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Family Newspaper

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and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, NOVEMBER 13th, 1913

No. 46

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The Canadian Churchman

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(November 23.)

Holy Communion: 238, 250, 433, 489.

Processional: 4, 386, 465, 531.

Offertory: 322, 329, 601, 653.

Children: 261, 603, 700, 704.

General: 5, 22, 406, 660.

The Outlook

"A CERTAIN RICH YOUNG MAN."

Under this familiar title the *Toronto Daily Mail and Empire* referred to the sudden death of one of the most noted spenders of money in the United States, Charles W. Gates. He was on a hunting trip, and it is said that the expedition was the most elaborately outfitted that ever penetrated into the wilds. Mr. Gates seems to have undermined his health in maintaining his reputation as the biggest spender of money. He lived in most luxurious style, and though still a young man, his personal life was certainly not exemplary. The newspaper remarks that obituary notices did not record any of his philanthropic interests. He perhaps thought that when he gave a waiter in a restaurant a \$1,000.00 tip, he was doing all that might be expected of a man to relieve the misery about him. Although he threw his money away most lavishly, yet he would probably have died a multi-millionaire, even if he had lived for many more years. No comment is needed on the following closing words of the newspaper article:—

He chose the life of a pleasure-seeker, and his end was like the end of many before him. He was suddenly stricken down, and died almost instantly, in the very midst of his selfish pleasures.

A SPLENDID TRIUMPH.

The first great triumph of wireless telegraphy occurred four and a half years ago, when several great liners groped their way

through fog at the call of a sinking vessel, and arrived just in time to save all hands. In the tragedy of the *Titanic* it was not the marvel of the wireless telegraphy that failed. And now again we have been reminded that the sea has perils which even Marconi, coupled with splendid skill and bravery, cannot wholly remove. But, notwithstanding the fire and storm, their risks were reduced in the case of the *Volturno* in the proportion of 521 to 136, for it is absolutely certain that but for the "S.O.S." appeal every one of the 657 lives would have been lost. Not only so, but the death roll would have been greatly reduced if still more faith had been put in the saving efficacy of wireless telegraphy. No wonder that a newspaper says that Marconi ought to be about the happiest man in the world to-day. He has not only made a wonderful scientific discovery, and had it put into practical operation, but he has lived to see the almost weekly saving of lives by it with the total running into the thousands. No one can think without a thrill of emotion of the ten great ships converging on the scene of the disaster, their hours of powerless watching, the putting forth of boat after boat on a hopeless errand, the pouring of oil upon the troubled waters, the gradual subsidence of the storm, and the final rescue in the dawn of the second day. Marconi's name will be ever associated with one of the greatest triumphs of the human mind, and it is a matter of satisfaction to realize that the man himself is associated with that humble, beautiful, and earnest community known as the Waldensian Church, in Italy.

THE SYMBOLISM OF WIRELESS TELEGRAPHY.

A writer has pertinently called attention to the profound suggestiveness of the story of Marconi's discovery. Not only are we reminded of the marvellous hidden powers of Nature and the almost infinite possibilities of future discoveries, but the writer makes a much deeper application:—

"I wonder whether wireless telegraphy may not be even greater in its symbolism than in itself. Ten years ago these ships would have been isolated individuals, much more likely to do each other blind injury than intelligent service. To-day the iron bounds of individuality are broken down, and the mighty organisms thrill with mutual sympathy and rush to mutual aid. Is not this a parable in action both for nations and for men?"

The parable is instinct with meaning to those who know what Christianity is and teaches. The salvation of men must come through human sympathy, from mutual understanding, that intercommunication between soul and soul of which wireless telegraphy is a perfect type. Only a few years ago people would have considered it absolutely incredible to think of a whisper passing from brain to brain across a thousand miles of space, and yet it is now a commonplace of everyday experience. So, also, in the Gospel, when the soul is filled with the love of Christ in all its unselfishness and thought for others, it will find a response in other souls, and "chords that were broken will vibrate once more."

THE DANGER OF ENDOWMENTS.

Religious and philanthropic agencies are pretty certain to feel the real disadvantage of endowment in the course of time. The Ameri-

can Bible Society a year or two ago completed a large Endowment Fund, and the result has been to make people suppose that the Society is beyond the reach of want, for last year all the Churches of the United States gave it only \$66,000.00. If only the Churches had had any adequate idea of what the Society is doing all over the world the results would have been very different, but the consciousness of this presumably omnipotent endowment seems to have checked the flow of regular ordinary gifts. Some years ago a similar result occurred in connection with an English Missionary Society, when a munificent gift was a positive hindrance rather than a help, since it could not be devoted to any but a special kind of new work. It never seems to occur to ordinary Christian people that the leaders of a Society may rightly regard increased sources as a justification for further development of work, and this necessitates just as much of annual regular help as before. The lesson ought to be clear in connection with religious work in our Churches; and, indeed, in connection with philanthropy as well as religion. Generosity must never be checked by endowment. We must give regularly, proportionately, heartily, because it is part of our Christian life and duty.

THE POWER OF PERSONALITY.

The history of the House of Stuart has always exercised a marvellous fascination for those who are interested in the movements of character and circumstance. The force of individuality on national life has never been seen more clearly or experienced more profoundly. Mary, Queen of Scots, in spite of all the disadvantages of her French and Roman Catholic education, was able for years to keep in check the turbulence of Scotland. Even James I. and Charles I. were, in their ways, men of remarkable power in England. In a very different spirit Charles II. kept himself on the English Throne, though it is now pretty well known that he was secretly a Roman Catholic all the time. His extraordinary versatility of principle was associated with a determination "never to go on his travels again." Not least of all, the Young Pretender roused Scotland to an intensity of loyalty, not by any appeal to religion or principle, but wholly by the romance of his exploits and the charm of his personality. It is the man that counts in all ages and positions, and when personality, like that of St. Paul, is devoted to Christ and surrendered to Him as Lord, human life is at its highest, purest, and best, and its influence for good is almost infinite.

OBJECTION TO REVIVALS.

Some people are opposed to revivals on the ground that whereas they bring in large numbers, so many of the converts fall away. This has been urged in connection with the Welsh Revival, and it was said of several great movements in early days. But a clergyman, experienced in evangelistic work, has made an answer, which surely meets the objection with force and completeness. He says that such objections to revival remind him of an Irish fellow-countryman, who picked up a sovereign; but when he went with it to the bank, it turned out to be a light one, and he got only eighteen shillings for it. As he had found it, the eighteen shillings were clear gain. Some time after, he saw another sovereign lying in the road, but he would not pick it up; "for," said he, "I lost two shillings by the one I picked up the other day; I shall not take you

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up; very likely I should only get eighteen shillings for you." So he passed on, and left it where it was. That is the style of unwisdom of a man who says that, at a revival, so many come in; and then so many turn out to be bad. Yet, those who remain are a clear gain, and we ought to desire to have a like increase again and again. We shall get rich through such "losses," if God will continue to give them to us.

CRITICISM OF SUNDAY SCHOOL TEACHERS.

Everyone is ready to agree that Sunday School teachers should have proper qualifications, but it may be questioned whether the standard that is now being set in certain quarters will not discourage many sincere and earnest workers, and as a result rob the Schools of the services of genuine true-hearted believers who could do much for our children. In a contemporary there recently appeared a contribution setting forth the required qualities of the Sunday School teacher, and the writer emphasized fourteen distinct qualifications demanded by the times. But he seems to have failed altogether in distinguishing between qualifications that are necessary and those that are desirable. Of course, desirable qualifications can hardly be set too high because of the supreme importance of the work, but it is well to remember that the necessary qualifications are much fewer. If a teacher is truly consecrated to the service of the Lord, has a firm belief in the Bible as the truth of God, with an increasing desire to know more of it, a firm belief in the presence and power of the Holy Spirit, and a real keenness for the salvation of others, with an ordinary intelligence which is able to communicate what it knows, there can be no serious doubt that valuable work will be done in the Sunday School. This does not mean in the least that other qualifications are not to be cultivated, but in view of the fear of discouraging simple-minded, true-hearted workers it is essential to distinguish between what is and what is not absolutely necessary. With all the attention paid to-day to pedagogy and intellectual knowledge of the teaching material, it is essential not only to remember, but also to keep in a prominent place the spiritual realities for which the Sunday School primarily stands. After all, one hour a week, with many influences working in an opposite direction, cannot be of much direct educational value. The Sunday School must necessarily be a place mainly for spiritual influence. Its work is not education so much as inspiration.

The Rate of Moral Progress

As Sunday, November 9, was very generally observed as Temperance Sunday, the opportunity presents itself of considering something of the present condition of Temperance Reform. The world moves, it is true, but very slowly, and in spite of revolutions in States and Continents the progress of moral development does not seem to quicken its pace. The Temperance cause is a striking illustration of this slowness, and the reformer is tempted to think that nothing is being done, and that the way is as toilsome as ever. Yet, we must neither forget nor ignore the great progress which Temperance has made in our time. When the fathers of the modern movement raised their protest against the almost universal habit of intoxication sixty or seventy years ago, and demanded that drunkenness should be stopped they carried conviction into the

hearts of many people. But when they insisted upon people ceasing to drink altogether they were regarded as having transgressed the boundary of common sense. They deeply offended some of the most hoary prejudices and customs; they set at nought medical theories, and did not hesitate to denounce medical practice. They were charged with bringing national health into danger, interfering with personal liberty, and even with dishonouring religion; in a word, it was said that temperance enthusiasm had led to madness on the part of temperance workers. And yet it is now seen that they were right after all. Medical science to-day speaks as strongly as did the most extreme reformers of old time. Scientific research in England, America, and Germany has proved that such is the delicate mechanism of the human brain, and such are the properties of alcohol that the only moderation is abstinence. We recently came across a copy of a poster against alcoholism in the United States, published by the authority of the Mayor and Park Commissioner of Cambridge, Mass. We cannot do better than reproduce it in full:

"Alcohol! The public thinks it is only heavy drinking that harms. Experiments show that even moderate drinking hurts health, lessens efficiency. The public thinks alcohol braces us for hard work and against fatigue. Experiments show that alcohol in no way increases muscular strength or endurance. Alcohol lowers vitality; alcohol opens the door to disease. Resolved, at the International Congress on Tuberculosis, in 1905, to combine the fight against alcohol with the struggle against tuberculosis. At the Massachusetts General Hospital, in Boston, the use of alcohol as a medicine declined seventy-seven per cent. in eight years. Most modern hospitals show the same tendency. Alcohol is responsible for much of our insanity, much of our poverty, much of our crime. Our prison commissioners reported that ninety-five per cent. of those who went to prison in 1911 had intemperate habits. Yet the public says: We need the revenue from liquor. The public should know how small is the revenue compared with the costs of carrying the wreckage."

It is also sadly true that lunacy is increasing, and Dr. Forbes Winslow, the great specialist, says that "the chief statistical cause is the increase of drink; also that 20 per cent. of all the lunacy in the world is caused by drink." Then again, there are few more striking advocates of temperance than modern sport, for in every phase of athletics men are warned against alcohol. Testimony after testimony from the champions of the world in almost every branch could be adduced to prove the absolute necessity of abstinence, if success is to be assured, while professional athleticism has not a few records of downfall through the use of intoxicants. The evil is, of course, still gigantic, but we are thankful to know that on every hand there is an increasing sentiment against drink, and in certain places that feeling is deepening into a determination to carry into effect the magnificent statement of Channing, "What ought not to be used as a beverage ought not to be sold as a beverage."

But no one must be under any delusion as to the strength of the forces against temperance. It is no question of dynamiting a rock, but of attacking a huge vested interest, capable, determined, splendidly organized, possessing marvellous financial resources, and exercising far-reaching political and social influence. Money, one of the greatest powers in the world, is largely against temperance, and money, as we know, was the first foe of the

Gospel in Europe. "When her masters saw that the hope of their gains was gone" they set to work to persecute the Apostle Paul. This is in many respects the situation that faces temperance workers to-day. A modern writer has well said that "the execution of the law is not paralyzed by the desire to drink, but by the desire to sell drink and make money." And another writer remarks that "Alcohol only differs from other poisons by the fact that a perfect machinery is continually in operation to extend its use." This is no personal matter, for we must carefully distinguish between individuals and institutions. There are many people who are associated with the drink traffic whose position calls for sympathy and help, not for denunciation. But the highest interests of the human race necessarily take precedence of the personal interests of any people, and the fact that science declares alcohol to be a poison is a reason for doing our very best to restrict its sale, and to prevent the traffic from continuing its terrible influence in our midst. It is literally true to say that the new light brought to bear on the drink question through scientific knowledge has compelled great numbers of people to think about temperance who would not dream of considering it before.

Again and again figures have illustrated the awful ravages of the traffic in strong drink. In addition to the vast sum of money spent on drink in one year, so vast as to be really unintelligible to ordinary mortals, cruelty and crime are very largely traceable to drink, to say nothing of the inexpressibly sad facts that stand behind the figures, the loss, the misery, the pain, the tragedies of hearts and homes. An illustration has been given recently from the Canton of Normandy. Once it was a thriving and rich province; to-day its population is dwindling away; of its young men 70 to 80 per cent. are incapable of bearing arms in their country's defence; insanity is on the increase; crime abounds; native workmen in factories have to be replaced by foreigners. We recently called attention to the gratifying fact that the German Emperor has begun to realize the danger of permitting alcoholism to young men, the strength of his army and navy. In our own country and Empire, while the reformers are doing their utmost to fight poverty, disease, and crime, the trade in alcohol is allowed to create and extend these evils, so that we are destroying with one hand what we are endeavouring to preserve with the other.

Surely it is impossible for these facts to remain unheeded much longer. Love of country, to say nothing of devotion to Christ, calls for action, prompt, definite, and far-reaching. The evil is complex and deep-seated, and is not to be overturned in a day. There are many aspects, such as insanitary dwellings, underpayment, overwork, greed for money, and personal vice and sin. These are at once causes and effects, and show that everything that is done by the Christian Church and by individuals will play its part towards the consummation sought. The evil of alcoholism will never be overcome apart from the dynamic of the Gospel of Christ. Not only the body politic but the individual soul must be dealt with in regard to this sin, and every Church ought to put Gospel temperance work in the forefront of its efforts on behalf of the community in which it lives. When every Christian takes up this work and determines to prosecute it to the utmost of his power, the result will soon be seen in homes, in Churches, in villages, in cities, until at length there will be such a power emanating from the temperance world that not even the most gigantic evil can stand against it.

Impressions of the Church Congress

BY THE VEN. ARCHDEACON PERRY, M.A., ST. CATHARINES

FIFTY-THREE Annual Church Congresses have been held. This year Southampton, in the diocese of Winchester had the honour of holding what is generally conceded to have been one of the most inspiring and interesting of them all. Indeed, from the standpoint of numbers—(almost 3,000)—and enthusiasm, few religious gatherings of recent years have surpassed this. There was about it nothing cloistered or sequestered. If in the past the old Church of England has held herself aloof from the ordinary strife and emotions of men, dealing with merely speculative systems, certainly there could be no ground for such an accusation at this great Congress. The programme itself was as responsive, as anything could possibly be, to the atmosphere of the present day. The problems were in reality modern ones, and were dealt with in the main, by truly modern men and women. The one main subject, which occupied the days of the

The Kingdom of God in relation to uncivilized and backward races was dealt with by such men as the Earl of Selborne, former Under Secretary for the Colonies, First Lord of the Admiralty and High Commissioner for South Africa, also Sir Sydney Olivier, an expert in the relationship between white and coloured races.

The relation of the Kingdom of God to the social order was a subject in which men of such widely different views of life and society as the Marquis of Salisbury and Mr. Philip Snowden, Socialist M.P., gave their rich and varied experience. Thus the audacious character of the programme combined with the diversified experiences of those asked to speak, made it pre-eminently the Congress of free speech.

SOUTHAMPTON.

The city of Southampton has had much to do with the beginnings of history in the British

murdered Archbishop Thomas à Becket. Henry V. set sail from here to win and wear the crown of France. Five centuries afterwards the people saw another army set forth for South Africa to settle the right of good Queen Victoria to be also Queen of that far-off land.

TO-DAY.

In modern days this is the port into which come and from which sail the largest vessels afloat. However soon the great tragedy of the waters may be forgotten by others, the citizens of this place will never forget that from here in April, 1912, the mighty "Titanic" set forth never to return. Well did the Archbishop of Canterbury point out in his Congress sermon at St. Mary's, that the Congress was meeting at one of the great nerve centres of the world—to consider the needs of a Kingdom as wide as the world itself.

Not far from the Royal Pier there stands the monument which commemorates the sailing of the "Mayflower" in 1620, to found a New England across the seas. It was only unveiled by Ambassador Page this past summer. There it stands as a reminder that the people of the two

THE MARRIAGE OF PRINCE ARTHUR, SON OF THE GOVERNOR-GENERAL OF CANADA, AND THE DUCHESS OF FIFE.



The Royal bride and groom, with escort, driving from St. James' Palace to the home of the bride in Portman Square.

Congress, was "The Kingdom of God." This was divided into three parts—(1) its relation to the sexes; (2) its relation to the races; (3) its relation to the social order.

That able Churchman, the Bishop of Winchester, who was president of the Congress, and who was responsible more than any else for the group of subjects, drew attention in his presidential address to the three great questions which were to be considered, by saying that Churchmen might well bestow on them "more strenuous thinking, more active interest, and more insistent action."

THE SEX QUESTION.

The sex question is very much to the fore nowadays in England. Wherever you go it is discussed. Even in the great centres of worship, you are in danger of having it unceremoniously thrust upon you. The opportunity of talking about it under ecclesiastical and episcopal sanction was naturally welcomed. Certainly the men and women who were charged with its discussion, did so with great cleverness and commendable delicacy. One wonders whether in any other gathering in the world, such a subject could have been handled with such boldness of speech and yet with freedom from everything which was objectionable.

Isles. This fact to a Canadian brought a new element of interest to this brilliant gathering. If you were to dig below the street level of modern Southampton you would find traces of every kind of man known to have dwelt in Southern Britain—English, Norman, Dane, Saxon, Roman, Celt. It may have been through this doorway of Southampton that Claudius entered Britain in 43 A.D. At any rate it was not long after this date that a capital city was founded under the name of Venta Belgarum, which afterwards became Winchester. In the fifth century that great brood of adventurers from Northern Europe entered by these waters and founded the kingdom of Wessex and ultimately shared the parentage of the Anglo-Saxon race.

In 980 the Danes and Norsemen forced their long ships up Southampton waters and laid waste the town.

ENGLISH HISTORY.

It was here that Canute was recognized King of England by the Witan; and it was by this doleful sea-way that he proved to his courtiers that tides like time wait for no man, not even for kings. Then here lived William the Conqueror, and Richard Cœur de Lion, King John, and Henry I. Henry II. started the Pilgrims way from here, that the Pilgrims might pass across the country to Canterbury where was the tomb of the

great Anglo-Saxon nations belong to the one ancient and sturdy stock—men and Englishmen seeking earnestly for the one true God to guide their destinies.

THE VICINITY.

Indeed Southampton is the centre of many places of interest which circle all around her, and to which excursions were made on Thursday afternoon. There is the ancient town of Romsey, with its glorious Abbey, referred to in the Domesday Book. The ruins of Netley Abbey are on the eastern side of Southampton water—a Cistercian Abbey of the early English period. The New Forest is also easy of access. This forest contains at present about 90,000 acres of wild forest land, although it contained about 150,000 acres when William the Conqueror appropriated it in the 11th century as a place of hunting for himself. It was in this forest that William Rufus met his death, by the hand of Sir Walter Tyrrell, probably to avenge the cruelty of the Norman tyrant in punishing offences against the forest laws. Just across the historic Solent is the beautiful fascinating Isle of Wight, with its thatched cottages and innumerable hedges. There is Osborne where Queen Victoria died; Carisbrooke Castle, where Charles I. was imprisoned, and Brading with its ancient Roman Villa; with a dozen or more beautiful old world summer re-

sops such as Ventnor, Ryde, Sandown and Shanklin. A little to the southeast is Spithhead, where have gathered the greatest navies the world has ever seen.

WINCHESTER.

But perhaps the most interesting of all is ancient Winchester, just 12 miles away, with its magnificent Cathedral. Winchester was the British, Celtic, Roman, Saxon, Danish and Norman capital. Wintonia (Winchester) and London are the only two places shown in an ancient Anglo-Saxon map of the world, now preserved among the Muniments of Hereford Cathedral. Most of the kings from Egbert to Edward the Confessor were crowned and buried at Winchester. There was the home of King Alfred the Great and there his burial place. Of surpassing interest, however, is the beautiful Cathedral, one of the largest in England and the longest which remains from the Middle Ages. Among many other interesting features connected with the Congress was the Ecclesiastical Art Exhibition and Loan Collection. A large, solid, well-decorated building was erected for the special purpose of the exhibit. Among the exhibitors were nearly 50 societies, more than 20 leading firms of publishers, about as many leading Church furnishers, quite a dozen ecclesiastical embroidery firms—no lack of exhibitions of Church millinery—also several of the principal stained glass window firms, and organ builders. If one could only have had time to make some study of this great exhibit, one could have gained in a short period quite a modern education in the very varied working of the Church. This was an object lesson of the Church in action.

FOUR DEANS.

In addition to what has already been said about the speakers, what could have been of more interest to a Canadian churchman than the opportunity to hear four of the great Deans of England? The Dean of Manchester (Wellfare), strong, muscular, practical; the Dean of Wells (Armitage Robinson), scholarly, reverent, courtly—as one of a bygone generation; the Dean of St. Paul's (Inge), intellectual, mystical, spiritual; and the Dean of Durham (Hensley Henson), independent, radical, modern.

Perhaps, indeed, the women speakers drew the largest audiences. The very best and most practical women of England were on the programme—women holding widely different views on the questions of their sex.

LADY SPEAKERS.

There was Miss Maude Royden, Lecturer in History and Literature to the Oxford University Extension Delegacy, and Member of the National Union of Woman's Suffrage. She spoke before about 3,000 men at the mass meeting, the only woman in that vast audience, young and girlish in appearance, she at once had the sympathy of her hearers, when with splendid diction and well-controlled emotion she laid bare the horrors of the White Slave traffic. Such an address can never be forgotten. Mrs. Luke Paget, wife of the Bishop of Stepney, spoke on the Kingdom of God and the sexes, and Miss Ruth Rouse, Traveling Secretary of the World's Student Christian Federation, brought to bear upon her subject much of her wide and sane experience, gathered from different quarters of the earth. It was Miss Soulsby who won round after round of deafening applause, as in clever and humorous language she described to advantage the Mid-Victorian type of womanhood. Mrs. Creighton, widow of the late Bishop of London, had something strong and practical to say on the question of divorce. So from great Churchmen, famous Statesmen, and noble women, we received messages at this Congress which will go down in history.

1870-1913.

Just 43 years ago the Congress was held in Southampton. Of the hundred or more speakers at that time, only four are alive to-day. They were indeed great men in those days. Samuel Wilberforce, Magee, Walsham How, Moorhouse, J. C. Ryle, Charles Kingsley, besides many others almost equally noted. They are all gone. But who can say that they have not left behind them a goodly succession in the men and women who spoke in the same place. Just two score years and three after them? How different the choice of subjects and the character of thought and words, but how bold, full, independent, timely, yet reverent were the addresses given at the Congress of 1913!

So this great Congress passes into history, leaving behind it a legacy of practical and spiritual force which may inspire Christian people wherever the English language is spoken and the English race is honoured.

The Future of Evangelical Churchmanship in Canada.

(FROM A LECTURE AT THE OPENING OF WYCLIFFE COLLEGE, TORONTO)

BY THE REV. DYSON HAGUE, M.A.

THE word "Evangelical" as an appellative distinction, seems to have been used for the first time as a somewhat sarcastic title for those who were adherents of the Reformation. But it came into more general and popular use in the 18th century, at the time of the great Revival, as the title of those men who remained loyal to the Church of England as opposed to their equally earnest brethren who, not without heartburnings and strenuous endeavours to remain loyal, seceded from the Church of England to originate the Wesleyan body.

Correctly speaking, though, Evangelical churchmanship embraces all those who uphold the principles of the Reformation and have the spirit of the Anglican Church leaders of the 18th century revival. And the Evangelical Churchman to-day, broadly speaking, may be regarded as the lineal descendant of the English Church Reformers, and the legal proprietor and lawful representative of the principles and teachings which they personally professed and legally devised as the inheritance of the ages of future Churchmen, in the Prayer Book and Articles of the Church of England.

Evangelical Churchmanship historically represents, then, two great movements and epochs. First, the Reformation, which was the transformation of the Church, and, collaterally, the salvation of the nation, and originated in the fact that certain leading Church of England men were converted; for that was the essence of the reformation of the Church of England. Its genetic forces were not political, or ecclesiastical, or Protestant in the mere papal sense. They were evangelical, and the initiation of its great Church policy—"England's Church for English Churchmen; the Bible for the Church, and the Church for the people"—was the result of the great leaders being brought to a personal knowledge of Jesus Christ, by faith.

Practically speaking, after the Reformation, everything was different in the Church of England, and the views and principles of these illumined leaders became the formulated views and principles of the Church. The Church service was simple, spiritual, scriptural; the Bible was enthroned and embodied in the Church's service and teaching; the people recovered their long-lost rights; Rome was defied and denied, and its system of altar worship, image worship, saint worship, Mary worship, was abandoned; the right-hand of fellowship was held out to fellow-Christians in the non-Episcopal churches of the continent, in an attitude of absolute and avowed unity; the evangel of the Grace of God was grasped and preached (Article XI.); and above all, a new life was brought into diocese and parish.

By these tests Evangelical Churchmanship can be tested to-day. As to the Church service, in its simplicity and spirituality; as to the Bible in its life-giving power; as to the rights of the laity in every part of the service; as to Rome and its menace; as to fellow-Christians in other bodies; as to the Gospel; and as to earnestness and life—the Evangelical Churchman the world over to-day stands in the Church of England precisely in the same position as the Reformers stood, and holds that a dead Churchman cannot be the representative of a living Church, and a dead Church cannot represent the living God.

It represents in the next place the great spiritual Revival of the 18th century. Before it, England was probably the most irreligious country in Europe, and England's Church one of the dearest. Rationalistic criticism had evacuated religious life, and deadness marked the Church and gross darkness the people. And then came the Revival. It began in the Church of England, and was a movement of the most loyal of Churchmen. It started with the study of the Bible, and the result was that certain clergy were led to a personal knowledge of the Lord Jesus, and life and light came as a spreading fire. Men personally led to Jesus Christ began to preach the cardinal doctrines of evangelical theology—sin, salvation, sanctification.

Wesley was a High Churchman of the strictest kind, and even to the end disliked the Presbyterian services, and Dissenters; and it was only in the teeth of an unconscionable hostility that he felt himself compelled at last to start up licensed places of worship, and to give ordination powers

to Coke, as the Superintendent of the American Methodists. Then came the cleavage into two camps; the one carried the name of Methodists, but the loyal Churchmen who remained in the Church rallied under the name of Evangelicals. They were the loyal Churchmen of the age, and began a movement which reanimated and revitalized the Church of England. Romaine, Cecil, Grimshaw, Milner, Fletcher, Toplady, Walker, Berridge, Scott, Newton—these were the men who transformed the Church of England by the Grace of God, and inaugurated the second reformation, bringing in a tide of reverence unknown before in the conduct of the Church services, and especially of Confirmation and Holy Communion.

During the 19th century, from the days of Simon, the Evangelicals grew in power and influence, and though they were numerically oft-times in the minority, they grappled with gigantic faith programmes so large that they startle and bewilder us. They inaugurated the great Church Missionary Society, the Bible Society, the Colonial and Continental Church Society, the Church Pastoral Aid Society, the Society for Promoting Christianity Among the Jews, and with a magnificent faith made the world their field, and embraced in their far-reaching endeavours, all nations, all Jews, all Britishers, all peoples, all parishes. At the same time they addressed themselves with splendid courage to the great sociological problems of the day. It was Evangelical Churchmen who abolished the slave trade, and were in the forefront of the great battle for the betterment of social, industrial, hygienic and economic conditions for the working classes. The man who did more for the working men in the way of securing better wages, better homes, shorter hours and abolition of child work, was not a Keir Hardie, a Gompers, or a Trades Unionist, but a Churchman of Churchmen, an aristocrat of the aristocrats—Lord Shaftesbury. So, historically and in the present day, Evangelical Churchmanship has stood for, and does stand for, a constructive, not a destructive Church movement; a positive, not a mere negative theology. It stands for great certainties, principles, and its essence has ever been life! life! life! A dead Evangelical is an abnormality, for the man, the Church, that is dead has ceased to be evangelical. It has ever stood for the displacement of formalism, indifference, and pseudo-churchism, by the recreating force of faith, and the breath of the life-giving Spirit.

Nor is the Evangelical a poor Churchman. As a matter of fact, you cannot pitchfork him out of the Church. According to Balleine, during 60 years, 450 clergy of the Church of England joined the Church of Rome, and in the same period only eight or ten Evangelicals seceded from the Church.

It is a mistake, too, to think that the Evangelical is a Low Churchman. The Low Churchman was a latitudinarian, with Deistic and Socinian leanings, denying the inspiration of the Bible, the deity of Christ, and the vicariousness of the Atonement. The slovenly, card-playing, church-neglecting parsons were all Low Churchmen, and the Low Churchman was the bitterest opponent of the Evangelical, who stood for love of Church and Church service, and reverence in the Church worship. The Low Churchman had but one thing in common with the Evangelical, and that was, hatred of Popery.

ITS FUTURE IN CANADA.

As to the future of Evangelicalism in Canada, we realize that we stand face to face with a changed, and changing, situation. We have a new country, a new land, a new people, and if Canada is characterized by anything to-day, it is by national optimism and national originality. There is throbbing in the heart of this young nation, a consciousness of national ability, not unmingled with a certain indifference to the past and impatience with what is old, and an admiration for the novel and craving for that which is new. But there is one thing certain as regards the outlook in Canadian Church life in the present day, and that is, that ritualism has small attractions for the Canadian. The future prospects of ritualism in this country are small indeed. The great preponderance of plain and simple services throughout the length and breadth of the land

shows that ritualism has little appeal for the average Canadian. Church conditions are very different here.

In the next place it is certain that a side-tracked Evangelicalism is not the desideratum of Canada in the 20th century. We want no Neologianisms, no new theology; for it is not in the abandoning of the old, but in the revitalizing of the old, that the hope of our Church in Canada lies. No new Gospel, but the old which we had from the beginning, verified and vivified in Christ, through living men.

The day of polemics is gone. Whether this is a good omen or a bad omen we do not say, but it is certainly true that the old animosities cannot be revived, and the day of the Low Church fighter is over. It is not by carnal weapons of bitter controversy that the battles of the Reformation will be won; not by might, nor by power, but by My Spirit, saith the Lord.

And the day of dogmatism has gone, we mean, of course, cold-hearted, unsympathetic dogmatism, but the day of life, and the day of love, and the day of faith has never gone, and the day of the Gospel. For as long as a man is a sinner and stands guilty before a Holy God, the Gospel that tells him he can be justified by faith only through Christ's work for him, and Christ's work in him, and as long as that is preached by loving, sympathetic, earnest men, so long in Canada or anywhere else, will it have its future.

But the key of the situation lies with the nine theological colleges, six of which are committed to Evangelical principles, and four of these to most definite and pronounced Evangelical principles; and it is in the stream of gospel-loving men of faith and spiritual power, grasping personally the essence of the evangel of Jesus Christ, emerging from these halls as a permeating force and a life-giving influence, that the future of our Church in Canada depends.

And as to this college—conceived in prayer; brought forth by faith; and dedicated to the distinctive principles of Evangelical Churchmanship, which has for 36 years been sending to the north and the south and the east and the west its two hundred and fifty or so graduates, nothing can ever retard its annual progress, or prevent its ultimate triumph, if it only holds on, steadfast, immovable, always abounding in the work of the Lord, with faith in the Gospel and the principles of the Reformation. The Gospel of Jesus Christ is sufficient to create all the convictions, enthusiasms and optimisms needed in this most optimistic age. Only let us be true, only let us be fair, only let us be faithful, with our hands on the old, old Gospel, and our feet on the old, old Book, with malice towards none and charity to all, especially to those of our own dear household of faith, and we shall not die, but live—and declare the works of the Lord in Canada—until He come.

POWDER AND SHOT
FOR TEMPERANCE WORKERS

THE CHAMPION PRIZE FIGHTER.

Men of strength are often conquered by the drink habit. John L. Sullivan heard that Jeffries, the prize fighter, was drinking, and he is reported to have said: "Jeffries can probably strike a harder blow with his fist than any man in the world, but the best punch he has is a child's slap compared to the mighty blows that John Barleycorn can give him."

THE KEY TO THE CEMETERY.

Statistics declare that many thousands of premature deaths occur each year through strong drink. Just outside a cemetery stood a liquor saloon. It was close by the main entrance, and a gate must be unlocked to admit each body. A sign on the corner of the saloon read as follows: "The key to the cemetery within."

WHAT IS A TEETOTALER?

Ben Brierley, the literary Lancashire mill worker, of whom a statue stands in Queen's Park, Manchester, was connected with the temperance movement of his day. "When I was a young fellow," he once said, "we thought a teetotaler was one who did not want to pay for his drink." "That's quite a mistake," replied his friend; "a teetotaler is one who doesn't drink, but has to pay for the results of others drinking." The friend stated the case to a nicety.

A TERRIBLE REASON.

In the "Quiver" for March, 1897, we have this testimony: "Recently a man coming over from America in one of the Atlantic steamers was invited by a fellow-passenger to drink with him. To the invitation he made no reply, continuing to read a newspaper with which he was engaged. The invitation was repeated, but he remained silent. When a third time he was asked to drink, he put aside his paper and quietly answered: 'Sir, do you see that glass? Well, if I were to take even a quarter of it I could not leave off until I had drunk all the liquor on board. That is why I cannot drink with you.'"

A RAILWAY COMPANY'S ACTION.

The Union Pacific Railway Company of America has prohibited all drinking by its employees. Any man seen going into or coming out of a public-house is to be immediately discharged. Nearly all the great American railways refuse to employ men who indulge in intoxicants. The American Railway Association, which owns nearly 250,000 miles in the United States, Canada, and Mexico, and employs one and a half million persons, has a standing rule prohibiting the use of intoxicants by employees on duty, and announcing that their use, and the frequenting of places where they are sold, is sufficient cause for dismissal.

The Prussian Railway Management forbids engine drivers, switchers, and despatchers to use beer or spirits while on duty, and gives preference to abstainers in the matter of promotion.

NEITHER WARMS NOR STRENGTHENS.

Intoxicating liquor cannot warm you, says Norman Kerr, M.D. There is no greater fallacy than the common mistake of supposing that because you feel hotter after drinking strong drink you are really warmer. The truth is that in this, as with regard to nourishment, alcohol is a deceiver. It makes you feel warmer while it actually makes you cooler. It robs you of heat, and while the stolen property is being hurried through the skin, the skin is heated, as you feel in the alcohol flushing of the face. Dangerous as intoxicating drinks are everywhere, they are especially perilous in cold weather and cold climates. Intoxicating liquors can supply you with no energy, no force. They cannot add to your strength. So far from helping you, beer, wine and spirits will hinder you in whatever work you have to do. Other things being equal, you will have the greatest steadiness of hand, firmness of grasp and clearness of mind by total abstinence from every kind of intoxicating liquor. The hardest work has been best and most easily accomplished under total abstinence.

Brotherhood St. Andrew

TORONTO.—As a preparation for the winter's work two special gatherings have been held. On Oct. 24, a number of chapter officers, directors and secretaries met in St. James' Parish House and discussed plans for the improvement of Brotherhood conditions in the city. Efforts will be made to increase the membership and make the chapters more representative.

The Rev. D. T. Owen was in charge of the special devotional service held in Holy Trinity Church on October 29th. This service consisted of three addresses on the subject, "Service—consecrated and vitalized." The first of these—"Service"—a word familiar to Brotherhood men, reminded us of the fact that God, although almighty as He is, and the ruler of the universe with its worlds with all their wonders and glories, had need of and called for the service of men. The call came to each man personally. There will be things that will not be done unless we do them. We are called to the highest place. We are called to be servants. Our work must be great because we are co-operating with God. There are many difficulties to meet and this means that if we are to be successful there must be real consecration in our lives. Consecration means sacrifice. Therefore the call to service is the call to sacrifice.

Our service must also be vitalized, that is filled with the Spirit of God. Realizing our own weaknesses, how incapable we are and how inadequate our own powers we are led to trust more and more in God and in His power and grace.

OTTAWA.—A largely attended meeting of the Junior Local Assembly was recently held in Ot-

tawa at St. George's Parish House. The parishes represented at the gathering were St. Matthew's, All Saints', St. Luke's, Trinity, Ottawa South, All Saints', Westboro, and St. Bartholomew's. Very satisfactory reports were presented by the delegates from these parishes. All reported being engaged in either Bible Class or Sunday School work along the lines of personal service. Amongst other matters decided at the meeting it was resolved that the active chapters enter into a definite campaign for the extension of the work in Ottawa. This should be of great benefit, and results should be looked for in the near future. The business part of the meeting being concluded, the chairman called upon Mr. Ralph Sampson to address the gathering. Mr. Sampson in the course of a very excellent half-hour talk carried the boys with him by a vivid description of the Junior conferences held during the recent National Convention in New York, at which he was privileged to attend. His remarks were most apt, and he succeeded in interesting all with his experiences. Mr. Bliss, the President, after summing up the Assembly work, closed with a strong appeal to all to join in the effort being made by the Brotherhood in Ottawa to reach every parish as a means of marking the thirtieth anniversary of the Brotherhood's existence. The special aim is to hold a Men's Communion in every parish in the city and suburbs marked with special addresses during the day to all young men. If this can be brought to a successful consummation, St. Andrew's Day will be a notable one for the Church in Ottawa. Special tributes were due to Mr. Jack Dawson and Mr. Cyril James for the way in which they have assisted to make the Assembly meetings so successful.

LAYMEN'S MISSIONARY MOVEMENT

That the people of Ontario realize that they have a certain responsibility towards their fellow-humans in less enlightened parts of the world, as well as those of foreign nationality who have made their homes in Canada, is clearly indicated by the reports received by Mr. H. K. Caskey, of the Laymen's Missionary Movement, with regard to the united missionary campaign now in progress in the province. The meetings to date have been attended by even greater success than was expected by those who are constantly in close touch with the work.

The campaign is in many respects unique. Its objective is to place the real necessity of missionary endeavour before the people in a way in which it can be appreciated and to outline to individual congregations the most practical manner in which they can accomplish the desired result—namely, by means of the every-member canvass idea. We have already reported immense success and enthusiastic meetings, banquets, etc., at Walkerton, Chatham, Hamilton, Windsor, Guelph and Owen Sound and we add thereto the following:—

BARRIE.—About 200 delegates participated in an earnest and inspiring conference held here for the county of Simcoe, November 6th. Three sessions were held and the conference theme, "The problem of missions in the local congregation," was discussed from different standpoints. Addresses were given by Rev. G. A. Turk, Rev. C. J. Cameron, Mr. D. M. Rose, Mr. Fitch, Rev. J. R. S. Boyd, Rev. F. W. Anderson, ex-Mayor Frost, Orillia, and W. A. Boys, K.C., M.P.

STRATFORD.—The County Missionary Conference here was held November 6th. The afternoon session was well attended and helpful. Mr. Senior dealt with the organization of missionary committees, Mr. H. C. Priest, with missionary literature, Rev. Mr. Eadie, missionary experiences, Rev. H. M. Langford, the value of the every-member canvass. Brief addresses at a banquet, which concluded the conference, were given by Rev. Gillies Eadie, of Formosa; Mr. W. C. Senior and Rev. Canon Gould. An "every-member canvass" will follow the conference.

SARNIA.—The Missionary Conference for the county of Lambton was held here November 5th. The attendance of delegates was gratifying, the registration of out-of-town delegates being considerably over 100. During the morning session two splendid addresses were given. Mr. Charles Jenkins, of Petrolia, spoke on "Missions in the Life of the Church." "The Development of a Missionary Atmosphere" was taken by Rev. H. C. Priest and Rev. C. E. Manning. In the evening a public supper for all friends of the Laymen's Missionary Movement was held at the town hall.

The Churchwoman

HALIFAX.—At the meeting of the Executive Committee of the Diocesan W.A., it was decided to hold the annual corporate Communion on the eve of St. Andrew's Day, November 29th, at St. Paul's Church, and to ask one of the missionaries, who will be in the city at that time, to be the special preacher.

OTTAWA.—DEACONESS ASSOCIATES.—Excellent reports testifying to the splendid work being done in Ottawa by the Deaconess Associates were given at the annual meeting of the association in St. George's Church Hall, October 30th. The meeting was presided over by Archbishop Hamilton. He spoke briefly of the work being done at the parent house in Toronto, where women are received and trained for work in home and foreign mission fields. Letters were read by the Secretary-Treasurer, Miss Rigby, from Ottawa girls and others who are doing work in various fields. The convenor of the local branch, Mrs. Tilton, gave an outline of the work carried on in the Toronto Home since the foundation, nineteen years ago. After congratulating the local branch on the work it has been doing, Rev. J. M. Snowdon said that he would like to see more young ladies taking up the course. Four Ottawa young ladies are now doing missionary or deaconess work who received their training in the Deaconess House at Toronto. These are Miss Steacy and Miss I. Steacy, who are engaged in settlement work in Montreal; Miss Burpee, who is doing parish work in Toronto connected with St. James' Cathedral, and Miss Benbow, who is a missionary in Honan, China.

TORONTO.—The Diocesan Monthly Board meeting of the W.A., held in the Schoolhouse of the Church of the Epiphany on November 6th, was both a long and an interesting meeting. The reports of the delegates to the annual meeting of the General Board made up a large part of the programme.

The Corresponding Secretary reported one new life member, a new branch organized at Newmarket, and the branch at Perrytown disbanded. The Treasurer's receipts amounted to \$757.36; expenses, \$418.24.

Twenty-seven bales were sent from the Dorcas department; also two surplices, two cassocks, and a set of Communion vessels. Personal Christmas bales for clergy in the missionary districts of this diocese will be packed at the Dorcas rooms this month, and contributions in money will be very welcome. From the Junior Department two outfits were sent to "The Pas," Saskatchewan.

The P.M.C. amounted to \$182.80. Five men have offered for service in the diocese, but seven missions are still unsupplied.

Sixty-one new members have been added to the Babies' Branch.

Mrs. Lincoln Carlisle has succeeded Miss Campbell as Recording Secretary. The Secretary of the Diocese of Ontario also spoke a few words. Miss Carter, Treasurer of the General Board, was another welcome visitor.

Rev. C. V. Pilcher was the speaker at the noon hour. His text was the second clause of the W.A. prayer, "Who, in the days of Thy flesh, didst vouchsafe to accept the services of faithful women."

Mrs. Waller, from Japan, later in the day, told very interestingly of her life in that country, where she and her husband have spent twenty-three years, mostly in Nagano, the great Buddhist centre.

The E.C.D. Fund, amounting to \$419.54, was divided as follows: \$150.00 to Bishop Bompas Memorial Church at Moosehide, Diocese of Yukon, and the balance to the Church Building Fund, Neda, Japan.

An important step was taken when the "board," by resolution, accepted the \$3,500.00 suggested by the General Board as Toronto's contribution to the General Pledge Fund for the coming year.

The next meeting will be held in the Schoolhouse of the Church of the Redeemer on December 4th.

A Junior Conference will be held in St. Simon's Parish House on November 24th at 7.45 p.m.

WHITEHORSE.—The Christ Church branch, with a membership of 10, raised \$283.10 by a sale of work and sales throughout the year. They gave \$11.50 to Auxiliary pledges and \$175 to the vestry for current expenses.

The reminder in this issue, as to non-payment of subscriptions, is not intended for those who have kindly remitted during the past few weeks.

Church News

PREFERMENTS AND APPOINTMENTS

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.

BRYDGES, Rev. R. L., M.A., rector of All Souls', New York City, to be chaplain in charge of Moral and Social Reform. (Diocese of Toronto.)

DELISLE NUNNS, Rev. A. E., curate of Christ Church, Londonderry, Ireland, to be vicar of Metchosin and Sooke, Vancouver Island, B.C. (Diocese of Columbia.)

ROY, the Rev. E. R., to be rector of St. Peter's, Cookshire. (Diocese of Quebec.)

BUNBURY, the Rev. W. T. G., B.A., to be rector of Richmond, P.Q. (Diocese of Quebec.)

DUNN, the Rev. H. C., B.A., to be incumbent of St. Mary's, Montmorency.

WALTER, the Rev. W. H. J., incumbent of Pinewood, Rainy River District. (Diocese of Keewatin.)

TOBIN, the Rev. G. E., rector of Cambridge, to be rector of Campsbell.

FENWICK, the Rev. A. C., rector of Upham, to be curate of the Parish of Hampton.

FOLLETT, the Rev. C. W., to be rector of Simonds.

BROWN, the Rev. H. H., rector of Upham. (Diocese of Fredericton.)

ELLIS, Rev. W. J., incumbent, Montbelle, Que., to be rector of Grenville. (Diocese of Montreal.)

BAUGH, Rev. W. J. P., rector of Grenville, to be rector of Lacolle. (Diocese of Montreal.)

BALL, Rev. T. W., M.A., rector of St. Andrews, Que., to be rector of Portage du Fort. (Diocese of Montreal.)

THORNE, Rev. Oliver, M.A., formerly of Montreal, to be incumbent of Campbell's Bay, Bryson and Clark's. (Diocese of Montreal.)

LEWIS, the Rev. C. T., rector of Bury, to be Rural Dean of Cookshire, P.Q. (Diocese of Quebec.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—On the eve of All Saints' Canon C. W. Vernon, M.A., B.D., was installed as Canon of this cathedral at the evening service.

DARTMOUTH.—CHRIST CHURCH.—The banquet given to the scholars, teachers and workers of the Sunday School in the parish hall, November 4th, was a most successful affair. During the evening an instructive address was given by the rector. The object of the banquet was to increase interest in the work of the School and bring those interested together in a social way.

CHURCH OF ENGLAND INSTITUTE.—At the Sunday School Teachers' Institute, held here, November 4th, was shown the splendid exhibit of Sunday School handwork, collected and arranged by Miss M. A. Hamilton, which is shortly to be forwarded for exhibition at the headquarters of the Sunday School Commission in Toronto. The exhibit includes pictures, maps, drawings, scrap-books, models made not only by the Sunday Schools of the city and Dartmouth and large parishes like Windsor, Truro and Amherst, but also, exceedingly creditable exhibits from schools in remote parishes, such as Queensport and Big Baddeck. Rev. L. J. Donaldson gave an interesting address on the Prayer Book lessons for November. Dean Llwyd followed with an inspiring address on the Bible lessons. During the winter there will be two selected speakers at each meeting, one dealing with the Bible lessons, and the other the Prayer Book lessons for the month.

FREDERICTON.

John Andrew Richardson, D.D., Bishop,
Fredericton, N.B.

ST. JOHN.—ST. LUKE'S.—Commencing Wednesday, October 22nd, and ending Monday, November 3rd, there was held a splendid mission in connection with this church. The missionary was the Rev. F. G. Newton, rector of St. John's Church, Sarnia, Ont. Mr. Newton is a gradu-

ate of one of the old English Colleges, but he has been in Canada for some years now, and understands and appreciates fully our Canadian life with its manifold problems. He has a style of preaching all his own. It is that quiet, argumentative, conversational style which at times creates a silence charged with spirituality that makes one feel at once the power and reality of religion. During the mission he held three services every day, excepting Saturday. At three o'clock there was a quiet hour for Christian workers. At four o'clock the children came in large numbers to hear a new but very interesting and helpful discourse on the Catechism. At eight o'clock there was the regular mission service for all. A special feature of the Sunday services was a mass meeting for men at four o'clock. In these days, when it is said, and by many believed, that the Gospel has lost its hold on men, it was a rare feast for one's eyes to see the nave of St. Luke's Church, which seats about eight hundred people, almost filled with men. On the second Sunday at the time of the men's meeting there was a big Orange parade going on, but this appeared to make no difference in the numbers gathered. The mission will in every way strengthen and help this parish.

QUEBEC.

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

QUEBEC.—RURAL DEANERY.—The autumn meeting of the Rural Deanery of Quebec was held on Wednesday, November 5th, at the Deanery. There was a celebration of the Holy Communion in the Cathedral at 7.30 a.m. The Rev. Arthur Dunn gave his impressions of Church life in the North-West, and also an account of the M.S.C.C. and Sunday School Institute meetings lately held at Saskatoon. The Rev. E. A. W. King led a discussion on "Church Extension in Quebec."

COOKSHIRE.—ST. PETER'S.—At the morning service, on October 19th, the Rev. Ernest R. Roy was instituted and inducted as rector of this parish by Archdeacon Balfour, who was also the preacher. The Archdeacon also dedicated a stained glass window in the chancel recently presented by Mrs. W. B. Ives in memory of her father and mother, Mr. and Mrs. John Henry Pope; and also a tablet given by Mrs. Robertson in memory of her husband, the former rector of the parish, which reads as follows: "To the glory of God and in loving memory of Alexander Hume Robertson, L.S.T., R.D. Born Glasgow January 30th, 1854.

"Entered into Rest
St. Peter's Rectory, Cookshire,
May 13th, 1913.
For 23 years Rector
of this Parish."

In the afternoon the Archdeacon instituted and inducted the new rector at St. Andrew's, Eaton Corner, and also dedicated a cross, also given by Mrs. Robertson in memory of her husband, the late rector. The Archdeacon preached again at the evening service at St. Peter's, when a special service of thanksgiving was held.

MONTMORENCY.—ST. MARY'S.—On Sunday, October 5th, Rev. Harold C. Dunn, B.A., was admitted to the charge of St. Mary's Church, Montmorency, by Archdeacon Balfour. A most helpful and appropriate sermon was preached by the Archdeacon, based on the principle of Stewardship.

LAKE BEAUPORT.—ST. JAMES'.—The members and adherents of this church, together with some city friends, met to bid farewell to the Rev. E. R. Roy before his departure to Cookshire. The congregation, while realizing their loss, could not forget the fact that others would now enjoy the ministrations of such an earnest Christian as their beloved pastor. On behalf of the congregation and city residents Mr. Roy was presented with a well-filled purse of gold.

MAL BAY.—ST. PETER'S.—The Bishop held a Confirmation here recently when he laid hands on twenty-four persons. Later, at St. Paul's, Barachois, he confirmed seven.

BURY.—The Bishop of Quebec has appointed the Rev. C. T. Lewis, the rector of this parish, to be Rural Dean of Cookshire, in succession to the late Rural Dean Robertson.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—Dean Grosvenor, of New York, will be

but he now, and Canadian as a style et, argu- at times ility that eality of St. ree ser- At three Christian came in teresting At eight rvice for services lock. In believed, n, it was ve of St. hundred e second ing there but this numbers ery way

the preacher at the anniversary services here on November 30th. Rev. Dr. Symonds, at a banquet of the Men's Association, stated that he was not going to accept the Presidency of the Western University at London.

ALL SAINTS'.—On November 2nd at the anniversary services Rev. A. P. Shatford was the special preacher.

SYNOD OFFICE.—Dr. L. H. Davidson, the chancellor of the diocese, announces that the burial of destitute immigrants who may die in Montreal will be the object of the fund of \$4,000 paid over to the Bishop of Montreal by the Grand Trunk Railway for the piece of land on which the Ship Fever Monument stands at Point St. Charles. Half of the \$4,000 will be used to purchase a plot of land in the Roman Catholic Cemetery on Cote des Neiges, subject to an arrangement with Archbishop Bruchesi, and the other half for land in Mount Royal Cemetery or the new annex at Longue Pointe. An additional amount of between \$1,000 and \$2,000 will be devoted to the maintenance of the lot on which the monument stands at Point St. Charles.

DIOCESAN COLLEGE.—At the annual meeting of the Alumni Association of this college, Archdeacon Naylor conducted the Quiet Hours. Rev. H. M. Little read a paper on "The Distinctive Principles of the Church of England," and Rev. E. Dawson on "The Unity of the Faith." We hope to print some of these elsewhere in later issues. The officers elected for 1913-14 were:—President, Rev. L. A. Baugh, M.A.; vice-president, Rev. N. T. Bates, B.A. (of Formosa); secretary-treasurer, Rev. D. B. Rogers, M.A.; recording secretary, Rev. W. J. Ellis. About 30 graduates were present.

LONGUEUIL.—ST. MARK'S.—During the past few months this church has been thoroughly renovated at a cost of over \$6,000. A new roof covered with quarried slate, new buttresses for the walls, new vestry and exit, a new belfry covered with copper are the external changes. Mr. W. I. Gear bore the entire expense of redecorating the interior and also gave a new bell. During the last year \$600 has been paid off the mortgage (leaving \$1,400). The vestry have declared most of the seats free. Madam Turgeon left a bequest of \$3,500.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.

The members of the Church Woman's Aid of this Cathedral presented Dean Starr with a handsome roll-top desk and chair in mission oak on Hallowe'en. Mrs. John Carson, the president of the Society, made the presentation, and in doing so referred to the much appreciated labours of the Dean on behalf of the Cathedral and its organizations. The Dean appropriately acknowledged the gifts and extolled the good work done by the members of the Woman's Aid.

The Thanksgiving collections at the Cathedral amounted to \$485.00 for the floating debt and \$1,105.00 on behalf of missions.

ST. JAMES'.—The Men's Association held its first meeting of the season on October 15th. Prof. Nicol of the School for Mining gave an interesting talk on the ruby, illustrated by lantern slides showing how the gem is mined and polished. Mr. Rodger showed specimens of the stone.

ATHENS.—VISIT OF THE BISHOP.—A total of sixty-four candidates confirmed. On Sunday, November 2nd, the Bishop of Kingston visited the parish of Athens, of which the Rev. W. G. Swayne is rector, for the purpose of holding Confirmations.

At the morning service at Oak Leaf ten candidates were presented, and the Bishop also dedicated two memorial windows, Communion rails, and Service Book.

The chancel window was a memorial to the Rev. William Wright, a former rector, and the window in the nave, to Mr. and Mrs. Edward C. Webster, pioneer churchmen of the parish, and life-long communicants. The communion rails were the gift of Mr. Peter Johnson and his sister. There was a large congregation in the afternoon.

Twelve candidates were presented at St. Paul's, Delta, and a pair of brass vases dedicated. Here, also, there was a very large attendance.

In the evening a class of forty-two was presented at Christ Church, Athens, and a Service Book dedicated. At this service the attendance was remarkable. Every available space in the church was occupied, the aisles being crowded, and even the windows used as seats.

BROCKVILLE.—ST. PAUL'S.—On Wednesday evening, November 5th, in this church, the Bishop of Kingston, before a large congregation, confirmed a class of fourteen candidates. Archdeacon Dobbs, of Kingston, the former rector, and Rural Dean Woodcock assisted in the service. As this was the first visit of the Bishop since his consecration, His Honour Judge Reynolds, on behalf of the rector and congregation, read an address of welcome.

NIAGARA.

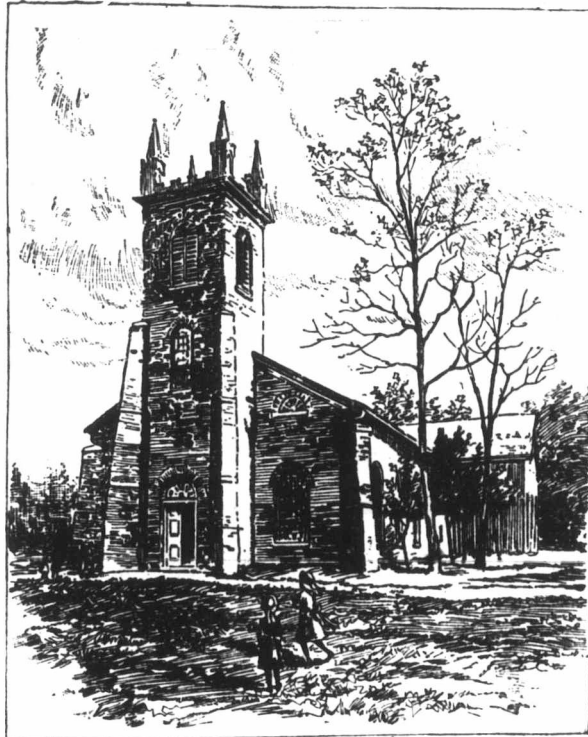
W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—ASCENSION.—On November 2nd missionary services were held here. Bishop Stringer preached at both services. He paid a high tribute to the Eskimo character. He described the work being done by the present missionaries and the difficulties to be surmounted.

ALL SAINTS'.—The Daughters of the King and the Brotherhood Chapter of this parish gave an informal reception to their friends.

NIAGARA-ON-THE-LAKE.—ST. MARK'S.—The congregation of this historic old church have just completed the celebration of the twenty-fifth

AN OLD HISTORIC CHURCH.



St. Mark's, Niagara-on-the-Lake, the Church of which Canon Garrett has been Rector for twenty-five years.

anniversary of the appointment of their rector, Canon Garrett. On November 2nd there were special services. The celebration of the Holy Communion was attended by a large number of those whom the rector has prepared and presented for Confirmation during his long ministry. Rev. W. L. Baynes-Reed, of Toronto, was the preacher at both services.

On Monday the Bishop of the diocese and Mrs. Clark, together with the clergy of the Deanery of Lincoln and Welland, assembled to offer their felicitations to Canon Garrett, who is also their Rural Dean. Holy Communion was celebrated in the morning, the celebrant being the Lord Bishop. The Rev. Guy B. Gordon, rector of Niagara Falls, Ont., preached the sermon, in which he paid high tributes to the Rural Dean. Luncheon was served by the ladies of the parish in the Parish Hall, at which the various religious bodies of the town were represented. Father Sweeney, of the Roman Catholic Church in Niagara; Rev. J. McGregor, of the Presbyterian Church, and Rev. S. Smith, of the Methodist Church, all expressed in well-chosen words their esteem for Canon Garrett as a fellow-worker and friend.

The Lord Bishop, on behalf of the clergy, presented to the Rural Dean a beautifully illuminated address, together with a gold-mounted cane. He said that it is, in these days of change and unrest, a very rare thing to find a man who has faithfully devoted himself for so long a period to the work of ministering to one parish. Canon Garrett replied with characteristic humility and depth of feeling.

In the evening a reception was held in the Parish Hall, at which many parishioners were present to greet their rector and his esteemed wife. On behalf of the congregation, Mr. J. Masters, churchwarden, presented to Canon and Mrs. Garrett a bag of silver, and on behalf of the choir made the further presentation of a handsome silver-mounted writing set. Rev. H. L. A. Almon, rector of Merriton, and Rev. C. R. Riley, of Homer, also congratulated the Canon and the congregation.

THOROLD.—ST. JOHN'S.—On Nov. 2nd Bishop Clark confirmed a class of twenty-two at this church, and dedicated a peal of ten bells recently presented to the church.

OTTAWA.

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

OTTAWA.—ST. AUGUSTINE.—The new mission which St. John's Church is mothering has been named St. Augustine's Chapel. The building has been raised to provide a basement. New seats have been provided. The whole building has been veneered with brick.

SYNOD OFFICE.—The Metropolitan has sent out a pastoral for circulation in the Ecclesiastical Province of Ontario. The pastoral is an appeal to absolute self-surrender and consecration. It reviews the situation as follows:—

The Provincial Synod of Ontario now canonically organized will have to face problems in connection with the Church in a Province of 200,000 square miles, comprising 20 cities, 131 towns, 3,845 post-offices, and involving a population of 2,358,719 persons, of which 489,704 are returned as members of the Church of England in Canada, affecting not only six dioceses, which presently constitute the Province, but also dioceses, portions of whose territory, as in the case of Moosonee, Keewatin and Rupert's Land, are within the civil Province. It will have to deal with Indian and immigration matters within the said area, and with all the varied and complex problems which arise out of the "state of the Church." A broad, statesmanlike view of conditions compels the consideration of questions, affecting not only those already referred to, but also all problems of social, moral and temperance reform within the boundaries of the Province, and particularly within the congested areas of our population.

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Assistant.

TORONTO.—SYNOD OFFICE.—The Bishop of Toronto was in Montreal last Sunday. He preached in St. Matthias' Church, Westmount, in the morning, gave an address at the McKay Institute for the Deaf and Dumb in the afternoon, and preached in Christ Church Cathedral in the evening. Last Sunday was a Missionary Field Day, and the Bishop of Toronto was a special preacher. Bishop Reeve preached at the anniversary services of the church in Omemece on Sunday.

ST. LUKE'S.—A Young People's Association was organized in the schoolhouse of St. Luke's Church with Mr. E. J. Stafford as president.

ST. JOHN THE EVANGELIST.—Interest is being shown in the opening of a medical mission in this parish. Dr. W. N. Harris and Dr. C. E. Cooper Cole have signified their willingness to co-operate, and, in support of the scheme, in addition to the General Social Work of St. John's, contributions have been received amounting to \$85. An appeal is here made to the public for financial support. Contributions will be received by Rev. J. Russell MacLean, 50 Portland Street.

On November 7th Mr. W. H. Hoskins, who for the past seven years has served as superintendent of the Sunday School, was presented with an illuminated address and a handsome silver tray, in appreciation of his faithful service in the position which he is giving up to take charge of the Sunday evening services for children.

ST. MICHAEL AND ALL ANGELS.—Bishop Stringer, of the Yukon, was the preacher at the services here last Sunday morning. In the evening he preached at St. Clement's, Eglington.

ST. MARY MAGDALENE.—On November 9th the patronal festival of this church was held. Rev. C. Paterson Smyth, of St. Alban's Cathedral, preached in the morning. In the afternoon

the children's service, which the rector addressed. In the evening the sermon was preached by Rev. C. Emsor Sharpe. The festival marked the silver jubilee of both rector and parish, and on this account it was an occasion for especial rejoicing on the part of the congregation. The collections were devoted to reducing the mortgage on the church. A special effort is being made to raise \$10,000 for this purpose.

The services will be continued next Sunday, when Bishop Reeve will preach in the morning and Bishop Scadding in the evening.

CHURCH OF THE EPIPHANY.—At the Men's Club here last week Dr. A. S. Grant spoke on "Frontier Work in the North-West." His reminiscences of the Klondike '98 rush were thrilling. About one hundred were present.

ST. PAUL'S.—The first Sunday in Advent (November 30th) is the day appointed for the opening of the new church. Archbishop Matheson, Primate of Canada, will be the special preacher. Archdeacon Cody will preach the farewell sermon in the old church on Sunday, November 23rd. Work on the interior finishings of the church is being rapidly pushed. The marble tiling in the chancel was laid last week. The carved oaken pulpit, given by Colonel Arthur Peuchen, which has been made in England, will shortly be placed in position. The dignity of the interior may be imagined from the fact that the nave is ninety-one feet high. The Gothic detail and tracery has given a most graceful effect. A full description of this beautiful building will be given in a later issue.

HOLY TRINITY.—The rector, Rev. D. T. Owen, preached his first sermon from the new pulpit on November 9th, and paid his tribute to the worth of those to whose memory it stands—they who served in "doing good and being good." He announced that the Advisory and Finance Committee had unanimously resolved to recommend the congregation to purchase a new organ to cost some \$10,000. The members of the committee at their meeting subscribed \$1,125 towards the initial payment. Mr. Thos. Hopkins, Superintendent of the Sunday School, is arranging for the purchase of a fine lantern for lantern services in the schoolhouse, and has about half the needed amount raised already.

TRINITY COLLEGE.—The annual general business meeting of Convocation and the annual service will be held on Wednesday, November 10th. At 3:30 p.m. there will be the annual general business meeting in the library. At 4:30 p.m. an informal gathering in the Provost's room. At 8:15 p.m. annual Convocation service will be held in the chapel. The preacher is to be the Rev. H. H. Bedford Jones, M.A., rector of Brockville, a graduate of the college, a former member of the teaching staff, and a former clerk of Convocation.

ST. NICHOLAS.—On November 8th the Men's Club held a bazaar at which, in spite of the heavy rain, cleared \$100. This will be used in part payment for a piano. The Sunday School is increasing rapidly. One hundred and twenty-five were present the other Sunday. The Bible Classes have to be held in Mr. Davies' house near by.

WYCLIFFE COLLEGE.—On November 3rd to 6th Mr. J. M. Farquhar, National Secretary for the Y.M.C.A. in India, spoke to the graduates and students of Knox, Victoria, Trinity and Wycliffe Colleges. He spoke on the Religions of India from a Christian standpoint, on the Indian Philosophies, on Buddhism and Janinism, and on the Great Sects. Mr. Farquhar has a first-hand knowledge of his subject. His remarks were doubly interesting, because he is "persona grata" to the native Hindu.

INNISFIL.—Rev. Dr. Langfeldt, who for the past two years was incumbent of this parish, has accepted from the Dominion Government an appointment to take charge of the immigration work at the port of Boston, Mass.

GRACE CHURCH.—The members of the W.A. and the Woman's Guild of this church met at the rectory on November 7th and presented Mrs. Broughall with an antique rosewood spinet, a writing desk, brass fittings, and small desk lamp as a token of their love and appreciation of her work among them.

MORAL AND SOCIAL REFORM.—At last after years of discussion the fervent desire of many Churchmen has been fulfilled in the appointment of a chaplain of Moral and Social Reform for this diocese. Rev. Ralph Brydges, M.A., formerly of New York City, entered on the work last month. He graduated from Wycliffe College in 1881, and took post-graduate work in Arts at Columbia some years later. He will be remembered as an assistant to Dean Grasset at

St. James' Cathedral, his first curacy. After two years he left with Rev. Dr. Kaunston to go to St. George's, New York, as chief of staff. From this position he was shortly called to All Saints', Lakewood, N.J. After eight years there he spent sixteen years as rector of St. Mark's, Islip, Long Island. As associate with Bishop Courtney he was two years in St. James', New York City. He occupied the rectorship of All Souls', New York City, when invited to take this work in Toronto. His long experience in New York qualifies him for just the task in hand, particularly since his last years have been spent in touch with this kind of work. He and Mrs. Brydges have taken residence at 203 Jarvis Street for the winter. The offices will be either at Confederation Life or the Synod offices.

WHITBY.—ALL SAINTS.—The annual Patronal festival and Thanksgiving services of this church were held on November 1st and 2nd. The Festival commenced by a celebration of the Holy Communion on All Saints' Day at 8 a.m. The services on Sunday were taken by Rev. R. W. Allen, the rector, assisted by Rev. Joseph Fletcher, Rev. Dr. Boyle, Dean of Divinity of Trinity University, the special preacher, delivered two very scholarly and eloquent addresses to large congregations. The Thanksgiving collections were among the largest in the history of the church. The day was an inspiration to all, and clearly shows the prosperity of the church. Repairs to the extent of three hundred dollars have just been completed on the church property.

COLBORNE.—The sixtieth meeting of the Rural Deanery Chapter of Northumberland was held here on October 27th and 28th. Rev. E. W. Pickford, Rural Dean, presided. On Monday evening Rev. R. J. Moore, of St. George's Church, Toronto, preached a helpful sermon. The next morning the Greek Testament passage was dealt with by Rev. C. Carpenter in a carefully prepared paper. Rev. R. J. Moore read a paper of great value on "The Church and Her Outlook." After luncheon Canon Morley gave an interesting address on the subject of St. Alban's Cathedral, and many questions were asked and answered. The Rural Dean spoke of the L.M.M. Conventions. It is expected that the January meeting of the Chapter will be held in Lakefield.

HURON.

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

LONDON.—CRONYN HALL.—Rev. E. Appleyard, rector of St. Matthew's Church, East London, has been chosen Rural Dean of East Middlesex, in place of Canon Craig, who sent his resignation to the Bishop. Rev. A. L. Beverly has been appointed secretary of the Ruri-decanal Chapter, in succession to Mr. Appleyard. A semi-annual meeting of the Chapter in Cronyn Hall, November 4th, was attended by nearly all the clergy of the Deanery and lay delegates from each congregation. Dr. C. C. Waller, principal of Huron College, reported progress on the new chapel. The date of dedication will be December 10th, at noon. Dedicatory services will be held at the college, and a special service in St. Paul's Cathedral in the evening. Mr. J. K. H. Pope addressed the meeting regarding the Laymen's Missiary Movement.

PETROLIA.—The meeting of the Ruri-decanal Chapter of Lampton was held at Christ Church, Petrolia, on October 28th. The Holy Communion was celebrated, after which the Chapter convened for business. Canon Davis was re-elected Rural Dean. During the afternoon session papers and addresses were given by the following clergymen and laymen: The Rev. S. P. Irwin, of Watford, on the conditions of the Church in Lampton; Mr. J. H. Robinson, of Warwick, on "What Laymen Can Do." Mr. Charles Jenkins spoke on the subject of the newly organized Provincial Synod. Mr. G. H. Gabler, of Sarnia, gave a paper on the problem of the older boys in the Sunday School. Miss Ford, of Petrolia, followed with a paper on the Primary Class. At the evening session the audience was greatly interested in the Rev. R. Bowen's stirring address on "Life and Church Work in the Yukon."

GREY DEANERY.—The Rev. Jas. A. Robinson, M.A., B.D., inspector of Sunday Schools for Grey Deanery, paid an official visit to the following parishes during last week in October: St. Paul's, Shelburne; St. James', Dundalk; Trinity, Durham; St. Paul's, Chatsworth; St. George's, Owen Sound, and St. Thomas', Brookholm. Addresses at teachers' meetings were delivered, the free pamphlets of Sunday School Commission distributed, and statistics collected. A threefold growth was noted; new departments were being added to Sunday School work; a

larger number of candidates were writing on Deanery examination. Grey stood fourth last year out of fourteen Deaneries in amount of offering and second in amount per scholar.

INGERSOLL.—ST. JAMES'.—The Women's Guild had a Hallowe'en celebration in the shape of a banquet, at which they were the hosts of the choir, Sunday School teachers and officials. Rev. R. J. M. Perkins was the toastmaster.

CLINTON.—ST. PAUL'S.—Owen Memorial Hall is the name given to the new extension to this church. The extension is a gift from the Owen family of New York, as a memorial to their parents, William and Margaret Owen. Mr. Owen was a very active member of St. Paul's Church fifty years ago. The building consists of a new vestry and robing-room, a new room for the primary department, and an addition of twenty feet to the old schoolroom. The total cost will be somewhat over \$2,000. The Memorial Hall is complete, and it is expected that in the near future Bishop Williams will dedicate it.

STRATHROY.—ST. JOHN'S.—Rev. S. F. Robinson, the rector, preached the Harvest Thanksgiving sermons here Nov. 2nd.

TERRACE HILL.—ST. JAMES'.—A series of interesting and instructive lectures are being delivered each Tuesday evening in this church. On Oct. 28th Rev. T. H. Brewin, of Woodstock, gave an address on "The Church of the First Century." Canon Howitt, of Hamilton, spoke on "The British Churches" on Nov. 4th.

RUPERT'S LAND.

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

WINNIPEG.—ST. JOHN'S CATHEDRAL.—This famous old church, which was built in 1862, ceased to be a place of worship on Sunday, November 2nd, for on the evening of that day the final service was held, and now the historic old edifice is to be demolished to be replaced by a more substantial building.

The service was attended by Hon. Sheriff and Mrs. Inkster and Mrs. Cowan, three parishioners, who attended the first service there fifty-one years ago. In the graveyard encircling the sacred building are buried men and women whose names are written in the history of the West. The farewell sermon was preached by Canon Matheson.

ST. LUKE'S.—Bishop Lofthouse, of Keewatin preached at both services here November 2nd. He said that he was doubtful whether many people knew that his diocese was in the largest in Canada, comprising an area of 350,000 to 450,000 square miles. It contains part of Ontario and Manitoba and stretches right up to the Hudson Bay. He appealed for funds, because the C.M.S. of England was gradually withdrawing its grant. The C.M.S. has spent \$3,000,000 in the last 50 years in the Northwest Indian work.

QU'APPELLE.

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

REGINA.—ST. PAUL'S.—A Men's Club has been formed in this parish. It has a Brotherhood room open one night a week for chess and draughts. In the room are a library and a piano. Concerts are being arranged for the winter.

A branch of the Church Lads' Brigade has just been started here. The khaki uniform and all equipment will be supplied by the Government. Every member of L.L.B. must attend a Bible Class. Physical culture classes, signalling, bugle band, miniature shooting range, church parades and summer camps are all foreseen.

At an At Home of the United Bible Classes and Sunday School teachers, recently held, an address, a leather satchel and a substantial purse were presented to Mr. A. Marchant on his departure to Wycliffe College to train for a foreign missionary.

ST. MARY THE VIRGIN.—The contract for the new church has been let. The building will be twenty-six feet wide and seventy feet long, providing seating room for about two hundred. It is hoped that the Christmas services may be held in the new church.

GRACE CHURCH.—The choir of this church won its laurels at the Provincial Musical Festival. There the churchwardens gave them a banquet.

EDMONTON.

EDMONTON SYNOD.—The first Synod of the newly-formed diocese of Edmonton will be held November 12th. It had been hoped that a bishop might be appointed to the new diocese and that temporary provision for his salary could have been arranged with assistance from England, but there was insufficient provision to satisfy the Archbishop and the income will have to come from an endowment fund, which is yet to be raised. The Synod will probably discuss ways and means of raising an endowment fund and when this is accomplished a special synod will probably be called for the election of a bishop.

SASKATCHEWAN.

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

SASKATOON. — Quite a flutter in the halls has been caused by the decisive victory of Emmanuel over the University in football. This has resulted in no less than seven Emmanuel men being selected on the University team of eleven to represent Saskatchewan against Alberta in the forthcoming contest at Edmonton. It looks now as though the Intercollegiate Cup for the University of Saskatchewan will return to its old home in the dining hall of Emmanuel College. It was lost last year by one point only.

An Emmanuel student, Rev. J. Rance, taking a post graduate course, has been elected to the highest post in the gift of the student body of the whole University, the President of the Students' Representative Council. These are all points of interest as showing, as Principal Lloyd said to the men, that students do not enter for the ministry "because they are fit for nothing else."

During the meeting of the October Board of the M.S.C.C., the Field Secretary, Mr. R. W. Allin and the General Secretary of the S.S. Commission, Rev. R. A. Hiltz, delivered lectures in the college on their respective subjects.

A meeting of the Executive Committee of the Social and Moral Reform Association was held a few days ago at the college to consider the calling of a Provincial Convention "to abolish the bar" in the Province. It was decided that the Rev. Principal Lloyd who is the President of the Provincial organization should issue the call for this convention to be held in Regina on November 26th, and it is expected that there will be a large rally there to take up an energetic temperance campaign immediately.

NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S HALL.—On October 28th the October meeting of the Council of the Hall was held in the afternoon at St. Paul's Parish House to receive the year's reports. The second annual opening meeting was held in the same place in the evening. On the platform were Bishop DuVernet, Senior Bishop of the Province and President of the Anglican Theological College of British Columbia, of which St. Mark's is an integral part. Bishop de Pencier, Bishop Roper, Archdeacon Scriven, of Victoria; Archdeacon Heathcote, of Vancouver; the Principals of Latimer and St. Mark's Halls; Revs. W. T. Keeling, M.A., and C. C. Hoyle, M.A., of the staff of the Hall. R. H. S. Cresswell, Esq., Vice-Chairman of the Council of St. Mark's, in the absence of Harold B. Robertson, Esq., Chairman, occupied the chair.

Archdeacon Scriven opened the meeting with prayer. Bishop de Pencier delivered an impressive address on the needs of the Church's work for men. The matter had been specially pressed upon him at the meeting of the M.S.C.C. in Saskatoon. He was followed by Bishop DuVernet, who expressed the deep satisfaction it had been to him, from the beginning of the work of St. Mark's Hall, that such an institution had been begun. The Hall was an integral part of the Anglican College, and without it the College Plan would not have been complete. He looked forward to a time when four-fifths of the work of the Halls would be done in common. He then addressed the students on the unique and permanent value of the Bible. Bishop Roper referred in complimentary terms to the work of Principal Seager in the occupancy of his difficult

post, and encouraged the students to unsparring theological study in view of the needs of the age, and to entire and prayerful devotion to their work. Ven. F. C. C. Heathcote urged the students to be natural in their ministerial work, pointing out the insincerity of artificiality. Messrs. G. C. P. Wells and C. W. Silk, two of the students of the Hall, gave bright and intensely interesting accounts of their work in missions during the summer, the former on Vancouver Island, the latter in the Okanagan.

The Principal in his report stated that there would be 17 students in the Hall this year; that there were now over 200 subscribers in the Province to the funds of the Hall, and that that number is being steadily increased. His great object, as far as finances were concerned, was to make St. Mark's a self-supporting institution, and that it is merely a matter of a short time and some work to bring this about. He also referred in the warmest terms to the work of the Woman's Guild of the Hall. He concluded with an appeal to parents and friends to use their influence to lead young men to choose the ministry as their life work. Until the Church in Canada was producing her own ministry she could not be said to have arrived at the beginning of her normal life as a Church.

VANCOUVER.—The religious census of the West End of this city from Granville Street to English Bay, which was undertaken by 300 voluntary workers shows:—Anglicans, 1,173; Presbyterians, 974; Methodists, 309; Roman Catholics, 289; Baptists, 177. Of the Anglicans 314 attend St. Paul's and 848 Christ Church.

Correspondence

EVENING COMMUNION.

Sir,—I feel obliged to express my great regret on hearing of the introduction of evening Communion at St. James' Cathedral, and of reading your endorsement of a practice which is contrary to the custom and intention of the Church as expressed in the Book of Common Prayer.

Granted that the custom prevailed in the early Church, there must have been good reasons for its omission in later years; granted, that the Corinthians celebrated the Eucharist at night, St. Paul's condemnation of its consequences should be sufficient to deter us from any attempt to resume the practice, considering that there are other ways of committing sacrilege than by gluttony and drunkenness; granted that evening Communion is not wrong in itself, nor the exceptional use of it, as in the case of Dr. Hook's curate, a permission quickly withdrawn by the vicar, there is the danger that a continued custom may become an abuse rather than a privilege.

It is a great pity, for the sake of Christian unity, that this custom which was being gradually given up as unnecessary should be revived by St. James' Cathedral and encouraged by such a paper as the Canadian Churchman, which has been for so many years the exponent of fair and moderate churchmanship.

Henry Kittson.

[We fear we must "agree to differ" with Canon Kittson on this subject, but we beg leave to write briefly in reply to his comments: (1) It is obviously unfair to describe evening Communion as contrary to the "intention" of the Church, since the Book of Common Prayer says nothing whatever about it. On the same principle Canon Kittson ought to be prepared to rule out early morning Communion as well, for these are equally outside the "intention" of the Prayer Book so far as actual arrangements are concerned. It must never be forgotten that evening services, to say nothing of evening Communion, were not in use until nearly the middle of the nineteenth century. But this is no argument against them. (2) The reasons for the omission of evening Communion in later years are not difficult to discover; it may be questioned whether they are "good" ones. The mention of fasting Communion is sufficient on this point. (3) Canon Kittson must surely know that St. Paul does not condemn the consequences of celebrating the Eucharist at night, so that his argument on this point is altogether wide of the mark. He also is well aware that there is no possibility of any such things happening at a celebration of Holy Communion nowadays, whether in the evening or at any other time. (4) Our information about Dr. Hook differs from that of Canon Kitt-

son. In a letter to the "Guardian," by Canon Jackson, many years Dr. Hook's curate, the following words occur. Speaking of a committee of the Leeds Ruridecanal Chapter in the year 1851, with Dr. Hook as chairman strongly recommending an evening administration, Canon Jackson adds:—"The first service of the kind was held on the following Advent Sunday in St. James' Church, under the sanction of Dr. Hook. The first evening Communion was followed in a short time by similar celebrations in the evening of all Saints' days at the parish church, and continued during the whole of the time Dr. Hook remained in Leeds." (5) We are unable to see that there can be any "danger" in the observance of Holy Communion in the evening. We wonder whether Canon Kittson has ever attended a service at that hour and noticed the quiet and reverence. (6) It is incorrect to say that it is a custom which is being "gradually given up as unnecessary." This is not true of England, or Canada; indeed, those who observe evening Communion are particularly tenacious of it as a privilege and opportunity of great spiritual value. (7) We venture with all respect to deprecate the implication that the encouragement of evening Communion by the "Canadian Churchman" is opposed to "fair and moderate Churchmanship"; on the contrary, we submit that to object to an observance of our Lord and His Apostles is both "unfair" and "immoderate." All that we ask for is perfect freedom to celebrate the Holy Feast at any time best suited to the needs of the parish, and we claim that this is a Churchmanship at once "fair and moderate."—Ed. C.C.]

THE INVOCATION OF SAINTS.

To the Editor of "The Canadian Churchman":

Sir,—In Dr. W. H. Griffith Thomas' comments upon the Bishop of London's sermon upon the "Invocation of Saints," there are several points upon which I think the Doctor leaves himself open to criticism. In his opening remarks upon the text (Heb. xii. 1), "Compassed about with so great a cloud of witnesses," the Dr. referred to the Bishop's remarks upon the metaphor of the Stadium and "those tiers after tiers of spectators who look down upon the conflict which they once knew so well." Just here I do not think the Dr. is quite fair to the Bishop in saying that "he (the Bishop) unfortunately overlooked the simple and perhaps significant fact that the original word does not mean 'spectator,' but 'testifier,' not one who sees us, but one who bears witness to God." I do not for a moment believe the Bishop overlooked the literal meaning of the word. The Bishop surely reads his Greek Testament and his language is here fully borne out by some of the great Commentators and Greek scholars of the day. The late Dean Alford—whom no one will accuse of being a High Churchman—in commenting upon this passage says: "And that number, as it were, pressing us all around as the spectators did the combatants in the circus, but also fitly compared to a cloud from the fact of its being above us, they oriform that heavenly bliss which they entered at Christ's triumph. So that the words must be taken as distinctly so far implying community between the Church triumphant and the Church below, that they who have entered into heavenly rest are conscious of what passes among ourselves." The Dean continues: "Any interpretation short of this leaves the exhortation here tame and without point. If they are merely quasi-witnesses, merely witnesses in a metaphor, the motive, as far as this clause supplies one, is gone." Thus far Dean Alford. Then, again, Canon A. R. Ashwell, M.A., Principal of Chichester Theological College: "The probability is that the idea of spectators is sufficiently conveyed in the word for 'lying around us,' so that the full rendering comes to be, 'Seeing that we have, lying round about us, so great a cloud of spectators of our contest, who were themselves also in their day witnesses for the same principles for which we are contending.' The word 'cloud,' too, pictures the saints departed as overhanging the Church militant, as the heavens overhang the earth, while they themselves are connected with us by the interest of sympathizing spectators, ranged in an amphitheatre." These quotations will hardly bear out Dr. Griffith Thomas' statement that: "If, therefore, the Bishop of London had wanted a passage that would be absolutely convincing he should have avoided this text." But the queer thing is, Dr. Griffith Thomas does not suggest a text that would be absolutely convincing!

Yours, E. H. M.

THE PROPOSED WOLFE MEMORIAL CHURCH IN QUEBEC.

To the Editor:

Sir,—Recently in your columns there appeared a letter from Col. Wood, of Quebec, taken from the "Guardian" (England), in reference to the proposed St. George's Chapel (in memory of Wolfe), to be built on the Quebec Battlefields.

Permit me to call to your attention the following letter, which also appeared in the "Guardian" soon after Col. Wood's letter. Coming as it does from one who lived some years in this province as Headmaster of Bishop College School, Lennoxville, Dr. Bidwell's letter deserves the notice of your readers as being somewhat of a corrective to Col. Wood's views.

To the Editor of "The Guardian":

Sir,—I sincerely hope that the letter you published from Colonel Wood in your issue of the 29th ult. will not interfere with the success of the project which Canon Scott is now in England to urge. Colonel Wood is, of course, an authority on the history of the Conquest of Canada and the topography of its battlefields, but I cannot but believe he is crediting the French population of Quebec with an ultra-sensitiveness when he assumes that they will object to the proposed site because it occupies an extreme corner of the ground on which they won a victory. Surely at this late date such extreme nicety of calculation among citizens of the same Empire, though of different races, is somewhat far-fetched, and, although my experience of the French-Canadians is far less than that of Colonel Wood, yet I feel sure that they would gracefully waive, under the circumstances, any right of objection they might be supposed to possess.

I visited the site the other day when sailing for England, and found it ideally perfect for the purpose. Standing on a considerable height, the proposed chapel would command in one direction a view of the spot where Wolfe fell, in the other the great river and the oldest mountains in the world. Our Church in Canada, compelled to be strictly utilitarian, needs just such an inspiration as this chapel would give. A loyal Churchman offers the site at far below market value. One needs, perhaps, to live in Canada to realize the tremendous results to our Empire that have accrued from Wolfe's noble life and death. This proposed Memorial Chapel, if carefully designed and built, and placed on the present incomparable site, would be a not unworthy memorial of a national hero.

Edward J. Kingston,
Coadjutor-Bishop of Ontario.

Canada.

In addition to the above, the Bishop of Quebec has given his support to the scheme.

Yours,

A. R. Kelley.

Quebec.

[A comparison of the above with the two letters quoted from the "Guardian" in our issue of October 2nd will show, we think, that the criticisms of the writers have not really been met. There is also the further and serious question of the precise ecclesiastical character of the proposed church. This must be definitely stated before the great body of Church people can be expected to respond.—Ed. C. C.]

AN ERROR.

Sir,—A curious but serious mistake occurs in the first paragraph of "The Outlook" of your esteemed paper of October 23rd. Homo-iousos should be divided Homoi-ousios. The second omicron of the word and the iota immediately following form a diphthong and should not be separated.

Yours,

Aug. Ulmann.

Yonkers, N.Y.

[It was, of course, merely an error in printing, but we are grateful for the correction.—Ed. C. C.]

(We are compelled to hold over several letters.)

Books and Bookmen

In "The New Testament Documents," by Dr. George Milligan, (Toronto: The Macmillan Company, \$3.00 net), we have an able and important book by one of the leading authorities of the day. It contains the lectures delivered in Edinburgh on

the Croall foundation, and in the course of six lectures Dr. Milligan gives a most interesting and truly valuable account of the origin and early history of our New Testament books. The opening lecture is on, "The Original Manuscripts of the New Testament," and deals with the rise of the Christian writings, the outward form of the original manuscripts, the manner in which the books were written, and the way in which they were delivered. Then follows an illuminating treatment of the language of the New Testament writings, discussing specially the linguistic characteristics of Palestine, the character of New Testament Greek, and the recent gains to our knowledge of the Greek New Testament through the Papyri. This part of the book is particularly fresh and fascinating, and will provide innumerable suggestions to students. Then follow two lectures on "The Literary Character of the New Testament Writings," in which the Epistles, the Apocalypse, the Gospels, and the Acts are considered, and their general features indicated. The two closing lectures deal respectively with "The Circulation," and "The Collection of the New Testament Writings," and on each of these Dr. Milligan provides materials for an immense amount of work by all earnest students. Fourteen valuable additional Notes appear in an Appendix, and there are twelve plates illustrating various documents connected with the manuscripts of the New Testament. It is simply impossible to record in detail the immense amount of material here given; it must suffice to call attention to the book as one of the most important of recent days. It will prove indispensable to all workers on New Testament problems, and they will feel that they are reading the latest and best information available, given by one of the leading scholars on the New Testament. Any reader who will take this book with his Greek Testament in hand will soon discover the truth of what we say and will gladly place it among his most important and most frequently consulted books of reference.

Preachers are often glad to compare notes with others and to see what is being said by their brethren. The monthly part of "The Christian World Pulpit" (Toronto: Upper Canada Tract Society, 6d.) gives a valuable selection of modern sermons, drawn from all parts and denominations. The Editor shows remarkable skill in the variety of his choice and the interest of the materials.

We are often asked to recommend papers and magazines suitable for general parochial distribution, and for this reason attention may be called to "The Herald of Mercy Annual" (London, England: Morgan & Scott, 1s.), which is the yearly volume of a monthly magazine bearing this title. Its one theme is the Gospel, and it aims to tell the Good News and illustrate it in a way that will be plain to all. For use in pastoral visitation as well as for general circulation, especially among non-Church-goers, this volume, or the monthly parts, would be of great service to the cause of truth.

Received: "The Missionary Review of the World," "The Bible Champion," "The Modern Churchman," "The Christian Union Quarterly." The last-named is a new aspirant for favour. It is called "A Journal for the interest of peace in the divided Church of Christ," and it hails from the Disciples of Christ in the United States (Christian Board of Publications, 2712 Pine Street, St. Louis, Mo., 15 cents per copy; 50 cents per year).

The Family

A FAMILY'S NOVEL EXPERIENCE.

In the great hotels of New York the mechanical departments are all far beneath the street surface. These departments are well worth visiting, and in most cases the hotel proprietors are only too glad to permit their kitchens, bakeshops, furnace rooms, engine rooms, and laundries to be inspected. These places ordinarily are the cleanest in the entire hotel.

Many of New York's greatest department stores are connected directly with the subways, as are also some of its newer theatres. Last February a family of three from San Francisco, visiting in New York, lived for a fortnight in one of the most fashionable and most expensive hotels in the city, spent most of their time shopping, sight-seeing, and theatre-going, and only once during the entire fourteen days passed into the open air of the out-

side world. From their rooms in the hotel they were dropped by elevator to the level of the subway. Through the subway they went to department stores, theatres, restaurants, museums, and even to church. When they started for home they went by subway from their hotel to the Grand Central Station and did not get out into sunlight until their train had well started on its long journey. And this was not on a bet, either.

PRISON AND PRISONERS.

Terrible Conditions.

The disclosure of things as they are at Sing Sing sends the mind back to Reade's great novel "It is Never Too Late to Mend," and sets one wondering how about it in this wide Dominion of ours. In the special report of the New York World, Sing Sing is described in one sentence—"It is a joke by day and a hell by night." What of Canada's prisons? Our penitentiaries are conducted on methods in use 30 years ago. While all the world is advancing, the important question of penology seems to have remained at a standstill. Now and again queer stories have been whispered about the Kingston Penitentiary. So much so, in fact, that the Government has at last appointed a commission on penitentiary reform to proceed directly with an enquiry into general improvement. This is as it should be. The fullest light should be thrown on this matter and we have every guarantee that it will be. The Sing Sing report savours of the days of torture and horror. It is a frightful story. Conditions appear to have been almost as brutal as those described by Charles Reade in his world-known book. Floggings—the Black Hole—wherein lurks madness, immorality, filth, obscenity and torture of every kind. This is what one reads—an account of atrocities committed on criminals which in these days of so-called progress is one that actually staggers humanity. Progress along all other lines seems to have left the hopeless prisoner where he was at the beginning. Of course since in 1789, when a woman was burned, after being hanged at the Old Bailey for passing bad coin, and since in 1833, a child nine years of age was sentenced to be hanged for poking a stick through a window, we have improved somewhat in criminal methods (by the way, the militants got off lightly in view of the above sentence), but much still remains to be done. "Pressing" was abolished in 1772. Do you know what such a sentence meant? Here it is verbatim taken from the book "Prisons and Prisoners" written some years ago by a prison chaplain of long experience in British penitentiaries:—"That you be taken back to the prison whence you came to a low dungeon in which no light can enter, that you will be laid on your back on the bare floor with a cloth around your loins but elsewhere naked; that there be set upon your body a weight of iron as great as you can bear—and greater; that you have no sustenance, save on the first day three morsels of the coarsest bread, on the second day three draughts of stagnant water from the pool nearest the prison door, on the third day three morsels of bread as before, and such bread and such water alternately from day to day until you die."

And they did not even wish God's mercy on the soul of the poor wretch.

Naturally we have advanced far from that black piece of road, but we have not made sufficient progress. No men, no matter what their offences—should be packed two and two in cells measuring only three feet four inches by six feet six inches with an air opening—there are no windows—not more than 13 inches square. Yet this is how criminals are housed in Sing Sing. Happily we have no such atrocities in Canada—I hope. No torture like the Sing Sing cooler, a frightful black hole where men have been confined for ten days at a time, sans light, sans bed, sans everything save an iron bucket. In this hole a man cannot sit, stand or lie. He can only crouch like a beast. I once had myself shut in for a moment in the black hole of the ex-convict ship "Success." The moment appeared to be an eternity. The darkness was palpable—and all the rats in the world seemed to be running up and down the wooden walls. An hour there, and one would be insane.

It was refreshing to hear a prominent man say recently that criminals should be treated as sick, as diseased persons and not as wild beasts to be tamed. This is not mere sentimentalism, but rather plain common sense. With such a man as Mr. Hanna in command, prisoners in Canadian jails and penitentiaries may be sure of a square deal.—"Kit," Canada Monthly.

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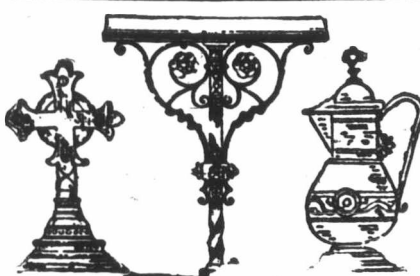
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Personal & General

Canon Dixon of Trinity East leaves this week for Clifton Springs, for a ten day rest.

Canon R. W. E. Greene was the special speaker at the Temperance Mass Meeting at Massey Hall on Sunday last.

"We went to the cathedral last Sunday," said Mrs. Twickembury, "and heard the Magna Charta beautifully sung."—Punch

Canadians will all regret to hear that Earl Grey, our late Governor-General, is suffering a nervous breakdown, and all engagements extending to a considerable period have been canceled.

The announcement of the resignation of Miss Fanny Jones, as one of the secretaries of the Toronto W.A., was heard last week at the Church of the Epiphany with sincere regret. Miss Jones is taking up work in the Y.W.C.A.

The many friends of Mrs. Henry Wade heard with deep sorrow of her death on Sunday evening last in Toronto, after a protracted illness. Mrs. Wade was a member of the Church of the Messiah.

The many friends of Mrs. Macnab, wife of Rev. Canon Macnab, of St. Alban's Cathedral, will be pleased to learn that she is gradually regaining strength from the severe collapse which she suffered recently.

Girls' Branches of the W.A. met in St. Stephen's Church at 8 p.m., on Tuesday evening last, when an address was given by Miss McCollum, of the Down Town Church Workers' Association.

Lieutenant and Mrs. Stephens have arrived in Ottawa, where they will reside. Mrs. Stephens will be better known by her Canadian friends as Miss Frances Schor, before her recent marriage in England.

The marriage of the Rev. G. F. Crawford Caffin to Miss Mary Tugwell, daughter of the late Canon Tugwell, took place in Vancouver, October 26th. Bishop de Pencier officiated, assisted by Rev. Wm. Barton.

Enormous catches of herrings, estimated at over 10,000,000 fish, were landed at Yarmouth, England, on a recent Saturday morning, the most fortunate boat, with 260,000 herrings, realizing over £300 for her night's work.

In recognition of his seven years' work as Sunday School Superintendent and his splendid service as people's warden, Mr. W. H. Hosken was on Thursday night last made the recipient of an illuminated address and a handsome silver salver.

We regret to report that Rev. W. A. Tomalin, of Fort la Corne, who came to Toronto in September for a visit after three years' service, has been compelled to go to Clifton Springs for treatment. His indisposition is the result of the long journeys and exposure.

Mrs. J. G. Waller, of Ueda, Japan, spoke at the W.A. meeting of the general board, at the Church of the Epiphany last Thursday. She is one of those delightful speakers who hold the attention of every hearer as she tells of conditions in Japan. Mrs.

Waller was presented by the general board with a life membership in the W.A.

Bishop Stringer, of the Yukon, will leave for the Old Country in two weeks in an endeavour to raise funds for his diocese. The Bishop, who is looking well at the present time, arrived in the city a few days ago after an extended tour through the west. He will return to the Yukon in the spring.

Young Harold was late in attendance for Sunday School and the minister inquired the cause. "I was going fishing, but father wouldn't let me," announced the lad. "That's the right kind of a father to have," replied the reverend gentleman. "Did he explain the reason why he would not let you go?" "Yes, sir. He said there wasn't bait enough for two."

Presiding at a lecture given at the Camera Club on some researches among the ancient Egyptian tombs, Captain H. G. Lyons, F.R.S., late Director-General of the Egyptian Survey, said that some of the bodies in the tombs were wonderfully preserved. Not long ago, in a tomb at Assouan, the body of a girl was discovered, and anatomists who examined it were able to make out beyond all question, so excellently had the soft tissues remained, that she had suffered from appendicitis.

A Hebrew University at Jerusalem has long been a cherished ideal among cultured Jews. At the recent Zionist Congress in Vienna the proposal received enthusiastic endorsement, and it was announced that a substantial sum of money has already been promised. "It is an inspiring idea," says the Jewish Chronicle, "to give Jewish culture a permanent and distinctive home, and to plant that home in the old Hebrew capital, reviving the glories of the Holy City, and making once more the light to shine and the law to go forth from Zion."

This remarkable news was wired from Rochester, N.Y., last week: "When the Beaver River was at flood height last March, Clarence Mitchell wrote a note, signed his name and address, and sealing it in a bottle, tossed the bottle into the flood. Last night he received a letter from Frank Farthing in Glasgow, Scotland, saying he had picked up the bottle on the Scottish coast two weeks ago. The bottle, to reach its landing place, had floated down the Ohio and Mississippi Rivers to the Gulf of Mexico, and making its way out into the Atlantic, had drifted to Scotland."

Three Bishops of the Protestant Episcopal Church and an official of one of the Church Boards are patients in St. Luke's hospital, New York. The patients are Bishop Henry D. Robinson, of Nevada; Bishop Junius H. Horner, of Asheville, N.C.; Bishop Robert Strange, of North Carolina, and the Rev. Hugh L. Burleson, assistant secretary of the Board of Missions. Bishop Strange went to New York to attend the recent general convention of the church, but was taken ill before it began. Bishop Horner and Robinson became ill before the sessions. The Rev. Mr. Burleson injured his knee by a fall.

The somewhat startling news has

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just come to us from Cardston, Alta., that the development of the leading Mormon centre of Canada according to the type of rapid growth instanced in the case of Salt Lake City, Utah, is foreshadowed by the completion of architects' plans for the \$300,000 temple to be erected there by the Mormon church. Contracts are just being closed with Cranbrook, B.C.,

quarrymen for the delivery of the requisite amount of cream-colored marble, which will be of a very high grade corresponding with the elaborate design and finish of the interior structure. Excavation for the main structure is to be started early in the coming year. We have before received reports of the serious advance of Mormonism in the Canadian West.

"Eat More Bread"

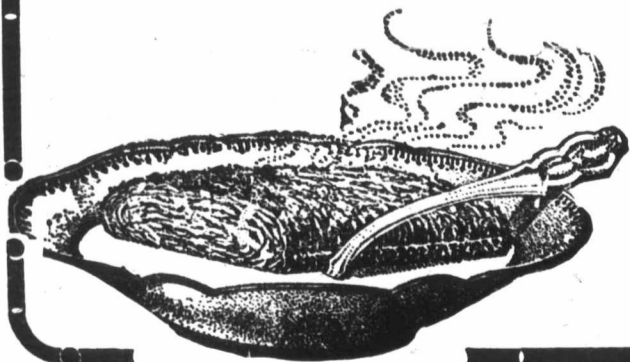
Of course you should "eat more bread"—and less meat—but be sure your "bread" contains all the body-building material in the whole wheat prepared in digestible form. The only "bread" that fulfils all these requirements is

SHREDDED WHEAT

It is made in Canada of Canadian whole wheat steam-cooked, shredded and baked. It is a natural, elemental food and is not treated or compounded with anything. Its purity, cleanliness and food value stand unchallenged, being endorsed by the highest health and dietetic authorities in Canada and the United States.

Always heat the Biscuit in oven to restore crispness. Two Shredded Wheat Biscuits with hot milk or cream will supply all the energy needed for a half day's work. Try Toasted Triscuit, the Shredded Wheat wafer, for luncheon, with butter, cheese or marmalade.

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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

This shows the rapid strides being made and should make our churchmen think!

The Bishop of London last Sunday proclaimed himself the champion of all Christian people of the metropolis to lead a campaign for purer moral standard in music halls and theatres. This is the outcome of the hostility of the clergy, headed by the Bishop of Kensington, to certain theatrical performances. Bernard Shaw wrote a characteristic letter to the Times the other day, scolding the Bishop of Kensington, begging the question as to what is fit or unfit for the theatre, and constituting himself the judge of that question. Dr. Ingram referred to Shaw's letter in his morning sermon. He said:—"This man of the world contends that no absolute standard of purity exists, and that there is no such thing as positive morality. If that is so we are going back to a standard not only below that of Plato and Aristotle, but below that of many savage tribes. If the Church sat down under such a standard it would be disowning all its traditions. It would be better for it to abandon the title of Church of Christ. Thank God, the Christian folk of London are in a majority, and the question we have made up our minds to ask is, Are we going to be masters in our own house?" The Bishop of Kensington, speaking in his church, complained that whenever he tried to fight impurity he found he was up against the dead wall of men's apathy, as there is a double standard of morality in England, a very high one for women and a low one for men. Parodying Longfellow's "Psalm of Life," he asked if it was always going to be true that "In the world's great field of battle, In the bivouac of life, You will find the Christian soldier Represented by his wife."

Photographs of late Bishop Carmichael taken at Anglican Congress, London, England, 1908, 6½x4, 50c. Special memorial china plate portrait, last signature, postpaid \$2.25. R. James, 1555 Robson Street, Vancouver, B.C.

Boys and Girls

HOW TO HELP.

Said Peter Paul Augustus:

"When I am grown a man
I'll help my dearest mother
The very best I can.

I'll wait upon her kindly;

She'll lean upon my arm;

I'll lead her very gently,

And keep her safe from harm.

But when I come to think of it,

The time will be so long,"

Said Peter Paul Augustus,

"Before, I'm tall and strong.

I think it would be wiser

To be her pride and joy

By helping her my very best

While I'm a little boy."

—The Brown Memorial Monthly.

CANADIAN HOWLERS.

Our Boys and Girls Can Muddle Their Answers on Occasion.

Canada's great wheat crop this year is almost rivalled by the wonderful crop of amusing answers in the

examination papers which the examiners have been going over during the past few weeks.

Canadian pupils seem to need considerable coaching on history, according to some of the tales told by the examiners. Here are a few of the answers to queries in the History paper:

"The Boers tried to take Canada, but were defeated by a famous British general, John Bull."

"The Jesuits were so strict that a number of young men took to the woods and married Indians."

"Gen. Braddock had five horses shot

NOTICES UNDER THE HEADINGS OF BIRTHS, MARRIAGES AND DEATHS, 25 CENTS EACH INSERTION.

MARRIAGE NOTICE

CAFFIN—TUGWELL—Oct. 28th, at St. James' Church, Vancouver, B.C., by the Rt. Rev. the Bishop of New Westminster, assisted by the Rev. Wm. Barton, Priest-Vicar of Christ Church Cathedral, Victoria, B.C., the Rev. G. F. Crawford, Captn. M.A., Rector of St. Peter's, South Vancouver, B.C., to Mary, eldest daughter of the late Rev. Lewen Tugwell, Hon. Canon of Rochester, and Mrs. Tugwell, of Vancouver, B.C.

DEATH NOTICE

WADE—On Sunday evening, Nov. 9th, 1913, Mary Helen, wife of the late Henry Wade, formerly of Port Hope, and eldest daughter of the late Thomas Christie of Bowmanville. Funeral private. Interment at Port Hope Tuesday, Nov. 11th.

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally, B. Q. Morris, Mgr., "1900" Washer Co., 357 Yonge St., Toronto, Ont.

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November 13, 1913.


THE CANADIAN CHURCHMAN

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of the Pope always succeeded to the Papal chair.

Out in the west one pupil wrote that Hon. Robt. Rogers was the Premier of Canada. Other guesses were Henri Bourassa, W. H. Taft, Sir John A. Macdonald, and General Booth.

One hopeful set down his conviction that the C.P.R. began at the St. Lawrence River, crossed the Great Lakes and goes through the Welland Canal.

Here are a few other odd answers "The races of men are white or Caucasian, Red or Indian, and Negro or episcopalian."

"You should not feed a horse while it is eating."

"The robin lays between four and five eggs in her nest."

"The solar system was originated by Neptune, the English astronomer."

In Far North of Canada

A bright young woman in the newer part of British Columbia is the heroine of a bear story that is quite true. She is a farmer's daughter, and one of her daily duties is to milk the cows. One evening not long ago she was so engaged when a bear suddenly came out of the bush a few feet away from her. The bucket was partly filled with rich Jersey milk, but the girl left it on the ground and beat a hasty retreat, which was precisely what Bruin wanted. With much relish he emptied the bucket, and then ambled away.

The next evening the milkmaid was better prepared, and when she went to the pasture she carried the bucket in one hand and in the other a shotgun, which she leaned against a tree; this because she looked for a return visit of the milk-loving bear. She was not disappointed. The pail was nearly filled this time when Bruin appeared, coming toward her in a very evident hurry. The girl repeated her flight of the evening before, and the bear again made up to the bucket. When his head was comfortably into the milk, the gun, loaded with No. 6 shot, was very precisely aimed, and a second or two later

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BRUIN LAY LOW.

The point of this story is that the women who live in the frontier country have need of keeping their wits about them. And, as a matter of fact, most of them do. Many tales are told of the bravery, fortitude and remarkable endurance of women settlers in the remote places of the West and North, some of whom have also proved themselves possessors of exceptional ability and business keenness.

Thus there is an honour roll of at least a half-dozen women in Alaska who played the part of mining prospector so well that they made good stakes and won fame and fortune. They were in their mining days as well posted in the theory and practice of placer mining as any man in the North, and proved it by results. It is told of one of these venture-some six that once, to save her husband's bank at Nome from failure, she travelled three hundred miles in midwinter, alone and by dog-team, carrying a substantial clean-up of gold nuggets from her own holdings. By day and night, through snow and blizzard, she kept to the trail, and reached Nome, with her golden relief, just in time to avert the threatened disaster.

TRAMPED 1,450 MILES.

Another woman, not a gold-hunter, mushed 1,450 miles from Rampart to Whitehorse, in the Yukon. She did it alone, too, and in the dead of a deadly winter. With her train of dogs she made an average of twenty-five miles a day, and on one or two days covered thirty-five miles. That is good travelling on the winter trail, even for a man, and especially good for a woman when for the greater part of the way she ran, not rode, holding only by her hands to the bars of the dog-sleigh. For on some days it was too cold to ride; fifty and sixty and seventy below zero, which means that one must keep moving.

Just like a man, this woman musher rode and tramped, sometimes breaking a way ahead for the dogs when the zero-fog was too dense for them to see. Just like a man, too, when out of reach of the road houses, she made camp at night-time beside the trail, and slept the deep warm sleep of the outdoor North. A hole in the snow for a bed, a few fir branches for a mattress and her Arctic dog-ropes for bedspreads, she

lays herself down to sleep, alone; and at grey dawn she was up and off again. Not many women could have done it, but this woman did it, and suffered nothing more serious than the loss of a few pounds weight in her two months on the winter trail.

Strange honeymoon trips sometimes fall to the lot of northern tribes. A newly-wedded couple at Whitehorse wished to go to Dawson, their home-to-be. But they were too late in the season to catch the last steamer up the Yukon, and for a month they waited in Whitehorse. When the first snow came they set out for home by the overland route. A strange bridal outfit it was; dogs, and grub-box, and a sled big enough for two; and an arduous bridal tour ahead of them, via the winter Yukon trail. But they had a good time. The weather was not too sharp, the going was good, and the numerous road houses along the Dawson trail made convenient stopping places. When they reached Dawson they declared that they had not had a dull moment or an uncomfortable experience, and that dog-sled wedding trips in the North were good.

An Operation For Appendicitis

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Mrs. J. A. Ballantyne, Sturgeon Falls, Ont., writes: "My husband was treated for appendicitis, and the doctors ordered an operation. But he would not consent to an operation and began the use of Dr. Chase's Kidney-Liver Pills. Since doing so he has had no need of an operation, or even of a doctor, as the trouble has completely left him. I cannot find words to speak our gratitude for his cure."

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from under him, and was mortally wounded, but his men escaped, leaving their arms, ammunition, guns and baggage, and everything but themselves."

"Lloyd George is a Christian because he helps the cause of woman suffrage."

"Bosworth field is important because it was at this place that Mary blew up her first husband."

"Frontenac established royal government, the fur trade and other religious institutions."

One of the questions was a request to define a Papal interdict. List to one reply:

"An interdict was an edict from the Pope forbidding all births, deaths, marriages and baptisms."

Another candidate for honours expressed his belief that the eldest son

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