carlisle.** A very enjoyable harvest thanksgiving service and supper took place at this place on the 28th of October. The Rev. R. J. Coleman, M.A., rector of Dalhousie, N.B., was the preacher, and was assisted in the service by the Rev. E. A. Dunn, rector of New Carlisle, and the Rev. A. J. Vibert, the incumbent of Shigawake. After the service supper was served in the large and spacious Parish Hall, and at the close the following address was presented to the Rev. E. A. Dunn, who left the next day for his new parish of Bergerville.

The address read as follows:—

"To the Rev. E. A. Dunn, M.A., Rector of St. Andrew's Church of New Carlisle, and St. Peter's, of Paspébiac:

"Rev. and Dear Sir,—As you are about to leave us to take up duty at Bergerville, your parishioners wish to express their regret at your departure from among them. The cord that naturally binds the pastor to his flock, and vice versa, is a very sacred one; when that tie is broken the shock is a very painful one, but as, in this instance, your removal from our midst is, as we understand, caused by your wish to be near the Lord Bishop (your kind father) in order to render him all the assistance you possibly can in his declining years, the motive is a good one and your paramount duty, and to it we bow, feeling full well that your being so near him will be a service not only of pleasure and comfort, but of great helpfulness in the performance of his arduous duties. We cannot see you leave without expressing our most grateful thanks for your zeal in the performance of your duties as our rector—the many improvements to St. Andrew's Church, the creation of a parish hall and horse-shed at New Carlisle, the promotion of the restoration of St. Peter's Church at Paspébiac, and the great improvement to the rectory all stand as evidences of your noble work, and is a crowning feature in your administration of our finances. When you came the finances of part of the parish were, comparatively speaking, in a state of bankruptcy, whereas now everything is so much improved that we can see our way more clearly. To dear Mrs. Dunn we also wish to express our sorrow in parting with one who has made herself so affable and such a good worker in all things connected with the welfare of the church. As a small token of appreciation of your work in this parish we beg to tender you this subscription in coin. Trusting you will feel sure that your parishioners here will ever retain for you and Mrs. Dunn the kindest of feelings, and that our prayers will daily be offered for your happiness, we wish you and Mrs. Dunn much happiness and prosperity, and that you may have every success in your new parish." The above address was presented by Mr. W. L. Kempffer, together with a purse of gold containing the sum of \$100. On behalf of both congregations the Rev. E. A. Dunn made a feeling reply, after which the National Anthem was sung and the evening was brought to a close.

#### ONTARIO.

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

**Kingston.**—The Executive Committee of the Diocesan Branch of the Laymen's Missionary Movement met lately in this city. It was decided to ask the Rev. R. J. Renison, of the Church of the Ascension, Hamilton, to be the chief speaker at the annual banquet which is to be held either during the last week of this month or in the first week of December.

**St. James'.**—On All Saints' Day a service was held in this church at 8 p.m., when the Rev. J. O. Crisp, rector of St. John's, Portsmouth, preached. During the service the names of 19 members of the congregation who had died during the year, were read.

**St. George's Cathedral.**—The Right Rev. C. D. Williams, Bishop of Michigan, preached both morning and evening, at this Cathedral on Sunday, November 10th. His eloquent and powerful addresses were greatly appreciated by crowded congregations. He also was the special preacher in the afternoon at the Queen's University service. His words will be long remembered by all who heard him.

**Lansdowne Front.**—Harvest thanksgiving services were held in St. John's Church, Lans-

downe, on Wednesday, October 16th. The sermon in the evening, by the Rev. J. H. Coleman, M.A., rector of Merrickville, from the words, "That which thou sowest is not quickened except it die." On Tuesday, October 22nd, the Rev. R. S. Tippet, of Montreal, preached at 7:30 p.m. Mr. Tippet hopes soon to go to China to help Bishop White in the Diocese of Honan. Sunday, October 27th, the sermon was preached by the Rev. W. F. Fitzgerald, M.A., Vicar of St. Paul's, Kingston. At 2:30 he again preached to the Lansdowne Lodge of Ancient, Free and Accepted Masons.

**Merrickville.—Trinity.** On "Children's Day," the Bishop of New Westminster, Dr. de Pencier, preached in this church both morning and evening. This was his first visit to his old home parish since his consecration to the episcopate. In the afternoon the church was well filled for an open meeting of the Sunday School to which a general invitation had been extended. Some of the features of this were a catechising of the school, questions being given to which answers were promptly and correctly returned; special music, including a duet, "Jesus, Lover of my Soul," by Mrs. Begley and Mr. N. Jones; and an excellent address by the superintendent, Mr. C. W. Postlethwaite, on "Heritage." The address was of a patriotic character, the theme being the magnificence of the heritage we have received as citizens of the great Dominion of Canada, and the qualities needed in those who would be worthy of so great a stewardship.

**Stella.—St. Alban's.**—Harvest thanksgiving services were held lately in this church and in Christ Church, Emerald. Both churches were beautifully decorated for the occasion. The offertories were of a generous nature. The Rev. W. E. Kidd, the rector of Napanee, was the special preacher at both services.

**Cananogue.—Christ Church.**—The Rev. Walter Cox, the rector of this church, who has been visiting his home in England, returned hither last week after a stay of two months in the Mother Land.

**Tweed.**—The opening service in connection with the regular fall meeting of the Chapter of Hastings Deanery was held in the parish church on Tuesday evening, 8th inst., at 8 o'clock. The Rev. F. J. Kirkpatrick conducted the service. The Rev. C. J. Young and the Rev. A. L. Geen read the lessons. The Rural Dean preached from Jer. 5:1. Holy Communion was celebrated at 8 a.m. on Wednesday, after which the clergy were entertained at breakfast by Mrs. Kirkpatrick. The business meeting was opened at 10 a.m., the Rural Dean in the chair, and the Rev. A. L. Geen acted as secretary. After the regular business of the Chapter was concluded, the Rev. J. Lyon read an interesting paper on Escotology. At the afternoon session a paper on the first and second chapters of Genesis was read by the Rev. C. J. Young. The next meeting is to be held in Roslin parish.

#### OTTAWA.

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

**Smith's Falls.—St. John's.**—Dr. Lloyd has just concluded a Mission in this church. He preached three times a day for seven days, and answered over one hundred and twenty-five questions from the question boxes. The closing service saw a crowded church, and the words of power which fell from the preacher's lips will long be remembered. During the course of the Mission a great many requests were made for prayer, and special intercession was made daily at the close of each

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Has its aim and purpose accentuated by the skillful handling of apt design and colouring.

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evening service. Each of the special meetings which were held for both men and women, were largely attended, and the Missioner's earnest words evidently made a deep impression upon his hearers.

#### TORONTO.

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

**Toronto.** Last Sunday was observed as Temperance Sunday in the various churches throughout the diocese, by the request of the Bishop of the diocese.

**St. Anne's.** The fiftieth anniversary of the opening of St. Anne's Church was duly celebrated by the members of the congregation on Sunday last. The Rev. Lawrence Skey, the rector, preached in the morning, and in the course of his remarks he said that the culminating point had now been reached in the erection of their various parochial buildings. These had cost altogether \$175,000. The Bishop of the diocese preached in the evening. On the following evening the Bishop formally opened the Parish House, and on Tuesday evening last a Jubilee Social Reunion was held at which the principal speaker was the Ven. Archdeacon Davidson, of Guelph, a former curate of the parish. These two functions were very largely attended, and they passed off most successfully in every way. The progress of the work of the church in this part of the city is most gratifying.

**Church of Epiphany.**—The Men's Club held their regular meeting on Thursday, last week, when to an audience of nearly two hundred men Dr. W. H. Griffith Thomas gave a striking address on "Why I am a Protestant." The subject was very ably handled, and much light given his hearers on the historical position of the Church of England. Mr. J. M. Lawson, the president of the club, presided.

**General.**—The Right Rev. Dr. Boyd-Carpenter, Canon of Westminster, preached in St. James' Cathedral and in the Church of the Redeemer on Sunday last, morning and evening, respectively, to overflowing congregations.

**Church of the Messiah.**—Anniversary services were held in this church on Sunday last. The Rev. W. H. Griffith Thomas, D.D., preached in the morning, and the Rev. C. Venn Pilcher, B.D., in the evening. Special music was rendered by the choir at both of the services. A congregational reunion was held in the school-house on the following evening.

**Trinity College.**—The annual general business meeting of Convocation is to be held on the afternoon of Wednesday, the 20th November, at 3 p.m. The annual Convocation service will be held in the evening of the same day, when the preacher will be the Reverend Herbert Symonds, M.A., D.D., LL.D., Vicar of Christ Church Cathedral, Montreal. Dr. Symonds having been the first Clerk of Convocation after its revival by the late Dr. Body and having done so much to extend its operations, as well as to further the interests of the College, it is peculiarly fitting that he should be the preacher at this time, when Convocation has just completed a quarter of a century of its existence.

**Trinity College.**—The following are the subjects of the essays which are to be read before the members of the Theological Society of this college, together with the dates of the meetings, during the session 1912-13:—Nov. 18th, Church Music, F. W. Colleton; Dec. 9th, The Oxford Movement, P. H. Streeter; Jan. 13th, The Cathedral System in Canada, P. A. Paris; Feb. 3rd, The Anglican Church and Reunion, Rev. C. Paterson Smyth, B.A.; Mar. 3rd, The Most Needed Reforms in the Anglican Church, S. F. Taekaberry, B.A.; April 7th, Is Protestantism on the Wane? E. S. P. Mentzambert.

**St. Mary Magdalene.**—Special anniversary services in connection with the dedication of this church were held on Sunday last, and they will be continued on next Sunday. The preachers last Sunday were the Very Rev. the Dean of Niagara in the morning, and the Rev. C. Ensor Sharp, the rector of St. Thomas', in the evening. On Sunday next the special preacher both morning and evening will be the Very Rev. Dr. Bidwell, the Dean of Ontario.

**Parkdale.—Church of the Epiphany.**—This church celebrated its twenty-fifth anniversary last Sunday. The vicar, the Rev. Dyson Hague, preached at both services, each of which were closed by the General Thanksgiving, following a short address by the rector, the Rev. Canon Bryan, briefly reviewing the history of the church.

**Fairbank.—St. Hilda's.**—The Rev. H. R. Young officiated in this church for the first time on Sunday last. Mr. Young has been placed here by the Bishop of the diocese as curate-in-charge, and he is working under the direction

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**Eglinton.—St. Clement's College.**—On the evening of Monday, November 4th, the annual prize-giving took place in the Parish Hall, in connection with the church. A large number of people were present thereat, including the Bishop of the Diocese and Sir John Gibson, the Lieutenant-Governor of the Province, together with a number of other well-known public men and dignitaries of the Church. A short service was held in the church prior to the prize-giving. Sir John Gibson presented the greater number of the prizes, but the Bishop presented his own special prize for Holy Scripture. Messrs. Vincent Crombie and John Duck won the two handsome medals which were presented to them by the Rev. A. J. Fisher, M.A., the rector of the parish. The Rev. Dr. Macklem, Provost of Trinity College, and Rev. W. W. Judd, the latter the curate of Christ Church Cathedral, Hamilton, spoke, the latter on behalf of the "Old Boys." The Rev. A. K. G. Griffin, Principal of St. Clement's College, was warmly commended on the splendid growth and work of this the latest acquisition to the educational institutions of the city proper. In an address replete with encouragement and advice, Sir John Gibson referred to the fine work of the college, and predicted a great future for it. His Honour stated that it was 50 years since his last visit to North Toronto. Bishop Sweeny also spoke briefly, as did others of the visitors. The hall was thronged, more than 400 being present, and the greatest interest was manifested throughout. During the evening the announcement was made that ground had been donated for a new permanent College on Yonge Street, north of Glen Grove Avenue. The chair was occupied by Mr. Herbert Waddington.

**Peterboro.—St. John's.**—In connection with the opening of the season's work, informal evangelistic services were held in this church on Sunday evenings, October 20th and 27th, with the object of lessening formality and constraint in the congregation, and fostering an increase of life and love. The two special services were conducted by the Revs. J. R. MacLean and R. J. Moore, of Toronto, and were attended by crowded and deeply interested congregations. Mr. MacLean's subject was "The obscuring of the vision," and Mr. Moore's "The vision of the Saviour." The addresses were interspersed with mission hymns and appropriate prayers. Appreciation of the power of the services was freely expressed. On the two following Wednesdays special intercessions were offered and general discussions followed on the subjects "Religion in the Church," and "Religion in the Home." The climax of these services was reached on Sunday, November 3rd, the Dedication Festival, when the Bishop of Toronto was celebrant, and preached in the evening to a crowded congregation on the subject, "What think ye of Christ?" The vision of which they had heard was, the Bishop said, useless unless men came into definite relationship with Jesus Christ, and he pictured Christ as Saviour, advocate and friend. The Bishop also congratulated the rector and congregation on their influence, the evident signs of progress, and the part they had taken in extending the Church in Peterborough. He referred to their 77 years of honourable history, and foretold still wider usefulness to a greater Peterborough and to the Canadian Church. At 5 p.m., a "Men's Fellowship Tea" was held in the school-house, 125 representative men of the congregation of all ranks sitting down, with the Bishop as guest of honour. Canon Davidson was chairman. Over a dozen brief addresses were made dealing with the work and parochial life of St. John's, with suggestions for wider and bigger undertakings. The Diocesan Cathedral project was strongly endorsed by several of the speakers. The Bishop expressed the great interest with which he had listened to the various opinions and cheering utterances. The spirit of fellowship and enthusiasm had made so strong an impression as to convert him to the advisability of such teas. The Bishop congratulated the parish on being so strong in Christian manhood. He was particularly encouraged by the references to St. Alban's Cathedral, the present bright outlook of which he outlined. The men then came into the church in a body, occupying the front and adding much to the impressiveness of the service.

The strength and activity of the Church in this city may be gauged from the fact that though the total population is only 10,000, a fourth parish has just been formed in the extreme south of the city with the goodwill and hearty co-operation of the three older parishes. The work was begun 1st July under the Rev. James Price, and a disused church brought and moved to a desirable

spot, the land being presented by Mr. Hooper, of All Saints', who also gave the Holy Table. St. John's congregation presented a silver communion service, linen and book-rest, also giving the offertory at the harvest festival. The new church was dedicated by the Bishop on November 3rd before a crowded congregation. He was entertained at a tea given by the enthusiastic church workers on the evening previous, when all of the clergy and most of the wardens of Peterborough were present. The whole outlook is most promising.

**Peterborough.—St. Luke's.**—The members of the congregation presented to Mr. and Mrs. Harry Adams a handsome cabinet of silver on the occasion of Mr. Adams' departure for the West. Mr. Adams was rector's warden, and for twenty-two years has been a faithful officer in the Sunday School.

**HURON.**

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

**London.**—The Palestine Exhibition is at present located in this city, and it will remain here until the 16th of this month. The opening ceremonies took place on Monday, the 4th instant, when short addresses were given by both Mayor Graham and the Bishop of the Diocese.

**London.—Christ Church.**—A well-attended meeting of the members of the Local Branch of the A.Y.P.A. was held in the schoolhouse on the evening of Monday, November 4th. The special service for the admission of members was used and a large number of new ones were duly admitted by the rector, the Rev. C. R. Gunne. The leading feature of the meeting was a debate, "Resolved, that city commissioners would be an improvement on the present city council." The affirmative was led by Mr. Bert MacNamara supported by Miss E. Vann, Miss J. Tuffield and Mr. S. Chadwick. The negative was upheld by Mr. Bert Parkinson, supported by Miss F. McRae, Miss K. Hayden and Mr. Milligan. All of the papers read were interesting and instructive, and a credit to their authors. The judges, Miss H. D. Gunne, Miss Ada Parsons and Mr. F. Speer, after careful consideration, reported the affirmative the victors by six points.

Appeal for mission house at Nagaoka, Japan. The Rev. T. G. A. Wright, begs to acknowledge the following contributions for a mission house for the Rev. C. H. Short at Nagaoka, Japan: Previously acknowledged, \$760.00; A. L. Johnston, Galt, \$1; Mrs. Jos. Mitcheltree, Sr., London, \$1; anonymous, \$2.80; clergyman, \$11.60; total, \$777.30. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, 95 Maple St., London, Ont.

**Stratford.**—The fall meeting of the deanery of Perth was held in St. James' Church and Sunday School, Stratford, on Thursday, November 7th. There was a full attendance of the clergy; the Rural Dean presided. At 10 a.m. the Rev. Rural Dean Taylor and the Rev. W. P. Cluff, the rector, celebrated the Holy Communion. At 10.45 the Chapter assembled for business. The Rev. D. Deacon, of Milverton, was elected secretary of the deanery. The following business was transacted, causing lively and interesting discussion. Apportionments for missionary and diocesan purposes. The Duplex Envelope system was approved, and a resolution passed to introduce it into every parish as soon as possible. Church extension was considered. Family prayer was commended as suggested in the Bishop's charge, with a request that the Bishop would order cards to be printed, with simple prayers upon them. Sunday School Deanery Association Work, and the State of Religion and Morality in the Deanery both brought interesting debates. Upon the latter subject the outlook was thought to be good, but the tendency, in some quarters to gambling was strongly condemned. Several other topics were also considered. The Rev. Mr. Fleming, missionary to the Eskimos, in the Diocese of Moosonee, gave a most telling address upon work among these people; the Rev. H. M. Langford gave an address upon different methods of raising money in the diocese, in which the Duplex Envelope was again commended. At 8 p.m. service, the Rev. T. J. Charlton, F.R.A.S., rector of Mitchell, preached an interesting sermon upon "The Attempted Crucifixion of Christianity." The May meeting of the deanery will be held in St. Mary's, combined with a meeting of the Sunday School Deanery Association.

**Coderich.—St. George's.**—The following resolution was the subject of a debate at a meeting of the Local Branch of the A.Y.P.A., which was held in the schoolhouse on Monday evening, November 4th. "Resolved that Women Should Vote." After a spirited debate the judges de-

ecided unanimously in favour of the affirmative, and their decision appeared to meet with the general approval of all who were present.

**ALCOMA.**

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

**Fort William.—St. Paul.**—The Rev. R. C. Bartels, B.A., has been appointed curate of this parish, and he has already entered upon his work.

**Byng Inlet.—St. John the Divine.**—The congregation of this church turned out in full force on the evening of the 30th ult. to give a farewell entertainment and presentation in the Parish Hall to their rector and his wife, the Rev. D. A. and Mrs. Johnston, who were made the recipients of an address and a case of cut glass. Mr. Fleming read the address, and Mr. Grasswell, one of the churchwardens, made the presentation. Mrs. La'Flemme, on behalf of the officers and members of the Woman's Auxiliary, presented Mr. Johnston with a surplice. The Junior Auxiliary, of which Mrs. Johnston was superintendent, also made her presentation.

**North Bay.—St. John's.**—On All Saints' Day in this church, the Rev. R. C. Bartels, for one year assistant in the parish, was ordained to the priesthood by the Bishop of the Diocese. The candidate was presented by the rector, the Rev. C. Wilfred Balfour, who assisted in the laying on of hands, together with the Rev. Canon Piercy and the Rev. Percy Bull. The sermon was preached by the Bishop. The same night Mr. Bartels left for his new work in Fort William where he goes to be curate under the Rev. H. C. King, at St. Paul's.

**Callender.—St. Peter's.**—At the close of the regular evening service on Sunday, October 27th, which was the last to be conducted in that church by the Rev. R. C. Bartels, B.A., after an incumbency of 5½ years, an address was presented to him, which was accompanied by a purse, by the congregation present, which included the members of L.O.L. 429. Mr. Bartels has removed to Fort William.

**RUPERT'S LAND.**

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

**Winnipeg.**—The Archbishop spent Sunday, October 27th, in Rural Dean Anderson's parish, when he preached at Boyne Creek in the morning and consecrated the church yard at that point. In the evening he held a confirmation at Rathwell. On All Saints' Day, the 47th annual commemoration of St. John's College took place, when the Rural Dean Roy, rector of Bois-sevain, preached the sermon and read the list of the benefactors. The usual conversation which takes place on the same day, had to be postponed this year owing to the unfinished condition of the new building and the additions to the college. It will be held at the beginning of the new term after Christmas, when it is also expected that the new warden, recently appointed, will be installed.

The Rev. Ian A. R. Macdonald, for the past two years rector of Neepawa, has resigned, and has removed to the Diocese of Quebec. A purse of gold was presented to him on his departure, by the parishioners. There is going on at present in the diocese a campaign on behalf of the Home Mission Fund. The Executive Committee has asked for \$22,000 towards helping the weaker parishes of the diocese, and has issued an appeal in which it is stated that if the sum asked for is not paid in, a number of Missions will have to be closed.

**St. James'.**—The Rev. G. I. Armstrong, the rector of this church, died in the General Hospital, in this city, early on Sunday morning, the 3rd inst. He was stricken with an attack of typhoid fever on the 24th ult., but his condition was not at first regarded as being serious, and it was not until the 29th ult. that the illness of the reverend gentleman took a turn for the worse, and his relations were summoned to his bedside. The deceased clergyman left a widow to mourn his loss and an infant child. The late Rev. G. I. Armstrong was the youngest of six sons of the Rev. William Armstrong, vicar of the parish of O'Hara Brook, Ireland. He was born December 24, 1878, receiving his higher education at Trinity College, Dublin, graduating from that University with the degree of B.A. He was inducted as rector of Birtle, Manitoba, 1906, and three years later took over the parish of St. James', Winnipeg. He was a member of St. James' Masonic Lodge, a Forester, and an Orangeman; was prominent in church and social work, and took a leading part in work among the young.

He founded the St. James' Branch of the Boy Scouts, and was largely responsible for the improvement of conditions in connection with St. James' cemetery.

The late Mr. Armstrong was Worshipful Master of Assiniboine Orange Lodge No. 2160, St. James; County Chaplain of the Orange Lodge of Selkirk, and Deputy Grand Chaplain of the Grand Orange Lodge of Manitoba. The funeral took place at Blenheim, Birtle, on the 6th instant, at which Messrs. H. O. Armstrong, of Winnipeg, and F. J. Armstrong, of Kennedy, Sask., brothers of the deceased clergyman, were the chief mourners.

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#### CALGARY.

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

**Edmonton.—Holy Trinity.**—The eight day mission conducted in this parish by Bishop Ingham and the Rev. C. L. Burrows, from October 27th to November 3rd, was a great and decided success. Beginning on Sunday, when the large church was crowded with those who desired to hear the missionaries for the first time; continued and sustained interest was manifest throughout the whole week, the attendance at the different services increasing every day. Powerful and eloquent sermons were delivered to adults by the Bishop while Mr. Burrows simply captivated the young people and during his stay in the parish he organized a Branch of the Scripture Union and a Boy's Scout Patrol. The final services on Sunday were most affecting indeed especially when large numbers came forward after the blessing and received a hearty hand-shake and word of good cheer from the missionaries and beautiful designed and worded memorial cards. If all the centres where the Mission of Help has been held has been benefited as this parish has, then indeed it has been a great boon and blessing to the West. During his stay in the city Bishop Ingham also addressed the Northern Alberta's Teachers' Convention, the students of the university, and also the students and staff of Robertson College. The Thanksgiving supper given by the ladies of Holy Trinity Church yielded the handsome profit of \$225 for their funds. Before leaving the city the Rev. C. L. Burrows handed the Rev. C. Carruthers a cheque for £200 to be used as follows:—\$200 for a new bell for the church, \$300 for a pulpit, \$25 for the Scout Fund, and the remaining portion of the £200 is to be given the building fund of the new church.

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#### COLUMBIA.

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

**Victoria.—St. Mark's.**—The annual harvest thanksgiving service was held in this church on the Eve of All Saints' Day, October 31st. There was a large congregation present, and the Bishop of the Diocese and eight clergy were there also. The Bishop preached from the text, "Thou visitest the earth." The offertory, which was given to the M.S.C.C., amounted to \$30. At the close of the service all adjourned to St. Mark's Hall where a pleasant social hour was spent.

### Correspondence

#### LAY READERS.

Editor, Canadian Churchman:

Referring to "A London (England), Lay Reader's" communication in your issue of October 24th, I would say that the Toronto Diocesan Lay Readers' Association was started at the end of 1909, with Mr. G. B. Kirkpatrick as its first president. Mr. L. A. Hamilton, brother of our new Canadian Bishop in Japan, is now president, and Mr. C. A. Bell (Osgoode Hall), has been secretary of the association from its start. The rules of the association provide for an examination, and a service of admission has been drawn up. I enclose copies of rules and of admission service for your information. An association of Lay Readers is being formed in Niagara Diocese, and I understand that the Bishops of other dioceses have under consideration the desirability of forming associations in their dioceses. Our association in Toronto subscribes for the "Lay Reader," and I know that a number of Lay Readers in other parts of Canada subscribe for it individually.

In connection with your editor's paragraph, "Lay Readers or Deacons?" I would point out that there is nothing in the present Canons to prevent qualified men from applying for being "made" deacons, and nothing to prevent our Bishops from "making" them. The only obstacle in the way, apparently, is a disinclination both on the part of Bishops and qualified laymen to take the necessary steps. I know several men having considerable experience as lay readers, the necessary educational qualifications, and assured professional positions, who would be willing to come forward if they were assured that they would be accepted. These men would not look for a stipend, or only a nominal one, and some of them, at any rate, are in a position to take up their residence at any point where their work would be most necessary. I would be glad to hear from any who are interested, so that application might be made to the Bishop, to have the matter considered.

Yours truly,

John Keir,  
Member Executive Committee,  
T.D.L.R. Association.

Dixie, October 25th.

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#### LOCAL OPTION AND THE CLERGY.

Editor, Canadian Churchman:

In an article under the above heading in your issue of October 24th, advocating Local Option, Mr. C. H. Hale concludes with the rather significant paragraph:—"Let me again express the hope that in the Local Option contests that will be waged this fall, Churchmen may not have to blush for the conduct of any of their leaders," the inference being, I take it, that Churchmen will have cause to blush if the clergy do not publicly support Local Option.

Surely, if a clergyman believes that Local Option is wrong, or is likely to prove an injury rather than a benefit to the cause of temperance, or is of doubtful efficacy as a temperance measure, he has a right to refuse it his support, or to oppose it, without being called to account as Mr. Hale suggests. Has the legal prohibition of the liquor traffic become an article of religion with us, as with some other Christian communions?

Local Option is but a question of morals and good government, concerning which good men differ as widely as the poles, and the clergyman who conscientiously refuses to promote it, is surely justified in his action. It may have succeeded in some places, as Mr. Hale alleges. But I do know that there are other places where it has not succeeded, and where it has proved anything but the blessing its promoters promised. Nor have I much doubt that even in Orillia, Bowmanville and Galt, there is another very serious side to the question, could we know all that transpires in those towns. It has one element of marked injustice, in that it makes no attempt to compensate those whose property it injures, which alone is sufficient to condemn it in the minds of many thoughtful people.

The fact is, that this province is honeycombed with false ideas of temperance. Many well-meaning people identify it with Local Option and regard the promotion of the latter as a religious duty. Every Churchman is bound to believe in temperance and to do all he can to promote it; but Local Option is not necessarily temperance, and many conscientiously oppose it, because they believe it to be wrong, or at least opposed to true temperance. All honour to the

clergy, who, in spite of popular prejudice, have the courage to stand for what they and I believe to be a higher ideal of temperance than anything to be found in Local Option. Yours truly,

J. A. V. Preston,

Orangeville, Nov. 4, 1912.

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#### THE WELSH CHURCH AND THE PROVINCIAL SYNOD.

Editor, Canadian Churchman:

Sir,—I am sorry to see in your review of Synod proceedings a certain resolution that was proposed, seriously mis-represented. Your contributor says the sympathy which it expressed with the Welsh Church was coupled with "some strong denunciations of the British Government for its proposed disestablishment bill." Now there was not a word about disestablishment in the resolution. The sentiments of the resolution were those more strongly expressed at a recent meeting of a Baptist Association in England by an eminent Baptist Divine, Rev. Dr. Blythe, who said that it would be a disgrace to Nonconformists if they allowed the endowments of the Welsh Church to be taken away from her while they were doing their best to increase the endowments of their own churches. An eminent Nonconformist layman, a great philanthropist, ex-mayor of a large English city, said at a similar gathering that if the Church in Wales, with a prescriptive title of centuries, was to be stripped of her endowments, and those of Dissenters to remain untouched, English law would be in a very anomalous condition. If such language can be used, apparently without disapproval, in official assemblies of Nonconformists, it is but fair that you should obtain from the secretary the proposed resolution which your contributor condemns, and publish it, distinguishing in type the expressions struck out by the amendment made in the Synod. "Fair play is a jewel."

A. W. Savary.

[It will be observed that our contributor did not state that the resolution contained denunciations of the British Government, but that it was passed "coupled with" the denunciations. Our contributor was, therefore, within his right in criticizing, if he wished, the speeches delivered in support of the resolution. We do not think it necessary to carry the matter further.]

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#### THREE NEW BOOKS.

Editor, Canadian Churchman:

Sir,—I would like to draw the attention of my fellow-churchmen to three new books that have recently been published. The first is Hole's "Manual of English Church History," published by Longmans, Green & Co., one of the most valuable works of its kind. The Dean of Canterbury, Dean Wace, says that it is the final result of a long and laborious life in which every day and almost every hour was absorbed with a loving attention upon the Church of England and the history of the Church of England. It is comprehensive, fair, safe, and readable.

The second is Upton's "Outlines of Prayer Book History," published by Chas. J. Thynne, Wycliffe House, Great Queen St., Kingsway, W.C., London, England. This is an up-to-date work, and will be found of great value to the student and Sunday School teacher, for it is most readable.

The third is the most recent work that has appeared upon the Prayer Book. It is entitled "The Tutorial Prayer Book for the Teacher, the Student, and General Reader." It is edited by Neil and Willoughby, and is published by the Harrison Trust, 57 Berner Street West, London, England. The object of this work is to act in the capacity of a private tutor whose duty it is to help the reader to understand the book. It begins at the beginning, and it goes carefully through to the end, presenting a great mass of knowledge for the studious Churchman. I am sure your readers will be glad to hear of these books. They will doubtless exercise a strong influence upon the minds and hearts of those who read them. They can be ordered from or through the Upper Canada Tract Society, Richmond St. E., Toronto. Parochus.

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

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E. Moberly in his sudden bereavement in the death of his wife, Mrs. Moberly underwent a serious operation last week in Mrs. Lash's Hospital, from which she never rallied. Mrs. Moberly was a most devoted Churchwoman, and will be greatly missed in her large circle of friends.

The Lieutenant Governor, Sir J. M. Gibson's, presence at the supper of the Laymen's Missionary Movement, together with the three judges, two Bishops, and many outstanding men in all walks of commercial and religious life, 375 paying to attend a missionary supper, is a remarkable fact, showing the wonderful hold missions have obtained, in our midst.

The Rev. F. J. Moore, B.A., accompanied by his wife and child, arrived in Toronto from England on Saturday evening last. Mr. Moore, who has come out here to fill the junior curacy at St. James' Cathedral, is a graduate of Durham University, and for some time immediately prior to leaving England, held a curacy in one of the churches at Newcastle-on-Tyne.

The unusual scene of a group of Chinamen worshipping at the graves of their relatives was witnessed in Necropolis Cemetery, Toronto, on Saturday. With great pomp they performed ceremonies regulated by a book of rites, making offerings of meats and wines, and setting off a great number of firecrackers, which are supposed to drive away foul spirits. A number of cigars and other articles were left on the graves, but were removed by workmen after the worshippers had departed.

The wife of the rector of Sutton, Mrs. Morgan Dean, has published a short play for Sunday Schools named "The Metaphysical White Cat." This would meet that "long-felt want" so very much felt in country parishes, especially, where cost of production, and elaborate dressing is out of reach. The play is pretty, but the main point is it stands for something when all the trouble is past, obedience and respect for parents—the seeking of "Wisdom and Understanding," and character acting are wound round the tale. The Upper Canada Tract Society, 2 Richmond Street, Toronto, have it on sale.

"Aye, Janet woman, it will be a grand time when we come to our ain and sit singing with our harp in the next world." "Aye, but I fear it'll be none sae grand for me as I canna sing." "Never mind, ye can hum, I'm thinking."

"The 'Salada' Tea Co., have issued a writ for \$5,000 against W. Brittain, Grocer, of Toronto, for selling bulk tea in paper bags as 'Salada' tea. Genuine 'Salada' is sold only in sealed lead packets."

### THE MARCH OF PROGRESS

During the last few years, very wonderful strides have been made by many Canadian concerns, chiefly owing to the prosperous times which the country has been blessed with. This applies particularly to the Gillett Co.,



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manufacturers of baking powder, yeast cakes, etc. After the big 1904 conflagration, in which their old factory was destroyed, they purchased and moved into the modern factory building located at King and Duncan Sts., in Toronto. This building contains 550,000 cubic feet, and eight years ago seemed altogether too large for the purposes of the company. The main factory building alone at their new plant contains over 100,000 cubic feet, to say nothing of five other buildings comprising the plant that was erected during the present year. The immense contract of moving heavy machinery, etc., from the old to the new plant was successfully completed in about three weeks, and practically without interruption to business. The new plant is thoroughly modern in every particular, and in-

cludes private railroad sidings, and all up-to-date shipping facilities. It is located in South Parkdale, near the Canadian National Exhibition.



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### British and Foreign

The Most Rev. E. Nuttall, D.D., Archbishop of the West Indies, passed through New York the other day on his way to Clifton Springs, N.Y., where he has gone for a course of treatment.

A 100,000 shilling fund has been started by the Churchpeople of Sheffield

whereby to pay for the cost of the erection of a new church in memory of the late Vicar of Sheffield, the Ven. Archdeacon Eyre.

Miss Winnington Ingram, daughter of the Archdeacon of Hereford and niece of the Bishop of London, has been appointed to the Ladies' College at Cheltenham for the training of Sunday School teachers. Miss Winnington-Ingram has for some time been superintendent of Sunday Schools in the Hereford Diocese.

Handsome new schools which have been erected at Harwarden as a memorial to the late Canon Drew, who was rector of the parish for 5½ years, and a son-in-law of the late Right Hon. W. E. Gladstone, was formally opened lately by the Lord Bishop of St. Asaph. They have been erected by the parishioners at a cost of £4,000.

### Children's Department

#### THE VERY BOY

##### A Story in Two Parts

"There's a boy in the electrical shops that I want to recommend to your attention," said the superintendent of the Eureka Manufacturing Company, as he and the president came down the steps of the office at the noon hour.

"What about him?" Asked that shrewd old gentleman.

"He has an inventive turn of mind, and has already made several suggestions that have saved us lots of money."

"How old is he?"  
"Fifteen."

"Fifteen? He is a mere child!"  
But he has a man's head on his shoulders. There he is now—the little fellow that just threw the handspring. He's the queerest possible combination

### HOW MAN'S EFFICIENCY HAS BEEN INCREASED BY THE J. B. L. CASCADE

Over 200,000 people have found that this new method of Internal Bathing keeps them always up to "concert pitch."

That by using it once a week their lower intestine is kept thoroughly clean—pure and sweet, as Nature intended it to be.

That biliousness, with its attendant nervousness, "blueness" and depression, no longer pulls down their efficiency, but they consistently feel bright, confident and capable—also that the more serious ills of constipation (appendicitis for instance) cannot progress where the J. B. L. Cascade is used.

It is aptly termed "Nature's Own Cure for Constipation," for its operation is just as safe and natural as washing your hands.

Until recently the J. B. L. Cascade has been obtainable only by sending to its inventor, Charles A. Tyrrell, M.D., of New York City.

The demand for it now, however, has become so universal, through the recommendations of those who are using it, that it has been decided to place it in the hands of leading druggists throughout the country.

The J. B. L. Cascade is now being shown and explained at The Owl Drug Stores: 770 Queen East; 491 Parliament St.; 282 College St.; 1631 Dundas St.; 990 Bathurst St.; 1219 Bloor West; 732 Yonge St.; and also at Rutherford's Drug Store, 2 King East.

They are also distributing a very interesting Booklet on Internal Bathing, called "Why Man of Today is Only 50% Efficient," which can be obtained on request, without cost, by writing to Chas. A. Tyrrell, M.D., Room 565, 280 College Street, Toronto.

tion of childhood and manhood that ever I saw. What in the world is he up to?"

As the superintendent passed a fair-haired, slightly built lad disentangled himself from a crowd of fifty or sixty workmen who were hurrying into the street and hid behind the corner of the building, peering keenly toward a figure coming slowly down the road. The object of his attention, a man of almost gigantic mold, was dressed in his working clothes, having evidently just come out of the rolling mill, where he had no doubt, been puddling iron. In spite of his dirt stained garments, he presented not only an imposing but an attractive appearance. His great head was finely poised upon his broad shoulders. His features were strong, his blue eyes keen, and his heavy shock of hair so fiery red that his shop mates called him the "Volcano." The boy permitted him to pass the corner, and then with an agile spring bounded onto his huge back and flung his arms around his neck.

"You little imp!" the two observers heard the giant exclaim, and they saw him hoist his evidently not unwelcome burden across his shoulders and start down the street on a run, the boy's musical laugh ringing out and the crowd cheering.

"That's his crony—Mike McGinnis," said the superintendent.

"Queerly mated pair," the president replied.

"Perhaps you never heard how they became friends."

"No."

"Well this little shaver's name is Alfred Atherton. He lived in a little town up in the State somewhere; and when his parents died, a couple of years ago, he struck out for himself, and came down to Cincinnati. For a few weeks he sold papers, then he got into the messenger service, and finally landed here. He was good natured and clever, making many friends, but exciting some hostility by his indomitable teetotalism. While he was not aggressive about his temperance

ideas, it became perfectly evident that he disapproved of his shop-mates' habits of 'rushing the growler.' They resented this, of course, ridiculing, abusing and tempting him cruelly. Nothing could move him, however, and they resorted to the scurviest trick you ever heard about.

"Fight or ten of the biggest and roughest boys in the shop devised a scheme to inveigle him into one of the saloons, and either persuade or force him to drink a glass of rum. Somehow or other they got him inside the door, and, failing to make him obey them voluntarily, began to threaten. 'We'll pour it down your throat,' they said. 'You will?' he cried with flashing eyes. 'We'll see! My father fills a drunkard's grave, and I promised my mother on her dying bed that I'd never drink a drop! Now make me break that promise if you can?' With these words still on his lips the little shaver flung off his coat and set his back against the wall.

(To be continued.)

## Now Feels Strong and Vigorous

And Fit for Any Amount of Work as the Result of Using Dr. Chase's Nerve Food.



Mr. J. Hurlbert.

It is so easy to overlook the warning given by headaches, indigestion, failing memory, lack of power to concentrate the mind, irritability and worry over little things, that many a man does not realize his danger until on the verge of breakdown.

Like the writer of the letter quoted below, you can call a halt to the wasting process and restore vim and energy to the nervous system by using Dr. Chase's Nerve Food. This great food cure has a wonderful record of cures.

Mr. J. Hurlbert, 28 James street, Brantford, Ont., writes:—"I was very much run down in health and as a consequence my nervous system was very much exhausted. Close confinement at my work, I think, brought on the trouble. I started using Dr. Chase's Nerve Food and by the time I had used up one box I felt a great improvement. The continued use of this preparation has thoroughly restored my system so that I feel strong and vigorous and fit for any amount of work. I have also used Dr. Chase's Kidney-Liver Pills and Ointment with splendid satisfaction, and recommend them at every opportunity." Dr. Chase's Nerve Food, 50 cents a box, all dealers or Edmanson Bates & Co., Limited, Toronto.



## Better! Even Better!

Think of any soup in the recipe-book—think of your favourite soup—arrange to have it for dinner to-day and make it better than ever before, like this:—

Prepare your soup in the ordinary way, and before you put it in to boil add a packet of "Edwards"—either the Brown, Tomato, or White variety.

When the soup is served you'll find it better and thicker, no more nourishing; in short, you'll have your favourite soup so much better that you'll want to improve every soup-recipe in the book by adding "A little Edwards." You can use Edwards' Soup as a basis for practically any soup you make. Although spoiled by a salt, Edwards' Soup blends so naturally with other soups that it seems like a part of the original recipe. Get a few packets of Edwards' Soup to-day.

# EDWARDS' DESICCATED SOUPS

5c. per packet.

Edwards' Desiccated Soups are made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup prepared from beef and fresh vegetables. The other two are purely vegetable soups.

Lists of dainty new dishes in our new Cook Book. Write for a copy post free.

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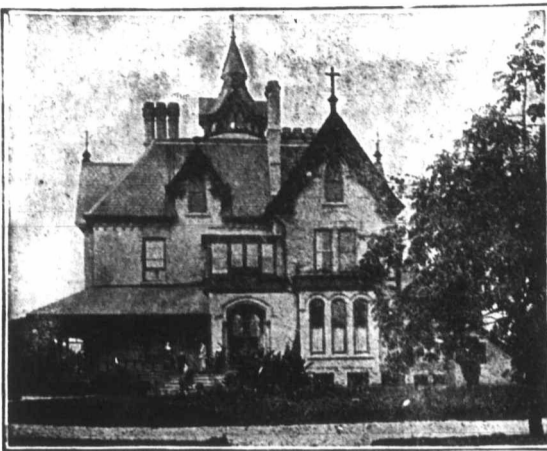
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