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No. 37

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The Canadian Churchman

TORONTO, THURSDAY, SEPT. 11, 1913.

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

EIGHTEENTH SUNDAY AFTER TRINITY

(September 21st.)

Holy Communion: 251, 258, 433, 643.

Processional: 384, 406, 468, 473.

Children: 688, 694, 695, 703.

Offertory: 322, 397, 610, 646.

General: 3, 652, 660, 760.

The Outlook

A Welcome Condemnation

Canon Newbolt in a recent sermon in St. Paul's Cathedral, London, England, made a very plain reference to two aspects of present-day life: the modern dance and the society novel, and he expressed the opinion that neither of these would be allowed to disgrace our civilization for a moment if professed Christians were to refuse to allow their daughters to participate in anything wrong. The Canon well remarked that a few more consistent, God-fearing lives would yet save England from the deadly peril which waits upon godless materialism. He has here put his finger upon one of the weak spots of modern life, the freedom with which young people are allowed by their parents to take part in forms of pleasure which cannot but be destructive of modesty, simplicity, and moral strenuousness. Parental influence must be strong if it is to be of service, and this strength can only come from the source of all power, Divine grace. No wonder the Apostle laid such stress upon showing "piety at home."

Right and Wrong

One of our papers gave an account the other day of a prominent clergyman and a well-known King's Counsel discussing in a street car an incident which involved some of the deepest problems of life. By a clever trick a detective enticed a thief back to Toronto from Chicago by calling him up on the long distance telephone and informing him that he wanted to invest in a certain scheme and would be glad of an appointment. When the man arrived he was at once arrested. The King's Counsel maintained that the deception was justified, inasmuch as it enabled the police to apprehend the wrongdoer. The clergyman could not agree with this, and asserted that any form of deception was wrong, and that to commit a wrong to right a wrong could not be right any more than that two wrongs make a right. This is the old contention as to whether the end justifies the means, and whether deceit is warranted in certain circumstances. The paper that gives the account of this incident closes by asking: "Who was right, and who was wrong?" And the problem is a very important one. We commend it to our readers in this form: Is a lie ever justifiable?

A Royal Example

It is said that the Kaiser has joined the ranks of teetotalers, having foresworn the beer and wines of the Fatherland. According to the report this is the result of the Emperor's conviction that alcohol lessens a man's working capacity. Some time ago he demanded the latest alcoholic statistics as to the accidents and crimes which result from immoderate drinking. After a study of these he experimented on himself, and found that even small quantities of liquor lessened his energies and capacity for work, whereupon with characteristic action he cut out alcohol entirely, and now never misses an opportunity to speak of the value of temperance. Quite recently he told army officers that not only would there be no objection, but that he would be well pleased if his health were drunk in water. This newest recruit will be very welcome to all total abstinents, and will afford another illustration of the uselessness of alcoholic liquors for mental or physical work, to say nothing of the harm caused by its consumption in modern life.

A Missionary Example

Speaking of the Kaiser is a reminder that among the many forms of celebration which have been adopted in Germany to commemorate the completion of twenty-five years' reign by Wilhelm II. is one of particular interest and significance. Throughout Germany a National Collection is being made in aid of Foreign Missions. It is called a National Collection, because it is the only one in which the entire nation is taking part. It is divided into two sections, one for the Evangelical and the other for the Roman Catholic Missions. When complete the money will be presented to the Kaiser, who will then forward it to the various Foreign Missionary Societies of his country. Articles have appeared in the Daily Press about it, and addresses have been given, so that foreign missions have won a more general interest among the people of the Fatherland. This is surely a noteworthy manner of celebrating a long and peaceful reign. We wonder whether the example can be followed by other nations.

The Power of Newspapers

President Wilson has just expressed his belief that a lobby has been at work in Washington to embroil his country with Mexico. This is a very grave charge, and we may be sure that it was not lightly made. In the Senate of the United States a similar opinion was expressed, that there is at the present moment a systematic attempt to stir up strife between the United States and Mexico. These charges are profoundly serious, and, unfortunately, they seem to be true. Similar ones are known in connection with certain newspapers in the United States, which have been doing their utmost to work up feeling against Mexico. One newspaper actually made an appeal, based upon sensational stories of atrocities, but when an investigation was made the whole story was found to be absolutely baseless. It is deplorable that newspapers should be used for such disgraceful purposes. The same thing was said, whether right or wrong, of certain English papers in connection with the Boer War. It might seem inconceivable that a newspaper should do such a dastardly deed, but apparently the desire to make money dominates everything, even destroying true, patriotic, and peaceful desires. It is, therefore, all the more necessary that Christian men and Churches everywhere should use their influence on behalf of peace, and see that, so far as they are concerned, the newspapers which they support are marked by integrity and purity instead of being actuated by greed and ambition.

Immortality

Speaking to a large audience on a recent Sunday afternoon, that well-known and most interesting writer, Mr. A. C. Benson, son of the late Archbishop of Canterbury, spoke on the subject of the future life, and remarked that it was difficult to imagine the cessation of human consciousness. He proceeded to refer to a vivid experience of his own, which, he said, converted him to belief in immortality:—

He had a long illness, brought on by overwork. He could neither write nor read, and he was the victim of great hopelessness and dejection. Yet he gradually became aware that all the time he was caring for the same things and thinking the same thoughts, and was not really concerned at the failure of his intellectual machinery. He realized that everything was just as beautiful and interesting as ever, and as he was healed he came to see that the real essence was untouched by illness or disability, unimpaired by any failure of the corporeal structure. He grudged not an hour of that enforced inaction. "What, then," said Mr. Benson, "is it that I believe? I believe life and conscious thought are of their nature perennial, and I can conceive of no process by which my sense of personal identity can be extinguished."

Mr. Benson deliberately kept clear of any assumption of immortality derived from religion, because he considered it right to look at the subject in the light of life, and to enquire whether anything in our experience contradicted the belief. It is eminently satisfactory to have this testimony from so thoughtful and able a man, though, of course, for Christians the supreme warrant for immortality is found in the Person, Teaching, and Resurrection of Christ, who has not only abolished death, but has "illuminated life and immortality by the Gospel."

Orthodoxy

Two recent statements on the subject of orthodoxy seem worthy of note. An article in a current journal says that all questions of orthodoxy are out of place in an organism that lives and grows, that orthodoxy means being true to its own past, while the proper attitude is that of being true to its opportunity in the future. Another article, in the London "Times," refers to the way in which the word "orthodox" is used nowadays, with a slightly contemptuous sense, implying an opinion with which we disagree. But, as the writer goes on to remark, "to be orthodox is merely to be right," and the contempt which is shown for orthodoxy really means that "we have grown a little impatient of a certain kind of rightness." No doubt mistakes have often been made in regard to orthodoxy, and it is certainly true that there is a constant danger of insisting upon right opinions and forgetting correct practice. But when everything has been said against orthodoxy, it remains true that a man must have some standard of right and wrong, some criterion by which to test his own life and the lives of others. The one true standard of right thinking and right living is the Word of God, and all genuine orthodoxy, and, if we may use the word, "orthopraxy" (right action), must be guided and guarded by God's revelation. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

"The Tug of the Future"

Under this suggestive title a sermon was preached the other day, referring to the way in which the future affects the present. While the past explains much of our life, the future is also a great power. Not only is there a Fall and a Valley of Humiliation in the years gone by, but "there are sunlit hills, with their beckoning summits, in the days that are to be." We are not only bound to the past by heredity, but we are united to God by faith, and God is the God of to-morrow as well as of yesterday. This thought is one of real helpfulness, as we contemplate the Apostle Paul's remarkable treatment of the future in that great and wonderful chapter, Romans 8. Not only is the past recognized, and all that evil has meant in human life, but the future is brought into view, and sighs will pass into songs, and groans into glorious Hosannas. Such a thought yields inspiration and encouragement for life and service, because it reveals to us the Divine purpose that evil will be ultimately overcome and good will assuredly triumph.

A Parable

Some time ago a telegram from Paris was published in an English paper, saying that a train on a line near the eastern frontier of France had broken down, and the passengers thereupon got out and pushed it to its destination, a distance of nearly five miles. This incident has a spiritual meaning to which we shall do well to take heed. Why is Church work so exhausting and yet so fruitless? Is it not because we make so little of prayer in connection with work? The engine has broken down and the train is at a standstill. Then we try to do the engine's work and move the train by human effort, with the result that our work becomes wearisome and the effects are infinitesimal. And yet the Divine fire has not lost its power, nor Divine grace its influence. As we look forward to another season of Church work, shall we not face this problem of prayer, both individual and corporate? Was there ever a time when there was less prayer, private and public, than there is today? Was there ever a time when the Christian Church has made less spiritual progress? What we need to remember is that God's work must be done in God's way, and this means

the way of prayer, the way of the Holy Spirit. If our Church life is marked by a great influx of intercessory prayer during the next few weeks, spiritual blessing will soon be evident.

Catholic and Roman Catholic

The carelessness in the popular usage of the word Catholic is a thing which grates on the ear of one who rightly appreciates the heritage conveyed in the term. If we profess to believe in the Catholic Church, it were well to attach some meaning, and presumably some value to the term. There are those who say the Creed on Sunday, and on Monday, when they use the word Catholic, mean thereby the Church of Rome. This is making to the latter Church a large surrender, and is to beg several questions of weighty import. All it concerns me now to point out is that the term has a wealth of connotation, larger and profounder far, than some might appreciate. Bishop Brewster in the "Living Church" says:—

"It looks not alone to the past, but also to the future. It means something other than mediævalism or the distinctive characteristic of any particular age. There may be a Catholicity of the twentieth as well as of the tenth or thirteenth century. The term is in genuine accord with the watchwords of this new era. Expressing the social character of Christianity, it is in harmony with the ideals and purposes of a time of social adjustment and reconstruction in the conviction of human solidarity and the brotherhood of men. Genuine Catholicity contains the Christian inspiration and sanction of the democratic and social ideals so persistently hovering above the thought and endeavour of our time."

THE BEST METHOD OF DEALING WITH UNBELIEF

One of the most marked features of the age, one, too, which many shrink from recognizing even to themselves, is the growing spirit of unbelief, or in other words, the increasing tendency to believe nothing except what can be definitely proved, and to regard everything else as optional. This spirit of scepticism confronts us everywhere under the most dangerous aspects, and is spreading with fatal facility. All true Christians view with equal concern this deplorable state of things, but the precise method of meeting and grappling with the evil is a question concerning which a variety of opinions are held. Many persons feel disposed to stand aloof from the whole controversy. As true Churchmen, they say, we have really nothing to do with these miserable aberrancies of modern thought. Heresies and heretical opinions, it is said, have always been and will be to the end of time, but they are only the transitory manifestations or symptoms, so to speak, of our known and recognized enemies, the world, the flesh and the devil, with which latter the Church must exclusively contend. They would advise the Church to continue her ministrations, without noticing the signs of the times, confident that if the truth be set forth, error will soon lose its power and attractiveness. Such a view, which, we think, we have stated fairly, is not, in our opinion, the true view of the case. Our duty is not to shut our eyes, but to prepare ourselves to take our part in the dread controversy which is hourly deepening around us—a controversy as to whether there is in very truth a Father and a God, a Father who so loved us that He gave His only Son for us, or whether there is nothing in this fair world

around us, nothing in the starry heavens above us, but either the ceaseless play of cosmic forces, or the dreaming movements of unconscious intelligence. This is the controversy, and we wish to make a few suggestions as to how we should bear our part in it. In the first place, we should endeavour to feel confident and cheerful ourselves, as we have every reason to do. Every day the most marvellous confirmations of the truth of the Bible are being brought to light. Science, archaeology, the researches of historians are all working for us, not against us. Truth can only lead to truth. Partial discoveries may be misunderstood in their application. Periods of transition are always critical, but if we are true Christians we ought to rest assured that, though the route may seem circuitous, we are in reality nearing a time when the truths of Christianity will be manifested in all their glory, and Christ be everywhere triumphant. And if we have this confidence ourselves, we can surely impart it to those unfortunate persons who would fain believe, but can not. Secondly, whenever we are called upon to meet this class of persons, we should deal with them with sympathy and with a heart-felt yearning for the change and conversion of each doubting heart with which we may happen to be brought in contact. Without that deep feeling in our souls, our arguments will carry but little weight. We should not be satisfied merely with a dialectical victory, but should strive to impregnate the unbeliever with a spark of our own confidence and trustful hope. An overbearing and controversial spirit, by arousing a man's amour propre, only tends to alienate him further. On the other hand, we repeat, our manner ought to be kindly and sympathetic, for to whom, we would ask, may such feelings be more fitly manifested than to those who are alone in the wide world, without a Father and without a God? Lastly, learning and knowledge are quite as much needed as kindness and sympathy, and to that end we would advise the clergy never to suffer themselves to fall behind the laity in reference to the questions of the day. A difficulty to be grappled with successfully must first be felt, and its bearings known. Let our ministers boldly confront the enemy of unbelief, fathom its depths and its shallows, and then will they be enabled successfully to cope with the evil, and by God's grace to lead back the erring wanderers to the fold.

IN QUIETNESS AND CONFIDENCE.

Isa. xxx. 15.

Shadows may deepen o'er life's toilsome road,
Yet God is near,
His hand will help thee bear thy heaviest load,
So do not fear.

Shelter thyself within the outstretched arms
Of His great love.
There, 'mid the fiercest of this world's alarms,
No power can move.

Wait for His guidance, when, at times you stand,
In doubt or fear.
God will direct your way o'er sea and land;
"Be of good cheer."

Work, while the daylight lasts, with all your
might,
Fresh courage take.
He Who alone can arm you for the fight
Will ne'er forsake.

Lie still with patience when the hand of God
Trusts thee with pain.
His mark of confidence, His chastening rod
Are for thy gain.

Speak, with a Christlike tenderness and love,
Some passing word.
Pray, and believe that in the Home above
Thy prayer is heard.

Rest thee beneath that mighty Rock of Strength
Which stands for aye.
Know that earth's weariness and grief at length
Will pass away. T. P.

ARCHBISHOP MATHESON'S CHARGE

The Primate's Forceful Words to the Provincial Synod of Rupert's Land, in part

RIGHT Reverend Brethren, Reverend Brethren and Brethren of the Laity.—We meet to-day for the 14th regular gathering of our Provincial Synod. We stand to-day, on holy ground in the annals of the organization and growth of the Church of England in North-West Canada. On this spot ninety-three years ago the Church of England in Rupert's Land had its birth, when the Reverend John West held his first service on the banks of the Red River in 1820, in what was to be subsequently St. John's parish, the mother parish of all the future parishes of the Church from the height of land between us and the Ecclesiastical Province of Eastern Canada, running west to the confines of British Columbia, north beyond the Arctic Circle, and north-east to Hudson Bay and James Bay. Surely it was with a prophetic vision that Bishop Anderson, when dedicating the present St. John's Cathedral in 1863, stated that he had arranged nine stalls in its chancel, indicative of the nine dioceses into which Rupert's Land would one day be divided. That prophecy has long since been fulfilled, and we rejoice to have the Bishops representing all the nine dioceses present with us. If, as we hope, a new cathedral will shortly be erected on the same old historic spot, we shall have to increase considerably the number of stalls if they are to be any forecast of the dioceses yet to be, for two more may be arranged for at this present meeting. Very closely associated, too, with our organization as a Provincial Synod, is the place at which we meet to-day, for in 1875, thirty-eight years ago this month, our Provincial Synod was brought into existence. No wonder then that it is with no small warmth of reminiscent sentiment that I welcome you to-day to the original See City of the whole of Rupert's Land, so that representing the autonomous dioceses of the far-reaching ramifications of the Church's work throughout this vast land, you may come here to look upon the "rock whence you are hewn and the hole of the pit whence you are digged."

Since our last meeting we have lost from the ranks of the Episcopate of the Province, a most valuable co-worker in the person of Dr. Holmes, Bishop of Athabasca, who was a man of most devoted life and singularly deep spirituality. After a career of great usefulness and most effective work as a missionary in Athabasca, he was chosen Bishop of Moosonee. Throwing himself with characteristic zeal and earnestness into the work of the Church in that vast field, he seemed to have impaired his health by the long and trying journeys which that huge diocese demanded of him. He was subsequently transferred to his former field in Athabasca where he addressed himself to his abundant labours with the same devotion and self-sacrifice. In the midst of it all and in the face of the great development in white settlement, a work for which he was making such wise provision, God called him to his rest and reward. Dr. Holmes has left behind him a record of a noble life, especially among the Indians of the north, and a record, too, of a splendidly strong and moving advocacy of the cause of Indian missions alike from Church pulpit and missionary platform. He has been succeeded in the Bishopric of Athabasca by one whom he had chosen to be his chief executive officer and Archdeacon, the Rt. Rev. Dr. Robins, who was consecrated in November last. We heartily welcome Bishop Robins to our meeting at this time, in his new capacity, and we wish him God-speed in the rapidly expanding work of his diocese—a work for which he possesses in no small degree so many clear and outstanding qualifications.

The Lower House has also been called upon to record the loss of its secretary, the Rev. S. G. Chambers. I had occasion to give expression in my Diocesan Synod address to my sense of the wealth and worth of Mr Chamber's work for God and the Church.

DIOCESE OF MACKENZIE RIVER.

Three years ago reference was made to the regrettable vacancy in the Bishopric of the Diocese of Mackenzie River, on account of the non-completion of the Endowment Fund of the See. I am glad to be able to inform the Synod that the Episcopal Endowment is now fully completed, and that a Bishop has been elected by

the House of Bishops and the Standing Committee of the House of Delegates in the person of Dr. Lucas. The new Bishop-elect has been for many years a C.M.S. missionary in the far north. His long experience with the conditions of the country, his devoted and successful work, his capacity as a man of affairs, together with his high spiritual qualities, have marked him out clearly as the man of God's choice for the highest office in the Church. The formation, as well as the completion, of the Endowment Fund, we owe to the efforts of the former Bishop of Mackenzie River, Dr. Reeve, now of Toronto. The Church of the Province is under deep and abiding obligation to Bishop Reeve for what he has thus done in not only giving a large portion of his life to the work in the far north, but also for making permanent provision for the placing of a Chief Shepherd of the Church in the former sphere of his labours. The subject of Episcopal Endowments may fitly call for a brief comment. All the existing Bishoprics of our Province are fairly well endowed, with the single exception of that of Yukon. I feel that it is not at all a satisfactory condition of affairs to have the salary of any Bishop dependent upon the uncertain grants from Church societies. It is undesirable from many points of view to which I need not here make specific reference. Least of all should the salary of the Bishop of Yukon be uncertain and palpably inadequate in view of the enormous cost of living in those remote regions. I desire, therefore, very earnestly to commend the effort that the Bishop of Yukon contemplates making in the near future to complete the endowment of that See. While in England recently I took the opportunity of bespeaking the sympathy of the societies over there for the Bishop's effort. But I feel that we should do something for him within the Ecclesiastical Province before he appeals outside. He should be allowed to place his case before our Church people in the various stronger centres within the Province. It would take comparatively little from each of such centres to give such a sum as would show to the people of the Mother Church, in England and elsewhere that we over here on the spot deem the object of his appeal a worthy one and a necessary one.

THE MISSION OF HELP.

The Archbishop here gave a warm appreciation of the work of the above, which for lack of space we regret to leave out.

NEW DIOCESES.

Application will come before this meeting for the requisite legislation for the setting apart of two new dioceses out of existing ones in our Ecclesiastical Province, namely, those of Brandon and of Edmonton. In the case of the former, which is to be taken out of my own diocese, it may take some time to procure the necessary endowment and make the other provisions for bringing it into actual existence, but I have thought it well to have the legislation passed at this meeting, so as to leave us free to act when the proper time arrives. The work of the Church throughout the diocese, and especially in the growing city of Winnipeg is expanding so rapidly, and my duties as Archbishop, and particularly as Primate, are making so many increased calls upon me, that the time is not far distant when I shall need relief by the curtailment of some of my diocesan work. In the case of the proposed Diocese of Edmonton, if satisfactory provisional arrangements can be effected by which it may be possible to have the new diocese a going concern within a very short period, I am sure that the Synod will join very cordially in the gratification which must fill the heart of our good friend the Bishop of Calgary in being spared to see the original diocese, to which he was called as Chief Shepherd twenty-six years ago, grow under the abundant labours of his rule and governance into three autonomous dioceses.

BENEFICIARY FUNDS.

At our last meeting I made reference to the condition of the two beneficiary funds of the Province, and urged that efforts be put forth to place them in a better position. I also suggested that the various Diocesan Treasurers

be requested to take an interest in working up the funds by regularly notifying the subscribers of the due dates of their payments, and by making regular returns to the Provincial Treasurers. The Synod, by resolution, endorsed my recommendations. The result, however, with the exception of two or three dioceses, has been disappointing, and there has been little or no improvement in some dioceses in the number of men on the Funds. This is very much to be regretted, as these Funds are most important to the welfare of the clergy and if cordially taken up and supported, would prove most useful and beneficial. May I venture once more to call attention to the necessity of doing something really practical to place them on a more satisfactory basis. If a diocesan treasurer cannot find time to devote to the work, surely someone can be found in each diocese willing to take up the matter as a labour of love, and thus confer a great boon upon the Church and its clergy. Painful instances have occurred within the last few years of the loss of much needed help to widows and orphans, which might have been avoided by a little businesslike and timely attention on the part of someone interested.

The Funds themselves are growing in the most satisfactory way as will be seen from the reports of the treasurers. The C. W. & O. has increased \$10,000, and the C.S.F. \$5,000 in the last three years.

INDIAN SCHOOLS.

Under a resolution of the last meeting of this Synod I was requested to appoint a committee to co-operate with the representatives of other Christian bodies in an appeal to the Federal Government to so increase the per capita grants to Indian Schools as to defray the entire cost of supporting them. The committee was appointed and in conjunction with representatives of the Roman Catholic, Presbyterian and Methodist churches we waited upon the Hon. F. Oliver, Superintendent of Indian affairs under the late Government. After long conferences and a very full discussion a new schedule of per capita grants, divided into two classes, was agreed upon. We did not succeed in persuading the Government to so augment the grants as to make the schools completely independent of assistance from the churches, but the grants were very materially increased—the \$80 one being raised to \$100, and the \$100 raised to \$125. Various other changes in the management and equipment of the schools looking towards sanitary and other improvements were obtained. I dare say that reports will come before this meeting from the principals of schools which are working under the revised schedule, and the Synod will be in a position to judge as to whether any further action should be taken with the present Government. In addition to the recommendations regarding boarding schools the conference took up the question of Indian day schools, and succeeded in having the salaries of the teachers increased to a limited extent. The question also of what are known as "Improved Day Schools," was discussed with the Department with the result that, upon consultation with the Superintendent of Indian affairs, such schools may be obtained on certain selected reserves. These schools, in addition to a competent teacher, will have a matron or nurse to teach the girls sewing and housekeeping, and provision will be made for furnishing a mid-day meal to the pupils.

EXPANSION.

When we met three years ago we were all profoundly impressed with the extraordinary development and expansion that were taking place throughout the whole of our Northwest, and especially in what are designated the "Prairie Provinces." Some wondered whether it would all continue to go on without abatement. Others exclaimed, "It must have reached its high tide. There must be an ebb. It must stop." But it has not abated one iota. Though there is a temporary suspension of some of the unusual activities owing to world-wide financial stringency, yet the past three years have witnessed much greater advance and progress than the three previous ones. All this has placed a problem before the Church, perhaps more difficult of solution than any one which has ever faced a Church in any new land. It has called for an abnormal multiplication of Church buildings in the larger centres, and the establishment of new ones in the newer towns and out-lying districts. It has demanded an immense increase in the number of men to man these new stations, and a large additional provision for salaries to pay them. As a result of all this, the situation for the Church is

more pressing than ever it has been. The census returns made by the Federal Government, though two years old, reveal an increase in the numbers of those claiming to belong to the Church of England, which must cause us grave searchings of heart. The question is pressed home upon us as to whether in any diocese the agencies which we have in operation, are at all adequate for spiritually caring for all these children of our Church. With most commendable generosity and thoughtfulness, Church Societies in the Mother land continue to help all our dioceses, and the Missionary Society of our own Canadian Church has also done its part. When in England recently, I had the privilege of looking over statements of the estimates of assistance of some of the societies for 1914 for Western Canada. They were certainly a revelation to me of unspeakable kindness and an evidence of continued care and interest in us for which we ought to be profoundly grateful. I do not think that the rank and file of our Church people begin to know the extent of the help thus received. Special mention should be made of the S.P.G. and the C. & C.C.S. It might have been expected that, in view of the munificence of these two societies in the past, and of the demand on their funds from other fields, they might have begun a policy of retrenchment. Not so, however, but keenly alive to the situation facing the Church, in the farther West the grants are larger than ever. The Archbishops' Western Canada Fund also continues to lay us under deep obligation in two ways; first, by making substantial contributions to the societies that help us and also in supplementing the work of these societies by sending out men and means, and establishing centres of work in various dioceses which would otherwise have been impossible. I had the pleasure a few weeks ago of addressing the Committee of the Archbishops' Fund in London, and I could not help feeling the immense debt which we owe to these men, some of them the most prominent and busiest men in England, for giving their time and their thought week after week voluntarily to the care of the Church in this distant West. Their intense interest in the work and their wonderful grasp and knowledge of its details, impressed me most strikingly. This Synod should send to the Archbishops and their committee a very warm expression of our appreciation of what they are doing.

A CONSOLIDATED CHURCH.

Our own Canadian Missionary Society has also given very substantial help to us. True, the Board of Management has not always seen its way to give to the dioceses all they ask for, but it has always given up to the measure of the funds at its disposal. As a society we can only make grants in proportion to our receipts, and with the expansion in our Foreign Mission work, it has not always been found possible to do all that we should have desired to do for our Western work. Since our last meeting two dioceses formerly receiving help have, by special arrangement with the Board of Management, relinquished their grants from the M.S.C.C. From many points of view this is well, for it will throw our people more upon their own resources and evoke more self-support and self-reliance. But there may be some disadvantages in attempting too soon to walk alone without this help, and that for the following reason. The extra demand which the relinquishment of the help necessarily puts upon our people may render them less able to give adequately to local Church enterprises, which are essential to the development of young dioceses and enterprises, towards which we cannot obtain help from outside. That, at all events, has been our experience in Rupert's Land, though it is older and better equipped than others. While, therefore, I have always been a very strong advocate of self-support and believe that it is the healthiest condition for the Church, yet in the rapid development of the West, and in the critical conditions through which we are passing, I confess that I would have some misgivings if I saw any diocese of our Province too soon cutting off from assistance from the rest of the Church in Eastern Canada—our own native Church and a Church that above all others should most legitimately come to our aid. It is sometimes erroneously supposed that the other Christian denominations flourish by entirely relying on local support. This is not true to the extent that we imagine it. Their financial system differs, of course, a great deal from ours, as it has more centralization of funds, but I know that even in older parts of Western Canada, such as Winnipeg, the larger enterprises of their Churches are in many cases, only rendered possible by the

very substantial grants which they receive from central funds in the East. My view is and always has been that now that we have a consolidated Church in Canada, we ought to move with the mutual momentum of the whole Church, and not be so much left as struggling, disintegrated entities over the length and breadth of this whole land. True, our country of vast distances renders consolidated action less easy than it might be under other circumstances, but I long for the existence of a Canadian Church, not with sectional, diocesan, or even provincial views, but with a view and a vision as of a Church acting unitedly

for the good of the whole. For the first time in our history the Board of Management of the M.S.C.C. meets this year in the West. On October 9th we meet in Saskatoon. I do trust that there will be a good representation both from the East and from the West, and that at our gathering there will be no East or West, but that all will be merged into one harmonious whole dominated by one desire—to take wise counsel for the whole good of the whole Church in all Canada. May the Spirit of God be with us also at this meeting of our Provincial Synod, and guide us in our deliberations.

The Revolution in China

By the Rt. Rev. G. D. ILIFF, Bishop of Shantung.

WHEN the world's history of the present century comes to be written up, one of the most prominent events to be recorded as regards the early part of this century will be the Revolution in China. Twenty years ago—nay, ten years ago—not even the most far-seeing statesman could have foretold the fact that in a few years China was to become a republic. That the most conservative nation of the world, tied and bound as it was by a servile observance of ancient history, glorying as it did in the history of a long succession of powerful emperors and astute statesmen, with a vision so limited that it could hardly realize that there was in the world any other kingdom worthy of consideration beyond the "Middle Kingdom," that such a nation should suddenly, and with little warning, burst the bonds of its thralldom, and proclaim itself a nation free from the rule of any potentate, was an event which was beyond the power of human mind to foresee.

CHINO-JAPANESE WAR.

As we look back upon the past twenty years of China's history, it is easy to trace the steps which have culminated in the overthrow of all recognized authority. To say nothing of the earlier events which led China on to the compulsory recognition of the fact that after all she was but one of the nations of the world, and not the only nation, the first revelation of her real position was the Chino-Japanese War of 1894-1895—a war embarked upon with the utmost contempt of a nation which, not many years back, had brought her yearly tribute to China, and acknowledged herself under the suzerainty of the "Son of Heaven." The disastrous ending of this war awoke in some people the consciousness of the fact that China had been sleeping while other nations had been making progress. Her humiliation was indeed terrible; but not many of the Chinese people knew anything of the event, as was manifest from a question put to the writer after the war was over:—"How is that rebellion going on in the north? I suppose it has been put down." This was about as much as the effect of the war penetrated into the interior of the country. Nevertheless, it had an effect upon the nation. Those officials whose understanding was a little above the average had their eyes opened to the position in which China really stood, and resolved to improve that position so far as lay in their power. Met by a strong wall of opposition, their energy gradually dwindled away, and little was accomplished. So China, like a sleepy man, turned over on to the other side and settled down to sleep once more.

FOREIGN DEVILS.

The next occasion when her calm rest was disturbed was in 1900. Fanatics of the old school resolved that the only thing for China was to drive all "foreigners" out of the country, and let her once more settle down to the old supine position of being the only nation of the world. The war which followed again caused a stirring of the dead bones; many amongst the officials and people were enlightened as to the true condition of things, and the result was a greater effort towards stirring the nation out of its lethargy. Some (Europeans as well as Chinese) imagined that China's redemption would be the immediate result, but as time went on very little was accomplished, and things gradually slipped back into the old state. And so they remained for a period of nearly twelve years. And now at length has come another time of stirring up. On this occasion it has been far more universal and widespread than ever before, and has had the effect of changing the outward form of government. But he would be a bold man who would dare say that it

is going to accomplish the emancipation of China. It has certainly spread further than any of the former events, for it has even reached the villages far away in the interior. But so far it has not done away with the terrible amount of injustice and corruption which still exists in China, nor has it effected anything towards the removal of the ever-present burden of poverty which weighs down more than nine-tenths of the people. Nevertheless, it has done something towards creating feelings of self-reliance and responsibility which were formerly entirely absent from the mind of the ordinary Chinese.

THE REVOLUTION.

Until the Revolution, matters of government, presented little or no attraction to the small farmer, except when their consequences reached so far as to touch himself or his property, and even then he felt that there was nothing for it but submission to the all-powerful official authority. Now he is beginning to look into the constitution of that authority, and to realise that he may have a voice in the matter. Also he is beginning to see more clearly the advantage of education and reading, and to take interest in things which concern a wider range than his own village, whereas in former days his thoughts were confined to the boundaries of his own house and field. Thus it does really seem as if the Revolution stood a good chance of effecting something towards stirring up the thoughts of this very sluggish nation, and accomplishing something towards its regeneration.

RESULT FOR THE CHURCH.

So far as mission work is concerned, the Revolution has created an opportunity in China such as has never existed during the previous history of the nation. First of all, many of the leaders of the revolutionary movement were Christians. Not a few of them were educated in Christian schools and colleges, and nearly all of them have been brought into contact with Christianity. Moreover, the Christian body as a whole has far more understanding of that idea of progress at which the nation is aiming than has the rest of the people. Generally speaking, except for the few Chinese who have been able to go to foreign countries for their education, the Christian students are the only people who have much knowledge of anything outside the Chinese Classics, because the Christian schools and colleges are almost the only institutions which have afforded an education on modern lines. Hence Christian teaching is now rising from the position of being despised by the people to that of being sought after as that which will give them the light which they are beginning to find essential to the real progress of the nation. If I am not mistaken in reading the signs of the times, we shall soon be confronted with such an influx of converts as we could never have dreamed of a few years ago, and it remains for us to prepare carefully for the time when that influx shall come.

In the Christian body itself, too, the Revolution has not been without its effects. The feeling of self-reliance which can be seen in its beginnings amongst the people as a whole is more fully present among the Christians, and one can see the dawning of the day, looked forward to for so many years past, when the Chinese Christians will realize that the Church is not an importation from "foreign" lands nor a "foreign" Church governed by "foreigners" and supported by "foreign" funds, but a Church of which the Chinese themselves are to be the mainstay, which the Chinese are to govern, and which the Chinese are to support. The day has not come yet, but the dawn is near.

The Venerable Archdeacon Robert McDonald, D.D.

An Appreciation by Rt. Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, formerly Bishop of Mackenzie River

THE Church Militant has lost and the Church Triumphant has gained another of her missionary heroes, and another link connecting the old pioneer days with the present, has been severed. On August 28th, at the age of eighty-four, as referred to in our last issue, the Venerable Archdeacon Robert McDonald passed away in Winnipeg to his rest and reward, after a long and eminently successful missionary career. He was a son of one of the early settlers, and was born in 1829 in the Red River Settlement, (now Manitoba), a few miles north of Winnipeg, then called Fort Garry. After distinguishing himself at St. John's College, under the Rev. J. Macallum, he was ordained deacon in 1852, and priest the following year by the first Bishop of Rupert's Land, Dr. Anderson, and was placed in charge of one of the C.M.S. Missions amongst the Ojibway tribe of Indians, whose language he learnt to speak fluently. After ten years of encouraging work amongst them he accepted a call to the regions beyond, and went to the most remote field of labour in the Dominion,—to Fort Yukon, within the Arctic Circle, in the far north-west corner of the huge diocese, more than 3,000 miles, (a four months' journey or more), from his home and Bishop, where newspapers arrived only once a year, and letters scarcely more frequently. The Loucheux Indians, as they were called, (or more properly the Tukudh), were of an entirely different family from the Ojibway, and spoke an altogether different and very difficult language. To this he at once devoted himself, and with such success that, eventually, aided by the British and Foreign Bible Society, he was able to give his beloved people the whole of the Bible in their own tongue, in addition to a hymnal, portions of the Book of Common Prayer, and other translations, after having first of all reduced the language to writing. This was after many years of assiduous labour.

In the meantime he travelled amongst the scattered tribes, both in summer and winter, down the mighty Yukon River as far as Behring's Straits and up the river through the now famous Klondike gold region, seeking out the remote tepees, undeterred by either the piercing cold of winter, or the still more trying mosquitoes of summer, and had the joy of seeing nearly the whole nation, consisting of several tribes, brought to the foot of the Cross, leaving their old heathenish ways, and turning from darkness to light and from the power of Satan unto God. On one occasion, returning from a long missionary journey, accompanied by his wife, they became lost in the mountains, and were a whole week without food. In 1870 it was found that Fort Yukon was in American territory, so the next year Mr. McDonald transferred his headquarters to the east of the Rockies, to Fort McPherson, on the Peel River, where he married, and where he resided thenceforward.

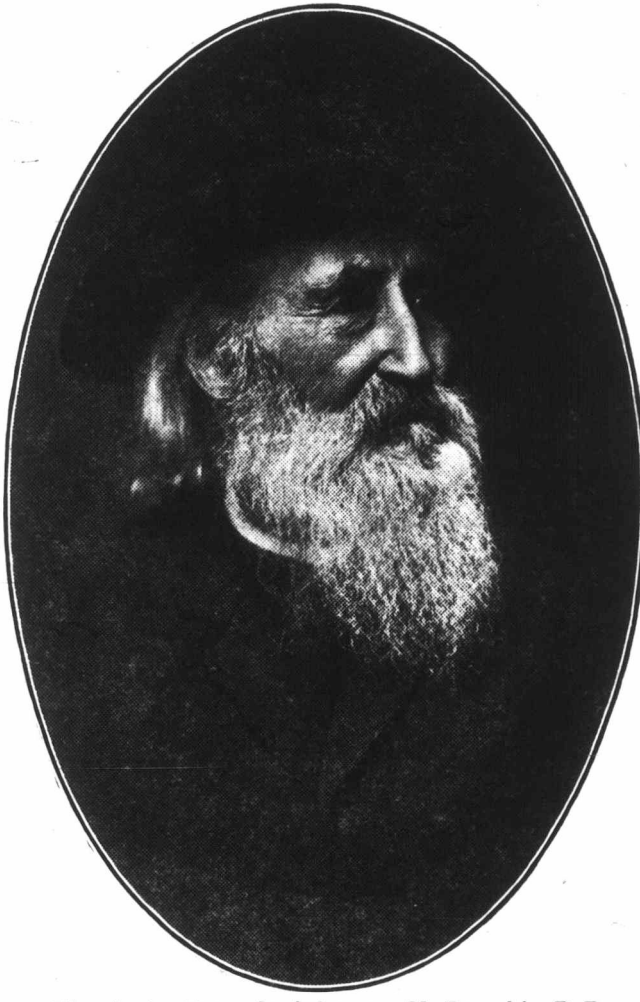
He was never very robust, and in 1864 became so ill that his life was despaired of, and in 1865 the Rev. W. C. Bompas offered to take up his work, went out, and eventually became Bishop of that northern region. Fortunately Mr. McDonald recovered, but in the eighties he was again so ill that it necessitated a long furlough, and although he was able to return to and take up the work again, he was never so strong afterwards as he had been before. But, though unable to take the long and arduous journeys of earlier days, he could devote himself to pastoral ministrations and translational work, which he did, bringing the latter to the happy consummation mentioned above, (in which he was greatly aided by his wife); and in the former, not only preparing for Confirmation and the Lord's Supper hundreds of those whom he had baptized, but also training a number of them to labour amongst their own people as "Christian Leaders," or catechists, three of whom were ordained deacons in our Church, one of them being the first native within the Arctic Circle to be admitted to that office. A fourth has more recently been ordained by Bishop Stringer for service in the Yukon Diocese.

In 1875 Bishop Bompas appointed him Archdeacon of the Yukon (changed afterwards by myself to Archdeacon of Mackenzie River), and in 1884 the University of Manitoba conferred upon him the well-deserved degree of D.D.

It was not until he had completed fifty-two years of missionary life, forty-two of them in the Arctic regions, that, to his great regret, he was compelled to retire, and leave the work in younger hands. Since then he has resided in Winnipeg, devoting his waning health and strength to translating simple commentaries, &c., for the help of the Catechists and native pastors, and winning by his attractive personality the admiration of all who came in contact with him.

His wife and three sons are left to mourn his loss. Four other children were given to him, a son and three daughters, but God took them to Himself within a few months, one after the other, shortly after they settled in Winnipeg.

He was not well known in Eastern Canada, but those who saw him in his prime will recall his erect form, his handsome face and intellectual features; and the delegates at the last General Synod in 1911, will remember with pleasure the venerable figure of the grand old veteran as he was introduced to them, and will thank God, as indeed all will who knew him, for such a life spent in such devotion, and with such success in the furtherance of the Gospel in "the uttermost parts of the earth."



The Late Ven. Archdeacon McDonald, D.D.

Of the changes he lived to see volumes might be written—the natives in a country half as big as a continent changed from heathen to Christian; a vast wilderness, the home of the Indian and the buffalo, now covered with towns, villages, and settlements and criss-crossed with railway lines in all directions; fields of waving grain instead of the flower-decked prairie; Winnipeg, a mere hamlet of a few score souls, now a city with a population of nearly 200,000; the "parish" reaching from Behring's Sea to the east of the Rocky Mountains where he was the one solitary missionary now formed into two dioceses with Bishops, clergy, churches, schools and teachers; the adjoining districts of Mackenzie River and Athabasca, where there was another lone missionary with a "parish" still larger, also formed into two dioceses and equipped; the once continental Diocese of Rupert's Land sub-divided into nine dioceses with two or three others pending; schools grown into colleges and universities; clergy increased from a few individuals into hundreds; the telephone and telegraph instead of the Indian runner; motor cars and railway trains instead of the Red River carts and dog sleighs; and steamboats instead of the birch bark canoe—changes and growth which but foreshadow still greater developments in the future.

THE FUNERAL.

A private service was held Saturday, August 30th, at the home, Point Douglas. It was conducted by Rev. J. J. Walsher, of Christ Church.

At 3.45 there was a public service at St. John's Cathedral. This service was conducted by Archbishop Matheson, assisted by Bishop Stringer, of the Yukon, for whose return to Winnipeg it seemed as if Archdeacon McDonald had been spared so that he might hear the good news of how the work to which he had consecrated himself was progressing before being called to another realm. The bier was borne by Archdeacon Lucas, Archdeacon Scott, Canon J. W. Matheson and Revs. J. Hawkesley, J. J. Walsher and R. B. McElheran, was followed by Mrs. McDonald (the widow), Hugh McDonald (son), and other relatives and friends, Bishop Lofthouse, of Keewatin, Bishop Anderson, of Moosonee, Bishop Robins, of Athabasca, Dean Coombes and other clergy. The coffin having been deposited in the chancel, where a beam of sunshine from a western window rested lovingly upon it, and the clergy and mourners having taken their positions, the Primate proceeded with the 90th Psalm. The 15th Chapter of Cor. I., was read by Bishop Stringer, after which the procession was reformed and proceeded to the graveside. Here Archbishop Matheson resumed the service, and to the solemn words of the committal prayer the body was slowly lowered to its last resting place.

On the following day, at evening service, Bishop Stringer preached in St. John's Cathedral, and in his sermon he eloquently referred to the late Archdeacon, who had been his friend and fellow worker for many years. In his address the Bishop gave a brief history of the career, and an appreciation of the character of the man whose work among the Indians of the north will ever be remembered.

PENSIONS FOR THE CLERGY

The Commission's Report for the American Church
A Splendid Example

THE preliminary report of the Commission on Pensions for the coming General Convention shows that the Episcopal Church pays \$8,000,000 a year in salaries to its clergy, who number 5,500. The plan purposed by the commission is intended not only to pension the whole body of the clergy when they become sixty-five years old, but also to pension the widows, to educate their orphan children, and to take care of clergymen disabled at any age. It will apply to foreign missionaries as well as to the entire United States. The pension will be approximately half-pay. The sums of money involved are large. No less than \$7,000,000 will be necessary to provide for the pension obligations at the start, and no less than \$500,000 will be thereafter expended each year by the Pension Fund.

This pension plan is the result of a comprehensive study carried on for three years by a commission of distinguished Churchmen, of which Bishop Lawrence, of Massachusetts, is chairman, and Bishop Greer, of New York, is a member. The pension plan was framed by Monell Sayre, an official of the Carnegie Foundation, and an authority on pensions, who is one of the six laymen who are members of the commission. The plan is based upon the study of every pension system in the world, including those of governments, colleges, public-school teachers, railroads, banks, etc. Facts have been collected from every Episcopal clergyman, and these facts studied by eminent authorities on statistics. Some of the details of the proposed scheme are innovations in pension systems. On one fundamental principle—the method of taking care of the liabilities with which a pension fund starts, always a heavy burden in a going concern, this Episcopal Church Fund is considered to mark a noteworthy advance in pension history. The \$500,000 a year expenditure will be provided by a tax on the local churches which will be scientifically graduated according to the age at which its clergyman was ordained. This tax will average six per cent. on the salaries.

The Episcopal Pension Commission, in reviewing existing pension systems, intimates that many of them are really bankrupt, a condition that is not now apparent, because the systems are young, but which, within a few years will become evident. This bankruptcy is attributed to the neglect of proper statistical study before these pension funds were started, and to the failure to provide

properly for the load of liabilities with which a pension system always begins. Especially mentioned as unsound is the New York State public school teachers' fund, which went into operation on August 1 of this year.

The Episcopal Commission also criticizes pension systems like those of the First National Bank of New York and of Armour and Company, which keeps from an employee the interest on his pension contribution when he resigns. In many instances this is simply a device to prevent strikes. There is also criticism of a large number of pension funds, ranging from that of the International Harvester Company to that of the University of Chicago, which have rules authorizing the reduction of pensions if the funds become insufficient. The Episcopal Commission considers a pension a sacred obligation, because the pensioner is helpless, and says that rules for reducing pensions are unnecessary if proper study and the proper financial arrangements have preceded its creation.

Incidentally, the report discloses that 10 per cent. of all the Episcopal clergymen were formerly ministers in other churches.

AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

If clergymen would only study their fellowmen more! If they would less often try to unravel some double twisted knot of theology, which if pulled out straight would never carry one drop of balm to a suffering mortal or teach him to bear patiently and bravely the trials under which the soul and body are nearly fainting. If looking into some yearning face before them on a Sunday, they could preach only to its wistful asking for spiritual help, in words easy to be understood, in heart tones not to be mistaken, how different would Sunday seem to some men and women whose heartaches and unshared burdens none but the Master knows. Heavy laden! Let the clergymen forget that word in the preparation of the sermon. Let them have some moiety of refreshing for the weary and heavy laden.

On the eve of departure from London to take up new work at Oxford, Canon Scott Holland gave utterance to the following confession in his farewell address to the congregation of St. Paul's Cathedral:

"Looking back over twenty-seven years, I can see now, but too clearly and too painfully, with how much more freedom the gospel would have appealed, and how much further it would have carried, if I had trusted less to my own efforts and more to the power of Divine truth to make its own way; if I had but let God do his work on the souls that he was seeking, instead of being pre-occupied with enforcing on them my own convictions. I can but throw myself now upon the infinite compassion of God to pardon the opportunities that have been missed or betrayed. I can but, in penitent joy, thank him for any such fragment of His own truth that may, by His mercy, have found its utterance through my lips, and for every hungry heart it may have fed."

Bishop Boyd-Carpenter thus describes his method of sermon preparation:

"Clearing one's vision is the first thing that ought to be done in the preparation of a sermon. It is essential not merely to get a thorough grasp of what you intend to say, but to know how best to say it. I make a great many notes, and often devote several hours to the structure, or skeleton, of a sermon. It repeatedly happens that, after preparing a whole discourse, I rearrange the structure and change the order with a view to rendering it more intelligible to the congregation. 'Always consider the person in the pew,' is what I tell the young men who come up to me for ordination.

"The remembrance of a hint that was given to me when I was a boy has been of inestimable advantage to me all my life. Just before I went to Cambridge, when I was studying for an examination, my master said to me: 'Treat an examiner as if he were a nigger. Disabuse your mind of the notion that he will understand all that you put down. Write as if he were utterly ignorant of the subject, and then he will see how much you know.' I worked from this hint at the university, and have done so ever since. It is of the highest importance to make everything clear and distinct to a congregation."

The Bishop never prepares phrases and writes them down for use in the pulpit, nor does he avail himself of notes. "If I took my notes with me I shouldn't be able to read them. All the same, it is possible that I may sometimes repeat a phrase that has occurred to me during the study of a sermon, but if I did so it would be a case of unconscious recollection."

The preacher took a text, and then—departed from it. It was only a spring-board to launch him into the flood of his own speculations. He had no "Thus saith the Lord." He was manifestly not concerned as to what the Lord had said, for he did not expound the text and its context; he did not even mention the meaning and the lesson of the Scripture in which his catch phrase occurred. Instead he went on and on with imagery, comparisons, scraps of worldly literature, and the like, never getting back to the Book. Result—the preacher was vastly entertained and pleased with himself, the serious, thoughtful ones of his congregation asking: "To what purpose is all this?"

Dr. Lyman Abbott gave these suggestions for young ministers: First, go to your congregation not to your books, to find out your themes. Remember that you are always to preach, not about a subject, but to a people, and you must know what is the life of the people and what are their needs, at least as much as a housekeeper needs to know what are the needs of those for whom she is preparing a meal; or a doctor the needs of his patients in the hospital. In the second place, do not devote your whole week to writing your Sunday sermons. The result of doing that is that at the end of ten years, the minister knows no more than when he came from the theological seminary, and the people very soon discover this fact. Put the strength of your intellectual life into systematic courses of study, and let your sermons grow naturally and normally out of your study in your library and your study of your congregation.

Study humanity to find out what are the needs to which you are to minister; study the Bible, specifically the New Testament and the books of great thinkers who are thinking along the line of the Bible to get the material with which to supply the needs of the people."

LAYMEN'S MISSIONARY MOVEMENT

WHY A WEEKLY OFFERING FOR MISSIONS?

1. It is Scriptural, 1 Cor. 16:2. This injunction was not concerning the local church expenses, but referred to a missionary offering.
2. It is educational. It keeps missions and benevolences habitually before the people.
3. It enlists more givers.
4. It secures much larger aggregate offerings.
5. It replenishes the Mission Board Treasuries regularly, preventing indebtedness and financial loss through interest payments.
6. It does not decrease, but actually increases the offerings to current expenses.
7. It is fair. "Love thy neighbour as thyself." There is no justification for having a better plan for securing current expenses than for missions.
8. It promotes prayer. Each weekly offering becomes an act of worship.

The Churchwoman

SASKATOON.—CHRIST CHURCH.—At a very largely-attended meeting of ladies, which took place on the afternoon of the 27th ult., in the parish hall, Miss Simcox, who has been working as a deaconess in the parish for the past six years and who was also a leading member of the W.A., was taken leave of. At this meeting Mrs. Warren, president of the W.A., with a few appropriate and well-chosen words, voiced the appreciation of the members for the loving, devoted service Miss Simcox had rendered them, as one of their officers, their sorrow at her leaving them, and their good wishes for her future work, and in the name of the W.A., presented her with a beautiful fur stole. The Rev. B. W. Pullinger, the rector of the parish, spoke in felicitous terms, regarding the good work Miss Simcox had accomplished during her residence in the parish and called

upon Mr. Innes-Hopkins to read, and Mr. J. H. Clarke, representing the wardens, to present an exquisitely illuminated address from the clergy, wardens, vestry and congregation of Christ Church. The Rev. E. P. Goulding also spoke of her work. Miss Simcox responded to both of the gifts, expressing her gratitude for them and the good wishes showered upon her.

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.

BRUCE, the Rev. Henry, of North Cobalt, to be Incumbent of the united parish of Marshville and Welland Junction.

QUANTON, the Rev. C. S., vicar of Holmfirth, Yorks. to be rector of St. Matthew's, Brandon. (Diocese of Rupert's Land.)

MONTREAL.

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

MONTREAL.—The Rev. J. D. W. Worden, of Wombworthy, Devon, England, preached in St. George's and St. Thomas' churches on Sunday morning and evening, August 31st, respectively. Mr. Worden is well known in Devonshire as a mission preacher and he has conducted missions in many parishes throughout the Diocese of Exeter.

OTTAWA.

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

OTTAWA.—ST. LUKE'S.—At a special vestry meeting, which was held on Friday evening the 28th ult., the Rev. C. L. Bilkey, of Alliston, was appointed assistant curate of this church.

ST. BARTHOLOMEW'S.—OBITUARY.—A gloom was cast over this parish when it became known that Canon and Mrs. Harrington's only son, Arthur Edward William, had been accidentally drowned on Friday, August 22nd, in Pinowa Channel, near Winnipeg. In Ottawa, where he was born on August 9th, 1888, and had lived the greater portion of his life, Mr. Harrington possessed a large circle of friends and acquaintances. He had been a student of the Ottawa Collegiate Institute and also of McGill University and for some years a non-commissioned officer of the 23rd Field Battery. After graduating from the School of Mines at McGill in 1912, he was for some time engaged in the survey of the peat lands in the Province of Quebec. About six months ago he received the appointment of assistant engineer to the staff employed in the Hydrographic Survey by the Canadian Government in the vicinity of Lac du Bonnet, Manitoba, and it was while on duty there that the accident occurred, which caused his death in the rapids of the Pinowa Channel. His body was recovered from the water and sent to Ottawa, when after a service in St. Bartholomew's Church, taken by Rev. Canon Pollard, rector of St. John's, assisted by Rev. H. Cary-Elwes, curate of the parish, it was reverently laid to rest in Beech Wood Cemetery, on August 27th. In many and various ways was made known the loving esteem in which the young man was held as also the deep sympathy felt for his parents and sisters, not the least of these being the very numerous floral offerings and the large attendance at the service of parishioners and other residents of Ottawa, as well as many of the diocesan clergy. The two hymns sung at the service "Christ will gather in His own" and "On the Resurrection Morning," fittingly expressed the faith in which soul and body was committed to the eternal care of the Good Shepherd, and the peace arising therefrom brought with it the comforting assurance that He will guard safely that which is committed to Him against the Day of His appearing and the Resurrection of the Just.—R.I.P.

TORONTO.

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

A.Y.P.A. CONVENTION.—The great Massey Hall Rally took place on Monday night. The Bishop of Toronto presided. There was a large and inspiring attendance of fully 3,000. Addresses of welcome were delivered by the Right Rev. Bishop Sweeney, and Controller Church, the Chairman of the Reception Committee of the city of Toronto. An address in reply to the above was made by the Right Rev. Dr. Clark, the Bishop of Niagara. During the latter part of the meeting addresses were given by Mr. G. R. Geary, K.C., and the Very Rev. Dean Abbott, M.A., Dean of Niagara, who graphically described the wonderful gathering as "One great mass of possibilities." Letters of regret were read from Sir James Whitney and Mayor Hocken. The music by a surpliced choir of nearly 300 was particularly good, and delighted the vast audience. The attendance, the enthusiasm, and the inspiring speeches will long be remembered.

On Tuesday evening a banquet was given to the delegates attending the Convention of the Dominion A.Y.P.A. by the city in the Temple Building, which was presided over by Controller Church, and the speakers whose names were connected with the various toasts were:—Mr. A. D. Langmuir and the Rev. Canon MacNab; Mr. L. B. Burt and the Lord Bishop of Huron; Mr. J. W. S. Corley and the Rev. R. J. Renison, D.D.; Mr. H. Bright and the Rev. G. R. Gunne, M.A.; Mr. W. Brooks and the Mayor of Toronto; Mrs. R. T. Harron and the Rev. L. Appleyard, M.A. The banquet was a great success in every way.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto gave an address in this Cathedral at 4 o'clock, on Sunday afternoon last, at the first of the series of children's services, which are to be held on Sunday afternoons during the present season. In the evening his Lordship preached at St. Thomas' Church.

ST. MARY MAGDALENE.—The Rev. J. Burnam, of Holy Trinity Church, preached in this church on Sunday morning last and the Rev. Dr. Scully, the rector of St. Mary's, Brooklyn, N.Y., was the preacher in the evening.

ST. JAMES' CATHEDRAL.—On Sunday morning last a special musical service took place in this church at which the band of the Irish Guards assisted. The Bishop of Algoma, the Right Rev. Dr. Thorneloe preached. A very large congregation was present at the service, the sacred edifice being packed from one end to the other. The Bishop chose for his text the words:—"When Thou saidst, seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." Psalm XXVII 8. The service was a most inspiring one throughout.

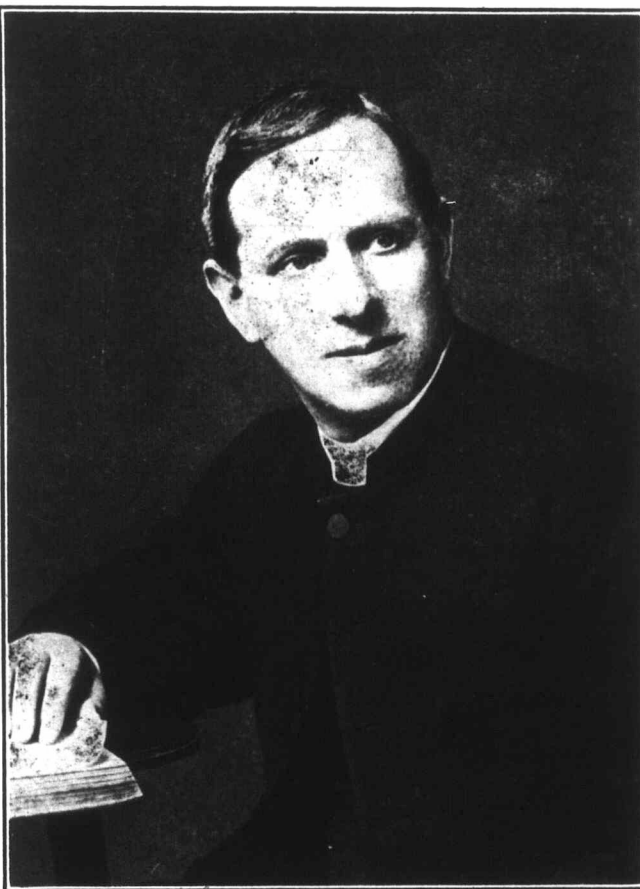
ST. CLEMENT'S.—The Bishop of Toronto laid the corner stone of the new St. Clement's Church, on Saturday afternoon last, in the presence of a large number of parishioners and visitors. He was assisted by the rector, Rev. John Bushell, and the following visiting clergymen:—The Revs. W. L. Baynes-Reed, H. A. Bracken, Robert Gay, F. E. Powell, E. A. McIntyre, W. J. Brain, R. E. Ford and Canon Dixon. Among the prominent laymen present was Hon. A. E. Kemp, M.P. for East Toronto.

The Bishop and the other clergymen and the choir robed in the Leslie Street Public School and marched with the wardens, lay delegates and Boy Scouts over to the site of the church, which is on the east side of Jones Avenue, just south of Gerard Street. Arriving there Mr. James Strugnell handed the Bishop a silver trowel, with which the ceremony was performed. Mr. Strugnell was the only man present who sat in the first vestry of St. Clement's Church, which was established 30 years ago on Queen Street East, near Leslie Street. The portion of the church which is now being built is to cost \$30,000, and will be completed early next year, it is thought. The chancel will be added later. The churchwardens have \$22,000 of the money required assured. It was stated that the portion of the church now being built will seat five hundred persons. This is the third St. Clement's Church. The congregation is moving from Queen Street and Brooklyn Avenue in order to be in the centre of the parish. The Brooklyn Avenue site has been sold. More than 1,000 people were present at the pleasing ceremony.

THE JEWISH MISSION IN TORONTO.—The Rev. David Baron, of London, England, founder of the Hebrew Christian Testimony to Israel, an eminent Hebrew Christian author, with

CONSECRATION OF THE RT. REV. BISHOP LUCAS.

WINNIPEG.—The consecration of the Rev. J. R. Lucas, D.D., as Bishop of the diocese of Mackenzie River, took place on Sunday morning, August 31st, in Holy Trinity Church, in presence of a large congregation. Such a service is a rare occurrence in Winnipeg, the two last occasions being the consecrations of Bishop Robins, of Athabasca, in 1909, and Bishop Stringer, of the Yukon, in 1905. The clergy were the Archbishops of Keewatin, Yukon, and Athabasca, Dean Coombes, the Rev. A. J. Warwick and E. H. Ribourg, the Archbishop reading the first part of the service, the Bishop of the Yukon the epistle, and the Bishop of Keewatin the gospel. The Rev. A. J. Warwick took as his text the well-known verse beginning, "Let your light so shine that they may see your good works," admonishing his hearers to remember that they were brought to the light, not just to save their own souls, but that they might bear it to others. He showed how God answered work, and prayer, and example in his own time. Here the preacher referred to the recent experience of Dr. J. R. Mott, who preached to tens of thousands of Chinese. The preacher remembered hearing a missionary in 1891 tell of eight years of work among the Chinese apparently without result, and now the Chinese were asking for the Gospel, and their government calling for the prayers of Christian nations. Again, they had the same experience



James R. Lucas, D.D., Bishop of Mackenzie River.

with reference to the Esquimaux. Apparently for 17 years without producing any result, then over 200 were baptized at once. Men like Archdeacon McDonald, who was laid to rest August 30th, and who laboured for over 40 years in the great north, worked and others entered into the result of their labour. Such results were the answer of the Church to the question as to justification for missions.

The new Bishop is the third Bishop of Mackenzie River, those who have preceded him in the office being the late Bishop Bompas and Bishop Reeve, the latter of whom is now resident in Toronto.

Dr. Lucas has a fine record of missionary service in the far north. He is an Englishman, having been born in Brighton, England, on August 20th, 1867. He was educated at the Church Missionary Society's College in Islington, London, and ordained deacon in 1892 and priest in the following year. He became a Church Missionary Society missionary and was appointed incumbent of St. Paul's, Chippewyan, in 1897, at which post he worked until 1900, when he went to Fort Simpson. He did splendid work at Fort Simpson, which secured recognition when he was appointed Archdeacon of Mackenzie River in July, 1906. Further honour and larger labours have now fallen to his lot as Bishop of Mackenzie River.

Mrs. Baron and Mr. J. I. Landsman, also an eminent Hebrew Christian, are visiting Toronto. Mr. Landsman spoke to a large audience on Wednesday evening, the 3rd inst., at the Church of England Mission to the Jews on Edward Street, where the many friends of the Mission were welcomed by Rev. Mr. Birman. Prayers were led by Rev. Mr. Rohold, of the Presbyterian Mission to the Jews, Rev. J. Hodgkinson, of Holy Trinity Church, and Rev. E. Burges Brown, of St. Simon's. Mr. Landsman called our attention to the latter part of St. Matt. IX., "When Jesus saw the multitude He was moved with compassion, for they were scattered abroad as sheep having no shepherd." Truly, "the harvest is plenteous, but the labourers are few." The speaker said inter alia:—"When I entered the Jewish Mission, I had been a believer for over twenty years and a minister nine years in Sweden, among Gentiles. I had to learn their customs and their methods of expounding the Scriptures, never even seeing my own people. Here, I made the discovery that the New Testament is a Book written for Jews by Jews and about Jews. I found my people on every page. In the time of Christ the Jews were sadly oppressed religiously and politically. Jesus saw into their hearts and had compassion on them. And how is it with our people to-day? Are they not oppressed still by enemies and friends? Their very religion is of an oppressive character. No other people has such a fear of death as the Jew, all is despair. Thousands of Jews are without faith in God. We need men to give them the message of Jesus' love, to look upon them with His eyes, and to have compassion upon them." To the Jews, Mr. Landsman said:—"I know you love your people and would do something for them. Then pray that God will raise up men to teach them, that they may be able to say 'Blessed is he that cometh in the name of the Lord.'"

GEORGINA HOUSES.—After three years of capable and interesting work as Superintendent of the first of the Georgina Houses, Miss Cholmondeley has had to return to her home in the Old Land on account of illness in her family. On the Wednesday evening before she left the girls met and presented her with a beautiful ring as a token of gratitude and appreciation of her unvarying kindness to them. An address was presented, after which a large circle was formed and all joined in singing "Auld Lang Syne."

AURORA.—ST. JAMES'.—The Rev. Canon Hartley, of Hayward, near Manchester, preached in this church on Sunday, August 31st. The Rev. Canon Hartley is interested in missions in the North-West and in the course of his remarks, he said that the Mother Church in England was alive to the need of the Gospel in the new lands now being settled. He regretted that in old Ontario the Church had not followed her sons, with the result that many had drifted away from her into other societies.

NIAGARA.

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

HAMILTON.—The Bishop of the diocese, Dr. Clark, contemplates making a tour of the diocese, which will keep him occupied for the next six or seven weeks—i.e., up to the middle of next month. On Sunday last he went to Nassagawaya, where he officiated at the re-opening of the church, which was practically destroyed by the cyclone which visited the district on Good Friday last. The re-opening services were held in the morning and harvest home services were held in the evening. On Thursday evening of this week he took part in the opening of St. Alban's mission church in East Hamilton, and on the Sunday next he will go to Caledonia for confirmation and harvest home services. He will attend the meeting of the Provincial Synod, which opens in Toronto, on September 16, and on the Sunday following will preach in St. Barnabas' Church, Toronto. His lordship will then spend the following ten days in the deanery of Wellington, and during that time will visit many of the parishes. On the morning of Sunday, October 12, he will preach at St. Barnabas' Church, St. Catharines, and will go to Port Colborne for the evening, and will preach in connection with the fiftieth anniversary of the church there. On the evening of the 14th he will go to Thorold and from there he will go to Fort Erie, administering confirmation at both places. The Bishop has received seven applications from clergymen wishing to enter the diocese, but he has no places for them.

MARSHVILLE.—The Bishop has appointed the Rev. Henry Bruce, of North Cobalt, to the incumbency of the two churches at Marshville and Welland Junction.

HURON.

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

ESSEX CENTRE.—The Rev. G. B. Ward, rector of the Anglican Church at Essex Centre, died at Victoria Hospital, London, Ont., at noon on Friday last, after an illness of some duration. Two weeks ago his condition became serious and he was brought to London. Complications set in and he could not rally. He was 61 years of age and was well known in the diocese. He was a native of the city of Quebec. He was a son of a captain in the British army and was born in Quebec during the time that his father's regiment was quartered in that city.

SARNIA.—ST. JOHN'S.—Mrs. H. Boomer, of London, Ont., addressed the members of the Mothers' Union of this parish, at the rectory on Wednesday, September 3rd. There was a good attendance and the gifted and honoured speaker gave a very entertaining and practical address on the aims and methods of the union. She detailed the very practical work that is being done by the Memorial Church, London, and gave some of her experiences among the unions of the Old Land. Her address was listened to with rapt attention and this young society will be much helped and profited by her wise advice. The rector, the Rev. F. G. Newton, presided.

PORT STANLEY.—CHRIST CHURCH.—Harvest Thanksgiving services were held in this church on Sunday, August 31st, when the Rev. Canon Downie, the rector of the parish, preached morning and evening. The church was prettily and appropriately decorated for the occasion.

RUPERT'S LAND.

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

THE PROVINCIAL SYNOD.

WINNIPEG.—The opening service of the Synod of the Ecclesiastical Province of Rupert's Land was held on Wednesday morning, August 27th, in St. John's Cathedral. There was a large attendance of both Bishops and clergy in their robes. His Grace Archbishop Matheson, Primate of All Canada, was the celebrant at the Holy Communion, and he was assisted by the Very Rev. Dean Coombes. The sermon was preached by the Right Rev. Dr. Stringer, Bishop of the Yukon, who chose for his text the words:—"Jesus Christ, the same yesterday, to-day, and for ever," Hebrews 13:v., 2. Bishop Stringer preached a statesmanlike and impressive sermon, dealing in comprehensive review with conditions of religious work in Western Canada, and emphasizing the opportunity and responsibility of the Anglican Church. The delegates to the Synod were entertained, at the close of the service, to lunch by the Primate in St. John's College.

The opening business session of the Provincial Synod of Rupert's Land began at 2 p.m., on the 27th ult., and at this session the Primate delivered his charge, a full report of which appears upon another page of this issue. In the course of its deliberance the Archbishop dealt with a number of most important matters. The first actual business transacted was the election of the Very Rev. Dean Coombes as Prolocutor with Dean Sargent of Qu'Appelle as his deputy. The Rev. R. B. McElheran, rector of St. Matthew's, Winnipeg, was elected clerical secretary, and Mr. Spencer Page, of Regina, lay secretary.

The principal business of the afternoon was the passing of the decisions regarding the division of the dioceses of Calgary and Rupert's Land. The decision was arrived at by the House of Bishops, and was sent down to the house of delegates for confirmation. In the case of the division of the diocese of Calgary, that will come into effect in a short time, a new diocese of Edmonton being created out of the present archdeaconry of Edmonton, the diocese thus formed to be administered by the Bishop of Calgary until such time as a Bishop can be elected as Bishop of Edmonton.

The Bishopric of Brandon will be a slower matter, the present legislation having simply given power to deal with the question when the time arrives—which means probably when the financial arrangements are completed. The boundary of the new diocese of Brandon will, speaking roughly, begin at Portage la Prairie. Portage la Prairie itself will remain in the old diocese of Rupert's Land, but all the territory west of Portage reaching to the limit of the province will be given away to the new diocese.

The resolutions adopted by the houses made provision for the territory thus set apart to remain under the jurisdiction of the Archbishop of Rupert's Land until such time as the Metropolitan is satisfied that the financial support for a Bishopric has been provided and a Bishop is elected. This decision settles a long-standing controversy, which created considerable stir at the recent Diocesan Synod.

Canon Murray presented the report of the committee on the Mission of Help, held last September. During the afternoon Bishop Grisdale, late of Qu'Appelle, who was present, was called to the platform and addressed the Synod.

At the afternoon session on Thursday, Principal Lloyd, of Saskatoon, made a very striking speech in support of a motion standing in his own name to the effect that the Synod deplored the evidences of the increasing foreignization of Canada, and felt that an effort should be made at once to discourage this influx in order that the Canadian language, law, character and religious life be not imperilled.

Principal Lloyd said that there was a very real danger of Canadian character being submerged by non-British elements. The present position in the Western provinces, he said, was alarming enough. In British Columbia, one-third of the population was foreign-born, in Alberta more than one-half was foreign and in Saskatchewan nearly one-half was foreign born. Surely that was enough to move anyone. Unless they devised some way of counteracting present tendencies, western Canada would repeat the mistake and pay the penalty they had paid. They must wake up to the danger and devise some way of overcoming it.

He also remarked that they must do something to stop the undesirable influx from south-east Europe. The Latinized stock was not much good to them or to anyone else. If the Argentine wanted that class of emigration, let them have it. He might be told that he had a duty to such nations—(hear, hear)—but he had a duty to every Chinaman in Saskatoon, and yet he did not marry his daughter to one. He wanted to see a homogeneous nation and to prevent that admixture coming into their pure British stock.

The following strong statement amongst others occurred:—"A very large percentage of the American immigration is not of a Christian tone or character. It is just as heathen as the Japanese, and just as hard to evangelize. I don't deny that when you have got a good American Christian you have as good a Christian as can be found anywhere. But, having said that, I declare that this stream of Americanism that is coming from the western states is a distinct menace to our Canadian civilization—a menace politically and emphatically so, religiously."

Canon Matheson thought that the Church of England in its Synods should not descend to such discussions. They were lowering the lofty tradition they had held in the eyes of the people. Nevertheless, as the question had been raised, he wanted to say that they could not pass a resolution like that without violating one of the greatest principles of British liberty. Their trouble, he said, had been due to the fact that they did not meet their immigrants in the way they ought to have done. His ideal of Canadian nationhood was not that held by Principal Lloyd. His ideal was not that Canada should develop herself into a little expansion of England and Scotland, but that they should say to every race that came to their shores, "You have something to contribute to the civilization that is to be." He advocated helping the foreigner in every possible way socially.

Dean Robinson introduced the amended resolution, finally adopted by the Synod:—"That in view of the large influx of people of foreign nationality, to which the attention of this house has been drawn, it is the duty of all true Christians to do what they can to get into kindly and sympathetic touch with such people. Also to proffer them such elevating influences that they may be disposed to accept; and further, to discourage in the sternest way possible any attempt to exploit the ignorance of such foreigners for any unworthy purpose." He said that at the present time the only person doing much to get at the foreign-

ner was the political agent, and what they learned from him would not do them much good. They might come to have as strong a horror of democracy as they had had of autocracy in their home countries. As to the Dakotan farmers they had heard about—they might have very little religion, but they were in many ways very desirable citizens, and it ought to be for the Church to see that they became Christian. The immigrants from south-eastern Europe might present a strange appearance, but, to his mind, the question was not how to keep them out, but how to do them good when they were in the country.

Canon Murray seconded the amendment, and pointed out that there was no need to fear a mixture of blood. The greatest races of the world had been "mongrel" races. The Anglo-Saxon race was too strong to require wrapping up in cotton wadding. It would not help matters to let it go abroad that such a resolution as proposed by Principal Lloyd restricting immigration expressed the view of the Anglican Synod. The truth of the matter was that no man could draw an indictment against a nation, and there were good and bad elements in all the nations that came to them. He held that Principal Lloyd's resolution was distinctly more Jewish than Christian. Such exclusiveness was based on the veriest prejudice, and he did not think that it was the duty of Christians to encourage that prejudice.

The Rev. W. B. Fyles, B.A., addressed the Synod on Sunday School work and Mr. E. H. Scammell, the organizer of the Canadian Peace Centenary Association, was also given an opportunity to address the Synod and at the close of his remarks a resolution was passed to the effect that the Synod expresses its full sympathy with this celebration of peace, and directs that a certain Sunday be set apart as Peace Sunday. It was also directed that the third Sunday before Christmas be recognized as Bible Sunday, when the importance of the Bible in the religious life should be emphasized.

On Friday morning, at the final session of the Synod, a matter of more than local or ecclesiastical interest, was introduced at the Anglican Provincial Synod by E. L. Drewry. His resolution was to the effect that the Synod expresses its sympathy with the project to replace the present St. John's Cathedral with a new building to cost \$250,000. The resolution read:—"The new structure will mark by the erection of an adequate and worthy diocesan cathedral the hallowed spot at St. John's from which largely sprang the whole Church life of western Canada."

Mr. Drewry referred to the fact that they met in the jubilee year of the old cathedral, which was consecrated in 1863. The first cathedral was built in 1820 and was a wooden building.

The speaker, in the course of his remarks, said that it was intended to build a cathedral, costing \$250,000.

Sheriff Inkster seconded the motion and Dean Dobie, of Regina, supported it. The resolution was carried unanimously and read as follows:—"That while not technically within the scope of this Synod, yet owing to the close historic association of the subject with the whole Church in western Canada, this Synod, without in any way pledging or guaranteeing any financial support, desires to express its earnest and hearty sympathy with the effort being made by his Grace the Archbishop of Rupert's Land and the Dean and Chapter of St. John's Cathedral to mark by the erection of an adequate and worthy diocesan cathedral the hallowed spot at St. John's, from which largely sprang the whole Church life of western Canada."

The Rev. H. S. Broadbent, B.A., of Saskatoon, introduced a resolution to the effect that the Synod urge on each diocesan Synod to do everything possible to help fallen girls to a new start in life. The resolution called for a committee of a clergyman and layman from each of the four dioceses of Rupert's Land, Calgary, Qu'Appelle and Saskatchewan, this committee to acquire information as to the best way to deal with the subject. It was decided that this committee be formed and called the social service committee.

The Synod passed a motion of condolence with the family of Archdeacon McDonald, the veteran missionary to the Indians, and expressed its entire appreciation of the great work he had done for the Church and the West.

A vote was passed by the Synod regarding the appointment of Rural Dean Heathcote, of All Saints' Church, Winnipeg, to be Archdeacon of Columbia. While regretting his departure the Synod wished him Godspeed in his new sphere of labour.

After the usual votes of thanks had been proposed, the Synod adjourned sine die. The next session of the Provincial Synod of Rupert's Land will be held at Edmonton.

ST. MARGARET'S.—"Throughout all my wanderings from coast to coast," said Bishop Robins, at St. Margaret's Anglican Church, "I found it hard to find a single student who was willing to sacrifice the advantages and luxuries of civilization for the toil and hardships of missionary work among the Indians of the Northwest." Continuing, he said, "that the reason was not altogether apparent. True, the inducements offered to the young graduate were not many, the stipends were poor and the surroundings not wholly inviting, but then it was a land of marvelous opportunities. Its broad plains and mighty forests concealing as they do untold wealth would one day not very far distant yield up their enormous treasures to the aggressive march of civilization.

During his address he cited several examples of the progress that Christianity has made in recent years among the Indians. In 1910 there was only one Indian church at the station on Slave Lake, while now there are three. Again the first church erected west of the Peace River crossing was in 1908. At the present there are nine, while several others are under construction."

Throughout his address the Bishop showed himself to be keenly interested in the work which he had undertaken, and concluded by issuing an urgent call for volunteers to aid him in the noble work.

ST. MATTHEW'S.—The Ven. Archdeacon Stuck, of Alaska, famous as the first man to ascend Mount McKinley, preached in this church on Sunday morning, August 31st. He began by explaining that for thirty days he had been traveling as fast as it was possible to travel in the hope of seeing the late Archdeacon McDonald, whose memorial sermon he was asked to preach. The late Archdeacon had gone to Alaska in 1862, and had done a great work amongst the Indians of the interior. He had gained their full confidence and affection, had reduced their language to writing, and had translated for them the Bible, Prayer Book and Hymn Book. While so many regarded the Indians as doomed to extinction through contact with corrupt white adventurers, Archdeacon McDonald had always held that the Gospel of our Lord Jesus Christ was the power of God unto salvation even for the Indians of Alaska. When it became known that the speaker intended to visit their old friend, many were the messages with which he was charged from the Indians to their old evangelist and teacher. The congregation of this church here said farewell to their old church, and for the present they will worship in the basement of the new church until the main portion of the building is finished.

BRANDON.—The Rev. C. S. Quainton, vicar of Holyfirth, Yorks, has accepted the rectorship of this parish in succession to the Rev. W. P. Reeve.

QU'APPELLE.

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

REGINA.—**ST. PAUL'S.**—On a recent occasion a large number of the members of the Men's Bible Class, the choir, and the Brotherhood of St. Andrew gathered together in the parish hall to bid farewell to Mr. F. I. Taylor. The Rev. Canon Hill, the rector, occupied the chair and at the close of a brief, but eulogistic address, he presented Mr. Taylor on behalf of the Bible Class, with a serviceable black leather portmanteau. Mr. Martin, the secretary of the Bible Class, also spoke and Mr. Lambach, the organist, made a short address, at the conclusion of which he presented Mr. Taylor, on behalf of the choir, with a Kodak camera and case. Mr. Taylor acknowledged the gifts appropriately.

SASKATCHEWAN.

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

SASCATOON.—**EMMANUEL COLLEGE.**—The Rev. A. C. Collier, M.A., a graduate of Wycliffe College, Toronto, and formerly rector of Winona, Ont., who during the past year has been lecturing in this college, has been appointed a professor in that institution, in the departments of Church History and Liturgics.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA.—**ALL SAINTS.**—On August 22nd, Bishop Robins returned from his trip through the northern part of the diocese and preached in this church on the following Sunday evening. The Bishop reported good progress in Church work in all the missions he visited, and was much encouraged by all that he saw. He was also much impressed by the increasing opportunities for Church work, and spoke of the urgent requests made for services in district after district as he travelled through the country. The Bishop held confirmations at several of the centres he visited and one ordination, that of Mr. R. H. Randall, of St. Luke's Mission, Fort Vermilion. He also dedicated three new churches in Grand Prairie. His lordship travelled north as far as Fort Vermilion 600 miles from Athabasca and west as far as Grand Prairie. His journey was made more difficult and dangerous than usual, through the terrible condition of the roads consequent upon the heavy and continuous rains.

CHIPEWYAN.—**ST. PAUL'S.**—Archdeacon J. R. Lucas, of Fort Simpson, Bishop Designate of Mackenzie River, passed through here in July on his way to Winnipeg, where he is to be consecrated. Elected Bishop in October, the news of his appointment only reached him in January. He does not expect to reach Winnipeg before the end of August. He was consecrated on Sunday, August 31st. While at Chipewyan, the Archdeacon held divine service and celebrated Holy Communion, which was well attended and much appreciated by the Church members, as the mission has been in charge of a lay reader for the past twelve months. He also baptized three infants and performed a marriage ceremony.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

WHITEHORSE.—The Rev. W. G. Blackwell, rector of Christ Church, visited Lake Le Barge on Monday, August 18th, and held services at 3 p.m., also at 8 p.m., 24 natives being present at the afternoon service and 44 at evening service; five children were baptized and two adults (natives). Hearing of a number of the Indians being ill, Mr. Blackwell took some medicine with him, and administered it to the sick ones to their comfort. One little Indian boy, who had accidentally shot himself with a 22 rifle, was very ill. The wound was cleaned and the necessary appliances were put upon the wound. The missionary returned to Whitehorse at midnight.

CHRIST CHURCH.—On Sunday, August 17th, the funeral service of Henry Komojoto was held in this church. Nearly all the townspeople turned out in loving respect for Mr. Komojoto, who was the oldest resident (Japanese) in the town. A very impressive service was held; the rector spoke about the universal brotherhood of man, and thanked the people for showing the true missionary spirit to the Japanese as well as to the Indians.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

IMMIGRANTS.

To the Editor:

Referring to your editorial on Immigrants in your last issue, I should like to draw the attention of your readers to an article by Rev. M. G. Thompson which appeared in the St. Andrew's Cross. Mr. Thompson is Port Chaplain at Quebec. He says, "last year's immigration, we estimate, brought to our church 61,819 English, 680 Welsh, 3,330 Irish, and 980 Scotch; a total of 66,818.

"That the Anglican work is pre-eminently work among men is shown by the fact that the English total of 95,107 is made up of 45,540 men to 29,557 women. There were 20,010 children. Among the Scotch the numbers of men and women were much more nearly equal.

"What did the Church do for these people? The chaplains maintained by the S. P. C. K. at the various ports on both sides of the Atlantic as well as on most of the ships, came into personal contact with 47,700 of them, and did all in their power to facilitate their entry into Canada and to establish them in their new parishes. Of the 47,700 the great majority were furnished with commendatory letters, and the fullest available information concerning them was sent to their new clergy."

Yours truly,
A Brotherhood Man.

THAT CORONER'S STATEMENT.

To the Editor:

I read your editorial on slaves in the city underground with a great deal of interest. I am glad our Church press is not silent when such vital issues are under discussion. I also read your paragraph in last week's issue. Now, Mr. Editor, I would like to know what the coroner means anyway. In his verdict he blames the "moralists" for moral conditions being worse through their "efforts," and in his letter he says "he is not in favour of redlight district, license or toleration." It would seem that he is a moralist, too, for they certainly are not in favour of any of these things. He says their methods are wrong and yet he does not point out any other method. If the coroner really desires to be taken seriously he should at least give details or indications of the moralists' wrong methods and we should like to hear of his own right methods, otherwise it would seem as though our coroner is only one of that crowd who always take any chance to throw mud at those whose interest in securing right conditions amounts to more than a neutral hands-off attitude.

Fair Play.

IS THERE A HELL?

To the Editor:

The paragraphs under the headings "Is there a Hell?" and "A Testimony to the Bible," revive an interest in this important subject. If we would be "free from the blood of all men" we must seek to set forth the truth as to the nature of eternal punishment. I feel bold to state that unless "we decide to allegorize away certain rather explicit texts, the plain fact is" that there is a "material hell of physical torture." "The revealed character of God" on the side of the ultimate visitations of His wrath are terrible.

In Deut. 10:17, He is called "terrible." The people of Sodom and Gomorrah,—less guilty than the people of Capernaum, Mt. xi. 23-24, and correspondingly less guilty than multitudes who in the full light of the Gospel to-day still go on in their own ways,—"are set forth as an example, suffering the vengeance of eternal fire," Jude. 7.

What was the nature of that fire? The answer is "brimstone and fire from the Lord" rained upon them, and thus their bodies endured the agonies of fire,—real material fire. Their bodies were as tender and as keenly sensitive to physical suffering as those of persons of other places and ages.

Corresponding with this example of those suffering the vengeance of eternal fire we are told of two persons to be "cast alive into a lake of fire burning with brimstone,"—they are cast in body and soul together. Then, after the resurrection and judgment of the wicked, they also "have their part in the lake which burneth with fire and brimstone," and they also are in the body. Jn. 5: 28-29, Mt. 10:28, Mk. 9: 43-48, etc.

I do not wish to dogmatize on the duration of the body as well as the soul in that lake of fire,—some passages of Scripture indicate that with much appearance of certainty, nevertheless. I do, however, take my stand upon the certainty of "fire and brimstone" as real as that rained upon Sodom and Gomorrah, and bodily suffering in that fire.

Shall men sin in and with their bodies, and be judged according to the deeds done in the body, and be raised from the dead with bodies, and be judged in the resurrection body. Jn. 5: 28-29, and be told to depart into the everlasting fire

while having their bodies,—and yet not suffer in their bodies in that fire? I have seen the little child that has been burnt in the fire and died in a short time, and shall the wicked in hell not suffer in the body as much as a little child was permitted to suffer in the body on the earth? The good with the bad have suffered in the various holocausts we read of in the papers upon this earth, and shall the wicked not suffer in their bodies in hell as much as good people have suffered on the earth? A large and "noble army" of Christian martyrs have suffered fire on their flesh on the earth, and shall the wicked, including those who caused them to suffer, experience no such bodily suffering even in hell? Shall people walking in the lust of the flesh, disobedient to God, pamper and indulge their bodies on the earth and live in sensual pleasures and some of them suffer through it in their bodies on the earth—yet not suffer in their bodies in hell?

Lu. 10:24, would seem to indicate a continued suffering of the body in hell,—also other passages; if so, it must be noted that in spite of his torment the rich man was able to think and remember and speak. In other words, as men are able to endure terrible physical suffering on the earth and yet have some command of their faculties, so evidently, at times at least, in hell.

I do not wish to prolong this painful subject in this letter, but, as there is bodily pain on earth, so I firmly believe there will be bodily pain in hell; and I fear that those bodily pains may be forever as well as those of the soul.

This letter is of unusual length possibly, but as you inserted an address of much length of the kind which eliminates much that the Scripture clearly teaches regarding hell some time ago, I beg of you to insert this letter as such, or in some form in full now.

Scripture states that there will be "a falling away" before the "man of sin" be revealed. Oh, in how many directions there is a doctrinal "falling away" in these days! In the face of Gen. 3:4, it would be a strange thing if there would not be a "falling away" also as to the doctrine of hell.

A hell for the body as well as the soul is soul-awakening truth. It was one of the mighty weapons of the successful preachers of old, and I feel assured that multitudes of men and women will never become fully awake to a sense of their danger and need as long as this awful and startling truth is left in the regions of doubt and denial.

My own habit is that when I feel any momentary doubt on this matter I read over again a few times the various passages of Scripture which set forth this doctrine.

If many others would do the same, I believe it would in the end result in a large increase of concern in the Church and in the world for the salvation of souls.

It always brings me back to faith on this line, and enables me to use this doctrine for the purposes of warning and awakening, much as I did in the years gone by when I first entered the ministry.

A. H. Rhodes,
Pt. Edward, Ont.,

August 28, 1913.

Books and Bookmen

A book of special interest to all Canadian Churchmen is "By the Equator's Snowy Peak," written by Mrs. E. May Crawford, the wife of our Canadian missionary, Dr. T. W. W. Crawford (London, England: Church Missionary Society; 2s. 6d. net). It is described as "A Record of Medical Missionary Work and Travel in British East Africa." In a series of bright and attractive chapters Mrs. Crawford gives us a narrative of work in which she was a woman pioneer. Bishop Peel of Mombasa writes a preface, and Dr. Eugene Stock contributes a foreword (however different that may be from a preface). The value of Dr. Stock's brief statement is its deeply interesting account of the way in which Mrs. Crawford was led into missionary work. The book will doubtless obtain, as it thoroughly deserves, the careful attention of our readers. It ought to prove the missionary book of the season to all Canadian Church people. They will be led by it to pray and work for Africa as never before. Mrs. Crawford was formerly Miss E. May Grimes, the authoress of some exquisite poems and hymns. The illustrations of the book, taken from photographs and the authoress' own sketches, add appreciably to the interest and value of the work. We hope that steps will be at once taken to make it available in Canada through the M.S.C.C. and other agencies.

From time to time speakers at public meetings find themselves in need of material, and to all such may be commended "A Deputation Handbook," by the Rev. F. D. Thompson (London, England: C. J. Thynne; 2s. net). It is intended for speakers, preachers and others in connection with the Bible Society and Missionary Meetings, and is compiled from various sources. A glance at the index is sufficient to show the variety, fullness, and value of the information provided by the compiler, and the facts, figures, and incidents will afford ample material for use by those who are called upon to preach and speak on behalf of the Bible and Missions.

The September number of the "Canadian Magazine" (Toronto: Ontario Publishing Company; 25 cents) opens with an article by Wilfred Campbell, on "The Highland Society of Canada." Sir William Van Horne is the subject of another article, dealing specially with his railway project in Cuba. Another timely discussion is "Canadian Creative Composers." There are several pieces of fiction and poetry with the usual interesting features of reviews and humorous incidents. The illustrations are uncommonly well done.

All who are interested in Missions will find much that is valuable in the current number of "The Missionary Review of the World" (New York: Funk and Wagnalls Company; 25 cents). There are several articles on Japan including "Ought Japan to become a Christian Nation?" by a Japanese Christian, Professor Hirô; a most interesting sketch of the late Bishop C. D. Williams, by Dr. W. E. Griffis; and a discussion of "The Present Situation in Japan," by Dr. David Spencer. The recent death of a well-known Jewish worker in the United States, Dr. Louis Meyer, is naturally the subject of an appreciative article, while other contributions of great interest are "The Real Heart of the Missionary Problem," by R. H. Glover, and "Life Among African Savages," by Mrs. Stuart Watt. There are several more articles together with editorials, missionary news of the whole world, and reviews of books. This is just the magazine to keep clergy and other missionary workers in close and constant touch with the great field of world-wide evangelization.

The September number of "Scribner's Magazine" (New York: 25 cents) has a remarkable list of contributors including Dr. Henry Van Dyke, Mr. Roosevelt, M. Maarten Maartens, Mr. Thomas Nelson Page, Mrs. Wharton, and Mr. John Galsworthy. Dr. Van Dyke's poem is "Daybreak in the Grand Canyon of Arizona," Mr. Roosevelt writes on "The Life-History of the African Lion," giving his own observations and those of many of his friends on the habits of the lion. Mr. Page contributes the story of "The Romantic Founding of Washington." The serials by Mrs. Wharton and Mr. Galsworthy are continued, and there are several other articles in prose and verse. The illustrations are again a special feature of this always interesting and valuable magazine.

The Family

CEDARS OF LEBANON IN 1913.

That there still exist cedars of Lebanon in the groves which supplied wood for the building of Solomon's temple, and for David's house is a fact known to few persons. Occasionally a tourist will brave many discomforts to visit them, says a writer in the London "Graphic," but the general public is not aware of their existence.

To dwellers in Syria, where forests of tall trees do not exist, these majestic cedars naturally excite admiration. A modern Syrian writer says that they are undeniably the most lofty of all the vegetable kingdom. The fact is that they are about 80 feet high, which is rather more than the height of the trees of an average forest. They are justly renowned for the size of their trunks, the girth of the largest being 47 feet. Their foliage is exceedingly thick, brown as seen from beneath, but when viewed from the hillside the upper surface resembles a green lawn studded with cones standing erect.

In other parts of Lebanon there are other cedar groves, eleven in all, but the trees are by no means so fine and majestic as the grove under notice, and which is known as Arz er Rub, or the cedars of the Lord. Here one has a suggestion of what the Lebanon was in ancient times, when the now bare peaks and mountain sides must have been covered with these trees.

The grove stands on a hill 6,315 feet above the sea, and the view is magnificent. Looking west Tripoli can be seen and the blue waters of the Mediterranean, while to the east rises Mount Hermon, capped with snow, with the Jordan valley beyond.

The Christian natives attach a sanctity to these historic trees and here is held an annual feast, to which pilgrims flock from all directions. They also serve as a delightful summer camping place.

THE PAINTER'S MEANING OF "THE DOCTOR."

A famous London surgeon, the Hospital says, was visiting a sanatorium, and noticed an engraving of Luke Fildes's picture, "The Doctor," hanging in the matron's room. "Only yesterday," said he, "I was speaking with the painter of that picture, and I asked for his own interpretation of it. 'Well,' said the artist, 'I wanted to convey to the public something of the splendid spirit which governs the medical profession—the spirit that gives of its best to the rich and poor alike. . . . The child was not a hopeless case,' he said, 'else would the doctor be turning to go, there being nothing to do further for it. I wanted to show that he was sparing no thought because it was poor.'"

BEING POLITE TO CHILDREN.

Courtesy from a child is expected; but in too many cases no thought is given to the duty of returning the compliment, says the London Mail. Even the spoiled darling of the most indulgent mother is at times made the butt of her irritability of temper, or the victim of a sudden whim for discipline exhibited in public that shocks his sensibilities cruelly. Against such he might with justice appeal, were his childish mind capable of framing a protest, for the affront in both cases is an unpardonable lapse of good taste.

Mothers and nurses who attack charges with shrill remonstrance in public, causing the blush of astonishment and shame to tinge the cheeks of their sad little listeners, should at least learn logic. For how must such treatment strike the mind of the culprit who is capable of a sufficiency of reasoning to perceive the incongruity of the situation? Taught himself to render politeness and respect to all around him, and in particular to his parents, his nurse, and all who are put in authority over him, has he not the logical right to expect the same from them?

A parent is never too old to learn, and one of the most valuable lessons that can be taught those who are disposed to treat their children as they would not be treated themselves, is that of reasonable equality. By this no reason is intended towards the special privileges of parents. It is not only their province, but their duty to correct the faults of their little ones. But there is a right way and a wrong way of doing this. The wrong way to remonstrate is to use rough, loud tones and sharp criticisms. The firm voice that is absolutely under control only should give orders and correct faults in the nursery. And it should be in the nursery, or, better still, in the mother's own room, that fault-finding should take place. To hurt a child's sensibilities by correcting it, either by word or deed, before a stranger, is a great act of unkindness on the part of the parent or nurse.

A certain father, of uncertain temper and intensity of speech, whom I know, unable at all times to keep a watch upon his tongue, refrains from visiting the nursery when his anger runs high, thereby setting himself a penance for fear worse befall, that other fathers might follow.

There is a great deal to be said in favour of courtesy, cultivated by adults toward children. A little girl of 12 taught her parents a lesson in manners when she bought and affixed to her own "den" door one of the pretty little knockers that are now sold for other than front door purposes. Her argument was this: I am expected to knock at mother's and father's doors before I go in: why should not they knock at mine? At first her action was regarded in the light of an excursion into absurd priggishness, forgivable in one on the verge of her teens and proportionately important. But the essence of her meaning became evident later on, and her desire for courtesy is always respected now.

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Personal & General

His Grace the Archbishop of Ottawa spent last week in Toronto.

Bishop Bidwell has returned from England, reaching Kingston this week.

Bishop Farthing arrived home on the "Tunisian" this week from England.

Principal Powell, of King's College, Windsor, N.S., was in Toronto last week.

The Dean of Lincoln and Mrs. Fry have been staying for a few days in Ottawa.

A notable visitor to our city this month is Dr. Daniel Crawford, author of "Thinking Black."

The Bishop of Algoma preached in St. James' Cathedral, Toronto, last Sunday to an immense congregation.

The Ven. Archdeacon Armitage, of Halifax, is attending the meetings of the Prayer Book Revision Committee in Toronto.

The Rev. Dr. Robinson, Warden of St. John's College, Winnipeg, has returned from Ireland, where he and Mrs. Robinson spent the summer.

Sir Wilfrid Laurier returned to Ottawa last week after his visit to Sir Wm. Mulock and Toronto, having thoroughly enjoyed his two weeks' rest.

The Rev. D. T. Ferguson, of Saskatoon, has arrived in Winnipeg to take up his work at St. John's College. Prof. Ferguson will have charge of Canon Phair's work for a year.

The service in St. James' Cathedral last Sunday morning was of unusual interest, the magnificent band of the Irish Guards taking part in the musical part of the service. The church was packed.

Mr. Andrew Strang, whose death occurred a few days ago, was one of the oldest members of Holy Trinity, Winnipeg. For many years he was Archdeacon Fortin's Warden, and has been active in every branch of the church's work.

The many warm friends of the Rev. Prof. Hallam heard with sorrow of his great bereavement last Thursday by the death of his mother, Mrs. Thos. Hallam. Our sincerest sympathy goes to Prof. Hallam and his family at this time of his loss.

The engagement is announced of Rev. W. L. Earp, B.A., of the Canadian Church Mission, Kangra, India, and Miss Laura Sloan, youngest daughter of Major J. Sloan, of Toronto, Canada. The marriage will take place in England this month.

Word from Telkwa, B.C., states that the Rev. Mr. Field and Mrs. Field, after twenty-seven years of service as a C.M.S. missionary, have returned to England. During a great part of the time Mrs. Field was the only white woman in the locality.

Not only has the Rev. Dr. Taylor lost his two little children in China, but Mrs. Taylor has had to undergo an operation, with three doctors, for a growth under her arm. The operation was successful, and it is hoped the growth was non-malignant. As the sudden death of little Eric occurred after the operation, Mrs. Taylor's friends are very anxious for her health.

In the last number of the "Tokyo Newsletter," the magazine of the C.M.S. Chinese Student Mission, the editor, the Rev. W. H. Elwin, says that on Good Friday afternoon a Higher Normal School student, who had lately been studying Dr. Griffith Thomas' "Catholic Faith" with two others, confessed his clear faith in Christ. He had been hostile, but through studying the Old Testament with Mr. Forester and then with Mrs. Elwin he had come to see the absolute need of real faith.

Peat Fuel for Locomotives.—The Swedish State Railways are experimenting with the use of peat powder for use in locomotives in place of

coal. The powder is delivered to the fire-box through a pipe, and is consumed with the aid of special apparatus. It is claimed, says the American Consul at Gothenburg, that this method enables 1½ tons of powder to give the same results as are obtained with one ton of coal; that the powder does not cause the emission of sparks or smoke; and that it lessens the labour of firing. Several other Swedish railways are stated to be investigating the matter.

King George, we are told in "Everyone's Story Magazine," knows his real London better than most of us. He has been everywhere and seen everything without betraying his rank. Like his sister, the present Queen of Norway, he greatly liked the old-fashioned horse 'bus, and knew and patronized every route. He himself has recounted one of his adventures: Seated immediately behind the driver, he heard the latter say to a troublesome horse: "Come up, yer Royal 'Ighness, come up." "Why do you give him that name?" asked the unknown prince. "Well, y' see, guv-nor," answered Jehu, "that 'oss is so 'aughty and lazy and good for nothing, that I—well, I just calls 'im 'ls Royal 'Ighness—there ain't nothin' else for it."

Apropos of the Mayor of Stepney's humorous protest against the passing of the word "Limehouse" into the language as a synonym for vulgar vituperation—it used to be "Billingsgate" till Billingsgate protested—it would be interesting (writes Dagonet in The Referee) to ascertain how many people have given their names to the English language in the sense that Mackintosh and Macadam gave theirs. To Captain Boycott we owe the word to boycott; to Lord Sandwich, the most popular form of light refreshment; to Dr. Guillotin, the process by which our Ministers gag the House of Commons; to the brave soldier of the great Napoleon, Sergeant Chauvin, the word Chauvinism; to Jean Nicot, the French Ambassador to Portugal, the word "nicotine;" to Mr. Thomas Bowdler, the word to bowdlerize; to Mr. Gladstone, a popular form of handbag; and to Wellington and Blucher, two styles of male footwear. Mr. Hansom supplied the name for the once popular cab.

Alberta has a real live problem in connection with the education of foreigners. The Galicians are making a big fight to get control of the schools in their own districts and install Galician teachers. A number of Galicians, who had been employed in Manitoba schools, came here last spring, and were at once installed by the Galician school boards. It is stated that many of these so-called teachers were scarcely able to speak and write English. In two school districts the opposition to the English-speaking teacher was so great that the school trustees had to be taken before a magistrate and fined for interfering with the school teacher in the discharge of his duties. Following this, some of the Galician parents have refused to send their children to school. The Hon. J. R. Boyle, Minister of Education, stated that Alberta is an English-speaking province, and that the Department of Education means to keep control of schools in foreign districts. Every Alberta boy and girl must receive a sound English education.

Columbus' Fleet is to sail down the Lakes.—The three tiny caravels going to San Francisco.—Canadians who frequent the waterfront along the St. Clair and Detroit Rivers will be afforded an opportunity to view at close range duplicates of the caravels Santa Maria, Pinta and Nina, from the decks of which Christopher Columbus and his sailors first sighted America in 1492. The three caravels left Chicago last week for San Francisco. They will follow a route through the Great Lakes, out the St. Lawrence River to the Atlantic



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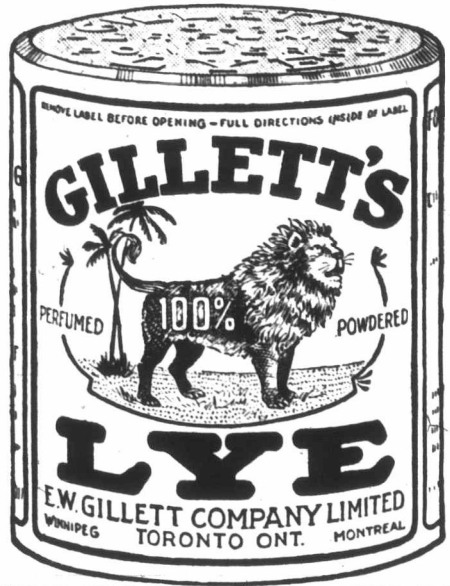
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Ocean, through the Panama Canal and into the Pacific Ocean. They will reach San Francisco for the Pan-American Pacific Exposition in 1915. Built in Spain and exhibited at the World's Fair, the ships have been lying off Chicago since 1892. Much of the equipment and practically all the armaments of the ships are the originals used by Columbus. Muskets with bayonets attached, arrows, cannon with stone cannon balls, and old folding chairs seen on the duplicate ships, were all taken by the Spanish Government from the ancient caravels. The Santa Maria, the flagship of the fleet, carries the actual compass with which Columbus shaped his course. The bed on which the discoverer slept will be on the new ship. Before reaching the Panama Canal, it will sail to San Salvador, Columbus' first landing place.

British and Foreign

The Royal assent has been given to the Bill for the foundation of Bishoprics for Sheffield, Chelmsford and Suffolk.

The Bishop of London has appointed the Rev. H. N. Bate, Vicar of St. Stephen's, Hampstead, to the important living of Christ Church, Lancaster Gate, in succession to the Rev. Prebendary Gurdon, the Bishop-designate of Hull.

The new Suffolk See is to be known as the Diocese of St. Edmundsbury and Ipswich, and the parish church of St. James, Bury St. Edmunds, is to be the cathedral church. The new dioceses will be formed out of the Archdiocese of York and the Dioceses of Ely, St. Alban's and Norwich, respectively.

An extraordinary combination of names was revealed recently at a wedding at St. Paul's Church, Burton-on-Trent. The name of the bride was Lamb, that of the bridegroom Veal, the best man was a Mr. Fox, and one of the guests was named Hare, while the officiating clergyman was the Rev. P. Rooks.

The Rector of Lowton, the Rev. C. Musgrave Brown, has recently had restored to the church a Holy Communion flagon formerly used in the church. The flagon bears the following inscription in Latin: "Ye are come to Jesus the Mediator of the New Testament, and to the blood of sprinklings, that speaketh better things than that of Abel. See that ye refuse not Him that speaketh."

A motor-car chapel, the "St. Peter," said to be the only automobile church in the United States, has just been inaugurated in Texas by the Roman Catholic Church Extension Society, which has pressed the motor chapel into service to supplement the missionary work now being done with railroad chapels. The motor chapel is

mounted on a three and a half ton chassis, and can be converted into a church by opening the rear and sides. When travelling it serves as a living room for the priests who are in charge. So fully equipped is the chapel that a complete cathedral service can be held, and yet, when it is closed for travelling, it has all the conveniences of a first-class railway train.

Lord Sudeley has done good work in drawing attention to the failure of national museums to exercise their full influence on the community. The ordinary visitor to one of these institutions is in the presence of priceless treasures, but he learns little of them, and there is no one there to guide him. Lord Sudeley suggests that every museum should be equipped with one or more "guide-demonstrators," whose duty it should be to explain to visitors the interesting features of the exhibits. With the view of stimulating interest in the subject, there has been published a second edition of a pamphlet, which contains Lord Sudeley's initial letter to The Times and narrates what has since been done to carry his idea into effect.

An event almost unique in the Church life of England took place at Llandrindod Wells, the popular Welsh Spa, on a recent Sunday, when a clergyman of the Church of England—the Rev. Barclay Fowell Buxton, M.A.—preached in St. John's Wesleyan Church morning and evening. The resident minister (Rev. W. E. Sellers), was unwell, and Mr. Buxton kindly took his place, conducting both services throughout. His morning text was, "Open thy mouth wide and I will fill it," and the evening, "I would that thou wert cold or hot." The sermons were practical, powerful, and intensely spiritual. Large congregations gathered. Mr. Buxton was formerly curate of St. Paul's, Onslow-Square, London, and is a member of a well-known family. He has recently been a missionary in Japan, to which country he is shortly returning.

Boys and Girls

DAVID'S GIFT.

For one moment the boy stood spell-bound. With wandering eyes and parted lips he paused, as though fearful lest any movement on his part should break the spell and cause the vision to fade.

The tall lady by his side watched him as the colour came and went on his face, then gently she took his hand, and leading him forward said: "There, David, I promised you a prize for your regular attendance at the Sunday School, and this is what I am going to give you."

No words of thanks seemed forthcoming; but one look into the boy's face was sufficient. A quick flush mounted to his forehead, and, with a catch in his breath very like a sob, he put out one hand and timidly stroked the grey elephant.

The boy was thinly clad, even shabby, but signs of care and attention were not wanting in the numerous darns and patches on the threadbare little clothes. In one hand he clutched the remains of a biscuit, while with the other he gently stroked the long trunk of the grey animal, and seemed lost in a dream of wonder.

"Now, David, the elephant is yours, take it in your arms and trot along home."

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The boy started, then stretched out both hands and took the toy tenderly in his arms as he was bid.

"It's mine," he gasped: "my very own!" Then turning with a look of gratitude, he stammered: "Thank you very much."

Once out in the street he walked as in a dream—never before had he such a treasure like this. As he went on his way home he tenderly pressed his cheeks to the soft, grey ear of his Jumbo, murmuring gently, "Mine—my very own!"

The boy lived in a crowded part of the town; a top backroom, barely furnished, was the only home he had ever known. His mother, left a widow five years before, earned a scanty living for herself and her two boys by making shirts for a warehouse.

Tim, the younger of the two children was a cripple, confined more or less to his bed, and had never known the joys and delights of running about.

As David sat cuddling the new-found treasure in his arms suddenly a thought of this little brother came into his mind; but no sooner had the thought come than it was quickly banished, and he held the elephant more tightly than even before.

"No; I cannot do it," he exclaimed aloud.

For a long time he sat, while one plan after another suggested itself to his eager little brain.

For months he had longed to give his brother something to play with—something to while away the lonely hours he was forced to spend on his back. Oh, the joy and rapture on Tim's face as the gift was placed in his hands; the wondering exclamations and the kisses bestowed. Surely his delight was payment enough for any sacrifice.—Scottish American.

MOVING DAY AMONG THE SQUIRRELS.

W. H. Burgwin, a friend of the youthful readers of the "Children's Own," has written for them a description of "family moving" which he once witnessed while living in the woods. He says:

"We had been in camp for several weeks—long enough to form a slight acquaintance with a grey squirrel family which was there before us. Some of us had observed a large bunch of leaves in each of two tall oak trees. We had not thought of squirrels as living in these, however. One bright August day, the mother squirrel, as we supposed, was seen climbing toward her castle in the air. From a distance her head appeared uncommonly large. It hardly seemed likely that she was storing away a winter's food supply. Certainly the

acorns and hickory nuts of our grove were not ready for the storehouse then. Soon the active creature was descending the tree, this time with empty mouth. With our eyes we followed her carefully to the oak some thirty-five paces off where was the other leafy castle. Mrs. Squirrel only half entered this nest of hers, and immediately came out with a burden. That burden was grey like herself, only a little brighter. Our suspicion was aroused. We eyed her closely. Down the oak she came, head foremost. The journey of a hundred feet or so between the two oaks was made. As the graceful creature passed within a dozen feet of us we became sure that she was moving her family—that she really was carrying a baby squirrel in her mouth. Two legs of the baby seemed braced against the parent's neck one on each side. Up that tall oak with her load she climbed with graceful ease and dropped her baby into the nest. We saw her make this journey back and forth until she carried six little ones (each, apparently, about half-grown) down one tree about forty feet, across the intervening space one hundred feet or more, and up the oak possibly forty-five or fifty feet. She did vary the journey several times on her way back for another little one by taking the air-line through the branches of neighbouring trees. Once, startled by our nearness, with a heavy baby in her mouth, she actually mounted a tree when her ground journey was about half travelled, went into its top and jumped from tree to tree until she was able to place her precious load in her cosy castle.

"We tried to discover the reason for all this careful activity on the part of our good neighbours. Possibly it was because their first home was too near a roadway on one side and a much travelled path on the other, maybe the increased height of the new home had in it promises of safety. Or, it may have been that the large family had outgrown their first quarters.

"Whatever the cause, we were taught that day that even the wild creatures of the woods have a concern for their little ones kindred to that which human parents cherish for their children. Then there came to us the words of Jesus concerning the birds and the foxes and their homes. Anew we were impressed with the truth that the heavenly Father careth for all his creatures."

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TO THE CLERGY

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A WORKHOUSE BOY WHO WROTE BOOKS.

By C. T. W.

Some ninety years ago, in a seaport town in the south of England, a boy of twelve, assisting his father in the work of a stone mason, missed his footing between the ladder and a high roof, and fell heavily to the paved court below. A group of terrified workmen gathered about the unconscious lad, and he was carried, limp and bleeding, to his humble home. One fleeting recollection of being borne along in the midst of a gaping, curious crowd lingered in his mind after his recovery, but, otherwise, the days which followed were a blank. He awoke a fortnight after, as from a "night of sleep," wonder-

THE VIRTUE OF THE LEAD PACKET.

The last process tea undergoes at the gardens is firing, to exhaust all moisture, as moisture is fatal to quality. The tea is then much drier than the air. It is then quickly placed in the air-tight lead packets, or lead-lined chests, which are soldered up and made air-tight.

When chests of tea come into the possession of some dealers, they, unthinkingly, cut the lead open and leave the tea exposed to the moist air for weeks, while all the time it is fast decaying. Remember, tea, however preserved, decays with age, but it will lose more in a week exposed to the air than in six months in a lead packet.

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ing at the lateness of the hour, astonished at his inability to rise, and impressed by the solemn stillness around him.

John Kitto—for this was the boy's name—had learned to read, in spite of his lack of schooling; and his first inquiry was about a book loaned him by an acquaintance shortly before the accident. The answer to his question was written upon a slate, and by this means the lad first learned that his sense of hearing had been totally destroyed. Various remedies were tried, but the injury to the nerve centre proved to be permanent. In his enfeebled state there was little for him to do except read and re-read the scanty stock of books which he was able to borrow from the humble working people of his own class.

Kitto's parents were poor, and two years after the accident, the boy was sent to the workhouse by the authorities. Here he learned the trade of a shoemaker, and was later apprenticed to a man of the same craft, working, as he himself tells us, from six o'clock in the morning until ten at night. "I submitted," he says; "I acquiesced; I tried hard to be happy, but it would not do; my heart gave way, notwithstanding my manful struggles to keep it up, and I was thoroughly miserable. Twelve hours I could have borne. I have tried it, and know that the leisure which twelve hours might have left would have satisfied me; but sixteen hours, and often eighteen hours out of the twenty-four, was more than I could bear. . . . And now that I look back upon that time, the amount of study which I did, under those circumstances, contrive to get through, amazes and confounds me."

The future of a boy, who, after sixteen or eighteen hours of exhausting manual labour, spends in study a part of the time needed for rest, is not difficult to predict. Kitto returned to the workhouse, where he remained the greater part of four years, reading the few books which came in his way, and developing by degrees the sense of sight, which was to be henceforth his chief medium of communication with the outside world. The ever-varying face of nature was a continual delight to him, and he often wandered forth upon the hills "for no other purpose than to enjoy and feed upon the emotions connected with the sense of the beautiful in nature." Pictures, too, attracted the keen, beauty-loving eye of the friendless lad from the Plymouth workhouse, and he spent hours gazing at the prints displayed in the shop windows.

One day, Mr. Harvey, a gentleman of leisure, and learning, noticed a youth of mean appearance borrowing a volume over a bookseller's counter. His curiosity was excited, inquiries were made, the story of the deaf boy's devotion to study was repeated to others, and, as a result, a subscription was taken, which enabled young Kitto to follow his literary pursuits to better advantage. Several articles from his pen appeared in the Plymouth Journal, and

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these were subsequently collected in a volume, entitled "Essays and Letters by Doctor Kitto, written in a workhouse."

With the finding of a few influential friends, Kitto began to attract a good deal of attention in the community at large. Having more time at his disposal, he advanced himself rapidly in his studies, mastered Hebrew and several other languages, and was soon able to add materially to his income by tutoring the sons of wealthy gentlemen at their homes. With this measure of success, however, Kitto was not satisfied, but still prosecuted his studies, until he became an acknowledged authority in all matters connected with biblical literature. In the boyhood of the writer of this article, Kitto's history of the Bible was exceedingly popular with all classes of readers. A more pretentious work, a Cyclopaedia of Biblical Literature, exhibits the remarkable breadth of his scholarship, and the prodigious range of his investigations.

Perhaps this meagre sketch of Dr. Kitto's early life stands for itself, but there are some things connected with it, which a boy, thoughtfully contemplating his own future, might do well to consider. He had the handicap of poverty to begin with, and was, while yet a mere child, deprived of one of the most important means of acquiring knowledge. Think of never hearing a human voice, a strain of music, a peal of laughter, a single pleasant sound! Kitto was as nearly friendless as a boy could well be, and must have had scant encouragement to persevere in his studies until he met the mathematician, Mr. Harvey. As for manual work, which, we often say, leaves us no time for books and reading, what one of us has as many hours of it as had the poor shoemaker's apprentice? Really, I fail to find a single element in the boy's surroundings, which was not a drawback.

There must have been something in the lad himself which prevailed against this combination of unfavorable circumstances. Kitto's own words, may, perhaps, help us to understand what that something was. "For many years," says he, "I had no views toward literature beyond the instruction and solace of my own mind; and under these views, and in the absence of other mental stimulants, the pursuit of it eventually became a passion which devoured all others."

We gather from this that the deaf boy in the workhouse loved knowledge for itself. He found the same satisfaction in learning that many another finds in some form of frivo-

lous amusement. He did what he did because he enjoyed doing it, and without thinking over much about the material advantage which knowledge would bring to him.

Is this love of knowledge a natural endowment, which one possesses, and ten thousand lack? Many people take this view of the matter. Personally, I am of the opinion that any intelligent boy or girl may do much to supply the defect—if, indeed, there is one—and that it is a valuable acquisition, no one is disposed to deny. So long as we regard study as a refinement of enforced drudgery, we are little likely to win large success in that direction. Even if we persevere, because we see some coveted advantage beyond, are we not missing a vast deal of the satisfaction and happiness which rightfully belongs to us? Work may be done—and no small part of the world's work is done—under the spur of necessity. Some reader of these lines may be acquiring a fair knowledge of quadratic equations and Greek roots under the Slavery system, with a practical eye to something beyond, which is quite as likely to be money as anything else. Isn't this foolishness, when the golden fleece of the whole world's quest is happiness? Isn't there some way of enjoying—really enjoying—the things which a rational being ought to enjoy?—Forward.

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