

Canadian Churchman

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ESTABLISHED 1871

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TORONTO, CANADA, THURSDAY, NOVEMBER 7th, 1912

No. 43

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Morning—Isai. 28:9—17; 1 Tim. 5.
Evening—Jer. 3:12—19; Luke 19:28.

November 1.—All Saints' Day.
Morning—Wisd. 3:1—10; Heb. 11:33—12:7.
Evening—Wisd. 5:1—17; Rev. 19:1—17.

November 3.—Twenty-second Sunday after Trinity.
Morning—Dan. 6; 2 Tim. 4.
Evening—Dan. 7:9 or 12; Luke 22:31—54.

November 10.—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 3:7—4:14.
Evening—Joel 2:21 or 3:9; John 1:29.

November 17.—Twenty-fourth Sunday after Trinity.
Morning—Amos 3; Heb. 10:19.
Evening—Amos 5 or 9; John 5:24.

AN OFFER TO ALL.

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

Appropriate hymns for the 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 are to be found in other hymnals.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 259, 260, 373, 525.
Processional: 7, 536, 509, 604.
Offertory: 347, 492, 510, 595.
Children: 688, 694, 701, 702.
General: 27, 406, 407, 541.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 243, 258.
Processional: 307, 384, 385, 555.
Offertory: 448, 509, 650, 678.
Children: 687, 688, 692, 695.
General: 496, 516, 550, 556.

THE OUTLOOK

The War

It is impossible to deny that the present war in the East is a puzzle and a mystery to many people, because it seemed so preventable. We were assured long before that it would, because it could, be prevented by diplomacy and finance. Above everything the humanity of the nations would assuredly assert itself. Not least of all the great Powers of Europe would not permit even the conqueror to reap the fruits of victory. All these considerations combine to make people feel that the war was impossible, and yet it has broken out. It is a sad, and sorry commentary on our centuries of Christianity in Europe. Deep animosities of race and religion have been at work, and this conflagration is the result. But while our humane feelings are baffled and depressed by the war, it is a real satisfaction to know efforts are being made on all sides to relieve the wounded and to help the destitute. Moving stories are already at hand about the awful suffering, and we doubt not that the response will be widespread and generous. And yet, as the New York "Nation" aptly and ably says:—

We are thrown back by it all upon the original puzzle—why must humanity be compelled to keep on simply relieving the victims of war, and giving shining examples of self-sacrifice amid its horrible barbarities, yet continue powerless to prevent the recurrence of these savageries? The best sentiments of mankind cannot be forever thwarted in this way.

A Catholic Precedent

A representative English Churchman has written to the "Guardian" to protest against what he considers the proposal of that paper for the supersession of Convocation by an elected Synod of Bishops, Presbyters, and Laymen to legislate in Church matters, and the writer strongly objects to what he calls "a novel departure in ecclesiastical polity, for which there is not a trace of Catholic precedent." The "Guardian" replies that there was no idea of superseding Convocation, but only that it should be re-formed into one chamber for the whole of England and Wales, and that there is no essential difference between four Houses of Convocation and two Houses of Laymen, and one body composed of precisely the same elements and sitting for the same constituencies. And then the "Guardian" adds the following comment:—

The argument that we are proposing "a novel departure in ecclesiastical polity, for which there is not a trace of Catholic precedent," leaves us cold. The time has come to make a Catholic precedent, and the sooner we do so the better it will be for the Church. There is nothing in our proposal which need interfere with the legitimate authority of the Bishops—authority which we should sometimes be glad to see exercised more systematically and more courageously.

This is very refreshing reading, and we rejoice that it comes from the "Guardian." The thought of any "Catholic precedent" which prevents a living Church from making laws for its own present necessities is impossible and intolerable, and it is a satisfaction to have this brought before the minds of English Churchmen.

"Our Unchurched Navy"

Under this heading an article recently appeared in the "New York Churchman," remarking that in the whole of the vast navy of the United States there are only as many chaplains (24)

now as there were seventy years ago, when the navy was exceedingly small. There are upwards of 300 ships in the navy and only 6 chaplains actually at work on them, the rest of the number being engaged on shore duties. The result is that it is easily possible for a man to serve a full term of four years in the navy, in which time he will never be on any ship where a religious service is conducted. The contrast between this and the British Navy is very striking, where, of course, there is a chaplain on every vessel of importance. The situation in America is said to be due only to oversight, and can be cured if the Christian people in America make it their business. The chaplain who told the writer of the article these particulars added something else of another sort. In sixteen years of service as a chaplain in the navy he had been to every Eastern American port, and never, except on one occasion, had a clergyman come to see him or communicated with him of his own choice. The chaplain remarked that the Church "perhaps forgets us just as the American people forget us," and then he slyly added, "By the way, I have accepted an invitation to preach to-night in a Methodist Church." The entire article is very sad reading in view of the great opportunities afforded to the chaplains on board ships of war. The lesson for ourselves in regard to public institutions is too evident to need further mention.

Presuppositions

We referred last week to the sermon by the Bishop of Oxford, Dr. Gore, before the Church Congress. One of the most important parts of it dealt with the influence of presupposition as seen in the attitude of many to-day toward the supernatural. He considers that the intellectual motive of modern disbelief in miracles is the dominance of a certain philosophical or scientific conception of the world. It is the old idea that nothing in the world exists without a cause, since there is nothing in the world which is separated from the whole sum of preceding events. If, therefore, any uncaused movement were introduced the world would be dissevered and would no longer remain for ever one. Of course by "cause," physical cause is intended, and such an idea would confine all that we know, or can know of God within the realm of nature. The idea of God as the Creator influencing the world from outside is something that modern philosophical and scientific thought will not tolerate, and the result is that instead of examining carefully the evidence for miracles the whole idea of the supernatural is rejected as the result of this supposed scientific presupposition. Bishop Gore ably points out that such an attitude is absolutely impossible, for the scientific view of nature can never be regarded as excluding God. It is a message to us all that our views on all matters of vital truth must be kept clear of any mere prejudices.

Hindus in Canada

A correspondent of the "Daily News," writing from a place in Saskatchewan, calls attention to the shortage of help experienced by some farmers in the West in the face of the recent greatest crops yet seen. As there has been proportionately less labour to harvest it, some farmers became interested in the suggestion to employ Sikhs. The Hindus in the Coast Province are said to be a very fine lot of men. Many of them are time-expired soldiers or policemen—men chosen for their fine physique and who have had the advantages of good physical training. They are strong, intelligent, and hard-working, and often vastly superior to some of the South European peoples welcomed to Canada. The writer thereupon expresses her surprise that in view of the great

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scarcity of farm hands Canada has enforced the exclusion of Hindus. Some four thousand are domiciled in British Columbia, but during last year only one Hindu was admitted into Canada, while in the first five months two thousand Chinese were admitted. One Hindu student who had been resident in Canada, went home for a visit, and was refused re-admission. The letter expresses the opinion that this policy of exclusion is wholly inconsistent, and that the discrimination between Hindus and Chinese and Japanese should not be allowed to continue. The question is asked whether the fact that Chinese and Japanese fare better is due to the influence of the outside governments in securing concessions from Canada which Hindus, as British citizens, are unable to obtain. A similar attitude on this subject is seen in the article already referred to in these columns in the current number of "The East and the West," by the Rev. C. F. Andrews. The problem is admittedly difficult and complex, but these considerations seem to us to have sufficient weight to warrant the most careful attention on the part of all Churchmen.

A Noble Example

It is impossible to read without a thrill of sympathy of the death of William Rugh, the newsboy of Gary, Indiana, who lost his life to save that of a young girl whom he had never seen. She had suffered extensive burns through the explosion of gasoline in a motor cycle, and when Rugh, a newsboy with a crippled leg, heard of it, and that only with the grafting of a large amount of cuticle could the girl's life be saved, he offered his crippled leg for amputation. He was warned that the operation might result fatally. "What's the odds," he said, "if it will only save her life? The leg is no good to me, and I have no friends to worry in case I die. Go ahead and cut it off." Such quiet heroism in a humble walk of life is truly inspiring, and reminds us of the spirit of self-sacrifice brought into the world by Christianity. "Greater love hath no man than this, that a man lay down his life for his friends."

Banishment to Siberia

It is welcome news to know that the awful punishment of banishment to Siberia is to be abolished. A bill, substituting instead severe punishment in European penitentiaries, is to be introduced by the Russian Minister of Justice, and it is significant that the reform is due to the representations and protests of Siberian settlers, who object to their country being made a "dumping ground" for criminals. Owing to recent developments Siberia has grown in importance until now practically nearly all the lands have been taken up by settlers, who recognize that as long as the old custom of making their country a penal colony is maintained, its progress will be but slow. We are reminded that the former British custom of sending criminals to Botany Bay was brought to an end in a similar manner by the progress of Australia. Every country must face its own criminal problems and not use colonies and dependencies as "dumping grounds." In a few years' time we shall see still more clearly than at present the magnificent prosperity of Siberia, and in this progress all true friends of humanity will rejoice.

The Source of Life

The address of Professor Schäfer at the British Association has naturally given rise to much comment, and in the "Contemporary Review" for October, Sir Oliver Lodge has some important considerations. He shows that the artificial production of a substance does not exhaust or even explain its nature, so that even if life could be produced in a chemical laboratory the problem would still remain unsolved:—

Laboratory control gives us a better chance of investigation, but otherwise leaves its mystery unchanged. For instance, when Volta

showed how to produce an electric current, we did not for a century understand what an electric current really was. Nor did Franklin's identification of lightning with an electric discharge explain to us the nature of electricity.

Thus we are only taken back to the primary and supreme explanation, "In the beginning God."

The White Slave Traffic

Canadian efforts to control and then to abolish this unspeakable misery will be strengthened and confirmed by the magnificent meeting that packed the Lyceum Theatre in London on a recent Sunday afternoon. The speakers represented all classes and Churches, including Christians and Jews, and nothing could have been more fearless and definite than the line taken. The Bishop of London expressed the belief that not one person in ten realized the extraordinary extent of the traffic or its marvellous organization and ramification, and his policy was nothing short of the physical punishment of the lash. The Bishop wanted the culprits thoroughly well whipped, for no body of men deserved it more than those who for money's sake engaged in this tremendous traffic. The Bishop's proposal is as courageous as it is admirable, and we could wish that it were carried out by the law. Such men shrink from physical pain more than anything else, and if only they could have some experience of the lash we might well expect a speedy diminution of the unspeakable work on which they are at present engaged.

The Man in the Street

At one of the autumnal conferences held in London the other day a speaker called attention to what he considered to be one of the greatest dangers of the Church:—

One of their perils was that they should be afraid of the outsider—of his opinion, his judgments, his criticism, his disapproval. There had been in some churches almost an apotheosis of the "man in the street." His opinions on the practice, policy and duties of the Church were thought almost to be inspired. He was thought by some people to be competent to judge the saints and even angels. The Church had sometimes been more in awe of his judgments than of the judgment of her Master. If they altered the term, and spoke in Scriptural language of the "men of the world," they were not to be afraid of them. Such men were competent neither to rule them nor to judge them. They must study them, cater for them, but they were not to pander to them. They must neither widen the door nor lower the threshold at their demand.

This is a timely word and may well be heeded by all those who are responsible for Church life and work. While we must do our very utmost to consider "the man in the street" in every lawful way, we must be equally on our guard against any lowering of the standard of Christian truth for the purpose of winning the outsider.

Preaching and Practising

We are often reminded that we ought to practise what we preach. If this is binding on Synod delegates, then a heavy responsibility rests on the Ontario delegates to the Montreal Provincial Synod. One and all asserted that they wanted to cut loose from the old Province of Canada so as to speak as a unit for the Church of England in Ontario, to the parliament of that province. It was said that the right settlement of such subjects as the Bible in schools, temperance, Sunday observance, solemnization of marriage, etc., halted till the Church could speak with one voice in Ontario, and join hand in hand with other

Christians in the same province. Accordingly, Ontario cut loose from the old Province of Canada. Now is the time for aggressive action. "Speak to the Children of Israel that they go forward," or will all the fervid eloquence let loose in Montreal pass away without result? Synods, as well as individuals, should remember that they are expected to practise what they preach.

THE MISSION OF HELP INTERVIEW WITH THE REV. G. F. IRWIN, B.D.

The Rev. G. F. Irwin, rector of Wallington, Surrey, England, was the English Secretary to the Mission of Help, and in passing through Toronto on his return to England, opportunity was afforded for a few words from him, giving his impressions of the Mission of Help and of the North West in general. Mr. Irwin is a brilliant graduate of Trinity College, Dublin, and for several years past has been at the heart of things in the Church of the Old Country. He is a man of varied literary experience, and his work as the rector of a parish near London has been signally successful. He is a thoughtful preacher and an able writer. Mr. Irwin visited Winnipeg, Regina and Carberry, Saskatoon, Rosthern, North Battleford, Edmonton, Calgary, Vancouver, Victoria. The Mission of Help, as is well known, was suggested by workers in the Province of Rupert's Land, and brethren from England very gladly responded to the invitation. It was rightly felt that in the new conditions opening out before the Church in the North West, with the great and pressing danger of materialism there, a spiritual revival was essential beyond all things. The main attention was devoted to Winnipeg, though valued and important work was done elsewhere. Mr. Irwin felt that there was an undoubted awakening in the West, and indications of this were evident from the fact that several of the Missioners took services in Churches on their return from other work and found them well attended. In Winnipeg the mid-day addresses by the Bishop of Edinburgh, Dr. Walpole, on "Difficulties of the Faith," were greatly appreciated. Bishop Joscelyne, the Assistant Bishop of Jamaica, who visited several centres, was also satisfied with the results. In Saskatoon Mr. Irwin was deeply impressed by the magnificent position of Emmanuel College in relation to the University, while in Vancouver he was equally impressed by the work at Christ Church and its close touch with young men who come out in such large numbers from the Old Country. In Winnipeg the work at one church was described as "intensive rather than extensive," though in others outsiders were undoubtedly reached. The Bishop of Edinburgh had an encouraging time at Calgary, and on the last day of the Mission there a special address was given by the Rev. J. E. Watts-Ditchfield, who was passing through the city on his way from Australia. At Edmonton, where the Mission was held at two centres, the work was smaller and appealed almost entirely to Christian people, but there were clear indications of spiritual life and blessing. A lack of preparation was experienced at one or two places, and in a certain locality the Church was not properly ready. The furnace was not in, nor even the West window, but this serious hindrance only affected one night, and even then, though it was bitterly cold, not a soul left the Church until the after-meeting was over. Mr. Irwin's impressions of the Mission as a whole were summed up under four general headings. He was profoundly impressed with the magnificent opportunities opening to our Church in the North West. He could not speak too strongly on this. He was equally clear that if the opportunities are to be utilized to the full a strong leadership is necessary. The Church demands a definite lead if it is to do its work. Then again he felt the

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importance of elasticity in Church methods, especially in view of people who have been largely influenced by what may be called non-Church methods. Mr. Irwin was particularly strong in his depreciation of English conventional parochial ways, which he thought altogether unfitted to the genius of the North West. Above everything, he was convinced that the only message likely to teach and win the people was "The Old, Old Story" of the Cross. In proportion as this is made prominent he felt assured that the work of the Church would go on from strength to strength.

CANADA AND DR. BARNARDO

What Dr. Barnardo has done for the Old Country and for Canada cannot be too well and widely known, and the Rev. W. J. Mayers has recently arrived in this country on purpose to tell that interesting and remarkable story throughout the Dominion. Mr. Mayers is the Senior Deputation Secretary of the Institution and one of Dr. Barnardo's oldest friends. He has brought with him ten specially trained boys from one of the London Homes who, by their rendering of a very fine and varied programme of music, will evidence the care that has been bestowed upon them. In England and Australasia these musical meetings have been attended by thousands of people and never fail to deepen the interest in the work. The presence in the Dominion of over 20,000 young people who have been placed out by this great Institution is at once a tribute to the greatness of Christian charity, and to the advantages offered by this new country. A splendid record has resulted from Dr. Barnardo's emigration work for the last thirty years. It is hoped that wherever Mr. Mayers and his musical boys go they will be welcomed by all interested in the uplift of child life. Meetings will be held in the Massey Hall on November 10th, 11th, and 12th, when Sir James Whitney, the Lieutenant-Governor (Sir J. M. Gibson), and Mr. N. W. Rowell, K.C., M.P.P., have promised to preside. Other smaller gatherings in different parts of the city are being arranged, and will be notified by the usual channels. Mr. Mayers comes to Canada with the warm recommendation of several representative names of various communions in England, and among these is the following testimony of the Bishop of Durham:—

"The Rev. W. J. Mayers, of Dr. Barnardo's Homes, proposes to visit Canada to enlist and develop interest in that noble enterprise for the rescue of young lives and the upbuilding, under God, of Christian characters. I take leave to commend not only the message but the messenger, a true servant of God, worthy of all confidence and welcome, to my fellow-Christians in the Canadian Dominion."

It is certain that a most enjoyable musical evening may be spent in their company, and the opportunity of helping a great institution is one that Canadians will not willingly miss.

OUR NEW BISHOPS

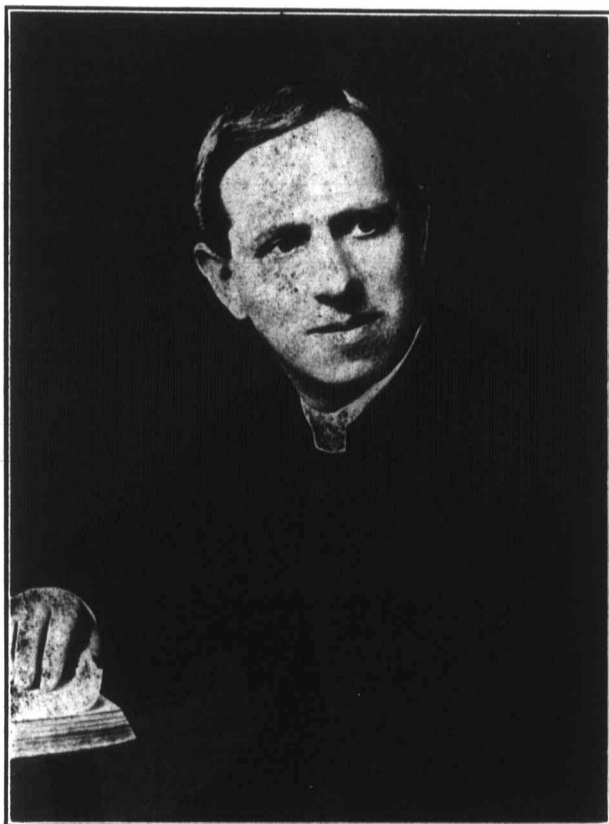
Archdeacon Edward Robins, of Athabasca, and Archdeacon James R. Lucas, of Mackenzie River, have been elected Bishops of the Diocese of Athabasca and Mackenzie River respectively, at a meeting of the House of Bishops of the Ecclesiastical Province of Rupert's Land.

Both Archdeacon Robins and Archdeacon Lucas have had long experience in the north country, Archdeacon Robins having been connected with the Dioceses of Athabasca since 1909 and Archdeacon Lucas with Mackenzie River since 1892. The vacancies were caused by the death last year of Dr. G. Holmes, the last Bishop of Athabasca, and the resignation three years ago of Bishop W. D. Reeve, of Mackenzie River.

Archdeacon James R. Lucas, the newly-elected Bishop of Mackenzie River, is a native of Lichfield, England, and is about 40 years old. He was a student at the Islington College of the Church Missionary Society at the same time as Archdeacon Robins, and the two were close friends.

He came to Canada in 1892 as a missionary to the Indians, and has been associated with the Mackenzie River Diocese ever since, being located for the greater part of the time at Fort Chipewyan, on the north shore of Lake Athabasca. He is now at Fort Simpson. As a missionary he rendered splendid service, having the additional advantage of considerable medical knowledge. He is well acquainted with several Indian dialects, and has compiled a dictionary of the Chippewyan language. He married Miss Hatley, of Highbury, England, and his wife has frequently accompanied him on his long overland journeys by dog-train and canoe. A sister of Mrs. Lucas is the wife of Rev. C. E. Whittaker, who has recently been engaged with Bishop Stringer in the Arctic circle, promoting a mission to the Eskimo tribes recently discovered by the explorer Steffanson at Copper Mine River.

Archdeacon Robins was born in London, Eng., and is 42 years old. He was educated at a missionary school for the Church of England at Islington College, and in 1894 went to India, where he was stationed on the border of Punjab and Beluchistan. He resigned his connection with the Church Missionary Society in 1897, acting under medical



VEN. ARCHDEACON JAMES R. LUCAS,
Bishop-Elect of Mackenzie River.

direction in consequence of a serious breakdown in health. Returning to England he became curate of the Parish Church of Paddington, London, and afterwards accepted the curacy of Widcombe, Bath. It was then that he became organizing secretary of the Church Missionary Society, prior to accepting the benefice of Thorpe-le-Soken, in the Diocese of St. Alban's. In one of his English tours the late Bishop Holmes, of Athabasca, preached at Mr. Robin's church, and during his stay at Thorpe-le-Soken, persuaded Mr. Robins to go to Athabasca to assist in the work there. As Archdeacon of Athabasca, Mr. Robins worked with Bishop Holmes on the most cordial terms.

Mr. Robins has made extensive journeys in Athabasca, on many of which he has been accompanied by his wife. This year they travelled the entire length of the Athabasca River from Athabasca Landing to the north end of Lake Athabasca, and thence through the Peace River country as far as Dunvegan. He is optimistic concerning the possibilities of the north land, prophesying a great future for it. The Bishop of Yukon will continue to administer the Diocese of Mackenzie River under commission from Archbishop Matheson until the consecration of the new Bishop. The consecration of Archdeacon Robins will probably take place on St. Andrew's

Day, November 30th, but Archdeacon Lucas cannot be consecrated until January 7th next, so that his consecration will not take place till late in the summer when he will come in to attend the meeting of the Provincial Synod in August next.

READING THE LITURGY AND LESSONS BY THE RIGHT REV. W. D. REEVE, D.D., Assistant Bishop of Toronto.

"Give attention to reading," is the exhortation of St. Paul, not, I think, for one's own edification, to make the full man, but with regard to the edification and benefit of others. It is under this aspect that I am dealing with the subject, and I shall narrow it down to Reading the Liturgy and Lessons in Church. It will not take the form of a lesson in reading; that can be better obtained elsewhere; but will be confined, for the most part, to what I myself have observed in an experience rather wider than ordinary.

That we have an "incomparable" Liturgy all will be ready to admit. It may not be as ornate as that of the Greek Church. In its ritual we cannot successfully compete with the Roman. Why should we try? Grand in its simple dignity; uplifting in its devotional fervour; inspiring in its Scriptural phraseology; valuable on account of its antiquity; ennobling in its excellence; wide in its range; varied in its application; appealing to all the emotions which affect the mind of the worshippers; and giving expression to almost all the wants of the human heart; no wonder that we love it, and no wonder that it appeals to others outside our own communion. The Methodists have adopted parts of it. The Presbyterians make use of it; and a well-known commentator refers to it as "a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language." How careful we ought to be of such a treasure! How much more than careful in public worship ought the minister to be to render the service devoutly, distinctly, intelligently, and intelligibly.

I am afraid that the great object which the compilers of the Prayer Book had in view when they put it into the vernacular, viz., that the heart, spirit, and mind might be edified, is not sufficiently realized by some who go through the service Sunday by Sunday in such a perfunctory manner. And when one listens to the dull, cold, lifeless way in which it is rendered, one cannot wonder at the deadness and smallness of the congregation. This may be owing partly to having to crowd in too many services, and partly to the form of the service—to the same routine having to be performed with unvarying monotony. But this ought not so to be, and there is no reason, no sufficient reason, why it should be.

How can this be remedied? How can we read our beautiful service so as to make it attractive, make it appear to others what we feel it to be—the most beautiful service in the world. I am convinced, that we can stir up our people to take their part in it, can make them realize that it is a thoroughly congregational service, one in which both clergy and people are expected to join, and to join audibly, new life will be infused, and there will be less cause for complaint that so many leave the Church and join other communions, or do not come at all.

But the initiative and the impetus must come from the clergyman himself. When he says "Let us pray," it must be made very apparent that he himself is really praying, and not merely saying the prayers. One sometimes feels inclined to leave out that old direction as being out of date and not now needed; but I think it is as much required now as ever it was; not to tell people when to pray, but to excite them (and the parson, too), to pray, to really pray.

I will not enter into the question of intoning, monotoning, or saying. I have heard the service beautifully and impressively intoned, beautifully and impressively monotoned, beautifully and impressively said, and the reverse in each case. I have heard it rattled through at such a rate as to be absolutely shocking in its seeming irreverence.

I have heard it droned with so little expression as if prayer had no meaning and could have no result. I have heard it mumbled in such a dead, lifeless manner as almost to make one groan. For the sake of convenience I will deal first with the Liturgy and then with the Lessons.

A person's manner has much to do with the way in which his matter is received. It is therefore absolutely essential that in leading the prayers of the congregation the minister's manner be devout and reverent. If the congregation perceive (and they do not all have their heads down and their eyes closed all the time), an apparent carelessness, an apparent lack of reverence, an undevout manner or tone, it may destroy all devotional feeling, and prevent the worshipper receiving any spiritual benefit. But if it is evident that he is in the Holy of Holies offering the sacrifice of prayer and thanksgiving, that he is really talking with God and to God, that real prayers are being offered to a real Hearer of prayer; if there be real feeling and fervour, then the worshippers cannot but be suitably impressed.

Along with a devout manner there must also be distinctness of utterance. For although the manner may be impressive and affect the emotions, there can be no real edification unless the words of the prayer are heard. This is not such a real loss to those who have the Prayer Book and can hear enough to follow what is being said; but even for them it is a help when the words can reach the mind and heart through the ear-gate as well as the eye-gate. How much more is it necessary, therefore, for those without a book, or who are carelessly not using it, to hear clearly and distinctly the petitions that are being offered, so that by the blessing of the Holy Spirit Who helpeth out infirmities and teacheth us both how to pray as well as what to pray for as we ought, they may hear with an understanding heart and say amen intelligently.

This brings us to notice the other two essentials—that the prayers be offered intelligently and intelligibly. It ought not to be necessary to dwell upon this, or even to mention it to anyone occupying the position of a clergyman in the Church of England. But I am afraid there is too much truth in what Canon Fleming says on the subject, "The Church service is performed by us clergy in so slovenly a manner that not only the beauty and spirit of the service is lost, but the very meaning is obscured, concealed, and perverted. . . We often complain that the laity take so little heart interest in our services. We blame them. It would be much nearer the truth to blame ourselves. It is our own fault that there is no composition in the English tongue which is so little understood, so little appreciated, so listlessly heard by the laity, as our incomparable Church service."

How can this be remedied? The answer is by study, by prayerful study, by looking at the passages with enlightened eyes, by making the expressions our own, as far as possible, by really praying them, and entering into the very spirit of them. How little this is done is only too apparent to any close observer, often to a mere casual observer.

A few instances will suffice to show the truth of this. In the Confession, how few there are who pause after "erred," and how many there are who make the pause after "We have erred and strayed from Thy ways—like lost sheep"; making the sheep guilty of erring as well as straying, which is not at all the intention of the Confession.

Take the Litany: In the first petition most clergy and people pray to "the Father of Heaven." A slight pause after Father would help to the right meaning of the phrase, "O God, the Father—of heaven, have mercy," &c. Again, in the petition for victory over the evil one, nine out of ten, perhaps ninety-nine out of a hundred, use finally in the sense of lastly, instead of giving it the meaning of entirely or altogether—"finally beat-down Satan," &c. Fatherless widows are also often prayed for. In the prayer, too, with which we have been familiar from our very childhood, how seldom do we hear the emphasis put in the right place in "forgive us our trespasses as we forgive them that trespass against us." And it is often forgive us . . . as we forgive them," &c. Another still more common mistake is the overlooking the comma after "Thy will be done." The printing of the Prayer Book is partly to blame for this. According to the pointing of the Greek it would seem that "in earth as it is in heaven," ought to be connected with the three preceding sentences, and not with the one only.

I would like to mention here in passing that it seems to me regrettable that in some churches "Our Father," in the Lord's Prayer is said by the minister alone, the choir not joining in until the third word. The idea is, I suppose, to avoid

a jumble; but that might easily be avoided by the minister himself pausing a second or two until choir and people take it and then all go on together in decent order. It is going back to an old custom which may result in leading people to think that "We chant in heaven" is the beginning of the prayer, and forgetting Our Father altogether.

In the prayer for the King a very common error is to connect with thy favour with thee instead of to behold. I have also heard "Our most gracious sovereign Lady-Queen" and "Lord-King" prayed for.

Singing the versicles may have something to do with "Lord have mercy upon us," instead of "Lord have mercy upon us"; but it is not necessary for the choir to turn Trinity into "Trinity," and charity into "charahty," nor to omit the open "the" before a vowel. A little instruction on these points might improve the service.

A misstatement of fact is often made in the Creed when it is declared that Jesus rose again from the dead. I am not a "modernist"; I simply mean that it ought to be rose again. God of God. Light of Light. Very God of Very God is more carefully and correctly pronounced now-a-days, I think, than used to be the case.

One more instance must suffice for the present. In the General Thanksgiving such an emphasis is often laid upon men when thanking God for His "goodness and loving kindness to us and to all men" that it makes one wonder whether women have never received any loving kindness for which to be thankful.

I shall have more to say in this connection presently, but will just add here that a little more care, a little thought, a little study (shall I add a little more true devotion?) would obviate these and many similar errors, and some worse ones.

At this point I wish to make a few remarks upon parts of the Liturgy which are not actually prayers—e.g., The Introductory Sentences, The Exhortation, The Absolution, The Commandments, and The Creed. These ought to be read or rendered or delivered in a different way from the prayers. The manner of reading ought to correspond to the matter read. There ought to be a difference between the way in which we address Our Father in heaven and our fellow worshippers. The Profession of Faith ought not to be stated in the same manner as The Absolution is "declared and pronounced." Neither ought The Exhortation to be delivered in the same tone as The Commandments are read.

To carry out this effectively will require study, will require knowledge, will require practice. In the effort to accomplish it, it would be a great help if the service were memorized. One of the most impressive readers I ever heard was an elderly clergyman who was nearly blind, and who went through the whole service without help, excepting the Psalms which were sung, and the Lessons which were read by someone else. And there is a further advantage in that it might help to do away with the prejudice which some have against praying from a book.

It is said of Bishop Bull, in the days of the Commonwealth, that he was sent for to baptize the child of a dissenter, and went through the service, which he had committed to memory, with such heart and spirit that all present were deeply affected. The child's father, who was utterly ignorant of the Prayer Book, thanked him sincerely and observed how much more edifying were prayers of those who prayed by the spirit than those who depended on forms. When Mr. Bull showed him the source of his prayers it had so good an effect that ever afterwards the father and his family attended our Church services. Moral: Let us put more heart and life into our Liturgy.

Our great object must be to arouse the emotions, to stir the affections, to touch the heart, to try to lead our people onward to true devotion, to help them to worship in spirit and in truth. But in doing this we must be careful not to fall into mannerisms and affectation. A clergyman in Liverpool whom I heard had a wonderful voice, full, sweet toned, resonant, and under perfect control. He would sometimes make it swell out until the whole church seemed almost bursting with the sound, and then he would let it die away until it was like a faint sweet echo in the distance. It was very beautiful and thrilling. But it was not prayer. It was a performance.

In the days when it was the fashion for the sexes to sit on opposite sides of the church, a friend told me of a young curate who, when beginning the Exhortation, would turn to the fair sex and say "De-early Beloved," and then turning to the sterner sex would go on in quite a different tone of voice, "Brethren, the Scripture moveth us," &c. Another had an accent so peculiar that a gentleman asked him why he did not pray for the Prince of Wales (our late King)?

I do pray for him, he replied. What do you mean? Well, he said, I notice that in the prayer for the Royal Family you pray for Awlbutt Edward Prince of Wales!

Other things to be avoided are an irreverent manner, which is perhaps more common than one likes to acknowledge, hurry, drawling, whining, cant, and pomposity. Perfect naturalness ought to be aimed at, and to acquire this we must strive to overcome all self-consciousness, to realize what we are doing, Whom we are worshipping, in Whose awful Presence we are standing or kneeling, and to worship Him in spirit and in truth.

(To be concluded.)

BISHOP REEVE

At a recent meeting of the House of Bishops of the Province of Rupert's Land, held in Winnipeg, for the appointing of the new Bishops for the Dioceses of Athabasca and Mackenzie River, the following resolution was passed with regard to Bishop Reeve, the Assistant Bishop of Toronto:—

"The House of Bishops of the Ecclesiastical Province of Rupert's Land, desires to place on record its deep sense of appreciation of the splendid work accomplished by the Right Rev. Dr. Reeve, in raising and completing the endowment for the Bishopric of Mackenzie River.

"The Church in Western Canada is under a deep debt of gratitude to the Bishop for this achievement. Not only did he, by his long period of service to the Church in the North, lay the foundations of the work there, but he has made provision for the permanent episcopal supervision in the former sphere of his fruitful labours. His former colleagues and brothers in the Episcopate convey their heartfelt thanks to Dr. Reeve for what he has done and rejoice with him in the thought that, as a result of his efforts, it has been found possible to select a man to be consecrated at any early date to the Diocese of Mackenzie River."

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

A prominent clergyman in one of the principal towns of Ontario is reported to have said at a public meeting, "There is something radically wrong with the Lord's Day Alliance. I believe by the splendid silence of the Church we accomplish a great deal more than by having clerical policemen running up and down putting their noses into other people's business." To the first of these grave charges, the Lord's Day Alliance might possibly plead guilty, in part at least. It is only a human institution, under the guidance of fallible men. And it has to deal with many delicate and difficult situations, in which intricate legal and moral questions are involved. It may not be all-wise and all-knowing. But in justice it must be added that it seeks to enlist in its service the sanest and ripest judgment to be found in all the churches in our land. If I am not mistaken it counts among its officers such men as the Primate of All Canada, the Bishop of Toronto, the Bishop of Fredericton and a host of other representative Churchmen, not to speak of equally representative men from the other religious communions in our midst. Till the millennium we must be content to put up with such imperfections as attach to the Lord's Day Alliance of the present dispensation. When, however, we pass from personnel to policy we do not find ourselves in quite as close agreement with this clerical critic. The Lord's Day Alliance is not composed entirely, nor even mainly, of clerics. It counts in its ranks laymen of all orders and degrees. It is a mere travesty of truth to speak of its policy as being dictated by any body of men who may be dubbed "clerical policemen." If they are policemen, in any sense of the word, they are lay as well as clerical. Nor is the business in which they meddle other people's business, but in the strictest sense of the word everybody's business and therefore their business. The fourth commandment is the law of God, and therefore the business of every servant of God, and more especially the business of the clergy, who are supposed to be the ambassadors of God. Moreover, the Lord's Day Act is the law of the land. It is, therefore, the duty of every law-abiding citizen to observe it and to see to its enforcement when it is being violated. The Lord's Day rest is the heritage of every inhabitant of the land. It is the bounden duty of the many and the strong to see that the few and the weak are not robbed of their inheritance. It is one of the fundamental principles of free, democratic institutions that "eternal vigilance is the price of freedom." We owe our coveted pre-eminence among the nations to that wholesome

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public opinion that watches over the observance of the law. In our national history those men are counted heroes and patriots who sacrificed property and life for the vindication of the laws of the land. It is as undignified as it is untrue to call such a course of action "putting their noses in other people's business." At no time more than to-day was the influence of a sound public opinion needed when great corporations, greedy only of gain, are ready to disregard the laws of God and man. At no time more than to-day was it necessary that all men of good will should rally round the old standard when a purely secular spirit is straining every nerve to break down the barriers that protect all the moral and religious institutions of our land. It is surely a travesty of justice to maintain that those who violate the Sunday and so break the laws of God and of the land are attending to their own business and so apparently worthy of commendation, while those who, at the cost of odium and discredit, spend time and effort in the protection of human rights and in the vindication of the law, are represented as putting their noses in other people's business and so apparently worthy of reprobation. There is such a thing as splendid silence as well as splendid isolation. But surely to be silent when human rights are invaded and the laws of God and man trodden under foot, for gain or pleasure, is to incur the reproach of being dumb dogs that cannot bark. Would it not be better to support the Lord's Day Alliance, with all its shortcomings, and seek to guide it along the path of wisdom and justice than to abet the forces of selfishness and lawlessness by passing unfair strictures upon it?

Thanksgiving Day is now a thing of the past, and the question arises, what legacy of good or ill has it left behind? A sense of gratitude for favours received is one of the most elevating influences in life, for it conduces to contentment and cheerfulness and to sympathy with the less fortunate lot of others. If ever there was a people that ought to be thankful it is the population of our Dominion. Our blessings are greater than we can measure and more than we can number. Our harvests have been bountiful. Our industry and commerce are advancing by leaps and bounds. All the tests of our material prosperity are highly satisfactory. Our government revenues are so large as to offer great temptations to their improper distribution. The tide of immigration to our shores has risen to such a height as to become a national danger. As a people we are becoming so absorbed in mere material things as to run the risk of being found dead to the things of the mind and of the spirit. We have, therefore, great need to remind ourselves that God is the author of all these blessings, and to come into His courts with the tribute of praise. But the question arises, in how many of our churches were services held on Thanksgiving Day? And how largely were those services attended? To what extent did gratitude to God enter into the calculations of our people in the observance of the day? Was it not rather looked upon as a day of mere pleasure, of feasting and social festivity? By substituting Monday for Thursday has not the government, unwittingly no doubt, encouraged the idea of making it a holiday instead of a holy day? At their great festivals, the Jews of old rejoiced exceedingly, but they always met together in holy convocation to bless the Name of Jehovah. In the minds of those who instituted Thanksgiving Day as a national observance, the thought of God and of their indebtedness to Him was predominant, and they observed the day accordingly. It is to be feared that we are departing from these goodly precedents, in the spirit if not in the letter. The trend of our modern life is toward self, not God; time, not eternity; the body, not the soul; gain and pleasure, not religion. The 52 days of rest and worship in the year we largely give up to earthly enjoyment and not to rejoicing in the Lord. It would be a pity to have to add to this list the only national festival set apart by the government for the special purpose of giving thanks to God. In the end the highest form of pleasure will not be found in mere earthly gratification, but in cultivating and expressing the sense of gratitude to the Author and Giver of all good.

TRINITY COLLEGE HONOURS BISHOP HAMILTON

A large and representative gathering of Anglicans was present at the University of Trinity College on Tuesday, October 29th. Among those present were the Bishop of Toronto, Bishop Stringer of the Yukon, and Bishop Hamilton of Mid-Japan, Archdeacons Davidson, Ingles, Warren, Provost Macklem, Rev. Dr. Llwyd, Chancel-

lor Worrell, Sir Henry Pellatt, Canons Broughall and Bryan, and Plumtree and MacNab, Prof. Boyle, Reverends C. J. James, H. D. Raymond, F. C. C. Heathcote, Scott Howard, T. G. Wallace, W. H. Sparks, Dr. Ham, Judge McDonald, and others. A large number of ladies also being present, and the students in the gallery.

Dr. Macklem occupied the chair as Vice-Chancellor of the University. The proceedings consisted of a farewell to Rev. Dr. and Mrs. Llwyd, the conferring of degrees, and the presentation of the Governor-General's silver medal.

Earlier in the evening a farewell address and purse of gold was presented to Rev. Dr. Llwyd, Vice-Provost of the college, by Bishop Sweeny, on the occasion of his departure for Halifax to become Rector of All Saints' Cathedral and Canon Residentiary. Mrs. Llwyd received a bouquet of orchids from the hands of Miss Kammerer, the only lady member of the staff.

The Bishop read the following farewell address:—

The Reverend J. P. D. Llwyd, D.D., Vice-Provost of Trinity College, Toronto. The University of Trinity College desires, on the occasion of your departure to a new and larger field of work, to present you with an address in token of the high esteem in which yourself and your work are held by all with whom you have been associated here. During the past three years you have rendered invaluable service to your University, not only by adding very largely to its Endowment Funds, but still more by making known throughout this province and elsewhere, the breadth and liberality of the views and teachings of Trinity College. As the Church University of the Province of Ontario, Trinity College is truly representative of the Church of England as a whole in this Province; the Bishops of Ontario are ex-officio members of the Corporation; every Synod has its representatives, lay and clerical, upon the same; and all parts of the Church are adequately represented in its government and administration. While all this was, of course, true before you were appointed to your present position, your appointment and your work during the past three years have served to make the facts more widely known and appreciated.

Our Church University is admittedly rich in the large circle of friends who accord to it their whole-hearted support; this circle, always large, has been still further extended by reason of your active association with the University, and we gratefully recognize that Trinity College is in every way the richer by your residence and work in our midst and on our behalf.

While your influence here has been large and fruitful, we cannot doubt that it will be even more so in the new field of labour to which you are going, and this in turn will, we believe, prove but a stepping-stone to still higher preferment.

On the eve of your departure to assume the important duties of Rector of All Saints' Cathedral, Halifax, and Canon Residentiary, we heartily bid you and yours godspeed, praying that the fullness of the Divine blessing may accompany you and make your life and work fruitful to His glory. We trust that you will always keep warm in your affections the University you have served so faithfully, and we in turn shall ever remember with gratitude the invaluable service you have rendered as vice-provost of Trinity College.

On behalf of the University of Trinity College, Charles Ottawa, Archbishop, and President of the Corporation; T. C. S. Macklem, Provost and Vice-Chancellor; J. A. Worrell, J. A. Kammerer, James Toronto, Bishop of the Diocese; Edmund B. Osler, Henry M. Pellatt, Sydney H. Jones.

To which the late Vice-Provost made a most able and feeling reply and voicing the thanks of Mrs. Llwyd and his own appreciation of the presentation, and the kind words spoken, and incidentally gave a most humorous account of the vicissitudes of a financial canvasser. Dr. Llwyd will assume his new duties immediately; he left for Halifax before the programme was over.

The Governor-General's silver medal for highest honours in Trinity College was presented to J. G. Althouse, B.A. Other presentations included the degree of Bachelor of Theology to G. M. Morgan, and Bachelor of Divinity to E. A. Baker, B.A.; F. G. Coombs, M.A., and J. A. Robinson, M.A.

The Bishop of Mid-Japan.—This was followed by the special event, for which purpose the meeting was called—the honouring by Trinity of one of the missionary sons of the Church. The twenty years of unselfish service rendered in the missionary field in Japan by the Right Reverend Heber James Hamilton, Bishop of the Diocese of Mid-Japan, were recognized by conferring on him the degree of Doctor of Divinity (*honoris causa*) by the Corporation of the University of Trinity College. The stately ceremonial incidental to such

an occurrence included his introduction by Chancellor Worrell, his presentation for the acceptance of the degree by Professor Duckworth, Public Orator of the College, and his formal investiture with rich scarlet D.D. hood by Canon Bryan on behalf of the missionaries of Mid-Japan. His own speech of acceptance followed, and the Bishop stated his deep conviction "that success for the Japanese Church depends entirely on the power of the Holy Spirit in the work of the new diocese." And he earnestly appealed for more workers, both men and women, for the missionary-field over which he has been placed, a field of over 6,000,000 souls.

AD CLERUM

It is worth recalling that in the course of the speech in which the present Speaker of the British House of Commons was proposed, the qualifications of Mr. Lowther were summed up in a way which is applicable to a much wider sphere:—

First of all, he has the sense of proportion, which makes public life attractive; second, he has a sense of humour, which makes public life tolerable; and third, and best of all, he has common-sense, which makes public life successful, or, as an old poet says, he has "good sense, which is alone the gift of Heaven."

These three qualifications—a sense of proportion, a sense of humour, and common-sense—are among the most essential and invaluable elements of a life that would influence and bless others, and it should never be forgotten that the grace of God acting upon our natural temperament is the only real guarantee of a genuine life in these and other respects. Grace is at once the most natural and supernatural of things.

Dr. Felix Adler, a leading Jewish authority, once remarked that culture is a point of view, and that to be cultivated does not mean the knowledge of Latin and Greek or even modern sciences, for the most erudite persons are sometimes the most thoroughly uncultivated, and sometimes the most elegant persons are singularly lacking in true culture. It is much to the point to read what this able thinker and speaker considers to be true cultivation:—

To be cultivated means to regard your business, your vocation and all your relations in life from the standpoint of their reaction on your mental development and on your growth in character. The farmer is a cultivated man if he uses his daily occupation as a means of gaining insight into nature's ways and nature's laws and if, as he follows her seasonal changes, he draws unto himself something of the silent greatness and patient calmness of nature's operations. The mechanic can be a cultivated man if he tries to get hold of something of the science that is exemplified in the workshop, and tries to make the modern problems of labour a means of character development for himself and his fellows.

One of the most remarkable men connected with the Evangelical Revival in England in the eighteenth century, was John Berridge, who, deeply impressed with the utter ignorance of spiritual religion which prevailed throughout England at that time, devoted himself largely to evangelistic work, preaching on all occasions and at all times. This gave great offence to many of the ordinary, and, it must be added, unspiritual clergymen of his day, and they therefore complained of Berridge to the Bishop, who sent for him and reproved him for preaching at all hours and on all days. "My Lord," said he modestly, "I preach only at two times." "Which are they, Mr. Berridge?" "In season and out of season, my Lord."

In giving reasons why his speech would not be long, Lord Rosebery once recalled an occasion when he spoke at a political meeting over an hour. The late Sir Henry Campbell-Bannerman was present, and afterwards asked him whether he knew the story of the young minister who thought he was very eloquent, and asked an old minister to come and hear him preach. The young man preached a magnificent sermon, and when they retired to the vestry he waited expectantly for some compliment, which did not come. The old minister sat with beetling brows looking at him, but at last broke the silence, "Ah, man," he said, "ye must be a prood man the day to have got rid o' a' that weary, windy, wastefu' trash aff yer stomach."

A thoughtful writer has remarked that there are seven conspicuous forms of self-life. (1) Self-righteousness; (2) Self-trust; (3) Self-seeking; (4) Self-pleasing; (5) Self-will; (6) Self-defence; (7) Self-glory.

At a recent conference at Salisbury, England, the following suggestive points were made in various addresses:—

Let us not go in for funerals, but for Resurrection.

Some Christians are like Arctic rivers, "frozen at the mouth."

Inconsistency in Christians gives the impression that the Lord is a bad Shepherd.

When His service is our first concern, then, and not till then, shall we find that service perfect freedom.

Rest given at the Cross, once for all; rest found, day by day, in fellowship with Christ.

"The light of the knowledge of the glory of God" is not seen in Creation, which is often destructive; nor in Providence, which is often so mysterious; but "in the face of Jesus Christ." (2 Cor. 4: 6).

Some give God no place in their life; some give Him a place in their life; some give Him the place in their life; which are you giving?

Our work for God depends on our walk with God.

Beware of those who always say "Jesus," rather than "the Lord Jesus Christ."

There have been many exhibitions in the world, but what the ungodly are waiting for is the "exhibition" of Christians really happy in the Lord.

The Day of Pentecost was the beginning not of resolutions, but of the acts of the Apostles.

Salvation is the gift of God; we can never deserve it; if we could, it would not be a gift.

The relation of thinking to reading is an important point in clerical life and the following useful suggestion has been made:—

When the minister is dealing with a thought which he finds difficulty in expounding, he has a great temptation to get out of his impasse by consulting books to see what other men have said on the same subject. The habit is dangerous: not that the books should not be used in this way, but because the order should be reversed. One should think for one's self first, and then, if need be, strengthen one's thinking by reference to other minds.

It has often been said that for true preparation before preaching, speaking, or teaching everyone should observe these two rules: "Think yourself empty," and then "Read yourself full." If only our own unaided thought is first of all exercised on our subject, when we proceed to read the thoughts of others we are able to deal with them judicially and assimilate satisfactorily, because we have already made the subject our own by independent thinking.

A young lady entered a Toronto retail book store a short time since and inquired from the gentlemanly clerk (a married man, by the way) if they had a book suitable for an old gentleman who has been married fifty years. Without a moment's hesitation the clerk reached for a copy of Parkman's "A Half-Century of Conflict."

SERIOUS STATE OF WORK IN AFRICA

The Church Missionary Society's German East Africa Mission has arrived at the most critical period of its existence, and it is a matter of the utmost importance that its friends and supporters at home should be aware of this fact.

Nothing in its past history of over thirty years has ever transpired to make it "loom large" in the eyes of the C.M.S. constituency in general or of the P.C. in particular, excepting perhaps the two rather serious rebellions through which it has passed, and the anxious period of deficits when its life hung quivering in the balance. Those were anxious times indeed for the Native Church and for the little band of European workers comprising the local staff, but, in neither case and in no sense was the anxiety more intense than the one into which our Mission has of late been plunged by the arrival in our midst of a large number of most determined priests and agents of the Church of Rome. Two years have almost run their course since then, and during that time a sufficient number of events have transpired to convince us that unless our Mission can establish and maintain an altogether more vigorous and progressive policy in the future than it has been enabled to do in the past, numerous large and precious fields in Ukaguru and Ugogo essential to the well-being, I might almost say the existence, of the C.M.S. in this colony, will

be irretrievably lost to the emissaries of Rome.

It should not be thought for one moment that no attempt has been made to arrive at an honourable understanding even with this untractable body of men. Every effort has been made, but apparently made in vain. In Ugogo, for instance, the terms we offered for agreement, stipulated that all the S.W. part of the unoccupied territory should be reckoned as lying within the sphere of the Sacred Order of Benedictines, and as this territory comprised fully three-fifths of the area in question and possessed numerous centres with large populations, no impartial advocate of justice could surely accuse us of postulating a claim that was void of reason. The offer was not accepted and, instead of frankly informing us to this effect, our amazement may be more readily imagined than described when we found, before the time limit fixed for the negotiations to conclude had transpired, the Benedictines and congregation of Holy Ghost Fathers busily engaged in planting their agents in the fields we had stipulated should be left to us before they had taken any extensive measures to occupy the parts we were prepared to cede to them! Not satisfied with this, work which had been begun in two different districts by agents of the C.M.S., immediately after the time limit for negotiating had transpired, was broken up by a "Pater" of the Congregation of the Holy Ghost Fathers, who actually went so far as to drive the children away who were being taught, intimidated the agents of our Society by all sorts of threats, and scattered their books, slates and clothes outside the chief's residence where they were living!

Other things might be mentioned, but the above will suffice to convey a faint conception of the missionary methods being adopted in this part of Africa by these "sacred" and "holy" people. It reads not unlike a romantic absurdity, an incredible fiction. It is neither. It is a most solemn and startling fact. It is done in the name of, and called by the name of Christianity. But it is not Christianity. It is only a villainous counterfeit.

And now the question has to be faced. Are we to allow the teaching and upbringing of the present youthful and rising generations in all Western Ugogo, to go by default to a system manifestly incapable of honour, probity, or conscience? I, for my part, and on behalf of my co-workers, emphatically reply NEVER! and I should like to entreat all who really love and prize the blessings of the pure Gospel which the C.M.S. missionaries, in the name of the Lord Jesus Christ, are sent forth to preach, to take altogether to heart the situation in which the Ukaguru-Ugogo Mission is now placed, and to try to do something more than "sympathize" with us in this hour of grave anxiety and peril.

What Rome was at the beginning of the 16th century, such she is to-day, for "Rome is ever the same." Rich in means beyond the dreams of avarice, and apparently abounding in votaries void of scruples, she stands before us, not only unwilling to submit any matter worthy of consideration to the tribunals of reason, justice, or equity, but openly, defiantly, and without apparently any shade of shame, she clamours for the greater part of the whole of Ugogo, and refuses to be satisfied with one particle the less.

Such, then, are the terms to which we are asked to submit, the price for peace which we are expected to pay. The problem has been well considered and the inexorable conclusion at which we have arrived is that the terms are utterly impossible, involving, as they do, a sacrifice too stupendous, too appalling.

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MONTREAL

We cry aloud then for help, a help that will enable us to multiply our evangelizing agencies, to line the banks of the rivers with preachers of righteousness, to penetrate the jungles with holy pioneers, to crown the mountain tops with churches, and to fill the plains and valleys with schools. May God grant that we cry not aloud in vain!

T. B. R. Westgate,
Acting Secretary C.M.S., G.E.A. Mission,
C.M.S. Buigiri, Mpapua, via Daressalam,
German East Africa.

THE QUIET HOUR

A lesson on Prayer by Him who prayed as never man prayed cannot fail to be of supreme interest and value.

I.—**The Necessity of Prayer** (verse 1).—Our Lord Himself was praying, and when He had finished, one of His disciples asked Him, "Lord, teach us to pray, as John also taught His disciples." Whether we think of Christ Himself, or of John's action, or of the disciple's desire, we see the absolute necessity of prayer. "Prayer is the Christian's vital breath." It is the expression of the awakened sinner; "God, be merciful to me." It is the proof of the new born believer; "Behold, he prayeth."

II.—**The Subject-Matter of Prayer** (verses 2-4).—Here we have St. Luke's form of what we call "The Lord's Prayer," though properly it should be described as "The Disciples' Prayer." (a) Observe the address: "Our Father, which art in heaven." (b) Observe the attitude: God is put first with the three earliest petitions concerning His Name, His Kingdom, and His Will. (c) Observe the appeal: Petitions are included for the body and soul, and the plural ("us") indicates the unselfishness and large-heartedness of our petitions. The closing request expresses the shrinking of the earnest heart from temptation, and yet the confidence in Divine deliverance.

III.—**The Effectiveness of Prayer** (verses 5-10).—Prayer is intended to obtain answers, and this is first illustrated (verses 5-8) by the story of the friend at midnight. There are the three friends in the parable, and the one thought is a friend's importunity. The illustration is followed by a promise (verse 9), and a full assurance is given in a threefold way that prayer must and will be answered. Then comes the assurance that this is so by the simple statement that everyone who prays obtains (verse 10). Could anything be more effective than this illustration of the promise and assurance?

IV.—**The Reasonableness of Prayer** (verses 11-13).—Our Lord proceeds to vindicate His teaching by showing the entire rationality of prayer. It is not something unnatural or unreal, but expressive of the true relationship of God to man. If a son asks of a father he is certain to be answered, and since God is our Heavenly Father He is much more likely to give good gifts to His children, and the Holy Spirit in particular, than an earthly father to his children. Thus, the Divine beneficence and bounty are definitely proved by the example of earthly relationships.

Let us now concentrate attention on the picture given in these verses of the believer in relation to prayer. (1) The believer as a creature. Prayer is the natural expression of our life. (2) The believer as a child. He approaches "Our Father," and finds in this relationship the justification and guarantee of prayer. (3) The believer as a friend. How beautiful is the picture of a friend coming to a friend on behalf of a friend! One man in the Old Testament is called "the Friend of God." But in the New Testament all believers are "My friends," (John xv. 14, 15). Friendship means fellowship, and of this prayer is the obvious, necessary, and natural outcome. (4) The believer as an intercessor. All through the section the dominant thought is that of prayer for others rather than ourselves. In intercession prayer reaches its highest point and expresses the true, unselfish, genuine love of the believing soul. Let us see that we cultivate prayer for others, lest, like Samuel, we sin against them by ceasing to pray for them (1 Samuel xii. 23). (5) The believer as a receiver. This is the simple, definite, and universal law of true prayer. He who asks receives. There is no exception to this rule, no qualification, no modification. To ask is to receive; to apply is to obtain; and this, because our Heavenly Father knows our need and rejoices to supply it out of the riches of His grace.—("Church Family Newspaper.")

See first column of this issue for our new CLUB RATES

Brotherhood of St. Andrew

Toronto.—At a meeting of the Hospital Workers of the Brotherhood of St. Andrew, which was held recently at the residence of Archdeacon Ingles, Mr. Wm. Worthington was elected chairman, and Mr. C. F. Storey, secretary. Much unselfish work is done by the young men who belong to the workers. The hospitals are visited every Sunday, and at the General Hospital the workers assist to carry out any of the patients who are unable to move and also form the choir. The workers are endeavouring at present to get some helpers who will be able to visit the Weston hospital.

Encouraging items of news still continue to come in from outside points, especially from the Western Provinces, where the Mission of Help is apparently stirring up all classes of Churchmen to renewed activities in the different branches of Church work.

In Winnipeg alone during the past week two rectors wrote in to say that they are going to revive their Brotherhood Chapters, one of whom says: "You will be glad to know that the necessary steps were taken for the formation of a Chapter of the Brotherhood on Wednesday night last. It seems to me that we have reasonable prospects of reviving the work. It would have done you a great deal of good, I am sure, to have heard the appeal for missions by members of our own church to the congregation yesterday, with the result that we have undertaken to more than double our contribution of last year. But I think the Brotherhood serves a purpose and we shall endeavour to get it going again."

From Saskatchewan comes still another indication of activity in the formation of a Senior Probationary Chapter at Weyburn. The men have for some time past been investigating the conditions and field for special work which the Brotherhood has made its own.

In the East one of the small districts near Waterloo, Que., sends in a request for information and, if possible, a visit from the travelling secretary. Mr. J. A. Birmingham, who is now on tour through the Maritime Provinces, will no doubt stir them up to increased activities at the points where he is able to get the men together, and we hope soon to receive definite word from him to that effect.

A very interesting letter has been received from North Battleford, Sask., where a Probationary Senior Chapter has recently been organized. Our correspondent says: "We are getting under way finely. The men are responding like Brotherhood veterans and as a whole are the best bunch of probationers I have had the pleasure of running up against. They are having an excellent opportunity of getting into the swing of things in the working up of the Mission of Help, which commenced last night."

Another echo of the Mission of Help comes from Selkirk, Man., where the Junior Chapter, which has been somewhat below par during the past year, has braced up and is hard at work again.

The Churchwoman

Winnipeg.—Miss Bessie Charles, of Toronto, has recently been holding a series of meetings in this city in the interests of the G.F.S.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Church of England Institute is getting to be more and more recognized as the place at which the various Church activities of the city and diocese centre. The past month has seen the inauguration of the full round of work once more. The Rev. T. H. Perry, rector of St. Matthias' Church, was the special preacher at the Institute's annual service held in All Saints' Cathedral. The Very Rev. Dean Crawford has become president of the Sunday School Teachers' Institute. At a meeting of the Diocesan Woman's Auxiliary, which was held at the Institute lately, arrangements were made for the annual service at All Saints Cathedral on St. Andrew's Day. The Rev. C. E. Whittaker, a missionary to the Eskimos at Herschel Island, will be the special preacher. On St. Andrew's evening he and Canon Gould,

the general secretary of the Missionary Society of the Canadian Church, will address a mass missionary meeting in Saint George's Hall. Canon Gould and the Rev. C. E. Whittaker will visit the Diocese of Nova Scotia from November 24th to December 10th. They will spend Sunday, November 24th, in this city, the following Sunday in Sydney, and their last Sunday in Charlottetown. While here Canon Gould will address a meeting of the Sunday School Teachers' Institute on November 25th, on "Missionary Interest in the Sunday School."

New branches of the Church Men's Society of the diocese have just been formed at New Waterford and Stellarton. H. D. Romans and the Rev. C. W. Vernon will shortly visit Lunenburg and Truro to organize branches in those towns. During Advent a course of lectures will be given on Sunday afternoons on "Should our Prayer Book be Revised?" The opening lecture will be given by Dean Crawford. The Clericus Club held an enjoyable annual meeting at Archdeacon Armistage's, when the Bishop gave an interesting talk on the work of the Prayer Book Revision Committee. The Rev. C. W. Vernon was re-elected secretary of the Club. The Rev. V. E. Harris, diocesan secretary, recently visited Tangier for the purpose of holding services for the rector, the Rev. E. H. Ball, who has been seriously ill.

Lunenburg.—St. John's.—Children's Day, 1912, will long be remembered in this parish, as having been marked by enthusiastic services and large congregations. All the services throughout the day were of a character suitable to the occasion, with special music. The rector's sermons both morning and evening were on the subject of child training, parental responsibility and influence. The children belonging to the Sunday School turned out in full force. In the rector's address to the children he used the words of Holy Writ:—"And Samuel ministered to the Lord before Eli," laying particular stress on the order of the words, pointing out that the child's work was

dedicated to the Lord and not to Eli, also picturing to the children the nature of Samuel's work in the Temple. He went on to show them how they might all present their service to the Lord at once, without waiting to grow older; and concluded by explaining to them the meaning of sincerity of work. The rector at Evensong preached a sermon to parents and others on the subject of "The unfolding life." A special request was made for large collections on this day in order that part of the money thus provided might be used for the purchase of new literature for the Sunday School, from the publications provided by the Sunday School Commission.

Sackville.—A very largely-attended meeting took place in this town, on Tuesday evening, the 22nd ult., at the rectory, for the purpose of discussing the division of the parish. The subject was brought before the meeting in a speech by the Rev. G. M. Ambrose, the rector, who called attention to the large number of places where services must be held, the numerous Church of England people to be visited, and the Sunday Schools which needed attention that the rector was unable to give. Speeches followed by Major G. J. Corbin, and Messrs. Herman Fultz and C. C. Blackadar, the latter moving a resolution and petition to the Bishop stating the reason for division and asking him to set apart Bedford, Waverly and Windsor Junction as a new parish. This was seconded by Mr. T. H. Major, and passed almost unanimously. If this matter is carried through, the new parish will begin after one hundred years spent in company with the mother parish of Sackville, which began in January, 1813. Sackville parish will consist of Sackville, Hammonds Plains and Beaver Bank.

MONTREAL.

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

Montreal.—St. Martin's.—The Rev. Canon Troop, the rector of this church, preached on the subject of "The Ulster Covenant and its wider Significance" on the evening of Sunday, October 27th. He chose for his text the words, "Where the Spirit of the Lord is there is liberty."

ONTARIO.

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

Kingston.—St. George's Hall.—The annual meeting of the Anglican Laymen's Missionary Association was held on Monday evening October 28th, in this Hall. Mr. Frederick Welch occupied the chair. Dean Bidwell opened the meeting with prayer, after which, Mr. Welch, who presided, made a few remarks. The election of officers: President, W. H. N. Gill; vice-president, J. R. Forster; secretary-treasurer, W. J. Saunders. Two from each of the city churches will be chosen for the executive committee. It was decided to hold the annual banquet towards the end of November. The Rev. R. S. Tippet, who is on his way to China as a missionary, spoke briefly.

On Sunday, October 27th, special services of praise and thanksgiving were held in the Cathedral, in St. James', and in St. John's, Portsmouth. The Bishop of the diocese preached in the morning at the Cathedral, and in the evening the Rev. R. S. Tippet, of Montreal, a deacon, who is on his way to Honan, China, to engage in missionary work, occupied the pulpit. At St. James' Mr. Tippet preached in the morning and in the evening the preacher was the Rev. T. W. Savage. At St. John's, Portsmouth, the Bishop of the diocese preached in the evening, when the church was, for the first time, lighted with electricity, and the change was a most acceptable one. Three handsome chandeliers are hung in the centre aisle and the chancel and choir are effectively lighted by brackets. The old coal oil lamps, are, it is hoped, things of the past.

Edwardsburg.—The Rev. C. A. Ffrench and Mrs. Ffrench, of Cardinal, Ont., celebrated their silver wedding on Tuesday, the 20th October, by having a celebration of the Holy Communion in St. Paul's at 8 a.m., and by holding a reception at the rectory for the parishioners and a number of their friends and acquaintances in and around Cardinal. They received a large number of very handsome presents, including a bag of newly-coined silver of the value of sixty-five dollars, together with an address showing the esteem in which they are held. Those assisting were Miss Jones, the Misses Harbottle, Mrs. Kingston, Miss Burchill, Mrs. Carr, and Mrs. Smail. Miss Jones read the address and Mrs. H. Brindle made the presentation on behalf of the parishioners, friends, and other well-wishers. The Rev. C. A. Ffrench made a most feeling reply, expressing extreme surprise at such kindness, and heartily thanking the donors for their remembrance of Mrs. Ffrench and himself.



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OTTAWA.

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

North Cower.—Holy Trinity.—On the evening of Thanksgiving Day, the Rev. W. F. Fitzgerald, rector, St. Paul's, Kingston, delivered his famous lecture in the schoolhouse on "Ireland and the Irish," under the auspices of the Ladies' Aid of this church. The lecturer's description of the rise of the Church in Ireland, and the early life of the Irish, was most interesting, and being intermingled with the wit and humour for which Mr. Fitzgerald is noted, was greatly appreciated by the large audience present.

Port Elmsley.—On Sunday, the 27th October, in this parish, His Grace the Archbishop confirmed 21 candidates, of whom seven were converts to the Church.

TORONTO.

James Fielding Sweeney, D.D., Bishop.

William Day Reeve, D.D., Toronto.

St. Alban's Cathedral.—Bishop Stringer was to have preached in this cathedral on Sunday evening last, but he was compelled to cancel his engagement owing to the fact of his suffering from a severe cold.

St. James' Cathedral.—The Rev. C. E. Sharp, the rector of St. Thomas', and the regimental chaplain of the Grenadiers, preached an eloquent sermon in this church on Sunday afternoon last at a church parade of the regiment. There were 1,500 present. This was a fitting climax to the celebration of the 50th anniversary.

St. Anne's.—The Rev. H. C. Priest, secretary of the Missionary Education Movement, in conjunction with the various Sunday School secretaries of the city, is making arrangements for an important missionary convention which is to be held in the schoolhouse on January 20-22 next, and a number of leading speakers have accepted invitations to deliver addresses. Missionary education in the Sunday Schools will be the theme of the gatherings. Among the speakers will be the Rev. G. H. Trull and Miss Mendenhall, both eminent missionary workers of New York City.

St. Anne's.—The Rev. J. E. Watts-Ditchfield, M.A., preached in this church on Sunday evening last. There was a large congregation present.

Church of the Redeemer.—Taking as his subject, "The Power of Christianity for Good," the Rev. J. E. Watts-Ditchfield addressed a large gathering of men in this church on Sunday afternoon last.

Toronto University.—The Right Rev. Philip H. Rhinelander, the Bishop of Pennsylvania, preached on the subject of prayer before the university in the Convocation Hall, on Sunday morning last. He chose for his text Psalm cxix., 31.

St. Luke's.—The Rev. Canon Morley preached in this church last Sunday morning on behalf of the St. Alban's Cathedral Building Fund.

Movements of Diocesan Evangelist.—Resting for a few days at his home, Toronto, between missions, Rev. J. Bennett Anderson preached on Sunday night week in St. Clement's, Toronto, and last Sunday evening in the Church of the Ascension. Next Sunday morning he will (D.V.) preach in St. Barnabas' Church, Halton St., and in St. Olave's Church at 7 p.m., Swansea. The evangelist asks the special prayers of the clergy.

St. Paul's.—The Rev. J. E. Watts-Ditchfield, M.A., the Vicar of St. James the Less, Bethnal Green, London, preached in this church on Sunday morning last from the text: "And the hand of the Lord was with Elijah," I Kings, xviii., 46. The Bishop of Pennsylvania preached in the evening. There were very large congregations at both of the services.

St. Clement's College, Eglinton.—No more delightful event ever took place in North Toronto than the ceremonies attendant upon the annual "speech and prize day" in connection with St. Clement's College and Church. The presence of His Honour Sir John Gibson and Bishop Sweeney, together with other well known public men and church dignitaries, added to the pleasure and interest of the occasion.

Following the opening services in St. Clement's Church, the gathering adjourned to the Parish Hall, where the prizes were given, Sir John Gibson presenting the general prizes, and his Lordship Bishop Sweeney his own special Scripture prize to the successful students.

Rev. Dr. Macklem, Provost of Trinity College, and Rev. W. W. Judd, the latter the rector of Christ Church Cathedral, Hamilton, spoke, the latter on behalf of the "Old Boys." Rev. A. K. G. Griffin, principal of St. Clement's College, was warmly commended on the splendid growth and work of this the latest acquisition to our educational institutions.

In an address replete with encouragement and advice, Sir John Gibson referred to the fine work of the college, and predicted a great future. His Honour stated that it was 50 years since his last visit to North Toronto. Bishop Sweeney also spoke briefly, as did others of the visitors. The hall was thronged, more than 400 being present, and the greatest interest was manifested throughout.

During the evening the announcement was made that ground had been donated for a new permanent college on Yonge Street, north of Glen Grove Avenue. The chair was occupied by Mr. Herbert Waddington.

Bobcaygeon.—Christ Church.—Thursday evening, October 17th, witnessed the induction of the Reverend E. Greaves, M.A., as rector of the parish of Christ Church. The ceremony was conducted by Archdeacon Warren. Mr. Greaves was assisted in the service by the Rev. H. Earle, of Onemee, the Rev. H. G. Kingstone, of Lindsay, and by Mr. W. J. Comber, lay-reader. After the ceremony of induction, Mr. Comber was duly licensed to perform the duties of lay reader in the parish. At the close of the service the congregation assembled in the Parish Hall to socially welcome Mr. and Mrs. Greaves. After light refreshments, which were served by the Ladies' Guild, Mr. Greaves asked for the co-operation of the members of the congregation and of the parents of the Sunday School children in his efforts, and prayed that God would bless his work amongst his new flock. Speeches followed by the visiting clergy and others.

Peterborough.—All Saints.—The Men's Club.—One of the most successful meetings in the history of this Church, and certainly the most successful gathering of its nature was the first annual banquet of the Men's Club, of All Saints' Church, which was held Thursday evening, the 17th ult. Over one hundred and fifty interested members of the congregation of All Saints' Church were present, and not only was the attendance unexpectedly large, but the spirit of enthusiasm which characterized the assembly gave evidence of the success of the Club.

The Men's Club, as outlined by its president, Dr. Sutton, at the close of the banquet, last night, will meet every two weeks. The object of the Club is to promote a stronger feeling of brotherhood between the men of the congregation.

The "Toast to the Church," was proposed by Mr. C. A. G. Spence. He asserted that the history of the Church was replete with acts of heroism. The Church, though having suffered persecution and assaults from within and from without, had risen triumphant over all its difficulties, come safely through every crisis to fulfil its destiny—a destiny in which every man present had a part to play. The history of the Church of God goes back to the time of our first parents in the Garden of Eden, and what dynasty could claim so ancient a lineage.

The toast was responded to by Canon Davidson, of St. John's Church, who further eulogized the Church. He also complimented the Rev. R. B. Grobb on the success with which he was carrying on the work of his parish.

The "Toast to the Club," was proposed by the Rev. R. B. Grobb, who was chiefly instrumental in its organization. He explained the need and use for a Club of this nature, and traced its short history since its inception.

Nearly all the men present signified their intention of joining the Club, and all indications last night were to the effect that the Men's Club of All Saints' Church will become a powerful factor in the work of the Church.

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The late Mr. G. Mercer Adam.—The remains of the late Mr. G. Mercer Adam, who died in New York City, will be buried in Toronto. He was seventy-three years old. Deceased was a distinguished Canadian writer and editor, formerly of this city, and for several years was associated with the late Prof. Goldwin Smith. Deceased was editor from 1879-83 of The Canadian Monthly, founded by himself and Mr. Goldwin Smith. The Canadian Educational Monthly was the result of his enterprise. In addition to editing a number of historical studies and school books, he was a contributor to a number of influential journals. Mr. Adam was a graduate of the Royal Military School, and served for a number of years in the Q.O.R., and commanded a company at Ridgeway during the first Fenian raid. He was a member of the Church of England. Two sons, Messrs. G. G. Adam and Graeme Adam, of Toronto, survive.

Collingwood.—All Saints.—By the permission of the Bishop of the Diocese, the Right Rev. H. J. Hamilton, D.D., the Bishop of Mid-Japan, held a confirmation service in this church of his boyhood days, on Sunday last. The Bishop also preached at the morning service.

HURON.

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

Archdeaconry of London.—The Archdeaconry of Huron Diocese contains the Cathedral See House and Synod Hall, Archdeacon Richardson presides over it, and has already conducted four conferences at Glencoe, Sarnia, Exeter, and St. James' Church, London. The last (held recently) is regarded as one of the best and most stimulating conferences ever held in Huron Diocese. At the business session, it was decided to hold one conference every year, and Lucan asked for the next. The Rev. T. G. A. Wright was re-elected secretary-treasurer, Dean Davis and his congregation welcomed all clergy and visitors at supper in the schoolroom, and short speeches were made by the Archdeacon, the Dean, the Rev. J. B. Fotheringham, the Rev. Mr. Stuart (Presbyterian), and the Rev. Messrs. Harvey and Lloyd (Methodist). At evening prayer Bishop Sweeney preached, and the rest of the service was conducted by Canon Craig, Rural Dean Robinson, the Rev. V. M. Durnford, and the Rev. W. M. Shore. Holy Communion was celebrated next morning by the Dean and the Archdeacon, Canon Sage being the preacher. After the Archdeacon's opening address, the following subjects were discussed: "The State of the Church," by the Revs. T. G. A. Wright, T. B. Clarke, E. Appleyard and Bishop Williams. "Revision of Liturgy," by the Revs. Canon Craig and S. S. Hardy. "Our Empire," by the Rev. Canon Downie. "Cathedral System," by the Archdeacon, the Revs. E. H. Croly, Canon Craig, T. G. A. Wright, Canon Smith, T. B. Clarke, E. Appleyard, and A. H. Rhodes. "Private and Family Prayer," by the Revs. J. Edmonds and W. M. Shore. "Adaptation of the Church to the People," by the Revs. Rural Dean Robinson and C. H. P. Owen. "The Christian Ministry," by the Revs. Principal Waller and Wm. Lowe. Thirty-five clergy besides Huron College students and laymen attended, and hearty thanks were extended to the Dean and all who helped to make the Conference a success.

Huron College.—Students of this college, are planning to do a large part of the work on the new chapel as soon as the masons have completed their part of the task. Among the students there are several good carpenters as well as others who have had some smaller experience. To direct them is Principal Waller, who is a skilled carpenter. The student body figures they will be able to do most of the carpentering work and the finishing up of the building. The chapel is being built to the north of the buildings and will be a long-needed addition to the institution. It is costing about \$1,500. The first-year-class at Huron College this year is the largest that this institution has ever had by three-four and there are three more expected. The college building is completely filled.

Chatham.—Christ Church.—The annual conventions of the Sunday School Association and of the Anglican Young People's Association of the Diocese of Huron opened on Monday morning, October 28th, in the school house. The morning session opened at 10.30 with the Bishop in the chair. After the opening service and business, the Rev. C. R. Gunne, M.A., of Christ Church, London, read a paper on "The Preparation and Presentation of a Bible Lesson." The next paper was read by the Rev. C. K. Masters, M.A., of Thamesville, on "The Teacher's Relation to the Social, Mental and Spiritual Life of the Scholar."

At the afternoon session Mrs. Atkinson, of Detroit, taught a "Model Lesson" to a number of

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boys, which proved very interesting. The Rev. R. N. Norwood, of London, followed with an address on "How to grow teachers." The Rev. T. B. Howard, Diocesan Secretary, was the next speaker on "How to work a Branch Association." With this address the Sunday School part of the conference closed.

The A.Y.P.A. Convention opened with a report of the year's work by the Diocesan Secretary.

The first paper on "How to make the A.Y.P.A. more effective in the work of the Diocese," was read by the Rev. W. H. Moore, of Kingsville.

The final address of the evening was given by the Rev. Arthur Carlisle, of Windsor. The subject of his remarks was "How to make the A.Y.P.A. more effective in the general work of the Church."

Holy Communion was celebrated in Christ Church on Tuesday morning at 8 o'clock. At 10.30 the conference re-assembled. After the opening prayer by the Bishop, the Rev. C. R. Gunne gave an interesting address on "The Organization and Policy of the A.Y.P.A." Mr. Gunne urged the necessity of correlation. Each deanery should have a president. There should also be a President's Association and a Diocesan Committee. Discussion was opened by the Rev. Arthur Carlisle. He also moved that the organization and policy as outlined by Mr. Gunne be adopted. This was seconded by the Rev. E. Appleyard and was approved by the Bishop.

"How to make the A.Y.P.A. effective in country parishes" was the subject of an address given by the Rev. E. Appleyard, of London.

The next paper was read by the Rev. R. J. M. Perkins, of Ingersoll, on "How to make the A.Y.P.A. effective in city parishes."

Woodstock.—Many of the secretaries of the Branches of the A.Y.P.A. are sending to the Diocesan Secretary for Young People's work, copies of their printed programmes for the season. A number of things are suggested in looking them over. One healthy Branch with a membership interested in the literary side of the Society's work has a programme made up largely of lectures on such subjects as "Shakespeare," "Delusions," "Missionary Heroes," "Early Church History," etc. That sounds like something solid. Another has a very varied programme, and probably ministers to a different kind of membership. Here are some of the subjects:—"Dickens," "The Union Jack," "India," "Church Study," "The Hygiene of the Body," "Sleigh Ride," "An Evening with the Musicians," "Gentlemen's Evening," etc. Two from the country nicely printed show how they are "doing things." The evenings are divided into two parts one is distinctly "Educational" or "Missionary" and the second part is "social." A city branch will hear a member of the General Synod's Committee discuss "Prayer Book Revision." It gives a number of evenings to "Church study." Here are a few suggestions from the programme of a Branch which is evidently trying to develop the untrained among the members. Literary Evening: (1) My Favourite Character in History. (2) My Favourite Character in Fiction. (3) My Favourite Song. (4) My Favourite Recreation. "People Whom We Like to meet." Some of the women of the Bible: Hannah, Ruth, Esther, Mary, Dorcas, Lydia, Martha. The Church of England: (1) Why the Churchman Loves his Church. (2) The Value of Her System. (3) The Beauty of Her Services. (4) The People's part in Her Worship. The subdivisions of the above subjects will be taken by a large number of the members, thus doing real work in drawing out the members and helping to get them to find themselves.

East London.—St. Matthew's.—On Wednesday evening, October 30th, the ladies of the congregation presented Mrs. R. Stanzel, who is leaving London for Ottawa to join her husband there, with a copy of the Canadian Church Hymnal, in appreciation of her faithful services as a teacher in the Sunday School. On the following Friday evening, her daughter, Miss Gladys Stanzel, was presented with a hand mirror by the members of the Girls' Branch of the W.A., at the home of the President of the Parochial Branch of the W.A., Mrs. Carson, 838 King Street.

Galt.—Trinity.—The announcement has been made of the engagement of Miss Edith Thompson, of Ingersoll, to the Rev. Canon Ridley, the rector of this church and Rural Dean. The wedding is to take place in the latter part of this month.

St. Mary's.—St. James'.—A ten days' mission which has been held in this parish has just been concluded. The Missioner was the Rev. T. B. Clarke, M.A., rector of All Saints', London. Bible readings were given each afternoon from 4 to 5

o'clock, and service each week-day evening at 8 o'clock, except Saturday. On the first Sunday four services were held. The afternoon Bible readings were found to be very profitable, as well as interesting. In his concluding service Mr. Clarke spoke in the morning on "Christ's Resurrection and Memory After Death." The concluding sermon was upon "Peerless Christ." At its close many of the large congregation stood to ratify their baptismal and confirmation promises. The whole Mission was much appreciated, and has already been fruitful of results.

Waterloo.—The regular autumn meeting of the Ruridecanal Chapter was held last week, when most of the clergy of the deanery were present. After opening prayers, and the adoption of minutes, Canon Ridley rose to move a vote of congratulation to the Rural-Dean Andrew, upon his recent appointment to the secretaryship of the new Provincial Synod of Ontario; and also to extend the welcome of the Chapter to the Rev. Thos. Sticks, of New Hamburg. It was decided, upon invitation of the Rev. A. L. G. Clarke, to hold the annual May meeting in Waterloo, and tentative arrangements were made to secure some special speakers. Two committees were appointed in regard to Church extension at Doon and Elmira, respectively. An interesting discussion followed, upon the work of the Sunday School Commission. It was decided to suggest to the Bishop that in the May Missionary Campaign, a special effort should be made to secure the most able men for the small country parishes.

Wyoming.—St. Johns'.—The Rev. J. C. McCracken, the recently appointed rector of this Church, was duly inducted at Evensong on October 24th. The prayers were read by the Rev. W. T. Hill, the rector of Petrolia, and the ceremony proper of induction was impressively conducted by the Archdeacon Richardson, of London, an appropriate sermon was preached by Canon Davis, the Rural Dean of Lambton, and at the close of the proceedings the Archdeacon gave a short address.

QU'APPELLE.

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

The Railway Mission.—October the fourteenth brought His Royal Highness the Governor-General and his staff to the new Railway Mission House in Regina, which is now nearing completion. Here in the presence of the Bishop of Qu'Appelle, Archdeacons Dobie and Wells-Johnson, the Rev. Douglas Ellison, head of the Railway Mission, and his band of workers and their friends, the Duke of Connaught laid the cornerstone of the chapel of the Mission House, and the Duchess of Connaught, by pressing a button, laid the foundation-stone of a hospital which is being erected at Davidson, a distance of ninety miles from Regina. The fabric of this hospital is to be provided by the municipalities of Davidson and Arm River, but it will be under the charge of the nurses of the Mission Staff. When this was over, a similar stone-laying ceremony took place on the other side of the avenue, this time for a girls' hostel. By the kind permission of Her Royal Highness Princess Patricia, this building will be known as "The Princess Patricia Hostel for Girls," and is intended to provide a home for young girls coming in from the country to be trained as school teachers. In replying to an address, the Duke expressed his sympathy with the work of the Railway Mission and remarked that he had spoken about it to his friend, the Archbishop of Canterbury, before leaving England.

The Railway Mission is so-called, not because it ministers to the workers of the railways, but because it is an attempt to grapple with the problem of the Church's future in the West, by making large use of the railroads. When a new district is opened up for settlement, or a new railway line is constructed, the Railway Mission endeavours to meet this condition by placing an

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itinerating clergyman in charge of from six to nine small stations on each new line. During the first year he holds services once a fortnight in each centre, and encourages the people to build their own churches. The next year a second clergyman is added and services are held weekly, the people of the different centres being expected to provide among them the cost of maintaining the additional workers. By the third or fourth year some of these congregations are ready for resident clergy, and are accordingly handed over by the Railway Mission to the care of the diocesan authorities, who are in full accord and sympathy with the Mission.

It is obvious that this plan of campaign can only be carried out at great cost to the missionaries who have no settled home, but travel up and down their respective lines sleeping and living where they can. The central house in Regina is intended to meet their needs. Here they will unite in conference once in each month for consultation and mutual encouragement, as well as to enjoy a brief respite from the hardships of the road.

The Mission is one of the projects supported by the Archbishops' Western Canada Fund. The work has begun some two years ago, and the staff has doubled itself each year, until, when the Duke arrived the other day, the clergy and lay readers numbered no less than twenty-five.

NEW WESTMINSTER.

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

Vancouver.—The third annual formal opening of Latimer Hall was held on October first. Principal Vance reviewed the progress of the work during the year. A telegram of kindly greeting was read from the Bishop of Columbia. Addresses were given by Chancellor Carter Cotton of the University of British Columbia, the Bishop of Caledonia, J. M. McCormick, of the Canadian Camp Mission and the Rev. Joscelyn Perkins, of London. There was a representative attendance of supporters of the work. The Hall opened with ten resident and five non-resident students. Advantage was taken of the presence in the city of the C.M.S. Missionaries, for conference with the secretaries from London. Ten pulpits were occupied by the visitors. On Monday, October 21st, a banquet for men was held, when over 200 men listened to instructive addresses from the Revs. Bardsley and Baylis, of London, and Principal Vance. The Rev. J. E. Watts-Ditchfield spent three days in this city lately addressing the students of Latimer Hall and speaking each evening in Christ Church, to large and interested congregations. He is essentially a man with a message and will long be remembered for his practical and helpful addresses. The Rev. O. J. Nurse, B.A., of Beeton, has been secured as assistant at St. Michael's Church. He will begin his new duties early in November. This church has installed a pipe organ. The Girl's W.A., has presented a handsome new Communion set to the church.

HONAN.

W. C. White, D.D., Bishop.

I.—Bishop White's Theological Class.—This autumn the Bishop has ten Divinity students studying under him. He lectures to them no less than eight hours a week on theological subjects. They also receive lectures from Chinese teachers—Rev. Wei, Messrs. Yao and Chen. Every effort is being put forth to equip these young men thoroughly for the work of evangelists. It is the intention of the Bishop to send them out to preach in the surrounding towns and villages during the week-ends; and return again for study during the week. At present they are studying the following subjects:—Old and New Testaments, Church History, Apologetics, Outlines of Christian Doctrine, Pastoral Theology and Homiletics.

II.—St. Andrew's College.—The autumn term opened early in September, with fifty-two boys on the roll. Bishop White has been able to engage a first-class Chinese master, who is a Bachelor of Arts from Boone University. Lectures in English are given in the morning, while the afternoon is devoted to the study of Chinese. Mr. Fu, the new Chinese master, takes the students in military-drill on three afternoons a week. The boys also are obliged to attend physical-drill every morning for a quarter-of-an-hour. St. Andrew's boys are fond of football, and delight in playing it every other afternoon. Mr. Yao is Chinese House-Master, and the Reverend N. L. Ward is the English House-Master. Mr. A. J. Williams is in charge of the services at the

school, and renders valuable services by accompanying the organ with his cornet. The former is generally played by the Reverend W. M. Trivett. To enforce satisfactory discipline in the college, five proctors have been appointed. The system is working well, and the boys themselves seem satisfied. This term a literary society has been formed; and meetings are held every Friday evening.

III.—**St. Mary's Hall.**—The girls' school has opened and is well attended this term. There are 37 girls on the roll. Miss K. Robbins is the Mistress in charge. Miss Maude Sedgwick is not at her post in the school this term, owing to indisposition. We are all hoping and praying that it will not be long before she will recover.

IV.—**"The Door of Hope" Orphanage** has twenty young children. There is also a young child being cared for in Kaifeng City. A sad death occurred of one young child in the Orphanage in the early part of September. There was also a mishap with a boy-orphan, who broke his arm by falling down the stair-case. The Bishop is having a verandah built in the front part of the orphanage, in order that there might be more protection next summer from the intense heat.

V.—**Kaifeng City.**—The foundation-work of the new city church is being carried on. It will be some time yet before the church is erected. Mr. Wei is the Chinese clergyman in charge. He was ordained by the Bishop last Easter Day. The services in the city are very well attended, and prospects for a bright future are evident. The Reverend Geo. E. and Mrs. Simmons are living inside the city. Work among the women in Kaifeng is carried on by Mrs. B. K. Jones.

Correspondence

THE HEREAFTER.

It does strike me as unsatisfactory how the numerous correspondents of your paper on "Hereafter" all take for granted that man is immortal by nature and destined to continue in conscious individuality for ever irrespective of character and fitness.

In discussing the nature of future punishment, would it not be more conclusive to settle first of all the nature of man? Is he immortal and indestructible both as to his "reasonable soul" at present, and as to his resurrection body of the future? If so, then a true and logical conclusion of the threatened eternal punishment to the wicked, must surely be a continuous process in the infliction of pain and torment (mentally or physically does not affect the argument) for ever.

But if the natural man is wholly mortal and perishable, that only by virtue of union with the Lord Jesus he puts on immortality and incorruptibility at the resurrection of the just, then logically, also, eternal punishment cannot be a process but is a final state brought on by the infliction of the penalty of the "second death" threatened upon those not thus united.

It should be noted here, that eternal punishment need not be an eternal process of punishing no more than "eternal redemption" is an eternal process of redeeming. In the latter scriptural expression (as also "eternal salvation") we apprehend that it is not the process, however long or short, which is eternal, but the result; so that when wrongly urged that eternal punishment must be, and cannot be otherwise, an eternal process of torture, it should be apparent to the meanest capacity that the immortality of the soul and the indestructibility of the resurrection body of the wicked are taken for granted, are accepted as indisputable and revealed facts. Thus the answer to man's nature rules the question.

It is many years now, I saw, that our Church in her articles and rubrics is in accord with what is known as "Conditional Immortality." In perfect harmony with Scripture (a cloud of preachers notwithstanding) as a Churchman, I do with confidence insist and proclaim in my sphere of work, that the wages of sin is death. I can insist, without blighting my reason and apologizing for God, that eternal punishment is as real and as clearly taught as is eternal life; that there is to be a future Gehenna, a hell of literal "fire and brimstone," awful and terrible, wherein is to be cast the unfitted after the resurrection, and after the judgment of the great day; not to be preserved therein in hopeless torture and misery, but to be destroyed soul and body. Not an eternal hell, but an eternal deprivation of life by the second death. This is annihilation, you cry? This is destruction as saith the Lord, "All the wicked will God destroy."

Collingwood,

G. W. Winckler, C.E.

[We have inserted this letter as a contribution to the discussion, because the writer's view is held by a number of Church people, but we would point out that it is only by a slavish and impossible literalism of the English that "death" and "destruction" can be made to mean "annihilation." It is clear from our Lord's words (John 5, 28-29) that the wicked as well as the good are to be raised, and if the soul can survive death it can presumably survive anything. Besides, to raise a soul from the dead only in order to destroy it seems the acme of cruelty. There are other weighty reasons against the conditional theory. Our readers should study "Human Destiny," by Sir Robert Anderson, where in chapters 7 to 9, an acute and convincing discussion will be found.—Ed. C.C.]

ULSTER.

Editor, Canadian Churchman:

Sir,—In the course of "Spectator's" interesting comments on the Provincial Synod, he has a few words to say on the historic struggle going on in Ulster, which move me to address to you this brief letter.

"Ulster," he says, "has suffered no wrong so far as can be seen. . . . No one has been hurt so far, so why cry out? No one has been bereaved, so why pour out our sympathy? It is time enough to take up arms when our rights are imperilled, and the law ought to have a fair chance of being tested before it is pronounced a failure."

The Archbishop of Dublin is entirely of another mind in regard to this weighty matter. In his charge to his Diocesan Synod His Grace uses these plain words: "It is hardly necessary for me to remind you that we meet to-day at a time when we are face to face with a serious crisis in the history of our country and our Church. I go further, and say in the history of this United Kingdom and of the British Empire. . . . The question of Home Rule, as embodied in the Bill now before Parliament, was discussed from almost every point of view in our General Synod last April, and the Synod of 403 members present, with five dissentients, pronounced against it with decisive voice. The opinion of the Church of Ireland has thus been declared with emphasis, and it is needless to add anything to this pronouncement."

I humbly submit that our brethren in Ireland understand the pressing nature of the crisis, and know well the wiles of the Papacy, their historic enemy and ours. "Eternal vigilance is the price of liberty," and all true sons of the Reformation should be heart and soul with the men of Ulster in their noble struggle. May God defend the right!

G. Osborne Troop.

St. Martin's Rectory, Montreal, 28th Oct., 1912.

[We insert the above letter on the principle of "hear the other side," but we do not propose to open our columns to a general discussion of the Ulster question. The matter can be far more fittingly dealt with in other ways.—Editor, C.C.]

THE NEW PROVINCE.

Editor, Canadian Churchman:

Sir,—Will you allow me in your columns to protest against the action that was taken in the Provincial Synod held in Montreal last week in regard to the formation of the Province of Ontario? The majority of the members of the Synod were in favour of such a change. Such a change may, or may not be, for the good of the Church at large. I have no desire to enter into that ques-

tion. The point I must insist upon is that if such a change is made it must be done in a constitutional way.

In the report of the tenth session of the Synod of the Province of Canada held in Montreal in A.D., 1880, we read:—

Constitution.

"I. The Provincial Synod shall consist of the Bishops of the United Church of England and Ireland having Sees within the Province of Canada, or executing by due authority the episcopate, as assistant or missionary Bishops therein, and of delegates chosen from the clergy and laity."

Further down, we read:—

"No. 25. No alteration of the constitution or canons shall come into operation until it has been confirmed at a second session of the Provincial Synod."

From this it will be plainly seen that the separation of five from the nine dioceses constituting the Provincial Synod of Canada is an alteration of article one of that Synod's constitution, and the new Province of Ontario can therefore have no legal standing until the action of our recent session has been confirmed at another.

This point was raised at the Synod, and the Prolocutor ruled that inasmuch as the Provincial Synod had assisted in the formation of the General Synod, the Provincial Synod had thereby so modified its constitution that the present proposal coming from the General Synod only required acceptance by the Provincial Synod.

I am bound to say that neither at the time, nor since, have I been able to see how the constitution of the Provincial Synod, in regard to its mode of operation, was abrogated when the General Synod was formed. In fact, the General Synod has taken care to safeguard the constitution of the Provincial Synod in express terms, and in No. 6 of the Basis of Constitution of the General Synod, we read:—"Nothing in this constitution shall affect any canons, or enactments, of any Provincial or Diocesan Synods now in force."

It is perfectly plain, then, that such a change as the division of the Province of Canada, if passed at one session, requires confirmation at the next. Our consent to this proposal of the General Synod can only be given in the way laid down in our constitution.

I would respectfully submit that the members of the Synod in their desire to pass without delay something which they believed to be for the good of the Church, did not realize the grave consequences of their hasty action.

If my contention is right, the secular courts, at any future time, may decide that the Province of Ontario, not being formed according to the strict letter of the constitution of the Provincial Synod of Canada, has no jurisdiction, and the Metropolitan of Ontario might have his acts nullified.

We are only in the beginning of things in Canada, and it is absolutely essential, if we wish to avoid difficulty in the future, that we should spare no time nor trouble in guarding the constitutional process of our development.

The action of the recent Synod has done violence to its constitution, and until the matter is rectified at another session of that body, the Church in this part of Canada is in a false and dangerous position.

Frederick George Scott.

St. Matthew's Rectory, Quebec, Oct. 25, 1912.

BOOKS AND BOOKMEN

The Young Men's Christian Association issues a monthly magazine, "Rural Manhood," which is devoted to the county work of the Association in village, town, and country. The October number has a portrait of and reference to the Rev. L. A. Dixon, of Toronto, who has just left Canada to take up work in India in connection with the Y.M.C.A. The article is by Mr. G. S. Eddy, well known as the International Secretary of the Foreign Department, and is on the subject of "Speeding Rural Work in Travancore," and gives an interesting account of the work Mr. Dixon will have to do as the first Y.M.C.A. secretary to this great native State. We shall watch with interest the development of this new missionary effort.

The following are among the announcements for early publication by Longmans, Green & Co.: Mrs. William O'Brien's "Unseen Things," being studies of women who have played a noble part in the world's history; the long-expected "Life of Father Tyrrell"; a two-volume work on "Railroads," by Professor Ripley;

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"Miriam Lucas," a novel by Canon Sheehan, and Andrew Lang's 1912 annual, "A Book of Saints and Heroes."

The Rev. John H. Harris and Mrs. Harris were sent out last year by the Anti-Slavery and Aborigines' Protection Society, of England, with the special object of studying conditions in West Central Africa. Their report is embodied in a book which Smith & Elder have in press—"Dawn in Darkest Africa." Lord Cromer contributes an introduction.

"Intimations of Immortality in the Sonnets of Shakespeare," the Ingersoll lecture delivered at Harvard University October 9th, by Professor George H. Palmer, will be published early in November by Houghton Mifflin Co.

In view of the discussion now going on in England over Welsh disestablishment, the publication of a new book by the Bishop of St. Asaph, "Landmarks in the History of the Welsh Church," is particularly timely. It will be issued by Mr. John Murray.

One of the most interesting and chatty of the new books is by that well-known writer, Mr. Frederick Harrison, entitled "Among My Books." It consists of a collection of papers from various periodicals and is full of the writer's characteristic prejudices, learning, and common sense. No one can read it without great enjoyment and profit, for Mr. Harrison is a man of wide culture and independent thought. He dislikes dusty history or biography, and grumbles at the minutiae of classical teaching in English public schools, urging that "if reading gives no enduring pleasure it serves no humane purpose." In these essays Mr. Harrison shows that he has read for pleasure and to some purpose, and he is able to communicate his pleasure in such a way as to incite readers to go to the books themselves.

Messrs. Stephen Swift & Co. are publishing shortly "Round about a Rectory," by the clever author of "Leaves from a Life." It presents the experiences of a Church of England clergyman, who, seeking to escape from the overwork-

ed and underpaid position of a curate, accepts the appointment of rector in a country parish, and finds nothing but disillusionment.

The latest study of the well-known Dante scholar, Edmund Gardner, is in the press of Messrs. Dent. Its title is "Dante and the Mystics."

Books on the Prayer Book, if they are reliable, are always most welcome, and we are therefore glad to call attention to "The Tutorial Prayer Book," edited by the Rev. Charles Neil and the Rev. Dr. Willoughby, and intended for "The Teacher, the Student, and the General Reader." It is published in London by the Harrison Trust, 57 Berners Street, W., and costs 3s. 6d. Besides the work of the editors, seven other writers have undertaken particular portions, and the result is a book that thoroughly carries out the purpose of the title-page. We observe with interest that one of the writers is the Rev. Dyson Hague, Vicar of the Church of the Epiphany, Toronto, whose subject is "A History of Confirmation." Each of the services is taken up in turn, and analyses of the history, biographical sketches, glossaries, and expositions are provided. It forms a comprehensive, and yet concise, manual, providing in a convenient and clear form the fruits of very much liturgical research. It is written quite frankly from the Evangelical and Protestant Point of view, and will at once take its place as a text book on the subject. Even those who are unable to favour its conclusions will do well to see what can be said for the opposite side in these fully-informed and ably-written pages.

Family Reading

LOVE IN THE HOUSEHOLD.

Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it

can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have laboured to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—Southern Churchman.

DEATH OF "TOM BROWN."

The Rev. Augustus Orlebar, M.A., Vicar of Wellington and Rural Dean, whose death took place on Monday, was the original from which Hughes drew his famous character of "Tom Brown," and that hero's great fight with "Slogger" Williams was founded upon an actual encounter in which the late Vicar engaged in those memorable days at Rugby School. Recalling the contest, Mr. Orlebar used to say that neither of them were really victorious, because Dr. Arnold stopped the fight. The original of "Slogger" Williams survives in the Rev. Chancellor Bulkeley O. Jones, who now resides at West Barnham, near Bognor. In his early days Mr. Orlebar was a cricketer of considerable repute. At Rugby, Hughes, when he was captain of the eleven, put young Orlebar into the team of which he afterwards became captain, and he was captain in 1842, when Dr. Arnold died. In "Tom Brown's Schooldays" there is a description of a Marylebone match, and Orlebar was the boy who, at cover-point, caught out a most formidable batsman, and so turned the tide in favour of the school. Mr. Orlebar was eighty-eight on June 14 last, occupied the Vicariate of Wellington for fifty-four years, and all his life was a non-smoker.

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Personal and General

Rev. F. C. C. Heathcote, of Winnipeg, is at present in Toronto.

We congratulate Mr. Frank E. Hodgins, K.C., on his elevation to the Bench.

Vice-President Sherman of the United States died last week and was buried on Saturday.

The St. Hilda's College sale in aid of the Matzimoto Home will take place on Thursday, November 7th.

It is said that the Bulgarians who left Toronto in the past few days for the scene of war carried \$30,000 in gold.

At a South London wedding the contracting parties were named White and Brown, whilst the best man was named Colour.

The Black Knights of Ireland attended Divine service in Little Trinity Church, Sunday morning, the County Chaplain preached.

We welcome in our columns this issue, the Diocese of Honan, China, under Canadian Church News. Our own correspondent will send us items of interest of our missionary diocese.

The announcement is made that the Ven. Archdeacon Robins will be consecrated Bishop of Athabasca in Winnipeg on November 24th, the Rt. Rev. Bishop Reeve is to be the special preacher.

Miss Edith Howland, of Holy Trinity Church, Winnipeg, a nurse, and Miss Bessie Benbow, graduate of the Church of England Deaconess Training School at Toronto, left for the Chinese mission field in Honan, under Bishop White, last week.

The presentation of prizes in connection with St. Clement's College,

North Toronto, took place Monday last, in St. Clement's Church. The Bishop of Toronto gave an address, and His Honour Sir J. M. Gibson, presented the prizes. The Provost of Trinity College and others also spoke.

Gladstone Dowie, son of the late John Alexander Dowie, founder of Zion City, is to be ordained a deacon of the Episcopal Church October 30th, it is announced. The ceremony took place in St. Paul's Church, where he will remain as assistant pastor to the Rev. Hetman Page.

A most unusual sight is a flag flying 300 feet above the ground, but a steeplejack engaged in placing a new vane on St. James' Cathedral, Toronto, placed a huge triangular flag last week in that exalted position, attracting many thousands to see both the man in his dangerous work and the flag.

The officers and men of the 48th Highlanders wish to thank all those who so kindly and quickly offered assistance in relieving the sufferings of the wounded in the recent railway accident at Streetsville. The following cable was received by Lieut-Col. William Hendrie from the Gordon Highlanders of Colchester, England: "Deepest sympathy from all. Hope injured progressing satisfactorily."

The Royal Grenadiers celebrated their fiftieth anniversary last week. The Regiment was formed largely as a result of "The Trent Affair" of 1861, they saw their first active service in 1864 in connection with the St. Alban's Raid, and later in the Fenian uprising in 1866. Again in 1885 the Northwest Rebellion occurred and the Regiment fought at Fish Creek and Batoche and again in the Boer War in South Africa, five officers of the Grenadiers were actively and honourably engaged, every loyal Canadian has reason to be proud of such a battalion.

The great gathering in Massey Hall in favour of a clean Toronto,

last week, was a public and powerful expression of the feelings of every pure-minded citizen of Canada, that our law makers must enforce every law for the abolition of the indecent and impure from our cities and towns, if the laws are not stringent enough, make them so, and do it at once! Votes will be gained not lost by such action. Archdeacon Cody well said, "This thing will never be put right, physically or morally, until there is one law alike for the man and woman."

Mission Field.—The Secretary of the Laymen's Missionary Movement, has just received a telegram from Bishop Boyd Carpenter, Canon of Westminster, saying he will be very glad to be present at the anniversary exercises next Saturday and give an address. This will make a rather remarkable programme for an event of this sort, as, in addition to the distinguished bishop, who is said to be one of the strongest speakers in the English Church, there will be J. Campbell White, of New York, who addressed the original meeting five years ago, and Secretary Daniel Couve, of the French Protestant mission work of Paris, who is not only in charge of the work, but has seen four years of active service on the mission field in the French Congo. The celebration will be in the nature of a public meeting for men in the afternoon, and a supper at 6.15 and an open general meeting at St. James' Parish Hall at 7.15 p.m.

At a concert for charity in a country town, Miss Carter recited "The Village Blacksmith." At the conclusion of her recital, the rural audience cheered and called for an encore. Miss Carter was about to grant the request when a burly fellow very much out of breath tapped her on the shoulder. "I've just come round from in front," whispered the man, excitedly. "I want yer to do me

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a favour? "Well, what is it?" queried Miss Carter. "It's this," whispered the intruder. "I happen to be the feller you've been talkin' about, and I want yer to put in a verse this time sayin' as how I let out bicycles."—"Exchange."

At this season, each year, numerous organizations have the purchase of a church bell in contemplation. Surely, there are no days more appropriate for bell-dedication services than Christmas or Watch-night. The C. S. Bell Company, of Hillsboro, Ohio, manufacturers of the well-known Steel Alloy Bells, have a special selling plan which is very favourable for church or school. Those interested should ask for catalogue and particulars.

OBITUARY

The decease of Miss Annie E. Sutton, following an operation at the Toronto General Hospital, on October 22nd last, was a loss to the Church of the Epiphany, Parkdale, where she had been an active worker for many years. The funeral from the home of her brother-in-law, Mr. E. B. Biggar, 471 West Marion St., to the Church, and Humberside Cemetery, was conducted by the Rev. Dyson Hague, and the rector, Rev. Bernard Bryan. The latter paid an earnest, impressive tribute to the life and character of the deceased lady, her devoted Christian womanhood, her self-sacrificing, kindly deeds, and the helpful service she rendered throughout her quiet unobtrusive life.

British and Foreign

The enthronement of the Right Rev. Dr. Weller as Bishop of Fond du Lac took place on Sunday October 6th, in the Cathedral at Fond du Lac.

Bishop Fox's great altar screen in Southwark Cathedral was unveiled on All Saints' Day, when the Lord Bishop of Southwark gave an address.

At the recent session of the diocesan Convention of Kenmont, it was resolved to grant the request of the Bishop for the election of a Coadjutor, and a special convention for that purpose will, in all probability, be held next month.

The Rev. Canon Hensley Henson, Canon and Sub-Dean of Westminster Abbey, who paid a visit to this country recently, has been appointed Dean of Durham in the place of the Very Rev. G. W. Kitchin, D.D., deceased.

The one hundredth anniversary of the consecration of St. James', Greenfield, Mass., took place last month when special services were held to mark the event.

The Bishop of London on a recent date opened a bazaar in his house, London House, in St. James' Square, in aid of the Keewatin Diocese. His Lordship said he believed Canada was destined to be one of the greatest nations the world has ever seen, with a population which, he confidently expected, would in time reach one hundred millions. Those millions he wanted to be British and of the Christian Church.

The Rev. Canon Masterman was recently inducted rector of the famous Church of St. Mary-le-Bow, Cheap-side, in the City of London, the ceremony being performed by the Ven. the Archdeacon of London in the presence of a large congregation, which included amongst others the Lord Mayor and the Lady Mayoress and the Sheriffs of the City of London, the Mayor and civic officials of Coventry, of which place Canon Masterman was until recently the Vicar, together with a number of clergy.

"Every preacher who occupies the pulpit at St. Paul's Cathedral," says

The Church Family Newspaper, "signs his name after the service in a book that is kept in the vestry, a book which dates back to 1720, the earliest signature in it being 'Edward Stillingfleet.' This is for autographs one of the most valuable books in existence, as it contains the signatures of great numbers of eminent Churchmen for nearly 300 years. Most Archbishops, Bishops, and clergymen of eminence preach at St. Paul's some time in their career."

St. George's Chapel, New York, built by gifts from descendants of former wardens and vestrymen of St. George's parish, and members of the present congregation, will be consecrated by Bishop Greer on Sunday, November 10th. The chapel has cost a little more than \$100,000. A reception to the new rector, the Rev. Karl Reiland, and the new assistants, is planned for a date at the end of October. Many memorials will form part of the fabric of the new chapel. Not all windows are in place, some of the stained glass, made by Clayton and Bell, London, will be put in later. The tympanum over the main entrance is in memory of a former Sunday school teacher, thus emphasizing the importance that St. George's has ever placed upon the religious instruction of the young.

According to ancient custom, a recent Sunday was observed at Painswick, Gloucestershire, as "Clipping Sunday." In the churchyard of the village are ninety-nine yew trees, and local tradition avers that though numerous attempts have been made to complete the hundred by planting another tree, these have always failed as the newcomer invariably dies. Every year, before the Feast of the Nativity of the Blessed Virgin, September 8th, these yews are clipped, and on the Sunday following what is termed the "Clipping Sermon" is preached in the church. After the ordinary service on Sunday the parishioners marched in procession round the churchyard, and then all joined hands and formed a ring about the church. Finally they gathered at the foot of the steps leading from the chancel door, from which the special sermon was preached.

Children's Department

THE RED-HEADED BOY

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher, managed to pull them apart. "Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime, a red head had appeared at an upstairs window; one

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sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed, because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him. How she had told him that God had made both their heads red; how He had numbered each of those red hairs; how it did not just happen to be red, but that God had permitted it to be that colour; and that it was wrong to fight about it, because it was like reproaching his Heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you because Miss McClain is here. Please, Miss McClain, go out! Then you come back when we holler, 'Come!'"

The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, Professor; but perhaps you don't understand. Why, it's something about red heads. You see Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth," but the boy looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him," Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered, "that's exactly what I said, only—that wasn't all. I said his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red,' before I fought about it; and I forgot to-day; but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other!—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

"Ernest, your teacher is justly proud of you. You can both go."

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"Oh, I do hope you can promote him, professor! Ever since I first noticed him in the school, we've had a queer sort of understanding. I'm sure we could make the most of each other."

"I sincerely hope he will be promoted!" snapped his teacher.

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes, he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one a pair of eager blue eyes begged to be of service.

The principal watched with interest the development of the red-headed boy, by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best behaved grade in the school. I've taught it twice," declared one senior to another whom she had met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches to come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, the eight pupils were at the board when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms, and hurried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade hold-

ing their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honour of the sixth grade. Miss McClain read it and was proud of her red-headed boy.—Christian Instructor.

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glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar, and fling him down!" The sharp voice was pitched so as to enter the principal's ear, and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with my hands'?"

"Because he attacked me first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked

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