

# Canadian Churchman

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Family Newspaper



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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, SEPTEMBER 25th, 1913

No. 39

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# The Canadian Churchman

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**TWENTIETH SUNDAY AFTER TRINITY.**

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General: 11, 309, 317, 710.

## The Outlook

### The Ontario Provincial Synod

The first meeting of the Synod of the new ecclesiastical Province of Ontario, held in Toronto last week, was in several respects a noteworthy gathering. We welcome it as indicative of the necessary and legitimate development of our Church life, and we hope that its influence may be felt in all parts of the Province. In discussing the question of religion in our schools, the Synod was dealing with one of the most pressing problems of our day, and we are particularly glad to know that a Committee has been formed to consult with other Churches on this vital question. It is strongly felt by many earnest Christian men of various denominations that the present state of religious knowledge and influence among our children is a very serious factor in the future life of the Dominion, and if only the Protestant Churches can unite on a proper scheme, no Government is likely to refuse it acceptance. Only the other day a leading Baptist clergyman from Australia confessed quite frankly to the change of view he had experienced by reason of his contact with conditions in Australia,

making him an enthusiastic supporter of the policy of the Bible in the schools. It ought not to be impossible to arrive at a solution of this question, and our Synod would be well advised to make enquiries as to the plan adopted in England in the syllabus of religious teaching in County Council Schools, arranged by the Religious Tract Society. This plan has been at work for several years with decided success, and there seems no reason why a modification of it should not have the same results in Canada. Another matter of discussion was whether the Synod should meet as one House, or with two separate Houses for the Bishops and for the clergy and lay members. Our own convictions and sympathies go entirely with the pleas so ably made by Provost Macklem and Archdeacon Ingles in favour of one House, as not only more suited to these democratic days, but as in every way more likely to conduce towards the more thorough efficiency of our Church life and progress. The majority in favour of the separate Houses was so small (31 to 30) that we may well hope the welcome change will be made before very long. It would be as advantageous to the Bishops as it would be to the Church in general, and, as efficiency is rightly insisted upon to-day, we must not allow our Church to lag behind.

### The British Association

Nothing could be more strikingly in contrast with the address of last year's President of the British Association, Professor Shaefer, than Sir Oliver Lodge's presidential address at Birmingham this year. A year ago Dr. Shaefer adduced reasons for believing that science has approached very closely to the proof that mankind is nothing more than a mass of matter. This year Sir Oliver Lodge argued in support of the contention that life is infinitely more than matter, and that the non-material element cannot possibly be ignored. As long as these two diametrically opposed views are championed by leading scientists there need be no question as to the relations of theology to science, just as though everything scientific were tending in one direction. While Dr. Shaefer spoke of "Life," Sir Oliver Lodge addressed himself to the subject of "Continuity," and urged that it is impossible to stop with the purely physical, and that the supernatural must of necessity be included. Sir Oliver Lodge has more than once discussed the subject of continuity after death, but his recent pronouncement is the boldest statement of his belief up to the present time. Whether his view of Psychological Research is true or not, there is no doubt that the great mass of the best scientific thought of to-day is in favour of a spiritualistic, not a materialistic, view of the universe. Professor Shaefer's address naturally gave a great deal of concern to Theistic and Christian thinkers, but Sir Oliver Lodge's address will have precisely the opposite effect, and show that "there are more things in heaven and earth than are dreamt of" in present-day materialism.

### "The New Agnosticism"

The London "Times" has an article on Sir Oliver Lodge's address under the above heading, and refers to the way in which science during recent years has tended more and more in the direction of infallibility:—

"The whole discourse is a protest against arrogance. In recent years science has been asserting its claims against a dogmatic theology. Perhaps some over-

assertion was necessary, but over-asserting there certainly was. The public awoke to find that they had only exchanged one priesthood for another. The laws of science were more sacrosanct than Holy Writ. Nothing which could not be weighed or measured was allowed any validity. In the mildest form this bigotry called itself agnosticism."

This is a welcome word, and one that will do great service to the cause of truth. In our avoidance of what has been called the "odium theologium" we must be particularly careful not to be troubled by any "odium scientificum." Knowledge is knowledge whencesoever it springs, and we must not hesitate to distinguish rigidly between fact and theory, between certainty and assumption. Hypotheses may be brilliant, suggestive, and valuable, but after all they are not necessarily convincing in their truth.

### The Origin of Life

The British Association has been discussing the question opened last year by Professor Shaefer regarding the origin of life. Several solutions were suggested and many differences of opinion revealed. But it is interesting to know that on one point there was entire agreement. It was that we are no nearer the solution of the origin of life than people were a century ago. Professor Moore, of Liverpool, expressed the belief that he had found the first step in organic evolution. Sir Oliver Lodge criticized this statement by describing Professor Moore's discovery as "potential living matter"; not the origin of life, but the vehicle which life can use. Another Professor, well known in the realm of chemistry, expressed his inability to accept the contention that it was even possible they would ever arrive at the chemical production of life. All this is particularly interesting to those who are old-fashioned enough to believe in the first words of Genesis. Life must come from a Life-Giver, and however far back we may push our researches and whatever may be discovered as to scientific facts, the great minds of science will only be able to tell us about method, not about source. We shall always need to be taught the old truth that life in its origin can only come from God.

### A Solemn Illustration

The other day a store collapsed in Peterboro', Ontario, resulting in the death of five people, and, according to an opinion expressed at the inquest, the collapse was due to a wall carelessly built fifty years ago. The work was not properly executed, and the result was that when special strain was put upon the structure it gave way, causing the outer walls to bulge and the floors to fall in. The beams used where the wall between the two stores had been removed rested only upon six inches of a solid brick wall, and the collapse was due to weakness which had been crushed down by the weight it had been required to carry. A Toronto architect also said that the bricks were soft, and the mortar was very poor; indeed, he was of the opinion that he could have pulled down the wall, brick after brick, with his hand. It is most searching and solemn to realize that all these deaths, with their attendant sorrows, are due to an error of fifty years ago. What a suggestion it gives of the significance of life, of the absolute relation between cause and effect, and of the necessity of truth and genuineness in all our relationships! Work that lasts, in any department of life, must spring from true character.

### "As Others See Us"

In the September number of the "Church Gazette," the organ of that valuable English Society, the National Church League, we notice the following reference to our Church in Canada:—

There has been a controversy in the "Guardian" about the number of adherents of the Anglican Church in Canada, and the reason why they are comparatively so few. Archbishop Lewis, of Ontario, shortly before his death, stated that when he went out to Canada years ago the Church was second in number among the denominations, but that at the time when he was speaking it stood fourth. That distinctly means comparative retrogression. The reason undoubtedly is the attitude of many of the clergy, and, unfortunately, also some of the Bishops, towards their brother Christians outside the Anglican pale. The laity as a body cannot and will not assume that attitude; so they drift into Nonconformity. What is wanted there is what already exists in Australia—a branch of the National Church League.

It is always well to see ourselves as others see us, and for this reason we call attention to this paragraph. Whether the writer's diagnosis is correct or not, he has provided food for thought, and Anglican Churchmen all over the Dominion may well ponder what he calls "comparative retrogression."

### Changing Journalism

Mr. Robert Donald, the President of the British Institute of Journalists, recently spoke at the Annual Conference of that organization, and said that from the point of view of the reading public the newer journalism is preferable to the old, and that on the whole there has been a general improvement in the daily press in the last twenty years. Papers have been better written, more readable, more entertaining, more attractive, and quite as well informed. As Mr. Donald is the Editor of one of the ablest London papers, the "Daily Chronicle," he ought to know that of which he speaks, and we sincerely trust that his sanguine expectations will be realized. He is not unconscious of the way in which commercialization has possessed our press, and he is also quite frank about the danger of sensationalism. We only hope, and on this Mr. Donald does not give us any light, that in the future the character of newspapers will continue high and their sense of responsibility keen. In this connection we are particularly interested in an article which has just appeared in the Chicago "Inter-Ocean," which a veteran journalist, Mr. H. H. Kohlsaas, purchased about a year ago. He speaks in most unmitigated terms about the way in which the press has become "the distorters of facts and the deporters of thought," and in his crusade to combat this he aims at making his paper what it ought to be. Here is his warning:—

So long as its present editor retains control of the "Inter Ocean" it will continue faithful to Chicago, true to the higher traditions of journalism, alert and fair in printing the decent news of each day, sane and fearless in discussing the questions of the hour as they arise. But if the business men of Chicago, who have more at stake than the "Inter Ocean," fail to accord it steady and generous support, the temptation to stand from under may prove irresistible. And then journalism of the "itching palm and wanton eyes" will have its way.

Every lover of the pure, the true, and the good, and everyone who is also conscious of the marvellous influence of the press to-day,

will hope that Mr. Kohlsaas may be able to realize his ideal, and continue to provide a journal which will utilize its great power in guiding and inspiring its readers towards the highest good.

### The High Cost of Living

It is very rarely that we obtain a volume so full of interest and so serious as the recent Blue Book containing the Report of the British Board of Trade. Prepared by a leading authority, the volume possesses a profound and melancholy significance, for it proves beyond all question that ever since 1896 there has been a steady and persistent upward rise in prices all over the world. The cost of living to the British workman has risen between eleven and twelve per cent., although there has been an actual decrease in the rents of 1.8 per cent. The serious factor in the situation is that there has been no corresponding rise in wages; indeed, in some industries there has been an actual fall. All this makes an imperative demand for a thorough enquiry into this subject. In the United States the question is already occupying great attention, and it is certain to be faced before long in Canada. It constitutes an element that is absolutely vital to the true life and progress of the world.

## TO THE WORK

Rally Day has become quite an institution in our Sunday Schools. But why should it be necessary to "rally" in this way? It is thought by clergy and other workers among children that after the break caused by the summer vacation it is necessary to put forth a special effort on resuming work for the purpose of renewing interest and guaranteeing a good start for the fall and winter. In our general Church life similar feelings obtain, even though there is no congregational Rally Day. There is no doubt of the break in our Church work, due to the circumstances of the summer vacation. Conditions from June to August are such that it is quite impossible to continue the work of a parish without certain serious modifications. And this, perhaps, suggests the need of something special in the way of effort when work is resumed. During the present month people are nearly all back from their vacation, and the life and work of a Church tends to resume normal conditions. Plans are being announced for the work of the coming weeks, and clergy and laity are looking forward to their duties in connection with parochial organizations. It will, therefore, be well to consider afresh what should be in our minds as we face the future. What are the dominant characteristics that should influence Christian workers as they take up again their strenuous tasks?

Life. The summer vacation is intended to be of service in ministering to real life. "Come ye apart and rest awhile." The wear and tear of duty is known to all, and the summer rest ought to provide physical, mental, and spiritual recuperation. Change of air and exercise will have helped the body; new scenes and perhaps new avenues of thought will have supplied mental invigoration; while the opportunities of quiet in the past few weeks ought to have included not a little spiritual refreshment and reinforcement. Life is essential to service. As water never rises above its source, so what we do is never more powerful than what we are. Our Lord came that we might have life, and have it in abundance. Beyond everything else in experience, Christian service calls for the possession and expenditure of life. If our physical, intellectual, and spiritual vitality is not strong and vigorous, our service for God must inevitably suffer.

Light. A great part of the work of a Church is concerned with the "light and leading" associated with its preaching and teaching, and beyond all question this element should be strong, prominent, and helpful. The "Guardian" has just been writing on "The Difficulties of the Preacher," and says that it is a matter of common knowledge that the English Church does not enjoy a high reputation at the present day for the quality of its preaching. One explanation, the writer thinks, has been the depreciation of the preacher's office, which has obtained for a long period, and still obtains in certain circles. As a protest against undue exaltation of the sermon men have gone to the other extreme, and the result has been great spiritual loss. The "Guardian" pleads for a reasonable length in sermons, and argues that subjects of supreme importance cannot be adequately or sensibly, or, indeed, reverently dealt with in the space of ten minutes. "More and more thinking folk realize that serious themes need a moderate space of time for their development." The preacher is, therefore, urged to face the opportunity and to rise superior to all difficulties. He is intended beyond everything else to bring to his hearers "a vision of God on the road of their daily round," and this will mean thorough preparation and effective delivery as the outcome of genuine, strong, spiritual life. We would put in an earnest and urgent plea for the strongest and best preaching and teaching that we can obtain. Nothing would be of greater benefit to our Church in Canada.

Love. One of the most vital and prominent features of Church life is its evangelistic effort, its endeavours to save the lost. This can only be brought about by a spirit of genuine, self-denying, Christ-like love. A clergyman once wrote to a friend, asking him to look out for a Curate, and said: "I want a man whose heart is aglow with the love of souls." Evangelism is of the very essence of Christianity. It is the message of the New Testament—God was in Christ reconciling the world unto Himself, and has committed unto us the ministry of reconciliation. Wherever our Church life is in any degree strong, it is found to be devoted to the cause of evangelism, and if we are not faithful to this function the Church will assuredly suffer. All vigour, progress, and blessing are bound up with the one task of reaching lost sinners with the Good News of God's Everlasting Gospel. The Evangel will prevail and overcome by the Blood of the Lamb, and the word of testimony (Rev. xiii. 11).

Labour. All our spiritual Life, Light, and Love are intended to be expressed in definite effort. We are to work among old and young, rich and poor; and the various classes and other organizations, together with pastoral visiting and personal dealing, should be permeated with the vigorous, fresh, glowing spirit of the Gospel of Christ applied by the Holy Spirit. As we think of the tasks before the Church, both at home and abroad, we can see the absolute necessity of the highest and strongest life and work. It is sad beyond measure to realize the truth of the words of the Bishop of Huron's Charge last year: "While our wealth has increased at the rate of nearly 100 per cent., the gifts of our people for religious purposes have scarcely increased 10 per cent." It is only by the influx of a fuller, richer, deeper spiritual life that we shall ever be able to accomplish the tasks awaiting us. Spiritual vitality is the fundamental and essential condition of all work for God; with it everything becomes easy, without it nothing is of any worth. And so, in view of the New Testament emphasis on Life, Light, Love, and Labour, we must give heed afresh to the apostolic word, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

# Federation of Missions in British East Africa

By the Right Rev. J. J. Willis, D.D., Bishop of Uganda

A CONFERENCE of first rate importance in the history of Missions in British East Africa took place at the Church of Scotland Mission, Kikuyu, June 17-21, 1913. The presence of some sixty missionaries taxed to the uttermost the hospitality of the Scotch Mission, but the arrangements made for the comfort of the visitors were excellent. It was, of course, impossible to house so large a number, but those from the warmer lowlying parts were as far as possible quartered in the houses; the remainder camped round three sides of the football field, the camp forming a picturesque scene not to be forgotten. The Scotchman who first settled on that site must have recognized in its climatic conditions a very close approximation to those familiar to him on his native heather. A cold, driving mist, with occasional glimpses of a sun, cold and watery, made it difficult to realize that here, at an altitude of 7,000 feet, one was really on the Equator. Winter clothing and a warm overcoat still left one pining for a fire, and longing for real sunshine.

But if the weather was cold, it stood in striking contrast to the general atmosphere that pervaded the gathering. Perhaps never before in the history of Missions has quite the same thing been seen and felt. Those present represented all the larger Protestant missions working in B. E. Africa, and most of the smaller missions. It was a more completely representative gathering than has ever assembled before, and included the heads of all the more important missions.

The principal matter which brought so many together was the question of Federation between the different missionary Societies in B. E. A. The position and problems in this Protectorate are entirely different from those in Uganda. Not one Protestant mission, but many occupy the field: English, Scotch, American, established churches and independent missions, Anglican and Presbyterian, Baptist and Seventh Day Adventist, Lutheran and Quaker, all are at work. And the very serious question presents itself, has been presenting itself for the past five years, What is to be the future of all this? Nothing could more tend to weakness and disintegration than the creation of a number of mutually independent little churches; and since 1908 the possibility of Federation, with a view to the ultimate formation of a single united Native Church, has been kept steadily in view. Committees and Conferences have discussed the matter in detail, and gradually it has taken concrete shape, and the whole scheme been embodied in a Memorandum. It was this Memorandum that formed the basis of discussion in this Conference.

The whole is obviously open to objection. It may be objected that among bodies so widely and so deeply at variance there can be and should be no attempt at amalgamation. And unquestionably the easier course would have been to leave matters alone, and each mission to develop independently along its own lines. But the penalty of such a course is unavoidable. We must bear in mind that the purpose of missionary work is not to perpetuate in every detail our European ideals, but to form a church that will be as truly indigenous to Africa as our own is to England. It might again be objected that any attempt to federate such different missions can only result in something so attenuated and nebulous as to be practically worthless; or, with yet greater force, that men being what they are, such an effort was foredoomed to failure. The matter is still very far from being finally settled, still further from being in actual working order; but enough has been done to prove beyond doubt that there is in East Africa a sincere desire to come together, even at the cost of very considerable sacrifice, such as has perhaps never been manifested in quite the same way elsewhere. "Not compromise for the sake of peace, but comprehension for the sake of truth" might well be taken as the keynote of the proceedings. Union

being for the time out of the question, Federation was discussed as lying within the range of practical politics. The doctrinal basis of such federation was defined thus:—

"We loyally accept the Holy Scriptures as our supreme rule of Faith and practice, we accept the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in particular we declare our belief in the absolute authority of Holy Scripture as the Word of God, in the Deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness."

On the basis of this doctrinal agreement a scheme of Federation, subject to the consent of

Baptism and the Lord's Supper, by outward signs.

Admission to the Ministry by similar procedure in all federated Missions: grades of Teachers, periods of service in each grade, course of study, standard of examination to be the same.

Ministers to be duly set apart by lawful authority, with the laying-on of hands.

European missionaries recognized as ministers in their own churches to be invited as visitors to preach in other federated churches.

Common policy as to e. g. Native customs, Marriage, Education, Translational work, Salaries of Teachers, central Institutions.

The above very briefly sums up the more important matters in which it has been possible to come to an agreement. That it was thus possible to discuss, not merely in the abstract, but in concrete detail, those questions on which we confessedly differ, and to discuss them without one word of animosity, and to come to an agreement without the sacrifice of any principle is a matter

for profound thankfulness: it speaks eloquently of the Christian spirit in which the questions were faced nowhere more conspicuously seen than in members of the smaller missions, who, from the nature of the case, could exercise no preponderating influence on the discussions. It remains to work out in actual experience the decisions so happily arrived at in the Conference.

While the subject of Federation undoubtedly dominated all others, it was not alone in occupying the thought of the Conference. Where all things are as yet in their earliest stages of development, and all alike are feeling their way among untried and constantly shifting conditions, it is natural that difficulties and misunderstandings should arise. On several questions of interest and importance, into which it is impossible to enter now, it was decided to approach His Excellency, and a small deputation was appointed to represent the mind of the Conference in these matters.

But greater than these questions, deeper than the question of Federation, there was a side of the Conference which will assuredly never be forgotten by those privileged to be present. It was the truly devotional side of it which struck a note whose echoes will long be heard when the voices have sunk in silence, and which alone made possible that inner unity and love of which the outward agreement was but the visible expression. The addresses of the Rev. C. Hurlburt, Head of the African Inland Mission, on the First Epistle to the Corinthians, stirred the Conference to its depths. In those solemn gatherings morning by morning, we felt and knew that we were in the presence of God. The Holy Communion, administered by the Bishop of Mombasa on the last day of the conference, set its seal upon a time of which we can only say that it was good for us to be there.

## His Grace the Archbishop of Ottawa



The Synod of the Ecclesiastical Province of Ontario met in Toronto last week. The Archbishop presided.

the home churches concerned, was agreed upon, of which the following briefly summarizes the main provisions:

Mission Comity to be respected: recognition of one another's spheres: A common form of church organization, with Parochial and District church councils, as in Uganda. Districts to be autonomous. All federated missions to be represented on a Representative Council.

Differences between individual Missions to be referred to a Board composed of representatives of five of the Federated Missions.

A common membership, involving agreement as to conditions of admission to Catechumenate, course for Baptism, period of probation, etc.

Discipline administered in one District to be respected in all.

A common form of worship, to be used in all Districts with sufficient frequency to ensure familiarity. This to include the Lord's Prayer, the Ten Commandments, the Creed, a Prayer for King and Governor, for chiefs and people, etc.

The use of a common language, to be taught in all the schools.

Regular administration of the two Sacraments,

## The Education of Girls

By Miss E. M. Knox, Principal of Havergal College, Toronto

(In her Annual Address Miss Knox touched upon several vital and important problems connected with the life and education of girls, and as they are of general bearing and application, her comments are here given to a wider circle.)

### CHARACTER.

Many of our girls come from young homes; that is to say, from homes where fathers and mothers are making their way in the world, for it is a hundred times healthier for girls to be brought up on the smaller income than on a large one. The moral fibre brought out in battling circumstances, the moral grit required in wearing ordinary clothes, the resistance of the

perpetual purchase of flowers and candy, goes far in the long run towards the formation of finer character.

But the problem of problems is to know how you are going to get grit into a really wealthy home. Everything to-day tends to softness. Physically, we take aspirin on the slightest provocation; spiritually, to our shame, we sacrifice principles, let sin pass under our eyes where our forefathers would have testified. Practically we have little or no notion of going without anything we desire, whether we have money for it or not. If this is the case with all of us, what wonder where wealth and opportunity abound if girls get hopelessly selfish, pleasure-seeking and nervous, between the ages of ten and twenty, with never a chance of moral muscle! Parents and teachers alike are sheer up against a very real difficulty when they try to conquer softness and get hard-ness and endurance.

It is all very well to say that girls ought to walk two or three miles a day, but in the morning they slip into a motor whenever they are late or it is raining, and in the afternoon they lounge about or go to a tea party, and if you remonstrate they are always going to take a walk tomorrow. Keep a chart on your girl's bedroom door, as we keep charts in our corridors at the school, and make her register the exercise she takes, and you will see how often her active walking falls below an hour or an hour and a half a day.

#### DRESS AND AMUSEMENTS.

Then, as to dress. It is easier to protest against striking millinery and dressmaking than to prevent outre headgear and garments. Girls enjoy the fun of putting on something startling and finding they can wear it with a charm miles ahead of their elders. If they have plenty of money why should they not recklessly appear in one costume after another? If we protest we are old-fashioned and unreasonable.

Then comes the ever-vexed question of parties and theatres, never more attractive than at the growing age between fourteen and eighteen, and every year people more selfishly, recklessly and cruelly give luxurious dinner-parties, card-parties and dances to young girls who ought to be in their beds. But parties, like wealth, have come to stay. If we refuse we are harsh and grudging, and only now and again we get a sensible girl who understands the position we are taking. The greater number, if they are thwarted, may say little, but they feel angry and rebellious.

As to theatres, the position is even more difficult. In the school we have solved the question by not letting the boarders out until 2.30, thus changing the entire tone and the atmosphere of the school. I am thankful to say that the discussion of the past Saturday's theatre and its problems, and the coming theatre of next Saturday, no longer form the main topic and speculation of discussion at meals.

#### BIBLE STUDY.

But teach as you will, school experience and influence, after all, like home influence, only go a certain way. A girl has finally got to make her own way, beat out her life for herself. What lasting influence can you give her?

Frances Ridley Havergal's nephew visited the school a few weeks ago. He had heard of it for years, and made opportunity while crossing from Victoria to turn aside on his way to England and find out why we were called Havergal and show the girls Miss Havergal's Bible. This Bible is in my study, and anyone who likes may go there this evening and look at it. You will notice written across one of the pages a quotation from Saphir, wondering why schools and universities to-day, whilst seeking out and studying every book of ancient and modern literature, neglect the one Book incessantly studied, known and quoted by Christ which, Son of God though He was, He found indispensable on His human side.

Unquestionably Frances Havergal found her Bible indispensable. It is annotated and scored from cover to cover with hours of diligent study, and looking at it and thinking of her marvellous power of sunshine and sympathy, you will say, as Mott said whilst looking at Moody's Bible, "That is where the work was done." If that is where the work was done for Frances Ridley Havergal, why should not that be equally where the work is done for our girls? Why should not they in their turn find in the Bible a like sunshine, strength and power for good.

The formation of character turns on discipline and clear vision of right and wrong. A Presby-

terian delegate the other day said that according to his calculation, three-fourths of the leading men in Canada came from the manse—in other words, from hard pan and theology. However this may be, it is good to think that whilst all else may pass away, the verse of Scripture and the hymns learnt day by day remain, because things graven on the memory, become part of our being, a life heritage which none can take away. And who can say how much life heritage—in other words, backbone—our girls will require, for in Canada, as everywhere else in the world, whether we like it or not, women's questions are among the burning questions of this twentieth century, and in Canada we have on one side a wave of rebellion, and on the other a wave of luxurious materialism, and who can tell how far the one or the other in days to come may affect our home?

#### COMING OUT

But in view of these coming responsibilities, as well as of the well-being of their whole after life, I do most bitterly deplore the mad rush which meets our girls as soon as they come out into society—two or three dances a week to the small hours in the morning, luncheons, dinners, theatres, matinees, with never a guiding hand beside them. Little blame if in the hurry and troth around them their main idea is not one hundred miles away from the latest New York folk song, "I should worry, I should care, I should marry a millionaire." Still further, little blame if they grow bitter, shrug their shoulders, and say, "For yonder goes the fite, what care I for human life?" You cannot alter society's customs, but you can back up girls if they want to fill their lives with what is worth while instead of pleasure. I believe the day is not far distant when the majority of the coming generation of girls will, if their parents permit them, refuse to put their necks under the iron yoke of society. They see their former companions make unwise engagements, become bitter, and deep down in the bottom of their hearts they plan taking up hospital, settlement, parish, social, or artistic work, and making their life interest and their life friendships in work instead of play.

#### SPIRITUAL SERVICE.

I am thankful indeed that not only Old Girls, but present girls are this year showing a bigger and more unselfish spirit than in any previous year. The present girls collected for the Bible Society, and for Missions in India, China and the North-West, besides giving a prayer desk to St. Paul's. Over two hundred are in the Y.W.C.A., hold monthly meetings and are collecting money themselves for Y.W.C.A. work. They are interested in Evangelia and dressed over two hundred dolls at Christmas. They made an outfit for a W.A. parish. And this has been done without ice cream parties or bazaars, but by straight self-denial or hard work, such as keeping the pound, photography and needlework, so that instead of revolving around themselves and their own petty interests they are reading and thinking about, and living for, the world movements, hundreds and thousands of miles away.

The Old Girls have been very enthusiastic and loyal, and have come back telling of settlement, hospital, Sunday School work, but best of all telling of their homes and the training of their little children in Scripture stories. This year twenty-seven girls rented a furnished house over the way and have been living there through the week-end in order to hold their annual meeting and to be present at the Sunday services and this evening. But perhaps nothing touched me so much through the whole year as the answer to the appeal made last year for the founding of scholarships for the daughters of missionaries and poor clergy. I was pointing out how men were giving up promising business posts in Canada, how they were using their savings to put themselves through their college course, and how bravely they would face poverty and take a pioneer parish at seven or eight hundred dollars a year, till the breaking point came when they found it impossible to educate their daughters or give them a chance of making their way in the world. Three answers came to this appeal—one from an Old Girl with children of her own, two others from present girls. They gave three hundred dollars each, and thus each put three girls through their school year. To-day I have eighteen daughters of missionaries and clergymen asking for help in the college. The most touching appeal is from a pioneer missionary, whose eldest girl died from appendicitis before her father's eyes, and he is restless until his second girl can be brought within reach of school and civilization.

### NOTES AND QUERIES

From time to time we receive enquiries, on matters affecting Church life and work, and in this column we propose to deal with all such as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address "N.B." at the office.

What authority have we for the use of the cassock? Can you give some account of the history of its use?

It is sanctioned by Canon 74 of 1603. The word "cassock" does not occur in the Latin of the Canon, but authorities give a marginal note to the Latin phrase, interpreting it as referring to cassocks. In the English version this is also understood by a paraphrase. Stephens remarks that the English Canons are in law of higher authority than the Latin, as it was the English which received the Royal signature. You doubtless know that the Bishop's apron is really a short cassock, and it is within the lifetime of older men that Canons, Archdeacons and other Church dignitaries walked through the streets with the skirt of the cassock rolled up like a cincture. Doctors of Divinity are entitled to have their cassocks of scarlet. The alb completely concealed the cassock, but in processions it appeared below the edge of the surplice. The English cassock was double-breasted and without the long row of buttons belonging to the French soutane. The cassock is said to have come in during the eleventh century, but it is perhaps impossible to vouch for this. One writer mentions that a Spanish traveller during the Peninsular War remarked with surprise that our English clergy were dressed "like Benedictine monks." The cassock seems to have been common to all grades of ecclesiastical persons. Walcott makes a quotation to the effect that Bishop Harris of Llandaff, 1729-1738, tried to introduce the foreign fashion of "an infinite row of little buttons, but it went no further." From all this we may rightly infer that the cassock has a continuous history of permissible use, while it certainly has the practical merit of concealing the person, and also any variety of clothing that a clergyman might wear. There is scarcely anything more unseemly in Church services than what has been somewhat roughly, though truly, described as "surplice and legs."

Some newspapers in their reports of the recent Christian Endeavour Convention at Los Angeles, stated that one of the speakers, Dr. C. M. Sheldon, a well-known Congregationalist, commended the confessional as worthy of adoption by Protestant churches. Can you say whether there is any warrant for this view?

Although the matter is not directly applicable to us we are able to pass on some information that may prove of service. A good many people of various views wondered at the statement, especially those who happen to know Dr. Sheldon. He has recently been asked about the matter, and the following is his own statement:—

Of course all I meant and said about the "Protestant confessional," was to emphasize the need of a more sympathetic personal relation between pastor and people, and a regular opportunity in the pastor's programme for the people to come to him with their troubles. No one present at the conferences, where the matter was discussed misunderstood me.

The story that I was teaching a Roman Catholic confessional for Protestant churches started in the pencil mind of some reporter. The last thing in the world that I believe in is a Roman Catholic confessional. But I do believe in using the same great yearning of human nature for human sympathy and giving it a chance for expression in pouring out its troubles and needs on the pastor to get his counsel and help.

It will be seen from this that Dr. Sheldon gives an entirely different impression of what was meant and actually said. It is much to be hoped that his reference to the need of human nature for human sympathy and the value of giving it an opportunity for expression in connection with a true spiritual pastorate will receive the attention it deserves.

Has anything of importance been written lately on the Atonement by members of our Church?

The latest discussion of importance is the Essay by Moberly in the volume known as "Foundations" (The Macmillan Company), in which he adopts and states afresh his father's well-known view found in "Atonement and Personality." Other books of comparatively recent date are "Fact and Faith" and "Christus Crucifixus," by Canon Simpson, of St. Paul's. They are remarkably fresh and able and should be read by all Churchmen.

## At the End of the Steel

By J. J. Callan, Tête Jaune Cache P.O.,  
Grand Trunk Pacific Railway,  
West of Edmonton, B.C.

(Mr. Callan, a C.C.C.S. student at Wycliffe College, Toronto, has been employed on the Church Camp Mission under Mr. J. Miller McCormick this summer)

I ARRIVED at the above address on Friday the 9th, and stood on the station—lost. The platform was swarming with a mass of Galicians, Poles, Russians, &c., going West; all my instructions were—"get to Tête Jaune and strike West," so I stood there perplexed.

A typical Westerner, in red shirt and big hat, came up to me and said "Going West?"

"Yes."

"What are you doing there?"

"Sky Pilot."

He looked surprised and said "I guess they want all the Sky Pilots they can pump into that country to lift 'em up a bit," and continued to stare at me.

### SKY PILOT'S WAR-PAINT.

I got round to the back of the station, changed into my war paint, tall boots, Khaki shirt and trousers, big hat, &c., left my bag at the station and started off. After tramping about a mile I heard that a missionary named Jones had been seen about the hospital, so went back and found him in the evening; we spent that night together, but the next day he went off to Edson, about seventy miles east. On Sunday I prepared an address, straightened up and the next morning set out for the West. The steel is down for 26 miles past Tête Jaune, but trains stop here as the track is dangerous. However I scrambled aboard a gravel train at 6 a.m. Got along a little and the grade gave way and the train ran off the steel. Then it was "walk" and in a blazing sun. After a time a flat car came along, took us a few more miles and dumped us down eight miles from the nearest camp, so we shouldered packs and away.

Reaching the camp, I went in, introduced myself to the cook, and put down that pack with relief. The cook proved to be an old Bluecoat boy from London, pretty well connected, but had lost a lot of money in a Winnipeg fire and had come out here. With men pouring in for dinner things were busy, so I promptly constituted myself "bull cook" and washer up and in a few minutes was as busy as could be. When the rush was over we sat down to the finest ham I've ever tasted—these cooks turn out some wonderful dishes, many of them get \$125 a month pay, and in most camps the food is excellent. In the morning I went round the bunkhouses to see if a service was possible.

Most of the fellows were unable to speak English but I got some that could and started off. Two or three hymns, and then an opening sentence, "If we say that we have no sin," &c.

"Now boys," I said, "I'm going to say a prayer hundreds of years old. If it meets your case to-day, just say 'Amen' with me."

Then we had the General Confession: Those fellows said Amen in a way to move one's heart.

"Let us all say 'Our Father,'" and old sinners who had almost forgotten the words they learnt as children, joined in.

### UNSHAVEN CHURCHWARDEN.

Over in the corner, the foreigners, not understanding began to make a noise so I went up to one unshaven old ruffian, "Look here, old man, you're appointed churchwarden and you've got to see that order is kept."

He grinned. It was the first time he was ever churchwarden, and then he yelled to the Galicians in a voice you could hear across the mountains—and we got a most religious silence. That night I gave a little talk on the hymn, "Just as

I am," and we came to "The blood of Jesus Christ cleanseth us from all sin."

"Say that, boys. Come on, say it after me" and they said it.

"Now say, 'The blood of Jesus Christ cleanseth me from all sin.'"

It is worth hardship and everything to hear those men who have never used God's name except in profanity for years repeat the words, "The blood of Jesus Christ cleanseth me from all sin." After that a short extemporary prayer, and we closed with "Abide with me" and the blessing.

That is a typical service. I rather like, though, to get them on the logs around the camp and hold an open-air meeting, but that is more distracting if anything happens around.

That night and the next day it rained, but I set out for a camp four or five miles distant; it took about three hours to get there—mud up to the knees in a heavy clayey soil. We had a service that evening, about twenty-five to thirty present, and the next morning off to the next stopping place, fourteen miles away. The walking was awful. One could hardly get one's legs out of the mud, but I reached the camp in the evening.

The boss at first was very gruff, said I might as well stay away as only about five would come in, but we got twenty-seven or thirty, and the heartiest service yet. He thawed a lot after that and the day or so afterwards meeting me on the road pressed me to go and stay at his camp for the night.

### FINDING FRIENDS.

A young Englishman acting as Engineers' cook invited us to their place to sleep. I found he was a good Christian man, but not so long



TETE JAUNE CACHE, END OF STEEL ON G.T.P.

ago a fellow pretending he was a clergyman had been up there playing cards and drinking whisky and that had made him suspicious. I found we knew many people in common and soon became fast friends. It seemed a lot to him to have some one there and when I left he gripped my hand and said, "It will make me feel a lot more comfortable now I know you'll be passing up and down here."

One man in the bunkhouse came and said, "I belonged to the Church of England in the Old Country" . . . and he didn't seem able to say anything. Then, "I am glad you've come here."

There are compensations for all hardships one endures.

On Thursday I found the heavy walking had slightly strained my left thigh muscles, and the wet had given me a cold, but I plodded on another eight miles to an Engineers' camp. Here I came across an English public-school boy, grandson of a once famous Evangelist, learning little for his good. His one perplexity was why I was such a fool as to come out here on a mission, and when he heard the pay, was convinced that there was something mysterious about it. Out here a labourer gets 3½ dollars a day, pays \$1 a day board so can save in a fortnight as much as the missionary gets in a month.

We had a nice bright service that evening. The boy from Rugby came to me afterwards and said, "That's the first open-air I've ever attended. . . . I do wish you could come up every Sunday. It would make things a bit more like home."

### A BUSH TRAGEDY.

I had made arrangements to be back at Tête Jaune by Monday, so had to hurry back East. At Camp 98 a poor fellow was found lying in the bush opposite the camp, on the south side of the Frazer River, stark naked—dead. An inquest was

held that evening and it transpired that a man had been seen about the camps a month previous, declaring that he had committed six murders and acting as though insane. They concluded that this must be the man; that he must have discarded his clothing and wandered around, laid down to sleep and perished from exposure. He looked very peaceful and just as though resting. The N.W. police constable and I buried him by the river bank next morning, had nearly a full Church service, and at the close sang "Abide with Me." It was very impressive, only four of us present. I fear that it will be my lot to hold more than one burial service this summer. Life is very cheap out here. Many are drowned in the river; bodies that have been under the ice all the winter are about to come to the surface and unless the missionary is around are "dumped" into the ground as they are.

### BEARS.

Everybody a bit further West carries a gun, loaded, but shooting seldom takes place. I am thinking of getting a gun, not to shoot anybody, but in case of meeting bears which are rather plentiful round here. The mail carrier was held up the other day by a big brute which sat across his path and refused to budge.

To return, I got back to the camp with the Bluecoat boy cook, spent a quiet Sunday there and had all arranged for a family gathering. We had cleared away the dishes and the boys had gathered round when a telephone message came, that about sixty men would be along in an hour's time for supper. There was dead silence, each looked at the other, and I said, "All right, I'll go out for ten minutes while you swear it off." That broke the spell. They had to laugh, but I went out all the same.

Yesterday I arrived at Tête Jaune and am having a rest, writing letters and preparing addresses. In a day's time I shall be West again; the work is fascinating and grand. Bunkhouses are the shacks in which the men sleep. Berths are let in all round the walls and they are indescribably filthy. Of course, it is the men's own fault; if they cared to go out two minutes' walk they could get spruce twigs to sleep on, and there's no better bed than that; but here a man degenerates and simply drifts along becoming more degraded day by day. This is the last great

West; in a few years it will be a thing of the past, but at present the scum of the world has congregated in this corner. Men have said they recognize murderers—up the line is a bank forger; robbers and scoundrels of every description drift to this lawless spot. But God is going to do something ultimately with this rubbish pile of humanity, the good I have seen here is astonishing. Low degraded men have wrung my hand and told me to come back soon, hospitality has been showered upon me. These men need something to keep them straight, something tangible to hold on to; usually they have nothing, just work and sleep—one cannot condemn them.

The profanity is appalling. A man will come up and reel off a string of oaths. "Hullo parson, how the H—l did you get up here, I'm— glad to see you." I'm sure it's part of the ordinary vocabulary and men swear without knowing it. The most spiritual and refined man would become coarse and degraded in this place.

Those lines of Myers keep coming to me:—  
"Nay but much rather let me late returning  
Bruised of my brethren, wounded from within.  
Stoop with sad countenance and blushes burning,  
Bitter with weariness and sick with sin."

That last line expresses it so well—"Bitter with weariness and sick with sin" but then he goes on:  
"So to Thy presence get me and reveal it,  
Nothing ashamed of tears upon Thy feet,  
Show the sore wound and beg Thine hand to heal it,

Pour Thee the bitter, pray Thee for the sweet."  
God is very gracious. He can do the impossible up here; out of these broken reeds He can make sweet melody and from this smoking flax He can produce a flame which shall burn for ever to His glory and for the illuming of the nations. Pray for this work.

## Mission Field

### OBITUARY.

#### Dr. A. H. Browne.

The death has occurred in Landour, in the Punjab, India, of Dr. A. H. Browne, a medical missionary of the Church Missionary Society. Particulars of his death are not yet to hand, but it would seem that the disease was contracted during his work in the Mission hospital at Amritsar. Before his acceptance by the society, Dr. Browne was in private practice, and he therefore brought to his missionary work high qualifications and considerable experience. During the famines of 1900 and 1905 he was to the front in relief work, and our Canadian missionaries in the Kangara Valley have learned to value his splendid and heroic efforts. He was truly loved by the Indians and his patience and sympathy seemed inexhaustible. A brother missionary said of him that it was an inspiration to see him treat an aged Indian who fancied he had an illness. Dr. Browne would embrace the man in true Punjabi style and sit and chat without giving any medicine, the would-be patient finally departing quite cured and talking volubly of the Doctor Sahib's marvellous powers of healing. He will be greatly missed and his good works will long survive him in the memories of his fellow-workers and those whom he has healed and helped.

### LAYMEN'S MISSIONARY MOVEMENT.

The annual meeting of the National Committee of the Laymen's Missionary Movement of the Church of England will be held at St. James' parish house, on Thursday, October 2nd.

An important meeting is to be held in Toronto, September 30th, October 1st and 2nd, which will interest the laymen of all the communions. The annual meetings of the Baptist and Anglican Laymen's Missionary Movements will be held, and between them for an afternoon and evening there will be a conference of the Interdenominational Movement to discuss the County Conferences and the every-member canvass for the fall and winter. The programme has been arranged for the Interdenominational Conference, and a rate of a fare and a third has been secured from the railroad companies, on the certificate plan. Representative laymen and clergy are urged to attend and send word of their intention to do so to Secretary Caskey, Confederation Life Building, so that he can plan the noon luncheon for the proper number.

### PRELIMINARY WORK IN AN EVERY MEMBER CANVASS.

1. Conduct an educational campaign through a period of two or three weeks preceding the canvass, with special sermon, addresses by laymen and the distribution of appropriate pamphlets.
2. Have a conference of all the men of the church at a supper with tickets purchased in advance.
3. Display figures at the supper showing the number of givers and what the church has given (in aggregate and per member).
  - (a) To current expenses.
  - (b) To missionary work in Canada.
  - (c) To foreign missions.
4. After full discussion adopt by standing vote a definite financial goal for missions for the ensuing year.
5. Ask for no subscriptions at the supper.
6. Appoint canvassers and train them in one or two special meetings.
7. Divide them into teams of two each.
8. Have complete card catalogue of church members and adherents, children in Sunday School and names and addresses of their parents.
9. Assign the entire church membership to these teams for canvass, for an offering on the weekly basis.
10. Commission them at a Sunday morning service, explaining their duties to the congregation and commending their effort in special prayer.
11. Permeate the entire canvass with prayer.

"Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble."—Phillips Brooks.

## Brotherhood St. Andrew

Interest still continues to be manifested in the many conferences that are planned for the Brotherhood during the coming winter season.

This being the year in which no Dominion Convention will be held, it is always one in which sectional conferences are planned and carried out. The International Conference at Spokane, held from September 11th to 14th, was the first in the series and numerous gatherings will be held between the present time and the spring of 1914. The way will thus be left clear for the big Dominion Convention planned to be held in Winnipeg in the fall of 1914.

Gatherings are planned at present for St. John, N.B., to serve the Maritime Provinces, from September 26th to 28th, programme published in our last issue, Saskatoon, Sask., Eastern Ontario, Western Ontario and possibly an international gathering in Fort William and Port Arthur. The conference at St. John promises to be of exceptional interest and the committee in charge are confident of its being a tremendous spiritual help to the work of the Church in that section. Many prominent speakers have promised to be present and the Bishops of the dioceses of Fredericton and Nova Scotia are giving it their cordial support.

The 15th of September marks the closing of the financial year for the head office and the annual report of the Dominion Council on the year's work will shortly be issued. This shows a much increased number of revived and probationary chapters for the twelve months just closed and points to a healthy increase in the number of working members.

HALIFAX, N.S.—A well attended meeting of the Halifax local assembly of the Brotherhood of St. Andrew was held at the Church of England Institute, September 18th. The president, G. E. M. Stephens, occupied the chair, and all the chapters of Halifax and Dartmouth were represented. The special object of the meeting was to enable his Lordship the Bishop to speak to Brotherhood men on the mission to be held in Halifax and Dartmouth, from November 23rd to 30th, and Mr. J. A. Birmingham, the general secretary of the Brotherhood, to discuss the approaching conference for Churchmen to be held at St. John, September 26th to 28th. The meeting opened with a service of intercession for the coming mission and the work of the Brotherhood, conducted by Canon Vernon, the chaplain of the local assembly.

Mr. Birmingham, general secretary, spoke of the inspiration and help received at such gatherings. During his visit to the Maritime Provinces several new chapters have been formed, and the outlook for the Brotherhood is most hopeful. Speaking of the mission he showed what a magnificent opportunity it afforded for the Brotherhood to do work for the extension of the kingdom.

His Lordship the Bishop then followed with a stirring appeal to the Brotherhood men to rise to the great occasion presented by the mission, and to assume the responsibility for service which was placed upon them. He depended upon the Brotherhood for help, and he knew they would not fail to respond.

Mr. Birmingham has promised to spend several days in Halifax during the mission, and an effort is being made to secure him, throughout the mission in Cape Breton, as well as that in Halifax. Halifax will be well represented in St. John at the Brotherhood conference. Amongst those who will attend are the Bishop, Dean Llwyd, Archdeacon Armitage, Canon Vernon, A. B. Wiswell and members of nearly all of the local chapters.

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### BROTHERHOOD OF ST. ANDREW IN ENGLAND.

The following is published through the kindness of the hon. secretary in England, Mr. Thomas E. Linscott, and to show our readers the advance of Brotherhood of St. Andrew work in England:—

#### Annual Conference to be Held in Shaw, Lancs., October 3-4-5, 1913.

Friday.—Reception at the parish hall, Shaw. Men's meeting, "The Brotherhood—its Aims and Methods." Chairman, Col. McConnel, lay president, Manchester Dioc. Union, B.S.A. Speakers, the Lord Bishop of Manchester, Rev. Bernard Heywood, Mr. Cyril H. Dunderdale, president B.S.A. in Scotland.

Saturday.—8 a.m., Holy Communion; 9 a.m., breakfast; 10 a.m., president's address and business meeting; 1 p.m., lunch; 2.30 p.m., conference on junior department work, chairman, W. T. Harold Cutting, V.P. (a) What the Brotherhood man can do for the boy. Mr. Theckson, St. Jude's Chapter, Preston. (b) What the boy can do for other boys. Major Ogden; 3.45 p.m., the Brotherhood and the Mission Field. Speaker, Mr. Cyril H. Dunderdale; 5 p.m., tea; 6.15 p.m., quiet hour. Rev. T. B. Allworthy, B.D., warden of St. Anselm's Hostel, Manchester; 7.30 p.m. open meeting. Chairman, Mr. John Speakman, (leader Manchester Diocesan Union). The Brotherhood and home life, Rev. A. R. Mackintosh, vicar of Shaw. The Brotherhood and national life, T. R. Clougher, V.P.

Sunday.—7 a.m., Holy Communion; 10.30 a.m., morning prayer and sermon. Special preacher, Rev. G. S. Osborn (formerly of Heaton Norris); 3 p.m., men's service; 8.15 farewell meeting for prayer.

## The Churchwoman

TORONTO.—CHURCH OF THE REDEEMER.—The monthly meeting of the diocesan board of the Woman's Auxiliary, was held in the schoolhouse of the Church of the Redeemer, on Thursday, September 18th. The diocesan officer presented their reports. Some of the most important items in the corresponding secretary's report were, that three new life members had been enrolled; that Miss Bennett (for many years, a most able matron in St. Peter's School, Lesser Slave Lake) had resigned, her place being filled by Mrs. Kent, wife of the teacher in the school; that the general board would meet in Toronto in October. Details of the programme will be given later. The treasurer's receipts from the first of June to the 15th of September were \$778, disbursements \$918. From the Dorcas department 46¾ bales had been shipped, 13 of that number being sent to the foreign field. The latter contained 909 articles, and were valued \$270.85. The junior secretary-treasurer reported a new branch at Norwood. The secretary-treasurer of literature reported that several branches had sent gifts of books (as a memorial to Mrs. Davidson) to clergymen living in outlying parishes, and suggested that other branches might follow their example. There will be no "Questions on Missionary Subjects," published in "The Leaflet" this winter, instead a letter will be sent to each branch, suggesting three schemes for a missionary competition. It is hoped by this plan, more branches will take part in the competition. The P.M.C. receipts amounted to \$66.40, and there has been an increase of 60 in the subscribers to "The Leaflet." The E.C.D. fund, amounting to \$137.75, was voted to the West End Japanese Mission in Vancouver, B.C. Mrs. Taylor, who is secretary-treasurer of junior branches in the diocese of New Westminster, was introduced and spoke most interestingly about the "junior work" among the Japanese children in Vancouver. Miss Florence Spencer (who expects to leave very soon for Japan, to undertake duties in the Canadian diocese there) was also introduced, and spoke about her training in New York. She very much appreciates the grants from the United Thankoffering, which have made it possible for her to pursue her studies. As this was a morning session only, it was closed at 12.30 p.m. The next meeting will be held in All Saints' Schoolhouse on October 2nd.

## Church News

### THE PROVINCIAL SYNOD.

(By our Special Correspondent.)

The first meeting of the Ecclesiastical Synod of the Province of Ontario is now a thing of the past, but those who were favoured with being chosen delegates and those who spend an hour from the rush of business to listen to the debates on vital questions in St. James' parish hall, will never forget the earnestness and the sincerity of the speakers as they examined the matter laid out for them in the convening circular. It was entirely different to a Diocesan Synod, in that the temporalities of the Church were not under consideration, but rather the moral and spiritual side of the work which the



Church is called upon to look after and was therefore more like a conference than a Synod.

The first gathering was in St. Alban's Cathedral on Tuesday morning, when the Archbishop and the Bishops, attended by their chaplains and the clerical and lay delegates marched in procession from the Chapter House to the Cathedral, where a large congregation was awaiting them. The sermon on this occasion was preached by the Rev. Dr. Tucker, of the Cathedral, London, Ont., and was, as always, an earnest and eloquent address, which was closely followed by all present. The celebrant was the Most Rev. Archbishop Hamilton, Metropolitan of Canada, who wore his mitre and vestments, the attending Bishops their Convocation robes, and the clergy robes and hoods.

At the afternoon session, the Rev. Dr. Tucker was elected Prolocutor, the Rev. Canon Kittson Deputy Prolocutor, with Chancellor Worrell and Judge Macdonald as Assessors; the Rev. J. W. J. Andrew, of Berlin, Clerical Secretary and Mr. J. Nicolson, of Toronto, Lay Secretary. All of the above were elected unanimously, which was a foretaste of the amicable feeling which ran throughout the whole of the sessions. It is true there was some bantering during the discussions, but everything was done goodnaturedly, and not a cross word was uttered by anybody on the floor of the house.

The House of Bishops was presided over by the Archbishop, and the Bishops entitled to attend. Those present were Bishop Thornloe, of Algoma, Bishop Williams, of Huron, Bishop Sweeny, of Toronto, Bishop Clark, of Hamilton, Bishop Mills, of Ontario and Bishop Bidwell, of Kingston.

The questions before the Lower House were of great importance and far-reaching also in their importance in the Province of Ontario. The first subject was the Bible in our public schools, and in fact the keynote of the whole Synod was "The Bible," and it will be well if the advice received from the speakers is carried out and the practical side attended to by the clergy of the country at large. This question came up in the shape of a memorial from the Synod of Niagara diocese, that the syllabus of convenient Scripture selections prepared in 1908 by a joint committee of Anglicans, Methodists and Presbyterians be a basis of Bible study in our normal and public schools. The diocese of Huron also asked that the matter be brought before the Provincial Government, in order to have a vote of the people upon the subject, which was decided later on not to do, as a referendum might put us in an infinitely worse position than we are in at the present time. The debate on this subject brought out some particulars that the average citizen is not aware of and inspired those who heard them to act with greater diligence in the future. Of the 15,021 schools in Ontario, 5,728 opened and closed with prayer, 3,549 used the Bible and 3,078 used the authorized selected readings. Attention was called by one of the delegates to the fact that only 310 schools had used the privilege of giving religious instruction to those of various denominations after the closing hour. At this point the veteran speaker in our Synods, the Hon. S. H. Blake, said:—"I am boy enough in my 70th year, to know that if I was asked to remain half an hour after school for Bible instruction, when I knew other boys were outside playing ball, I would be fairly tempted to curse that religion." It was stated, that there would not be much advancement in Bible study until the hearts of the teachers were touched and a plea was made that the clergy bring the matter before the various school boards, that the regulation which states that the trustees may enforce scriptural reading and the "Recitation of the Ten Commandments" and no doubt the requests would meet with acquiescence. A delegate made a demand for something definite as to what Biblical instruction was to be added, and not leave things in such a state of "beautiful vagueness." It will, therefore, be seen, that nothing could be of more importance than this first question brought before the Synod and a committee was appointed to endeavour to have a clergyman give Biblical instruction during the regular school hours.

A revolutionary proposal was laid before the house by Archdeacon Carey and seconded by the Hon. S. H. Blake, that the Upper House of Bishops be called upon to meet the clergy and laity of the Lower House in their deliberations, a custom that from time immemorial has never been infringed upon. Provost Macklem added his decidedly strong opinion along the same lines, that there should be meetings in common with Loth houses, but that either could hold them apart on certain occasions if so desired. Had the Bishops been present at this debate, they would have seen

that there was nothing but sincere respect for their dignified position and that in no sense was it intended to make "Cockshots" of them as unfortunately it was stated by one of the delegates, the Lower House was endeavouring to do. It was purely a desire that both houses should hear the debates which were not adequately transferred to the Upper House by a mere resolution forwarded to them. This question brought out the debating power of the Lower House, and the pros and cons were fairly placed before the house which is proved by the close vote of 31-30.

The motion brought forward by the Rev. Dyson Hague for a Universal Bible Sunday, caused one of the warmest sessions of the whole Synod. It was intended to stimulate the Church to a manifestation of its faith in the authority and authenticity of the Bible in the face of the modern critical attitude. In this discussion, it was stated that in Canada, the Bible was being used in 120 languages. It was asked with some warmth, what "Authority" is referred to? Is it the British Medical Association now meeting in Birmingham? Is it the authority of the higher critics? No; what this Synod can do, is to come out and show what the Church of England really is, and show what we think of the foundation of our Church. The first eleven chapters of Genesis is one of the great arches that stretches from the Creation to Calvary, and upon which our religion is built. It was finally decided to reaffirm the motion passed in 1864 by the Provincial Synod of Canada which affirmed its belief in the inspiration and Divine authority of the Bible. It was acknowledged that the address of the Hon. S. H. Blake during this discussion, especially when he used the words:—"I hope the Church of to-day will stand by that one impregnable rock which God has given us. If we do not, farewell to the power of the Church of England to go forth and be a witness for God's Word. Let us proclaim to the whole world that the Church of God honours God through His Holy Word" stirred the hearts of the listeners and brought forth applause such as is rarely heard at a gathering of this kind. The report on the "State of the Church," which was ably placed before the house by Ven. Archdeacon Warren, brought out many side issues, such as "Modern Society," the "Race Track" and "Sunday Observance," which were handled in a delicate but straightforward manner and if the clergy and laity will carry them out in their various parishes this Synod will go down to history as one of the most memorable ever held in this country.

The Synod was not dismissed without giving due praise to the able manner in which the Prolocutor, the Rev. Dr. Tucker, had handled the difficult problems that must necessarily come up in a gathering of this kind. His ruling was never once questioned; and a hearty vote of thanks was passed, expressing gratitude to him for what he had accomplished. The secretaries also came in for warm words of praise and they were instructed to have the eloquent sermon of the Prolocutor at the opening service printed in the official report of the Synod.

To one who has attended a great many Synods the impression was left that all has been said along the lines brought to the attention of this first Provincial Synod of Ontario that need be said, and if the delegates will carry back the enthusiasm and instruction they have received the Church here and elsewhere will go forward with leaps and bounds.

#### PREFERMENT AND APPOINTMENT.

BILKEY, the Rev. C. L., M.A., rector of Alliston and West Essa, to be rector of St. Luke's, Ottawa.

#### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The eldest son of the rector, Mr. W. R. R. Armitage, was ordained on Sunday morning, August 31st, at St. Paul's, by the Bishop of Nova Scotia for the Bishop of Toronto. The rector preached the sermon, and presented the candidate. Canon Vernon was present as Bishop's chaplain, and Rev. S. H. Prince read the Litany. A large congregation was present to witness the impressive service. In the course of a sermon upon the work of the ministry, the rector spoke of the supreme personal satisfaction it gave him that his son should have en-

tirely of his own motion been led to choose the sacred calling. He hoped that as in the past so in the future many more of our young men in St. Paul's would be led to Holy Orders. The service was spoken of as unique in the history of the parish—the son of a St. Paul's rector being ordained in his father's church. The newly ordained deacon has been licensed to the curacy of the Church of the Messiah, Toronto.

Mr. F. G. Lamb, president of the Local Assembly of the Brotherhood of St. Andrew at Hamilton, recently paid a visit to this city.

During his visit to New Brunswick the Rev. S. H. Prince visited the old parish church of Kingston, one of the oldest of our Anglican churches. It has lately been most beautifully redecorated in preparation for its 125th anniversary to be celebrated next year. Very early in its history it dispensed with the pew rent system. Bishop Inglis, third rector of St. Paul's, however, paid the congregation a visit and persuaded them to re-adopt the custom of rented pews, and this system has been continued ever since.

SPRINGHILL.—Recently the leading citizens of this place presented the Rev. Canon Wilson with an address and a valuable silver tea service of five pieces, "in appreciation of his life's work for the cause of humanity, and the alleviation of pain and suffering." The labours of the Rev. Canon and Mrs. Wilson in connection with the Springhill hospital entitle them to the highest honours that can be conferred on them. The address, in concluding, said:—"We also wish to express our appreciation of the service rendered by your kind, loving and helpful wife, Mrs. Wilson, who, we believe, has been through these many years to you a most dear companion and co-worker in this most excellent work. We avail ourselves of this opportunity to felicitate Mrs. Wilson on the honour recently bestowed upon her by his gracious Majesty in creating her a Lady of Grace of St. John of Jerusalem. No worthier object of his Majesty's favour in recognition of meritorious hospital work could be found than the amiable recipient."

#### MONTREAL.

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

MONTREAL.—DIOCESAN THEOLOGICAL COLLEGE.—Principal Rexford, during his recent stay in London, England, gave a correspondent of "The Christian World" an expression of his views on some current Canadian topics. The most striking thing in Canada to-day, he thinks, is the successful completion of the first year's work of the four amalgamated theological colleges in Montreal. Already Saskatchewan and British Columbia provincial universities are taking steps in the same direction. Dr. Rexford is anxious for more students from England—not men trained in English university habits, but men who can go out on summer preaching tours with Canadian men and learn Canadian ways, instead of having to waste young energy unlearning English ones, such as expecting the women of the house to black their boots. Then he wants men from the provinces. Your London man, he says, cannot get out from under the shadow of Westminster and St. Paul's. He learns one kind of talk to "working men," such as he meets in the East-end, tries it on the "working man" in Canada, and gets promptly kicked out. Canadians will not stand it. Already his college has paid the passages of five or six back home, and advised them to stay there. Another man the Canadian will have none of is the man who thinks the world owes him a living. Canada will not acknowledge the debt.

#### ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

BROCKVILLE.—Miss Annie R. Carroll died in the Hospital of St. Vincent de Paul here on Saturday, the 13th inst., from the effects of a critical operation. Early in July with her sister, Miss Carroll, the lady principal of St. Agnes' College, she left for England and Scotland, where she had a most enjoyable trip. During the end

of her visit and while with friends in London she was taken ill, but was not considered as seriously ill. She arrived in Gananoque on the 2nd of September and on the following Sunday went to this hospital, Brockville, where she underwent an operation. The deceased lady was the youngest daughter of the late Rev. John Carroll and Eliza Sonia Carroll. For some years she was on the staff of the Gananoque Public School and for a time at Legge's School in the township of Leeds. For some years back she has been a teacher at St. Agnes' School, Belleville, where her services were much appreciated. Of a bright sunny disposition, Miss Carroll made herself beloved by all who knew her. While in Belleville she had at times been a member of the choir of St. Thomas' Church, of which her grandfather had been the first rector and had always taken a warm interest in its welfare. On the day after her death, in the evening, a memorial service was held in this church by the rector, the Rev. Canon Beamish. The funeral services were held at Christ Church on Monday afternoon, the 15th inst.

**KINGSTON.—ST. LUKE'S.**—The Rev. C. E. Radcliffe, rector of St. Mark's, Deseronto, preached in this church on Sunday, September 14th, both morning and evening, at the harvest thanksgiving services.

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### TORONTO.

**James Fielding Sweeny, D.D., Bishop.**  
**William Day Reeve, D.D., Assistant.**

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—The Right Rev. Dr. Lucas, the Bishop of Mackenzie River, preached in this cathedral in the morning, and the Right Rev. Dr. Stringer, the Bishop of the Yukon, in the evening of Sunday last. There was a crowded congregation present at this service. During the course of his sermon the Bishop paid a glowing tribute to the late Archdeacon McDonald, who died lately in Winnipeg, aged 84 years. He mentioned that as a lasting testimony of his life's work, Archdeacon McDonald left behind a complete translation in the Takudh (pronounced Takuth) tongue, of the Bible, the Prayer Book, 175 hymns, a book of devotion, and also a complete grammar and dictionary of the language of the Takudh races of the north. "These are the classics of the north," said Bishop Stringer, "and Indians carry their heavy Bibles, weighing 5 pounds at times, when every pound counts. Six native clergy have been ordained, and another soon will be. Referring to the Esquimaux, Bishop Stringer said they were much more difficult to teach than the Indians, and most degraded, until Christianity began to take effect. They used to fight with the Indians, but last year Indians and Esquimaux went together to Holy Communion. Some 300 Esquimaux have now been baptized. "When we get a schooner, supplies, and a few more helpers, we shall reach that most remote people, the blonde Esquimaux," said Bishop Stringer.

**THE BISHOP'S MOVEMENTS.**—The Bishop of Toronto spent Sunday last at Campbellford and Omemee, holding Confirmations and preaching at harvest thanksgiving services.

**ST. BARNABAS.**—The Rev. F. E. Powell delivered an inspiring sermon on Sunday week to the 250 members of the Torbay Loyal Orange Lodge. Taking as his text, 1 Sam. iv. : 13, "Eli sat upon a seat by the wayside watching: for his heart trembled for the Ark of God," the preacher said that in these days the Church of England might well be termed the Ark of God, and that the Ark may be endangered in the not very distant future. Cardinal Manning's words were quoted:—"Our aim is nothing less than the conversion of England, the reconciliation of our country to the Church of Rome." Then the speaker dealt with the question of Home Rule for Ireland, which Rome desired to see consummated, but which, he averred, would never come to pass. He also referred to statements attributed in a paper to a Methodist clergyman to the effect that in some parts of England whole congregations were tending towards Romanism. Mr. Powell denied the existence of any grounds for such a statement, claiming that "the Church of England is now, as ever the leader of Protestantism." The service attracted a large congregation, so much so that seating accommodation could not be provided for all who entered.

**ST. PAUL'S.**—More than fifty members of the choir of this church assembled at Wycliffe College on Thursday evening last, for the purpose of taking leave of Mr. T. J. Palmer, their late

organist, who is leaving this church in order to occupy a similar position at the Metropolitan Church. Mr. Palmer was presented with a valuable suit case and Mrs. Palmer with a lovely bouquet of flowers. A choice musical programme was rendered during the evening. Mr. Palmer's able services as organist have been greatly appreciated by the St. Paul's people, who greatly regret that he has severed his connection with the church.

**THE CENTRAL REVISION COMMITTEE OF THE ADAPTATION AND ENRICHMENT OF THE BOOK OF COMMON PRAYER.**—The Central Revision sub-committee met in Toronto on Wednesday, 3rd September, and continued in session until Wednesday, 10th September, at 10 p.m. The meetings were held in the Church of the Redeemer school-house. There were present the Archbishop of Ottawa, the Bishop of Algoma, the Bishop of Fredericton and the Bishop of Huron, Dean Coombs, Dean Doull, Archdeacons Armitage and Cody, President Powell, Canons Plumtre and Paterson Smyth, Dr. Abbott Smith and Rev. Dyson Hague, Chancellor Worrell, Dr. N. W. Hoyles, Matthew Wilson, K.C., Messrs. E. G. Henderson and Charles Jenkins. The Bishop of Huron presided. Archdeacon Armitage was elected secretary and Canon Plumtre assistant-secretary. The reports of the Liturgical and Psalter sub-committees were received, and ordered to be sent out to the general committee. The first business was the confirmation of the work of the committee in Ottawa last April. The subjects under discussion were:—The Baptismal Services, the Order for the Burial of the Dead, the Office for the Visitation of the Sick, the Office for the Churchoing of Women, and the Collects, Gospel and Epistles. A very large amount of work was covered, which will come up for confirmation or rejection at the next meeting, which will be held on Friday, 9th January, 1914. It was decided to call the general committee together for the full report on Tuesday, 28th April, at Toronto.

**GEORGINA HOUSE.**—A pleasing ceremony took place on Thursday afternoon last at the Georgina residence for business girls, when the Very Rev. Dr. Abbott, Dean of Niagara, performed the ceremony of the opening of the new wing of the building in the presence of a large number of people. Amongst those who were present were His Grace the Archbishop of Ottawa and the Bishops of Algoma, Huron, Niagara, Kingston and Ontario.

**PARKDALE.—ST. MARK'S.**—The Right Rev. Dr. Stringer, the Bishop of the Yukon, preached in this church on Sunday morning last.

**DUNDURN HEIGHTS.**—On Saturday afternoon last a missionary lawn meeting was held at this place, which is on St. Clair Avenue West, and the principal speaker at this meeting was the Rev. Dr. Griffith Thomas, of Wycliffe College. Last Saturday was known there as "Student Day."

**ELMVALE.**—Hearty harvest services were held in Wycliffe Church, Elmvalle, on Sunday, September 14th. The Rev. R. Macnamara, rector of Collingwood, preached eloquently at the three special services. The offering for the building fund debt was liberal, and the liabilities are now reduced to about \$1,000.

**ALLISTON.**—The Rev. C. L. Bilkey, M.A., rector of Alliston and West Essa parish, has accepted a call to the assistant rectorship of St. Luke's Church, Ottawa, and leaves on October 1st to enter upon his new duties.

**CREEMORE.**—The Rev. W. G. G. Dreyer entered upon the charge of the parish of Creemore, Banda, and Lisle, on September 9th, taking his first services on Sunday, 14th. Since the resignation of Rev. A. C. Miles in July, Mr. Alex. T. Weir, a final-year student in theology, who resided near, has taken duty on most of the Sundays; Mr. Miles returned for three of them to administer baptism and Holy Communion, also attending to some pastoral work.

**THORNHILL.—TRINITY.**—The Rev. Ernest G. Dymond Leith, rector of Markdale, spent part of Sunday, September 14th, in this parish, and preached a most interesting and inspiring sermon in this church at the morning service, taking for his text Hosea 14: 15 and 16.

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### NIAGARA.

**W. R. Clark, D.D., Bishop, Hamilton, Ont.**

**HAMILTON.**—A meeting of the Chapter of the rural deanery of Wentworth was held at Burling-

ton Beach on the 15th inst., the Rev. Rural Dean Davis presiding. It was decided to start a missionary campaign in every parish of the deanery in November, for the purpose of awakening greater zeal in missionary work. The clergy present were most enthusiastic, and promised to support the work to their utmost ability. At the close of the business meeting a sumptuous tea was served by the ladies of the Beach tent, the table being arranged most tastefully. A hearty vote of thanks was accorded to the ladies for their kindness.

**ST. LUKE'S.**—The Rev. E. R. N. Burns was tendered a pleasant and informal reception in the schoolhouse by the members of the congregation on Thursday evening the 18th inst., on his return from an extended trip through Great Britain. Mr. Rewberry presiding and on behalf of the congregation and its officials he presented Mr. Burns with an address of welcome. The rector made an appropriate reply to the good wishes of his parishioners and gave a brief but interesting account of his trip and all the places visited. He also presented as a memorial gift to the church a processional cross from England. Dainty refreshments were served by the Willing Workers of the church, and a social hour was spent by the congregation. Short speeches were made during the evening by the Revs. Canons Howitt and Daw.

**EAST HAMILTON.—ST. ALBAN'S.**—This pretty little church, which is the latest addition to the Anglican churches of this city, was formally opened by the Bishop of the diocese on the evening of Thursday, September 11th, in the presence of a good-sized congregation, which included a large number of the city clergy, and many churchworkers. Besides Bishop Clark, the following took part in the service:—Very Rev. Dean Abbott, Canon Spencer, Rev. A. H. Howitt, Rev. W. J. McAndrew, Harold Leake, a student of Trinity College, Toronto, and lay-readers Locke, Lamb, Morris and Mitchell. The Rev. W. J. McAndrew gave a brief sketch of the history and development of the parish, after which the Bishop read the dedicatory prayers. The Rev. Canon Spencer and the Rev. W. J. McAndrew read the service. Mr. Leake reading the Lessons. Short addresses were made by the Rev. Canon Spencer, the Rev. A. H. Howitt, of St. George's, the West Hamilton Missioner, the Dean and the Bishop.

Bishop Clark in his address had many pleasing things to say about the opening, the church, the congregation and the rector. He said in part:—"It is a pleasure to see so many of the clergy present. To me it is a great joy and satisfaction to meet so many of the congregation for the first time. I am much impressed with the beauty of the building. I was delighted with the dedicatory part of the service, of which the music was a pleasing feature. I don't think if I travelled over the whole parish I could find a man to fit this position better than does Mr. McAndrew," he said. The Bishop spoke of his personal appeal to prominent city Churchmen, whose generous response made the church possible. Along with the Rev. W. J. McAndrew, another name deserves honourable mention in connection with the work which has resulted in St. Alban's being dedicated and that is the name of Mr. Harold Leake, a Trinity student. Mr. Leake's indefatigable labours in the new parish since he came on the field last May have had much to do with the phenomenal success attained. Mr. Leake's many friends in the parish will be delighted to hear that he will not give up his work on resuming his studies in Toronto, but will conduct the services as usual every Sunday throughout the winter.

The rector, the Rev. W. J. McAndrew, took just pride in announcing that the Sunday School attendance has now reached 70, and the attendance at the evening service had reached 45. In response to Bishop Clark's appeal, \$800 was subscribed, \$790 of which was expended on the building. There is still a debt of \$225, but at the present rate of progress that will soon be cleared away.

**OAKVILLE.—ST. JUDES.**—The Rev. L. W. B. Broughall, now of St. Catharines, a former rector of this church, preached at the harvest festival service, which was held in this church on Sunday evening last. At the close of the service a short organ recital was given by the organist.

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### HURON.

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

**LONDON.—ST. MATTHEW'S.**—The Bishop of the Yukon, Dr. Stringer, preached in this church on Sunday evening, September 14th. The

Bishop is on his way to England and he stayed over in the city in order to preach the dedicatory sermon at the dismissal service in which Miss E. Appleyard, sister of the rector of St. Matthew's, was bidden Godspeed by the congregation. She leaves shortly to join Bishop Stringer's meagre band of workers in the vast territory in the far north. Bishop Stringer devoted much of his address to the description of the work accomplished by the Carcross native school, in which Miss Appleyard will take up her duties as a teacher. In closing the solemn dedication service Bishop Stringer asked for the prayers of the congregation on behalf of Miss Appleyard, and besides their prayers their help. He asked again for men. "There is no overlapping," he said, "every one has far more than he can do."

**ARCHDEACONRY OF LONDON.**—The next annual conference of the Archdeaconry of London is to take place at Lucan on Wednesday and Thursday the 8th and 9th of October. The opening service will be held in Holy Trinity Church, on the Wednesday evening, when the Rural Deans will officiate and the sermon will be preached by the Rev. L. Norman Tucker, D.C.L., rector of St. Paul's Cathedral. At the Communion service on Thursday morning the Rev. T. B. Clarke will give a short devotional address. Then will follow the conference proper in which several attractive topics will be presented by competent speakers as "How to work a parish," by the Rev. Canon Davies; "The Holy Sacraments," by the Rev. Canon Craig; "Religion in the Home," by Principal Waller; "The Church Year," by the Rev. J. B. Fotheringham; "Talk on Confirmation," by the Rev. C. R. Gunne; "Psalms of the Kingdom," by the Rev. Professor Wright; "The Young People of the Church," by the Rev. Arthur Carlisle. The Ven. Archdeacon Richardson will preside.

**LONDON TOWNSHIP.—ST. JOHN'S.**—Harvest thanksgiving services were held in this church on Sunday, the 14th inst. The Rev. Canon Tucker, the rector of St. Paul's Cathedral, London, Ont., and the Rev. A. Beverley, the rector of St. Mark's, were the preachers morning and evening respectively.

**BRANTFORD.—ST. JUDE'S.**—At a special meeting of the vestry of this church, which was largely attended, and which was held last week, the resignation of the rector, the Rev. Rural Dean Wright was, much to the regret of the congregation, tendered by him and accepted. The Rev. H. A. Wright acted as chairman and read his father's statement, which was in part as follows: "It is now more than 20 years since I took charge as rector of St. Jude's Church. I have through all that time tried to carry on the work faithfully as in God's sight and for His glory. Twenty years ago St. Jude's consisted of one congregation. Since then she has grown to be three, each with a bright prospect before it." The Rural Dean's resignation has been brought about through the effects of an accident which took place about a year ago and which has incapacitated him ever since that time.

**LAKESIDE.**—The Rev. W. A. A. Shipway, the rector of this parish, has resigned this living. He has been offered and has accepted the incumbency of St. Matthew's, Spokane, Wash., and he will enter upon his new duties the first week in November.

**THORNDALE.—ST. GEORGE'S.**—Harvest thanksgiving services were held in this church on Sunday, September 14th, when the Rev. R. S. W. Hayward, the rector of Chatham, preached at both the morning and evening services. Large congregations were present and the offertories were generous.

#### ALGOMA.

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

**PORT ARTHUR.**—The opening of the Royal Arthur Sailors' Institute at Port Arthur, marks a distinct advance in the care of the large class of men who are handling our immense commerce on inland waters. This traffic has increased at an enormous rate, last year the total tonnage passing through the canals at Sault Ste. Marie, in eight months, being over seventy-two million tons, more than four times the total yearly traffic of the Suez Canal. For forty-five years the Upper Canada Tract Society has been ministering to these men on inland seas, but it is only within recent years that it has turned its attention in any large way to the providing of resorts for the men when they come into port. The sailors, as a class, are in quite a different position from the landsman. For the man employed ashore there are many agencies which minister to his social and spiritual needs.

All the churches are open to him, and the various young people's organizations that centre around the churches. He has the Young Men's Christian Association and all the different athletic clubs which summer and winter minister to his social needs, and he is peculiarly constituted, indeed, who cannot find his needs not in some of these. Not so, however, with the man employed afloat. When he comes ashore, none of these organizations welcome him, but he is left almost entirely alone, with scarcely a thought, to find his social pleasures in the bar room or gambling room, the only places which make him welcome. It is with the object of meeting the needs of this growing class of men that the Royal Arthur Sailors' Institute has been erected in Port Arthur. The building was opened on Monday last, September 22nd. The total cost, exclusive of the site, which was the gift of the Canadian Northern Railway, is a little over \$30,000, and the directors are very anxious to have the building free of debt. Owing to the present money stringency, they have been hampered in this matter to a considerable degree, but they confidently appeal to all who realize their great debt to the men who handle this enormous commerce. At least \$10,000 is needed.

**BYNG INLET.—ST. JOHN THE DIVINE.**—On Sunday, September 14th, harvest thanksgiving services were held in this parish by the rector, the Rev. W. S. Weary. The chancel was tastefully decorated with wheat, fruit and flowers. At both the morning services—8 a.m. and 11 a.m.—there was a good attendance and a large number of communicants. At the evening service the church was well filled. The singing of the harvest music was very hearty and congregational. Mr. Hall accompanied the organist with his cornet.

#### RUPERT'S LAND.

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

**WINNIPEG.—ALL SAINTS'.**—The congregation held a farewell gathering for the Rev. F. C. Heathcote and Mrs. Heathcote, on Thursday, the 11th inst. There was a very large attendance, and it was evident that genuine regret was felt at the removal of the rector. His Grace the Archbishop was present and spoke highly of Mr. Heathcote's influence in the city and in the diocese. There were several short speeches by leading laymen, and at the close of the meeting, Mr. and Mrs. Heathcote were presented with a silver box containing \$800. Mr. Heathcote has also been presented with a valuable set of books by the clergy of Winnipeg, among whom he is very popular.

**ST. MATTHEW'S.**—Services were held both morning and evening in the basement of this new church on Sunday the 7th inst. At the evening service the sermon was preached by the Right Rev. J. R. Lucas, the Bishop of Mackenzie River, who chose for his text the words of Cain: "Am I my brother's keeper." During the course of the service the rector announced that the formal opening of the new church would take place about the middle of October.

St. Matthew's congregation worshipped in the basement of their new church on Sunday, September 7th. The Sunday School members met in the afternoon at the old church and marched together to the new building. There were 758 members of the school present, besides many visitors. The procession presented a most imposing sight. At the opening of the old church, four and a half years ago, there were 349 present at the first session of the Sunday School. The aim of those in charge of the school is to increase to 4,000 by the time the new church is formally opened, which will be in about six weeks.

According to the newspaper reports, at a meeting of the executive committee of the Diocesan Synod, which was held in this city last week, it was decided to increase the salaries of married priests \$1,000 a year.

#### QU'APPELLE.

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

**MORSE AND HERBERT.**—These two prairie towns, situated about half-way between Moose Jaw and Swift Current are now supplied by a resident clergyman, the Rev. J. A. Davies. Mr. Davies, who graduated from Wycliffe, Toronto, this spring, arrived in Morse the first week in September. He takes up the work carried on

by Mr. John B. Elliott, who returns to Wycliffe this fall. Mr. Elliott has been Missioner-in-charge of Morse and Herbert and outlying points for the last two summers. Mr. Davies began his work last Sunday when he preached at three centres. At Log Valley, 22 miles north of Morse in the morning. It does one good to get 30 people to a service at 10 a.m., some of whom drive as much as 10 miles to church. Then with Morse in the afternoon and Herbert at night, it kept Mr. Davies busy. Though this is Mr. Davies' first charge on the prairie, he is taking hold well. He is ready to face Western difficulties, which are real, and does not expect all to be plain sailing. The election of churchwardens and vestrymen took place on Monday evening. A dozen busy men turned up to St. Andrew's Church, and it was an inspiring sight to see and hear them. Men from Quebec Province, old Ontario, London, England, Liverpool, England, Londonderry, Dublin, Ireland, etc. Enthusiasm ran high when it was stated that \$5.25 was needed for the parish register books, and a collection amounting to \$6, was taken up there and then. Half a dozen lamps were promised by those present also the debt of \$260 on the church (a disused school) is to be wiped off very shortly and the endeavour is in the hands of five capable vestrymen. Mr. Davies made a few fitting remarks of appreciation of the support already given, and about the work carried on by Mr. Elliott. The two wardens, Messrs. Still and Miall, spoke appreciatingly of Mr. Elliott's splendid and devoted work. He replied suitably. Though there are three other denominations at work in Morse, we feel sure that Mr. Davies will not feel that his efforts are futile. The Church of England in Canada must keep awake in the West. The 53 per cent. increase over any other denomination during the last 10 years should spur us all on to keen activity. Morse and Herbert need the prayers of all Churchpeople, East and West are being bound closer and closer together, and true is it that prayer unites as nothing else will. "Brethren, pray for us."

**MOOSOMIN.**—A farewell reception was tendered to the Rev. Canon Williams and Mrs. Williams in the opera house, by the members of the Church of England here and the citizens generally, on the evening of September 8th, just prior to their departure to Weyburn. The Mayor of the town presided and in a short speech voiced the regret of the citizens generally at the departure of Canon and Mrs. Williams from amongst them. The wardens, on behalf of the members of the church, presented Canon Williams with a well-filled purse and the kindest expressions of their good-will, Mr. George Whiting making the presentation. Mr. Edmund R. Wylie, on behalf of the citizens of the town, presented Canon and Mrs. Williams with a purse of gold. Mr. Wylie, also for the citizens, expressed the keen regret of all, but congratulated Canon Williams upon his preferment, and hoped for his good success in his larger field of activity. The Rev. Canon Williams made an appropriate reply, thanking all, both on his own and his wife's behalf, for their kind gifts and good wishes.

#### SASKATCHEWAN.

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

**SASKATOON.—EMMANUEL COLLEGE.**—On Monday, Tuesday and Wednesday of the present week the first annual conference in connection with the Alumni Association of this college, was held here. At the initial meeting an address of welcome was delivered by the Rev. Principal Lloyd. Papers were read and addresses given during the various sessions by the Rev. Professor Collier, M.A. and the Revs. G. L. Roberts, A. Love, C. M. Brailsford, E. Pierce Goulding, E. Abenakew, G. Matthews, Canon Matheson, F. Marshall, J. Whiting and W. H. Davis. At the Convocation proper, which was held on Wednesday afternoon, an address was delivered by the Bishop of Athabasca, the annual report was read and degrees were conferred.

#### ATHABASCA.

**Edwin F. Robins, D.D., Bishop, Athabasca Landing.**

**ATHABASCA LANDING.**—On Sunday, August 10, the Rev. Robert Edward Randall was ordained to the priesthood. It was very fitting that the Bishop of the diocese, on his way back from his northern visitation, should be the

special ordination teacher on this occasion. Bishop Robins also administered the rite of Confirmation to six young people. The sermon was of great interest, breathing as it did of hope and sufficiency in the power of Christ alone. The text was taken from 2 Cor. 3: 5, being the Epistle for the day. There was a good congregation, earnest and devout people, some having come a long distance to worship and to take advantage of the Bishop's visit. The Rev. R. E. Randall was presented by the faithful and efficient missionary in charge, the Rev. R. Holmes.

GRANDE PRAIRIE.—Work on Grande Prairie is being prosecuted with much vigour. The prairie is a part of the farthest north-west now occupied by settlers, and is really a superb agricultural garden. In 1909 the late Bishop Holmes sent the Rev. F. W. Moxhay to commence work among the settlers. The conditions were extremely rough. Since then the Roman Catholics, the Presbyterians, the Methodists and the Baptists have come in, so that the field is not solely our own. In June, 1911, Bishop Holmes sent into this district Canon F. C. Smith, who had formerly laboured in Africa and the work thereby became extended and consolidated. During the last months of Bishop Holmes' life he pleaded with wholehearted zeal on behalf of the extension of the work on Grande Prairie and although the developments have come since his death, the results will always be due in great measure to the earnestness and self-abnegation of the late Bishop. In 1912, a church council was formed and since then has been doing a great work. Within a brief period of 18 months no less than nine church buildings have been dedicated, or else prepared for that service. It is a cause of thankfulness that the Archbishops' Western Canada Fund is to augment the work which has been so well begun under the auspices of the Colonial and Continental Church Society. Henceforward the office of superintendent will be filled by the Rev. H. Speke. Altogether our communion has a bright future in this splendid district, and with new railways opening it still further, the opportunities will be extended and deepened to a remarkable degree.

## Correspondence

### IS THERE A HELL?

To the Editor,

With regard to Mr. A. H. Rhodes' letter, it is no doubt a loss to the efficacy of ministerial work that the warning note is so largely absent. It is to be feared, indeed, that the watchmen in the penalty mentioned in Ezek. 3: 18 through not sounding the alarm to those in deliberate sin. At the same time, Mr. Rhodes seems to me too hasty in drawing his conclusions as to the duration and the nature of "hell." Before we can answer the question at the head of this letter, we need to make sure of what is meant and of what the Bible implies by "hell." It is not too much to say that the word has no right to stand on the pages of the Bible. It means etymologically nothing more than the hidden place; but it has come to connote much more than this and to suggest punishment and terrors of a dreadful kind. Now neither of the two words translated "hell," Hades nor Gehenna—there is a third word in 2 Pet. 2: 4—necessarily means what is commonly understood by "hell." Hades does not of necessity convey any idea of punishment; it is the waiting state after death and prior to judgment, while Gehenna was not understood by the Jews, who lived in our Lord's time, to involve unending punishment. Of course Mr. Rhodes knows that what seems to be the severest of our Lord's sayings, "the fire that is not quenched and the worm that dieth not," is figurative imagery, derived from the garbage being consumed and devoured in the valley of Hinnom just outside of Jerusalem. This, it seems to me, should put us on our guard against excessive literalism, such as Mr. Rhodes falls into when he insists on the idea of material fire and bodily suffering. Again he draws inferences from Luke 16: 23, as to suffering in "hell," but the word in this case is Hades, the waiting place, not that which would refer to the final award. We need also to be careful not to confuse the adjective eternal with everlasting, for it does not necessarily imply the latter. The permanence of eternal life is to be demonstrated on other grounds than the use of the word eternal. Let us not impoverish Holy Scripture of its warnings, but let us not exaggerate their severity.

Mattawa.

Albert Geo. Smith.

### IS THERE A HELL?

Sir,—Under the above heading I read the letter of Mr. Rhodes. He says he "takes his stand upon the certainty of fire and brimstone," and that there must be a "material Hell of physical torture," unless "we decide to allegorize away certain rather explicit texts." As a matter of fact the word used in the New Testament for the last place is "Gehenna," the local name for the valley behind Jerusalem into which rubbish was thrown. If, therefore, the words are to be taken literally and not allegorically, we have localized Hell without any further trouble. One of Mr. Rhodes' explicit texts is St. Luke xvi: 24. In the parable of the rich man and Lazarus, Paradise is spoken of as "Abraham's Bosom" (another colloquial expression like Gehenna). This of course is allegorical as is also the conversation between Dives and Abraham. On what possible grounds of logic can we take out one verse from the parable and say that that is literal while the others are allegorical. St. Paul says that "There is a Natural Body and there is a Spiritual Body"—the Body of the Resurrection—and it is a logical inference that material fire could have no effect upon a Spiritual Body. The general teaching of our Blessed Lord and His use of the word "Punishment" in St. Matthew xxv: 6, clearly indicates the corrective purpose of the pains of Eternity and therefore of necessity not endless. The following texts imply the universality of salvation:—Rom. v: 15, 17, 18, xi: 32, xiv: 9; 1 Cor. xv: 22, 24, 28; 1 Tim. ii: 4; 1 Tim. iv: 10; Tit. ii: 11, 12; Heb. ii: 14, 8, 9; Rev. xxi: 4, 5, xx: 14, xxii: 2. I doubt very much if a revival of the traditional doctrine would "result in a large increase of concern for the salvation of souls," as the doctrine has been the butt and jest of the thoughtless for centuries.

E. W. Pickford.

## Books and Bookmen

It is impossible to pay too much attention to the evidences of Christianity in the form of evangelistic results. Begbie's "Twice Born Men" is an illustration of what is meant, and any book that gives proof of what the Gospel can do for human life is to be welcomed as of special value. In "The Dry Dock of a Thousand Wrecks," by Philip I. Roberts (Toronto: F. H. Revell Company; \$1.00 net) we are introduced to a number of men who have been rescued through the instrumentality of the well-known Water Street Mission, New York. Every story is profoundly interesting, and affords proof positive that the Gospel is the power of God unto salvation to all classes under all circumstances. Dr. Jowett of New York contributes a suggestive introduction, and we heartily commend this book as one of intense interest and profound value. The incidents here recorded and the illustrations given glorify the grace of God in a way that will make every Christian heart rejoice.

In "Canada's Greatest Need" (London, England: S.P.G., 2s. net), the Rev. Edgar Rogers has provided a handbook for the use of Missionary Study Circles in the hope that a better knowledge of our Dominion and its spiritual needs will thereby be obtained. In eight chapters the ground is covered, giving an interesting account of the land, the settlers and the British conquest, and then an outline of the history of our Church. Seven useful appendices follow, dealing with some of the more important facts and figures connected with Canada. Although the book covers a wide area, it has been compiled with real ability and is in many respects a marvel of compression. At the same time it is written by a well-known English High Churchman of a pretty extreme type, and its omissions of work done by Evangelical Churchmen in Canada are patent and serious, necessitating a considerable amount of additional information if the book is to be used by any besides those of the author's own ecclesiastical school. The responsibility for issuing the volume as it now appears is definitely assumed by the S.P.G., and this makes its one-sidedness a little difficult to understand. We notice that Wycliffe College is described in error in one place as "Wycliffe College, Winnipeg." The account of our Church in British Columbia is decidedly erroneous. A contrast is instituted between our shortcomings everywhere else in the Dominion and our great advantages on the Pacific coast. As to the one, we must say "Miserere," but as to the other, we can sing our "Te Deum." Those who are on the spot have a very different story to tell, for although it may be true that our Church was first in the field there, it is impos-

sible to strike the high note here sounded when comparison is made between us and other denominations. We are also surprised that the pioneer work of William Duncan is spoken of with commendation without any reference, so far as we can discover, to the regrettable circumstances that led to his severance from our Church and the C.M.S.

Among the many cheap reprints which are now so popular, few will be more valuable than Macmillan's "Shilling Theological Library" (Toronto: The Macmillan Company of Canada). By means of this a number of theological works by well-known authors have been brought within the reach of all readers. It will suffice to mention some of the names to enable our readers to see what is in store for them:—"Discipline of the Christian Character," by Dean Church; "The Candle of the Lord," by Bishop Philipps Brooks; "Personality" and "Divine Immanence," both by Dr. Illingworth; "The Gospel of the Resurrection," by Bishop Westcott; "Village Sermons," by Charles Kingsley; "Sermons on the Books of the Bible," by Dr. Hort; "The Faith of a Christian," by the Rev. Bernard Lucas; together with other less-known works such as "The Faith and Modern Thought," by the Rev. W. Temple, and "Pro Christo Et Ecclesia," by an anonymous author (or authoress). This library will be particularly welcome in its provision of important works at so remarkably reasonable a cost.

## The Family

### NOT A MINUTE TO LOSE ON A JOB THAT WILL TAKE A HUNDRED YEARS.

In the Woman's Home Companion a contributor writes very entertainingly about sweatshops and the great work that the Consumers' League is doing toward persuading men and women not to buy goods made in sweatshops. At the outset of the article the author tells the following story: "One day, thirteen years ago, when the late Carroll D. Wright was Commissioner of Labour, a lady walked into his office and held with him a short conversation of considerable import to you and me to-day. She had noticed a certain menacing evil which flourished and grew apace, unchecked by law, in her native city of Boston and other large cities. She had thought out a remedy, and she had come to Washington to consult the Commissioner.

"When she had finished he shook his head. 'My dear madam,' he remonstrated, 'that is a splendid idea, of course, but do you realize that to accomplish anything by that method would take at least one hundred years?'"

"'One hundred years!' she echoed, jumping to her feet. 'Then plainly there is not one minute to lose!'"

"And so this indomitable friend of the working woman hurried back to Boston and organized the National Consumers' League. The evil upon which she proceeded to make war was none other than the sweatshop."

### STRENGTH OF HUMAN BONES.

#### More Powerful in Some Ways Than the Staunchest Oak.

Human bones are really tremendously strong and possessed of marvellous resisting power. Indeed, the bones of the fairest, most delicate-looking woman are stronger than the strongest oak.

Of course a bone is hollow, and that is one of the chief reasons it resists such extreme weights. For instance, a small bone which is no more than a square millimeter in diameter will hold in suspension, without breaking, some thirty-five pounds, while a stick of best oak of similar width will not hold more than twenty pounds. Indeed, the average bone of the average man is stronger by one half than that of solid oak.

The principle on which our bones are constructed, being made hollow and consequently stronger than if they were solid and heavier, is the same mechanics have followed the world over. Constructive engineers employ tubes instead of solid cylinders.

In the case of animals thousands of years ago one reason of their bulky frame is attributed by scientists as due to the fact their bones were solid and added to their weight.

**Personal & General**

The Archbishop of Ottawa was a guest at the See House last week during the meeting of the Provincial Synod.

Lord Northcliffe, a noted British newspaperman, was in Toronto yesterday, and addressed the "Canadian Club."

The Bishop of the Yukon, Rt. Rev. Dr. Stringer, preached in St. Alban's Cathedral on Sunday. The Bishop has just returned from the far west.

Professor Cosgrave, of Trinity College, is the special preacher to-night at the Harvest Thanksgiving service in Trinity Church, Port Credit.

The Board of Management of the M.S.C.C. meet in Saskatoon on Thursday next. This will be the first time the Board has met in the far west.

Rt. Rev. Dr. Lucas, the Bishop of Mackenzie River, was a welcome visitor in this office last week. This is his first eastern trip since his consecration.

Rev. F. J. Sawers has been elected President of the Ministerial Association of Peterboro. It is a satisfactory sign to see our clergy in such positions.

The Rev. R. S. Forneri, the rector of St. Luke's, Kingston, will be the preacher at the harvest festival services, which will be held in St. Mark's Church, Deseronto, on Sunday next.

Field Marshal Sir Evelyn Wood is confined to his bed with concussion of the brain as the result of being thrown from a bolting horse which became frightened at an automobile.

Sir Frederick Bridge, organist of Westminster Abbey, the greatest living English organist, has written two tunes of exquisite beauty for Easter hymns, the compositions of Archdeacon Armitage.

Three new states have been added thus far during the year to the number of states now operating under either the indeterminate sentence, probation, or parole systems. These are Maine, Nevada, and Oregon.

In view of the deep affliction through which the Rev. Dr. Taylor and his wife have passed in the death of their two children in China, and also the delicate state of Mrs. Taylor after her operation, a special furlough has been granted to Dr. Taylor, so that he will probably be in Canada with his wife in the course of a few weeks, to recuperate.

The Ontario School for the Blind reopened on Wednesday, September 17th. It is expected that the attendance will be about normal. The school authorities hope to get into one of the new dormitory buildings within a short time.

News from Fort William says the worst storm to strike the head of the lakes for years broke on Saturday last, when a fifty-mile gale, accompanied by rain and sleet, ending in snow, raged for three hours. Telephone poles were laid low, signs destroyed and trees uprooted by the wind.

Ernest Solvay, of Brussels, the discoverer of a process for the manufacture of soda, celebrated the fiftieth anniversary of that discovery September 20th, by giving more than \$1,000,000 to educational and charitable institutions and employees of his firm. The universities of Paris and Nancy each received \$100,000. Many scientists, representing all nations, are attending the jubilee celebration.

The first steam shovel and dinky engine arrived in Thorold, September 21st, to commence operations on section No. 3 of the new Welland Ship Canal. This section is in the bounds of the town of Thorold, and consists of earth and rock excavation

and the construction of three double locks. The work will cost upwards of ten million dollars.

A well-known preacher was making a pedestrian excursion in a wild rural district. Feeling rather hungry, he looked at his watch to see if it was nearly dinner time, but found the watch was stopped. Just then, happening to meet with a country boy, he asked him: "What time is it, my lad?" The boy replied: "Just 12, sir." "Only 12?" said the minister. "I thought it was more." "It never is more round these parts," said the boy, simply. "It begins again at 1."

The Roman soldiers, who built such wonderful roads, and carried a weight of armour and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only black bread, onions, and watermelon. The Smyrna porter eats only a little fruit and sour olives, yet he walks off with his load of one hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat.

She had engaged a maid from Chatham, and was now employed in showing her newly acquired treasure over the house and enlightening her in regard to various duties, etc. At last they reached the best room. "These" said the mistress of the house, pausing before an extensive row of masculine portraits—"these are very valuable, and you must be very careful when dusting. They are 'old masters.'" Mary's jaw dropped, and a look of intense wonder overspread her rubicund face. "Lor', mum," she gasped, gazing with bulging eyes on the face of her new employer—"lor', mum, who'd ever 'ave thought you'd been married all these times!"

One incident connected with the Perry Centenary celebration seems thus far to have escaped the notice of the press. Mr. Taft was originally invited to make the chief address. He declined on the ground that no less a person than the President of the United States should be the central figure on so important an international occasion. President Wilson was then invited, and gracefully replied that Mr. Taft's personal interest in the celebration during its preliminary stages made it especially fitting that he should be the spokesman for the United States at the culmination of the event. This being reported to Mr. Taft, he accepted the invitation, while a letter of greeting from President Wilson was read at the celebration on the first day.—The Living Church.

On Tuesday morning, the 16th of September, Mary, the only daughter of the Rev. William Lewin, Kingston, passed away, in her fifty-ninth year. Her decease terminated an illness of some few years. The late Miss Lewin was born in England, and had lived during Mr. Lewin's ministry in Canada, in the parishes where he was incumbent. The last, before he came to Kingston, 18 years ago, was at Prescott, where the aged clergyman was rector for 25 years. The late Miss Lewin was a member of this congregation, and the funeral was held from the cathedral on Wednesday afternoon of last week at 3 o'clock. The interment was made at Catarqui; deceased lady is survived by her father and one brother, Frank G., of Saskatoon.

In Rome, Italy, an imposing demonstration, in which about 20,000 people, including many red-shirted Garibaldians and other veterans took part, was held September 21st, in celebration of the anniversary of the capture of Rome by the Italian troops in 1870. A procession was formed and march-

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**Mail Contract**

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 24th October, 1913, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Nashville (via Coleraine and Dromore) Rural Mail Route, during Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Nashville, Coleraine, Dromore, and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,  
Post Office Inspector

Post Office Inspector's Office,  
Sept. 6th, 1913.



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ed to the breach in the wall by which the Italians entered. King Victor Emmanuel in reply to the loyal greetings sent by the municipality, telegraphed: "The virtue of the Italian people and the valour of the army have made Libya ours, Italy now calls for the first time all her children to the polls, including even the illiterates." The King concluded by expressing hopes for a lasting peace. The Royal message was greeted with an outburst of enthusiasm, which is regarded by the authorities as very significant after the recent Clerical and anti-Clerical disturbances.

The Ulster Bishops of the Church of Ireland have issued the following joint pastoral regarding the situation created by the Home Rule Bill:—"To the Members of the Church of Ireland in the Province of Ulster. Dearly beloved in the Lord:—We have appointed Sunday, September 28, to be a special day of intercession and prayer on behalf of our beloved native land. The dangers that threaten us are so great, and the possibility of civil war and strife is so very real that we do well to supplicate Almighty God with truly penitent and believing hearts that He will overrule all things to the greater glory of His name and the welfare of His Church and people. To this end we shall appoint a special form of prayer with suitable lessons and Psalms for use

appointed Archdeacon of Llandaff. He was nominated to the vicarage of Llandaff in 1878.

The Venerable E. D. Shaw, Archdeacon of Buckingham (who is a well-known cricketer) has presented, on behalf of that country, a silver salver to Mr. M. Wright in recognition of his valued services to Buckinghamshire county cricket during the past twenty-one years.

It is proposed to perpetuate the memory of the late Bishop of Lichfield, Dr. Legge, by erecting a memorial in the Cathedral and providing a portrait of the late Bishop to be added to the collection of former occupants of the See now in the large hall at the Bishop's palace.

The work of regilding at St. Paul's Cathedral, which has been originated and carried out by Canon Alexander, Treasurer to the Chapter, will, it is expected, be completed in a few weeks. It will include the cross and ball, the Golden Gallery, and the pinnacles of the western towers.

The Rev. Dr. Atkinson, Master of Clare College, Cambridge, has lately celebrated his 94th birthday. Dr. Atkinson was appointed Master of Clare as long ago as 1856. An interesting circumstance in the history of the college is that three masters cover the period from the year of the French

There is nothing like a "Tea Pot" test at your own table to prove its sterling worth!

# "SALADA"

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Under the will of the late Mr. Arthur Henry Aylmer Morton, of Eaton-place, and of Ayton, Berwickshire, late Fellow of King's College, Cambridge, and Bursar and Senior Dean there, who was Unionist M.P. for Deptford from 1897-1906, and who died on June 14th last, aged 78, the Bishop of London's Fund will benefit to a considerable amount. Mr. Morton left estate of the gross value of £146,208, of which £145,473 is net personalty. After making various provisions for relatives and others the testator directs that the whole ultimate residue shall be paid to the Bishop of London's Fund. It is probable that the amount will eventually be well over £100,000.

The real difficulty to Ezra lay in the choice of time and circumstance in which to speak. Every morning at his up-getting he resolved to end his anxiety. Every night his down-lying found the deed still unperformed and the anxiety increased. His mind was a chaos of uncertainty. How would it be to ask her on a Sunday? The wearing of a black suit and starched collar specially told off to do duty for that day, weddings and funerals, might help him. He felt cheered by this thought and fully resolved to carry out the plan.

The next Sunday a cow fell sick and the lover was merged into the stockman. When he went to the kitchen door with a request for hot water for his patient's gruel, he was wearing corduroys and a hat that age had considerably mellowed. Thus are the devices of men perverted.

During the week his courage evaporated and Sunday found him faithful but faint-hearted.

He thought out other ways. Could he not catch Grizzie when she was driving her ducks from the pond? Or, better still, collecting the hens for the

## Boys and Girls

### MICHAELMAS GEESE

A Story Appropriate to Michaelmas Day, September 29th

A Story in Two Parts—Part I.

With the choice of only five letters a woman can say enough to make—or unmake two lives.

Ezra was in love. So also was Grizzie. She had waited years to give an answer to a question that delayed in coming.

A cottage near the farm would be empty at Michaelmas, and with joint earnings there was enough to settle comfortably.

Their little world approved—prudence could throw no cold water on the scheme.

All was as it should be—save for one obstacle—fortunately removable. This chanced to be Ezra himself.

His extreme bashfulness wrestled with his affections, and he was dumb where he should have been daring. Meanwhile, Grizzie fretted.

Ezra was not happy. From his boyhood he had always been "mortal feared" of women. With advancing manhood the terror increased. He found it difficult to define wherein the real peril lay, and for that very reason was doubly suspicious of anything feminine.

When at last, as is usually the way with such doubters, he fell deeply in love, he did so in such a transparent and genuine manner that Grizzie may be forgiven if she failed to see why he still kept silence.



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on that day. Let us earnestly and humbly pray that wisdom and strength may be granted to all who are in positions of public trust that so truth and justice, religion and piety may be established among us for all generations. John B. Armagh, Archbishop and Metropolitan, George A. Derry Raphoe, A. G. Kilmore, Charles F. Down, Maurice Clougher."

## British and Foreign

The Rev. Canon Johnston, Principal of Cuddesdon College, has been appointed to a residentiary canonry and to the Chancellorship of Lincoln Cathedral.

The Rev. Canon James Rice Buckley, D.D., vicar of Llandaff, has been

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The I. Scholl Mfg. Co.,  
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Revolution and two the period from the battle of Waterloo. Dr. Atkinson is the thirty-sixth Master of Clare.

The Ven. Archdeacon Lear, of Salisbury, recently celebrated his 90th birthday. He was ordained a deacon in 1847. He was presented to the Rectory and Vicarage of Bishopstone by the Earl of Pembroke three years later, and has held the benefice for the exceptionally long period of sixty-three years. Archdeacon Lear has lived under six Bishops of Salisbury. He acted as Domestic Chaplain to Bishop Denison, and as Examining Chaplain to Bishop Hamilton, Bishop Moberly, and Bishop Wordsworth.

The huge open-air services in the Isle of Man are widely known, but they are more popular than ever under the leadership of the present Bishop of Sodor and Man. On a recent Sunday Dr. Denton Thompson had a busy, but inspiring, day. In the morning his Lordship preached at Bradden to a congregation of over 25,000 after taking an ordination at the Cathedral Chapel. In the afternoon the Bishop opened the series of open-air services on Douglas Head and preached to over 10,000. Later he motored to Peel and preached in the parish church to a congregation of over 1,000 men! Surely not a bad day's work.

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Mrs. John Wright, 53 McGee Street, Toronto, Ont., states: "We have used Dr. Chase's Kidney-Liver Pills for ten years, and would not be without them. My husband suffered from kidney trouble, and after taking treatment from several doctors without receiving any benefit, tried Dr. Chase's Kidney-Liver Pills, which worked a complete cure. Since that time we have used them for all stomach and liver disorders."

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# TIME TEMPER AND TROUBLE

SAVED ON SCRUBBING  
DAY WHEN YOU USE

## Old Dutch Cleanser



night? There would then probably be a stout coop or two between them.

His imagination ran the length of feeling a tingling in his ears, in close connection with a strong, red hand raised in emphatic denial and scorning.

This would never do. He would infinitely prefer to unite honour with safety, if anyhow possible. The next idea was that he should wait until apple gathering. It was usually his privilege to be on the top of the ladder while Grizzie presumably steadied its foot.

He thought women couldn't get up ladders.

Then, again, the taking of the honey would surely be very suitable. At such seasons his ears were always closely swathed in gauze.

Although by no means possessed of surplus vanity, he decided that his appearance would be against him, and women were so easily prejudiced.

He finally resolved to cut his finger—not very deeply, but to be sufficiently gory to attract sympathy. He felt sure he could produce a most thrilling effect with a very little pain—when Grizzie bound it for him and saw his suffering, surely her heart would soften.

The beautiful vision faded; he grew

déspondent, and the finger remained whole and ungory.

Meanwhile, Grizzie found the ways of man very hard to bear; they curdled for her the milk of human kindness and temporarily converted a sunny nature into a gloomy one.

Little gusts of irritation swept over the kitchen. The cat—a most respectable matron—viewed the new order of things with dilated eyes. Such swoops of the broom, such shaking of mats, such wholesale slamming of doors. She ran away to the stable.

One late summer morning, when the geese were rejoicing in extra rations, Ezra was mending a broken rail in the garden fence.

Grizzie came to the open kitchen door. She put up a hand to shield her eyes from the sun glare and peered down the path until she caught sight of what she wanted at the end of it.

"Ezra," she called.

He had been kneeling at his work, but rose stiffly and clumsily, and stood at attention.

"Missis wants something from the town," she said, "and don't want to go herself. Suppose I'll have to waste a day on Saturday, and come with you when you take in the geese."

Ezra merely grunted an assent and turned back to his work.

Once inside the kitchen Grizzie fairly stamped at this exhibition of indifference to her favor.

"Another chance clean gone; she would have no more to do with him—she wouldn't go—she—"

Saturday seemed to come round very quickly. The white geese—never more to cackle and rejoice, now merely plump and pathetic—were packed in the pony tumbril. Ezra folded and refolded pea-bags to make a cosy seat for Grizzie and whistled as he led the pony to the gate and waited for her.

She soon came—most jaunty and unconcerned.

He looked at her and wondered why she somehow seemed altered. He didn't remember ever noticing that "what d'ye call 'ems" looming so pinky and prominently in her hat before, and surely she was wearing what his mother used to wear on very State occasions. He believed he'd heard her say it was a "fall." He didn't like it. It made Grizzie seem so far off.

He helped her carefully into the little tumbril and produced, as a masterpiece of comfort, two new sacks. These he tucked round her feet and skirts "to fend off the dust which do be fearsome," he explained.

Grizzie's heart was softened by this proof of devotion. She graciously allowed herself to be tucked up and patted and smoothed in due accordance with Ezra's idea of suitability.

He clambered up beside her, shook the reins, and the pony started for market.

The morning was beautiful with heat haze and sunlight, the dew still heavy, spiders' webs glittering as spun glass glitterers. The drone of a threshing-machine, rising and falling in the far distance; briar and blackberry brambles changing colour and

# 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, too, or, perhaps, a remedy of some kind—all inanimate things.

At that time the watchwords of the ambitious Canadian were "Initiative" and "Hustle," and with these he whipped himself into superlative effort, 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 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 50 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 or 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 system 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 upper hand, 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, sure as physicians, physical culturists, dietarians, 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 of unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and efficient—clearing the blood of the poisons which make 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 Per Cent. Efficient," which he will send without cost to anyone addressing Charles A. Tyrrell, M.D., at Room 256, 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 the subject, which has so great a bearing on the general health and efficiency.

My personal experience and my observation make 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 himself, if only for the information available, to read this little book by an authority on the subject.

patched with honeysuckle. A thousand charms and magic in the air—a very world of enchantment—and all unseeing, all unhearing, two in a tumbril went their way silently.

They drove with this strange dumb-

ness still upon them until the wheels of the little cart were thick with the dust of town, and Ezra turned the pony into the inn-yard.

To be Continued.

MENTION "THE CANADIAN CHURCHMAN."

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