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ESTABLISHED 1871

VOL. 39

TORONTO, CANADA, THURSDAY, SEPTEMBER 19th, 1912

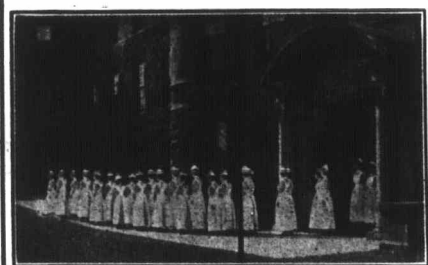
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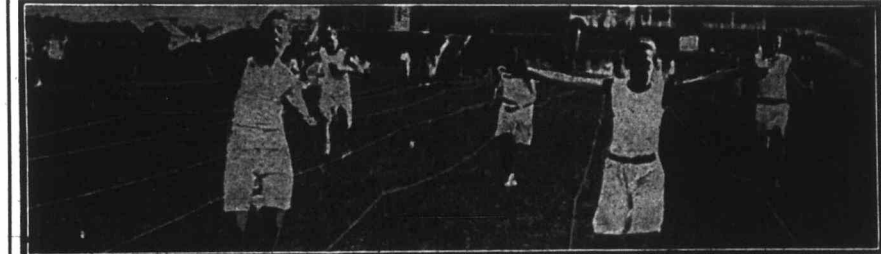
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September 22.—Sixteenth Sunday after Trinity. Morning—2 Chron. 36; Gal. 1. Evening—Neh. 1 and 2:1—9, or 8; Luke 1:1—26.

September 29.—St. Michael and All Angels, Seventeenth Sunday after Trinity. Morning—Gen. 32 or Jer. 5; Acts 12:5—18. Evening—Dan. 10:4 or Jer. 22 or 35; Rev. 14:14.

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

AN OFFER TO ALL.

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

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 439, 464.
Proclamation: 307, 448, 494, 653.
Offertory: 388, 408, 641, 765.
Children: 502, 686, 688, 697.
General: 423, 523, 654, 764.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.
Proclamation: 376, 433, 449, 542.
Children: 697, 700, 707, 715.
Offertory: 329, 573, 599, 753.
General: 2, 416, 580, 664.

The "Canadian Churchman" warmly welcomes to Toronto, every member of the Brotherhood of St. Andrew, attending the Dominion Convention, both clerical and lay, and wishes this splendid work for the spread of Christ's Kingdom, God-speed.

HARVEST.

Let songs arise to Thee, O God,
From every harvest field,
And let the nations praise Thy name
For what the earth doth yield.

We to Thy holy altar, Lord,
The fairest flowers do bring,
And with the first fruits we present,
To Thee our offering.

For Thou hast in Thy goodness great
With plenty filled the land;
No sparrow falleth to the ground
Except by Thy command.

O give us grace that we may first
The heavenly Kingdom seek,
In confidence that Thou for us
Dost earthly treasures keep.

Enable us to look beyond
The things of time, and see
That greater harvest when we shall
Be gathered unto Thee.

Not in a temple made with hands,
But in the mansions high,
Prepared for us by Thy dear Son,
In heaven above the sky.
Rev. L. Sinclair.

DIOCESE OF BRITISH HONDURAS.

The Archbishop of the West Indies, as being responsible for the oversight of the Diocese of British Honduras, which has been without a diocesan since 1911 owing to Bishop Bury's resignation, has invited the Right Rev. Walter Farrar, D.D., formerly Bishop of Antigua, to become his assistant and commissary for performing the requisite episcopal functions in the diocese and preparing the way for certain changes in the territory of the Bishop's jurisdiction. These will probably be determined upon at the Convention of the Protestant Episcopal Church of America in October, 1913.

"TO LOVE AND OBEY."

Dealing with the alleged unfairness of the marriage ritual in requiring a woman's promise to obey her husband, the following paragraph, by Frances Power Cobbe, seems to put the matter in a very sane light:—

"Love naturally reverses the idea of obedience, and causes the struggle between any two people who truly love each other to be, not who shall command, but who shall yield. There is in the world no harder duty than to oppose the will of our best friend. Says Chaucer:—

"When Mastery cometh, then sweet Love anon
Floppeth his nimble wings and soon away is flown."

"It is an insult, a wrong, a deadly wound to love, for one of the lovers to turn round on the other and claim, not the sweet right to serve, but the bitter right to command and control. Practically, we know in happy marriages this claim rarely crops to the surface, but the mere fact that it is sous entendu in any discussion

seems to me to take the bloom off conjugal love."

INDIAN NOT INOCULATED YET WITH INTOXICANTS.

Chief Thunderwater, of the Tuscarora Reserve Indians, delivered an eloquent plea in the St. Catharines Police Court last week, when Joseph Smith, also an Indian, was charged with intoxication. Thunderwater explained the reason for the red man's weakness on taking firewater. He argued that the Indian has not yet become inoculated with the intoxicating beverage, as he has been drinking it but four hundred years, whereas the paleface has been drinking it for several thousand years. He reminded the Court that even Noah was unable to withstand the effects of intoxicants, because the white race was then not so inoculated. He stated that the Indians of this district have formed a society for their own protection. Anyone supplying the red man with firewater will be prosecuted by Mr. Martin, an officer of the new society. He asked that no option of a fine be given to Indian "bootleggers," as the white men who employ them are too willing to pay the fine. Smith was fined \$5.

SAVED FROM SUICIDE.

The Bishop of Manchester, preaching on a recent Sunday in Blackpool Palace of varieties, related a remarkable incident illustrating the incalculable value of a mission such as he and his colleagues had conducted at Blackpool. That morning, said the Bishop, he had received a letter from a poor woman, who wrote to thank them for the Mission. She said in her letter: "When I came on to the shore I was just going down to a watery grave, for there seemed nothing else to be done, but your Mission stopped me." The cause of the trouble, added His Lordship, was the perpetual drunkenness of the woman's husband.

RELIGION IN FRANCE.

Atheism in France draws more attention to itself than in other countries. It may exist in Germany or elsewhere, but France leads, and so we hail anything in the way of religious and family revival. A few months ago a letter from a well-informed Englishman appeared in a leading English journal, in which he said:—

"I have talked with intelligent men of the middle classes in France, and have not found, as a rule, that they deny the Christian faith. Many of them do not go to church because the ritual wearies them. Its mystical meaning appeals to the very poor, to women, and to a rarer type of man—often highly refined and cultivated. But the great mass of men appear to be untouched. A difficulty lies in the discrepancy between the lives of the priests and the very high ideal at which they are expected to aim. A Catholic priest claims great powers and authority, and the people naturally expect from him a sanctity above that of ordinary men. This sanctity is not always found, though it is found more often than is generally supposed. Frenchmen complain, further, of the complexity of their religion. It is true that many of the services and ceremonies are not obligatory, but many people feel overwhelmed by the mass of material presented to them. It is reported that the Vatican is contemplating a simplification of the breviary. If this is so, many Frenchmen may be induced to return to religion without abandoning their historic faith."

He was correctly informed. We find now advertised the First Reformed Breviary containing the new Psalter, and in complete conformity with the Decrees of July, 1911, and January, 1912.

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AN OLD SOLDIER'S ADVICE.

We look forward every year to the arrival of the number of the "Scottish Chronicle" containing the account of the sayings and doings on Commemoration Day at Trinity College, Glenalmond, that institution in the founding whereof W. E. Gladstone took much interest sixty years ago. This year rain fell heavily, but did not dampen the spirits of the visitors or the speeches at the dinner. Everything is so brightly reported that, to use a hackneyed phrase, the number is worth a year's subscription to any true Scot. We epitomize one portion of the address of General Wolfe Murray:—

"If I might venture, now that I am on my hind legs and been let loose, to give one little word of advice to those who are coming after—I am going down the hill and you are going up—there is one thing I would like to say to you, and it may seem an odd one. It is 'Be honest.' It may seem to you to be odd, because it may appear to you a very simple thing to be honest. But it is not. I mean lack of honesty. That is common enough. What I mean by saying cultivate honesty is the honesty to do that which is right in spite of public opinion and in spite of self-interest. I am sure that will be recognized by many here—men of experience—that is not a common quality. Let me tell you a little anecdote about it. A friend of mine was sent off on a mission to South America. I asked him when he returned how he got on. 'Fairly well,' he said, 'but I had such queer people to work with.' He said: 'You know, I would like to have had just three or four good, honest officers of the army. They might have been as stupid as they liked, but they would have been honest.' Remember this—it is the first step that costs. You don't get dishonest all at once. It is the first downward step you have to guard against. You have to prevent your first lapse from virtue. Therefore, always be on your guard to do that which is right. You will pardon these words in the shape of a lecture from an old Glenalmond boy and from an old soldier."

Strangely enough, this address recalls a book called "Young Barbarians," by Ian Maclaren, which contained an account of a cricket match between a school for the sons of poorer gentle folk in Perth and the Glenalmond boys, and both sides recognized the training and character of the other, fair play and honesty being characteristic.

BROTHERHOOD OF ST. ANDREW

**Dominion Convention, Toronto,
September 19th to 22nd**

A General Church Gathering

It is not generally known among Church people that the Conventions of the Brotherhood of St. Andrew are open not only to the members of that organization, but also to all Church members, and even the general public may share in these gatherings if they are so inclined, some of the meetings—particularly the mass meetings—being of a public character.

In connection with the twenty-second Dominion Convention, which will be held in Toronto from Thursday to Sunday, September 19th to 22nd, Convention headquarters being in St. James' Parish House, corner of Adelaide and Church Streets, the following services and meetings will be of special interest:—

The "Quiet Hour" Service will be held in St. James' Cathedral, Thursday evening, commencing at eight o'clock, and will be under the leadership of Rev. W. W. Craig, of St. George's Church, Ottawa. This service is intended as a preparation for the Convention, and will be of a devotional character.

The Public Meeting on Friday evening in St. James' Parish House should be one of the most helpful and most largely attended meetings of the Convention. Ven. Archdeacon Cody, rector of St. Paul's Church, Toronto, and Mr. A.

zens will be on the platform with the chairman and speakers. On previous occasions Brotherhood mass meetings have been largely attended, and this time the local committee expect to fill Massey Hall to its fullest capacity with the young manhood of the city.

The Boys' Mass Meeting will commence at 4.15 o'clock the same afternoon, Sunday, September 22nd. It will be held in Holy Trinity Parish Hall, Trinity Square. Rev. Arthur Carlisle, B.A., rector of All Saints' Church, Windsor, Ont., and Mr. Hubert Carleton, M.A., D.C.L., of Boston, Mass., General Secretary of the Brotherhood of St. Andrew in the United States, will speak to the boys, Dr. Harley Smith, of Toronto, acting as chairman of the meeting. The Junior Local Assembly, under the direction of Mr. John Maughan, jr., have charge of the arrangements for this gathering. A special feature of the meeting will be the music by the boys' orchestra of St. Mary's Church, Dovercourt. All boys over twelve years, but especially the Church boys of Toronto, are invited to attend this rally for boys.

The Final Service will be held in St. James' Cathedral on Sunday evening, beginning at seven o'clock. Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, Que., will be the special preacher at this service.

In addition to these services and meetings the regular sessions of the Convention will be held in St. James' Parish House on Friday and Saturday, and it is hoped that the clergy and Church people generally will attend these meetings. The gallery will be kept for the visitors, especially for the ladies.

The centre of the whole Convention and the most helpful service will be the Corporate Communion, which will be held in St. James' Cathedral, Sunday morning, at nine o'clock. His Lordship, Bishop Sweeny, will be the celebrant, and will be assisted by Rev. Canon Plumptre, rector of St. James', and other clergy.

In preparation for this Corporate Communion a preparation service will be held the previous evening in St. James' Cathedral. It will commence at 9 p.m., following an informal meeting in the Parish House.

Many matters of momentous importance to the Brotherhood will be discussed at the business sessions, which, by the way, are few in number, the Convention being a spiritual gathering rather than a business one. Perhaps the two most important will be the proposed increase in the annual quota and the appointment of a travelling secretary for Western Canada.

On Saturday afternoon the delegates and the visitors will be entertained by the Toronto members, the Junior Assembly taking charge of the boys. A very pleasant afternoon's fun is promised.

Already a large number of clergy, Brotherhood members and other Churchmen and Church boys have notified the Convention office, 23 Scott Street, Toronto, that they intend coming to the Convention. One delegate will come all the way from Bermuda, the Chapter there being attached to the Canadian Brotherhood. The Senior Chapter in Christ Church, Sydney, C.B., will send its director, Mr. A. B. Wiswell, Halifax, first Vice-President of the Brotherhood in Canada, will attend, whilst from the West quite a number of delegates are coming, some even



RT. REV. JAMES FIELDING SWEENEY, D.D.,
Chairman Mass Meeting of Dominion Convention, Brotherhood of St. Andrew, Massey Hall, Sunday, September 22nd, 1912.

Monro Grier, K.C., Toronto, will be the speakers. It is expected that His Worship Mayor Geary will act as the chairman of this meeting.

The Men's Mass Meeting in Massey Hall on Sunday afternoon, commencing at 3.15 o'clock, will be exclusively for men. His Lordship, Bishop Sweeny, has very kindly consented to act as the chairman, and the speakers will be the Right Rev. E. S. Talbot, D.D., Lord Bishop of Winchester, and Mr. A. C. Boyce, K.C., M.P. Right Hon. R. L. Borden, who was to give one of the addresses at this meeting, has at the last moment found himself unable to come. Bishop Talbot, and Mr. A. C. Boyce are both men of world-wide reputation, and two strong addresses should be heard from them on the subject, "Canada's Need: The Foundation of True Citizenship." Dr. Ham will officiate at the organ, and will be supported by a large choir, composed of volunteers from all the Anglican choirs of the city. A number of prominent citi-

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from Calgary. Saskatoon will send two, and possibly three, delegates, one a junior. A number of American members will come, especially from Buffalo and the Niagara district. Altogether it is expected that some six hundred delegates and visitors will be in attendance. Accommodation will be provided for all, and a cheap railway fare has been secured.

National Body to Fight The White Slave Traffic

At the annual meeting of the Moral and Social Reform Council of Canada, held September 5th, members were present from all parts of Canada, the organizations represented including the Church of England, the Methodist, Presbyterian, Baptist and Congregational Churches, the Trades and Labor Congress of Canada, the Dominion Grange and Farmers' Association, the Salvation Army, the Canadian Purity-education Association, and the Evangelical Association of North America. Dr. Carman, General Superintendent of the Methodist Church, occupied the chair.

Fight White Slave Traffic.—A committee, to be known as the National Committee for the Suppression of the White Slave Traffic, was appointed to carry on a vigorous campaign against the traffic in Canada and to co-operate with similar committees in other countries.

Gratification was also expressed at the action of the Mayor and Police Commissioners of Vancouver in issuing instructions to enforce the law against the system of recognizing segregated vice districts.

Race-track Gambling.—A resolution was adopted lamenting that, notwithstanding the great labour and expense in providing recent amendments to the statutes to prevent race-track gambling, the ingenuity of those engaged in this demoralizing practice has more than nullified the instituted reforms, and by new devices they practise more than ever the evils sought to be remedied. The Council, however, added a rider expressive of their finding a ray of hope in the course pursued by the Minister of Justice in his amendment at the last session of Parliament calculated to prohibit the granting of licenses for race-track gambling without the sanction of the local representative in Parliament. The Executive was also instructed to press for legislation that would result in the stamping out of professional and race-track gambling.

Other resolutions adopted instructed the Executive to seek legislation prohibiting the practice of polygamy in Canada, and set forth the need of requiring registration of contagious diseases and of a certificate of physical fitness to all candidates for marriage licenses.

Coincident with next year's annual meeting a moral and social reform congress will be held in Toronto.



If Jesus Christ had been asked if He believed in the future life, He would have said, "No, I am sure of it." There is no such thing as death in God's sight. We continue life hereafter, for "God is not the God of the dead, but of the living."—The Rev. A. B. Boyd-Carpenter.

Our Lay Readers

Are we as a whole utilizing, or even beginning to utilize, the splendid material we possess for providing the Church with competent and efficient lay readers? Something, no doubt, has been, and is being, done, but it is little in evidence, and has as yet made no perceptible impression upon the life of the Church as a whole. No parish, in our opinion, should be without a lay reader, who could be relied upon in an emergency to "fill the breach." Why shouldn't our Bishops have a staff of lay readers resident in the See city, or in other centres, who might be sent to take services in vacant parishes, or to "supply" in the absence of the incumbent? Our spare clergy in a country like this are few in numbers, and not always avail-

apply in case of sickness or death. We make this suggestion in the earnest hope that it may be taken up in the right quarter. There is hardly a diocese in Canada where such a plan might not be in full operation within a year. But the matter is wholly in the hands of the Bishops, to whom we respectfully commend it.

The British Parliament and the White Slave Trade

A very drastic bill for the suppression of this infamous business has been introduced into the Imperial House of Commons, and is receiving almost universal support, quite irrespective of party lines. Ere this appears it will probably have passed both Houses and become the law of the land. One of its clauses gives the police a great deal of discretionary power in the arrest of suspected persons, another provides for the flogging of male procurers. At the Church Congress, held two years ago in connection with the Bi-Centenary celebration of the Canadian Church at Halifax, Archdeacon Madden at Liverpool, England, stated that, so far as he was able to ascertain, this vile traffic was practically non-existent in Canada. We devoutly hope that the Archdeacon is correct in this. But a few years ago the same thing was confidently asserted of London and England generally. A more searching investigation, however, revealed the fact that the evil was widespread and long established, hence the recent legislation above referred to. It is quite possible that we in Canada may be living in a fool's paradise in respect to this matter, and that a similar state of things may exist in some of our larger cities. We would like to see a searching investigation inaugurated by the proper authorities. In our modern world all nations are so closely linked together for good or evil that it would be strange if Canada were to have entirely escaped contamination. This is a cause in which all well-disposed people can join with such perfect unanimity that it should not be difficult to arouse public opinion. It would be lamentable, indeed, if by our over-confidence Canada were to become the haunt of these detestable traffickers in human bodies and souls.

Prevention, however, is better than cure, and to be forewarned is to be forearmed. We would like to see the British Act enacted in Canada.

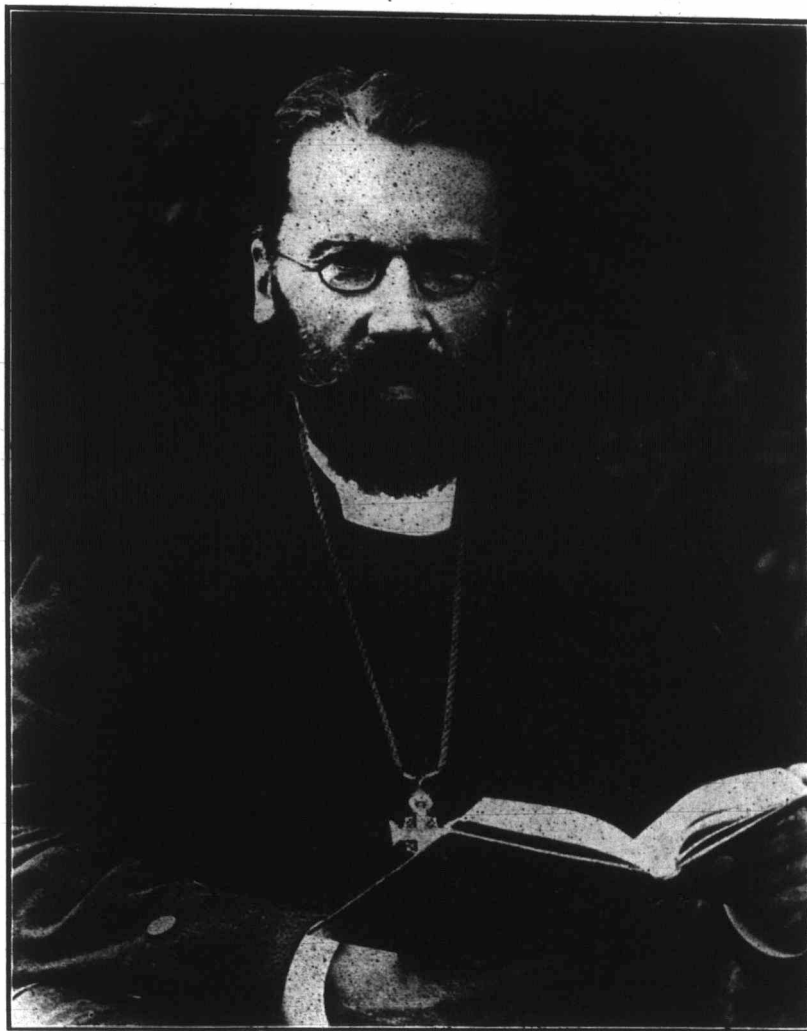
The Hereafter

A Thoughtful Exposition on a Vital Subject.

By a Canon

The subject of an endless hell of fire suggests to me the following questions:—

1. Why fire in the next world apparently keeps people alive and in pain for ever, while in this world it destroys consciousness if we fall into it?
2. If the word "eternal" is applied to things which have an end why should it necessarily mean "endless" when it is applied to punishment in the next world?



RT. REV. EDWARD STUART TALBOT, D.D.,
Lord Bishop of Winchester, England, Special Speaker at Mass Meeting
Brotherhood of St. Andrew, in Massey Hall, Sunday, September 22nd, 1912.

able. Why not supplement them in this way? There is one particular aspect of the matter to which we would draw attention. Last year, if we remember aright, many of our Synods passed resolutions affirming the right of every rector to one month's holiday per annum. But how many of our clergy in the country, or in small towns, are able to avail themselves of this? Not ten per cent., and for the simple reason that it is impossible to obtain substitutes. No one proposes to close his church, even for one Sunday, badly as he may be in need of a vacation, and so scores and hundreds of our Canadian clergy go on for years without the longed-for holiday, to the great detriment of their health and work. What a boon it would be if the parson in need of a little rest and change could write to his Bishop, or some diocesan official appointed for the purpose, and have a lay reader sent down to take his services for a few Sundays! What we have said would also

3. Why should "death" in this world imply loss of consciousness and in the next world complete consciousness?

4. Why fire should be one of God's best material gifts to us here, and then be turned into a means of torture in the next world?

5. Why should it be right to assume that what is recognized as brutal in man should be all right in God?

6. Why shall we think of God in this life as good, kind and loving, and in the next world as apparently hard and merciless.

7. Why should punishment in the next world suggest vengeance and the satisfying of God's anger, while in this world the ideal of punishment is to reform and to save?

8. What good will endless torture do anyone? Looking far into eternity, all who are to be saved will be saved and completely separate from the lost. The lost are apparently hopelessly lost, and it can do them no good.

10. Is endless torment the sort of thing we expect from One who declares His almighty power, most chiefly in showing mercy and pity?

11. Is it fair that God should profess to leave me free to serve Him or not, just as I choose, and at the same time threaten me with a most appalling form of torture if I do not serve Him?

I see no warrant in our Lord's teaching for supposing that human beings will live in pain forever. When He spoke to the people about being cast into fire, would they, from their own experience, imagine that each individual would be alive and burning for ever. All their experience would suggest the opposite. Our Lord speaks of fire in the parable of the tares, and any one may believe it is literal fire, but there is no suggestion that each bundle of tares will burn on unconsumed for ever. When they heard of a place familiar to them, where fire is not quenched, etc., they knew that the fire went on completely destroying the fresh material that was thrown into it, and why should they have understood that in the spiritual world things would be different? I cannot see why any of these figures or parables should suggest what must have been a totally new idea in such a connection, viz., fire as a means of torture and fire which kept its victims alive instead of destroying them. If I believed in "annihilation," I should quote these passages to show that the sinful are apparently utterly destroyed by fire.

Does eternal necessarily mean "endless," because it is applied sometimes to things which may be endless? God is eternal, but I do not base my belief in God's "endlessness" on the use of the word "eternal." In the very nature of things He must be uncreate, without beginning; indestructible, without end. If eternal is to mean "without end," why should it not also mean "without beginning"; and why, therefore, should we apply it to things that have a beginning? In Romans 16:25 we are told of things "eternally" kept secret, but now revealed. In v. 26 we speak of the eternal God. The same word is used in both cases in the original. In Jude 7 the fire that destroyed Sodom is called "eternal." I am told that if punishment is not endless, we cannot be sure that bliss is endless, because the same word is used of both. But I do not rest my belief in an endless state of bliss on the use of the word "eternal." Life is inherent in God, and with sinlessness and happiness, and all that is God-like, must be endless. Death, sin, and misery have their origin elsewhere than in God, and cannot be immortal. But if we stake our endless happiness on the use of the word which is also used for endless torment, why not accept St. Paul's teaching as expressing salvation for all, "As in Adam all die, even so in Christ shall all be made alive." The same line of argument which is adopted in the first case applies equally in the second. In Habakkuk 3:6 we find the mountains described as everlasting, and God's way described as everlasting. Must the mountains be everlasting because God is? The same word is used for both. Surely "eternal" denotes character rather

than duration of time. There is nothing specially attractive in the mere idea of endlessness. It is the character of the life that attracts. If "eternal" means "endless," we all have eternal life, because we believe we shall all live for ever, whether in bliss or pain. Yet our Lord says, "This is life eternal, to know Thee." Why say that if eternal life is merely endless life, possessed by all, whether they know God or not. (Note the first Collect in the Burial Service, "Eternal and everlasting," both being used.)

Why should we suppose that "death" in the next world means "alive in fire?" The wages of sin are death. The soul that sinneth, it shall die. When ordinary language is used in Holy Scripture without explanation, shall we be wrong if we choose to interpret it in accordance with ordinary usage? If I believed in "annihilation" I should again appeal to those words. When a man's body dies he loses consciousness, and is beyond the reach of torture and pain. Why should I imagine that when the soul dies it should be alive and suffering for ever? A dead man may be raised to life again, but while he is dead he is unconscious.

Why should any one assume that fire is to be used as a means of torment in the next world? In this world it is God's best material gift to man. It means heat, light, comfort, life; it destroys what is corrupt and poisonous. In the hands of cruel men it becomes a means of torture, and, uncontrolled by man, it can hurt and destroy. Even when used to destroy Sodom, there is no suggestion of torture, but merely the getting rid of a plague spot on the earth. Shall we assume that God will change all that, and use fire for tormenting all kinds of sinners, continuing the torment for ever? Does God change? In Hymn 68, verse 4 (B.C.P.), I find this:—

"Though now each contrite sigh thou hearest,
What terrors then will round thee shine!"

Will He change so completely? He will hate sin then as He does now, but will He love the sinner less than He does? He is the same yesterday, to-day, and forever, and I know that in the next world He will be the same merciful and loving Father that He has been to us here. Endless torment has been defended on the ground that we cannot tell what God's ideas of punishment are; and that what He does must be right. But I am sure that what is wrong in man cannot be right in God. If it is brutal to burn a man to death (even if the torment is only for a short time), it must be equally brutal for an Almighty Being to burn a man for ever. I believe that whatever God does is right, because I believe that His nature is just and merciful and loving. Endless torment is, in my opinion, unjust, cruel, and useless, and, if I can be convinced that God will inflict it, I must revise my belief in God.

If we look on punishment in the right way, there is every reason why we should believe in punishment (not torture) in the next world. Even here, the ideal of punishment is "reform." Some people lose their tempers and punish merely because they are angry, and sometimes society has to hang a man as a sort of self-defence. But the best human conception of punishment is that it is remedial. If we appeal to a man's sense of fear, it is for his own good, not for the sake of getting even with him. We object to lynching, because it is brutal and cruel, demoralizing to the people who lynch, and useless as far as the criminal is concerned. We believe in a punishment which is just, deterrent, and remedial. If God punishes us in the next world, it must be for our good, and not as an outlet for His anger. If it is for our good, it must be administered with the hope that it will be effective, and that, therefore, the necessity for it will cease to exist some day. To premise that punishment is to be endless is to declare that as a remedy it is ineffective and useless. If punishment is to act merely as a deterrent, it should be prompt, reasonable, and should have some connection with the

offence. Punishment which is deferred to a very far-off time, which is unreasonable in its character and duration, and which has no connection with the offence, such a punishment is useless as a deterring influence. And the very violence of the supposed punishment defeats its own object, as tyranny always does. If my punishment is the logical and inevitable result of my own acts, I cannot hope to escape it; but if my punishment is an arbitrary one, I have some hope of escaping it, because the One who punishes need not inflict it unless he likes, and I may coax him to let me off.

But there is a punishment which I do not want to escape. It is punishment (in the true sense) inflicted by a loving Father because He loves me. It has a direct connection with my wrong-doing, just as a doctor's knife has a direct connection with the disease he wants to cure—it is life-giving. I am not particular what you call it. Our Roman friends had a good word—Purgatory—but it is spoiled by associations, and wrong teachings and practices. Possibly no better figure can be used to describe that process of cleansing and strengthening than the word which expresses life, health, light, freedom from corruption, viz., "Fire."

It is a pity, I think, that God's anger should nearly always be associated with endless burning, torture, punishment, etc. In fact, I think our ideas about anger have become somewhat distorted. The idea of God, with all His greatness, being angry in a petty, human way—being annoyed, in fact, because a poor, human being does not do what He requires—is almost grotesque; and when we add to it the idea of this great God threatening this helpless human with most appalling torment, we are close to the blasphemous. What does God gain by an endless separation, the sinful going to endless torment. I used to have an idea that He adopted that plan to show His Almighty power, and to show the final triumph of good. But shutting up people in jail is not a very good way of showing the supreme power of the State. The State only exercises supreme power in that direction when all else has failed. It is not a sign of triumph, but a confession of failure to reform, or to keep people normal; and jails full of hopeless criminals are not regarded as a sign of the triumph of righteousness and obedience to law.

God will show Himself as almighty when He overcomes all His children by irresistible love, and the right will only triumph when all people willingly choose to do always what is right. Is there not a connection between endless punishment and free-will? When God puts me on safe ground, points out to me two paths, tells me where they lead, warns me of the inevitable results of my choice, and leaves me free to choose, then I can choose freely; but when God, so to speak, holds me over a hell of endless fire and threatens to drop me in if I do not serve Him, where is my freedom, and what would my obedience be worth if I, through fear, decided to serve Him? One writer refers to the chance of being cast into a lake of fire for a thousand years. If God casts me into such a lake, I presume it will take that long to fit me for His presence. I cannot imagine God casting any one into a lake of fire except for one of three reasons:—

A. That He chooses that way of wreaking His irresistible vengeance on His disobedient children. In such a case He puts Himself, in my judgment, on a level with all those who have burnt heretics and otherwise tortured human beings.

B. That He wants to end existences which have failed to justify themselves, and which, therefore, may as well be ended. The pain, in such a case, may be great (though somewhat unnecessary under the circumstances), but it is not endless.

C. That He wants to purify His children "as by fire," burning out what is corrupt and setting free what is good and immortal. I prefer the last alternative. All this is, I submit, worthy of discussion. On a few texts, obscure and

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figurative, which have been discussed and argued about, and concerning which learned and good men are at hopeless variance with one another, has been built up a most terrifying and, apparently, unreasonable doctrine. We cannot accept such a doctrine without the most plain and satisfying proofs. I do not believe that we have any right to read into our Lord's words what none of His hearers could have possibly taken from them. What God is to us here He will be to us there. What fire and punishment mean here they will mean there. There is a future punishment, the inevitable consequence of our life here, the bitter recollection of "what might have been," the pain of realizing how we slighted God's love for us, with much more that will result from new surroundings and a closer vision of God; but all that is different from a crude, barbarous conception of a pit, filled with fire which has no end, because the wretched victims of it must, for no apparently good reason, burn for ever. I do not for one minute suppose that all my questions are unanswerable or that all my points are proved, but I do say that, as long as such questions can be asked and answered (as they are) from totally opposite standpoints and in a totally contradictory fashion, such a doctrine as that of a hell of endless, torturing fire cannot be taught as something plainly laid down by Holy Scripture. I have never quite understood why death (sometimes premature or accidental) should end all our chances and completely alter God's relationship to us. When I am being examined in any subject, and the examiner says that I must hand in my papers at a certain hour, and that when that hour comes I have no more chance, I regard it as one of the somewhat unreasonable rules that often accompany examinations, and which give the quick thinker and writer an unfair advantage over the plodder.

But God is not primarily my examiner. He is my loving Father. He wants to save me, and He wants me with Him for ever. If He does not win me, His will is not done, His great sacrifice has been to that extent a failure, He is not omnipotent. Why will He arbitrarily fix an hour at which He will refuse to give Himself or His child any more chance of carrying out His will? I believe that He is willing and able to save to the uttermost, and to say that a mere physical accident like death prevents Him doing anything more for me is to deny both. Will He not rather welcome the chance of getting me, so to speak, by myself, face to face with Him and away from the things that hide Him from me in this world?

From My Study Window

The Musings of "Criticous" on Passing Events.

Labour Day has come and gone. The sons of labour have assembled, in their myriads, in our towns and cities, and have returned to their respective places in the body politic. But the great question of labour remains unsettled as it was before.

No one who is conversant with public affairs is unacquainted with the fact that the whole of

our Social Economy rests on a very shaky foundation. Canada is still in its infancy as a nation. Our industrial problems have not reached beyond the elementary stage. And yet, at times, it is not safe for us to cross the continent by reason of railway strikes. Some of our chief industries are paralyzed, industries on which depend the prosperity of provinces and the livelihood of thousands; and unrest and irritation smoulder here and there, to burst out into flame at almost any time. In the United States the situation is much more acute. There, a coal famine may be brought on on the eve of winter; and murder and assassination may be resorted to to intimidate and terrorize the friends of law and order. In England thousands of men, and, worse still, of women and children, may be seen about the streets pinched and emaciated by famine, while the whole work of the nation may

master and men worked together with their hands in a much smaller world, and that, in consequence, a human bond existed between them, the bond, viz., of personal confidence, sympathy, and affection. But we have changed all that. We have made many wonderful inventions. We have applied steam to machinery, and so enabled one man to do the work of a hundred. We produce enormous quantities of goods, and carry them to the ends of the earth in a incredibly short time. And we loudly boast of this as one of the main triumphs of our modern civilization.

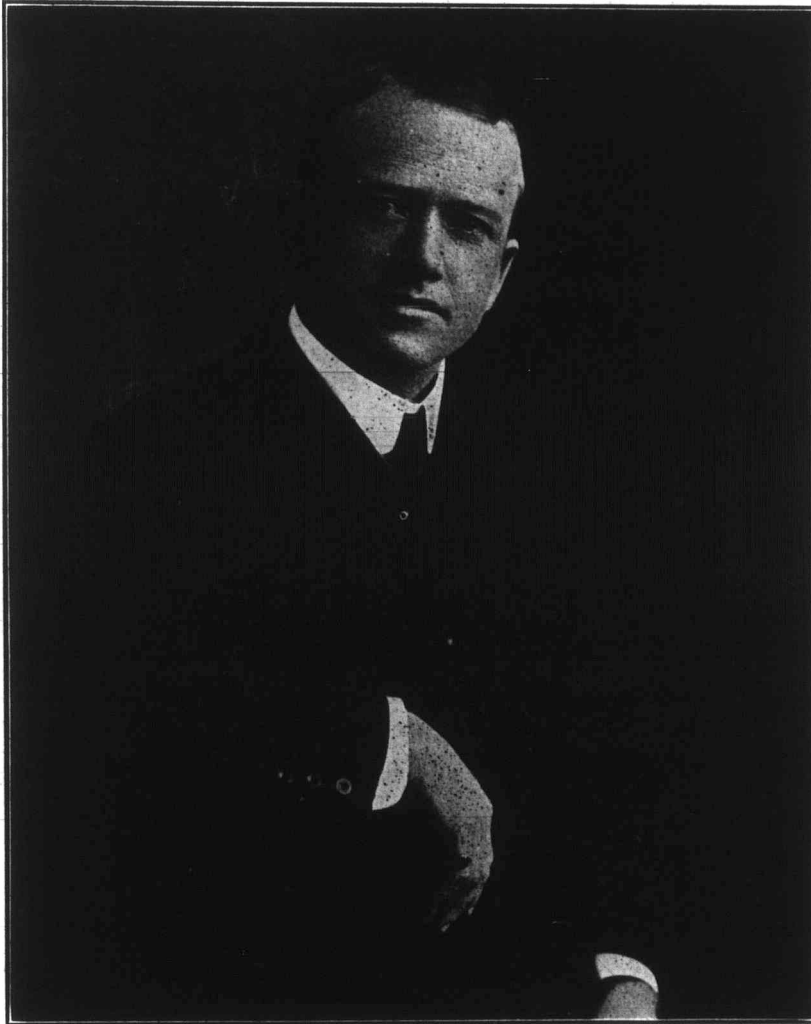
Hence a complete revolution has been wrought in the industrial world. For, to run our machinery, we need immense masses of capital on the one side and immense numbers of men on the other; and we have provided no connecting link between them save that of a daily task and of a daily wage. The human link that used to bind man to his fellows has been snapped, and as a result we have a still greater revolution in the moral world, and we are forcibly reminded by what amounts to practical civil war that no community or nation can ever be permanently upbuilt on a purely material or financial basis. Vast fortunes are accumulated in the hands of the few, while the many have to toil for a bare living, without the possibility of making provision for old age. This can never be looked upon, even in a materialistic philosophy, as a just or a final distribution of property; and the evil is aggravated by the reckless manner in which many of the owners of wealth flaunt their extravagance in the face of the world. We must go back to the evil days of Louis XIV. and of the Roman Caligula to rival the excesses of the smart set in New York or in Newport; and Lady Henry Somerset has told us that, while the spectre of starvation stared thousands in the face in East London, West London did not abate one jot of its frivolous and foolish expenditure.

Moreover, wealth means power. But should it give power to one man to employ another on terms that are not a living wage? And should it give him the absolute power to dismiss his employe, whose family depend on his daily wage for their daily bread? This is the *raison*

d'être of trades unions, that stand as a buffer between the helpless workman and the caprice or the tyranny of capital, greedy of gain. Many employers of labour, indeed, are just and benevolent men; but they are not always free to follow the dictates of their better judgment; and no man or body of men is fit to be entrusted with such arbitrary power when dividends are at stake. Witness the sweating system that so widely prevails even now. Witness, too, the atrocities committed by the King of the Belgians in the Congo and the enormities committed in Peru to the profit, if not with the sanction, of British capitalists.

The industrial world has never, indeed, been a millennium; but present conditions did not always exist. Time was when master and men worked and lived together as brethren; when the men could aspire to rise by skill and industry to the position of masters; and the essential features of that happy situation were that

It may be impossible at the present stage to discover any effective cure for this deep-seated malady. We may, however, indicate the basis on which, alone, the cure can be worked out. St. Paul erects his ideal commonwealth on



HUBERT CARLETON, M.A., D.C.L.,
General Secretary of Brotherhood of St. Andrew
in United States and Member Dominion Council.

the foundation of a common brotherhood in Christ, resulting in common sympathy, as well as common interest. The human link must be restored as a preliminary to any effective action. At the dawn of human history God held up before the coming race the ideal that every man is his brother's keeper. The modern industrial crisis would never have arisen had men always lived up to that ideal; and, in the fullness of time, the Lord Jesus completed the picture by the acted parable of loving and devoted service. "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I came not to be ministered unto, but to minister. Whosoever will be chiefest among you, let him be your servant." It is only when men become imbued with this spirit of brotherhood and of service that the social order will be saved from the abyss to which it is hastening.

And a special call comes to the Church of England in this matter. Her membership has been recruited largely from what are called the better classes, those classes that possess special facilities for service, having at their disposal means, leisure, talent and culture. And a double obligation rests on them in that it is due largely to their special characteristics, variously called reserve, or pride, or social exclusiveness, that the atmosphere of the Church of England has not been eminently congenial to all sorts and conditions of men. It is our privilege to be able to take the lead in permeating the social order with right ideas and in engaging in social service. We must help to dispel the mischievous illusion that capital and labour are essentially antagonistic; under the spirit of love they are rather complementary, and may be mutually helpful to one another. This we can best begin to do by consecrating our means, our leisure, our talents and our culture to the welfare of our fellowmen. And we must by all means exorcize that inveterate prejudice that manual labour is degrading, and that the working classes are the lower classes. Rather must we hold up the ideal that it is idleness and uselessness that are unworthy; for, in the beautiful language of Carlyle, "There is a perennial nobleness, and even sacredness in work. Foul jungles are cleared away, fair seed-fields rise instead, and stately cities; and withal the man himself ceases to be a jungle and foul, unwholesome desert thereby. Doubt, desire, sorrow, remorse, indignation, despair itself—all these like hell-dogs lie beleaguering the soul of the poor day-worker, as of every man; but as he bends himself with free valour against his task, all these are stifled, all these shrink, murmuring, far off into their caves. The man is now a man. The blessed glow of labour is upon him, as a purifying fire, wherein all poison is burnt up, and of sour smoke itself is made bright, blessed flame. All true work is sacred; in all true work, were it but true hand labour, there is something of divineness. Labour, wide as earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart, up to that 'agony of bloody sweat,' which all men have called Divine. This is the noblest thing yet discovered under God's sky."

Criticus.

Quiet Hour

"It is more blessed to give than to receive." This is only a special application of ministering and being ministered to. Thus the Lord Jesus expressed the ideal of the life of the Kingdom of God. There are only two classes of men, the givers and the receivers. The world has great admiration for the receivers, for those being ministered to. We were accustomed to judge a man's greatness by the amount of ministrations he could command from his fellows. The monuments of ancient kings, which recount the number of slaves, servants and houses of the dead monarch, witness to that idea. To-day,

many men bow down mentally, if not physically, before the parade of wealth and material power. But such display is barbaric and such admiration is servile. Anything successful wins our praise, but second thoughts tell us that success cannot be judged except by the root idea, the impulse and motive of the activity. Some people never have second thoughts on the money question, or else they ignore them. Some rich men, by their faddish efforts to minister to those whom they have spoiled, testify to power of such second thoughts, even though late. Every time the world does homage to the man who ministers, who think for others first, not last, there is shown the persistence of higher ideals. This persistence of higher ideals is nothing but the triumph of the spiritual. Deep down in our hearts we acknowledge the Lord's judgment is right. We know the barrenness and emptiness of the selfish, the Christless life, and we know, at least in part, the joy, the peace, and the entire satisfaction of the spiritual, the ministering life.

"Church work" means work by the institution which stands for the announcement, the nurture and the supremacy of the spiritual life. We profess allegiance to the claims of the spiritual. What are we doing in Church work? Not all Church work is done in the organizations or buildings of the Church. The mother and the father are doing the best of work for Christ and His Kingdom by their devoted attention to the upbringing of their children "to live a virtuous and godly life." But in spite of that a special blessing always seems to come to the home where the claims of definite work in and about the Church, over and above other work for the Master, are recognized. Teaching, visiting, ministering to the poor, welcoming the stranger, cheering the disconsolate, and the many other things which the Church sees as her duty, give abundant scope for every talent and inclination. The Church means the continual witness and nourishment of the spiritual life of the nation. What a land and what a nation we should be without the Church of God! What are we doing to support it? Church work starts in earnest next month. Are you going to work?

"Substitute, proxy, agent"—these terms describe the common methods of Christian work for the average man. He supports the Church by his contribution. The minister is "paid" to keep the organization moving. But a contribution, large or small, does not discharge the debt we owe to the Church—a debt of thought and love. Why does the average man systematically stay away from vestries and committees? His brains, as well as his money, ought to be at the service of the Church. Modesty may account for some, but the pound "laid away in the napkin" was no use to the man or to the Lord. The false idea that a church is like a business organization, the success of which depends on its superintendent, may account for others; but the Church is a body, an organism of living

members, each influencing the others and conditioning the growth and success of the whole. Dead or diseased cells may ruin the whole body. So do not let us imagine that any amount of money will provide our substitute in the army of the Lord. "The Son of God goes forth to war," but too many follow in His train only by proxy. Is not this the secret of the Church's failure to rise to her possibilities, and to assert her strength against the wickedness which stalks in high places and the vice which haunts the low? Are we going to work or hire a proxy?

Brotherhood of St. Andrew

BROTHERHOOD OF ST. ANDREW IN CANADA.

Eighteenth Convention, Toronto, September 19th, 20th, 21st, 22nd, 1912.

The Toronto Assembly of the Brotherhood of St. Andrew takes much pleasure in presenting the letter issued, as per special resolution, by His Lordship, the Bishop of Toronto, to the clergy of Canada, inviting attention to the forthcoming Convention. We unite in extending a most hearty welcome, and would respectfully bespeak your co-operation in making known our Convention to the Brotherhood and the laymen in your charge, also to have the privilege of your presence.

Our energies are being directed toward making the Convention of 1912 the banner event in the history of the Canadian Brotherhood. It is our sincere hope that for Missionary spirit and earnest purpose it will result in there being a great uplift among the men and chapters throughout our country and that many men may, in consequence of our individual efforts, be brought to the knowledge of the gospel and to Christ through His Church.

LETTER TO ANGLICAN CLERGY OF CANADA.

Bishop's Room, Merchants Bank Chambers.

Rev. and Dear Sir,

The Local Council of the Brotherhood of St. Andrew begs me to extend to you a most hearty invitation to be present at the forthcoming Dominion Bi-annual Convention which will this year be held in Toronto from the 19th to the 22nd of September inclusive.

We are desirous of having one of the best Conventions ever held by the Brotherhood on this occasion, and are anxious to secure as large an attendance from outside of Toronto as possible, so that the event may be of far-reaching spiritual advantage to our Church.

We hope that the influence of this Convention will be of the greatest possible value in leading a vast number of men in Canada to Christ through His Church, and build up loyal Churchmanship for the great future that is before our country.

We are most anxious to extend the invitation, not only to ask you personally, to be present, but would also ask that you be kind enough to exert your influence towards sending a strong contingent of laymen so as to make the Convention a distinct success numerically, and we extend our warmest welcome to all.

Arrangements have been made that hospitality shall be provided wherever required, and further particulars are enclosed herewith concerning the details of the convention.

Anticipating the pleasure of your presence and that of some of your laymen.

Believe me,

Yours faithfully,

James, Toronto.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Matthias'.—The Rev. T. H. Perry, the new rector of this church, and his bride, were given a warm welcome home by the members of the congregation who turned out en masse to greet them. Mr. Perry has only been a short time in Halifax, but during that short time has won all hearts and the deep regard and esteem

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of his people, and they gladly took the opportunity which his recent marriage afforded them, to show their appreciation of him. The reception took place in the schoolhouse, and early in the evening, Mr. Perry was called to the platform, where he was made the recipient of an illuminated address couched in words which only a loyal and loving congregation could use. He was then presented with a handsome purse of gold. The reverend gentleman was taken completely by surprise, but thanked all present for their congratulations and good wishes. He assured them that both Mrs. Perry and himself were very deeply touched by the welcome they were receiving on all hands. Mrs. Perry was presented with a beautiful shower bouquet. The chairman, Mr. McLeod, then called upon the Rev. H. W. Cunningham to speak. His speech was most happily worded, and brimful of ministerial recollections which the audience thoroughly enjoyed. He was followed by a brief address from Mr. Weir. After refreshments were served, addresses were given by the Ven. Archdeacon Armitage and the Rev. J. L. Donaldson, rector of Trinity, both of whom had been kept by engagements from arriving earlier in the evening. The whole affair passed off most auspiciously. The meeting was held in Agricola Hall.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. Canon Hensley H. Henson, Sub-Dean of Westminster Abbey, and rector of St. Margaret's Church, Westminster, spent a busy day in Montreal on Sunday, September 8th. In the morning he preached in the Crescent Street Presbyterian Church. In the afternoon he addressed a packed hall of men only in the Y.M.C.A. Building on the Peruvian atrocities, and in the evening Christ Church Cathedral failed to accommodate the multitude who desired to hear this distinguished and outspoken clergyman. The sermon which was listened to with marked attention, dealt with one aspect what may be called the Broad Church position, namely, the secondary character of all forms of religion. The text was, "And I saw no temple therein."

L'Eglise du Rédempteur.—The corner-stone of the new church was laid with all due ceremonial by the Right Rev. Dr. Farthing, the Lord Bishop of the diocese. Professor A. Dongados read the opening prayer, and the Very Rev. the Dean of Montreal duly consecrated the stone. Dean Evans is the chairman of the Building Committee. After laying the foundation stone well and truly the Bishop delivered a short address. He pointed out that the present church was not building for the purpose of proselytising, but only because they felt it their duty to offer to all members of their creed within the British Empire the opportunity of worshipping in their own language. When the British Empire had to absorb all nationalities it had certainly to accept the responsibilities of ministering to them in their own language. They had no desire to unsettle the religious convictions of others about them.

The Rev. Dr. Laviere said that they did not wish that buildings to be the means of attempting to make the French people English. There was no reason why they should not preserve their national identity even if they were Protestants.

The Rev. H. E. Benoit, pastor of the church, also spoke in French and pointed out that all the successful attempts at French colonization were attempts made by Huguenots, a fact that no historian would deny.

Dunham.—The Ladies' College.—This college will re-open on Monday, Sept. 16th, with a fully qualified and complete staff under the principalship of Miss Winifred Wade, M.A., (Trin.) Miss Wade's management of the college has been a great satisfaction to all concerned and by her kindness and justice she has won the warm appreciation and co-operation of her staff and pupils. Miss Wade is an honour graduate of Trinity College, Toronto. Miss Helen Kerr, of London, England, has been appointed first assistant. Miss Kerr has had a large experience in both English and Canadian boarding schools, and is an advocate of modern methods and of higher education. She has an established reputation in England and a warm welcome is extended to her by the college. Madame Schneider, of Bonn University and the Academie Royale des Beaux Arts, Brussels, Belgium, will be in charge of the modern languages department. She has taught in English and foreign schools, employs the direct or oral method and her pupils will have

every opportunity of acquiring a pure accent both in French and German. Madame Schneider will also have charge of the singing and voice training. The art department will again be under the able management of Miss Dresser, who has been associated with the college for several years past. Special courses may be taken in china painting, oils and water colours, wood carving, etc. In music the pupils are prepared for the examinations of the Associated Board of the Royal College of Music and the Royal Academy of Music. Miss Barbara Steadman, who has had marked success with her pupils in previous years will continue her valuable services to the college. Miss Hatley, B.A., of Toronto University, will again have charge of the Classics and Mathematics. Miss Hamilton, will also continue her duties as Sports and Physical Culture Mistress. Miss Hamilton received her training at Halifax Ladies' College and the Sargent Normal School, Cambridge, Mass. She is thoroughly qualified and keenly interested in her work, and encourages her pupils to take an interest in all the games and exercises for which the college grounds are so admirably adapted. Miss Wade, who has just returned from her vacation in England, is now in residence at the college and all communications can be addressed to her there.

ONTARIO.

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

Cananogue.—Christ Church.—The Rev. J. R. Serson, the rector emeritus of this parish, died at the rectory on Saturday, September 7th, after a long illness, which he bore with Christian fortitude and patience. The cause of his death was cancer of the stomach, and his illness lasted for nearly a year, for part of which time he was able to attend to his pastoral duties. In the early stages of his illness he underwent an operation in the General Hospital in Toronto which relieved him for the time being, but even then he was told by the doctors that a cure was impossible. He resigned at Easter, but retained the title of rector emeritus and continued to reside in the rectory until the day of his death. In the meanwhile the Rev. F. H. Wimberley, of Ottawa, was placed in charge of the parish. The late Mr. Serson was a very scholarly man, and he was held in very high esteem by all who knew him. The deceased gentleman succeeded the Rev. Henry Austin as rector of this parish in the year 1897, and for the past fifteen years he has faithfully discharged the duties of his office. Under his fostering care the parish prospered. In 1898 Mr. Serson married Miss Mary Louisa Macdonald who, with one son and two daughters, are left to mourn his loss. The coffin containing the body of the deceased priest was taken from the rectory to the church on Monday evening, the 9th, where it remained all night. Early on the following morning the Holy Eucharist was celebrated, the body in the meanwhile having been viewed by large numbers of people as it lay in state in the sanctuary of the church. The funeral service was conducted in the church at 1 p.m. on Tuesday, the clergy officiating, being the Very Rev. the Dean of Ontario, and the Ven. Archdeacon Carey. There were sixteen clergy of the diocese present in their robes, as well as a large congregation of lay people, and the service was a most impressive one. At the conclusion of the service the body was removed in a hearse to the railway station accompanied by a large number of those who had been present at the service,

and from thence was taken by train to Pakenham, where the interment took place. The following six members of the congregation, who had been specially selected by the deceased clergyman for this purpose some months ago, accompanied the remains to Pakenham, namely, Messrs. W. J. Gilson, R. H. Britton, G. I. Johnston, A. D. Howe, J. McGloghlon, and W. A. Barnes. Mrs. Serson and the members of the family also travelled to Pakenham and were present at the committal of the deceased clergyman's body to its last resting place.

Sydenham.—The corner stone of the new church which is to be erected here was laid with all due ceremony by the Lord Bishop of the diocese on Thursday afternoon, September 12th. The Very Rev. the Dean of Ontario assisted the Bishop, and His Honour Judge Macdonald, the Chancellor of the diocese, also attended officially. The church is being erected because the C.N.R. have bought up the old church property for railway purposes. A large number of people were present at the ceremony.

OTTAWA.

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

Lancaster.—The members of the Anglican community of Alexandria have notified the Rev. Doctor Cobb of Lancaster, that a Standard top- buggy is ready for shipment to his address, as a mark of their esteem. Three years ago an Anglican service at Alexandria was deemed impossible; to-day a happier feeling prevails. The McLaren Hall has been generously placed at our disposal, where members of the Presbyterian and other religious bodies have united with us heartily, now liking our form of service. The recently opened, very pretty concrete church has been offered for services to a growing and united branch of the Church Catholic.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Lord Bishop of the diocese preached in this Cathedral on Sunday morning last.

The Rev. Canon Morley preached last Sunday in Christ Church, Battean, in the morning, and in the Church of the Redeemer, Duntroom, in the evening, in the interests of the Cathedral Building Fund.

Missionary Methods.—Our old friend, Dr. E. A. Welch, now Vicar of Wakefield, has written a letter characterized by his strong common sense. He says that the letter of the Bishop of the Falkland Islands may serve a useful purpose if it draws attention to "the present deplorable system which assigns a man to a magnificent field and there leaves him impotent for want of men and means," as the deplorable want of anything that deserves to be called system in the management of the great missionary enterprises of the Church of England. The Vicar says there are fifty or sixty societies appealing for money, some elaborately organized. The overseas Bishops frequently come home for money, and the result is wholly disproportionate to the enormous expenditure of time, energy and cost. Even when the Archbishops make an unprecedented appeal on behalf Western Canada the response is far below what they had a right to expect. The Vicar advocates concentration, and as an ideal, he quotes the example of our kinsfolk in Canada and the United States who have but one Missionary Society, and that the Church itself.

St. Augustine's.—The funeral of Cadet Edgar Baker, one of the first Public School Cadets of Toronto to obey the final summons to meet His Master was the occasion of a really touching and beautiful funeral which took place from the residence of Mr. and Mrs. S. J. Baker, (the parents of the deceased lad), 25 Riverdale Avenue, to St. James' Cemetery. The services, both at the house and the cemetery were conducted by the Revs. Canon Plummer and H. McCausland, of St. Augustine's Church, of the choir of which the deceased lad was a devoted and painstaking member. The Withrow Avenue School companions of the late cadet to the number of about one hundred, under the command of Principal Speirs, attended, the large majority in their scarlet cadet uniform, and the others in plain clothes, and they marched in front of the sad procession to the cemetery. A number of lads from the Toronto Public

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School Cadets Bugle Band, of which the deceased was a member, also attended. He was in company with them at the cadet camp at Niagara, where he contracted appendicitis, from the effects of which he died at Grace Hospital, after three operations had been performed, also attended in multi. The pall-bearers, all of them companions, fellow choir boys, and school mates of the deceased boy, were Cyril Hewgill, James Moir, Harold Helston, Gordon Baker, Elmo Flint and Wilfred Barrington. The principal mourners were Mr. and Mrs. S. J. Baker, Mr. and Mrs. J. C. Baker, Mr. and Mrs. W. H. Baker, Mr. R. A. Baker, Mr. and Mrs. R. H. Baker, Mr. and Mrs. H. Lackie, Mr. and Mrs. W. Radford, Mrs. J. W. Baker, Miss Drayton, Mrs. W. Patterson, Messrs. R. M. and A. C. Larter, Mr. Stephen Hewgill, and many others too numerous to mention. Beautiful wreaths which required a separate open carriage to convey them to the grave, were sent from Withrow Avenue School; Ryrie Bros., Ltd.; Messrs. Ernie Williams, S. Hewgill, and W. J. Armstrong, all of the T. Eaton Co.; Band Master Slatter; St. Augustine's Choir; Rev. Canon Plummer; Rev. H. McCausland; Wilson Lodge A.F. and M.; Mr. and Mrs. C. Montgomery; Elmo Flint; Major Beamington; the Boys' Club of St. Augustines; Mrs. Edgar and family; Mr. and Mrs. T. E. Reed; Mr. and Mrs. George, of Cleveland; Mr. and Mrs. Shepherd, Miss Mayle; Miss Grace McCaig; Sunday School Class of St. Augustine's; Miss Brown; the deceased lad's school mates; Mr. and Mrs. A. Challener; Miss Lillian A. Boyd, and Mr. George S. Sylvester. The beautiful extempore prayer by the Rev. Canon Plummer, after the final committal, moved many of his hearers to tears, and must have greatly impressed the number of his young hearers who were present.

St. Jude's.—A very large number of people attended the dedication service of this new church which took place on Thursday evening last. The Lord Bishop of the diocese conducted the service assisted by the Right Rev. Bishop Reeve. The church which was planned four years ago, is of red brick, and it has a seating capacity of over six hundred, and has cost about \$20,000. Thirteen large memorial windows are a striking feature, and these, as well as the lectern, have been contributed by members of the congregation. The old building, which stands immediately to the south, will be retained as a Sunday School and parish house. Many of the city clergy were present at the service, and in the Recessional the crozier was borne by the Rev. Frank Vipond. The Rev. Frank Vipond acted as the Bishop's chaplain, and bore the pastoral staff before His Lordship. The services were continued during octave and on Sunday last, the special preachers were the Rev. Canon MacNab, and the Ven. Archdeacon Ingles in the morning and in the evening respectively. The Rev. J. L. Pulerton-Roberts, the present rector, has been in charge of the parish for the past 12 years. In the course of his address the Bishop spoke very highly of the thirteen memorial windows which have been placed in this church by the Dominion Stained Glass Company of Toronto.

The chancel window was donated by the rector, the Rev. J. L. Roberts, in memory of his son, Sydney Palestin Roberts, and consists of a three-light window and tracery. The subject of this window is The Ascension of Our Lord, with the Disciples looking up. The robes are in rich antique glass, giving a fine, rich affect to the window. The tracery above is filled in with angels. The west window was donated by the Ladies' Guild, and consists of a three-light window and tracery, the centre figure of St. Jude and the side windows made up of early English Groyne, the colouring of which is in keeping with the surroundings. The Baptistry contains three two-light windows; the centre, two-light window represents Christ blessing little children, and it was given by the Sunday School in memory of Sydney Palestin Roberts. The window on the left of this represents Christ in the Temple, and it is donated by Mr. H. Horne. The window on the right is of the Good Shepherd, and is given "In Memoriam." The whole of the work was designed and executed by the Dominion Stained Glass Company, of Toronto, and it does infinite credit to the artist and craftsmen of that well-known firm. The rector and wardens speak in the highest terms of the work done by this firm, which has given universal satisfaction.

Trinity.—The Rev. Canon Dixon, the rector of this church, and the secretary of the Fresh Air Society, was presented with a pillow and fancy

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

chair on Tuesday evening, the 10th inst., by residents of the east end. He has been engaged in fresh air work for twenty years, and this was his first experience of the kind.

Church Lads' Brigade.—A meeting of the Church Lads' Brigade, Old Comrades; was held on Thursday evening, the 12th inst., in the school hall, when the following were elected officers:—President, G. C. Moody; Vice-President, H. Smith; Secretary, G. G. Stone, 61 Wood St.; Treasurer, H. Grey. This Association will be known as Toronto Lodge No. 1, C.L.B.O.C. Mr. Gee, the travelling secretary, is at present in this country, and in all probability will be in this city for the few days, about the 29th or 30th. He hopes to be able to interest the clergy of the city in this special branch of the Church's work.

St. Andrew-on-the-Island.—The annual harvest festival was held in this church on Sunday last. It was a thanksgiving in the truest sense of the word. The aisles were beautifully decorated with sheaves of wheat and scarlet asters at each pew, and the chancel and font covered with flowers and fruits. The sermon in the morning was preached by the Rev. T. G. McGonigle, of Islington, who during the summer was in charge of the Island services, and in the evening by the Lord Bishop of Toronto. Both of the discourses were eloquent with the thanksgiving spirit. There was a large attendance, considering the lateness of the season, showing the enthusiasm of the Islanders for the services of Bishop Reeve, who has won all hearts by his simple, cordial welcome to everyone in the church where he has been in charge this summer. His Lordship spoke a few parting words from the chancel, thanking the congregation for their hearty co-operation and appreciation of his work, and the general feeling amongst the Islanders is a hope that Bishop Reeve may return to them next summer, for never have the services been more helpful and inspiring. A word might be said of the good work carried on in his usual quiet, capable manner of Mr. Lockhart-Gordon, as well as Mr. W. Smith and several others in the congregation, and hope is entertained that the Church of St. Andrew will continue to be as successful every year as it has been during the summer of 1912, and glorify God in its inner life as well as in its outward manifestations of good will and fellowship.

A striking and very unusual event took place in this church a few Sundays ago, when during the service a duet was very sweetly sung by the Right Rev. Bishop Reeve and Miss Brenda Macrae Smellie, one of Canada's most promising future singers, a beautiful rendering of "Art thou weary, art thou languid," was given. The Bishop in his robes, always a patriarchal figure, and his lovely and youthful companion will not soon be forgotten by those privileged to be present.

St. Luke's.—On Friday evening last a meeting of the officers of this church took place in the school house, the Rev. A. G. Hamilton Dicker, A.K.C., the rector, presiding at this meeting. Mr. Dicker formally tendered his resignation which was accepted with great regret. An informal discussion in regard to his successor took place, and the names of several clergymen were submitted to the meeting, but no definite decision was arrived at in the matter. It was decided to hold a special vestry meeting on the following Wednesday evening, when this matter would be further discussed. Mr. Dicker's last Sunday at St. Luke's will be Sunday, October 6th, and Mrs. Dicker and himself and their two younger children will (D.V.) sail for Liverpool on the SS. "Laurentic," which is scheduled to leave Montreal for England on the following Friday, the 11th proximo.

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Wychwood.—St. Michael and All Angels.—Harvest thanksgiving services were held in this church last Sunday. The Rev. Dr. Dunnell, the rector of All Saints', New York City, who is 90 years of age, was the preacher at Mattins, and the Rev. J. S. Broughall, the rector of Grace Church preached at Evensong.

Erindale, Port Credit and Dixie.—On Sunday, September 8th, the Lord Bishop of the diocese administered the Holy Rite of Confirmation to 26 candidates. The services were attended by large congregations of devout worshippers. The Bishop preached excellent sermons. During the past six years six confirmations have been held in this parish, at which nearly 200 people have been confirmed.

NIACARA.

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

Hamilton.—Church of the Ascension.—At the Church of the Ascension on the evening of Monday, the 9th inst., an Anglican Sunday School Association was formed with the following officers:—Canon Howitt, President; A. Hobson, Secretary; Miss Mabel Hamilton, Miss Ball and David Fairclough, delegates to Diocesan Convention; Dr. Morgan, Teacher Training Superintendent; Canon Howitt, Missionary; Miss Hamilton, Home Secretary; Miss Faddeen, Font Department; Mrs. Sullivan, Primary; Rev. W. W. Gadd, Adult Bible Class; G. C. Copley, Statistics. The association will meet the first Thursday of each month. Bishop Clark presided, and the Rev. Dr. Rexford gave an address on Sunday School work.

HURON.

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

London.—St. David's.—Since the Rev. A. A. Trumper's ordination and appointment to this parish, the congregation has made encouraging progress. The envelope system was introduced and the assessment fixed at a sum more than double the amount raised last year. Preparations have been made to double the size of the church and to add a large class room and kitchen, and this work is now on its way. We congratulate this young congregation and the parent parish (All Saints', London), on this cheering advance in Church life.

Lucan.—Holy Trinity.—The annual harvest thanksgiving services were held in this church on Sunday, September 8th, when the Rev. Arthur Carlisle, B.A., a former rector, now of Windsor, Ont., preached both morning and evening. The church was tastefully and appropriately decorated for the occasion, and there were large congregations. The offertories during the day amounted to \$270.

Chatham.—Christ Church.—The annual conventions of the Sunday School Association and of the A.Y.P.A. of the Diocese of Huron will (D.V.) be held in this parish on Thanksgiving Day, Monday and Tuesday, October 28th and 29th prox. Amongst those taking part in the former convention are Messdames Parsons and Atkinson, the Revs. C. R. Gunne, C. E. Jeakins, C. K. Masters, A. Carlisle, T. B. Howard, T. W. T. Andrew, R. S. W. Howard, R. W. Norwood, F. H. Brewin, and Mr. F. W. Raymond. Those taking part in the latter convention are; the Revs. T. B. Howard, W. H. Moore, J. B. Fotheringham, A. Carlisle, C. R. Gunne, E. Appleyard, and R. J. M. Perkins, and Messrs. H. Trumper, M. Wilson, K.C., and W. Mills, K.C.

Glencoe.—The combined parish of Glencoe and Appin, of which the Rev. C. H. P. Owen is the rector, has recently purchased a fine, well-built brick house, which has been put in thorough repair by the congregation, and in future will be used as the rectory. Prior to the year 1893 the rector lived in Wardville, the parish being then composed of Glencoe, Wardville and Newbury, but in that year a new church was built in Glencoe, and since that time the rector has lived there, the parish now comprising the two villages of Glencoe and Appin. There was no rectory in Glencoe, a rented house being used for that purpose, but after the consecration of St. John's church in February, 1912, and the debt being cleared off the church the congregation thought they could see their way clear to buying a rectory. Owing chiefly to the untiring zeal and energy

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of the rector the present parish house has been purchased and a splendid home made of it, it being thoroughly renovated inside and outside, wired for electricity, and a new verandah built. The house presents a good appearance, and is situated opposite the church in a very central position, and the congregation are congratulating themselves upon this handsome addition to the church property. It was necessary to mortgage the house, but with the united efforts of the Church people it is hoped that in time the debt will be wiped out. A very enjoyable house warming and at home was given by the rector and Mrs. Owen, and the ladies of the church on September 4th, when the popularity of the host and hostess, and the interest in the new rectory was attested by the crowds of people who wended their ways to it, and the very generous offering they donated which will go towards the Rectory Fund.

Windsor.—All Saints'.—A beautiful stained glass memorial window was unveiled and dedicated in this church on Sunday morning last to the memory of the late Mrs. Carney, the wife of Dr. Richard Carney, of this city, whose death occurred in March last. The dedication service was performed by the rector, the Rev. Arthur Carlisle. Mrs. Carney was the daughter of the late Mr. Gavin Burns, and the sister of Dr. James Burns, also of Toronto, whose death occurred a few years ago.

London Township.—St. John's. — Harvest thanksgiving services were held in this church on Sunday, the 8th inst. The sacred edifice was beautifully decorated and its seating capacity was taxed to the utmost at both of the services. Special music of an appropriate character was sung by the choir. The sermon in the evening was preached by the Rev. G. F. B. Doherty, the curate of St. Paul's Cathedral, London, and in the evening the sermon preached by the Ven. Archdeacon Richardson, the rector of the parish. The offertories during the day were of an exceptionally liberal character, and they were devoted to the work of the M.S.C.C.

RUPERT'S LAND.

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

Winnipeg.—St. Luke's.—The Rev. A. A. Boddy, of Sunderland, England, has been invited to and will (D.V.) conduct a ten days' Mission in connection with this church, beginning on September 28th.

SASKATCHEWAN.

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

Rouleau.—The Rev. J. C. Ferrier, a graduate of Huron College, London, who has been labouring in Toledo, Ohio, for the past seven years will shortly begin work as pastor of Rouleau, Sask. We welcome him back to Canada.

COLUMBIA.

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

Victoria.—Christ Church Cathedral.—A largely-attended men's meeting was held on Thursday, September 5th, in the schoolhouse in connection with the Laymen's Missionary Movement. The Lord Bishop of the Diocese presided and after supper gave an impressive and inspiring address, introducing the principal speaker, Mr. Rose, the Secretary of the National Committee of the Laymen's Missionary Movement of the Church of England in Canada. Mr. Rose at once secured the rapt attention of his audience as he proceeded to unfold his claims of the cause of missions upon the personal service and generous support of all Christian men. The need of mankind for missions and the needs of missions for men were impressively presented and undoubtedly many of his hearers went away with a sincere determination to do something more in the way of self-sacrificing gifts or active personal service in fulfilling the motto of the movement. "The evangelization of the world in this generation." The Bishop then introduced Mr. Lindley Crease, the Chancellor of the diocese, who in a brief address pointed out how the recent exposure of the Putamayo atrocities wash a confession of the inability of the world to deal with the evils arising from the lust, the cupidity and the brutality of man, and a call by the world to the Christian Church to come to its

aid in the work of ameliorating the condition of suffering humanity. The next speaker was the Rev. Joscelyn Perkins, Minor Canon and Sacrist of Westminster Abbey, Secretary of the British Columbia Church Aid Association, who arrived in the city the same day on a visit to gather personally information as to the work and needs of the diocese. His impressive words served to intensify the determination of personal service aroused by Mr. Rose's speech. Mr. Percy Wollaston then briefly alluded to new work being undertaken in the diocese, notably the West Coast Mission, and the work in the northern portion of the Island, and thanked the speakers for their helpful and encouraging addresses.

The Clerical Financial Agent of the diocese has continued his work of eliciting self-support in a number of parishes, and as a result the combined parish of Duncan and Somends has become entirely self-supporting, and a very considerable increase of self-support has been obtained in Comox and Sandwich. The parish of Cumberland has also responded well to his appeal, but the small number of Church people in this parish rendered any great advance impossible; though, to the credit of Cumberland, be it said, the average individual subscription in this parish was larger than in any other parish hitherto canvassed. Arrangements are in progress for the building of a rectory in St. Mark's parish, Boleskin Road, Vietines, also in the parish of Metchosin.

The Very Rev. the Dean of Columbia is expected home from England in a few days after an absence of about four months.

St. Barnabas.—Messrs. Janes and Beatson, of Vancouver, are to be the architects of this new church. The design approved by the Building Committee provides for a handsome church modelled after the Norman style, with square tower, as found in most of the churches of that period. The new edifice will be a graceful addition to the church building of the city. The accommodation of the new building will be all that could be desired. The main body of the church will have a seating capacity of 305, and there will also be a morning chapel with accommodation for another forty. Provision is to be made for an exceptionally large chancel and organ chamber. A clergy vestry, and ambulatory are also to be added. The building will be of rubble stone, 100 feet long by 62 feet wide, the tower rising to a height of some 44 feet. The cost will be about \$25,000. The present structure dates back about twenty years. The altars, memorials, and other historical appurtenances of the old church will be removed to the new one.

NEW WESTMINSTER.

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

Kerrisdale.—Less than three years ago this new parish, united to Eburne, was placed in charge of the Rev. W. H. G. Battershill, and a grant of \$200 a year was given to each parish. St. Mary's, Kerrisdale, has now become self-supporting. There is a Parish Hall but no church as yet. Mr. Battershill has been appointed the first rector. A grant will be continued to Eburne for a short time.

North Vancouver.—St. John's.—A pipe organ will shortly be installed at a cost of \$2,100. Several of the men of the congregation have been giving their time to clearing and laying out a portion of the church lot.

Japanese E. End Mission.—Miss O'Melia having resigned, the Bishop has appointed Miss Porter provisionally for three months, as educational superintendent. She is assisted by Miss Ramsay. Miss Porter was at one time a worker in Japan, and speaks the Japanese language. Subsequently she was a Deaconess and Church worker in parishes in England. She is a native of Ireland, her grandfather being the Hon. Robert Neeson. The new mission house, 536 Cordova Street East, is now occupied by the Mission, and is free from debt.

Personal.—The Rev. Jocelyn H. T. Perkins, M.A., Minor Canon and sacrist of Westminster Abbey, the energetic General Secretary of the British Columbia Church and Society in England is visiting the Province to gain information about present conditions. After a visit to Prince Rupert, he inspected some of the Church work in the Dioceses of New Westminster and Columbia, and is now on a visit to the Diocese of Kootenay. He will attend the meeting of the Board of Governors of the Anglican Theological College of British Columbia, October 2nd, and will then leave for home. The object of the Society is to

strengthen permanent funds in each diocese, and to help in the acquisition of church sites, a Church and Parsonage Loan Fund, aid to immediate church building, the foundation of new Bishoprics, the increase of the salaries of the Bishops of New Westminster, Caledonia and Kootenay to \$5,000 a year, and other objects which will lead to the dioceses becoming self-supporting. This year it began the endowment of the diocese of Caledonia by the gift of \$7,500, and \$500 a year additional income. It gives no grants to stipends. Each diocese has a local association which raises money for this purpose.

Correspondence

A BEAUTIFUL SPOT.

To the Editor of the Canadian Churchman.

As a recent visitor to Clarksburg, Ontario, in search of rest and seeking to build up somewhat reduced physical and mental forces, would endeavour to make known to my brother clergy (who may not know of this earthly paradise) something of the recuperating properties of Clarksburg.

In the first place there is a large and fully equipped church with good congregation. The Rev. J. A. Robinson, M.A., B.D., is rector. He is a graduate of Trinity College, Toronto, and his sermons and general interpretation of Holy Writ are indeed an inspiration. Mr. Robinson is a young man and has a great future before him.

Excellent fishing, boating and bathing are among the attractions, special mention being made of the sportive trout, so numerous in the adjacent stream.

A mineral spring possessing medicinal virtues is another of the attractions. Whilst croquet, bowls, tennis, and within a short distance an excellent golf course is provided.

For those who care for mountaineering, the climb through the thickening and beautiful woods, opening here and there to the shining surface of the bay, then when the top is reached, such a panorama presents itself. On the one side of the Beaver Valley with the numerous farm houses dotted here and there reminding one of the dales of the Old Land, and on the other side the peaceful waters of the Georgian Bay, with the Christian Island in the distance, surely a picture once seen never to be forgotten. In this land and water picture, the climber beholds a mine of loveliness, which impresses the eye of artist and laymen alike.

Fruit, both wild and cultivated, grow in abundance. Fresh eggs, butter and new milk, always attractions, are part of the day's menu. Toronto daily papers may be obtained and the return fare from Toronto is under \$5.

A prominent Churchman living in Clarksburg is at present putting up a large bungalow, which he purposes to turn into a Clergy Hotel or Clergy rest. He is providing a tennis court and bowling green, which cannot be surpassed north of Toronto. The rates will be low, making possible for clergy and their families to spend a very profitable and pleasant holiday in this one of the beauty spots of Ontario.

The following clergy have visited Clarksburg this season:—Rev. E. Appleyard, St. Mathew's, London; Canon Marsh, Lindsay, Ont.; G. H. Gaviller, All Saints, Buffalo; H. Dobson Peacock, Saltcoats, Qu'Appelle Dioceses; C. Moore, Denver, Colorado; Alexander, Huron College, London; K. W. Barton, St. Lawrence; and J. Anthony, Ontario.

Yours faithfully,
H. Dobson Peacock.

A CARPENTER REQUIRED.

Dear Sir,—

I am in sore need of a carpenter at York Factory, Hudson Bay, or some young man handy with the tools, and I wish you could help me to get some one in the near future.

The church at this Station is in a tumble-down condition, and owing to the movements of my Cree congregation it has to be pulled down and built up again about four miles from its present site.

I am also building a residence for the Missionary on this new Reserve, where the Indians are now taking up their abode. Besides I am trying to minister to a nomadic people and also to the working gangs on the Hudson Bay Railway. It is strenuous work and I need reinforcements. An earnest Christian young man, handy with his tools, would be just the man to strengthen me in

my position, and the sooner he comes the better it will be for me.

Should you find any man willing and ready to put in a year or two working for the Lord in this humble way, I want him to know that our funds will be able to stand the expense of his wages or salary at the rate of \$600 a year and his board. We would also pay his expenses in coming out and again his return home, when he wished to return. The SS. Beothic is running from Montreal to Hudson's Bay two or three times this summer, and if a man could be found he could take his passage, and come out to me at York Factory as soon as possible. The Hudson's Bay Steamship Line, Canadian Express Building, Montreal, can be communicated with, and arrangements could be made with them about his passage and the time of sailing of ships. Perhaps the M.S.C.C. would attend to business arrangements with the carpenter and worker for me as I am so far away and our mails are so few.

Remember me in your prayers. I am,

Yours sincerely,
Rev. Richard Farris.

"LIQUOR ON STEAMERS."

Editor of The Churchman.

Your query on the first page of last week's issue is well put. "Why did License Inspector Johnston wait till the season was practically over to prosecute?" That occurred to me when I read in the secular press of the prosecution. Why not have taken steps within the early weeks of the season; and again from time to time as it went on. The penalties would, I suppose, have been cumulative, and possibly, in the end, have called for imprisonment. As it is, unless there be still a further prosecution, there has been paid only what may be called a comparatively small license fee. And as the passenger season is "practically over," probably sale will not be repeated. Perhaps I ought to have said "possibly" and not "probably." "Brockville."

TROUBLESOME PARISHIONERS.

To Editor.

Sir,—I deeply sympathize with your correspondent "Parson" in a recent issue in what he says regarding those parishioners, who, zealous and interested though they may be, are a source of weakness rather than of strength. It is undoubtedly true that there is a class of church people, of whom some representatives are to be found in every parish, whose activities are not to the gain, but rather to the loss of the Church. They have a morbid disinclination to let well alone or give things time to settle. They are too ambitious, or rather in too great a hurry. And so they criticize everything that is done and keep prodding away at the unfortunate parson. Certainly they are zealous, but it is not a zeal "according to knowledge." I am speaking, of course, of the well-meaning unconscious "crank," who does love the Church in his own way. This is the kind of person to whom "Parson" I suppose refers. As a fellow-sufferer and sympathizer I subscribe myself.

Another Parson.

Duty stands for the most part close at hand, unobscured, simple, immediate. If any man has the will to hear her voice, to him she is willing to enter and to be his ready guest.—Francis Peabody.

OFFICIAL PROGRAMME OF THE SPECIAL MISSION OF HELP IN WESTERN CANADA, 1912.

A

Introductory Services and Meetings. Preliminary visit of the Rev. Canon E. A. Stuart, M.A., of Canterbury Cathedral, Regina, September 20 and 22.

Reception Service in Trinity Church, Winnipeg, Wednesday, Sept. 25, at 8 p.m. Addresses by The Archdeacon of Rupert's Land, D.D., and The Bishop of Edinburgh, D.D., Chief Missioner.

Preliminary Mission in Winnipeg, conducted by Rev. Canon Stuart, M.A., in Trinity Church, Thursday and Friday, Sept. 26 and 27. Order of Services: Holy Communion 8 a.m. Addresses to Women, 12.25-12.55 p.m. Addresses to Church Workers and Others, 4.30 p.m. Mission Services, 8 p.m. Addresses to Men by Rev. Paul B. Bull, M.A., 12.25-12.55 p.m., in the Province Theatre.

B

The Mission

FIRST WEEK. SEPT. 29-OCT. 6. Winnipeg—Diocese of Rupert's Land.

St. John's Cathedral—Rt. Rev. Bishop Ingham, D.D.; Assistant, Rev. C. L. Burrows, M.A. Holy Trinity—Rt. Rev. Bishop of Edinburgh, D.D.; Assistant, Rev. G. A. Wells. St. Matthew's—Rev. Canon E. A. Stuart, M.A.; Assistant,

St. Luke's—Rev. A. A. Boddy, M.A. All Saints—Rev. C. Hefner, M.A.; Assistant, Rev. Canon Matheson. Christ Church—Rev. Paul B. Bull, M.A.; Assistant, Rev. E. C. R. Pritchard. St. Philip's—Rev. D. J. Stather Hunt, M.A.; Assistant, Rev. S. J. Roch. St. James—Rev. W. E. R. Morrow, M.A.; Assistant, St. Alban's—Rev. C. P. Wilson, M.A.; Assistant, Rev. H. S. Ram.

Mass Meeting for Adults, Sunday, Sept. 29, in the Walker Theatre, 3 p.m. Speakers—Rt. Rev. Bishop of Edinburgh, D.D.; Rev. Canon Stuart, M.A.; Rev. Paul B. Bull, M.A.

Mid-day Addresses by The Bishop of Edinburgh in Trinity Church, 12.25-12.55 p.m., Monday, Sept. 30, to Friday, Oct. 4 (inc.). Mass Meeting for Children, Sunday, Oct. 6, in the Walker Theatre, 3 p.m. Speaker—Rev. S. M. Warner, M.A.

Selkirk—Rev. F. L. H. Millard, M.A.; Assistant, Rev. H. W. Baldock. Carman—Rev. T. Guy Rogers, M.A., B.D.; Assistant, Rev. D. J. Hill.

Edmonton—Diocese of Calgary. All Saints—Rt. Rev. Bishop Jocelyne, D.D.; St. Faith's—Rev. C. S. Quainton, M.A. Red Deer—Rev. Guy Pearce, M.A. High River—Rev. E. R. Price Devereux, M.A., LL.B.

Diocese of Saskatchewan. Vermilion—Rev. P. T. R. Kirk, M.A.; Assistant, Rev. W. H. Davis. Diocese of Keewatin. Fort Frances—Rev. J. J. Robinson, M.A.

SECOND WEEK. OCT. 13-OCT. 20. Diocese of Rupert's Land. Portage la Prairie—Rev. J. J. Robinson, M.A.; Assistant, Rev. R. B. McElheran. Virden—Rev. F. L. H. Millard, M.A.; Assistant, Rev. W. G. Nicholson.

Diocese of Qu'Appelle. Indian Head—Rev. C. Hefner, M.A.; Grenfell—Rev. C. S. Quainton, M.A. Medicine Hat—Rev. C. P. Wilson, M.A. Moosomin—Rev. Guy Pearce, M.A.

Calgary—Diocese of Calgary. Pro-Cathedral—Rt. Rev. Bishop of Edinburgh, D.D. St. John's—Rev. Paul B. Bull, M.A. St. Stephen's—Rev. F. G. Newton. St. Barnabas—Rev. S. M. Warner, M.A.

Saskatoon—Diocese of Saskatchewan. St. John's—Rt. Rev. Bishop Jocelyne, D.D.; Assistant, Rev. F. Marshall. St. James—Rev. D. J. Stather Hunt, M.A.; Assistant, Rev. H. G. Stacey. Lloydminster—Rt. Rev. Bishop Ingham, D.D.; Assistant, Rev. C. L. Burrows, M.A. Battleford—Rev. E. R. Price Devereux, M.A., LL.B.; Assistant, Rev. G. N. Finn. North Battleford—Rev. W. E. R. Morrow, M.A.; Assistant, Rev. E. Hodson. Scott and Wilkie—Rev. T. Guy Rogers, M.A., B.D.; Assistant, Rev. A. E. Butcher.

Diocese of Keewatin. Kenora—Rev. Canon Stuart, M.A. OCT. 20-OCT. 27.

Diocese of Rupert's Land. Carberry—Rev. P. T. R. Kirk, M.A.; Assistant, Rev. A. G. Clark.

THIRD WEEK. OCT. 27-NOV. 3. Diocese of Rupert's Land. Boissevain—Rev. W. E. R. Morrow, M.A.; Assistant, Rev. J. J. Robinson, M.A.; Assistant, Rev. F. Longmore. Souris—Rev. J. J. Robinson, M.A.; Assistant, Rev. S. R. Hammond. Dauphin—Rev. Guy Pearce, M.A.; Assistant, Rev. R. E. Park.

Regina—Diocese of Qu'Appelle. St. Paul's—Rev. C. E. Quainton, M.A.; St. Chad's—Rev. C. Hefner, M.A.

Mass Meeting Sunday, Nov. 3, at 3 p.m., in the City Hall. Yorkton—Rev. F. L. H. Millard, M.A. Moose Jaw—Rev. Paul B. Bull, M.A.

Diocese of Calgary. Strathcona—Rt. Rev. Bishop Ingham, D.D.; Assistant, Rev. C. L. Burrows, M.A. Stettler—Rev. C. P. Wilson, M.A.

Diocese of Saskatchewan. Prince Albert—Rev. Canon Stuart, M.A.; Assistant, Rev. G. F. Trench. Wainwright—Rev. F. Guy Rogers, M.A., B.D.; Assistant, Rev. W. E. G. Paul. Melfort—Rev. D. J. Stather Hunt, M.A.; Assistant, Rev. C. Barnes. Saskatoon—Christ Church—Rev. S. M. Warner, M.A.

FOURTH WEEK. NOV. 10-NOV. 17.

Brandon—Diocese of Rupert's Land. St. Matthew's—Rev. C. E. Quainton, M.A.; Assistant, Rev. G. W. Findlay. St. Mary's—Rev. Guy Pearce, M.A.; Assistant, Rev. F. C. C. Heathcote. Minnedosa—Rev. E. R. Price Devereux, M.A., LL.B.; Assistant, Rev. Canon Phair. Birtle—Rev. C. P. Wilson, M.A.; Assistant, Rev. R. C. Pitts. Stonewall—Rt. Rev. Bishop Ingham, D.D.; Assistant, Rev. C. L. Burrows, M.A.

Diocese of Qu'Appelle. Melville—Rev. J. J. Robinson, M.A. Swift Current—Rev. F. L. H. Millard, M.A. Weyburn—Rev. Canon Stuart, M.A.

Diocese of Calgary. Macleod—Rev. C. Hefner, M.A. Lethbridge—Rev. Paul B. Bull, M.A. Taber—Rev. S. M. Warner, M.A.

Diocese of Keewatin. Rainy River—Rev. W. E. R. Morrow, M.A. Dryden—Rev. D. J. Stather Hunt, M.A.

Diocese of Moosonee. Chapleau—Rev. T. Guy Rogers, M.A., B.D.

Rev. J. Hinchcliffe will conduct a series of Missions on the Indian Reserves in the Diocese of Calgary during the month of October.

Family Reading

THE WORKER TO HIS CREATOR.

If there be good in that I wrought,
Thy hand compelled it, Master, Thine,
Where I have failed to meet Thy thought,
I know, through Thee, the blame is mine.

One instant's toil to Thee denied
Stands all eternity's offence;
Of that I did, with Thee to guide,
To Thee, through Thee be excellence.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain,
God-like to muse o'er his own trade,
And man-like stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest Who hast made the fire,
Thou knowest Who hast made the clay.

—Rudyard Kipling.

THAT IT MAY PLEASE THEE TO PRESERVE ALL SICK PERSONS.

It is a strange and terrible thing to be ill, to be suddenly torn up by the roots from the sweet accustomed home life and to lie in depression and pain and loneliness among strange surroundings, tended lovingly and skilfully by strangers, and feeling in a weak, pitiful way that we have lost our hold of all that made up life for us.

But this is the schoolroom in which we are to learn as we could learn no other where our Nicene Creed. Driven forth from the sheltering love of home, destitute, frightened, lost, we are suddenly caught by the overwhelming love of the Father. Clinging blindly to the one hope of our wretchedness, we learn to believe as we have never believed before "in one God, the Father Almighty."

We are called upon to bear sharp bodily anguish, the surgeon's knife racks our nerves, fever and restlessness, pain and thirst lay hold of us. Where can we turn—to whom can we go? "By thine agony, by Thy Passion, Good Lord, deliver us." And again we master the appointed lesson:—"I believe in one Lord Jesus Christ. . . Who for us men. . . suffered."

Then comes the quiet grey time of utter languor, bearing somewhere within it the slowly dawning consciousness that we shall not die, but live. And as we gradually struggle back to life and colour, and power of will, we find that a great force has taken possession of us, we are entirely in the hands of "the Lord and Giver of Life."

Personal and General

Welcome to Toronto. Brotherhood men!

Sir J. Beverley Robinson, of New York, is the guest of Mr. W. H. Knowlton, Toronto.

His Honour the Lieutenant-Governor of Nova Scotia and Mrs. McGregor visited Toronto last week.

The Rev. Principal O'Meara, of Wycliffe College, Toronto, has returned to this city from his trip to Europe.

The Rev. F. S. Eastman, rector of St. Stephen's Church, New Hartford, N.Y., and son Eric, have been spending a week with his parents, Mr. and Mrs. B. Eastman, at Cedar Avenue, Balmy Beach.

ADVANTAGES OF A PEASE FURNACE. Smallest amount of fuel necessary. All gases are consumed by our Exclusive Air Blast Device. No Dust because it has fewest joints and these are "cup" joints and dust proof. Large Air Reservoir insuring generous supply of fresh, warm air from ALL registers at once. Vertical Shaking Device which enables one to shake it without stooping. Our books, "The Question of Heating," or "Boiler Information" sent free on request. PEASE FOUNDRY COMPANY. TORONTO, ONT. ONLY ENGLISH SPEAKING FURNACE MAKERS IN CANADA. PEASE ECONOMY FURNACE. PAYS FOR ITSELF BY THE COAL IT SAVES.

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The Gospel of Efficiency--How it is Preached to and Practised by Canadians

Fifteen years ago the word "efficiency" held the same place in the Dictionary that it does to-day, but in the popular mind it was a somewhat ordinary word used for describing the attributes of a certain engine, tool, or perhaps a remedy of some kind—all inanimate things.

At that time the watch-words of the ambitious Canadian were "Initiative" and "Hustle," and these he whipped himself into superlative effort with, until he found that he was fast losing the ability to keep himself up to "concert pitch"—he no longer responded to the whip—something serious had happened—

Truth was he had lost his efficiency.

Thus did the word Efficiency assume a new and great import among men and women alike, for without it we can have neither initiative, hustle, or ability to keep pace with the business and social requirements of the twentieth century.

How to obtain and maintain the highest degree of Efficiency is partly the purpose of this article.

The great study with us now should be how to keep well and efficient while we are about, rather than how to get well and efficient after we are ill—as a matter of fact, in this connection, those of us who consider ourselves well and strong are not consistently more than fifty per cent. efficient.

We may be able to get about and do our daily tasks with more or less satisfaction to ourselves, and without undue exhaustion, but that is not by any means one hundred per cent. of efficiency.

If our brains are clear, our intellects bright, and our condition such as to put enthusiasm and "ginger" as well as clear judgment into our work, we have a tremendous advantage over those who are half the time depressed, blue, and all the time nervously fearful that their judgment may be wrong—who lack the confidence that comes with perfect efficiency, and makes so much for success.

But most of us are in the latter class, if we analyze our feeling, and for a very good reason.

Nature is constantly demanding one thing of us which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work to exercise to eliminate all waste from the system.

Nature has constructed us for a certain physical "speed" as it were. If you construct an engine for a certain speed, and then attempt to run it at a quarter of that speed, it clogs up and gets "wheezy at the joints" and needs frequent attention and assistance to operate satisfactorily—just so with the human body.

If our work is mostly mental, or confining, as it is in almost every instance, and our physical body runs at quarter speed or less, our systems cannot throw off the waste except according to our activity, and the clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than is immediately apparent, because it is intensely poisonous, and the blood, circulating through the colon, absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upperhand, and we are not alone inefficient, but really ill—seriously sometimes if there is a local weakness.

Accumulated waste, for instance, is the direct, immediate, and specific cause of Appendicitis.

Now there have been many preachers of the Gospel of Efficiency, among them men high up in the literary, commercial, and professional world, who have tried to teach us to conserve our energies by relaxation, avoidance of worry, habitual cheerfulness, etc.,

but this is useless advice when the seat of the trouble is physical first, and mental afterwards.

There have also been many practical men, such as physicians, physical culturists, dietitians, osteopaths, etc., who have done something towards actually removing this waste from the colon, at least for a time.

It remained for a new, rational, and perfectly natural process, however, to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and efficient—clearing the blood of the poisons which made it, and us, sluggish and dull spirited and making our entire organism work and act as nature intended it should.

That process is internal bathing with warm water—and it by the way, now has the unqualified and enthusiastic endorsements of the most enlightened physicians, physical culturists, osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found, through disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug-shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with internal bathing.

Drugs force nature instead of assisting her—internal bathing assists nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—internal bathing washes out the colon and reaches nothing else.

To keep the colon consistently clean drugs must be persisted in, and to be effective the doses must be increased—internal bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M.D., of the New York College of Physicians and Surgeons, says: All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality.

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of internal bathing, for in a crude way it has, of course, been practised for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; causing less strain on the system and leaving no evil after-effects.

Doubtless you, as well as all Canadian men and women, are interested in knowing all that may be learned about Efficiency—about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of internal bathing is naturally a rather difficult subject to write about in detail, but there is a physician who has made this his life's study and work. He has written an extremely interesting book on the subject called, "Why Man of To-day is Only 50% Efficient," which he will send without cost to anyone addressing Charles A. Tyrrell, M.D., Room 562, 280 College street, Toronto, Ontario, and mentioning that they have read this article in The Canadian Churchman.

It is surprising how little is known by the average person about this subject, which has so great a bearing on the general health and efficiency.

My personal experience and my observation makes me very enthusiastic on internal bathing for I have seen its results in sickness as well as in health, and I firmly believe that everybody owes it to themselves, if only for the information available, to read this little book by an authority on the subject.

The Rev. T. W. and Mrs. Murphy, Charlottetown, P.E.I., with their two children are visiting Dr. and Mrs. Hoyles, 567 Huron Street.

Two more cases of infantile paralysis are reported at Niagara Falls, Ont. Both victims are children, and are in a serious condition.

The death is announced of Allan Cameron, second son of the late Hon. Hillyard Cameron, of Toronto, in his sixty-first year. Mr. Cameron died in London.

The Rev. F. H. Hartley, the rector of St. Matthias', Toronto, and Mrs. Hartley and their son Francis, returned to this city from England on Saturday last where they have been spending a three months' holiday.

The Rev. C. H. Shutt, a graduate of Trinity University, Toronto, who has exercised a very fruitful ministry in St. Paul, Minn., U.S.A., has recently resigned his charge in St. Paul to accept work under the Bishop of Colorado.

The White Star Company announces that its new 50,000-ton steamer will be named Britannic. It will have a complete inner skin and the bulkheads will be increased. It will be capable of floating with six compartments flooded.

The official opening of the Eucharistic Congress took place in the Cathedral of St. Stephen's, Vienna, on Wednesday, the 11th inst. The message sent by Pope Pius was read by Cardinal Van Rossum, the Papal Legate to the Congress.

It is reported that Mr. J. Pierpont Morgan has laid before the Italian Government a plan for the further excavations in Pompeii. It is also said that Mr. Morgan is willing to undertake the entire task of uncovering Herculaneum at his own expense.

The marriage of Maude Elizabeth, daughter of the Archbishop, Primate of All Canada, and Mrs. Matheson, to Mr. Harold Wynne Trenholme, fourth son of the Hon. Justice Trenholme, of the Supreme Court, Montreal, is to take place in St. John's Cathedral, Winnipeg, on Sept. 19.

The Lord Bishops of Winchester, Vermont and Nebraska were passengers on board the White Star liner "Laurentic" which arrived in the port of Montreal on Sunday the 8th. The former Bishop disembarked at Quebec, where he stayed for a few days as the guest of the Lord Bishop of Quebec.

A new comet was discovered on the night of September 8, according to an announcement by the astronomers at the Harvard Observatory. The comet's position, according to Astronomer Gale at Sydney, was right ascension 13 hour 37 minutes and one-tenth seconds, declination minus 36 degrees, 31 minutes two-tenths seconds.

The Rev. William Morrison, appointed by Mayor Gaynor, of New York, to the new Board of Inebriety, has decided after an investigation of the gambling situation in New York City, that "gambling can no more be stopped in New York than the sale of liquor." He suggests that the only solution of the evil is the licensing of a certain number of resorts.

A London cable of September 11th says:—The inclemency of the weather that England is experiencing is shown by the fact that yesterday's London temperature at noon exactly corresponded with that of last Christmas Eve. Snow and sleet have fallen in North Yorkshire. A woman who spent the night in the open air in Surrey died from exposure.

Bishop Charles P. Anderson, of Chicago, returned from his summer vacation in Hackley, Wis., last week. While in Hackley he built a chapel

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in the woods without assistance. The building is of frame construction, and Bishop Anderson will use it each summer as a study on week-days and a chapel on Sundays. The Bishop, as is well known, is a native of Oxford Mills, Ont.

The first of a new series of monthly lectures upon the subject of "The Return of Our Lord," was given in the Bible College, 110 College Street, Toronto, on Monday evening last. The lecture was given by the Rev. Canon Howitt, of Hamilton, on the subject, "The Coming Judgeship of the Saints." These lectures will be continued on the third Monday of each month throughout the season.

"The Times," first published under that name in 1788, printed its forty thousandth number on Sept. 10th. To emphasize the occasion that journal issued an extra forty-four page supplement, dealing with the history of the newspaper. This special number has the first article of a series entitled, "The Story of Printing," being an illustrated review of the art from the time of Gutenberg down to William Morris and the present day.

Mrs. Dumoulin and the Misses Dumoulin, who have been spending a year abroad, have arrived in Ottawa, and are spending a week with the former's daughter, Mrs. Alder Bliss, en route for their home in Toronto.

The Rev. E. C. Cayley, the rector of St. Simon's Church, and Rural Dean of Toronto, together with Mrs. Cayley and their family, have returned to their home in that city from Lake Rosseau, Muskoka, where they have been spending their summer holidays.

number 19, 1912.
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Bishop Boyd Carpenter, with Mrs. and Miss Boyd Carpenter, have sailed for Canada. The main purpose of the Bishop's visit is in connection with the amalgamation of several theological colleges affiliated to McGill University. "It will, no doubt, be a great advantage over the present separate system of several denominations in respect to their theological colleges," declares the Bishop. If circumstances permit he will take the opportunity of extending his tour to the Pacific Coast.

Trafalgar Square has never seen a stranger demonstration than that which took place September 8th, when a procession of the blind marched thither to ventilate their grievances. Many escorts who could see accompanied and steered the sightless ones, who walked with their arms linked. The speakers, who included two blind men, urged the Government to establish technical schools and national workshops for capable blind persons, and to grant pensions to incapable ones.

The Right Rev. Edward Stuart Talbot, D.D., Lord Bishop of Winchester; the Hon. Mrs. Talbot and Miss Talbot, Farnham Castle, Surrey, England, were in Brockville on Friday last, and were entertained by His Honour Judge McDonald at "Woodlawn." They left for Kingston later, where they were the guests of the Bishop of Ontario and Mrs. Lennox-Mills for the week-end. Right Rev. Dr. Talbot was for a time Warden of Keble College, Oxford, and subsequently Vicar of Leeds, and Rural Dean. From Leeds he went to Rochester, as Bishop of that ancient See, and when it was divided he retained charge of Southwark, South London, in which a great field of work was at his hand. Quite recently he was offered and accepted the See of Winchester. Dr. Talbot is Prelate of the Order of the Garter.

One day a pastor was calling upon a dear old lady, one of the "pillars" of the church to which they both belonged. As he thought of her long and useful life, and looked upon her sweet, placid countenance bearing but few tokens of her 92 years of earthly pilgrimage, he was moved to ask her: "My dear Mrs. S., what has been the chief source of your strength and sustenance during all these years? What has appealed to you as the real basis of your unusual vigour of mind and body, and has been to you an unending comfort through joy and sorrow? Tell me, that I may pass the secret on to others, and, if possible, profit by it myself." The old lady thought a moment, then lifted her eyes, dim with age, yet kindling with sweet memories of the past, answered briefly: "Victuals."

British and Foreign

A service of great interest was held in St. Patrick's Cathedral, Dublin, on a recent Sunday, when the Festival of St. Columba was celebrated there for the first time perhaps since pre-Reformation days. Much care was shown in the drawing up of the service, every special item having its own reference to some event in the life of the Saint.

On the site of the Roman city at Corstopitum—Corbridge, Northumberland—has been found a large altar bearing the inscription: *Disciplinae Avgvstorum Leg II Avg*—"To the discipline of the Emperors (dedicated by) the Second (Augustan) Legion." A stone originally erected by the seventh Cohort of the Thirteenth Legion and a relief of Hercules brandishing a club have also been found there.

The Rev. W. P. Ten Broeck, D.D., Professor of Church History at the Seabury Divinity School, Fairbault, Minn., celebrated the 50th anniversary of his ordination to the priesthood on Sunday, June 10th. Dr. Ten Broeck, on the day preceding, was presented by friends with a solid gold cross, and Mrs. Ten Broeck with a crescent-shaped pin set with pearls, as permanent mementoes of the event.

Excavating in King's Road, Swanage, the other day, workmen came across two sides of a ship 6ft. below the surface. Built of oak and about fifty tons burthen, it is believed to have lain buried for over 600 years, and to be a barge that traded up the ancient creek for stone from the quarries. Near the ship a short flight of steps was also unearthed, which it is thought led down to the water in olden times.

The newly consecrated Bishop of Killaloe, the Right Rev. C. R. Dowse, D.D., was recently presented with an address and several gifts by the members of his former congregations of Christ Church, Leeson Park, and St. Columba's, Ranelagh. His Grace the Archbishop of Dublin presided. Amongst other gifts His Lordship was presented with an episcopal ring by the lady workers of the united congregations.

With one dissident, the Anglican Synod held at Adelaide, South Australia, on the 5th inst., declared for full legislative power for the Church within the Commonwealth. While desiring to remain in the communion of the mother Church, the speakers warmly resented control by the British House of Commons of the prayer book used in the Australian self-governing States. The Church's freedom depended on complete local control.

A discovery of much interest has been made at Watford. Workmen who were making excavations in the old Frogmore House gardens discovered what was once the bed of a river or marsh, and in apparently virgin earth, the skeleton of a man of massive build, a measurement showing that in life the man was at least 6ft. 5in. in height. From its position in the soil of the vanished morass it is believed to be the remains of a prehistoric being.

An interesting collection of antiquities, principally Roman unearthed on the site of Christ's Hospital, London, has been presented to the Guildhall Museum by Mr. Phillip Norman LL.D., and Mr. Francis W. Reader. The collection includes a Roman horseshoe, a fragment of "Samian" ware bearing the stamp of the first century potter, Firmo, a small Saxon pot, a mediæval cooking utensil, and an eighteenth century bowl of Lambeth delft.

The Rev. Robert Fulton Cray, D.D., the rector emeritus of St. Luke's Church, Matteawan, New York, recently observed the fiftieth anniversary of his ordination to the priesthood. The Holy Communion was celebrated in the parish church early in the morning and later on in the day a loving cup, appropriately inscribed, was presented to Dr. Cray from the Bishop and clergy of the diocese. For 40 years Dr. Cray was the rector of the parish.

A unique service of dedication was held lately in the new parish house of Sag Harbour, L.I. The building is the gift of Mr. James Herman Aldrich, of New York. At the donor's request only himself and Mrs. Aldrich were present when the dedication was made by the rector, the Rev. F. V. Baer, and Archdeacon Nelson, of New York. The new building cost \$10,000. For many years the Ladies' Guild of the parish has been raising a building fund. Some time ago, Mr. Aldrich, the senior warden, proposed to build

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the parish house at his own expense, and requested that the guild's money be used for maintaining the building. The donor's have completely furnished the house. Recent gifts from Mr. and Mrs. Aldrich have been the building of the chancel, an organ, and baptistry window; and they are having made a Tiffany window for the chancel.

Children's Department

THE TRAMP

A Story in Three Parts.

"I had no business to ask you, Joan; your father is quite right."
"He isn't! At least, I don't think so. And . . . and if you hadn't asked me, Bob, I believe I'd have asked you myself. We . . . we knew we were in love with each other."
"I suppose I ought to have gone away when I found that out, but I didn't. It wasn't playing the game, Joan. I see it now."

"And do you mean to say that you are sorry you asked me to marry you just because Dad insists on us waiting till you make £300 a year? Oh, Bob!"

Joan Merton's voice was deeply reproachful. But Bob shook his head. "It may be years before I make it. I've got no influence—not even a chance abroad, and it's not fair to ask you to wait. You're so young and so pretty, and . . . and of course, you'll be meeting scores of men who are more—"

A hand came resolutely over his mouth. "It's no use talking like that, Bob—I'll cry if you do. You know that I'll wait and wait, but never marry anyone else, and . . . and if you hadn't spoken it would have been just the same—or worse, because then I wouldn't have been positively sure that you cared for me."

It was his turn to protest now. Surely such an obvious fact could not be subjected to doubt, so he pleaded, and she believed him.

Of course, they were both very absurd and very ridiculous, viewed from the critical standpoint of middle age; but then they were also both so young and so much in earnest that one could not help sympathising.

"I've written to a cousin who is just starting an insurance business in Okotoks," explained Bob; "there might be an opening there; it's a new country with new opportunities."

"Where is Okotoks?" she asked, mystified.

"In Alberta—Western Canada."

"And you would have to go away for ever so long?"

"I'm afraid so, though one never knows one's luck, darling; so I might tumble on to a good thing at once."

It is wise to look on the bright side, but it is not always easy to be wise, as Joan Merton found as she wandered back alone towards the old rambling house which had been her home from babyhood.

A picturesque little place enough, with a picturesque garden, situated in an out-of-the-way spot of sunny Devonshire. It was here that John Merton brought up his big family of boys and girls, earning a precarious income himself as a literary man of small repute. Perhaps it was the knowledge of the bitterness which poverty brings, the hard, wearing toil that mars all the beauty of life, which made him give so firm though kindly a refusal to allow his pretty daughter Joan to marry on an income of £150 a year.

"You must wait," he had said, "and it will be an incentive to you

to work, Bob, whilst the lesson of patience won't hurt Jean."

It sounded very harsh, and Joan at least was inclined to be mutinous, though she could not bring herself to show it openly when she saw the careworn look in her father's eyes and knew how he was probably worrying about the boys' education or how to contrive a short holiday for the mother who had been looking so poorly of late.

"I suppose I mustn't grumble," she whispered to herself. "But it will be hard if Bob has to go to that place in Canada."

Perhaps the thought made her feel that she could not go in just yet; the schoolroom would be buzzing with noise, and the children would clamour for her to read to them or play games; for this afternoon she was tempted to leave them to Letitia, who was quite old enough to help amuse them.

A side path through a tiny orchard, a-bloom with pink and white blossoms, led to a lane and a wood beyond; a wood on a sloping bank, with the ground a mass of big, yellow primroses and purple violets.

Just a place for a day-dream in which Bob was to find a wonderful Eldorado, where they would live together in riches and plenty, with money and to spare for buying Dad a big house, educating the boys, and sending mother to the Riviera for six months in the year.

"Say, missie, canne spare me a copper?"

Joan started. Half huddled against the wall, half resting on the mossy bank, was a curious figure of a man, all ragged and tattered, with shaggy beard and unwashed face. Tramps were a rarity round Barblecombe, therefore Joan stared aghast. But pity was paramount.

"You poor man," she cried. "What is the matter with you?"

"I'm starvin'," he muttered, thickly. "If you could spare a copper or gimme a bit o' bread."

"Of course!" interrupted Joan. "Stay there, you poor thing, and I'll bring you something to eat directly."

She was as good as her word, soon returning with a dish containing a hunk of new white bread, butter, cheese, and cold fishcake, whilst a tankard of milk was carried in her other hand.

"Cook said it would be better for you than cider," she exclaimed, and sat down beside her strange protégé, looking on wide-eyed as she watched the food disappearing at a prodigious rate.

Here was an object-lesson in poverty, indeed!

"You were hungry!" she exclaimed, when the last shred had disappeared. "Could you eat any more, because I could easily fetch it?"

He shook his head, eyeing her with some quizzical amusement.

"I'm about sewn up, missie," said he. "Which means I've enjoyed a good square meal, flavoured by the sight o' the prettiest face seen this side the Atlantic."

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During normal periods we digest our food properly and assimilate it thoroughly and thus accumulate a reserve fund of vitality, strength or force, which may be drawn upon in time of need. This reserve enables us to safely tide-over danger periods of epidemic or infectious sickness which otherwise would bring disaster.

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Joan coloured. She did not expect compliments from tramps.

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He sighed a heartfelt sigh. "Haven't you friends or relations?" asked Joan, with pity for this lonely wreckage on life's great ocean.

(To be Continued).

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