

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 38

TORONTO, CANADA, THURSDAY, NOVEMBER 16th, 1911

No. 46

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ROGER'S BIRTHDAY PARTY.

"Must I have a party, mamma?" asked Roger, watching his mother as she tried to pick out the very prettiest invitations.

"Why, dear, don't you want a party?" asked mamma in surprise.

"Yes, but not the kind I always have," said Roger. "I'd like to have all the things and then not ask the boys and girls. I could have a nice long party all by myself that way, but now it's all over in one day."

"Would you really like to do that, Roger?"

"Indeed I would," said the little boy. "Just think how long the candy and nice things would last."

Mrs. Millbank did not say anything more about what kind of a

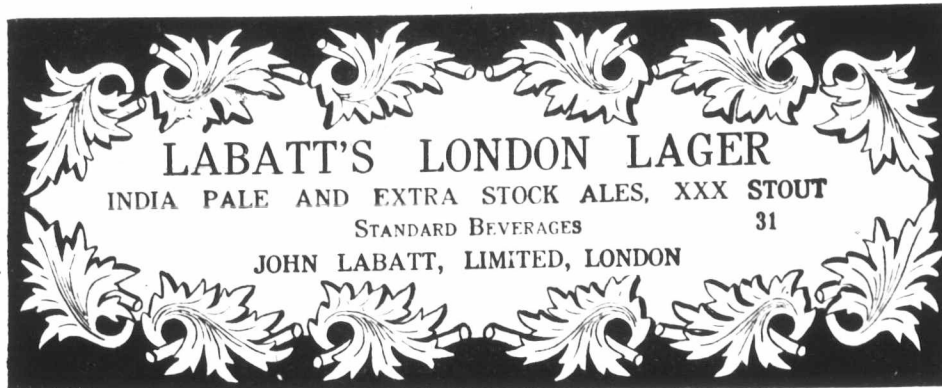
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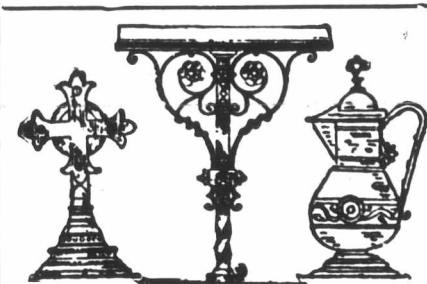


party it would be, but Roger noticed that she was very busy all the time until the birthday came. Once he asked her if she had invited the boys and girls, but she said she had not, and she told Roger to run away and play, as she was very busy.

On the morning of Roger's birthday he was very much surprised to find a table set just for him in the dining-room instead of his usual place with papa and mamma. There were flowers and candies and oranges on the table and a great, splendid birthday cake with seven candles, and so many nice things that Roger could only open his eyes very wide and stare at them.

"You may have all these things for your own, Roger," said mamma. "You are to have a nice, long party all for your own, and eat whenever you please."

Roger took a large slice of cake and an orange for his breakfast, and all morning he kept running to the table for candies or nice things when he felt hungry. At noon he did not care very much for dinner, and at supper time he had a headache and could not eat at all. During the afternoon several children came in to play, but Roger carefully closed the dining-room door for fear they might want some of the goodies, and he even forgot to of-

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fer any to papa and mamma and grandmother.

But a very strange thing happened next day. A lonely little boy begged to come back to his place at the table and have his bowl of bread and milk, for he said he was tired of having cake and candy and popcorn and oranges all the time. "Please may I ask the children to come their afternoon and have some of my birthday things?" he

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asked. "I am sorry I was so selfish."

So the boys and girls were glad to help dispose of things and they had a very merry afternoon. "No more long parties for me," said Roger, looking at the empty table. "This kind suits me best."—S. S. Times.

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November 19—23 Sunday after Trinity.

Morning.—Hosea 14; Heb. 11:17.

Evening.—Joel 2:21 or 3:9; John 6:22—41.

November 26—24 Sunday after Trinity.

Morning.—Eccles. 11 & 12; James 5.

Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9:39—10:22.

November 30—St. Andrew, A. & M.

Morning.—Isai. 54; John 1:35—43.

Evening.—Isai. 65: 1—17; John 12: 20—42.

December 3—1 Sunday in Advent.

Morning.—Isai. 1; 1 Pet. 5.

Evening.—Isai. 2 or 4: 2; John 13:1—21.

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

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Holy Communion: 259, 260, 373, 525.

Processional: 7, 536, 599, 664.

Offertory: 347, 492, 510, 595.

Children: 688, 694, 701, 702.

General: 27, 406, 407, 541.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 248, 258.

Processional: 307, 384, 386, 555.

Offertory: 448, 509, 650, 678.

Children: 687, 688, 692, 695.

General: 496, 516, 550, 556.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

We have lately considered the fact that the characteristic work of the strong man spiritually is the work of prayer and intercession. The children of God attain unto perfection along the line of a perfect sonship. And the fact of sonship is recognized in our obedience and worship. In so far as we submit our wills to His, and offer Him worship in spirit and truth, we are the faithful children of God. Therefore how true it is that "our conversation is in heaven." Heaven is the Throne of God. It is the centre of His kingly rule. And wherever we have faithful, loving sons of God, there have we a little bit of heaven. "Where two or three are gathered together in My name, there am I in the midst of them." "Our conversation is in heaven," i.e., our manner of life, our actions, our thoughts, and our words are such as are becoming to those who recognize the presence of God, and are making full use of the opportunity of communion with God Almighty. Now note one thought of the Collect—"Be ready, we beseech Thee, to hear the devout prayers of the Church." Is not God always ready to hear? In fact is He not more ready to hear than we to pray? The expression "ready to hear" throws us back in contemplation upon ourselves, upon our spiritual fitness. The readiness of God to hear and to grant our petitions depends upon us. Upon our willingness to pray, our sincerity in prayer, and upon our recognition of and submission to the will of God. So that when we pray God to be ready to hear us, as we do to-day, we are really expressing the hope that men will really pray and therefore merit a hearing of God. The Gospel emphasizes the thought to which we referred above. The children of God owe Him a double duty, of worship and obedience. "Render, therefore, . . . unto God the things that are God's." Let us, therefore, make a two-fold resolution. (1) To be more faithful and earnest in all prayer and supplication. To use every opportunity of pleading before the throne of grace. (2) To render unto God a loyal service all the days of my life. The faithful performance of these duties will ensure the hearing of God, an effectual obtaining from God of all things meet and necessary, and the co-operation of God the Holy Ghost. Then shall men know of a truth that "our conversation is in Heaven."

Church Work.

Circumstances induce us again to refer to the perennial subject of Church work. The need of keeping this well before the people is emphasized by the figures in the census, the continuous movement from the country to the cities and towns and the equally continuous migration from other lands into ours and the creation of country, town, and city life in the former wilderness. One feature of the present time is most reassuring and that is the intense interest now taken in England as compared with the leisurely habits of the past. From the Archbishops' Canada West Fund and through countless agencies there exists a determination among all (the clergy especially) to do everything possible for the emigrants. They are leaving homes to create new ones, and the Church must go with them. We were struck with the different tone in the Pope's direction to the Italian Bishops to create societies to look after the emigrants. The proposals were excellent; the parish priests were to look after the people before they left, fortify their religious habits in every possible way, see them together and get them to associate together and never to relax their mutual attention to their religious duties and to welcome

them on their return. The Italian, unlike the Briton, returns to his old home. So for our people clerical emigrants are needed. And they are needed in the newer settlements in the East just as in the West, and in the outskirts of the towns and cities as well as on the outskirts of civilization.

Lay Service.

What we have often harped upon is that our laymen and laywomen are too reserved, they are not brought up to realize that it is their duty and privilege to read the service in the absence of a clergyman. Instead of doing so, they quietly acquiesce and attend any kind of service by any kind of pastor who undertakes to shepherd them on Sundays. It has always been so. The late Major Strickland, of Lakefield, when a young man in the Canada Company service, and starting the settlement of Guelph, lamented that although he had been several months a resident he had never seen or heard a clergyman of the Established Church. "Why are we always the last to send labourers into the vineyard? No sooner does a small village, composed of a mill, a blacksmith shop and a few houses, spring up in the woods than you find a Presbyterian, Methodist or Baptist church—or perhaps all three—settled there immediately. No wonder then our Church is losing ground, etc." That wasn't written of the present day but of the year 1828. This is what we find in the report of the English Church Railway Mission in this year 1911: "It seems right to add while facing the facts; that the Church is in a rather hopeless minority both as regards workers and buildings, in comparison with other Christian bodies throughout the field already occupied by the mission; and a strong, sustained and concentrated effort is essential in order to overtake arrears, and keep pace with the startlingly rapid development." The writer of 1828 proceeds to tell us of a tailor who held service in the early days of the settlement and how a large congregation assembled. We wish our laity should take the lesson to heart, and prayerfully fit themselves to conduct service not only at home but in public where and when no clergyman is present. Sunday Schools should also be carefully kept up. There is no group of Methodists but men or women are forthcoming, and no wonder they succeed. We have Church doctrine, Bible truth as the name of our books; there ought to be no settlement where it is only a name.

Unrestrained Anger.

A frightful defect of character is shown in anger unrestrained. A source of bitterness and misery in the household or in the place of business. At times it takes its most hideous form of impelling to bodily assault and the infliction of wounds or death. A very sad and most regrettable instance recently occurred in the city of Toronto, when a well-known and estimable citizen, Mr. Walter Dick, was by an unknown person who had been discussing with him in a heated manner the result of a football match, which apparently they had both been attending, suddenly assaulted and killed. We deprecate the too infrequent use of the Litany in our Church services, wherein in strong and un glossed language a congregation are taught to pray that Almighty God would deliver them from the bondage of those grievous sins of the character of that to which we are referring. Were those who are afflicted with sins, that unchecked lead them to imperil the safety and lives of their fellow-men, privately and publicly to seek God's assistance in overcoming those sins, there can be no doubt

that this would be a much better world than it is. We fear that the prevailing sentiment for declaiming on the attractiveness of love is only too apt to lead both priest and people to overlook the hideousness, and not seldom dire results, of sin unrestrained by the strong arm of Christian principle.

Exhaustion of Natural Resources.

Reading between the lines one cannot fail to see that there are real and pressing reasons on the part of United States, which make Reciprocity with our new country of vast extent and varied and undeveloped resources a thing much to be desired by the government and people of that country. In one of their foremost publications we read that: "In recent years signs have multiplied to indicate that the American era of natural abundance is over." This and similar statements, and the facts by which they are supported, make it clear that Reciprocity in trade with Canada, where it would be of advantage to the people of the United States, will be welcomed by them. It remains to be seen whether the Canadian Government can make it welcome to their own people who are thriving without it.

Panama Canal.

A good deal of comment has been created by the formidable fortifications which are being erected at the Panama Canal by the Government of the United States, and Admiral Mahan in the North American Review has made some comments which create the impression that such defences are contrary to the spirit of the undertaking given at the time the lands were ceded by Panama, that the canal to be, should be neutral in perpetuity. A writer in the July number of the American Journal of International Law stated the legal position as follows: "Instead of being coupled with an express prohibition of fortifications (as in the earlier Hay-Pauncefote treaty of February 5, 1900), the permission to employ such military police along the canal as may be necessary to protect it against lawlessness and disorder is coupled in the treaty of November 18, 1901, now in force, with the provision that 'the canal shall never be blockaded, nor shall any right of war be exercised, nor any act of hostility committed within it,' a much more comprehensive neutralization than that prescribed in the seventh rule of article ii. of the earlier treaty, because of what use would fortifications be if 'no right of war' existed, or if 'no act of hostility' could be committed?"

Beauties of Prose.

We remember Carlyle exalting prose as the noblest vehicle by which man can transmit to his fellows whatever of beauty or wisdom he has garnered on his journey through life. Truly it is a noble medium for expressing the rich and varied thoughts learned in the school of life or fancied stored by the wayside from the numberless sights and sounds of nature that make an especial appeal to those who are privileged not only to enjoy but adequately to express them. Amongst those who in recent years have delighted thousands of appreciative readers by their refinement of feeling and grace, and delicacy of expression, Mr. A. C. Benson has deservedly won a high place. In his charming Essays he well sustains the tradition of the best writers of English prose. Such passages as the following taken at random from "The House of Quiet" go far to sustain the dictum of the masterful Scotch philosopher and historian: "The pure gush of morning air through the opened casement, the delicious coolness of water on the languid body, the liquid song of birds, the sprouting of green buds upon the hedge, the sharp and aromatic scent of rosy larch tassels, the monotonous babble of the stream beneath its high water plants, the pearly laminae of the morning cloudland, the

CANADIAN CHURCHMAN.

glowing wrack of sunset with the liquid bays of intenser green—all these stir the spirit with an added value of beauty, and enjoyment at once passionate and tranquil, as though they held some whispered secret for the soul."

A Change of Scene.

A correspondent referring to the early wearing out of some clergy and to the dissatisfaction of both priest and people makes the suggestion that exchange, even for a limited time, should be tried, certainly oftener than is done now. There is the dread question of expense, but if that could be got over how much might not be done in reinvigorating the man who suffers mentally and bodily from monotony, by a change of scene and association, from a country parish to a city one, and vice versa, as from a sea-coast country to one far inland? The idea is not a new one, and is partially tried, but as said before, expense is too often in the way and a permanent exchange is more difficult than in England. In England just now there are complaints over the difficulty of obtaining any retiring allowance except for permanent disability. We drew attention to government proposals for life assurance, as they seemed to us to embody a scheme which would benefit the older clergyman in the shape of a retiring pension or a payment to the family in the event of death. We will be glad to hear of any parish or rural deanery which has looked into the matter and has either taken up the proposals or has found them unsuitable.

A Public Benefactor.

The opportunity is not given to every man to serve his fellow-men on a large scene and with signal success. To be able to avail oneself of such an opportunity promptly and efficiently proves the chief actor in the scene to be a man of exceptional capacity for the part he has played. In bringing the Western mine strike to a conclusion satisfactory to all parties directly interested the Hon. Robert Rogers, the Minister of the Interior, has rendered Canada a great public service. The total losses caused by this strike have been estimated at over \$16,000,000. Twenty-five mines were concerned, and 7,500 men were idle and the deadlock had continued for eight months. Although Mr. Rogers has held office for but a short time he has already made a record for himself of unusual and most creditable efficiency.

Correction.

In the paragraph which appeared in our issue of the 2nd November upon the length of service of churchwardens the accidental omission of the name of the newspaper from which the paragraph was taken, the Paris Transcript, has created the impression that the proprietor of the Canadian Churchman was the apprentice instead of the proprietor of the Paris Transcript. Honour to whom honour is due, in this case it was intended to say that it was due to our esteemed contemporary.

THE CENTENARY OF THE NATIONAL SOCIETY.

To anyone desirous of forming some adequate conception of the magnificent work done during the last century for the cause of primary education in England by our Church we would recommend a perusal of the account of the proceedings in connection with the celebration of its centenary, held last month in London. It is, indeed, a record of which any Churchman in any part of the Empire may be justly proud. Founded in 1811 for the purpose of "educating the children of the poor in the principles of the Church of England," it has steadily carried on a work, the magnitude and benefit of which to the

November 16, 1911.

nation at large it would be difficult to overestimate. As a national educator, the Church, first in the field, long held a virtual monopoly of the work. Of course, the Church had done educational work in earlier days. In the eighteenth century the Society for the Promotion of Christian Knowledge was supporting charity schools in more than two thousand parishes, and Robert Raikes, an Anglican clergyman, had founded Sunday Schools where the "three R's" were taught. But it was in 1811 when the work was taken up upon a large and comprehensive plan and on a national scale. Gradually the whole country was covered with a network of schools, and that wholly and solely by the efforts of the Society itself, absolutely unaided, so we believe, by any Government assistance. Until 1870, i.e., for nearly seventy years, at least nine-tenths of the primary education of the nation was carried on by the Church. In 1870 came the Education Act, establishing Board Schools and compulsory education. With the public rates to draw upon, these new schools naturally became powerful rivals of the Church schools. The difficulties of the Church schools were still further increased by the establishment by law of a certain minimum standard of efficiency in equipment, teaching and accommodation, which, if not attained and maintained, would result in the closing of the Church school and the establishment in its place of a Board School. In many poor parishes the inevitable result was that the Church school had to go, its place being taken by the Board School. These Board Schools, however, it might be explained, are by no means secular schools, such as we, unfortunately, know in Canada. A good deal of religion is taught in them, including the Ten Commandments, the Lord's Prayer, and portions of Scripture are memorized. Still, they are not Church schools in their teaching or "atmosphere," and the clergy have no right of entry. The Act of 1870 was, as the Archbishop of Canterbury said at the Centenary meeting, a challenge to the Church to "show what it could do." To this the Church responded by adding in the nineteen years of the passing of the Act 4,900 schools. Of late years, owing to increased pressure in the matter of higher requirements by the Government, the Church schools have somewhat diminished in number, but they still stand at 11,000, in which not far from one-half of the children of England are being instructed. Outside of the great towns and manufacturing and mining districts, probably at least two-thirds of the children are to-day being educated in the Church schools. The last Education Act, which was rejected by the Upper House, would have revolutionized the present system of education, and would, in the opinion of a majority of those competent to form an opinion, have irreparably injured the Church schools. The rejection of this hastily and ill-considered bill has given the Church schools a breathing-time, of which the National Society is taking full advantage by strengthening its organization and raising funds for the improvement of its schools in all parts of the country. An emergency fund of ninety million shillings (\$22,500,000) is being raised to still further increase the efficiency of the schools. During the last few years there seems to have been a decided reaction in favour of definite religious teaching in the schools, and prospects have decidedly brightened. We here in Canada, who cannot as yet secure even the simplest religious teaching in our primary schools, accord our best wishes to our brethren in the Mother Country, who are struggling against considerable odds to maintain this great principle, and to continue the noble work inaugurated a century ago, and long before the great majority of civilized governments had begun to seriously realize their obligations in this respect. It is doubtful if any religious body in existence has done such a work for any single nation as has the Anglican Church for the cause of primary education in England.

Nove

MOVII

The good o moving realized with a potentia the mi eventual has con said, "a imagina young] pealed ture, ar experier univers: these v far rem has bee ful, to laboriou within price of few yea far bey seventy- is now multitu home," half a c social p lutely u dience,; probabl contact. revelati and the modified transfor of thou we can on the doubt, duced, legislatu become exhibit the wid peculiar there w sulting which, demoral pressior assured cent pr the "m up wh they mi might illimita thors, t sentatio history, gress o possibil with th tive an tory co pictures conditic however quately article. It is ne well-dis the pro class ey an age are alm moving extent, good;

MOVING PICTURES AND THEIR POSSIBILITIES.

The vast and far-reaching possibilities for good or evil of the now universally popular moving picture shows are being everywhere realized. The public seems to have waked up with a start to the fact that one of the most potential agencies ever devised for impressing the mind and imagination, and, therefore, of eventually forming the character of the young, has come into being. "The eyes," it has been said, "are the windows of the soul." To-day the imagination and understanding of millions of young people on this continent are being appealed to through this avenue. History, literature, and every department of human life and experience is being utilized to supply the now universally aroused and insatiable demand for these vivid representations of distant and often far remote places and scenes. Time and space has been annihilated. The results of long, painful, toilsome, perilous travel and of patient, laborious, protracted study are now placed within the reach of everyone possessed of the price of a cheap cigar. Information such as a few years ago could only be attained at a cost far beyond the means or capacity of at least seventy-five per cent. of the "common people" is now nightly dispensed to an innumerable multitude, who have "never been ten miles from home," or never in their lives seriously studied half a dozen volumes of solid instruction. Again, social phases of life are depicted hitherto absolutely unfamiliar to at least two-thirds of the audience, and with which it is more than highly improbable they can ever be brought into personal contact. The whole thing has been a stupendous revelation to the uneducated, the untravelled, and the uncultured, and it must have profoundly modified, widened, and in some cases wholly transformed the outlook upon life of hundreds of thousands. The effect of these exhibitions, we cannot but think, must have been, so far, on the whole beneficial. Here and there, no doubt, objectionable subjects have been introduced, but these can easily be dealt with by our legislatures. We do not anticipate that this will become a serious evil. The very nature of these exhibitions, which depend for their success on the widest advertising and publicity, makes them peculiarly amenable to police control. No doubt there will always be the unavoidable evil resulting from frivolous and sensational displays, which, legally unimpeachable, are undoubtedly demoralizing in the case of the young and impressionable. But the balance as yet is, we feel assured, on the right side. And what a magnificent prospect for the mental and moral uplift of the "masses" do these moving pictures open up when we consider the purposes for which they might be utilized. The uses to which they might be put in this direction are almost illimitable: the popularizing of standard authors, the promotion of patriotism by the representation of scenes from English and Canadian history, the teaching of natural history, the progress of science, art and manufactures. The possibilities of these exhibitions in connection with the work of the Church are no less attractive and inspiring. How admirably Church history could be illustrated and taught by moving pictures, and at certain times and under certain conditions Scripture history! The whole subject, however, is a very wide one, and cannot be adequately discussed within the limits of a single article. Its possibilities strain the imagination. It is not, perhaps, too much to hope that some well-disposed people might form a company for the production and presentation of these higher class exhibitions. The practical benefits of such an agency for the cultivation of the public taste are almost incalculable. We hope to live to see moving pictures, as they are already to a certain extent, a great and acknowledged power for good; and this they can most undoubtedly be

made if the right people will only bestir themselves.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A prominent layman and member of General Synod has written to "Spectator" in part as follows: "I am sure my case is similar to that of the majority of those of General Synod. I understood and believed that the agreement that the Ornaments Rubric should not be touched was simply to please the High Churchmen, and would not in any way affect the Low and Broad Churchmen. Am I really to understand that these two latter parties would be placed in a questionable position—in reality a position in which they do not wish under any circumstances to find themselves?" In reply to this very reasonable enquiry we would like to be as explicit and clear as possible. The Ornaments Rubric is that rubric which is found in the Prayer Book at the close of the calendar and tables, and immediately before "Morning Prayer." The portion we have been discussing runs as follows: "And here is to be noted that such ornaments of the Church and of the ministers thereof at all times of their ministrations shall be retained and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth." "Spectator's" contention is this, that important modifications of a liberalizing character were effected through certain injunctions and "advertisements" enacted in the reign of Elizabeth. These were not incorporated into the Prayer Book, but, nevertheless, what was enacted by the authority of Parliament in the second year of the reign of King Edward the Sixth was amended and broadened by the same authority in the reign of Queen Elizabeth, and has since remained. We admit, of course, that opinions differ widely upon this subject, and the arguments are not all on one side. Nevertheless, first on the authority of these remedial enactments of Elizabeth, and finally on the authority of widely established use, the Church has recognized diversity of use in "the ornaments of the Church and of the ministers thereof." Now, the Canadian Church, constituted under Dominion and provincial statutes, with no connection whatever with the statutes of either Edward or Elizabeth, proposes to issue a Canadian Prayer Book. It proposes to lift that Ornaments Rubric out of its old environment and plant it in this new Canadian volume of devotion. Untouched and unmodified as the General Synod has resolved, it plainly, definitely, and unequivocally calls for those ornaments of Church and minister that were in use "by the authority of Parliament in the second year of the reign of King Edward the Sixth." We shall have but one difficulty and that is to decide

what ornaments had parliamentary authority in the year mentioned. It is on the authority of the unmodified interpretation of this rubric that the mitre, cope, alb, maniple, chasuble, altar lights, incense, etc., are used. The General Synod by its action has, in our judgment, commanded these ornaments to be the ornaments of the future as soon as the Canadian Prayer Book is issued. To continue in our present adaptation of ornaments to conditions and tastes will be to disobey a plainly enunciated command. To attempt to enforce such a rubric would be to invite disaster to our Church. To tacitly agree to ignore it would, in our opinion, be a dishonourable beginning for our new liturgy. Please let our readers remember that "Spectator" is not imputing any bad faith to anyone. Neither does he desire to limit the freedom of any man to use the "ornaments" which he finds helpful in the great work of his ministry, but he does want to be sure of one thing, and that is that members of the Church in Canada will have the same unequivocal right to follow the more liberal and simpler use widely prevailing in the second year of the reign of King George the Fifth as they have to adopt that of the reign of King Edward the Sixth. "Spectator" would like to have the opinion of other members of the Church upon this subject.

"Spectator" has already discussed two principles of procedure in Prayer Book revision, namely, "deliberation" and "publicity," and he would now venture to present a third, namely, "concentration." The committee may be tempted to diffuse its energy over the whole area of the Book in an attempt to carry on revision in all parts at one and the same time. That, we fancy, was in the mind of the committee when it organized at the outset. Sub-committees, we understand, were appointed to work upon the lectionary, the regular services, the occasional services, the new services, etc. In this diffusion of thought and of energy is there not likely to be weakness? It would appear to us to be better to focus the attention of the whole committee upon one or two features of the book at a time. To have six or eight men specializing on one department and the rest of the committee more or less uninterested in it would not, in our judgment, be satisfactory. The whole revision must ultimately be the result of the work of the whole committee. Besides, how will revision be advanced by this partitioning out of the work? Suppose the committee meets next week to take its first serious step in revision. It cannot consider three or four departments at once. Morning and Evening Prayer and the Litany will be all they can face at one session. If, then, half a dozen sub-committees have been studying half a dozen other departments, it can hardly be considered that the committee as a whole is prepared to take up the revision of these particular services. In this as in many other cases, there will be safety in numbers. Each point ought to be considered by many different minds from as many points of view. Progress will not be facilitated by having a few men familiar with a given portion and the greater number of the committee absorbed in something else. We would suggest that the more critical portions of the Prayer Book be considered first. Let us face our most difficult propositions at the outset, and then others can await their turn. We have grave doubts of the capacity of any committee of busy men to have a completely revised Prayer Book to present to the General Synod three years hence. It is of vital importance, however, that definite results should be shown in regard to those services most commonly used, and after that, the further the committee can get on, the better. "Spectator" would commend to the consideration of the committee the desirability of having all the members of the committee specialize on all the parts of the Prayer Book. Concentration is, therefore, our third principle of procedure. Spectator.

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PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

265. What does the Prayer Book say about a man who does not "receive the Sacrament with his mouth," yet "he doth eat and drink the Body and Blood of our Saviour Christ profitably"?

266. What is the meaning of the words, "After my skin worms destroy this body"?

267. What does Saint Paul mean by the words, "Let us eat and drink, for to-morrow we die"?

268. What do these words mean, "Why are they then baptized for the dead"?

269. What is said about "outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel"?

270. What one service provides for "the sermon"?

* * *

ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

253. "Plight" means to pledge or to bind, and "troth" means the truth, the whole meaning to be bound by the truth.

254. In the marriage service the man is to make an offering to the priest who marries him and the clerk assisting.

255. In the churching the woman is to make an offering following the example of the Blessed Virgin Mary. (See the Gospel for the Purification, February 2nd.)

256. The Holy Communion and in A Form of Prayer for the 20th of June.

257. The Veni Creator is the hymn, "Come, Holy Ghost." It is found in the Ordination Service.

258. A Bishop at Consecration receives a Bible. A Priest at Ordination receives a Bible. A Deacon receives a New Testament.

259. In the Preface to the Ordinal.

260. A Deacon must be 23 years of age.

261. A Priest must be a full 24 years of age.

262. A Bishop must be a full 30 years of age.

* * *

"NEW TUNES."

A Suggestion or Two by Anglicanus.

To some church people a new tune is an irritation. It is quite a common thing to hear people say,—"Why don't you have the old tunes all the time. The old tunes are good enough for me. I dislike having these new tunes." Whether or not the average churchman has an intuitive aversion to anything new, it is a fact that oftener than not the new tune has to force its way through a considerable mass of prejudice and dislike. In spite, however, of this common sentiment we would put in a plea for the new tune, and wax bold and say that organists and clergymen and congregations that refuse to have them are really unconscious of the very great loss that this attitude of mind involves. Every tune in the Hymn Book was new to us once. We all had to hear them for the first time, and a very large proportion of the tunes that are now so beloved by church people were utterly unknown to our fathers. Of course it is folly for an organist to inundate a congregation with new tunes, for it is possible to have too much of a good thing; but it may be equally unwise to abstain from them altogether. A few suggestions therefore from one, who has had much pleasure in introducing some of the new tunes in our Canadian Church Hymn Book, may be helpful. Our first suggestion is:—Do not have too many. Two new tunes on a Sunday, one in the morning, and one in the evening, would be a fair maximum; and one new tune a fortnight would, possibly, be a fair minimum. The staple of the service should always be a good old well-known tune sung to the good old well-known words.

Our second suggestion is:—When a new tune is introduced it is always well to have it three or four times in order to familiarize it. A good rule is to have the new tune sung first in the morning service, then on the following Sunday in the evening service, and then at the morning service on the following Sunday, and a Sunday or two after that at the evening service again. Some clergymen find it a valuable rule to introduce a new tune through the Sunday School, or through the Wednesday evening service, so that when it is sung in church for the first time it is familiar to a large number besides the choir. Our third suggestion is:—When a new tune is introduced let the first verse always be sung in unison so that a powerful volume of easily caught notes shall sound on the ear of the congregation. Take for instance that fine tune, Nevin—the third tune to 605—why, before the third verse is reached the whole congregation are trying to sing it, and all through the week people are saying to the clergyman, "Won't you have that tune again to 605?" Or take those two beautiful tunes—678 and 679, high class as they are, how popular they become after the people have heard them two or three times. Another tune that is sure to be popular is the first tune for 557 to those beautiful words of which our Canadian Bishop Williams of Huron is part author. What congregation could hear such a tune as 655 (Sandon) without delight or would fail to ask for it speedily again. Another grand tune is the first tune (Rutherford) to 683; or such a processional as 380. Of course there are tunes of a different order that appeal more to others such as 445 and 410 (Trentham), and 776, but even these after the second or third repetition will sing their way into the hearts of all church people everywhere. As to such tunes as 782 and 780, 495 (Rathbun), 490, 501 (in spite of its objectionable harmonic alterations), 361, 312, 298, most of which are new to Canadian church people, they have only to be heard once to be always greatly desired. The question of new tunes for Saints' Days and special seasons is a much more difficult problem: as they only come once a year it is difficult to have the tune very often. The only way to get over that difficulty would be to either have them sung at other seasons or else to have special practices for them. Let us remember in conclusion that through His grace by whom all things become new, and the old is ever new, and the new never old, the tune that for a brief moment strikes on the ear with the sense of novelty soon passes into the rank of those beloved and treasured things of which it can be said that the more they are used they more they are loved.

* * *

LAYMEN'S MISSIONARY REPORT TO GENERAL SYNOD.

One of the most notable movements of the day amongst Christian laymen, is that known as the Laymen's Missionary Movement. This remarkable movement began some five years ago, and at present has large and active branches in many parts of the world. The report of the National Committee of this movement in our church was submitted to the General Synod in September of the present year, and it contains a large amount of information with regard to the origin and development of the work of the Association in Canada. It offers to churchmen in Canada a large amount of instructive and inspiring information on the subject with which it deals. It may be remembered that the first meeting held in Canada was that at Toronto in April, 1907. This was followed in November by another meeting held in the school-room of St. James' Church, Toronto, and in December of that year a series of further meetings were held in the same city, and early in 1908 steps were taken towards organization. The movement received its first endorsement from the General Synod in September, 1908. A committee on organization, appointed by those attending the national missionary congress held in Toronto in April, 1909, prepared a report which recommended that a national committee be appointed, consisting of 8 laymen from the Diocese of Toronto, three from Niagara, and two from Montreal, Quebec, Ottawa, Huron, and Ontario, respectively, and one from each of the remaining dioceses, together with the general secretary of the M.S.C.C. and the organizing secretary of the movement. The appointment of a secretary was confirmed, and the executive, which was formed of the members from the Dioceses of Toronto and Niagara, with the general secretary of the

M.S.C.C., and the organizing secretary, were authorized to provide a plan for the continued existence of the national committee. This has since been done. The main work of this movement is to intelligibly convince laymen of the missionary needs of the whole world; and also to show how these needs can best be supplied. The machinery by which this is mainly done is through the instrumentality of co-operating committees of the different centres reached. These committees are charged with the work of reaching the congregations, of bringing about the appointment of missionary committees, and the adoption of a system of weekly giving to missions and a means for canvassing each church member. It may well be understood that the active co-operation of the clergy is absolutely necessary for the highest degree of success. An elaborate plan of campaign for the whole Anglican communion of a city has been carried out in Toronto during the months of January and February for the past two years under the auspices of the Chapter of the Rural Deanery and the Anglican Laymen's Missionary Committee for that city. The objects of this campaign are the unifying of the lay life of the church in the larger centres, and of securing concerted action along missionary lines; reaching the laymen as a body and giving them a broader outlook regarding the church's work; placing the missionary work of the church before laymen as a man's work and so of advancing interest among the indifferent. Between the two meetings of the M.S.C.C. Board on October 13th, 1910, and April 27th, 1911, the Anglican secretary, Mr. Allin, spoke at 22 meetings with an aggregate attendance of at least 2,700 men. On request of the Canadian Council of the L.M.M., Mr. Allin assisted in the work of organizing the conventions held in Western Canada during the autumn of 1909. He was also one of the invited speakers at the Canadian Church Congress held in Halifax in September, 1910. He has since been appointed assistant general secretary of the M.S.C.C. In considering the appointment of a new secretary, it was thought that the appointee must be a layman. The services of Mr. Rose were secured in Mr. Allin's place. Mr. Rose is a graduate from the Agricultural College, Guelph, and is an undergraduate of Trinity College, Toronto. There is no denying the fact that the past three years have witnessed a great advance not only in missionary giving but also in giving to every other department of church work. In the year 1908 the total contributions to foreign mission work from the whole of Christendom were \$22,846,465, while in 1910 they had reached \$26,890,104, an increase of over 17%. Together with this increase in missionary contributions new life in the various Christian communions has been evidenced everywhere by the clearing off of long-standing mortgages and debts, the erection of new churches, the increase of salaries to the even yet poorly paid staff of home workers, and what is of greater importance still by a quickening of spiritual life among thousands of laymen who for the first time in their lives can be said to have realized the spiritual value of the missionary enterprise to the church at home. The methods suggested by the movement are rapidly becoming a normal feature of church work, and the whole attitude of the church at home towards missionary work for and by laymen has changed very radically. It is realizing for the first time the importance of presenting the subject to laymen from a layman's point of view. The great lesson that has been brought home, however, is that in approaching this subject it must be from the standpoint of the whole world and that we can present the work of any special field or race in its true light only when this is done in relation to its bearing on the whole. Whatever else may be said of the movement the fact still remains that it has done more than anything else has ever done in the same length of time to arouse laymen to the importance of a world-wide missionary enterprise. The organization that represents most adequately the missionary life of the Church of England in Canada is that generally known as the M.S.C.C. It works both in our own Dominion and in foreign lands and is the best means we have of judging of this missionary activity of our church. The following statement is from the report of the Board of Management of the M.S.C.C. to the Board of Missions—"An examination of the financial statements for the past seven years shows that the income on apportionment increased from \$89,261.82 in 1904 to \$95,816.55 in 1907, an increase of 7.3%. During the similar period 1907-10 the income on apportionment in-

increased from \$95,816.55 to \$139,003.42, an increase of 45%. Nor was this increase confined to one or two dioceses or to any one part of the Dominion for a further examination shows us the following increases in payments on appointments:—

Diocese of	1907.	1910.	Increase.
Columbia	\$ 1,057.05	\$ 2,432.56	130. %
N'w W'tmins'r	1,200.00	3,316.65	176.3%
Niagara	5,738.90	9,215.39	60.5%
Toronto	23,448.95	35,018.56	49.3%
Ottawa	7,734.44	9,551.00	23.4%
Nova Scotia	4,938.88	10,196.47	106.4%

It is a noticeable fact that the past four years referred to in this statement cover the period during which the L.M.M. has been in existence while the dioceses mentioned are among those in which the local laymen's organization has been most active. We cannot better close our reference to this able report of one of the most important religious movements of recent years than by relating the stirring words with which it ends: "Something of some sort must follow. What shall it be?" In spite of all that has been accomplished, in spite of the great encouragement that this gives to all friends of the missionary cause, our thoughts involuntarily go to the future and well may we ask ourselves, "What shall it be?" The tide of immigration into Canada from all parts of the earth instead of decreasing in volume has increased from 262,409 for the fiscal year 1907-08, to 311,084 for the fiscal year 1910-11, an increase of 48,615, which is about the same as the total immigration for the year 1900-1901. In addition to the task of caring for the large percentage of Anglicans in this body of immigrants the church is making an effort to grapple with the evangelization of a reasonable proportion of the non-Christian world. The M.S.C.C. has recently assumed responsibility for the evangelization of some 15,000,000 Chinese, it is about to assume responsibility for the evangelization of some 6,500,000 Japanese and is contemplating the further responsibility of caring for 1,000,000 of our fellow citizens in India. After making due allowance for the work of other Christian Societies in these districts, to equip at all adequately the proportion that rightfully falls to our share would require, according to the estimate of the L.M.M., at least 275 workers, men and unmarried women, whereas we have at present in these three countries a staff of only twenty-three. The annual income required for this work according to the same estimate would be at least \$500,000, as against \$66,802 in 1910. To do this we have a total communicant membership in Canada of at least 160,000. This means that we are contributing at the present time the magnificent sum of 41 cents per communicant towards the foreign missionary work of our church, whereas an average of a little more than three dollars per communicant would supply the necessary income. These facts should make us hang our heads in shame. God has indeed opened up the way for us in a marvellous manner and has revealed to us in a no less marvellous manner, during the past four years, the tremendous possibilities lying even yet to a great degree dormant within our reach. Our work is a noble work, the noblest work given to man to do. The need and the opportunity should send us all on our knees to the Throne of Grace for the strength, the courage, the self-sacrifice and the faith that will enable us to accomplish the work that has been entrusted to our care, "while it is day; the night cometh when no man can work."

The Churchwoman

QUEBEC.

Sherbrooke.—The Woman's Auxiliary of St. Peter's Church held their monthly meeting Tuesday afternoon, 31st ulto., in the church hall, Mrs. James Mackinnon presiding. After a hymn and prayers by the rector, the usual business routine was carried out in the reading of the minutes, report of the treasurer, and other items. The house collection for the month amounted to \$8.25. The corresponding secretary, Mrs. Bradford, read a full and most interesting report of the proceedings of the annual diocesan meeting of the W.A., held in Quebec last week, which she attended as delegate from St. Peter's W.A. A number of new officers were elected, amongst others Mrs. Colin Sewell as president, Mrs. John Hamilton, who has held that office for a number of years, being unable to continue in office, to the great regret

of all the branches. An interesting address was heard from Bishop Grisdale, who gave an account of his work in the Qu'Appelle district. After 38 years of energetic labour in that diocese, he had resigned, owing to increasing years. A special feature of the afternoon was the presentation of W.A., silver pins to Misses Marion Tomlinson and Hope Sieveright, two young collectors who have done very faithful work for the past three years. They were pinned on with a few appreciative words by Mrs. Mackinnon. "Self Denial Week," which occurs after St. Andrew's Day in November, was referred to, and a discussion on the value of study classes for young women followed. Mrs. McDougall, who attended the triennial meeting of the W.A. at Winnipeg, Man., had been greatly impressed with the importance of the work that is being carried quietly on by the Auxiliary in all its branches.

MONTREAL.

Montreal.—The usual monthly meeting of the Diocesan Board of the M.D.W.A. took place in the Synod Hall Library on the 2nd inst., when a resolution of sympathy with Mrs. Marling on the death of her husband was passed. The corresponding secretary announced the formation of a new branch at Christ Church Cathedral. A letter from Clarenceville acknowledged \$6 (six dollars) in payment of rugs. A union meeting of the W.A. in connection with the Laymen's Missionary Movement will be held on November 17th, Sir Andrew Fraser and Mrs. Osborne giving addresses. At another meeting at 8 o'clock in the evening in the Synod Hall the speaker will be Canon Gould. One of the members from Montreal at the Triennial meeting in Winnipeg in response to Bishop Holmes' appeal for help with a newly discovered tribe of Esquimaux immediately promised five hundred dollars. Slides for lantern work in the Far North are much required. A letter from Ceylon, Diocese of Colombo, acknowledged the receipt of \$50 for the Biblewoman there working among the Mohammedan women. Another letter from South China returned thanks for \$40 for the support of a native medical worker in one of the missions of the district. The junior secretary, Miss Jackson, reported a new branch at St. Simon's with a membership of twenty-eight. The plan of granting first year certificates and third year medals to junior members was discussed, and also the question of holding a yearly Conference of Superintendents of Junior Branches. A letter of a most interesting nature was read from Dr. Crawford, East Africa, thanking the W.A. for \$30 forwarded for work in his medical mission. A nurse has volunteered to go out and help him. One of the Montreal life members has generously donated \$250 for the education of another child at Dunham College. A report from the North-West Educational Committee was read by the convener. Mrs. Leafe, of Ceylon, one of our former junior secretaries, who has been visiting friends in the city, made a donation of \$25 towards the W.A. funds. In the absence of Mrs. Pennell, the Dorcas secretary, Mrs. Calcutt, reported on the Dorcas work, first reading a list of donations to the lepers. Parcels containing 148 articles had been sent out. Mrs. Calcutt, as one of the Montreal delegates to Winnipeg, gave a brief but clear synopsis of the report on Indian affairs; and drew special attention, after recapitulating the devotional addresses at the Triennial, to Canon Gould's splendid and inspiring address to the W.A. on that occasion. Miss Gomery reported that the total amount contributed by the Junior Branches during the Triennial period was \$15,745. Membership, 9,070. The total contribution of the Babies' Branches, \$3,296; membership, 4,586.

OTTAWA.

Ottawa.—The Junior Auxiliary of Christ Church Cathedral held a successful sale of work last week and added a substantial sum to their funds for the winter's work. A Girl's Auxiliary has been formed of the young women of St. Matthias' Church, a meeting for that purpose having been held last week. Mrs. George Greene gave an inspiring address replete with practical suggestions to the members. A Babies' Branch is already in active operation. St. Anne's Guild of St. Matthew's church are holding a large bazaar in St. John's hall on the 5th and 6th of December. It is called a Cosmorama, the booths being

arranged to represent the four seasons. Mrs. Charles Clark, is the convener of the spring booth, where bags and fancy work are to be displayed. The summer booth will have ice cream with Mrs. Nugent Sheppard and candy with Mrs. Irwin J. Shields in charge. The autumn booth is divided into two parts, a tea room and a pantry, Mrs. Nagle and Mrs. C. D. Graham being in charge of the former and Mrs. R. H. McCarthy of the latter. Mrs. Lackey is convener of the winter booth, where plain sewing, etc., will be for sale. The orange grove, bran pie and fish pond will be managed by Mrs. Robert Keeley and Miss Winnie Black. A minstrel show is being arranged for the programme in the evening. A very successful bazaar was held on Thursday by the Junior Auxiliary of St. Alban's church, and in the evening an excellent programme was presented, the Georgia Minstrel troop being especially good.

GIRLS' FRIENDLY SOCIETY.

Fifthly triennial meetings of the Girls' Friendly Society were held in Toronto on Thursday and Friday, November 9th and 10th. Dioceses represented were Niagara, Montreal, Ottawa, Fredericton, Toronto, Rupert's Land and Columbia. The meetings began by the celebration of the Holy Communion in St. James' Cathedral, at which the Bishop of Toronto was celebrant, and the Bishop of Montreal preached. The first meeting of Central Council was held in St. James' Parish House at 3 p.m. The President, Miss Boulton, gave her address, and spoke of the profitable time she and the General Secretary spent in New York, when they attended the annual meeting of the American Girls' Friendly Society. The secretary-treasurer read her report, and showed a large increase in numbers of branches and membership during the past three years. The organizing secretary, Miss Charles, spoke of her recent trip to the West, and of the increased interest awakened in the work of the Society. The secretary of the Correspondence Branch read her report, after which the meeting adjourned and every one went to the supper for members in Holy Trinity schoolhouse. Over 250 sat down to supper, and many more came to the meeting later in the evening, at which Bishop Reeve presided. The Bishop of Montreal gave a very helpful address to the girls, and Mrs. Reeve, Mrs. Wood, and Miss Charles, each made a short address. On Friday, at 10 a.m., Central Council sat again, discussed and adopted the reports of the previous day. At noon Miss Kinsman, an associate of the G.F.S.A., gave an address on the Third Central Rule, which it is hoped will be printed and distributed widely among the associates. Central Council and visiting delegates were entertained at luncheon in St. James' Parish House, and the election of officers was made during the lunch hour. President, Miss Boulton; vice-presidents, Mrs. Frith, Winnipeg; Mrs. De Pencier, Vancouver; Mrs. Lloyd, Edmonton; Mrs. Chipman, Montreal. Elected members to Central Council:—Mrs. Reeve, Toronto; Mrs. Brent, Toronto; Mrs. Martin, Hamilton; Miss Ridley, Hamilton; Miss Wicksteed, Ottawa. After luncheon followed the discussion of motions when the following resolutions, among others, were passed: "That Central Council strongly recommend that all contributions to mission work by the G.F.S. branches be made through the W.A., and that a central correspondent for missions be appointed to take charge of this work." That a committee be appointed to revise the office book now in use in the Diocese of Niagara, with a view to its general adoption throughout Canada. The following appointments were made: A central head for literature, Mrs. C. Charles Robinson, Toronto; a central head for candidates, Miss Nordheimer, Toronto; a central head for lodges, Mrs. Lloyd, Edmonton; a central correspondent for missions, Mrs. Reeve, Toronto.

NIAGARA.

Hamilton.—Continuation of October meeting report.—The Dorcas Secretary reported that the Chief work of her department is supplying bales to Indian boarding schools and missions, also the very important work of church furnishings, and answering emergency appeals, such as hospital furnishings, mission buildings, etc. There are 500 children in 17 boarding schools provided with outfits. The Indian department has, during

the past year, increased the per capita grants to children in these schools, but the need continues as great as heretofore for the material aid in clothing the children. The total number of bales sent to boarding schools during three years is 1,397. The number of bales sent to missionaries has largely increased, about 100 having been provided for the personal use of those enduring hardship and privations. The bales to the foreign field number 37 1/2, and contained clothing for orphan children in foundling homes, garments for lepers in Japan and China, and hospital supplies and goods of like nature. The total number of bales sent out during three years is 2,369 1/2, and total expenditure for bales, church furnishings, and special furnishings for hospitals, etc., is \$70,299.87. These bales have been distributed in 22 dioceses of Canada, and have gone to Africa, China, India, Japan, and Persia, which shows the widespread work of this department. They have contained about 28,000 new garments each year, and over 2,000 quilts are provided annually, a large portion of the freight on these bales is refunded by the Indian department. Speaking of the great work of church furnishings, the immensity of the needs almost staggers us, and at best now, very little are we doing; still through our gifts many missions have been encouraged and cheered on to greater effort, realizing that the gifts are accompanied with many earnest prayers for God's blessing upon their efforts. One hundred and twenty-one sets of Communion vessels have been given, and 157 sets of Communion linen, 46 fonts, 24 organs, and 52 altar cloths. Emergency appeals, such as Fernie fire sufferers, and the loss by fire of the first hospital of Columbia Coast Mission, have awakened deep interest and a ready response.

The monthly meeting of the W.A. was held in St. Peter's Church. The Rev. J. W. Ten Eyck celebrated the Holy Communion at 10 a.m., and afterwards opened the business meeting in the Sunday School by reading the Litany of Intercession. The minutes of the last meeting were read and confirmed. Miss Mildred Francis has become a life member. Corresponding Secretary told the meeting of a pleasant visit paid by her to the branch at Mount Forest during October. Dorcas Secretary reported 8 bales shipped during October, cash expended on the same, \$286.26. A fine bale has been sent to the lepers in China at the cost of \$35.20, and a set of altar linen from St. John the Evangelist, Hamilton, costing \$25.00. Secretary School Committee reports \$9 on hand, 1,461 subscribers to the Leaflet in this diocese, not as many as there should be with a membership of 2,500. A mission study class will be opened in January when every branch that can is asked to send a member. The library is now open on Wednesdays from 2.30 p.m. to 3.30. Mr. Ten Eyck gave a short address on the 72nd Psalm. Mrs. Clark, the hon. treasurer, was welcomed to the platform. The secretary for junior branches read an interesting letter from Miss Nesbitt of "The Birds' Nest," China, thanking Niagara juniors for the money for little "Bo Sing," whom they support. She said we should be charmed could we see the little one at her kindergarten work—modeling in clay, cutting coloured paper, etc., just like any Canadian child. Our secretary visited the juniors in Winona in October, where the superintendent has 2 1/2 miles to drive to her meeting. When the roll was called each child answered by saying a text on the subject of missions. The Children's Corner in the Leaflet was read with much interest at their meetings. A good idea for others to follow. Extra Centenary Day reported no expenditure, and a balance of \$90 on hand. Secretary of Babies' Batches has 360 on the roll; Georgetown stands 1st with numbers, the Cathedral, Hamilton, 2nd, and Grimsby 3rd. Treasurer reported receipts for October \$108.83; expenditure, \$53.50. She said Toronto stood 1st in the United Thankoffering and Niagara 2nd. Letters were read from Mrs. Houston, Niagara Falls, and Mrs. Bristol, Oakville, containing thanks for kind sympathy; from Miss Thurtile representing St. George's, Guelph, who resigned that position on account of ill-health; a cheerful letter from Mrs. Greivith, Sarcee Home, telling of the welcome visit from Mrs. Hale, gen. treas., and Miss Carter, and regretting that no ladies from our diocese had visited them. There are 19 pupils in the school at present which is prospering; on the whole they are healthy and their conduct good. They ask for toys and gifts for Christmas as they did last year, when they received very few. Will some kind friends come to the rescue? The babes, she says, have greatly improved. They use 3 quilts on each bed in sum-

mer and 5 in winter. They have no blankets, so we see where all our quilts go to. There is a possibility of Miss Lear leaving them, as there are 700 Chinese in Calgary and she understands their language and may be sent for to work among them. We are asked to send lots of candy for Christmas. It was announced that Miss Wade would be with us in January for deputation work; it may be arranged for her to give addresses in centres where country branches can unite in hearing her. An appeal was read from Bishop White, Honan, China. He has 30 famine orphans in his care, and asks for quilt covers (not made up with wadding). If branches can send to the central room by January 1st these can be sent out by a missionary who leaves for China during that month. Mrs. Glasco will give any particulars as to size, etc. Mrs. Davis gave a short account of the Wentworth Deanery meeting held in Winona. 102 members were present and 12 branches represented. The Bishop of Athabasca was the chief speaker. The bale from the Deanery was sent to Sarcee Reserve; the cost of material, \$57.26, 10 quilts and 44 yards of print, money, etc., biscuits and candy. The treasurer reminded the members that St. Andrew's Day would soon be here and we must pray earnestly that more workers would offer themselves for the mission field. Miss Ambrose said that in Quebec Diocese both the juniors and Sunday School children join in the intercessions. Could our diocese follow this example either by prayer being offered by the superintendent or the children be taught a short prayer to say at home? Moved by Miss MacLaren, seconded by Miss MacKellan, that a letter conveying our good wishes be sent to Mrs. DuMoulin who is about to pay a visit to England—carried. The meeting then closed with the Doxology.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—The Church of England Orphanage in this city has a very interesting connection with the late King, and when the report for 1910 was compiled, the secretary, the Rev. Jas. Bell, forwarded a copy to Her Majesty Queen Alexandra. It contained an extract from the annual report for 1860, referring to a donation of £50 by the then Prince of Wales, and the following paragraph deals with the King Edward Reserve Fund:—"We cannot close this report without referring with profound sorrow to the death of His Majesty King Edward the Seventh, who when Prince of Wales showed in a special manner his great kindness to this Orphanage. On the occasion of his visit to St. John's in 1860, he contributed a donation of fifty pounds sterling (£50) which was equivalent to a life subscription of one pound (£1) per annum for the remainder of his days. As a lasting memorial of his connection with this charity, and to perpetuate his ever-revered memory, we have decided to establish a King Edward Re-

serve Fund, and for that purpose we have allocated a sum of one thousand dollars (\$1,000) as a nucleus, and hope soon to augment that amount by soliciting contributions towards it. In this way we shall keep alive the august name of our royal benefactor, King Edward the Seventh. Your managers desire to place on record their deep sense of the loss sustained by all such charitable institutions, with which his late Majesty was brought into touch in all parts of the vast British Empire." The Rev. James Bell received the following letter:—"Copenhagen, Denmark, Oct. 6, 1911. Dear Sir, I am commanded by Queen Alexandra to thank you for the copy of the annual report of the Church of England Orphanage of St. John's, Newfoundland, and other literature, regarding the establishment of a King Edward Reserve Fund, as a memorial of his late Majesty, which you have been good enough to send her. Queen Alexandra hears with much interest of the good and charitable work of the institution, and of its prosperous and satisfactory condition, and Her Majesty sincerely hopes that your management will be in a position before long to carry out their proposals, which have Her Majesty's sympathetic approval. I remain, yours faithfully, Henry Streatfield, Col., Priv. Secy." The King Edward Reserve Fund is intended:—1, To assist in securing means for the erection of a new Orphanage on a more suitable site; 2, to enable the managers to keep the present fabric in good condition; 3, to provide a special fund to meet any extraordinary expenditure.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Church of England Institute held a very successful and encouraging annual service at St. Paul's Church Sunday afternoon, Nov. 5th. There was an excellent attendance of members and friends of the Institute and of the many organizations of the Church of England in Halifax. The Church Institute Boy Scouts, under the command of Scoutmasters Micklewright and Halladey, paraded in uniform. The service, which included special prayers for the Institute and for the coming Men's Missionary Convention, was taken by Archdeacon Armitage. Rev. H. C. Vernon read the lessons. The Venerable Archdeacon Renison of the Diocese of Moosonee, preached a most interesting sermon.

NOTICE TO THE PUBLIC

THE PUBLIC AND SUBSCRIBERS TO THE CANADIAN CHURCHMAN ARE CAUTIONED NOT TO PAY ANY MONEY TO R. D. IRWIN, AS HE IS NO LONGER AUTHORIZED TO RECEIVE OR COLLECT SUBSCRIPTIONS FOR THE CANADIAN CHURCHMAN.

QUEBEC.

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

Quebec.—The S.P.C.K. immigration chaplain's office at Quebec closes for the season on Nov. 20. The past season, Rev. M. La Touche Thompson, goes to St. John's, N.B., for the season of winter navigation, and the assistant chaplain, Rev. W. H. Moorhead, to Halifax.

Sherbrooke.—St. Peter's.—The Anglican Club held a very successful meeting on the 7th inst. Mr. Robert Neilson gave a most interesting lecture on the "Telephone," which was greatly appreciated.

Quarantine Station, Crosse Isle.—The Rev. J. B. Debbage, B.D., reports:—"I thought that when, at the beginning of last year, I went, after more than forty years service in the diocese, on the retired list, I had written my last report to the Church Society, but, to my great satisfaction, I find that I am mistaken, and that I can write about a very interesting and important post, which I have been called to fill, that is, the pos-



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tion of Anglican Chaplain at the Quarantine Station at Grosse Isle, on the sudden death of the late Rev. S. Riopel, M.D., who was in so many respects well qualified to fill the position. I do not think the importance of this post has been sufficiently appreciated. A late event has undoubtedly aroused public interest to its importance in some respects, especially as a guard against the entrance of sickness and disease into the Dominion. But in addition to this the Chaplains stationed there have unique opportunities of planting seeds of good thoughts in men's minds, although the cultivation of the same must fall to the lot of others. He can visit and talk with the sick, the convalescent and with those who themselves are in good health, but who are determined in waiting for others, every day. He can give them books and magazines, etc. There can be no lending such, as the authorities cannot permit them to be taken away again, and, to prevent infection, may have to destroy them. Thus there can be no permanent library for those detained at the station, and costly books are not desirable. But copies of Gospels in different languages, and cheap copies of our Prayer Book, and other cheap books are highly valued. Our Bishop gave me such copies of Gospels, and Miss Caron who distributes Gospels to the emigrants on their landing, for the Bible Society was always ready to procure Gospels in different languages for me. Again a good supply of common school books that have been used by children in schools, would be a great help to me in helping immigrants to learn to read our language, or elementary books, especially German. So many of the emigrants can read that language, and I can help them to translate it into English. Any one who has any such books, and would be willing to send them to me, can do so by sending them to the care of the steward on board the Government steamer "Alice." They would be brought and delivered at my house free of charge. I wish to testify to the kind consideration always shown to me by the authorities of the Station.

MONTREAL.

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

Montreal.—In view of the approaching campaign in the city on behalf of the M.S.C.C., and the forthcoming convention arranged by the L.M.M., two days were set apart last week for prayer and intercession. On Tuesday the 7th, the clergy were invited to meet with the Bishop at St. Stephen's, Westmount, for a day of prayer and fasting. About 30 responded to the welcome invitation. There was a celebration of the Divine Mysteries at 8, then Matins and intercessions followed, all conducted by the Bishop. After noon-tide prayers there was rest for two hours. Then from two to five there were constant intercessions for all branches of the Church's work. The day closed with Evensong. The preparations were thorough with the result that the day passed all too quickly. It is hoped that this day of intercession will be a regular and annual feature of our church life. On Wednesday there were constant intercessions for missions in Grace Church, the Cathedral, St. Stephen's Church, and Trinity. Every hour throughout the day was conducted by a different priest. The attendance at Grace Church was particularly gratifying. With only two congregations to draw from (Grace and St. Clement's) the attendances at the different hours ran from 12 to 60. In holding such days we are on truly apostolic lines, much more so than talking about missions at banquets and feasts. Surely, therefore, having begun aright, we shall keep on until all have learned to pray earnestly and faithfully for the work of the Church.

McGill University Oriental Society.—At a meeting of the society held on Tuesday the following Advisory Committee was appointed:—Rev. Dr. A. R. Gordon, Presbyterian College; Rev. Dr. Abbott-Smith, Diocesan College; Rev. Dr. W. H. Patton, Wesleyan College; Rev. Dr. Cook, Congregational College; Rev. F. R. Griffin, Church of the Messiah; and Rev. J. C. Thomson, M.D., representative of the Orientals of the Dominion. The following gentlemen were elected members:—Herbert B. Ames, M.P., Dr. J. G. Adams, F.R.S.S., Dr. A. Willey, F.R.S., S. C. R. Ross, Revs. R. Bruce Taylor, F. Elliott Baker, A. Osborne, and Messrs. Donahue, Ellis, H. A. Lariviere, MacIntosh, Peck, Withy. Rev. R. Bruce Taylor, M.A., of St. Paul's Church, delivered a most entertaining lecture on

"Hebrew Etymologies and Genealogies." Hebrew etymologies spring like myths, out of the desire to answer questions, and have rarely any genuine linguistic backing. The Hebrew mistook an assonance for an etymology. In his desire to explain the meaning of the word he would sometimes make one attempt after another, deriving the word from different roots; or if he were agreed on the general meaning of the word, he would have more than one story to explain it. The result is that these etymological narratives are full of tendency. While the story generally grew out of the name, the name sometimes grew out of the story. Throughout there is the assumption that the original language of the world was Hebrew. Hebrew genealogies likewise spring in the main from the desire to explain existing conditions—of friendship or hostility, of strength or weakness. The genealogies are based on no one system; they are partly ethnological, partly geographical, partly political. They sometimes reach back to individuals, but often names that are treated as names of individuals are names of cities, countries or peoples. The genealogies are important because they preserve, (a) some prehistoric movements of peoples, (b) contemporary political conditions, (c) types of national life. Mr. Bruce Taylor gave a luminous exposition of his subject; he possesses the rare faculty of treating a technical subject in an attractive and humorous vein, which was very much in evidence in this lecture and was deeply appreciated. A short discussion followed, participated in by the president (Prof. C. A. Brodie Brockwell,) Rev. Drs. Abbott-Smith and Gordon, Rev. J. G. Potter and Rev. Prof. Bieler, Rev. W. M. Naughton and Mr. Henson. Prof. A. Willey, D.Sc., F.R.S., will lecture on "Races and Cults of Ceylon," on Tuesday, Nov. 21st. On Tuesday, Dec. 5th, a ladies' evening will be held when Rev. Prof. R. E. Welsh, D.D., will lecture on "The Egyptian Book of the Dead."

ONTARIO.

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

Kingston.—St. Luke's.—Sunday evening, Rev. R. S. Forneri, rector of this church, preached a most impressive sermon in memory of the late William Reid, one of the most esteemed members of that congregation, who passed away about ten days ago. The reverend gentleman paid tribute to the deceased as a good citizen, a kind and affectionate husband and father and a loyal churchman. Few men were known far and wide for the good qualities of head and heart that the late Mr. Reid possessed.

The Laymen's Missionary Association met recently in St. George's Hall. There was a good attendance. The following officers were elected: President, F. Welch; vice-president, Prof. W. H. N. Gill; secretary, Mr. W. Carroll; treasurer, Charles Bunt; Advisory Board: George E. Hague and Francis King, K.C., St. James' Church; R. J. Carson and M. S. Sutherland, St. George's Cathedral; A. J. Murray and A. J. Shannon, St. Luke's Church; Capt. Batten and R. F. E. Elliott, St. Paul's Church; J. B. Walkem, K.C., and W. B. Clifford, St. John's Church, Perth; delegates to the convention at Ottawa on November 13 to 15, Messrs. Fred Welch, R. J. Carson, Francis King, K.C., and J. B. Walkem, K.C. A banquet will be held on November 28th.

Belleville.—Christ Church.—The Bishop of Athabaska preached a very impressive missionary sermon in this church the other Sunday. Miss Minnie Kane who has been a most active worker in this church, on leaving to reside in Toronto, was presented with a handsome ebony manicure and companion set combined, as a mark of esteem and of appreciation for her faithful work, not only in the choir, but in other branches of church work.

Tweed.—The annual Harvest Thanksgiving services in connection with St. James' Church were held on Thursday last. The interior of the sacred edifice was a grand picture of the harvest just passed, being beautifully decorated with the various kinds of grains, etc. The opening service, Holy Communion, was held at 8 a.m. At 3 p.m. and 7.30 p.m. the pulpit was occupied by Revs. R. W. Spencer, of Camden East, and Canon Davidson, of Peterboro, respectively, both of whom preached very interesting and instructive

sermons. The different services were well attended and there was a very gratifying thank-offering.

Barrie.—The Rev. Fred. Cook, of Westport, has been appointed rector of this parish.

Bath and Adolphustown.—On a recent Sunday Harvest services were held in the parishes of Bath and Adolphustown, the rectors, Canon Roberts and the Rev. A. L. McTear, exchanging duties for the day. The attendance at each service was good, and offerings satisfactory. In the Adolphustown parish the envelope offerings for the general mission fund amounted to \$56.

Barrie.—The Rev. A. W. McGreer, rector of St. Mark's Church, has received an appointment to a Montreal church. He preached his farewell sermon Sunday, Nov. 12. Mr. McGreer fulfilled the duties at St. Mark's to the satisfaction of all. He is greatly admired by all who know him.

OTTAWA.

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

Ottawa.—Last week the annual rural deanery conference of Ottawa met at St. George's parish hall with Rev. Rural Dean Mackay in the chair. The first paper was read by Rev. Geo. Bousfield on The Johannine Problem, an attempt to solve the historical difficulties by giving to St. Paul's Christology the first place in the Christian teaching. It was claimed that the writings of St. John should be regarded as a defence of the teaching of St. Paul, and therefore the gospel of St. John should take priority over the synoptic gospels in the use of the church. At the afternoon session Rev. W. W. Craig, B.D., read a paper on Modern Modernism, a movement towards greater freedom of thought in the Roman Catholic Church. He illustrated the subject by copious extracts from various writers of that school. In the discussion which followed it was made plain that these men had no intention of leaving the Roman Catholic Church even when their teaching was condemned but were content to leave the solution of their difficulties in the hands of Providence. A paper was read by Rev. Rural Dean Mackay, rector of All Saints' Church, Ottawa, on Parochial Missions, in which he gave general advice on conducting and preparations for a mission. The paper was written with special regard for the great general missions of the Church of England in Ottawa and suburbs, which will be held in the first ten days of Lent, 1912. In an address by T. A. Thompson of Almonte, on The Layman's Responsibility, he held that the weakest link in the chain of Anglican work was the laity of the church, who were too much given to passing by on the other side, leaving to the clergy of the church and ministers and laymen of other denominations the work of helping fallen humanity. He called on all to be up and doing their duty and to live in that state whether high or lowly in which they had been placed by God's providence. The speaker was heartily applauded for his forceful and spirited address. The last paper was read by Dr. Paterson-Smyth, rector of St. George's Cathedral, Montreal, on The Making of the Bible, in which he urged the adoption of the main elements of the modern critical reconstruction of the old testament literary form, holding that such acceptance would not in any way detract from the authority of the Bible. The Archbishop of Ottawa warmly thanked the readers of the papers and the speakers for the various contributions to the discussions of the day.

All Saints.—The twelfth anniversary of All Saints' Church was celebrated on All Saints' Day according to custom, by a re-union at which a large number of the parishioners congregated. Rural Dean A. W. Mackay referred to several features connected with the career of the church during the past twelve months. The note in the year's work had been progress. They had now 480 on the baptismal roll and a large number of weddings had been celebrated. "Strong sentimental reasons precluded me from accepting the call to St. Stephen's, Toronto," said Mr. Mackay. He had come to the conclusion that it was better to stay by the old place after all. They had lost a friend and parishioner in Earl Grey, who had sent to the speaker a most appreciative letter. The Dominion, however, had presented another parishioner with the premiership, and

Mr. R. L. Borden was an example to all the men of the parish for the manner in which he attended church. Rev. Mackay referred in terms of thanks to the faithful services of T. C. Bate and D. M. Finnis as churchwardens for the last twelve years. Solos were rendered by Miss M. P. Cole, Miss Vera Hampshire, Miss Jennie Baird and Mr. J. H. Spooner, the organist of All Saints', acted as accompanist.

Ottawa has this week participated in the chain of conferences now being held in furtherance of the work of the Laymen's Missionary Movement. On Monday, Tuesday and Wednesday meetings were held in the Y.M.C.A. and Dominion Methodist Church, and these were largely attended by interested and enthusiastic audiences. Among the visiting speakers of note were Sir Andrew Fraser, ex-governor of Bengal; Dr. Robert Speer, of New York, secretary of the Board of Foreign Missions of the Presbyterian Church in the United States; Rev. J. G. Brown, D.D.; Rev. Canon Gould and Rev. A. C. Farrell.

Perth.—Canon Muckleston has resigned the rectory of Perth on account of ill-health and will retire from active service at New Year's, probably residing in Ottawa.

Morrisburg.—St. James'.—On the evening of the Festival of All Saints' the Archbishop of Ottawa officiated at a solemn and most impressive service in this church. The service began with the hymn "Onward Christian Soldiers," and during the singing of the hymn His Grace the Archbishop and the clergy moved down the centre aisle of the church to the south where a beautiful bronze tablet has been erected to the memory of the late Frederick Bradfield, one of the founders of the parish of Morrisburg, and for over fifty years a worshipper in St. James' Church. After the unveiling of the tablet by the rector, Rev. G. S. Anderson, the Archbishop standing near the memorial offered appropriate prayers. The hymn "Let Saints on Earth in Concert Sing," was then sung and the procession moved slowly back to the sanctuary where stands the massive carved oak altar erected recently to the memory of the late Henry G. Merkle. Then the Archbishop standing in front of the altar humbly presented and dedicated it to the service of Almighty God. After the singing of the hymn, "For all the Saints who from Their Labours Rest," shortened Evensong was said by the Rev. Rural Dean Carson, M.A., of Wales, the lesson being read by the Rev. Rural Dean Patton, M.A., of Prescott. The Archbishop delivered an interesting and very instructive address on "The Communion of Saints." St. James' Church has 13 stained glass windows, 5 mural tablets, a memorial reredos, an altar and a brass eagle lectern besides other smaller memorials.

TORONTO.

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

Toronto.—The Diocesan Mission Board was in session on Wednesday, Nov. 8th, from 10.30 a.m. until 5 p.m., being closely occupied with business during the whole of the time, with the exception of the hour spent at the St. Charles restaurant where the Board was entertained at lunch by the Bishop. Reports were read of the conference with the W.A. held the day before, the Mission Board Executive, the Diocesan Evangelist, the Missionary Secretary, and the Prison and Hospital Chaplaincy work. The most important matters before the Board were the last named, and the reports from the Missions. It was stated that there were now 38 Missions, consisting of 120 stations, with a staff of 38 missionaries. The vacancies are Caledon East, Pickering, Hall's Bridge and West Mons. During the summer eight students from the colleges were engaged in the Missions. Advances in the contributions to stipend were made by Crown Hill, \$40; Havelock, \$75; and Harwood, \$10. The Rev. G. Gandier has been transferred from Caledon East to Coboconk; the Rev. H. F. Battersby from Cardiff to Stouffville; the Rev. A. Strother has been appointed to Cardiff and Monmouth; the Rev. E. F. Hockley to Kinmount; Rev. W. Evans to Woodbridge; Rev. C. E. Pratt to Minden; Rev. W. Pippen to Apsley; Rev. H. E. Kingston to Cameron. The net estimated expenditure for the year 1911-1912 is \$21,000. The Board decided to re-arrange the Missions of Albion and Caledon, Wood-

bridge, and Tullamore, by adding Inglewood to Albion and Caledon; Sandhill to Tullamore; and Clanville to Woodbridge. The attention of the Board was drawn by the Rev. Canon Davidson to the need of pastoral work in the North Eastern parts of Peterborough County, among the scattered and isolated settlers of that region, in which one of the students was labouring during the summer. It is most likely that this need will be met in the near future. The reports from the field revealed several cases which need the special attention of the Mission Board Executive. Notable are the call for more missionaries of experience, and of the re-arrangement of some missions. It was also decided that some of the more difficult missions, such as Cardiff and Monmouth, must be worked on the settlement plan. The report of Archdeacon Ingles and Canon Greene upon the chaplaincy work in the prisons and hospitals, etc., showed how thoroughly and arduously they had addressed themselves to the work of organization during the short time that has elapsed since their appointment. This bids fair to be a most important and productive work; and there can be no doubt it was a wise thing to place it under the charge of the Mission Board. The report of the conference with the W.A. showed how real and valuable is the aid afforded by the Woman's Auxiliary for the maintenance and advance of the Diocesan missionary work. The Mission Board will meet again in February.

Annual meeting Laymen's Missionary Movement, was held last Monday afternoon in St. James' Parish House. The reports for the year, as presented by the secretary were very encouraging. Most enthusiastic addresses were delivered by Sir Andrew Fraser and Mr. George Sherwood Eddy, general secretary of the movement for India. Mr. N. F. Davidson, K.C., presided, and the devotional exercises were conducted by the Rev. Dr. Gandier, Principal of Knox College. The report of the secretary recommended persistent work along missionary lines and chronicled the fact that \$450,000 had been raised by Protestant Toronto from all channels during the past year. The following denominational increases in missionary giving were recorded:—Presbyterians, \$14,961; Baptists, \$7,000; Methodists, \$6,220, and Anglicans, \$2,863. In moving the adoption of the report Bishop Sweeny stated that Anglicans were not going to be content with fourth place in missionary givings or intelligent interest in missions. Officers elected.—The following were elected officers and members of the Toronto Co-operating Committee for the year 1911-12:—Chairman, Mr. N. F. Davidson, K.C.; vice-chairman, Mr. G. H. Wood. Members of the committee: Anglican—Messrs. Evelyn Macrae, A. H. Campbell, N. F. Davidson, K.C., W. A. Langton, Dyce W. Saunders; J. M. McWhinney; Baptist—Messrs. James Rylie, W. C. Senior, J. N. Shenstone, William Findlay; Congregational—Messrs. V. E. Ashdown, H. W. Barber; Methodist—Messrs. G. H. Wood, C. D. Daniel, W. G. Watson, J. A. Withrow, T. H. Keough, George Edwards; Presbyterian—Hon. W. A. Charlton, Messrs. John MacKay, John A. Paterson, T. W. Gibson, Thomas Findlay, M. Parkinson.

Woodbridge.—Christ Church.—The Rev. W. F. Swallow, rector of this church for over twenty years, has retired from active duty, and the Rev. Wm. Evans, of Port Carling, Muskoka, has been appointed incumbent of Woodbridge and Kleinburg.

Church Decoration

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NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—St. Luke's.—On Wednesday, October 18th, St. Luke's Day, was observed in this parish, with special services. At evensong the preacher was the Rev. Canon Abbott, of the Cathedral. On Sunday, October 22nd, the parochial Thanksgiving services were held, the pretty little church being suitably decorated, the musical part of the services was exquisitely rendered by the carefully trained choir. The special preacher at both morning and evening service was the Rev. J. K. Godden, of Caledonia. Special services were held in St. Luke's Church in the evening in commemoration of Bishop Clark's election to that position six months ago—on May 2nd. A service was held in the church early in the evening, with the Rev. Samuel Daw acting as chaplain to His Lordship. A reception was held afterwards in the school room, where an elaborately prepared address was presented to the Bishop, and a beautiful bouquet of flowers to Mrs. Clark. The Rev. E. N. R. Burns made the presentations, alluding to the deep esteem that all Churchmen had for their new Bishop.

St. Mark's.—October 26th this parish held its annual Thanksgiving service. Holy Communion was celebrated at 8 a.m. Morning Prayers and special Thanksgiving service at 11 a.m. Evensong at 8 p.m. The special preacher was the Rev. George Pugsley, of Holy Trinity, Barton. The choir, which has greatly improved within the past year, in both expression and sweetness, under the careful training of Mr. Thresher, rendered the beautiful anthem, "Ye shall dwell in the Land," by Sir John Stainer. On Sunday, October 29th, an impressive ceremony took place at the 11 o'clock service, when a tablet was unveiled in the chancel, erected to the memory of Henry Herbert Gibbons, aged eighteen years, for thirteen years a member of the Sunday School, first as a pupil, afterwards as teacher; for ten years a member of the choir, and for three years cross-bearer and server at the Holy Communion. This tablet and a brass alms basin were presented by his co-workers in the choir and congregation in loving memory of one whose exemplary life will long be remembered by the rector and members of St. Mark's congregation. The official Thanksgiving Day, October 30th, was observed by a morning service in most of the city churches.

Burford.—Holy Trinity Church.—The Bishop visited this parish on Nov. 8th, when 19 candidates were presented for confirmation by the Rev. Jas. Moore Horton. The church was well filled by an attentive and earnest congregation who were much pleased with the Bishop's excellent address. It might be interesting to note that this is the Bishop's second visit to Burford during the year. On November 27, 1910, 43 candidates were confirmed, making at total of 62 in all.

Sarnia.—St. John's.—At a special service held Friday evening the 10th inst. in this church, Rev. Frank C. Newton, recently appointed to this charge, was duly inducted as rector in the presence of a good-sized congregation. The induction was by Ven. J. B. Richardson, Archdeacon of London, who also preached the sermon. Rev. A. H. Rhodes, of Point Edward, assisted in the services. Mr. Newton begins his ministry under most favorable circumstances.

Hagersville.—At Circularville, a point seven miles west of here, a new service has been started, in a disused Methodist Chapel, in perfect repair, now an Orange Hall. Ten years ago there was a flourishing Methodist congregation. We have never less than 20, often over 30. On Sunday, 5th November, 125. Prayer Books, paged alike, given by the Prayer Book and Bible Society of Toronto, are used by the rector and the people. The different parts of the service are indicated by pages, e.g., "Day 5, Evening Prayer, Ps. xxvii., page 131." Since these books are used in this way there is a marked improvement in the volume and heartiness of the responses. There are a few English people around this point, comparatively late arrivals. It is a bit of North West conditions transferred to Ontario and it harks back to the prophet who said, "They shall build the old wastes."

Burlington.—The annual Sunday School convention, Ruri-Decanal Chapter meeting and Woman's Auxiliary conference were held here on Tuesday and Wednesday, Oct. 24th and 25th.

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The meetings opened with Holy Communion at 11 a.m. in St. Luke's Church, and the Sunday School convention began at 12 with opening exercises and general business in the Sunday School hall. Then followed an address by Rev. R. A. Hiltz, general secretary of the Sunday School Commission, on "The Sunday School Commission and its Aims." Discussion by Rev. A. B. Higginson, of Georgetown, followed. The afternoon session began at 2.30 with Ven. Archdeacon Davidson in the chair. Rural Dean Wallace, of Woodstock, gave an address on "Teacher Training Classes," and Rev. R. T. Weaver, of Palermo, an address on "The Preparation of the Teacher." Discussion on both papers together followed, led by Rev. G. McQuillin, of Milton. Rev. R. A. Hiltz addressed the convention on "Grading of the Sunday School," showing that at least five grades might well be worked in almost every parish, viz., the Font Roll, the Primary Department, the Main School, the Bible Classes and the Home Department. Discussion was led by Rev. F. W. Hovey, Burlington. Mr. C. C. Hodgins, of Woodstock, sent his paper on "Adult Bible Classes," which was read by Rev. T. G. Wallace, and discussion followed led by Rev. S. C. Noxon, of Hornby parish. The question box produced a number of good questions which were well and satisfactorily answered by the general secretary. At the evening session, "The Parent, the Child, the Teacher," was the subject of a splendid address by Ven. Archdeacon Davidson, and Mr. Walter Noble of Hamilton led in discussion. Ven. Archdeacon Perry, of St. Catharines, brought out splendid ideas in his address on "Pointers in systematic child training" dealing with the susceptibility of the child and his or her leading and natural tendencies at different years in development.

The Ruri-Decanal Chapter met in the vestry of St. Luke's church at 9 a.m. on Wednesday and after inviting Ven. Archdeacon Davidson to the chair proceeded to general business and then to the election of officers:—Rev. F. W. Hovey, was chosen as Rural Dean elect and his name submitted to the Bishop for approval. (To this the Bishop gave his approval by appointing Rev. Hovey, Rural Dean for a period of three years). Rev. G. McQuillin, rector of Milton, was then chosen secretary-treasurer of the deanery. Ven. Archdeacon Davidson gave an account of the last General Synod which the members of the chapter greatly enjoyed. A celebration of Holy Communion then took place in the church, the Rev. F. W. Hovey, R.D., elect celebrant assisted by the Rev. G. McQuillin. The Woman's Auxiliary conference began in the S.S. Hall with an address of welcome from the rector, the Rev. F. W. Hovey. General business was then transacted and verbal reports from the branches heard. The afternoon session was taken up by splendid addresses given by the following:—Miss Gaviller, "Junior Work." Discussion and conference thereon. The Rev. G. McQuillin, "The word of God and its relation to missions." The Rev. Canon Abbott, "Relationship between the Disciple and Apostolic life." The Rev. A. J. Vale, of Athabasca, "Mission work at Hay River Indian Boarding School." Mrs. W. G. Davis, "Report of the Triennial meeting." Miss Ambrose also reviewed the meeting in Winnipeg. In the evening the Bishop of the Diocese preached at the service, his subject being "Go ye into all the world and preach the Gospel unto every creature"—Mark XVI, 15. The meetings in general were very good and reflect much credit on all who had to do with them. It was decided that the next annual conference be merged with those of Wellington Deanery into an Arch-Decanal Conference.

Air Line Jct.—All Saints'.—The first anniversary of this Mission Church was held on Sunday last. During the week an effort was made to remove the debt of \$800 and an appeal was made to the members of the Synod. No difficulty should be experienced after such a good missionary convention in the See City. The following amounts have been received and applied to the debt:—All Saints' Church, Air Line Jct., \$101.25; St. James' Church, Port Colborne, \$108.50; Hon. R. Harcourt, Welland, \$2; Mr. Jas. Wilson, Merritton, \$5; Mr. Chas. Henderson, Marshville, \$1; Mr. A. Munro Grier, Niagara Falls, \$1; Rev. T. C. Street Macklem, Toronto, \$1; Rev. Canon Gribble, Toronto, \$1; Rev. A. W. H. Francis, Byng, \$1; Rev. C. H. E. Smith, Fergus, \$1; Rev. Canon Spencer, Mt. Forest, \$1; Rev. R. F. Nie, Palmerston, \$1; total, \$224.75.

HURON.

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

Woodstock.—Owing to the increase of the church population and other causes the question of the division of this parish is being considered. There are at present three church edifices, St. Paul's, Old St. Paul's, and All Saints', and there is a possibility of forming three compact parishes, All Saints' to be united with Beachville.



ALGOMA.

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

Burk's Falls.—All Saints' Day was duly observed in All Saints' Church on Wednesday, Nov. 1st. Anniversary and national thanksgiving services were combined, with the added pleasure of the presence of a former incumbent, the Rev. C. H. Buckland. The rev. gentleman came on the scene the day before, and after making a few calls with the Rev. Canon Allman, was left as the guest of Mr. and Mrs. Jos. Hilliar. At 10 a.m. on All Saints' Day there was a celebration of the Holy Communion, with an encouraging attendance, and a suitable address to the Woman's Auxiliary members by the Rev. C. H. Buckland. In the evening at 7 p.m., there was a much larger congregation, notwithstanding a storm of wind and fine snow, when a very refreshing service was enjoyed by all present. Shortened Evensong and hymns were reverently joined in, and a most interesting and instructive sermon was delivered by the Rev. C. H. Buckland. The offertory was devoted to the building fund, in accordance with an admirable appeal that had been sent out by the churchwardens for \$750 by instalments. After the service many persons renewed their acquaintance with their old incumbent, who expressed his unqualified delight with the new church. With some of the church officers, Mr. Buckland then spent a short time with Canon and Mrs. Allman and the next morning left town for his home in Guelph.



RUPERT'S LAND.

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

Winnipeg.—A very successful banquet in connection with the Men's Club of St. Luke's parish, Winnipeg, took place on November 9th in the basement of the church. The Primate presided and gave the opening address. The special speaker of the evening was Rev. H. C. C. Heathcote, rector of All Saints' Winnipeg, who delivered a capital address in which he devoted special attention to missions with particular reference to the foreign field. His address was most convincing and altogether good. Besides the musical programme short addresses were given by the rector of the parish and by Hon. Dr. Montague, a member of the congregation.



Souris.—November 5th was a very happy day for the congregation of St. Luke's, as it witnessed the consecration of the substantial addition to the parish church. Since the arrival of the new rector, J. M. Comyn-Ching, last Easter, the congregation has increased to such an extent that additional accommodation was urgently needed. Plans for the addition of twenty-four feet to the west end of the church were prepared during the summer and the work having been completed the Primate consecrated the added portion on Sunday evening. The enlarged building was filled to overflowing and quite a number of people had to be turned away for lack of room. A large parish hall which has been recently erected in the parish was also opened at the same time. In the course of his address the Archbishop thanked the rector for the splendid leadership which he had exhibited in the various improvements which have gone forward in the parish. The Ruri-decanal meeting which was opened on Monday evening when the Primate preached the sermon, proved to be a most interesting and successful one. The following papers were read on Tuesday morning, namely: "The Virgin Birth," by the Rev. S. R. Hamilton, of Pierson; "The Eschatology of the Old Testament," by the Rev. W. G. Nicholson, rector of Elgin; "The Development of Episcopacy," by the Rev. W. A. Fyles. All the papers were of a high order and were so full of suggestive thoughts that great regret was expressed

that the time for discussion was so limited. Simultaneously with the meeting of the Rural Deanery there was held in another hall a Ruri-decanal meeting of the W.A. of the Deanery. At this meeting papers were read and a most helpful address given by Mrs. Millidge, the organizing secretary of the Diocesan W.A. After luncheon in the parish hall when addresses were given by the Primate, the Rural Dean and others, a meeting of the Sunday School Association of the Deanery took place. Papers were read by the Rev. H. S. Ram on the opening and closing exercises of the Sunday School; by the Rev. W. G. Nicholson on "How to Save our Oldest Scholars to the Church"; and by Mr. Williams of Melita on the "Sunday School in Relation to Foreign Missions." At eight o'clock in the evening a very interesting lecture was delivered on "Egypt" by the Rev. W. G. Nicholson. Rev. G. W. Findlay has accepted the rectorship of St. Agnes Church, Carberry, recently vacated by the Rev. J. Lindsay, who has gone to the Diocese of Huron. The congregation of Rapid City where Mr. Findlay has been rector some time past, part with him with great reluctance and regret. No successor has yet been secured to take his place. The Rev. A. E. Avery has recently resigned from the incumbency of Elkhorn and the Rev. Harrison Hill from that of Alexander. It is understood that Mr. Avery will take charge of St. Cuthbert's, Elmwood, for six months during the absence of the rector of that parish in England.



QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Sask.

The Diocese of Qu'Appelle's Extensive Scheme.—A College, Clergy House, Bishop's Court, Cathedral, Synod Hall, and Residential Schools on a fitting scale, and in surroundings worthy of them—such are the hopes of sanguine friends—hopes now in a fair way of realization; for the first steps have been taken toward their attainment. The actual events which led to the present hopeful condition of affairs may be summed up in a few words: The pressing need of a Theological College to train men for the sacred ministry in the atmosphere of their future labours was partially satisfied (through the generous help of the Shropshire Mission), by the establishment of St. Chad's Hostel in Regina. But our hostel is small, and, although overcrowded, is to-day unable to receive and train half the men available and urgently necessary for the ever increasing claims of our diocese. The need of a much larger college, a fitting residence for our Bishop, a suitable clergy house for the Railway Mission, and a Cathedral—and all at no distant date—compels us to enter into extensive plans, which must have far-reaching effects in the near future. Last January the Executive Committee of the diocese advised the securing of a site of sufficient compass to accommodate all our future buildings in Regina, the capital of the province of Saskatchewan. Prompt action was important in view of the rapidly increasing value of building sites in the city. A committee consisting of the Coadjutor Bishop, Archdeacon Dobie and Mr. H. H. Campkin, interviewed the mayor of the city with a view to obtaining a suitable site. Our prominent citizens met early in February, and it was arranged to approach the Provincial Government, asking for permission to purchase, at a greatly reduced cost, a plot of land adjoining the magnificent new Parliament Buildings. At the same time it was decided to ask the City Council for a grant of a block of land which could be sold at some future time, and the proceeds devoted to assisting our building fund. An influential delegation of diocesan officials and citizens, headed by the Bishop and Coadjutor Bishop, was graciously received by the Honourable Walter Scott, Premier of the Government of Saskatchewan, with the result that a splendid site of fifteen acres, with one hundred and fifty yards fronting upon Lake Wascana, and facing the Parliament Buildings, was offered. The price is to be \$2,000 per acre, one block of 7½ acres to be purchased by April 24th, 1912, and two blocks of 3 and 4½ acres respectively by the 1st day of February, 1914. On the first mentioned block \$80,000 in college and other buildings is to be expended in three years and on the second and third blocks buildings to the value of \$200,000 is to be expended in twelve years. At the quarterly meeting of the Executive Com-

mittee the final draft of the agreement was considered and accepted, and the Bishop requested to execute it forthwith. Each and all of these institutions we hope for and we believe will be erected in the course of years, but, for the present the possession of the magnificent site and the building of our college must occupy our attention. The site offered by the Government must become the property of the diocese at once, or other communitons will probably secure it. The college is a necessity, for our present buildings are too small, and we are unable to accept the many candidates for Holy Orders that are applying for admission. Practical steps have been taken. The Rev. Rural Dean Calder, L.L.B., vicar of Nokomis, has been appointed collector for the Site and Building Fund. The one thousand dollars necessary for executing the agreement was collected in Regina, and promises amounting to eighteen thousand dollars, payable in instalments over several years, have already been received. The scheme is a large one—overwhelmingly large for the church in the diocese at the present time; but, both churchmen and statesmen agree in regarding it as most necessary and important if our communion is to exercise the influence we expect over the life of the people gathering in their tens of thousands in the capital, and in their hundreds of thousands in the province. Such an opportunity, created by circumstance, and made easy of acceptance by the Government of the province, can never present itself again in the history of our communion; and the refusal to embrace it would be a confession of lack of faith in our mission to the people of the country. We believe the opportunity will appeal to every member of the church in the diocese; but our appeal must be heard by every friend of the diocese in every part of the world if we are to accomplish our desire of firmly establishing our communion in the capital, and at the seat of Government in the Province of Saskatchewan. It is expected that a general appeal will be issued to friends within and beyond the diocese at no distant date. Another important and long needed step has been the establishment of a Secretary of Synod with offices in Regina. The Rev. Edwin H. Knowles, L.L.B., vicar of Kamsack, has been appointed to the office, and commenced duties on the first day of October. Some of the duties of Secretary of Synod may be gathered from the following regulations:—1. To receive and deal with correspondence relating to the business of the diocese other than that which pertains to the Bishop's office. 2. To communicate all the decisions of the Executive Committee to the various parishes and missions concerned, and endeavour to see that such decisions are properly carried out. 3. To take charge of all Synod records and see that they are kept properly filed, indexed and readily available for reference. 4. To prepare, when requested by the Bishop or the Executive Committee, special reports or statistics with reference to the work of the church in the diocese. 5. To speak and write when authorized by the Executive Committee in all matters concerning the business of the Synod. 6. To organize and put into effect a uniform system of parish accounting throughout the diocese. 7. To examine into and report upon the financial condition of all non-self-supporting parishes and missions when requested by the Executive Committee or the Bishop. 8. After the system alluded to in Clause 6 is put into force, to examine, from time to time, as far as he may be able, the books of the churchwardens in non-self-supporting parishes, and report on the same to the Bishop, and to give instructions and advice to churchwardens when requested by them to do so. 9. To see that the Easter returns and Synod offertories are promptly and correctly made by all parishes and missions within the diocese. 10. To prepare the annual report of the Synod and to include therein such special statistics and reports as the Bishop may consider of interest in connection with the work and progress of the church in the diocese. 11. To keep proper books of account for all diocesan moneys (other than trust funds), and see that payments are made in such manner and at such times as the Executive Committee may prescribe. 12. To prepare and submit to the Executive Committee, at each ordinary meeting, a statement of receipts and expenditures of the diocese, and give, as far as may be possible, at any time, when required by the Bishop, full information as to the financial condition of the diocese. 13. To attend all meetings of the Synod and of the Executive Committee, and keep proper records of the proceedings thereof, and take necessary action in any matters arising out of such proceedings. 14.

To perform such other duties as the Bishop or the Executive Committee may direct. It is felt by the Executive Committee that the performance of these duties will be instrumental in quickly developing self-support in the many new missions coming into existence. St. Chad's Hostel is full again; full to overflowing. The warden (Ven. Archdeacon Dobie, D.D.), has returned from England in time for the commencement of "term," and the Rev. R. J. Morrice, M.A., is still at his right hand. The students have gathered in from the distant missions where they have been labouring during the summer months. The faithful work accomplished by the students of the Hostel in the summer months argues well for the future of those missions of the church to which they will be appointed after their ordination. An ordination will be held in St. Chad's Church, Regina, on St. Andrew's Day, at which several candidates for the diaconate and priesthood will receive the Divine commission at the hands of our Bishop. We still need many young, strong, single, earnest clergymen to carry the whole Gospel to the settlers along and off the lines of rail.

CALGARY.

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

Calgary.—Appeal for a Diocesan Deaconess' House in the city of Calgary.—May we appeal through your columns, for help to build a house for the deaconesses and other women workers in Calgary. The need is very pressing, their present quarters being far too cramped—a 3-roomed cottage with a little lean-to kitchen and with no provision for heating. There are now two deaconesses and a Canadian lady studying and living with them and it is imperative they have more accommodation. The tremendous influx of girls and women constantly coming from the Old Country and the East, who need help and advice, necessitates one room being kept for interviews. The enormous development of the West, with the ever-increasing needs for Church building, strain to the uttermost the resources of the diocese, and an appeal has to be made to all who are in sympathy with the deaconess work—both far and near—for help. It is quite an impossibility now to rent a suitable house in a convenient position, business blocks rapidly taking the place of residences in a central locality, and it is judged the wisest course to buy a site and build a house equipped throughout with all modern appliances, including a furnace for heating; a house large enough to give those now working the comfort and privacy necessary for their health and study; room for at least two more workers and a couple of extra bedrooms for any strangers passing through the city. It is and has been a matter of keen regret that, no matter how urgent the case or late the hour, it has never been possible to extend any hospitality to any girl or woman at any time in our house. The work of the deaconesses consists of teaching Confirmation classes, Bible classes and in the Sunday Schools; one branch of the religious instruction in St. Hilda's Ladies' College; visiting the hospitals, sharing in the philanthropic and charitable work of the city, helping in the organization of the new Mission Parishes (and few in England know what that means), and visiting at all times. When the right woman can be found and there is accommodation for her, the Bishop much wishes the work of meeting the trains to be undertaken, and as that is almost exclusively night work, it is imperative she should have a bedroom where she could sleep quietly during the day. To some who do not know the West, it may sound extravagant to ask for all modern appliances in the house, but as all the work has to be done by the inmates (help being so costly as to be prohibitive) it is absolutely necessary that it may be made as easy as can be so that their usefulness and help in the parish may not be marred by undue fatigue. In addition to the ordinary living rooms it is hoped to build a room to be used as a small chapel, and a large one for meetings, classes, etc. We appeal to a generous public for £3,000 (three thousand pounds), \$15,000 (fifteen thousand dollars), to enable us to carry out this scheme. I heartily commend this appeal. The "Deaconess Home," so urgently needed, cannot, I fear, be provided in or by the diocese. Calgary, Canada, October 16th, 1911. Cyprian Calgary.

The Rectory, Calgary, October 18th, 1911. I believe the need of a Deaconess' Home to be a very real one. Such a central institution would

be, not only of immense benefit to Church work in Calgary itself, but also to that large tide of women and girls pouring into Calgary and being thence distributed to the towns and villages of Alberta. Edward C. Paget, Dean of Calgary. Harriett Lampard, Deaconess, 205 Third Avenue West, Calgary, Canada. Subscriptions will be gratefully acknowledged by either of the above.

Castor.—The Bishop spent Sunday and Monday, 29th and 30th ult., at All Saints', Castor, where the services were specially interesting and well attended. October 29 was the 2nd anniversary of the first service held in the town. Rev. M. W. Holdom, B.A., Oxford, while curate of St. Peter's, Leicester, offered himself for work in Canada in 1909, and having been accepted, reached the city in October and was at once sent to Castor, then a hamlet of some two hundred people, 38 miles east of Stettler on the Lacombe branch of the C.P.R. Mr. Holdom very shortly after his arrival began to take steps for the erection of a church. The Bishop was able to offer a special grant of \$480 from the S.P.C.K. Accordingly, with help received from church people in the town, a church was immediately erected, and on Sunday, March 4, 1910, was dedicated by the Bishop as All Saints' Church. During the Bishop's visit he confirmed seven persons. This place has grown into a town of 1,500 people and has become incorporated and contains many fine buildings. All Saints' Church has been moved to a larger and more suitable site. Twenty feet have been added to the west end and also a square tower. The base of the tower is used as a vestry and there is a fine bell above, which was presented by two leading members of the congregation. It is confidently expected that All Saints' parish will soon be self-supporting. There is very much need of help to provide churches at the various centres where services are held, and the new town of Coronation, 25 miles east of Castor, ought to have a resident clergyman at once.

Correspondence

EPISCOPAL BLESSINGS.

Sir,—One wonders if episcopal zeal is not outrunning discretion and common sense in the matter of public "blessings." It seems to me to be cheapening the office of a Bishop that he should be so freely used for blessing trifles—a lectern, a window, a faldstool, a bell, in fact, almost everything in sight. The object presumably is not to convey objective virtue, but to impress the public. There need be no hesitation about saying that the public is not impressed. They accept it as more or less inevitable, and on the principle that "it pleases he and doesn't hurt I." The Bishops of Canada are overworked. I would humbly suggest that episcopal energy be conserved for the work that is really profitable to the Church. Anglican.

THE FORMATION OF AN ECCLESIASTICAL PROVINCE IN BRITISH COLUMBIA.

Sir,—Absence in the interior of northern British Columbia has prevented me from replying before now to an unfavourable comment in your editorial upon the General Synod regarding the formation of an Ecclesiastical Province in British Columbia. Evidently this comment is based upon the prevailing state of things in the East without considering the conditions of the West. It is interesting to trace the growth of ecclesiastical organizations in Canada. First dioceses were formed. In Eastern Canada the order was as follows:—Nova Scotia, 1787; Quebec, 1793; Toronto, 1839; Fredericton, 1845; Montreal, 1850; Huron, 1857. Then these six dioceses were in 1861 made into the "Ecclesiastical Province of Canada." West of the Great Lakes the order was:—Rupert's Land, 1849; Moosonee, 1873; Athabasca, 1873; Saskatchewan, 1873. Then these four dioceses were in 1875 formed into the "Ecclesiastical Province of Rupert's Land. West of the Rocky Mountains the order was:—The whole civil province made into the Diocese of British Columbia in 1859. Then the three-fold division in 1879 into Columbia, Caledonia, and New Westminster, with the last-mentioned divided in 1900, and Kootenav formed. These four dioceses have not yet been combined into an ecclesiastical province, but the Canon (which I

had the by both session the "er British would done it Genera vincial highest out the not yet dividua Synod. certain Provinc erection matters the We East. vincial its exis Metrop semblir five dit vincial vital p: ing doi to feel which whole great d in the one of in Mor debatin Quebec school It was vince o whereb provinc problem that pr voice t for exa provinc to reac ence of tion. it has miment laws in liquor women courts, provinc line, b over th with lo self by Surely sentativ Columb probleb charge form of the sys Synod be an the jur could r two exi we hav is to l Church tremen well as It is de misund certain of the This is notices Upper always ed as h problem of a P assume nothing General

had the honour of drafting), which was passed by both Houses of the General Synod at its last session provides for the necessary procedure for the "erecting" of the "Ecclesiastical Province of British Columbia." According to analogy it would have seemed that the right thing to have done in 1893, when it was decided to form a General Synod, would have been for the Provincial Synods to elect their delegates to this highest organization, but this would have left out the independent dioceses of British Columbia not yet under Provincial organization, and so individual dioceses became the units in the General Synod. In the Constitution of the General Synod certain very important matters were assigned to Provincial Synods, chief among these being, "the erection, division, or re-arrangement of dioceses," matters which affect the missionary dioceses of the West far more than the settled dioceses of the East. The consequence has been that the Provincial Synod of Eastern Canada, while retaining its existence and meeting only at the call of the Metropolitan, has felt no urgent necessity for assembling its large membership together from five different civil provinces; whereas the Provincial Synod of Rupert's Land has had too many vital problems to deal with to think of remaining dormant, and British Columbia is beginning to feel the tremendous pressure of growing work which must be dealt with by the Church as a whole in this civil province. Here we see the great defect in the provincial system as it exists in the East. Some of us well remember how at one of the last sessions of the Provincial Synod in Montreal, when Ontario men were earnestly debating the question of the Bible in the schools, Quebec men sprang to their feet and said, "Our school system in this Province is quite different." It was felt then that the Church in the civil Province of Ontario ought to have some organization whereby it could act as one body. A large civil province has peculiar interests and special problems of its own, and the Anglican Church in that province should be able to speak with one voice to the Government of this province. Take for example British Columbia, one of the largest provinces in the Dominion. As a colony difficult to reach over-land it had an independent existence of its own before coming into Confederation. On account of its mountainous character it has peculiarities which make it stand out prominently with an individuality of its own. Its laws in regard to land tenure, mining claims, liquor licenses, school matters, hospital boards, women's rights, marriage regulations, divorce courts, etc., are very different from any other province. People say that it is only an imaginary line, but a clergyman from Alberta stepping over this imaginary line would be unfit to deal with local problems until he had qualified himself by a study of British Columbian institutions. Surely there should be some way in which representatives of the different dioceses in British Columbia can get together and discuss the vital problems peculiar to this civil province. In my charge of two years ago I advocated a simple form of organization, but I find we are tied up to the system which already exists. The General Synod has laid down the law that there cannot be an ecclesiastical province unless it is "under the jurisdiction of a Provincial Synod," and we could not form a third diocese out of portions of two existing dioceses in British Columbia unless we have a Provincial Synod. Our earnest desire is to be able to get together as the Anglican Church of British Columbia and grapple with the tremendous problems of Church extension, as well as moral and social reform, which face us. It is deeply to be deplored that we are open to misunderstanding and even ridicule because of certain things which are wrongly supposed to be of the essence of an ecclesiastical province. This is why I sent to the General Synod two notices of motion. It is not essential that the Upper House with three or four Bishops should always sit apart; these few Bishops will be needed as leaders in many of the discussions of vital problems. It is not essential that the Metropolitan of a Province with only four dioceses should assume the title of "Archbishop." There is nothing in the Constitution or Canons of the General Synod to this effect. It is true that when

the General Synod was in process of formation the House of Bishops sent down a "message" recommending this, but this is not a Canon of the Church, and is not binding upon any Provincial Synod unless accepted by this Synod. In deference to the Primate, who ruled that these were matters for each province to deal with, I withdrew my two motions, but I still think that the General Synod might well express itself upon the latter point, especially as I understand the Archbishop of Canterbury is strongly of the opinion that this title should not be assumed unless there are a certain number of Diocesan Bishops. The bearing of this point upon the whole matter of provincial organization may be seen when I say that after our Canon empowering us to go ahead and form a province was passed a senior Bishop expressed to me the earnest hope that we would take no further steps until we had at least a certain number of Bishops in the province demonstrating most conclusively that the vital work of Church extension in this large Province is in danger of suffering because an unnecessary title is blocking the way of progress.

F. H. Du Vernet,
Bishop of Caledonia.
Prince Rupert, B.C., Nov. 1st, 1911.



NOTICES OF BOOKS.

The Sunday School Teacher's Manual.—Edited by the Reverend William M. Groton, S.T.D.—Four parts, each part, 45 cents, postpaid. George W. Jacob, Philadelphia, publishers.

This is a new edition of what is popularly known as "Groton's Manual" issued first in 1909 as a single volume. Those who are acquainted with the first edition will welcome this second edition which is in a much more convenient and usable form. For those who do not know this manual we would state that "its purpose is not only to furnish instruction in approved methods of preparing and teaching the lesson, but also to impart information concerning the Scriptures, the Church and the Prayer Book, which often lies beyond the teacher's immediate reach." The four parts constitute a very useful Handbook for those engaged in Sunday School work, and especially to any who may be conducting teacher training classes. Each of the four parts is divided into three sections, each section being treated by a different author, among whom appear such well-known names as Dr. George Hodges, Dr. Alfred A. Butler, Bishop Hall, Dr. Du Bose, and Dean Colladay. While its value to the Canadian teacher is lessened somewhat by the fact that in the history of the Sunday School Movement no reference is made to the introduction of Sunday School work into Canada, and in the volume on the Prayer Book, the American Prayer Book is, of course, made the basis of instruction, yet, apart from a few things like these, we feel sure that this new edition will prove most helpful to any of our Sunday School workers in Canada who will take the time to read and study it. A carefully prepared index to each part renders reference to any particular subject treated in the manual a very easy matter.



Helping Boys.—By the Rev. Frank James Mallett, Ph.D., New York City; American Church Publishing Company. Price, 50c. postpaid.

This is "a handbook of methods for Sundays and week days." To look at the cover you would think it enclosed a very dry-as-dust pamphlet, were it not that you see the writer of it is the author of "Wit and Humor of the Parson." But when you get beyond the cover, if you are all interested in boys you find in your hand one of the most interesting, instructive, eye, entralling guides to the heart, and keys to the character of boys of all descriptions, big and little, good and bad, that has ever been your good fortune to read. What Karey was to the fractious horses, Dr. Mallett evidently is to the boys unspeakable, their master and benefactor. This book is a veritable treasure to all who wish to help even

the most unpromising boy of to-day to be the true and noble man of to-morrow, and to kindle in his heart a deep desire to help other boys even as he has been helped himself. It is a pity that the proof reading of this exceptional pamphlet has been so unworthy of its merits. It might also have been better bound. As we were reading it the cover came off in our hands.

Family Reading

THE OLIVE OIL CURE.

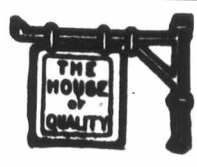
The "olive oil" cure, as now practised by many fashionable women, has more to recommend it than most of the popular fads of society. As long ago as the days of luxurious Romans, it was a favorite axiom that a long and pleasant life depended on two fluids—wine within and olive oil without.

The woman of to-day has changed this prescription somewhat, and uses olive oil, both within and without. She believes it has rejuvenating properties which no expensive concoction of any "beauty doctor" can equal, and she accordingly buys it by the half gallon and uses it lavishly, internally and externally, convinced that by lubricating her body inside as well as out she will succeed in keeping old age from the door.

A teaspoonful of pure olive oil, taken three times a day, before meals is the dose adopted by many women in their struggle for youth and beauty, this in connection with a daily all-over-body massage. The tissue-building properties of oil are well known, and it is really astonishing the amount the skin will absorb. Besides keeping the flesh soft and satiny, it arouses a torpid liver as well as other things have been found to do, and this naturally produces a noticeable improvement in the complexion.

The woman who is zealously following the olive oil cure, needs have no fear of rheumatism, for the oil is a powerful solvent and will dissolve all colcerous matter and help to eliminate it from the system. Her joints will not so readily become stiff or unpliant with advancing years.

The treatment is also recommended to the nervous woman, and her name is legion. In extreme cases of neuralgia and neuritis, it has wonderfully quieting effect, and more and more women pinning their faith on olive oil as a panacea for all ills.—N. Y. Times.



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National Drug and Chemical Co. of Canada, Limited, Montreal.

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Notice is hereby given that a Dividend at the rate of SIX PER CENT. per annum upon the paid up Capital Stock of The Home Bank of Canada has been declared for the THREE MONTHS ending 30th of November, 1911, and the same will be payable at its Head Office and Branches on and after Friday, 1st December next.

The Transfer Books will be closed from the 16th to the 30th November, 1911, both days inclusive.

By order of the Board,
JAMES MASON,
General Manager.
Toronto, Oct. 28th, 1911.

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In writing to advertisers please mention the "Canadian Churchman."

Children's Department

LOST IN THE WOODS.

"Herbert! Herbert! Where can my baby be?"

The speaker was a young woman just entering the fifth year of her married life, and Herbert was her only child, two-and-a-half years old. Absorbed in the various details of housework, she had forgotten her child until now the conviction came over her that she had not heard his prattle in some time.

Dropping back into the pan the potato she had taken out to peel, she rushed through the house calling his name, but received no reply. She then hurried into the yard, going first to the honeysuckle arbor, where he liked to play. His little wagon was there, half full of sand, and his shovel was lying near it, but no Herbert.

Then, with a sinking heart, she went to the front of the house. Yes; the gate was open, and she could plainly see her baby's tracks, and those of the dog, Tray. She recalled that that morning her husband had spoken of taking Tray some afternoon, when he could return home early enough, to hunt rabbits in the woods near-by.

She had not noticed it at the time, but now she recalled the eager expressions on Herbert's face as he listened to his father, and she seemed to hear again the thumping of the dog's tail upon the floor in his joyful anticipation of a rabbit hunt.

She rushed into the road and looked this way and that, but neither child nor dog was in sight. Then, stooping down, she traced the footsteps as they crossed the road, and entered the thick woods on the opposite side.

"Oh, my baby! my baby! If a rattlesnake—" Her sentence ended in a wild shriek.

Her nearest neighbour lived a mile away, and there were no passers along the road, so her cry of anguish was not heard.

For a moment she sank to the ground, but the strong mother-love overcame physical weakness. Rising, she rushed back to the house, penned a line to her husband, tied it to the door-knob, rushed again across the road, and entered the woods where the footprints had disappeared.

Here and there she hurried as best she might, stumbling over fallen logs, tearing her dress, and scratching her face and hands with the sharp thorns; now sinking in a miry spot; now wading through thick carpets of leaves; every now and then stopping to call first "Herbert!" then "Tray!" but getting no response.

The only sounds she could hear were the twitterings of birds already settling for their night's rest; the gloom of the forest was becoming deeper, while a "horror of great

THE "FIVE O'CLOCK" BOVRIL SANDWICH

Have you tried it? Thin toast or bread, buttered, then lightly spread with "Bovril" and sandwiched. Served cut in fingers or squares this is a dainty delight to the palate and a satisfaction to the system.

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in any form is the best of "pick-me-ups."
Your doctor can tell you the reason.

darkness" was fast gathering about her distracted heart.

"O, what can I do? I do not know where to look! Oh, my baby; What shall I do?"

Then, like sweet chimes from a cathedral spire, came to her remembrance: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

She sank upon her knees and raised her hands in prayer; but before her trembling lips could frame

a word came the sound of Tray's sharp bark off towards her right.

Turning her petition into a thanksgiving she sprang to her feet, and hurried off in the direction of the welcome sound; thinking as she went, "How faithfully He keeps his promise: 'Before they call I will answer; and while they are yet speaking, I will hear.'"

In less than ten minutes she reached her darling. His face and hands were bleeding from numerous scratches, but he was otherwise unhurt.

I Am Willing To Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 837 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that.



DR. T. FRANK LYNOTT
who is giving away \$10,000 worth of medicine.

I can say further that this medicine has been vouched for according to law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will heal, soothe, and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you today.

These Are the Symptoms:

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

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J. RANTO

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As she lifted him up, and he nestled his little head against her, he lisped, "Muvver, I dad ou tome! I so tired huntin' wabbits!"

Tray, fortunately, got on another rabbit track, which led them directly out of the woods, and the happy mother, with her sleeping boy clasped tightly to her breast, reached the front gate just as her husband was

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untying her note from the door-knob.—Young Churchman.

GOOD STILTS.

For most of the day Saturday, Peter had been working on his stilts. Late in the afternoon he tried them. It was a little hard at first to keep his balance on them, but, as we all know, it does not take a lively boy long to master such things.

So, early on Monday morning, mother heard an unusual noise in the back yard. "Stump, stump, stump," it went, along the porch.

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Writes long letter with one filling. Always ready. No coxing. No blotting. Best for ruling, manifold and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz. 40c, 6 doz. 75c. Postal Note or Money Order, Money back if wanted.
J. RANTON, Dept. Cn., P.O. Box 1754, Winnipeg

Mother opened the kitchen door and Peter laughed in great glee as she had to look up instead of down, to see his face.

"Ho, mother! I'm ready for work and I guess it's just in time. Look!" He pointed out at the paths. A great deal of snow was on the ground and a sudden thaw had come. Slush and water lay everywhere. Peter proudly stumped and splashed about to show how well he could go.

"Oh, my dear," she said, "I was just wondering how I could get the chickens' breakfast out to them. The water's over shoe for everybody."

"Not for me," said Peter. "Give me the stuff."

He fed the chickens and then looked about to see what else he could do. He piled his sled with wood and kindling and drew it to the kitchen door. It was hard work. If Peter had been made to work as hard at anything else he would have thought himself ill-used.

Mother was pleased and said so. She generally spoke of it when she was pleased, which, perhaps, may be a reason why Peter liked to please her. As, after clearing a way for the water to run off the paths, and hauling a box which he later intended to use for a hot-bed, he went in to breakfast, mother said:

"I like it when boys make use of their fun and their plays to be helpful instead of making them an annoyance as some boys do."

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

Her words set Peter to thinking how pleasant it was, although he had not given much thought to it. But now he could recall times when he had been tricky and annoying to others. And he argued with himself that doing the helpful things was much pleasanter to himself as to the others.

His little sister Bessie watched him as he started to school, and he waved his hand in good-bye. He found that the streets were full of water and half-melted snow, the sidewalk being built high enough to be just above it. As he, disdainful of the walk, tramped happily through the slush and rounded a corner, some girls on the walk began screaming at him: "Oh, go away! Go away! Don't come near us!"

Peter stopped in surprise. "Why not?" he asked.

"Because of those stilts. They are hateful things. When our cousin was

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Don't you think it time to get a bottle?
25c and 60c.
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IN CANADA
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RELIABLE ECONOMICAL

here last fall and it was rainy and muddy he used to come around with his stilts and splash us. Now—you keep away!"

"But," said Peter, "I'm not going to splash you. Not a drop. You see if I do."

He walked along beside them so quietly that very soon the girls became interested in his stilts.

"You walk well on them" said one. "Better than my cousin did." And they laughed when he walked into the deepest puddles he could find, and made a great splashing when he was sure it could not reach them.

A little farther on they heard a pitiful call. A small girl stood on the porch of a house which was surrounded by slush, the walk to the gate being so low as to be quite out of sight.

"I can't go to school," she whimpered.

"O, Patty—that's too bad! Can't you get out any way?"

Patty shook her head despairingly. "Oh, I wouldn't dare!" cried Patty.

And even Peter, though so proud of his stilts, felt that he would scarcely dare it himself. "But, wait a minute." Peter splashed around the house. He was gone for a few minutes and came back drawing a sled.

"Get on Patty," he said, "and I'll see you dry to the sidewalk."

With many little squeals and giggles from all the girls Patty was soon safely landed where she could skip along to school, calling behind her: "Peter, you're the very best!"

And Peter more and more agreed with his mother as to the pleasure of doing pleasant things. He kept it up during the day, more than once finding opportunity to lend helpful steps, as well as hands, where opportunity came in his way.

He waited for Patty as she reached home in the afternoon, again drawing her on the sled to her door. As he came back a grocer's wagon was drawn up to the sidewalk. A boy with a basket got out of it and was gazing with perplexity at the place where the path should have been.

"How am I to get this in?" he was grumbling as the boy on stilts came near.

"I'll carry it in for you," said Peter. "No, I won't drop it. I've

carried lots of things to-day. See—I'll put it on Patty's sled."

The groceries went safely, and as the basket came back the boy took a handful of nuts from inside the wagon.

"Here, Peter, don't you like nuts? I do. These are fine mixed. I'll make it right with Mr. Ware when I get back."

Peter's mother stood to welcome him as he reached home. He said to her:

"These are jolly good stilts." "And it's a jolly good boy on the top of them" she said.

Peter laid them on the porch and went in to give the nuts to Bessie.—Sidney Dayre, in the Northwestern Christian Advocate.

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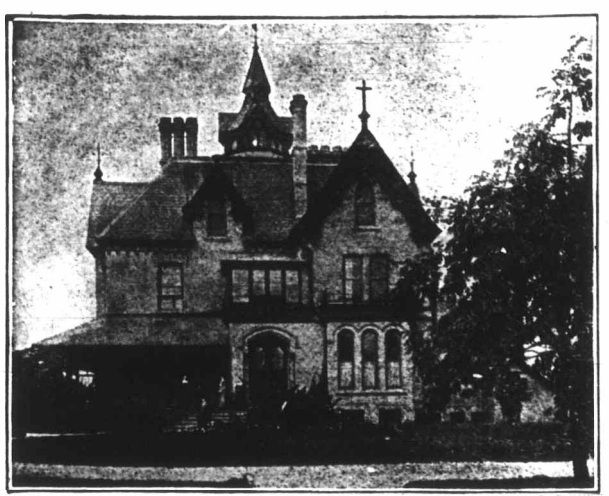
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