

# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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TORONTO, CANADA, THURSDAY, OCTOBER 27th, 1910

No. 45.

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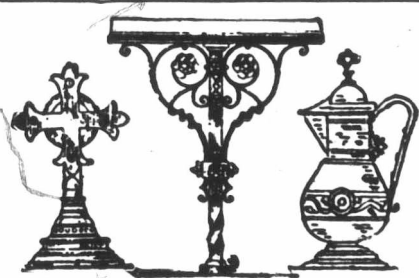
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One day when this had occurred as usual, Henri, with his morsel of bread all ready, was about to dip it into the olive oil, in which his piece of fish swam deliciously, when an old beggar made his appearance, and, pausing in front of the child, said: "Will you kindly give me a bit of bread, little boy?"

Hardly had the request passed the beggar's lips when the wings of the boy's good angel began to flutter above his head. The child did not hesitate a moment.

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"Here!" he said, handing the plate with the bread and fish to the beggar. "You are welcome."

The old man sat down beside him on the porch.

"But what will you have?" he asked, touched by some inward scruple which forbade him to deprive the child of his tidbit.

"Oh, I can manage!" replied Henri, carelessly.

Side by side they sat till the beggar had finished. Then the old man arose, held out the plate and said:

"Thank you. It was very good." And he walked slowly away.

A feeling of melancholy began to take possession of the heart of the child, predestined to be the friend of all humanity. It was his first realization of the disparity between comfort and discomfort, plenty and poverty. Full of strange, new thoughts, he sat alone in the twilight.

"Henri!" called a voice from within the house. "What are you doing? Not still eating, little glutton! Was the fish good?"

"Very good, indeed," answered the boy slowly. And it was good—better even than he knew.—Southern Churchman.

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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 27, 1910.

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## Lessons for Sundays and Holy Days.

October 28.—St. Simon & St. Jude, A. & M.  
Morning—Isaiah 28, 9 to 17; 1 Tim. 3  
Evening—Jeremiah 3, 12 to 19; Luke 19, 28.

October 30.—Twenty-third Sunday after Trinity.  
Morning—Hosea 14; 2 Tim. 1.  
Evening—Joel 2, 21; or 3, 9; Luke 20, 27—21, 5.

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

November 6.—Twenty-fourth Sunday after Trinity.  
Morning—Amos 3; Titus 3.  
Evening—Amos 5; or 9; Luke 23, 26 to 50.

November 13.—Twenty-fifth Sunday after Trinity.  
Morning—Micah 4 & 5, to 8; Heb. 7.  
Evening—Micah 6; or 7; John 3, 22.

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

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 259, 260, 373, 525.  
Processional: 7, 536, 599, 664.  
Offertory: 347, 492, 510, 595.  
Children: 688, 694, 701, 702.  
General: 27, 406, 407, 541.

### TWENTY-FOURTH SUNDAY AFTER TRINITY

Holy Communion: 256, 378, 525, 646.  
Processional: 377, 601, 657, 670.  
Offertory: 463, 631, 638, 639.  
Children: 509, 701, 703, 707.  
General: 10, 11, 317, 541.

### An Ecclesiastical Statesman.

Bishop Fallon's strong and courageous stand for the predominance of the British language in a British State has roused unwonted interest in Canada, despite the desire of the Roman Catholic Hierarchy to bend all the members of its communion to a strict compliance with its will. It must be remembered that the conditions that once obtained in Ireland, France, Spain, Portugal and Italy cannot and will not be tolerated on the free soil and amidst the civilized and progressive institutions of Canada. The English language is the predominant language of this country. It is

the language that must be taught in every school in the land. Those who are determined to uphold British liberty, British institutions, and the language of the English-speaking people, are the true friends of Canada, whether they be within or without the Church of Rome. We firmly believe that Bishop Fallon is a truer patriot, a broader statesman, and wiser friend of his own communion than those who are ranged against him. He is contending for a fact. They, for a fancy. He with prescient sagacity is striving to open wide the door of opportunity for his co-religionists of Gallic origin. They with narrow vision and racial prepossessions are determined to deny to their offspring what they themselves do not and cannot appreciate. The Church of Rome has given to Canada some notable Prelates who on great occasions in her history have proved themselves statesmen and patriots. Such an one was the Archbishop of Nova Scotia in the trying times of Confederation. To our mind, Bishop Fallon is a man cast in the same large mould.

### Prison Reform.

A remarkable gathering was that recently held in Washington, when men of learning and eminence came together from various countries to consult on the grave question of prison reform. How deeply seated is the desire to get at the root of this grave social problem was proved by the presence of prominent men from China and Japan. One of the most marked features of the conference was the unanimity of opinion that young offenders should be treated leniently, and that they should be kept away from the companionship and influence of adult criminals. There can be no doubt as to the dangerous influence of the adult and hardened criminal over the young offender when they are brought together, even for a short time. Every effort should be made to keep them apart, and to this end students of criminology, legislators, and police authorities should join forces in the effort to see that "justice is tempered with mercy" to the young, and that when it is found necessary to place them in detention they should be kept from intercourse with hardened criminals as effectively as a susceptible invalid should be kept from contamination with the plague.

### Pernicious Reading.

We maintain that the frequent and alluring reports of murder-trials, seductions, thefts and other crimes that appear in daily papers are a positive injury to young readers, and productive of evil where the readers are not only young, but ignorant. Especially is this the case where coupled with youth and ignorance there is a tendency to vice. As we were writing this, with an evening paper lying on the desk beside us, an innocent young girl came to bid us good-night, and glancing at the paper with its report of the Crippen trial and other objectionable items, said: "What dreadful things there are in the papers." The plea of the journalist is that "he must cater to the people; what the people want he must give." In all fairness is not this plea founded on the determination to make money? It is only a portion of the people who want to read these items, items that are only of value to the experienced specialist, the lawyer, doctor, detective, etc. A large, respectable, law-abiding portion of the community have no need of these items, and would gladly have them kept out of the columns of the daily papers that are admitted to their homes and read by their wives and children. We admit that the publication of these sensational and objectionable items brings money to the publisher—but is it not money tainted with the moral degradation

of the characters portrayed, crimes detailed, and influence for evil exerted over young, susceptible, and even immoral and criminal, readers who are gratified at the publicity and notoriety thus given to their class, and find in it a further incentive to vicious acts?

### Religion and Science.

In one of his thoughtful addresses recently delivered in Sheffield before the British Association, the Archbishop of York asked his hearers the question, "Is there not a danger lest in the concentration of scientific enquiry men should silence the voices and imprison the desires of the true man within them, and that absorbed activity of eye and brain should lead to atrophy of the spirit?" Undoubtedly, many a sad instance has the world seen of men of even great intellect, who have permitted the world of sense to hold in eclipse the manifestations of the spirit. "Nothing that scientists can discover in the marvellous panorama of nature," said the devout and learned Archbishop, "can compare for one moment in its significance with the simplest stirrings of our own human spirit when it is touched by the spirit of God."

### Convention Topics.

Conventions are very numerous, but are they as fruitful as they should be? There are many academic discussions, abundant platitudes that no one will dispute; but is there the settled purpose to turn these important assemblies into some useful line of action? Perhaps nothing would benefit God's Church more than tithing. Why is there no organized effort to promote it? The Church would be greatly stimulated if every parson could get a holiday without the two-fold expense of travel and supply. Why don't conventions advocate a holiday for every parson, and the payment of his substitute for that period? What steps do conventions undertake to draw out the lecturing power of the Church? Could not lectures and lecturers be listed, and the list made public in some way? Why do not Church gatherings talk up Church newspapers? All these are live, practical topics, but how seldom are they seen on convention programmes. St. James tells us we must be doers and not hearers only, and the Church has a right to expect important action flowing from such rivers of talk.

### Ocean Flying.

No limit seems possible to human daring. To the spirit of adventure we owe the achievements of the race. Columbus on the untracked Atlantic, Dr. Sven Hedin amongst the strange snow fastnesses of Southern Tibet, Wellman in the air space between America and Europe—each and all have shown that the dauntless spirit of scientific adventure is confined to no single race or special time. Though one regrets the loss of brave and gifted men who venture their lives in the advancement of scientific knowledge, their loss is not seldom the world's gain. Secrets that had otherwise remained hidden are by them revealed, and through the chivalrous spirit of self-sacrifice of the few, the many are increased in wisdom and enriched in knowledge.

### Christian Names.

Those which are given to our children are in too many instances positively unchristian. It is too bad of parents to inflict a hideous and meaningless name on a poor helpless child. We read that in Sweden a book has been issued, with the King's powerful support, in which names are suggested as suitable for every day in the year. Of course, there is the utmost liberty of choice.

but where there is so much wealth of names, most of us would be influenced by that given in such a compilation. It is a most commendable effort to get rid of a meaningless and tasteless habit.

#### Poverty.

As winter approaches the fact of poverty comes more in evidence. Not only have we to deal with the class of improvident people, who are to be found in most communities and who are old residents, but the tide of immigration brings with it a certain proportion of incomers who, whether from misfortune, indolence, dissipation or it may be inadaptability, stand in need of help. Then there is our old friend the "tramp,"—but the jail is his favourite "winter quarter." In dealing with poverty there are two problems that present themselves, the recovery of the pauper, and the removing or lessening of the causes which result in poverty and idleness. One of the old-fashioned methods of dealing with poverty was the "poor-house," and with idleness was the "treadmill." Neither of these methods are fashionable to-day. It is not in keeping with the spirit of the new world to regard the poor as "a class," but it is the part of wisdom, morality, and Christianity to help the poor to escape from, or overcome, the thralldom of poverty.

#### Unpardonable Sin.

At Westminster Abbey recently, Professor Inge, who is properly considered to be one of the most acute and original of British theologians, referred to the above subject, a subject we may say that has been as widely discussed and as variously interpreted, as almost any topic in Holy Scripture. The following quotation from Dr. Inge's sermon will throw light on his view of its meaning: "It appears that the unpardonable sin is not any of the sins which theologians have tried to identify with it. It is simply attribution of Christ's teaching to the devil. Now the reason why they attributed our Lord's teaching to the devil was simply because Jesus was a layman, and because He taught with authority and not as the scribes. In plain words, then, the blasphemy against the Holy Ghost is the last outcome of religious bigotry, that odious sin which has clung to the skirts of Christianity from the first, frustrating most of the good that the Christian religion might have done to mankind, and staining the record of the Church with a fouler catalogue of crimes than ever disgraced the memory of a secular tyrant."

#### A BOOK THAT SHOULD BE READ BY EVERY CANADIAN CHURCHMAN.

We have great pleasure in heartily commending to the Canadian Church as a whole, the recently published work of the Rev. C. W. Vernon, of Halifax, entitled, "Bicentenary Sketches and Early Days of the Church in Nova Scotia." Comparatively few of our church people in Canada, including a large proportion of the clergy, we imagine, have any but the haziest ideas regarding the history of our Church in these early days in Nova Scotia and the adjoining regions. How many have realized the fact that the Church of England was at work in the Province, during nearly the whole of the eighteenth century, and that long before the American Revolution and the subsequent appointment of Bishop Inglis, numerous, active and flourishing centres of church work dotted the country from the Bay of Fundy to the shores of the Atlantic, and from Annapolis Royal to the Straits of Canso. We Canadian churchmen have been so accustomed to regard the appointment and advent of Bishop Charles Inglis as the starting point of Canadian-Anglican history, that

the three quarters of a century's church work in what is now the Dominion of Canada, has been largely ignored, and in many cases, completely overlooked. This admirably arranged and ably written work of Mr. Vernon's, whom some of our readers will remember as the obliging and efficient general secretary of the Bicentenary, effectively corrects this far too common misapprehension, and supplies a missing link in Canadian Church history, never before seriously attempted. It will remain for all time a most valuable book of reference on all questions of early church history. It forms, moreover, no inconsiderable a contribution to the early civil history of the Province, which it will be seen at a glance is so closely interwoven with that of the Church. The general scope of the book may be gathered from the titles of several of the chapters, of which there are twenty-four. Chapter II. is entitled, "A Brief History of the Diocese of Nova Scotia;" Chapter III., "A Brief History of King's College, by the Rev. Canon Vroom, D.D.;" Chapter IV., "The First Anglican Service and the Early Days at Annapolis Royal;" Chapter V., "The Founding of Halifax, and Provision for the Infant Church;" Chapter VI., "The Coming of Dr. Breynton and Progress at St. Paul's, Halifax;" Chapter VII., "The Germans in Halifax, and the Origin of St. George's Parish;" Chapter VIII., "Rev. Thos. Wood and his work at Annapolis Royal;" Chapter IX., "Early Days of the Church at Lunenburg;" Chapter X., "The Arrival of the Loyalists at Halifax." The remaining fourteen chapters deal with the history of the Church subsequent to the appointment of Bishop Inglis. They include, "Founding of Academy and King's College at Windsor," "Early days of the parishes of Windsor, Falmouth, Newport and Rawdon," "The beginnings of the parish of Horton, Cornwallis, Aylesford and Wilmot," "Early days of the Church in Prince Edward Island." The work closes with "Four documents of special interest to Nova Scotia Churchmen," viz., The Act for establishing the Church of England in Nova Scotia, passed 1758; the deed of endowment of St. Paul's Church, Halifax, 1760; the letters patent to the first Bishop of Nova Scotia, 1788, and the Royal Charter to King's College, Windsor, 1802. The book is profusely and judiciously illustrated. Among the portraits are those of Bishops Chas. Inglis, Worrell, Winnington-Ingram, Medley, Binney, Courtney; the Revs. Dr. Breynton, the first resident Anglican clergyman in Canada; Thos. Wood, a noted missionary and first settled rector of Annapolis Royal; Jacob Bailey, second rector of Annapolis, a United Empire Loyalist, and sufferer, author of "The Frontier Missionary," and other writings; Dr. Cochran, first president of King's College; Governors Lawrence and Cornwallis, Capt. Gideon White, founder of Shelburne, N.S.; the Rev. Ranna Cossitt, first rector of Sydney, Cape Breton, and a very large number of other representative pioneers in church and state. The illustrations of places, etc., include All Saints' Cathedral, Halifax; St. Paul's Church, Halifax; King's College, Windsor; the old fort at Annapolis Royal; the "Little Dutch Church," Halifax, erected in 1752; Lunenburg Church, 1752; Government House, Halifax, in 1777; Parish Church, Granville Centre, etc.; etc. The large number of eighteenth century churches in Nova Scotia will be a revelation to many western churchmen. They are to be found in the parishes of St. Paul's, Halifax; Lunenburg, Aylesford, Wilmot, Granville, St. George's, Halifax, (the Dutch church); Shelburne, and Sydney, C.B. But it is impossible within the limits of this article to give any adequate idea of the interest and value of this exceedingly useful book. Taking it altogether typographically and historically, and on its own merits as a literary production, and without in any degree desiring to disparage

the work of the other writers in the same field, it is in our opinion, the most important contribution yet made to Canadian Church history, and as such it should find a place in the library of every Canadian churchman. The Church will be a gainer by its wide circulation.

#### TRANSFORMATION, NOT CHANGE.

Christianity transforms but does not change men. Between these two things, change and transformation, there is an essential and vital difference, which it is of the utmost importance should be clearly understood. People are often discouraged because they find that Christianity does not change their temperament. We speak of a "changed man" when referring to some one who has come under the influence of religion. In a sense, perhaps, we are right, but only in a very superficial one. No man ever really changes. We look back twenty or thirty or forty or fifty years to our youth, and while we perceive, to use Sir Walter Scott's illustration, as much difference between the man of then and now as between "Philip drunk and Philip sober," yet we can see at a glance that we are essentially the same, and that we haven't really changed. We have exactly the same tendencies as we had then, the same disposition. We may not obey those tendencies or follow that disposition, but there it is, and it has always to be reckoned with. The man who changes his allegiance and fights on the opposite side is the same man, although in a sense, he may be called a "changed man." The river that from soaking through a swamp has been diverted into a mill race, is the same river. Illustrations might be indefinitely multiplied, but the practical point to be made is this, "Don't be discouraged if Christianity leaves you the same kind of man as when it found you." Christianity then is the transformation, not the change, of human temperament. It is, as the illustrations we have used indicate, the turning of certain powers to new uses, not the acquisition of new qualities. It is of vital importance, as we have shown, that this should be clearly understood. People often worry and brood over their temperaments, and envy certain characteristics in others. "If I had only the firmness or even-mindedness, etc., of so and so," they sigh to themselves, "what a different man I would be, and what a different work I would have accomplished." Nothing perhaps is more pathetic and tragical, than this futile, wistful envying of the characteristics of others, which perhaps is commoner than many suspect; this whispering to oneself, "If I had only been somebody else!" And yet how foolish. All temperaments are equally good, at all events equally necessary, and that is the same thing. Christianity does not ask a man to acquire new traits and characteristics, but to do the best with what he has; to turn his powers, such as they are, to higher uses and purposes. This is what is meant by being "transformed" the same man serving a new Master. What a lamentable thing it is that people so seldom distinguish between these two things, change and transformation. Because religion fails to bring about a radical temperamental change, because they find that it does not endow them with certain new qualities, they are discouraged and disgusted, and sometimes abandon it altogether. They contract inflated and mistaken ideas as to what is expected of them. Novelists, it seems to us, are largely responsible for this. The typical hero of the typical novel is almost invariably a person of exceptional mental and physical gifts, who does with perfect ease and surpassing brilliancy what the average man finds irksome, difficult, and sometimes impossible. Measuring himself by this standard, the average

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

man is tempted to disparage his own worth and importance, and to imagine that Christianity in failing to make him a moral and spiritual giant has missed its purpose. Only the "big men" count; that is the men who do the big things. But what are the big things? The importance of everything can only be judged by final results, and of these, God can be the only judge. According to this principle the great may be the small and the small may be the great. One shot, fired at a certain time, may have infinitely more momentous results than the discharge of a whole park of artillery at another; the turning of a tap may produce a vastly more important effect than the overflowing of a river. As to the final importance of our actions we have no conception. Of one thing we can be certain, however, that everything performed in the discharge of duty is of equal value, and that everyone who faithfully does his part, (apparently) great or small, is equal to the greatest and the best. In this sense, to employ a much-abused phrase, "one man is as good as another." All necessary things are of equal importance, great or small, and therefore the man who does the small necessary thing, or the thing that seems small, must be as "good" as the man who does the "great" necessary thing. This saying we know has been curiously perverted, and given almost an exactly opposite meaning. It is apt to be used by the man who is discontented with his natural sphere, and who aspires to be or do something for which he is notoriously unsuited. But in its deeper sense, like all these popular sayings, but only in its deeper sense, it is gloriously true. One man is as good as another, if he only obeys orders, and goes where the Foreman sends him, and does what he is told. Transformation of character then is this. The difference between men in this connection is not in what they naturally are, or even in what they actually accomplish, but in the use they make of natural gifts. This is, of course, all very obvious and commonplace, but it is just the obvious and commonplace which we are most liable to forget, or to fail to apply. To the neglect of this oft reiterated, almost self-evident truth, viz., that God asks from us no more than what He has given, how many moral and spiritual failures are due. God has given us our temperaments and natural capacities to make the best of, not to change, but to transform.

Lord Strathcona has given £1,000 to the Archbishops' Western Canada fund.

"Spectator" is of the opinion that the Church wants to be interested in the Board of Management, but it has really never had a fair chance to grow enthusiastic, nor yet to support it as it might. There is a caution that makes for weakness, and there is a dash and recklessness that makes for confidence. It is not a board that will make no mistakes that is looked for, but one that has sufficient confidence in its own good faith that it can trust the public to help it out of any mistakes it may make. The capacity to blunder is, of course, no recommendation in itself, but an abnormal sensitiveness to criticism is deadly. "Spectator" ventures to give an inside view of the Board so far as he considers it in the public interest to do so. His judgment may, of course, not be approved of by the Board itself, and a friend asks what shall we do then? Our reply is simply wait and see what happens. Anything of a private character we shall, of course, respect, but a body constituted of about one hundred members, acting in a representative capacity, ought to have its acts pretty fully published. Just why this is not done in the "New Era," the official organ of the Board, we do not know. We are not now referring to the "resolutions," but the reasons leading up to the resolutions.

Among the leading members of the Board stands the Bishop of Huron, Dr. Williams. Bishop Williams has a very fetching accent that seems to fit in admirably with the man and his manner. He is an excellent debater. He is no orator, but he can convince you. He has a vigorous, almost abrupt utterance, and his attitude of body and his manual gesticulations all seem to be in keeping with his manner of speech. A committee of action now seems to be considered incomplete without Bishop Williams, for action is stamped on every movement and tone of this prelate. Let us say just here that this Board, like so many other institutions, has a habit of repeating a few men over and over again on almost all its committees. That is a mistake. No matter how able your men may be it is not wise to have everything running in a single groove. In a body such as the Board there are plenty of men among whom to distribute the work, men to whom you have only to give a chance, to call forth their powers. Besides it is an excellent thing to have committees working in friendly rivalry to see who

can do the most efficient work. But that is aside. Bishop Williams cannot fail to be effective on any committee or in any work he may undertake. He is perhaps a little impulsive. On one occasion in his haste he gave utterance to an argument which cost him many pointed comments, all of which he accepted in smiling good humour. The most outstanding of all the members of the Board is the Hon. S. H. Blake, whose pre-eminence in ecclesiastical affairs was factiously indicated in a Toronto paper some time ago by the suggestive title, "Samuel, Toronto." This was practically the first time "Spectator" had ever seen Mr. Blake in action, and he watched him with much interest. He is rather under-sized in stature, but he is endowed with splendid cerebral development. His manner at this meeting was very quiet. He attempted no speech, but explained with great lucidity several questions in which he was interested. He has a peculiar nervous twitching of the mouth when he speaks, which at first seems to bother the listener, but one soon forgets a trifle like that when interested in his argument. In fact, it rather adds to the effectiveness of his utterance. His sentences are short and incisively expressed, and his argument is arranged very orderly, and with great care. His dominating influence in a body of this kind is due to the immense pains he takes to inform himself on the subjects in hand. For two or three years he was able to carry the Board with him in the Indian education controversy against the united protest of the Western delegates, because he convinced the Board that he was better informed on the subject than the very men who were engaged in the work. They could discuss the subject in sections; he had a commanding view of the whole. When, however, the Western men put their heads together, and through the utterance of a chosen leader, Canon Murray, of Winnipeg, put their case in all its fullness before the Board, Mr. Blake seemed to acquiesce; at all events, he made no attempt to further combat the Western position. He seemed satisfied that now at last they were master of the situation. Mr. Blake has passed his three score years and ten mark, and is showing signs of the gathering shadows, still his sallies are very keen and many of his asides are brilliant. Most of his humorous utterances are interjected into other men's speeches. He is constantly making little asides which are most humorous but very disconcerting. When presenting the report of the apportionment committee we were in a position to watch him closely, and could realize the power of the man. His face, usually pale, was now flushed. His attitude of weariness was exchanged for that of alertness. His voice though gentle, had an undertone of power. He presented all the information that could be desired upon this subject, not waiting to be asked for it. It was a model of what a committee report should be. It assumed that the Board was interested in the subject. It assumed that the members of the Board wanted to act intelligently in the premises. It, therefore, gave the various steps which the committee took in reaching its conclusion, and then it set forth the final action in the clearest possible terms. Now that we ought to be given to the public in full. If Mr. Blake were only assigned the duty of drafting the report of the executive committee, "Spectator" believes the Board and the Church would stand in a very different position in regard to our missionary business. We have noticed that Mr. Blake's questions, when he seeks information, are fair questions, and such as should be answered. If there is no answer forthcoming, then it is liable to be uncomfortable for the man who is pressing for any action. Such an influence cannot but make for greater care, accuracy and efficiency all round.

Let us briefly touch upon one or two points of weakness in the Board, for that is how they look



**Memorial Communion Set**  
 In Sterling Silver Gilt  
 The above service was recently supplied to St. Matthew's Church, Breckenridge, Minn., in memory of Rev. Canon Rogers, M.D. It is in Sterling Silver Gilt, elaborately chased and engraved and set with precious stones.  
 The firm of Henry Birks & Sons Limited, Montreal, has special facilities for executing fine Communion Sets for presentation purposes, and will, upon request, be glad to submit drawings, embodying any desired emblem or lettering. Both artists and artisans are employed in the firm's own workshops.

to us. First, when the report of the executive committee was presented it included a memorandum regarding the concentration of our efforts within a given area in India. The suggestions contained in the memorandum seemed all right, at all events it opened up the question for discussion. A member of the Board asked the very natural and proper question, who was the author of the memorandum, presumably because if it came from a man who knew whereof he spoke, it would be handled with much more confidence. But strange to say, no one knew who was the author. One began to wonder was it picked up off the street, or was it blown in through the window, or slipped in under the door. Anonymous contributions should hardly find a place in the formation of the foreign policy of the Board. A situation like that leaves a very uncomfortable feeling behind, and one that we should say ought not to be repeated. Another feature of our work ought to be carefully looked into. To set work in operation because some enthusiastic individual or congregation undertakes the initial expense is a policy of very doubtful wisdom. Suppose A desires a work to be inaugurated under certain auspices, and he comes forward and says, I will bear all the expense of the undertaking for the first year, and probably I will continue it in the future, although I do not pledge myself beyond the first year, the Board may think it is making a good bargain, but it must remember it is making itself liable for that work. Once the thing is started there is no drawing back, and the work is inaugurated largely under the inspiration and according to the plans of the generous contributor. Now if that work and that method of carrying it on, really commend themselves to the Board, it may be all right. But the Board should in no case allow itself to be hurried into a scheme even by the generosity of its friends. It is too big and serious a body to be hurried along in that way. We will illustrate more fully what we mean by this in our comments next week. We have no actual complaint to make of an error committed, but the method is open to grave objection. Next week we shall also take up the more outstanding problems that were handled at the recent Board meeting. "Spectator."

#### IMPRESSIONS OF THE FAR NORTHWEST

By the Rev. Dr. Paterson Smyth  
II.

It strikes one, in travelling through this vast country, that there are various Canadas, so totally do its parts differ from each other—the wooded solitudes of the Maritime provinces on the Atlantic seaboard; the prosperous towns and farms from Montreal to Winnipeg; then the great lonely prairie; then the grim defiles of the Rockies; and beyond these the rich valleys and slopes of British Columbia on the sunny Pacific shore. Leaving Winnipeg, we entered on the prairie. Imagine a vast treeless, hedgeless field, through which you rush day after day, your wide range of view level to the horizon, and the expanse visible at any moment being as a pin-point to the whole 600,000 square miles of prairie. Picture a farm of one thousand acres, multiply it by one thousand to make a million, and then realize that one of these provinces, Saskatchewan, has seventy millions of acres, and the next province, Alberta, sixty millions! Then think of the land which makes up the great part of it. At home the successful farmer must be a chemist as well, and know how to treat the old tired soil. Here are millions of acres of the finest land on earth, rich black virgin soil, resting since the Creation. You have but to break the sod and drop in the seed, and sit down and watch it grow. One old farmer said, "For forty years I have grown wheat in that land and never put in a pound of manure." Of course the wise farmer rests it a little. The usual plan is to farm two-thirds of his holding and let one-third rest fallow every year, so that every three years the whole has had a year's rest. But with farms of 640 and 1,500 acres that resting is easy. The prairie, the great Plain of Canada, stretches from Winnipeg westward to the foothills of the Rockies 1,000 miles and spreads northward about 600 miles. But far beyond north-

ward and westward still lie vast tracts almost unexplored. One of the greatest Canadian undertakings at the present is the Grand Trunk Pacific which is to open up that great northwestern land above the prairie. This line will run from ocean to ocean and reach the Pacific at Prince Rupert, far in the north, through the Yellowhead Pass, a long, low gap in the Northern Rockies, enabling it to avoid the high grades and the costly haulage which make the Rockies such a bar to transcontinental railways. This will open up 25,000,000 acres of land, besides the coal and mineral region. But of this anon. We are now in the prairie, and the great sea of young wheat is quivering in the wind right away to the sky. I wish we could have seen it a couple of months later, the golden ocean of rich ripe grain, which, by and by, will become the granary of the world. Farms are of all sizes, from the little "quarter section" of 160 acres to the holding that measures itself in square miles. On the Government map the whole country is marked out by parallel lines running north to the (magnetic) Pole and crossed, by other lines running east and west. Thus the whole is divided into countless "townships" of six miles square. Each of these is subdivided into thirty-six sections of one mile square (640 acres), and each of these again into "quarter sections of 160 acres," the unit of free grants to homesteaders. I shall not easily forget the sense of vastness that came to me as I studied these maps. Just think of a farm survey that has to take into account the narrowing of the surface of the earth as it stretches toward the Pole! I heard the farmers talk of allowance for the "jog," so I inquired and found that it meant an allowance of 460 feet every 36 miles, to allow for the gradual narrowing of the surface of our planet as it approached the Pole! We do not show this calculation in our English surveys. On all these lines, Government roads are made or planned, so that, ultimately, Canada will be a vast world's chessboard, with the squares bounded by broad roads, and they are so numbered that in all those millions of acres you can locate any man at once through the number of his section. Will it seem presumptuous to suggest that both Canada and England might do a great deal better than they are doing for the emigrant who is coming out to this wonderful land. What we need is not a nice office in England, officered by dapper young clerks who have never seen Canada and who shut their office at 6 o'clock, just the time when workingmen could call, and who in office hours can only fling papers and blue books on the counter to be puzzled over. But some wise experienced old Canadians who could be kept in England, who could sit down and talk to each man and give him careful advice; who would tell first what sort of people we do not want. Just at present we do not want in Canada, clerks or shopmen, or commercial travellers, or scholars or teachers. We certainly don't want "gentlemen" brought up to no business. And, above all, we don't want men in any position who can't keep off drink. Canada has no room for these, and no time to fool with them. They must go under. These men would also tell the emigrant where he is most wanted. In Edmonton I found workingmen who had no business there yet, for the present need there is men to take up land. And so all round. The emigrant comes out on chance, unguided, unadvised and timid about his future. In this prairie country it is hard to exaggerate the magnificent prospects for the emigrant, but there is a good deal of misleading optimism in the pictures drawn by migration agencies, and terrible mistakes are made in consequence. A man should be told the difficulties as well as the advantages. He should know all that is implied in taking up a quarter section of land. Any young fellow can succeed even with little capital, if he be willing to work part of the year for other farmers. But he must be a perfectly sober man, willing to live the Canadian life of self-restraint and to face the loneliness of the first few years. I met one fine young fellow who is succeeding in North Saskatchewan, but it was pathetic to hear him tell of his first lonely winter. I think these things ought to be fully understood, so that only the right men should come to take up homesteads. But given the right man, there is no such prospect of success in all the world equal to the prospect in this glorious land. And we can make room for millions of them, and more and more millions as the new lands are opened up. But if men in England will not look after the matter during the next ten years, their chance will be gone. From all the countries of Europe the new settlers are coming. Over the border from the States, the American farmers and the young farmers' sons are pouring in crowds to take up the land, and most valuable immigrants they make. I met, near Edmonton, a North Dakota farmer with his Irish wife prospecting

to find land in Canada. They had sold their farm of 320 acres for 37½ dollars per acre, and could get in Canada a free homestead, or, at any rate, land at 10 dollars per acre. So the inducement is great. Last year we got in 60,000 Americans. Their Government is much troubled about it. I was told in Washington last spring by a parliamentary leader how many millions of dollars were being taken from the States each season and lodged in Canadian banks. And the Government in England should be troubled about it, too. For England's farmers and farmers' sons seeking a career are but very partially seizing the chance which is mainly falling to others. These others from Europe or the States are good settlers. Canada is fairly satisfied with the position. But is England satisfied? Somebody in Saskatchewan (I think it was Archdeacon Lloyd) told me of an instance which suggests what might be done. A French cleric went over to France recently to collect money for his new church. He told the people about the prospects in Canada, and as a result he soon got out about four hundred people. These people had the same difficulty as many English settlers—lack of sufficient money to till or stock new farms. But they were safe people to trust, and their wise leader got the money lent to them from the right sources taking a lien on their holdings from the Canadian Government. It is a safe, simple business deal. There is a clause in the immigration laws which enables this to be done with the consent of the Minister of the Interior, who would give it to one nationality or one religious body, as well as to another, if the cases were suitable. Here, it seems to me, is a valuable hint for the English Colonial Office, or for the Church of England. But I fear all this is "pastoral" in the wrong sense for a Church paper. Let me here touch two points of deep Church interest—the unique pastoral experiment in Saskatchewan diocese and then your Archbishops' Mission which sent out young Boyd and his comrades to Edmonton this year. It will be remembered that Archdeacon Lloyd was sent to England and Ireland three years ago to find sixty men to help in the new rush of emigration to Saskatchewan. There was no hope of getting all ordained men. We have to do a good deal in Canadian new missions by means of students and other young laymen under the charge of the clergy. The Archdeacon, a man of genius and initiative, had a great success. He got sixty men, nearly all laymen, students and others, many of whom he hoped would be fit for ordination after three years' testing and training. I was present in Ireland at his meetings, and had considerable doubts about the scheme. You may imagine how eagerly I went to Saskatoon to find how it had worked out. Early in the morning we reached this prairie town, which a few years ago was but a group of wooden "shacks" on the banks of the Saskatchewan. To my surprise I found a quite imposing little city, and on that very day the Bishop was meeting with the Government committee who were settling the plans of the new University of Saskatoon. I spent a pleasant evening with the Bishop, talking over the Church position, and afterwards with Archdeacon Lloyd, its principal, I visited the little Church college, as yet but a few wooden sheds in the fields. There are now 90 young students, of whom 60 are out in their mission-stations, and 30 are taking their four months' turn in college. Four months each year is, of course, a very poor education. But what better could be done in that pressing need? I was very glad to meet the lads again, and spent a good deal of time questioning them and hearing their experiences. I hope in another place to tell of these more fully, but let me here say, for the information of those interested in the experiment, that all things considered I was very pleasantly impressed with the result. I found a fine, manly set of young fellows, very presentable and deeply and enthusiastically in earnest. They spoke well and with a quiet, manly simplicity. What struck me especially was the result of their three years' of mixing with rough plain bedrock men. They were "man's men." They had learned to be easy, manly, sympathetically in touch with the lives of the men around them. Their unique life had knocked all priggishness and conventionality and awkwardness out of them. And I saw no trace of bumpiness. They were largely the sort of men that men would like to talk to—what we so sorely want in many of our young clergy who come out of theological colleges at home. I see all the defects. They will not be highly educated unless later on they read a good deal. They are, perhaps, being brought up in a narrower school of theology than is good for them. But they are men, essentially men, and in Canada, especially in the lonely prairie regions, it is men that count. All honour to Archdeacon Lloyd whose influence with them is such a great

## The Churchwoman.

### OTTAWA.

The annual meeting of the Ottawa deanery of the Woman's Auxiliary was held on Monday last, in St. John's hall at which Miss Lee, missionary of Foo Chow, China, gave an address. Most of the auxiliary branches, numbering thirty Women's Girls' and Children's, gave a report of work accomplished by them during the year. In the evening a girls' meeting took place in All Saints' schoolroom, the Rev. A. W. Mackay chairman. Miss Lee gave a talk on her work in China, which was illustrated.

The semi-annual meeting of St. Matthew's branch of the W.A. was very largely attended, an added attraction to the usual programme being a talk by Mrs. G. Ed. Greene, on her recent trip to Europe with particular reference to the Passion Play at Ober-ammergau.

St. Vera's guild of St. Barnabas Church reports most satisfactory financial results from the recent sale. The proceeds go to the rectory fund. On Saturday last the same organization held a rummage sale.

Christ Church Cathedral Girls' Auxiliary gave an entertainment of unusual merit on Tuesday, when Lauder Hall was taxed to capacity. Canon Kitson presided and the proceeds were devoted to the missionary schemes in which the branch is interested.

### TORONTO.

The Woman's Auxiliary board meeting was held in St. James' parish house on Thursday, October the sixth, and in spite of wet, cheerless weather there was an excellent attendance. After a few words of welcome from Mrs. Plumtre and a kindly reply from Miss Tilly, the usual opening devotional exercises took place and some very busy hours ensued, when many important matters came before the meeting. Three appeals for the extra-cent-a-day were read and discussed; one from Aiyansh, diocese of Caledonia, where the mission buildings have been completely wiped out by fire and they are hoping to raise \$8,000.00 for new buildings, a second appeal from the Church at Acken, diocese of Calgary, a third from Ignace, diocese of Keewatin. Finally it was proposed and carried that \$200 be given to Caledonia and \$72.81 to the Church at Acken. His Lordship the Bishop of Toronto made a very strong appeal in person to the board for an emergency fund, which should be used by him whenever he saw the need of it. Mr. Skey gave a very interesting devotional address, stimulating to those beginning the winter's work. A strong appeal was made to all the branches in regard to the leaflet, there being nothing in the treasury to meet the expenses of the coming year. Many letters of gratitude were read for the prompt responses to appeals, one from the Bishop of Caledonia, acknowledging a motor boat, and one from York Factory for money towards the mission house. After the luncheon session, the Venerable Archdeacon Madden of Liverpool gave a most interesting account of some of his experiences among missions in the great Northwest from where he has just returned. He was most enthusiastic over all he had seen and the schemes for future work. Miss Bennet, a worker from Great Slave Lake, gave an interesting account of her five years at St. Peter's Mission. The secretary of literature announced that the diocesan library would be open the following Friday and ensuing Friday mornings, in St. James' parish house, during the winter, and all those answering questions in the October Leaflet would find many new books on the subject.

### NIAGARA

The annual Woman's Auxiliary conference of Halton deanery, was held in Georgetown, on Wednesday, October 12th, Mrs. Beaumont presiding. After addresses of welcome by the rector of the parish and the rural dean, business was transacted and addresses given. Miss Archer who gave a talk on her work in Japan showed that her whole soul was in that work. Her words were most earnest, inspiring and pathetic, as she told of the way the hearts of the Japanese women were won to Christ, and of the great need for more missionaries to minister to them. Mrs. Clarke, of Hamilton, described well the work of the Babies' branch of the W.A. and its progress. Mrs. Scott, of Hamilton, gave a history of the Extra-Cent-a-Day fund and its growth and how it was used. The Rev. J. R. L. Boyd, of China,

enthused all present by his stirring talk on China, and the Venerable Archdeacon Clark gave a vivid picture of the great Halifax congress. The hearty thanks of the conference were tendered to all those who gave addresses or papers, and to the ladies of St. George's W.A., who supplied refreshments. A very successful W.A. conference was brought to a close by the Benediction, given by Archdeacon Clark. Mrs. Bristol, acting secretary, in her address, urged that the Leaflet be read at the meeting. She spoke of the need of having a pension fund for women missionaries. Next year being the 25th anniversary of the W.A., she asked that a special effort be made to present a large thankoffering.

### HURON.

The semi-annual meeting of the Board of Management of the Huron diocesan branch of the W.A., was held in All Saints' school room, Windsor, on October 4th and 5th. The delegates were most hospitably entertained by the ladies of Windsor and Walkerville in their homes, and a dainty luncheon and tea were also served in the rectory, which was appropriately decorated for the occasion. The informal meeting on Tuesday evening was opened by a happy address of welcome given by the newly-appointed rector, the Rev. Arthur Carlisle, this being also his first introduction to his parishioners. Four papers on the pledges were then given, the writers being Mrs. Bompas, the greater part of whose life was spent in the far North with her husband, the late Bishop of the Yukon; Mrs. Cockshutt, of Brantford; the diocesan treasurer and Mrs. Arthur Shore, of Ridgeway. All were excellent, both spiritual and practical and in them and in the animated discussions which followed, particular emphasis was laid on individual responsibility and systematic giving. Mrs. Shore advocated greater use being made of the visiting committee and a more explanatory name for the fund than merely "Pledges," such as "Salaries for Our Own Missionaries." On Wednesday morning, Holy Communion was administered, the officers reports were read and discussed and various matters of business considered. In the afternoon, Bishop Williams introduced the Rev. R. H. Haslam of Punjab, India, who gave a very earnest address on the crisis in India, and the importance of increasing the missionary force in that country now. The Mohammedans are making stupendous efforts to capture the world, while the weakening of ancient forces, such as the power of caste, the subservience of woman, and the ignorance of the masses, renders this a most auspicious time to press home on the people the truths of the Gospel. The Canadian Church, he said, had sent only two missionaries to India in the last seven years, whereas, every diocese should have ten or fifteen representatives at the front. A letter from Bishop White, of Honan, was read, appealing for more workers and for the support of a Chinese doctor, whose services can now be secured, and steps were taken to secure a hearty response to those appeals. Mrs. Bowen, of London, read a thoughtful and practical paper on Girls' and Junior Branches, and the president, Mrs. Sage, gave an interesting synopsis of the meeting of the General Board in St. John. A vivid description of missionary work among the factory girls of Japan was given by Miss Archer, a missionary to that country, now on furlough. She showed the terrible conditions that exist, the willingness of the girls to listen to the Gospel story, the difficulties of the converts, the great strain upon the missionaries and the need for many more. At the evening missionary meeting, a large gathering was addressed by the Bishop and Mr. Haslam. His Lordship dwelt on the contributions made by the missionaries to the world's progress, such as geographical and linguistic knowledge, the spread of commerce and civilization, etc., and also on the importance of the present crisis both in our own and in foreign lands. Mr. Haslam stirred all hearts by his eloquent tribute to the character of the native converts in India, his picture of the vastness of the field and the many calls on the missionaries, and his earnest appeal to the young people to consider what they should do with their lives, in view of God's purpose for them and for the world and the greatness of the need for more workers in the foreign field. Altogether, the meeting was most inspiring and deep spirituality was felt throughout.

"The universe is concrete music. It is a song of which God is the singer; a poem with stars for syllables, and the measureless forces that rush through space for melody."

power for good! I was curious to know what sifting result would be from these three years. I learn that twelve of them had fallen out of the ranks into secular life, which is a healthy sign of the testing. And, remember, that not one of them has yet been admitted to Holy Orders. There has been no foolish hurry. But there are hopes that after the September examinations the Bishop of Saskatchewan will have the proud pleasure of admitting twenty-five men to the diaconate, the largest ordination ever yet held in Canada. Many of their experiences would be very touching if I had space for them. One only of them I am forced to give with sorrow of heart. Every man there emphasized the request to me. Tell them in England that our worst discouragement is from the so-called Church-people coming out. They are, as a rule, most indifferent and careless about religion. Their English custom of not contributing to Church expenses makes them a great source of weakness in a poor, struggling Church. The Nonconformists are accustomed to give, and work freely for their religion. The Churchmen are not, and many of them have so little idea of the Church that they will join any religious body which happens to be convenient. I write all this with deep regret, for I have little sympathy with the growing habit of finding fault with Englishmen. But it ought to be known in England. Next day we reached Prince Albert, the See city of the diocese, and had a delightful time in the Bishop's home. And here we came on the touching sight of the first "Bishop's Palace"; I wish you could print the photograph of it; it would bring tears into your eyes and make your heart swell with proud sympathy to see that poor hut, an old cowhouse by the roadside, where the lonely old Bishop McLane sat and worked and planned and prayed for the great diocese that was to be. And his is only one case. I wish there was space here to tell of even a few. God only knows of all the touching, heroic stories of the founding of the Canadian Church. Later on (in Calgary diocese) we reached Edmonton, the "Gate of the Yukon," the nearest city to the Pole until Prince Rupert is built by the Grand Trunk Pacific. Edmonton is destined to be a great city in the near future. It is literally built on coalbeds. Farmers can drive a cart into a ravine and dig out all they want. Westward, the Pacific Pass Company and the Yellowhead Pass Company are developing two great coalfields, estimated at 350 millions and 800 millions of tons. We are only beginning to guess at the mineral wealth of Canada. We have scarcely scratched the surface yet. This is the great country which the Grand Trunk line is now opening up right to Prince Rupert. But I want to tell of the English Archbishop's Mission, whom I had already met on their way through Montreal. I went to see Mr. Boyd, the head of the Mission, a fine, manly young fellow, the right type for Canada. His temporary headquarters are in a house on the outskirts, with one poor little room pathetically fixed up as a chapel, a curtain screening the altar. He was teaching two of his laymen. He has spread out his young brother clergy in outside districts, but to avoid the danger of depression and loneliness, he brings them into the centre every six weeks for a couple of days of devotion and rest, and relaxing the bow. That is a capital plan. I hope it will be imitated in the lonely Northwest missions. They cannot live together owing to the scattered work, and even if they could it would be hard for them here. A set of Englishmen together, would probably never become Canadianized, nor shake off old country ways and prejudices. Be it clearly understood that theirs is but pioneer work. They are to gather little congregations and form the beginnings of parishes. As soon as any parish is fit for a regular pastor they move on to a new place. One of the mission is a simple, merry English man who tried to go through college but had the ability so he devoted himself to the mission as cook and servant. He is such a jolly, happy, attractive lad. They are all quite happy and hopeful about their work, and the Archdeacon of Edmonton assured me that they bade fair to be a great help and blessing in Calgary diocese. Here had I passed from the Saskatchewan mission, which people in England would call Low Church, to Boyd's Mission, which I suppose they would think of as High Church. In Canada we are coming to hate both terms. Really, the men of the Northwest do not greatly care if they only get real men. They don't want the narrow Low Churchman nor the self-conscious young priestling. If men are real men and tactful, sensible Churchmen, Canadians, except in a few places, will receive them joyfully without question. We cannot stand faddists of either type. I think in both the cases I refer to we are getting the right type of men.

(To be Continued).

## Home & Foreign Church News

From our own Correspondents

### NOVA SCOTIA.

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

**Halifax.**—The annual meeting of the Sunday School Teachers' Institute took place at the Church of England Institute last week, the president, Rev. C. W. Vernon, in the chair. W. H. Wiswell, the treasurer, presented the financial report, which showed a balance of \$40.69. Miss Frye, the assistant secretary, in the absence of the secretary, Miss L. M. Lordly, read the report of work done during the year, which was as follows: "The Institute is able to report an exceedingly successful year. Regular monthly meetings from October to May inclusive, average attendance 44. Special devotional meetings for teachers on the Monday following Children's Day. Large map of the Holy Land purchased. New hymn cards, with hymns selected from the Book of Common Prayer, presented by Rev. K. C. Hind. Interesting relics from Bible lands given by Miss Laurie. Superintendents of departments in line with recommendations of the Sunday School Commission appointed for the deanery. Attendance roll at meetings kept by each teacher registering. Special feature of meetings, the Teachers' Scrap Book. Subjects discussed at meetings: Report of members of Sunday School Commission, Practical points and problems, home department extension, the Sunday School, its use and abuse, the great Teacher, the great commission, Sunday School mistakes, Teachers' mistakes, preparing the lesson, teaching the lesson. Annual service of united schools at Trinity last June, special preacher Rev. F. Ernest Smith. L. M. Lordly, Secretary."

The election of officers for the ensuing year resulted as follows: President, Rev. C. W. Vernon; vice-presidents, the clergy of the city, and Messrs. D. Colquhoun and F. W. Micklewright; treasurer, W. H. Wiswell; secretary, Miss L. M. Lordly; assistant secretary, Miss Frye. Additional members of Executive: Cathedral, Miss Forbes, Miss Smithers; St. Paul's, Miss Kellogg, Miss Hodger; St. George's, Miss James. Miss Johns; St. Mark's, Miss Hilda Clark, Miss Townsend; Trinity, Mrs. Dickson, Mrs. Davis; Christ Church, Dartmouth, Mrs. Hiltz, Mrs. Cowan; St. Matthias, Miss Saunders, Miss Blackie. Program Committee: Rev. H. W. Cunningham, Rev. K. C. Hind, Rev. V. E. Harris, Miss Johns, Miss Hamilton, Mrs. Dickson, Miss Frye.

The superintendents of departments appointed last winter were reappointed for the year. A resolution of sympathy with C. E. Creighton, secretary of the Sunday School Committee of the Diocese, in his illness, was carried unanimously. The customary donation to the Institute for the use of the rooms was then voted. At the conclusion of the business meeting, an exceedingly helpful devotional meeting for Sunday School teachers was conducted by the Very Rev. Dean Crawford. His earnest and simple words were most helpful, and will long be remembered by the teachers privileged to be present.

### MONTREAL.

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

**Dunham.**—All Saints' Church.—A very helpful ten days' mission has just been held in this old rural parish. It was part of "The Eastern Townships' Mission, a concerted effort devised many months ago, by the Bishop, and carried out in the parishes of three adjoining deaneries—Bedford, Brome and Shefford. The missioner for Dunham was the Rev. A. H. Moore, rector of Stanstead. A few weeks before the mission he paid a visit to the parish and addressed a congregation at a week-day service. Then a letter from him was printed and circulated by the rector, the Rev. H. Plaisted, and mission literature distributed. The preparatory devotions and other measures bore fruit in the interest manifested and attendance realized at the mission services. The Holy Communion was celebrated each morning at 7.30. Each evening at 7.30 was the special mission service, at which after prayers of preparation, most edifying replies were given to questions placed in the box for that purpose. These questions had to do not only with minor matters of Church order, etc., but with very deep subjects, such as, the answering of prayer, etc., perplexities of duty. Then a most telling address held the

deep attention of the congregation on essential Christian teaching, and the last part of the service was devoted to prayers and intercession according to requests made in writing by various worshippers. The Corporate Communion for the parish was at 11 a.m., on Sunday, October 16th, of which a goodly number of communicants availed themselves. A gratifying number of men appeared at the 2.30 p.m. service that same day. It was held for men only—and evidences have not been wanting that the words spoken entered hearing ears. Two children's services were held, at 10 a.m., on Sunday, 16th, and 4.15 on St. Luke's Day, 18th. The staff and pupils of the Dunham Ladies' College attended the daily Even-song at 4.30 and heard the very helpful addresses given by the missioner. Mr. Moore himself expressed at the final service (10 a.m.) Wednesday, October 19th, the great joy and help it had been to himself to have had the opportunity afforded by the mission. The event will long be remembered in this parish, and that we fully believe, with practical results to show for it.

**Mansonville.**—Rev. W. T. Forsythe, of Enosburgh Falls, Vt., closed his labours as missioner, at St. Paul's Church, Wed. a.m., Oct. 10. All the addresses were marked by deep spirituality, forceful utterance and were eminently practical. The question box was much used and the explanations given, bearing on doctrine and practice, were most helpful. The children's service was well attended, and the special services for men and women were much appreciated. Interest from the first was well sustained and all felt at the close of the mission, that religion was more a reality than ever before, and many people took memorial cards as an evidence of the faith that was in them.

### ONTARIO.

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

**Kingston.**—Bishop Worrell, on his return to Halifax, stayed over Sunday, the 16th and preached in St. Luke's Church in the morning and St. George's Cathedral in the evening, two very able sermons. Special children's services were held in all the churches.

**Brockville.**—Trinity Church.—At the annual meeting of the A.Y.P.A., the following officers were elected for the coming year: President, C. Lyons, vice-president, Mrs. J. Wilrich; 1st vice-president, Miss M. Woodcock; secretary, C. Pennock; treasurer, Miss L. Fenton. Miss M. Woodcock was elected as delegate to a convention of the A.Y.P.A. to be held in Toronto the latter part of this month. Refreshments were served and games played for the balance of the evening.

### OTTAWA

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

**Ottawa.**—One result of the recent visit of Venerable Archdeacon Madden, of Liverpool, mentioned in these columns last week, will be the early inauguration of a local branch of the Evangelical Alliance. A strong committee has been formed to take the matter in hand.

**St. John's Falls.**—"In the past twenty years I have addressed a great many church gatherings, but never have I spoken in any parish to such a gathering of men as I see before me to-night, nor do I think it probable that there are many parishes in which such an assembly of churchmen would be possible." These were among the opening words of His Honour, Judge McDonald, of Brockville, who was the guest of the men's club at St. John's Church, Smith's Falls, and the principal speaker at the club's first banquet on Thursday evening last. This men's club has been formed only a few months, and this was their first banquet in the Nesbitt Memorial Hall, the parish hall of the congregation. The club aimed at having three hundred men of the congregation at the banquet, but failed to quite reach that number. It was an inspiring sight and one which gave the highest satisfaction to all who were present. The club is purely social, meets every fortnight and is very popular with the men. From October to May it is a rallying place for the men who enjoy the freedom allowed them, and never abuse it. The banquet lasted from seven to ten o'clock, an orchestra furnishing music throughout the evening, with a short vocal programme. The address given by Judge McDonald was an admirable and earnest setting forth of the privileges and responsibilities of the churchman. To many, no doubt, it was quite a

new thing to have a layman give such a plain talk on a subject of that kind, and, known as he is here, the worth of the man behind the words, gave added emphasis to his very earnest address. It will do good. A very hearty vote of thanks was given the Judge with great enthusiasm, and after a flash-light picture was taken, the first banquet of the men's club closed with the National Anthem. Mr. A. Malcolm, president of the club, presided, with Judge McDonald on his right and the rector on his left. Very touching reference was made to former rectors, now at rest, and whose pictures they saw on the walls, with the photographs of many of the past officers of the parish. The Judge commended the parish for its enterprise in erecting such a magnificent hall, and for the recognition of the work of a past rector by having it as a memorial. He said the parish had a great future before it and he was proud to be with them at such a banquet, and would always look for good reports from Smith's Falls in all parochial, diocesan and extra-diocesan work.

### TORONTO.

**James Feilding Sweeney, D.D., Bishop.**  
**William Day Reeve, D.D., Toronto.**

The Bishop of Toronto returned on Monday last from an extended trip, occupying ten days, to the missions in the Minden and Haliburton districts, visiting the missions and holding Confirmations at the following churches: Holy Trinity, Haultain; St. Andrew's, Owenbrooke; St. George's, Apsley; St. Stephen's, Chandos; Christ Church, Essonville; St. Paul's, Minden; St. George's, Haliburton; St. Luke's, Kinmount; St. James', Kinmount. Total number of candidates confirmed, 58. On Sunday, the 23rd, he opened the new Church of All Saints', Peterborough, preaching three times. On Monday evening, he delivered the address of welcome at the opening of the A.Y.P.A. Convention in St. Philip's Church, and left the same evening to attend the Archidiaconal meeting at Brampton.

**The Laymen's Missionary Movement in the Church of England.**—The meeting of Anglican Clergy, chairman of parish committees, and laymen prominently identified with the Laymen's Missionary Movement in the Church in Toronto, held in the new St. James' Parish House on the evening of the 18th inst., was conclusive proof that the interest in the movement is not waning. It was the annual business meeting of the Anglican section of the movement in Toronto, and Mr. A. H. Campbell, chairman of the executive for the past year, entertained these in attendance at a supper. With Mr. Campbell at the head table were seated the Ven. Archdeacon Ingles, Rev. Canon Tucker, Mr. W. D. Gwynne, Mr. S. Casey Wood, Rev. Rural Dean Cayley, Ven. Archdeacon Warren, Mr. Noel Marshall, Mr. A. D. Braithwaite, and Mr. Evelyn Macrae. The business part of the meeting consisted of the election of an executive for the coming year and the reception of the report of the Hon. Secretary for the past year. The officers elected were: Chairman, Mr. A. H. Campbell; vice-chairman, Mr. S. Casey Wood; hon. secretary, Mr. Evelyn Macrae; hon. treasurer, Mr. Noel Marshall; and committee: Messrs. W. D. Gwynne, A. D. Braithwaite, N. F. Davidson, K.C., J. C. Forman, and Philip Dyke. Mr. Wood in presenting the report of the executive committee for the last year, outlined the plan that had been adopted at the meeting a year previous, and recommended that the same should be adopted for the coming year. This plan is that in the months of January and February, there shall be a simultaneous missionary campaign in all Anglican churches in the city, both from the pulpit and by means of canvass. He also reported that so far as the committee had been able to secure financial returns from the various parishes, the total contributions to all missionary objects for the year ending at Easter last, was in the neighbourhood of \$76,000. Short addresses were given by the Rural Dean and the Rev. L. E. Skey, dealing with the plan of campaign and the movement generally, from the clergyman's point of view. Both spoke in the strongest terms of the importance of missionary interest to the spiritual life of a parish and deprecated the idea that such an interest would in any way interfere with the income for parish work. Capt. Melville, one of the wardens of St. Stephen's Church, spoke briefly on the success of the duplex envelope system in that parish. He strongly recommended its adoption where it is not already in use as the best system of contributing to both parish and missionary objects. Mr. R. W. Allin, Anglican secretary of the Laymen's Missionary Movement,



illustrated very forcibly by concrete instances, what an immense impetus had been given the cause of missions since the beginning of the movement in individual parishes in Canada, and in Christendom generally. The Rev. Canon Tucker, whose inspiring address brought the meeting to a close, spoke on the nobility of service and the utility of selfishness. Ruling by selfishness, he said, lost Spain her empire and cost England the Thirteen Colonies. Ruling by service had won Britain the love of the Canadians, the Boers, and all the other diversified peoples under the British flag. The Western world must not hope to deal selfishly with the millions of Asia and escape unscathed. Excluding the Asiatics would not avert the danger, for association in national and commercial affairs would remain; and if these heathen peoples were not lifted up, the rest of the world would be dragged down to their level. God had given the Anglo-Saxon race a history as marvellous as that of His peculiar chosen people, and now He called them to evangelize the world. If they put material things before the task of carrying the Gospel, they would be repeating the words of the Jews of old: "Not this man, but Barabbas," and God would disperse them like chaff, as He had dispersed the Jews.

Rev. Dr. Gould, now Medical Superintendent of the Church of England Hospital in Jerusalem, has cabled that he will accept the position of General Secretary of the Missionary Society of the Church of England. He will probably begin his duties about the first of the year.

**Markham.** Children's day was duly observed in this parish, special services being held in all the churches. At St. Philip's, Unionville, a good congregation and a good number of children were present to join in the service and to hear a sermon of great force, upon the subject of religious instruction, by Rev. J. F. Rounthwaite. At Grace Church, Markham, a special children's service was held at 3 p.m., when the Sunday School of 90 members marched into church in procession, headed by the choir and Rev. J. F. Rounthwaite, who preached a children's sermon which was especially interesting to the children who have come to look upon Mr. Rounthwaite as a necessity to ensure the success of children's day in this parish. Rev. J. E. Fenning, the rector, preached at St. Paul's, L'Amaroux, in the afternoon to a large congregation and a good number of children. In the evening at Markham, a good sized congregation were on hand again to join in the final service for the day, when Mr. Rounthwaite preached again. The service was bright and hearty, and full of enthusiasm. We hope that the Children's Day services will result in a much better attendance and more regular work on behalf of the teachers of the different schools in the parish. The day is now recognized here as an important festival for the children, and the people realize the importance of keeping it regularly year by year. The offerings this year amounted to about \$13.00.

**Elmvale.**—Children's Day.—Services were held especially for the children at Waverley and Elmvale in the morning and evening of Children's Day. In the morning the children marched through the village, favoured with the delightful sunshine, and processed up the church to "Onward Christian Soldiers." The congregations, numbering about 150 at Waverley and over 200 at Elmvale, filled the churches and listened to the address of the rector, the Rev. E. F. Salmon, with close attention as he spoke to the children on some lessons to be learned from the chimney about the power and mind and the care of God. Children's Day is now the most popular red-letter day for the children.

**The Georgina House Rest Room.**—Prayer.—"Almighty and merciful God, we beseech Thy boundless loving-kindness, that as Thou didst of old visit Thy servants who were sick and weary, so Thou wouldst vouchsafe mercifully to visit this Rest Room and to bless it with Thy right hand and Thy perpetual presence, that Thy servants abiding in it may receive the rest they need, and may attain health of body and soul, and whensoever they die may be protected by the guardianship of Thy holy angels. Through Jesus Christ our Lord." The above prayer was used by Canon Welch, of St. James', Toronto, when he opened a "Rest Room" on Easter Sunday, 1909, in the Georgina House, a residence for business women. Almost continually, for a year and five months, this room has been occupied by tired women needing rest both financially and bodily. The room has proved itself a success, and the time has arrived for our citizens to know that there is such a place at the

disposal of business women. It was Miss Grand's idea to furnish a small room with every comfort, and make it available for the self-supporting women, who, not ill enough to go into an hospital, or recovering from an illness, could at least find a haven of rest. The room is prettily decorated with soft grey paper and crimson hangings; books, magazines, flowers, and many delicacies are supplied every week to the patient, who, with a doctor's order, is allowed the privilege of resting in the room for two or three weeks, as the case may demand, for the sum of \$2 a week, with board. The real cost of the room is \$4 a week, the extra being guaranteed. If the person is in a position to pay the full amount, she is asked to do so. The named fee of \$2 a week being charged is that the person may feel independent without accepting charity. It is Miss Grand's earnest desire, as the Georgina House extends, to open a rest room for self-supporting women in every large city in Canada, and she will be glad to give information to any person who may be interested in the work. Her address is Reston, 64 Bernard Ave., Toronto.

**Apsley Mission.**—The Bishop has just completed his tour of this extensive mission. Entering it at the western end, as he approached it from Lakefield, his first Confirmation service was held at Holy Trinity Church, Hamilton, South Burleigh, on October 14th. Here there were four confirmed, and a fairly good congregation. After spending the night at Mount Julian Hotel, where he was made very welcome by our kind host, Mr. Thompson, a start was made at 9 a.m. for St. Andrew's Church, East Chandos, 36 miles distant. Apsley was reached at 1.30 after a very slow drive of 16 miles, a halt being made there. The long journey was then resumed past St. Stephen's Church, Chandos, through Clydesdale, to the Post Settlement. On the road thither, we stopped at Mr. Joseph Trotter's for tea where we were most kindly entertained, then we proceeded through the Post Settlement and Hawley Settlement, making one or two calls on the road, to the house of Mr. Fred Wheeler, where our trip of 36 miles for the day ended, and where we spent the night. The next day, Sun., Oct. 16th, service was held at St. Andrew's Church, Owenbrook, in the morning, where there was a baptism, and two candidates admitted to the sacred rite of Confirmation. The second service was in the afternoon at St. Paul's Church, Lasswade, which was reached after a journey of 8 miles. Here there was no Confirmation but a good congregation. Continuing (from there) Apsley was reached after another drive of 8 miles, and in the evening the service at St. George's was well attended and the church quite filled, and five confirmed. The Saturday afternoon trip was a journey of 18 miles, round the western and northern and eastern sides of Loon Lake; and the Sunday route was along its southern side to Apsley. The lake is 9 to 10 miles long with innumerable bays to circle round, and at its eastern end at least 8 miles wide. This large lake occupies a central position in the Apsley Mission, necessitating all the more traveling on account of the circuitous route that has to be taken. On Monday morning the Bishop held a service at St. Stephen's Church, Chandos, 5 miles north of Apsley, where there were two candidates confirmed, and then went on 8 miles to Claircarde. Here we wished our Bishop good-bye; the Rev. Mr. Battersby taking his Lordship on at this point to his mission of Cardiff and Monmouth. The visit of his Lordship was greatly appreciated by all our people, who will look back upon it with satisfaction and pleasure. As this has been the second confirmation this year in the mission, it is not to be surprised at that the number of candidates was small in all, there having been only two months before, 43 confirmed in the mission, by Bishop Reeve, 18 of them being from our Christian bodies which together with 7 from other bodies on this occasion make up a total of 25. The services at all the churches in the mission have been hearty and interesting. The work of the mission is progressing steadily, and the Church of England in this country is becoming more popular and better understood every day.

Get the pattern of your life from God and then go about your work and be yourself.—Phillips Brooks.

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NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

**Hamilton.**—Christ Church Cathedral.—A branch of the Sunday School Association of the Deanery of Hamilton was organized in the school-room last week. The Bishop was chairman. He outlined to the large number present, the purpose of the organization. Addresses were given by Rev. Canon Sutherland, and the Ven. Archdeacon Clark. The following officers were elected: President, Rev. Canon Howitt; vice-president, Rev. Canon Abbott; secretary, Rev. E. N. R. Burns; treasurer, Rev. W. E. White. Two delegates were also elected, with the president and secretary, to represent the Hamilton branch of the association at the next meeting of the diocese. These will also act as the governing body of the organization. The delegates elected were Misses Hamilton and Thompson. At the close of the meeting light refreshments were served by the ladies of Christ's Church.

**St. Luke's.**—The congregation of this church celebrated the anniversary of the church's patron saint last week in an appropriate manner. A special service was held in the evening, which was largely attended, and which was addressed by His Lordship, Bishop DuMoulin. The service was conducted by the pastor, Rev. E. N. R. Burns, assisted by the Rev. Joan Fletcher. The musical rendering of the service by the large and efficient surpliced choir was particularly good, and showed faithful work in the preparation, by both men and boys, and reflects much honour on both choirmaster and organist. In an eloquent discourse on the life and writings of St. Luke, His Lordship paid a glowing tribute to the rector of the church and the congregation. He said he was happy to know of the good work carried on in St. Luke's parish. It was great consolation to the congregation to know that they had a minister of Jesus Christ who might have bettered himself time and again, but who preferred to remain among the parishioners he had been connected with for years. "God has blessed his work and yours, and I pray that he may continue to bless you for years to come," concluded His Lordship.

**Georgetown.**—St. George's Church.—In this parish a Sunday School convention took place on Tuesday, October 11th. Holy Communion was celebrated at 7.30 a.m., Archdeacon Forneret of Hamilton, being the celebrant. The delegates were welcomed by the rector and Rural Dean. A very able paper was read on "The Bible Class," by Miss Sadlier of Hamilton. Converted heathens know far more about their bibles than our own people do. The Bible is so little studied nowadays in the homes, that Bible classes are needed. A good leader is the first requisite, the class should be organized and in a separate room. It should allow discussion but not debate. The authority and inspiration of the Word should not be called in question. Outside subjects should be avoided, also preaching. Give members work to do, looking up absentees, calling on sick members, etc. Begin and end with prayer. Miss Hamilton of Hamilton, secretary of the Home Department, then gave an excellent paper on "Font Roll and Home Department." The "Font Roll" is based on the principle that every baptized child is a member of the Church, and that the Sunday School should begin its work with the baby. Its aim is to build up the Church through the Sunday School, to link together the Church and the Home. Its method is to enroll the infant on its Font Roll, remember its birthday by sending it a card, and to have a visitor on special occasions to the Church Hall, at Christmas, Easter, Rally Day, etc., have a visitor to call regularly on it. The child soon learns to know it belongs to the Church that thus takes an interest in it, and the parents also are often brought to realize the same thing. The Home Department aims to reach all the homes who do not attend Sunday School or Bible Class, and who will promise to spend at least half an hour a week studying the Sunday School Bible lesson. The Home Department enables the children to see their parents with a Bible in their hands, a rare sight in this century. It is not meant to supplant the Sunday School. Those only are asked to join the Home Department who cannot, or will not, go to Sunday School. It leaves no one any excuse for disobeying the command, "Search the Scriptures." Mr. H. E. McLaren of Hamilton, gave an address on "Responsibilities of Teachers." Several things most necessary on the part of the teacher, (1) Study. He must study or he cannot teach. (2) Prayer. He must pray for inspiration, etc., else he cannot influence

those under his care aright. (3) Punctuality, for the sake of example. (4) Regularity. Nothing will break up a class more quickly than irregularity on the part of the teacher. (5) Sympathy. Let the teacher make the scholars feel that they have in him not a teacher alone, but a friend. The Rev. R. F. Nie spoke on "Grading and Teacher Training." He showed the benefit of having uniform lessons, but the necessity also of grading the classes according to age, etc., and of promotion. Teachers ought to have some knowledge of the science of teaching, as well as of their Bibles. The importance of this idea is being more and more felt. He urged teachers to take part in the annual teacher's examinations. He put in a plea for the use of Canadian Sunday School leaflets, etc., in Canadian schools. Out of 108,000 Canadian pupils, only 50,000 use Canadian papers. The Rev. C. V. Pilcher, Toronto, gave an account of his work among boys. All boys are ambitious, they love sport, the "gang" instinct is strong in them, and they love the heroic. The Sunday School to be successful with boys, must appeal to and minister to all these characteristics. Clubs, games, gymnastics, books of adventure, prizes, etc., etc., will all help to hold the boys. Venerable Archdeacon Forneret brought the convention to a close by an address on "Encouragement to Teachers," and his sincere and apt words reached the hearts of all. Miss Pettigrew of Norval was re-elected treasurer. She reported a substantial balance on hand. Miss Young, the retiring secretary, was accorded a vote of thanks to the ladies of the parish for their generous hospitality was also passed. At 8 p.m. the same day a service was held in the church, when the Venerable Archdeacon Forneret preached an able and inspiring sermon on the text, "The Son of Man came not to be ministered to but to minister." Seven of the clergy were present and the service was bright and hearty.

On Wednesday, October 12th, a deanery meeting was held. Holy Communion was celebrated at 9:30 a.m. There were present, the Rural Dean, the Rev. F. W. Harvey, the Rev. G. McQuillan, the Rev. R. F. Kelleman, the Rev. R. I. Weaver, the Rev. S. C. Noxon, the Rev. Jos. Fennell, and the Rev. A. B. Higginson. The Venerable Archdeacon Clark and Mr. Jos. Beaumont were present as visitors. An excellent paper was read by the Rev. G. McQuillan on "The Ideal Parish." He first gave the derivation of the word "parish," showing its significance, technically, a "cure of souls." The object of the parish is the object of the Church, viz., to admit from the world, people to be members of Christ, children of God and inheritors of Heaven. The ideal parish is one in which the clergyman in charge is energetic, capable and spiritually-minded. Its church building is easy of access, and comfortable etc., the services well ordered, bright and cheery, good music led by choir and participated in by congregation, officers courteous and smart looking, duplex-envelope system for finance, bright Sunday School with graded lessons, and alert, capable teachers. The parish should be well organized, not over-organized, A.Y.P.A., Brotherhood of St. Andrew, Daughters of the King, Chancel Guild W.A., all working and being worked, and all with one idea, "For Christ and His Church." This is but a brief summary of a good paper. The Rev. Mr. Kelleman read a long and carefully prepared paper on the "Message of the Church in Relation to Social Problems." It is the commercialization of sin that has produced the social problem. Men trade upon the weaknesses and frailties of their fellows to make money. The "Labour Problem," the "Increased Cost of Living," the "Liquor Traffic," the "White Slave Question," and such problems to be solved by philanthropy and not by legislation. So long as there is love of drink, love of money, lust, in the human heart, these social problems will continue. The Christian Church alone has the solution to these questions. The perfect service of God, and the love of the brotherhood, which the Church is here to teach, these doctrines do not permit of the sins which produce social problems. Get men to realize and live up to the ideas of the Fatherhood of God and the Brotherhood of Man, and there will be no more social problems. The drunkard is a burden upon and a disturber of society. You may make laws against the sale of intoxicants in the hope of curing him. But while a man will drink he will get liquor to drink in spite of your laws. It is for the Church to win the drunkard to a realization of his fallen condition, and re-awaken in him the consciousness of his God-given manhood, and his responsibility to God for his sin, to make him feel that his is not a hopeless case, that God

can and will help him to overcome his vice, in other words to give him faith. This is how Christ worked his miracles. "Believest thou I am able to do this?" "Yea, Lord, I believe." "Thy faith hath made thee whole, be whole of thy plague." So with the White Slave traffic, the labour and other social problems. The Church's message alone can get at the root of these questions. There is no other sure way to solve them. It was the Prophets' warnings and calls to repentance that settled the social problems of their day. The same warning, the same call, can settle them now. It is the God-ordained way. A vote of thanks was tendered the authors of the two papers.

**Thorold.**—St. John's Church.—The King Edward memorial organ, chamber and vestry is going to add great dignity, both to the exterior and interior of this already beautiful structure. The corner-stone was laid by the Masonic Grand Master, Judge MacWatt of Sarnia, on 1st October, and in his address the Most Worshipful Master said that it gave him the greatest pleasure to be present to lay the first corner-stone in Canada, to the memory of King Edward the Peacemaker. There is already a beautiful memorial in this church to "Queen Victoria the Good."

**West Flamboro' and Rockton Mission.**—The annual Harvest Thanksgiving services of Christ Church, West Flamboro', were held on Sunday, October 9th. The church was tastefully decorated for the occasion and large congregations attended both services. The morning service was conducted by the Rev. Wm. A. Kyle, the incumbent, assisted by Mr. M. Medlen of Hamilton, who gave a very able address from Psalm 104: 24. The evening service was conducted by the Rev. S. Daw, rector of St. John the Evangelist, Hamilton, who took as his text, Genesis 8: 22, giving a very instructive address on God's wise and over-ruling providence. The Harvest thankofferings at the services amounted to \$58 for the general fund of the parish. On Sunday, October 16th, the members of Dufferin Lodge, A. F. & A. M., West Flamboro', accompanied by visiting brethren from Dundas, Ancaster and Waterdown lodges, attended an afternoon service in Christ Church, conducted by the Venerable Archdeacon Clark of Hamilton, assisted by the incumbent. The church was filled to the doors by the Masons and their friends, who listened very attentively to the Archdeacon, who preached an eloquent sermon from Psalm 122: 1: "I was glad when they said unto me; we will go into the house of the Lord." The A.Y.P.A. of Christ Church held a banana social in the town hall, Bullock's Corners, on Thursday evening, October 13th, at which they netted about \$20, which was given to the wardens for the parsonage debt. This makes over \$50, which the society has contributed during the present year towards paying off the debt on the parsonage, which is highly creditable to the executive committee, as well as to the society as a whole.

**Port Dalhousie.**—Meeting of the Chapter of the Deanery of Lincoln and Welland.—On Thursday, 20th Oct., a full meeting of this chapter was held here. At the celebration of the Holy Communion at 10:30 a.m. a devotional address on the "Prophetic Office," was given by the Rev. D. R. Smith, of Port Colborne. After dinner, kindly provided by the ladies of the parish, the chapter met at 2 p.m. An interesting address by the Rev. J. A. Ballard, of Grimsby, on some neglected offices of the Church was followed by discussion. This was followed by a short paper and discussion on Prophecy, led by the Rev. N. I. Perry, of St. Catharines. A resolution in connection with the resignation from active work of the Very Rev. Dean Houston was carried unanimously, the outcome of which is the letter which follows: My dear Mr. Dean.—At the meeting of the Chapter of our Deanery of Lincoln and Welland, held at Port Dalhousie on Thursday last, a resolution was passed, asking me to write and express to you, the sincere thanks of the Chapter for the great good that had accrued to us all from your faithful presence in our midst for so many years past. We all realize that personal influence is the divinest of all gifts, because it is not only a living power, but also a life giving power. The knowledge that you are giving up the active duties of the Sacred Ministry at the end of this month, prompted the passing of the resolution. We all realize that work must change with our years, and is meant to change, both in its substance and measure; and also that you had earned—by a long, faithful, and active ministry—a right to rest from parochial responsibilities; yet mellowness of judgment is often a full equivalent for diminished vigour; and for this reason we all unite in sincerely hoping you will continue your

attendance at our Chapter meetings, and that we may still receive the benefit of your counsel and advice. I am my dear Mr. Dean, most sincerely yours, Wm. Bevan, Rural Dean. In the evening at evensong, a very eloquent sermon was preached by the Rev. Canon Abbott, of Christ Church Cathedral, Hamilton. The clergy returned home feeling it had been a day well spent, and with gratitude expressed by all to the rector of Port Dalhousie, and the ladies of the parish for their kind hospitality, and to the readers of papers, and the preacher for their inspiring words.

HURON

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

**Brantford.**—The deanery of Brant met in Christ Church schoolroom on Monday afternoon the 17th. All the clergy and deanery were present, also the Bishop and the Rev. R. A. Hiltz, Dominion Secretary of Sunday Schools. The Rev. T. A. Wright was re-elected Rural Dean, which was confirmed by the Bishop. The Rural Dean thanked the clergy and the Bishop for the renewed confidence placed in him. The deanery then adjourned for a short service in the church. The Bishop delivered an admirable address. After the service the deanery again adjourned to the schoolhouse. The minutes of the previous meeting were read and adopted and the financial statement of the treasurer showed a balance on hand. Most encouraging missionary reports were received from each parish. Favourable reports from the Sunday Schools, showed the hearty response made upon the general Sunday School day. The Rev. A. B. Farney was unanimously re-elected secretary of the deanery. It was decided to hold the next meeting of the deanery in Burford. At the evening meeting there was a large attendance of teachers and friends of the Sunday School. The Rev. R. A. Hiltz gave two most interesting and inspiring addresses, on "Method of Teaching," and "Missions in the Sunday School." On Tuesday morning Holy Communion was administered at 8 a.m. in Grace Church and at 10 a.m. the deanery assembled in the schoolroom. An excellent paper was read by the Rev. H. F. Woodcock on "Baptism," which was followed by a very interesting discussion. At the luncheon the Rural Dean addressing the Rev. T. B. Howard, who is appointed to the parish of Forest and about to leave Brantford, assured him of the good-will of his brother clergymen of the city and of their best wishes for prosperity in his new field, presenting him with a handsome cane and Mrs. Howard with an umbrella, on behalf of the city clergy, as a slight token of their good-will towards them. Mr. Howard replied in feeling terms on behalf of himself and his wife. At the afternoon session the Rev. C. V. Pilcher gave an address on organization chiefly of the Sunday School. A discussion followed. The Rev. J. L. Strong made an excellent address followed by others. At 3:45 members of the Woman's Auxiliary of the deanery assembled in the large Sunday School room. There was an excellent attendance. The diocesan president, Mrs. Sage, of London, addressed the meeting in a very able manner. Discussion of a profitable nature followed. At 5 o'clock the meeting was brought to a close. The evening session was taken up with addresses given by the Rev. C. V. Pilcher upon "The Scholar" and "Teaching of the Catechism." At the same time the Rev. R. A. Hiltz gave, in an adjoining room, an address to teachers of the primary department on how to teach the little ones. The deanery meeting was a most interesting and successful one.

**Stratford, St. Paul's.**—On Sunday, Oct. 16th, Harvest Thanksgiving services were held in this parish, by the Rev. T. B. Clarke, M.A., rector of All Saints', London. The weather was delightful, the beautiful church was nicely decorated with grain, fruit and flowers, and the people entered heartily with the spirit of the day. At 8 a.m. twenty-seven came to the Holy Communion; at 11 the church was well filled and again at 3 o'clock, when there was held a special children's service. It was at the evensong that the church was taxed to its utmost capacity, seats having to be placed in the aisles. The splendid choir of men and boys with Rev. Mr. Clarke sang the service beautifully and it was thoroughly enjoyed by the large congregation. Mr. Clarke is an earnest speaker and his sermons were much appreciated. On Monday evening the ladies provided a dinner in the school room, of which over 300 partook, and from 6 to 8.30 was a scene of busy activity. At the latter hour the Rector, Rev. Mr. Hodgins, called the gathering to order and introduced a programme of addresses by

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Robt. Patterson, Esq., master mechanic G.T.R., on technical schools. His honour Judge Barron on the relation of labour and capital, and Sheriff Maywood, on our treatment of the stranger within our gates. The addresses were spicy and practical, and were well received by those present. Splendid solos by leading vocalists interspersed the proceedings. The offertory on Sunday and the proceeds of the dinner netted over \$300, which will be applied to the heavy debt, with which this church has been burdened since its erection.

**Brussels.**—While away for a holiday, Mrs. Cameron (wife of the rector of this parish) met with a serious accident, by being thrown from a buggy. The injuries were such as to prevent her from getting home for six weeks. As a recognition of sympathy the congregation of St. John's Church presented the rector with a well-filled purse of gold, and the Ladies' Guild of St. George's Church, presented Mrs. Cameron with a good supply of preserved fruit.

**Windsor.**—Church of the Ascension.—The annual Harvest Thanksgiving services were held on Sunday, Oct. 2nd, and were very largely attended. The Rev. Dr. Sage, rector of St. George's Church, London, was the special preacher and delivered two helpful and interesting sermons. The music rendered by the choir, with Miss Hind at the organ, was unusually good. The church was appropriately decorated for the occasion.

**Clarksburg.**—Holy Trinity.—During the summer months, a branch Sunday School of this church, has been held in the Loree Orange Lodge, at half-past ten on Sunday mornings. Mrs. Beaton, Miss Johnston and Mr. Sheridan, have been the teachers. The closing service was held Sunday, "Children's Day," prizes were presented and the children addressed by Mr. Arthur Whittington. A Harvest Thanksgiving service was held in the church during the afternoon. A very large congregation was present, and the largest number of communicants in the history of the parish, partook of the sacred elements, 49. The "A.Y.P.A." had beautifully decorated the church. The service was taken by the rector, the Rev. E. Appleyard. The "A.Y.P.A." met Wednesday at the home of Miss Johnston, Loree, and presented souvenirs of their church to three young Englishmen, Messrs. Whittington and Thomas brothers, who are about to return to England on a visit to their parents. They have been very useful members of the congregation and have assisted in the "A.Y.P.A." and in the choir. The members of the "A.Y.P.A." expressed their good wishes, a safe voyage and a speedy return. "Children's Day" was marked by four services in St. George's Church. At 10 o'clock a.m., there was a corporate communion of the Sunday School teachers and members of the Bible class. The annual Thanksgiving service at 11 o'clock, when a very large congregation was present. The church was beautifully decorated, the work being done under the supervision of Mrs. Lorenzo Boyd, Miss Grant and Miss M. Whately. At 3 o'clock p.m. the children's service was held. Colonel Rorke and C. W. Hartman gave addresses. A second thanksgiving service was held in the evening at 7 o'clock. The oldest member of St. Augustine's Church, Mr. John McRae, died at his residence near Heathcote, on Oct. 16th. Mr. McRae had almost reached the ripe age of 103 years. He was born in the province of Quebec, and came to this part of Ontario about 46 years ago. One of the oldest of the "Old Pioneers" has thus been removed in the person of Mr. McRae. Mr. E. Appleyard was called upon to bury the old gentleman.

**Chesley.**—Holy Trinity Church.—On Sunday, Oct. 16th being Children's Day, the rector, Rev. F. E. Powell, preached at both services most interesting sermons to children. At the morning service the children of the Sunday School were present in full swing, and they joined heartily in singing the children's hymns, the choir leading. The evening services were well attended.

**Essex.**—In succession to Rev. F. A. P. Chadwick, Rev. G. B. Ward, M.A., was the unanimous choice of the Deanery, as Rural Dean. His Lordship, the Bishop, has been pleased to confirm the nomination. The first meeting of the Chapter under the new Rural Dean, will be held at St. John's Church, Sandwich, by invitation of the rector, the Rev. D. H. Hind, B.A., on Nov. 8th and 9th.

**North Bruce Mission.**—Mr. Ernest Jacques did faithful service in this mission during the

summer months. Since his return to college, Mr. A. C. Silverlight, a Christian Jew, is conducting services each Sunday, and is much appreciated by the people. Mr. Silverlight was converted under the Society, for propagation of Christianity among the Jews in Germany, and promises to be an earnest and able preacher of the Gospel.

**Lion's Head, Oct. 22nd.**—Autumn meeting of Rural Deanery of Bruce.—The regular autumn meeting of this Deanery was held in Christ Church here on Oct. 17th and 18th. Those present were: Rev. L. W. Diehl, Paisley; Rev. F. W. Brownlee, Southampton; Rev. H. A. Wright, Kincardine; Rev. F. M. Powell, Chesley; Rev. C. V. Lester, Tara; Rev. J. Gander, Lion's Head; Rev. R. W. James, Repley; Lt.-Col. Belcher, of Southampton, and the lay delegates of Lion's Head these made up the Deanery Chapter. The session opened with Evensong and sermon by Rev. L. W. Diehl. All the clergy assisted in the service. The subject of the sermon was, "What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God," from which a very forceful sermon was preached. On Wednesday morning there was a celebration of Holy Communion, the Revs. J. Gander, F. W. Brownlee, L. W. Diehl, being the celebrants. A pleasing feature of this was the presence of the choir, with the clergy. The Chapter met for business at 10.15 a.m. Owing to the removal of Rev. G. B. Cox from the diocese, who was secretary, it was necessary to elect another to take his place. The Rev. R. W. James was elected by a unanimous vote. In accordance with the wish of His Lordship the Bishop, a ballot was cast for the election of Rural Dean; the scrutineers, Lieut.-Col. Belcher and Mr. Pringle, found that a majority was cast for Rev. F. W. Brownlee. His name was therefore submitted to His Lordship for approval. A resolution was moved by Rev. H. A. Wright, seconded by Rev. F. W. Powell, "That, in the opinion of this Deanery of Bruce, the missionary campaign, as at present conducted, is a needless expense, and very unsatisfactory, as far as Bruce is concerned, and that the executive committee be asked to devise a new system for Bruce Deanery." Carried. Moved by Rev. H. A. Wright, seconded by Rev. F. M. Powell, "That the Bishop or executive committee be requested to send a commissioner to Repley and Pine River, to adjust the assessment of the parish." Carried. It was decided to hold an Archidiaconal Conference, the time and place to be arranged by the Rural Dean and the Archdeacon. It was decided to hold the spring meeting of the Rural Deanery, on the invitation of Rev. R. Perdue, at Walkerton, time to be arranged by Rural Dean and secretary-treasurer. The Rev. F. M. Powell was elected to represent the Deanery at the Sunday School Conference in London, on Oct. 31st. At 12.15 the meeting adjourned for lunch. The people at Lion's Head are able entertainers, and provided an excellent banquet, after which, an address of welcome was given by Rev. J. Gander. Toasts were given by Lieut.-Col. Belcher for the King and Empire, Revs. Lester and James to the ladies. The ministers of the Presbyterian and Methodist Churches were also present, and warmly welcomed the Deanery Chapter, speaking also of the self-denying work of the Rev. J. Gander in their midst. The afternoon session opened at 2 p.m. A very interesting and helpful paper was read by Rev. H. A. Wright on, "How the Church nurtures her children." Another full of interest was given on the Boy Scouts by Rev. F. M. Powell. The next one, "The obligation of parish to the Deanery, Diocese, and Church at large," by the Rev.

F. V. Lester, of Tara, was a very able paper, dealing in a very concise and clear-cut way with the subject. These papers invoked very lively discussions, and they cannot but be helpful to those present. Mrs. (Rev.) Brownlee read a paper on "Lawful Obedience," full of help for the Christian worker in Church or Sunday School. At the evening session, the Rev. F. W. Brownlee gave an illustrated lecture on "Medical Missions," showing a very fine set of slides, dealing with this work all over the world. We understand that they were supplied by the M.S.C.C. The church was full to overflowing, some people having to go away, owing to the church being so full. After this Lieut.-Col. Belcher gave an eloquent address on Church work. This brought the meeting to a close. It will long be remembered by the people of Lion's Head, it being the first time the Deanery assembled there.

**Windsor.**—The Conference of the Archdeaconry of Elgin, met in the Church of the Ascension here on Tuesday, Oct. 18th, under the presidency of the Ven. Archdeacon Hill, M.A., with an attendance of twenty-five clergy and a number of lay members. After the preliminary business, in which the next place of meeting was selected, viz., Trinity Church, St. Thomas, an address of welcome was given by the rector to H. Snelgrove, and replied to by Rev. J. Morris. The conference proper then began with prayer by Rev. N. H. Battersby, and the Archdeacon's address, in which he regretted the many removals and welcomed the incoming clergymen. He dwelt upon the importance of making a strenuous effort to raise the apportionment for the M.S.C.C., both upon the grounds of Christ's command and Christian patriotism, and concluded with the earnest desire that God would give wisdom to the speakers and understanding hearts to the hearers. The opening paper was read by Rev. T. Dobson, R.D., entitled, "The Mission of the Church." "The Church," he said, "had much ground to recover, many discouragements to face, but these should only put her on her mettle. Her great encouragement was that she was sent by Jesus Christ to her great work of salvation, 'As my Father hath sent me, even so send I you.' With Christ as our prophet we need wait for no earthly one, with Christ, our Priest, the light he gives is unquenchable, with Christ, our King, the future, the nations, and the steps of His servants are in His power and keeping. The Church is both Catholic and Protestant, rejecting the errors of Rome on one hand, and the extremes of the various sects on the other. She must concentrate her efforts to train her children for God, and perform her duty to rich and poor, especially must she take the lead in social and moral reform and in combatting the divorce evil." Rev. J. A. Robinson followed with, "The Church with a Future." "That Church," he said, "must base her efforts on a sure foundation, and see that each step tends to usher in the reign of Christ. There is a strong movement in the religious world to-day, towards union and conservation of effort, but local union is one thing and worldwide union another. Christianity needs to be organized for this work. Rome has failed, Protestantism has failed. The world wits leaders. Critics cry, 'Back to Christ.' But many disfigure the Christ. How shall we meet their demands? The Apostolic faith and Christ are inseparable, and that faith is the result of Christ's teaching and commission. So is the three-fold ministry. The Church of the future must lead men, not dominate them. She must go before, to inspire them with higher light. If she will take up Paul's prison song, 'Rejoice in the Lord always', she will be invincible. She must enlist all her people in the work. Work is necessary to direct the forces of the Lamentable Missionary Movement." At the evening session, Rev. E. F. Hockley read a paper on "The Liturgy of the Church," setting forth its history, contents and meaning or value. He was followed by E. C. Henderson, of Windsor, whose subject was, "Should the Prayer Book be Revised?" He gave many and cogent reasons for enrichment, instead of revision, and for authorized variation in the services. Mr. Louis Mason presented an excellent and succinct report of the recent conference of the St. Andrew's Brotherhood in Montreal, setting forth the aims and methods of work. The opening paper on Wednesday morning was by Rev. G. B. Ward, who gave a resumé of the Bicentenary Congress at Halifax, replete with eloquent descriptions, pungent utterances, and epigrams gleaned from the many speakers and subjects of the Congress. The Rev. Dr. Arnold, of Detroit, addressed the Conference upon, "The Appeal of the Gospel of Jesus Christ to Modern Worldliness." He said worldliness was growing and changing. The world was becoming more and more

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attractive, pleasure, power, success, were dearly loved by the natural man; competition was strong and men must give themselves to business wholly, if they would succeed. They found no reason or room for religion. The Gospel is all right, and the church services are well enough, but business men say they have no use for them. They find satisfaction only in accumulation of wealth—not to spend on vices. The rich are not dissolute; many are serious churchmen, e.g. Rockefeller and Pierpont Morgan. Modern worldliness is the love of the things of the world for what they will bring. Increase of wealth often means decrease of charity, less concern for immortality. The Dean of a University Faculty said recently: "There is no evidence of a future life in science, and I don't know that I am sorry for it." What is the remedy. We must say to the man that finds when he saw worldliness creeping in and shattering much of his life-work, said to his youthful successor, Timothy, "Preach the Gospel." There is the remedy. We must say to the man that finds no place for religion in his business, "Here is greater business than that. Trifles in the service of God, are greater than the greatest things in any other business." The Rev. N. H. Snelgrove took up the subject of Sunday School examination, and in the afternoon session Rev. W. L. Torrance, of Detroit, treated The Catechism, trenchantly and instructively, after which Rev. W. J. Spence enthusiastically sketched the "Boy Scout Movement." The last subject of the Conference was "The Jehovah Names," the outcome of long and careful study by Rev. T. G. A. Wright, who delighted his audience by his lucid, forceful and instructive treatment of his theme. Archdeacon Hill, in his scholarly and humorous way, summed up the work of the Conference, and all agreed that the excellence of the papers and addresses, the lively discussions which followed and the good attendance, were encouraging to the highest degree and calculated to produce much profit to all. All the clerical and lay members of the Conference were entertained by Rev. N. H.

Snelgrove at dinner in the evening, and passed a very pleasant sociable time. The service in the Church of the Ascension at night, when the Bishop of Huron preached to a crowded congregation, was unique and inspiring. The choir, assembled from all the churches in Windsor, rendered their part with such harmony and sweetness that the 100 voices blended as one, and the sermon from 1. Thes. 5:18, "In simplicity give thanks," was much appreciated. In the afternoon, the separate deaneries of Elgin, Kent and Essex, met to nominate by ballot, Rural Deans for the several counties, which resulted in the selection of Revs. T. Dobson for Kent, G. B. Ward for Essex, and G. Elliott for Elgin.

RUPERT'S LAND.

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

Winnipeg.—"Children's Day," Sunday, Oct. 16th, was observed generally throughout the city churches. In most cases special sermons were preached, and children's services held in the afternoon. Sunday, Oct. 30th is to be observed as "Missionary Sunday." The programme has been drawn up by the local committee of the Laymen's Missionary Movement. The clergy of the city will exchange with each other for the day. Several leading laymen will give addresses, and Rev. Canon Tucker will preach in St. Matthew's Church in the morning, and in Christ Church at evensong. A mass meeting will be held in the afternoon in the Walker Theatre at 3.30, at which His Grace, the Archbishop, will preside. For Monday evening a banquet is arranged in Manitoba Hall, at which Rev. Canon Tucker will speak.

Dauphin.—The Rev. A. S. Wiley, late of Morde, has been appointed rector of this parish in succession to Rev. W. Walser, who has returned to England.

Pilot Mound.—The congregation of St. John's, Pilot Mound, Incumbent, Rev. T. H. J. Walton, celebrated Children's Sunday by Holy Communion at 8.30 a.m., when four mothers, three fathers, a spinster, and a bachelor communicated; and in addition to the regular services, a special children's service was held instead of Sunday School. All services were heartily enjoyed. An interesting external feature was the offering of flowers for beautifying the church at so late a date as Oct. 16th in Manitoba. There was an abundance of mignonette, corn-flowers, sweet-peas, stocks, asters, red flax, and "Star of the Veldt." The other offerings amounted to \$14.50.

NEW WESTMINSTER.

A. U. de Pencier, Bishop, Vancouver, B.C.

Vancouver.—On Wednesday evening, October 5th, a large meeting was held in the Orange Hall to the Rev. H. G. Fienne-Clinton on the occasion of the twenty-fifth anniversary of his rectorship of the parish of St. James'. A number of speeches were made, and Mr. Clinton was called on for a speech, after which Mr. R. H. Alexander stepped forward and presented him with an address and a casket of gold. The address read as follows:—To the Rev. H. G. Fienne-Clinton:—"A number of residents of Vancouver, old attendants at St. James' Church, and members of the present congregation, have subscribed to the testimonial which is being presented to you to-night on the twenty-fifth anniversary of your services as rector of the parish of St. James'. In doing so they desire to express their appreciation of your zeal and devotion as parish priest, while one and all desire to express their appreciation of your general work of charity in the parish at large and among all creeds. We all hope and pray that you may be long spared to continue your work in the parish and in the city of Vancouver, where you have so long laboured for all that is good and true." The address was signed by a large number of representative old-timers. The Rev. Mr. Clinton was completely taken by surprise and could hardly express his gratitude. The proceedings wound up with hearty cheers and a very pleasant evening was spent.

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THE PURSE.


Sir.—Dr. Welch, now Vicar of Wakefield, said that the power of the purse did not in this country bring Methodists and Presbyterians into the Church, but he might have added that in country districts especially the power of the purse did, in Canada, take many from the Church into the ranks of the Methodists and Presbyterians. A Canadian.

"SPECTATOR."

Sir,—I am sure the timely and admirable letter of "Anglo-Canadian," in your issue of October 6th, will give satisfaction to the Canadian Church in general, and in particular to that large section of it on the "firing line" in the West, who know the magnificent assistance so generously accorded us at this crisis of our need and opportunity by the Mother Church in England. "Spectator" and those who speak in similar tenor of the necessity of guarding the national character of our Church would do well to show discrimination Justice to the leadership of the Church in England will make it very plain that one outstanding feature of that leadership is its thoughtful care for the development of distinctive and independent life in our church life here. There is no line of progress among us that has not been encouraged and in many instances suggested, by those who are interested in us abroad. The Lambeth resolutions as to Prayer Book revision may be cited in proof, and also the abundant assistance rendered the compilers of our new Hymn Book. "The New York Churchman," which for reasons best known to its aggressive American editor, has for more than a year now been campaigning in a narrow and bitter spirit against Canterbury, sowing discord and obstinately misinterpreting the friendly motives of men of world-wide vision, went to the length in a recent number of claiming the Bishop of Montreal as an ally, advancing him as the protagonist of Canadian liberty as against the so-called pretensions of Lambeth. Dr. Sanday fitly described this journal as "a watch-dog baying at the moon," and it is surely moon-struck in this reference to Bishop Farthing. As a matter of fact, nothing finer, more truly catholic, more comprehensive in its justice to all aspects of the situation has yet appeared than the Bishop's deliverance at Halifax on the relation of our Canadian Church to the Church from which we sprang. His suggestion of a widening of the Lambeth Conference to include clerical and lay representatives is a positive contribution of truly prophetic import. When the difficulty arose over the consecration of a Canadian Bishop for China, it is to be remembered that Canterbury, instead of blocking the way and claiming the right of ordination, actually took the step that made it possible for the national aspirations of our Church to be realized. Although a Canadian myself, and my father before me, and yielding to no man in my loyalty to the national character of the Canadian Church, I nevertheless find no such danger as is suggested; on the contrary, I believe that in no quarter will our growth in strength be more lovingly approved than in England, or our observing Canadian conditions as we develop, receive a more willing sanction. The student of our church history soon learns that our first steps to independent vigour were directly encouraged by England, while to-day the messages of such men as the Bishop of London bid us god-speed on our way. When we think of these things and also of the incalculable help being sent to us

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at this very moment by the great societies, and the wonderful response to the appeal on our behalf of the two Archbishops, our hearts should surely so be filled with gratitude, veneration and love as to leave no room for alarm as to that liberty and independence which I am sure the Church in England rejoices in as much as we do ourselves.

Wm. P. Reeve.

Sir,—In your issue of September 29th, A. C., "Spectator" speaks feelingly of our Church as possibly a "make-believe Church," and of our ministry as a ministry only capable of officiating at a "make-believe sacrament." This he does in the face of railing accusations made by a "Priest (Roman Catholic) from London." Yes, we may well feel impelled to examine our own position, and "some of the fundamental features of their faith," but in doing so we can congratulate ourselves that such an examination will always result in our favour. There is no word in the English language so much abused and misused as the word "Church." We hear of the Greek Church, the Roman Catholic Church, the Church of England, the Presbyterian Church, the Methodist Church, the Lutheran Church, even of the "Church of the Latter Day Saints," (Mormon). Nobody can deny that all these bodies of men do not only widely differ from each other, but are mostly plainly and bitterly hostile to each other. Yet they all assume the same name, "Church." Which is the true church then? They cannot all be the true church. One must be the right one, and those which differ must be wrong, and those which are opposed must be false. To settle this point there must be an infallible standard, a standard which all acknowledge as true and binding on all. Fortunately we have such a standard, i.e., the Holy Bible. Acts 2: 42 And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer. Here are the four marks of the Church of Christ, as it was in the time of the Apostles, and here we have our infallible standard. Any communion of men calling itself "Church," must be judged according to these four points. If it falls short of them, or wars against them, it cannot be the "Church." That "Priest from London" has thrown down the gauntlet, it would be well for some learned man and devout scholar to examine the claim of the Roman Catholic Communion on these four points, and open the eyes of the ignorant and unwary. For example: Has it, the Roman Catholic Communion, remained in the Apostles' doctrine? What about the doctrine of the "Immaculate Conception?" or the doctrine of the "Infallibility of the Pope?" Has it remained in the Apostles' Fellowship, i.e., Charity? Does it not damn everybody who in the least differs from it in doctrine and practice? Has it remained in the "Breaking of Bread?" Even the most prejudiced person must confess that the spectacular performance which it calls "Mass," is in no particular the "Eucharist," the breaking of bread of the Apostles. And as to the "Prayers." How many prayers are addressed in the Roman Catholic Communion to the Father in the name of the Son? (John 16: 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you). The Blessed Virgin and the saints have taken His place. A communion which falls so far short of the true, infallible standard of the "Church" should not throw stones at others. What about our own Church?

Ang. Ulmann.

HURON BOOK CLUB.

Sir.—A student has appealed to me for the following books, none of which are at present in stock, and his appeal is commended by his bishop. Books Wanted.—Westcott, "Bible in Church." Foakes-Jackson, "Church History." A standard book on Canon of Scripture. Swete, "Creed." Row, "Christian Theism." Gibson, "Articles." Kip's "Double Witness." Can any of your readers send me these books or money to buy them?

(Rev.) T. G. A. Wright,  
Secretary Huron Book Club, Sarnia, Ont.

ADVANCED INSTRUCTION.

Sir,—When I was a boy the Bible, the whole Bible, was sacred and practically no distinction was made in teaching us between old and new, certainly I cannot remember any added sanctity being attached to the language of any verse of the New Testament. I need not enlarge on the

complete change that has taken place, but it is significant of the change which has taken place in the thought of intelligent laymen that they, in many cases, look to the magazines and even to the daily papers for exposition, in fact for instruction in all theology. This is significant and at this very time our schools of instruction are obliged to give our Bishops young men very scantily equipped. Not to needlessly enlarge I come to the point which I wish to urge and that is a school or schools in suitable localities between Windsor and Victoria for clergymen who have had perhaps five years of mission work and who feel the need of further equipment. I have noticed how young Roman priests are pushed on and sent to Rome or some other place for advanced study. I would not presume to go into details, but unless our clergy are stimulated, not only to read as they are bound to do, but to systematize such reading, then the Church will suffer.

An Old Layman.

SUNDAY SCHOOL PAPER.

Sir,—I am glad to say that the project of a weekly Sunday School paper for the Anglican world is now in a fair way of being accomplished. The S.P.C.K. has entered warmly into the subject, and a dummy copy in the magazine shape containing sixteen pages was sent me in the beginning of September, ult., for the criticism of the committee on the Sunday School paper, appointed by the Sunday School Commission of the General Synod. This copy was named by the S.P.C.K. "The Empire Sunday Scholar," on the 15th September, ult. This copy was placed before the committee and examined and afterwards placed before the members of the commission and carefully considered. The name "Empire Sunday Scholar" commended itself and it was assumed that the magazine would be a weekly one and the cost not more than thirty-five cents per annum each. The style of some of the articles was considered rather heavy for children. The commission concluded that a page each should be devoted to the following subjects: Missions, Church History, News Items (chiefly Sunday School) notes on Bible subjects, the Influence of Christianity and the Holy Church Throughout the World—What it is Doing, the balance to be used for serial and other stories for boys and girls, with illustrations; Canada to be responsible for four pages of these stories, which might be used in their turn with other countries. It was also suggested that a scout column and a stamp column be used, and that all controversial subjects should be left out. I was instructed to bring these criticisms and suggestions before the S.P.C.K. and ask for an immediate reply as the matter of the magazine was very urgent. I wrote to the secretary, the Rev. Edmund McClure, the next day. I received the following reply on the 15th inst.: "Many thanks for your kind letter in reference to the Empire Sunday Scholar. I agree with your criticisms and am thankful for your further suggestions. We will now proceed to draw up a specimen magazine. The one sent was only a 'dummy.'" I think that this reply is most encouraging and that we have good reason to look for a weekly Sunday School magazine the very best of its kind, inculcating loyalty to Christ, the Church and the Empire, published by a society of world-wide reputation for doing good.

John Downie.

RE SMOKING.

Sir,—When I read "The Old Parson's" remarks on this subject, I, so to speak, took my hat off to him in admiration of his broadmindedness and practical way of looking at things. This is what we want so badly in the Church today. Although I am not a smoker myself I never disapprove of the practice in others. It is extraordinary what a tendency there is in this world to go to extremes, and unfortunately both clergymen and laymen are often found going to an extreme in the matter of smoking—even one of our Canadian Bishops having to be reproved for not being able to know, apparently, when to stop. On the other hand, what a comfort a quiet pipe must be to the tired parson after a hard day's work! Spurgeon certainly enjoyed his smoke and any of us would be proud if we could show half as good a record in Christ's service. I am shocked at your correspondent, Dr. Speechly, speaking about eating candy and smoking tobacco as being "sensual forms of indulgence." When I think of my own little girl, like hundreds of other little girls, eating candy—and when I call to mind my venerated father quietly enjoying his one cigar, I resent such ungentlemanly and untruthful expressions. Another correspondent, who signs himself "An Old Layman," appeals to us to "remember the vows

made at our baptism to renounce the devil and all his works!" This is what does religion so much harm: this is one of the things that makes people disgusted with Christianity. But it is not true Christianity, it is narrow-minded bigotry. There is nothing sinful in smoking, and, unlike drink it has never led a man to the gallows. Some of the best clergymen that ever lived, and most of the finest laymen have smoked and will continue to smoke, and to say that this is "one of the works of the devil" is to talk the most absurd nonsense. I cannot point out too strongly the evil effects of this kind of talk. And then the odour of tobacco is claimed to be so unpleasant. Is it half as bad as the lack of cleanliness? We all know that cleanliness is considered next to Godliness, but because some of my clerical and lay friends fail to remember this fact, I do not ask them "to renounce the devil and all his works" or charge them with "sensuality." Clergymen in particular should naturally be careful to see that they do not have odour of tobacco unduly about them, either in church or during their visitations, but I have infinitely more respect for the clergyman who smokes than I have for the one who forgets to take a bath. We want more manly broadmindedness in our Christianity to-day if we wish to make our religion what it was intended by its great Founder and less of Pharisaic unctuousness which our Lord so severely condemned. Think of all the dreadful evil abroad in the world—the licentiousness and thievery and murder of body and soul—and then you will not have time to call the young woman with a box of "Huyler's" in her hand, and the stalwart youth at her side, who is smoking his evening pipe, a pair of "sensualists" who should "renounce the devil and all his works." Bah!

Peter Pendragon.

BOOK REVIEWS.

The Date of the Epistle to the Galatians. By Rev. C. Cameron Waller, M.A., London, England, Marshall Brothers, Limited, Paternoster Row, London, Eng. The Mallagh Bookshop, 1910.

Principal Waller is to be congratulated on the service he is rendering the cause of critical biblical scholarship in Canada—in the true sense of the term—through the publication of this scholarly and at the same time clear and readable argument in support of his contention "that St. Paul wrote the Epistle to the Galatians before the Council at Jerusalem and shortly after the first missionary journey in or about the year 49 A.D." Without entering into the scholastic argument in which the learned Principal differs from some of the conclusions of Bishop Lightfoot and agrees with the main position of Professor Ramsay, we wish to impress on the clergy, laity and students that in this treatise of about 100 pages they will find a clear and compact argument, reserving in tone; fair in statement; informing in character and above all spiritual in influence. We heartily commend it to our readers.

BOOKS RECEIVED.

The following books have been received:—  
From Longmans, Green & Company, London, England, "A Manual of English Church History," by the Rev. Charles Hole, B.A., with a preface by the Very Rev. Henry Wace, D.D., dean of Canterbury. Price 3/6 net.

"The Sacerdotium of Christ, as taught in the Holy Scriptures." Considered especially in relation to the Blood of the New Covenant. By the Rev. N. Dimock, M.A., with an introductory note by the Right Reverend H. C. G. Moule, D.D., Bishop of Durham. Price 2 shillings, net.

"Ritual, its use and misuse." Considered especially in view of the Church's debt to the lost world. By the Rev. N. Dimock, M.A. Price 2 shillings, net.

"The Christian Doctrine of Sacerdotium, as contained in the Scriptures and taught in our Formularies." By the Rev. N. Dimock, M.A. Price 2 shillings, net.

The following books have been received from Mowbray and Co., Ltd., London, England:—  
"The Earthly Life of Our Lord." By Rev. B. W. Randolph, D.D., Canon of Ely, Principal of Ely Theological College. Price, cloth 1/6.

"The Last Abbot of Glastonbury." A tale of the Dissolution of the Monasteries. By the late Rev. A. D. Crane, B.A. With nine illustrations by George E. Kruger. Price 2/6 net.

"The Gospel, According to Saint Luke." With twenty-five full page illustrations. Price 1/6 net, cloth 2/6 net.

"The Deathless Soul." Commonsense reasons for believing in existence after death. Price 1/6 and 1/6 net.

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under her arm, but was not coming home at noon, and so might have an opportunity for attending to errands. "Nothing, dear, only to take good care of mother's girl," was the

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answer, a tender seriousness underlying the smile.

"Oh," impulsively exclaimed a waiting schoolmate, "Louise doesn't know how happy she is to have some one to

children and that He cares what we do with our charge.—"Sunday School Visitor."

**ELEANORE'S SECRET**

By Bertha E. Bush.

"I am five years old," said Eleanore. "I am going to school to-morrow."

"Mrs. Lane," cried the visitor in shocked surprise, "are you going to let Eleanore enter school at five years old?"

"Yes," answered mother serenely. "They have such a nice primary teach-

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say such things to her! My mother is dead."

"Then, my dear, you are under double responsibility to take good care of your mother's girl," was the grave, kind reply. "You are mother's girl still, now and always—you must think the words if you cannot hear them—and since you are peculiarly left in your own charge, you must be very careful that you do only those things, grow only into the kind of girl, that your mother would want hers to be."

"It seems so different, putting it that way—taking care of yourself because you belong to some one else," said Louise's friend as the two walked away together.

Yet that is true of us all. God has so linked our human lives that none of us stand alone; our personality always represents something that belongs to some one else. Our relationships to others are not only dear and precious, they are safeguards, also; they are intended to make us think and act more carefully. . . . We can win neither honour nor disgrace without having it accompanied by the record that we are somebody's son or daughter, somebody's brother or sister; somebody else must rejoice or suffer because of it. It adds dignity and worth to our lives to remember that we are carrying the welfare and happiness of others.

A young king, of whom the papers had much to say a few years ago, when he was but a little boy, was not taught that he could do as he pleased and have what he wished because he was king; but that he did not belong to himself alone; that he must do many things he did not like, learn many hard lessons, and give up many pleasures because so much of the safety and welfare of the nation rested on his life and character.

We not only belong to others, our human friends and relations, but we belong to God. No one, however alone he may be in regard to earthly relationships, can fail there—he is God's child. Even if we think that there is no one in the world to care what we do or what we become, it still remains true that the Father in Heaven is trusting us with one of His

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But it is sensitive and will not brook abuse. It responds to the lash at first, but if the lash is laid on too hard it balks.

The brain insists on having plenty of good, red blood wherewith to renew its waste and from which to manufacture the nerve force supplied to the whole body.

Nervous trouble is generally brain trouble, and no suffering is to be compared to mental suffering, with the accompanying dread, suspicion and melancholy.

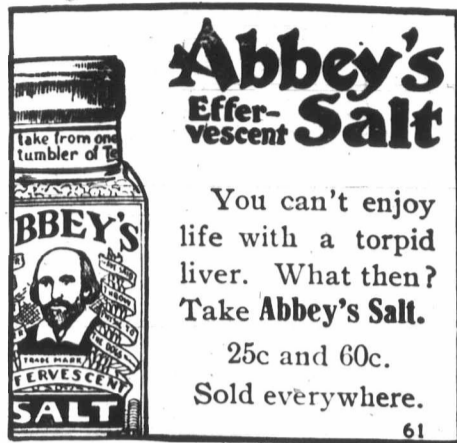
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everything and you cannot promise not to."

"I will," chirruped little Eleanore as sweet as a rose.

"Oh, I couldn't bear to have her learn bad things," thought mamma.

School was a wonderful place to Eleanore, and at the end of the very first day she told mamma:—

"Dorothy Manning and I are going to be the best friends, mamma. All the big girls have best friends. And we're going to have secrets, mamma. That's the way they do."

Mamma sighed. It was just as the visitor had said. Perhaps she ought not to have started Eleanore to school. But she was wise enough not to object just then.

"All right, little daughter; be sure to have the kind of secrets that you will like to tell mamma," she said, as she kissed her.

The next day Eleanore came home fairly bubbling over with delight.

"Mamma we've got a secret," she said.

er, and they have so many pretty games and exercises in the primary room that they do not have in any other. I don't want her to be so big when she starts that she goes through the first room in a few weeks, as I have known other children to do. I want her to have a year, or even two, there."

"But aren't you afraid that she will learn naughty things? And that she will have a best friend, and secrets, and all that sort of stuff?"

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**WHEAT**

"I'll trust Eleanore," said mother smiling. But she couldn't help being troubled, and after the visitor was gone she called Eleanore to her.

"Eleanore," she said, "I don't want you ever to have any secrets with your little friends at school that you cannot tell to mamma. You may have secrets from everybody else, but if anybody wants to tell you something that you must not tell mamma, say that you always mean to tell mamma."

"What is it?" asked mamma. But Eleanore put her fat hand mysteriously over her lips.

"Hush, oh hush! Papa might hear," she whispered.

She couldn't tell it after school because brother Eddie might hear; and she couldn't tell it in the pleasant cuddly hour before bed-time for fear the baby might hear.


"But baby won't understand," said mamma.

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"Oh, but I promised Dorothy that there shouldn't anybody know it but you."

And so the great secret could not be told until baby was sound asleep in his crib, and Eleanore tucked into bed with the lights out.

"Now what is it?" asked mamma, with a curious sinking of heart. She was beginning to be afraid of Eleanore's very mysterious secret.

"You won't tell, mamma?"

"No, indeed."

"Well, when we went out to play we saw that Mary Johnson didn't have any but a little bit of a stub of a pencil on her desk, and I had two nice long ones. So we put one of them on Mary's desk, and when she came back there was that nice long pencil on her desk. And she don't know who put it there. That's the secret. And we won't ever tell, not till we are grown up and die."

"That's a lovely secret," said mamma, giving Eleanore a relieved hug. "I hope you and Dorothy will have a whole lot more as good."

**THE HOUSE OF NEVER.**

The House of Never is built, they say, Just over the hills of the By-and-by. Its gates are reached by a devious way.

Hidden from all but an angel's eye. It winds about and in and out, The hills and dales to sever; Once over the hills of By-and-by And you're lost in the House of Never.

The House of Never is filled with waits,

With just-in-a-minutes and pretty soon.

The noise of their wings as they beat the gates Comes back to earth in the afternoons,

When shadows fly across the sky, And rushes rude endeavour To question the hills of the By-and-by.

As they ask for the House of Never. The House of Never was built with tears,

And lost in the hills of the By-and-by Are a million hopes and a million fears—

A baby's smiles and woman's cry. The winding way seems bright to-day,

Then darkness falls for ever; For over the hills of By-and-by Sorrow waits in the House of Never.

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Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

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### HOW OLD MUST I BE?

"Mother," the little child once said,  
"how old must I be before I can be  
a Christian?"

The wise mother answered, "How  
old will you have to be, darling, be-  
fore you can love me?"

"Why, mother, I have always loved you;  
I do now, and I always shall.  
But you have not told me yet how  
old I shall have to be."

The mother replied: "How old  
must you be before you can trust  
yourself wholly to me?"

"I always did," she answered; "but  
tell me what I want to know," and  
she put her arms about her mother's  
neck.

The mother asked again: "How  
old will you have to be before you can  
do what I want you to do?"

Then the child whispered, half

guessing what her mother meant: "I  
can now, without growing older."

Her mother said: "You can be a  
Christian now, darling, without wait-  
ing to be older. Don't you want to  
begin now?"

The child whispered "Yes." Then  
they both knelt down, and in the  
prayer the mother gave her little  
one to Christ.

A Quaker once said: "Friend, if  
thou canst not speak well of thy  
neighbour, speak not!" It would be  
well if this was "written on the palms  
of our hands," that we might never  
forget such good advice. An evil  
whisper plants itself in fertile soil  
without effort, and discord springs up  
to blossom abundantly. Speak well  
of your acquaintance, or say nothing.  
Be charitably inclined toward all, for  
who is blameless or undeserving of  
reproof? "Judge not, that ye be not  
judged."—Henry Taylor Gray.

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