

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, NOVEMBER 28, 1907.

No. 46.

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Canadian Churchman.

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Morning—Isaiah 25; 3 John.
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Holy Communion: 106, 316, 320, 553.
Processional: 45, 305, 391, 392.
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Children's Hymns: 217, 565, 568, 569.
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ADVENT SUNDAY.

The season of Advent bids us think of an ending, a coming, and a beginning. "The end of all things is at hand" (1 Peter, 4:7); "The Coming of the Lord is at hand" (St. James, 5:8); "I come again, and will receive you unto Myself; that where I am, there ye may be also" (St. John, 14:3). Our preparation for that Day of the Lord is to be the subject of our meditation during Advent. First admit the fact of immortality. "God created man to be immortal, and made him to be an image of His own eternity" (Wisdom, 2:23). Then notice the brevity of life in this world and the stupendous issues dependent thereon. "God hath given to man a short time here upon earth,

and yet upon this short time eternity depends" (Jeremy Taylor, "Holy Living"). God hath so circumstanced our earthly life that we cannot get away from the future. Therefore he who understands life aright knows that the present must be used in preparation for the future. Regard the material providence of God. By a right use of food, clothing and shelter the wastes of the body are repaired, and the body itself is nourished, developed and protected and thus prepared for tomorrow's life and activity. Then consider the spiritual providence of God as embodied for us in the Church. By reason of a faithful appreciation of our membership therein we are prepared to enjoy the eternal glory of the future life. Hence today we must "cast off the works of darkness," i.e., deny the principles of the world, and fulfill the principles of God's Kingdom. Ours the duty to obey the law of God, which is the expression of His Will. And in faithful obedience we shall find freedom and love. For of freedom can we boast only when we conform to the Will of God. And "love is the fulfilling of the law" (Epistle). St. Augustine says: "In the changes of things you will find a past and a future; in God you will find a present where past and future cannot be." With the help of God we are to get ready in this passing present for the endless present. Beware of indifference! "Now it is high time to awake out of sleep" (Epistle).

Reverence in Church.

It is always saddening to the devout mind to observe carelessness, indifference or irreverence in the House of God. A devout writer referring to our Lord's zeal in cleansing the Jewish Temple from those who profaned it by worldly uses says: "Christ here informs us that the zeal of God's House is as it were the virtue proper to pastors." Another equally devout writer says: "Let my affection to God's House be proportioned to my love of Him." Surely if the Jewish Temple was rightly called "The Temple of God," "The House of Prayer," the Christian Church should be deemed none the less sacred and be treated with due reverence by all true worshippers.

A Rock to Be Avoided.

To-day the air is full of social schemes to aid the cause of Christianity. We should remember that Christianity is not at fault. The trouble is that its professors have failed to apply its principles to the varying needs of social life. They have been too self-centered and self-satisfied. Content with their own affairs and the social intercourse of their own circles of friends, the mass of outside humanity has been calmly ignored. Now that the Salvation Army and other efforts along that line have attracted the public Church people are being roused to adapt themselves to the new order of things. As we have repeatedly said where the Church should have led it is a follower. Now the danger is that the enthusiasm along social lines may blind the enthusiasts to the main principles for which the Church stands. This is a rock to be avoided.

Canada's Approaching Peril

Is the arresting title of a pamphlet which has been forwarded to us and which we are glad to receive. The subjects which denote the peril are that the forest is a vital necessity in regulating water-powers and sustaining agriculture, that the history of dead and dying nations are full of warnings—from their destruction, and especially as a present danger, and a present loss, the folly of unrestricted export of pulpwood. For more years than many readers will remember and when it was thought absurd, we have lamented the loss

of our forests, the destruction of beaver dams without the substitution of scientific catch basins, and we have illustrated the danger, as this work does now, not only by references to Greece and the Caspian and other countries in the older continents, but by the spring floods, which cause frequent disasters and destruction of property in the valleys of the Grand and Thames Rivers in Ontario and the St. Francis and Magog in Quebec, due as is apparent to all passers by to the destruction of the forests on the hills from which the tributaries to these rivers spring. This work shows that in the United States, where forest destruction has been even more disastrous than in Canada, people are realizing the cause and in about forty States legislation has been passed to preserve existing forests, and especially in the hills and head waters, to restore them. With us it seems essential that counties or unions of counties, should be authorized, instead of selling useless lands for taxes year after year, to appropriate them and to buy others at the heights of land and replant and recreate storage basins. Farmers should also be encouraged by re-mission of taxation to establish small basins and plantations of trees on their farms. Innumerable small reservoirs are more necessary and more efficient than one large one. We commend this little work to our readers, it is published by the Biggar-Wilson Co., Toronto.

Dry Rot in the Church.

Is there no foundation for the incessant and acute attacks made on the Church by intelligent and observant outsiders? There is only too much foundation. The tares will root themselves amongst the wheat until the end. The noblest monuments of Christian architecture are susceptible to decay; and it would be hard to find a Church congregation in which the world, the flesh and the devil—to use the vigorous English of the Book of Common Prayer—have not insinuated their proportion of dry rot. All the more reason why the honest, sober-minded faithful Churchmen and women should in all times and places show their colours and stand their ground.

Pies and Cake.

It was a curious, though accurate, statement of an agricultural lecturer that the Canadian farmer is close with money but free with pie and cake. We know a faithful unselfish clergyman whose shattered health is proof of this deplorable fact. He has gone out of his way for years to take the services of the Church to a congregation of farmers. They esteem him highly and have lavished upon him pies and cake, and yet rather than spend a few dollars on a stove and fuel have compelled him to use a cold, damp unheated vestry room at the peril of his life. Their horses and cows must have warm and comfortable stables, but the servant of God must be content through the bitter winter weather with a cold, damp vestry room and shattered health and shortened life as the result. How can a farmer reconcile his conscience with his duty towards God and his neighbour when he leaves his well-warmed room or kitchen and goes to a heated church whilst he compels his clergyman to endure the cold and damp of an unheated vestry room?

Egoism and Individualism.

A correspondent writing in a recent "Spectator" regarding the confusion of thought concerning Christianity and socialism, which exists in many earnest minds, points out an important and often little-noted difference between egoism and individualism—that while the former concerns itself solely with the "myself," the other realizes the supreme duty of resisting encroachment, from any

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quarter, upon the rights and liberties of each and every member of society. Adding, "that altruism is indeed the moral aspect of individualism, that regard for the highest interest of every other individual that a man has for his own. In the incomparable words of Christ, 'Thou shalt love thy neighbour as thyself.' The social mission of Christianity seems to me to be to help others to help themselves; but Socialism, by destroying, or tending to destroy, the character and personality of the individual, would retard, and not advance the amelioration of life. Is it not a pressing home once more of the old truth that it is the individual who is responsible ultimately, and only with the raising of individual ideals and standards will come the regeneration of society, the healing of social ills. In connection with the above a quotation by another writer from the sayings of the Jewish Rabbis may be of interest. They are taken from the "Ethics of the Fathers," a collection of moral precepts which were embodied in early editions of the Jewish Prayer Book, and appointed to be read on the Sabbath. "Four dispositions are to be met with among mankind. One that saith: that which is mine is mine, and that which is thine is thine, this is a mean disposition and some say this was the custom of Sodom. He who saith: what is thine is mine, and what is mine is thine, is an ignorant plebeian. He who saith: what is mine is thine, and what is thine is also thine, is a Saint. He who saith: what is mine is mine, and what is thine is also mine, is wicked."

A New Departure.

A number of ladies are going through a course of training at the Church House in London, England, to fit them for holding missions to women in factories. These missionaries intend to give missions in London and the great manufacturing centres in England. The movement has the sanction of the Bishop of London.

Disestablishment.

If any one wants to see disestablishment treated by a master, let him read the address of the Bishop of Norwich, Dr. Sheepshanks, at the recent Yarmouth Congress. The Bishop remarked that his experience fitted him to look at the question from all sides. He was 34 years a benefited clergyman in town and country; 14 years Bishop of the largest diocese in England; and had six years of colonial experience. He did not forget to point out some deplorable weaknesses of the present system, the chief of which was that it tended to destroy self-help and made the parishioner useless as a working force in a new land. In telling words he described how field after field in the colonies had been lost because other Christians went to work and manned the field while the so-called Churchman was dreamily looking around for his clergyman and his parish church. And yet, with all its failures, the Established Church was doing a great work for the nation. He gave one striking proof of this from his own diocese. There are, in Norwich Diocese, 303 parishes where there is no building for public worship except the parish church. If the Church was disestablished and disendowed the clergy would be without support and the churches and parsonages, except in 30 or 40 instances, might be closed and the wilderness for God over a large field partially, if not wholly, destroyed, and Norwich, he said, was only one of 37 dioceses. Another instance of great blessing to the nation is the high standard of English scholarship which the Establishment maintains. "The clergy of the Church of England have been said to be," he said, "the most learned clergy in the world. It was they who gave to our country the noblest of all translations of the Holy Bible. It was they who repulsed the attacks made upon the Faith by the seventeenth and eighteenth centuries. It is they who have ever been foremost in defence of the Faith." If the Canonries and Deaneries were swept away there would be little

inducement for men of learning to investigate the higher problems of the Christian Faith. Pusey, Liddon, Lightfoot, Westcott, Ellicott, Stubbs, Creighton and French were some names passed in review to show what the nation owed to the present system. Destroy the present system and the ranks of the Christian ministry would be crowded with popular preachers and busy organizers, but the profound scholar would be rarely seen. If the Church of England has failed in some respects it is because she did not make sufficient demand on her children and invite their co-operation. He mentioned some Churches that were never encouraged to give anything to God and His Church. The Church has been too fond of giving doles—creature comforts and half crowns and shillings—but she has not sufficiently appealed to the manhood and robust energy of the people. This then must be her aim, to call forth the love and liberality of the people so that every member will do his or her work in the Body of Christ.

Canadian Immigration.

A great change has indeed come over Canada with regard to immigration. The Mission Field gives some interesting figures with regard to it: "The following facts from Canada, when taken together, are of extreme interest. In the first four months of 1907 the immigration into Canada amounted to 80,000 persons. Compared with the last four months of 1906, when 56,387 came in, it was an increase of 43 per cent. Then we hear that the Immigration Depot at Ottawa expects 300,000 in all in 1907, according to the news they have received. But the total for the month of April alone of this year is 38,000, and is an increase of 70 per cent. upon the number that came in during April, 1906. The largest part of this flood came from Great Britain. It is of interest also to know that during the first four months of this year there was a considerable falling off in immigrants from the States—18,554 came in, as against 23,423 in the same months of 1906. The same return shows that, while British immigrants go on west, Continental arrivals settle chiefly in the east. The figures are: Maritime Provinces, 6,491; Quebec, 18,063; Ontario, 32,365; Manitoba, 17,036; Saskatchewan, 4,257; Alberta, 3,474; British Columbia, 8,406. We do not know the reason for this. One more fact, if it does not weary. Out of a total of 29,043 who came into Canada from the States in nine months, 2,502 were Canadians returning to their own land, and most of them went west."

The Hebrew Bible.

It is surprising to read that the Jews have until now had the Bible in Hebrew only. As a people the Jews do not know Hebrew. They speak the language of the nation in which their lot has been cast. They hear Hebrew read in the Synagogue. Now it has been translated into Yiddish, the language understood by the mass of Jews in Eastern Europe and in New York. Strangely too, this translation is owing to the zeal and unflinching energy of a convert, Mr. Marcus E. Bergmann.

HURON COLLEGE

We have recently received from the Rev. Principal Waller, of Huron College, London, Ont., his "Third Annual Letter," addressed to the graduates and friends of the institution. From this we learn of some very important changes in the constitution of the college. The Diocese of Huron has now the right of electing eight members of the College Council, two of whom retire annually in rotation. The initiative for the appointment of the Principal is now lodged in the Council, who will select a certain number of names for submission to the English Society. This is an excellent move and will prevent the possibility of an untried Englishman being sent

out to take charge of a Canadian institution. We say this in no disparagement of the many Englishmen, who in bygone days have come out to fill important offices in our Church. Indeed the marvel to us is, not that they have made so many blunders, but that under the circumstances they have made so few. None the less, however, is it eminently desirable that positions of this kind should be filled, not necessarily by any means by born Canadians, but by men who have had some practical experience of the country. No change is to be made in the evangelical character of the college teaching. This is as it should be. Huron College was founded for the inculcation, and has always stood for the maintenance of certain distinctive phases of Christian truth, without which Anglican theology would be poor, indeed. Thus no change is to be made in the nature of its teaching, and the grand old evangelical truths, which form such a necessary complement and balance to the teaching of the other great historic school in the Church, are to be still maintained and taught. The financial position of the college appears far from satisfactory. There is practically no General Purpose Fund. This is a sad handicap, for sudden calls and emergencies are always liable to occur in connection with such institutions. The only endowed chair is that of the Principal, and the main source of income continues to be (1) the fees of students, (2) the annual Diocesan collection. The Scholarship Fund is fairly well supported, and help has been vouchsafed from the Society for Promoting Christian Knowledge, as well as from the Woman's Auxiliary of the diocese. Still the state of affairs, with only one endowed chair, and, therefore, only one resident professor, remains eminently unsatisfactory. One wonders, with an ever increasing amazement, what the Church people and Church leaders, not only of the Diocese of Huron, but friends who have left it and sympathizers, have been about these last thirty or forty years, that this excellent institution, bearing the same relation to the "Western peninsula" as the Divinity School of King's College does to the Maritime Provinces, has been allowed to drag along in this "one-legged" fashion. We have already expressed our regret and astonishment over the failure of the attempt to transform Huron College into an university worthy of the city and district. But this apparent failure on the part of the Churchmen of Huron to add one dollar to the permanent endowment of their own college, which for nearly half a century has been practically keeping their diocese going, is simply incomprehensible. A few years ago, when the existence of King's College, Windsor, N. S., was threatened the women of the Maritime Provinces established, at a few months' notice, another divinity professorship (The Alexandra), engaging to raise \$1,000 per annum, and funds for its permanent maintenance. Under these most discouraging and discreditable circumstances, it is not surprising that Principal Waller never alludes in the course of his letter to the establishment of an university, where our divinity students, at least, not to mention any other class of students, might obtain a good sound Arts Course, concurrent with their theology. In spite, however, of all these drawbacks and difficulties, it is pleasing to read that the college is doing a better work than ever. There are no less than twenty-five students in attendance, and excellent reports come from all quarters of the work of the graduates who have gone into the mission field. Our hearty sympathies are with Principal Waller in his great work, which he has carried, and is now carrying on under such difficulties, and with such grievously inadequate means. And we do most devoutly wish, that the Churchmen of the great wealthy prosperous Diocese of Huron, beyond all comparison the richest in Canada, could be roused from their apathy and by the aid of their friends stung into doing something worthy of mention for their own Divinity College.

SOCIALISM.

A favourite saying of the late Lord Salisbury was, "We are all Socialists nowadays." The general principles underlying Socialism, so-called, have now been universally accepted by all thinking people. But a principle is one thing, and its application quite another. The general principle which underlies and inspires the movement or movements, comprehensively, if loosely, termed socialistic is the desirability of co-operation among mankind and the consequent elimination of a wasteful and "cut-throat" competition. Against this on its bare merits, we imagine, no one will be found to protest. And thus, as Lord Salisbury has said, everyone of us is in a sense, consciously or unconsciously a Socialist. We do honestly and sincerely desire to see this universal co-operation among mankind, and the abolition of this cruel, merciless competition, whose motto is, "Devil take the hindmost." This is true of those who are bitterly and uncompromisingly opposed to Socialism in many of its organized and semi-organized forms. For there is Socialism and Socialism. There is the Socialism of Wells and Marx, which would sweep away the institution of marriage, and that of the "Christian Socialists," so much in evidence to-day in the Mother Church, which contents itself with very modest changes and readjustments. Indeed it is contended by the opponents of Socialism, that no one has ever yet been able to define it, and that no two people describe it in the same terms. This is probably substantially true, as regards the application of Socialistic principles. No two representative men can be quoted who appear to agree even upon essentials. And yet on the general principle, as we have seen, we are all practically of one mind. The natural question that suggests itself is, what is to be the ultimate outcome of the movement, and what should be the attitude of the Church towards it. That it has come to stay and to profoundly influence the course of events is unmis-takeable. In some shape or form, more especially in the older countries, but more or less wherever our Christian and European civilization prevails, Socialism and how to meet and deal with it, is the leading question of the hour. Where is it leading us. Is it destined to revolutionize, transform or modify the present order. The latter, we think. Revolutions and transformations are for systems inherently bad, and this, our present system, most assuredly, cannot be termed. It is essentially sound and good, but accidentally and exceptionally lacking. Socialism, or whatever we like to call it, will, we feel-assured, succeed in gradually eliminating the objectionable features of our present system, most of which are simply survivals, leaving the structure itself practically intact. Many reforms in the matter, possibly of public ownership, will be effected, some form of old age pensions will doubtless be devised, the principle of international arbitration will be widely extended, etc., etc. But there is one thing which Socialism will never abolish and that is competition. It may succeed, as Benjamin Kidd says, in humanizing the conditions of modern competition, or "the struggle for existence," which is to be devoutly hoped. The instinct of competition is too deeply rooted in human nature to be conceivably eliminated. It is bound to assert itself and it will ever remain the main factor in human advancement. But there is no reason why it should not be a fair, generous, kindly competition, in which the loser shall not necessarily be thrown down and trodden underfoot, and where all shall have a fair start. Beyond this the movement, we are persuaded, cannot go. Human nature may be controlled, guided and even transformed, but it cannot be fundamentally violated, and this, so far as we can at present see, organized Socialism most assuredly does. Of the relation of the Church towards the movement we hope to speak again.

CANADIAN CHURCHMAN.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We note with much satisfaction the reports from various cities where the Rev. J. Antle has addressed public meetings, that audiences of unusual magnitude have been assembled to hear him. We are not now thinking of Mr. Antle and the cause he represents, for we have already spoken freely upon that subject; but we are thinking of the change for the better that is coming over the Church in regard to public meetings. Not long ago you could scarcely get anyone to admit that there was the remotest possibility of arousing any enthusiasm over a missionary meeting. You could get a handful of faithful people, who always were present on such occasions out of a sense of duty, but the rank and file of Churchmen, we were told, would have none of it. So things jogged along; no heart, no enthusiasm, no vision. Even a missionary meeting held during the session of the General Synod was usually no exception to this dismal rule. But within the last couple of years the old traditions have been broken. Men have flung themselves into the preparations for great meetings. They have shown the public by the care taken in these preliminaries their own conviction of the importance of the occasion. They have stimulated interest and generated enthusiasm. The result has been gratifying. Public respect for the Church in its missionary efforts has been raised. The story of things done in the name of the Church has a new power. The successful efforts of earnest workers has stimulated them to greater effort. And the new interest shown by the public is bound to lift up our Missionaries to a higher intellectual and spiritual plane in the presentation of their case. It is most gratifying that Church people in Montreal, Quebec, Kingston, Ottawa, and elsewhere should be able to report meetings of unusual magnitude to hear Mr. Antle talk about his work on the Pacific. It is perfectly plain that these meetings came not by chance. They were the result of effort—effort which, we hope, will reappear with renewed vigour every time the Church has a worthy story to tell.

We attended a couple of meetings of the famous evangelist, Dr. W. J. Dawson, last week, and heard him deliver two beautiful and touching addresses to a half-filled church. On the first occasion his subject was "The Unavoidable Christ," the Christ who came into men's lives when the door of hope, the door of faith, the door of virtue had been closed. The Christ who had never written a book, but had written Himself upon the whole history of our race; the Christ who had impressed Himself upon every fibre of human nature. His second subject was "The Last Step," suggested by our Lord's act in bidding His companions tarry near the entrance to Gethsemane while "He went a little farther." The crises of life have to be met alone, and the victories of life have to be won by going a little farther than what is conventional, and safe, and comfortable. We have to fling ourselves into our decision and risk all for the supreme thing. These addresses were delivered in the most perfect English, without an atom of sensationalism: They were appeals, first, to the head and then to the hearts of the people, with a glow of warmth and earnestness that was very effective. And one wondered why so many pews were empty. To us the Christ of Dr. Dawson is an entirely different being to the Christ of Dr. Torrey, and yet people flocked to hear the one in hundreds, while they only went in scores to hear the other. Our recollection of Dr. Torrey is a man of indifferent English, of intense egotism, of crude and concrete conceptions, of immense assurance in his capacity to give forth the exact meaning of Christ, of un-

usual readiness to assert the consequences of certain actions or of certain lives. Dr. Dawson is quite the reverse of this so far as one can judge. It is not the words, but the thought behind them that he dwells upon. It is not that Christ said this and did that, but that behind these things there is a principle of life involved, a principle which we should know and act upon. There is quietness of manner and dignity of utterance and vigour of thought and earnestness of spirit. His is the kind of evangelism that one would expect to produce permanent results. He gives forth principles to live by, principles that may be applied to life in a hundred specific instances. But the attendance in Montreal was, to say the least, slim. Are we, therefore, to jump to the conclusion that people love the sensational, and fail to appreciate what is truly spiritual? We fancy that the elaborate organization which lies behind much evangelistic work was absent in this case. The well-developed press department and other features of publicity were probably not invoked. This must have been the case, for people didn't come and go away disappointed. They simply didn't come at all. In our judgment it is only the proper thing to prepare the public mind thoroughly for such a series of meetings. We are of the opinion that the very best is what really appeals to all classes. If it be the real thing, then it lays hold of the human heart in spite of culture or lack of culture. It would look as though there is not half as much vigour behind the best as may be found behind the indifferent.

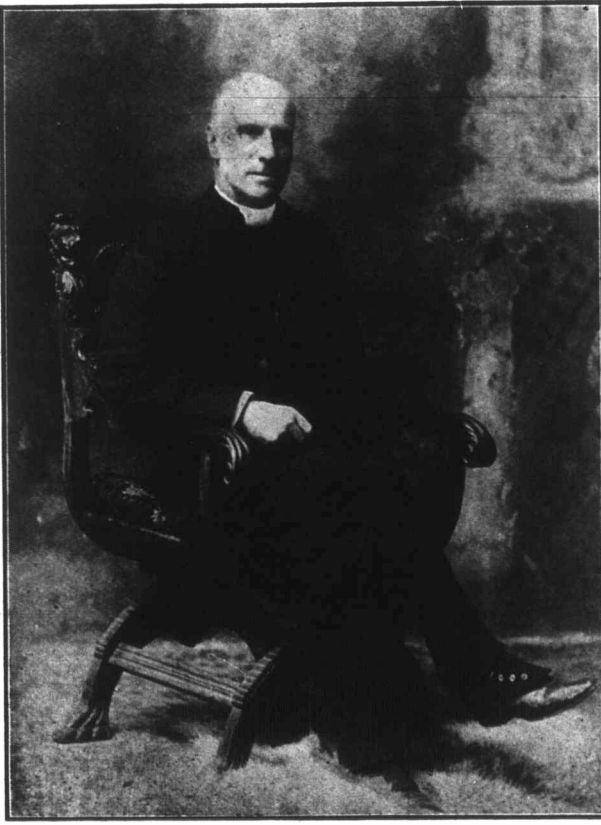
Less than a year intervenes between this and the assembling of the General Synod of 1908. To what extent the business for that session is in the process of formulation we do not know. We know that a few men are thinking and planning for it, but we are not sure that the delegates to that Synod have put their shoulders to the great tasks which ought to be faced on that occasion. We know that some of the important committees have been hard at work, because they have taken the public into their confidence, and given us the opportunity of making suggestions and of criticizing their work. Other important committees may be at work, but their excessive modesty prevents their light from shining before men. Assuming that they are active, we cannot tell how they can possibly act effectively without consulting the Church public. The committee on "The Book of Common Prayer" has certainly set a high standard of activity and commonsense wisdom. The Committee on Sunday Schools has also given us an object lesson on how a General Synod Committee can meet and plan if it be only in earnest. We only wish we could say the same of the Committee on the State of the Church, on the Education of the Clergy, and several others. We most solemnly warn the Church that it will be an unutterable disgrace to the Anglican Church in this Dominion if an altogether higher note of efficiency be not struck next autumn than has hitherto been known in General Synod. The committees must do their work thoroughly, or step aside and let other men take their places. The business must be carefully thought out and put in order. The public must be informed of this business and encouraged to offer suggestions and criticisms. The delegates must prepare themselves by reading and thought to assist in the real solution of the problems before them. The Diocesan Synods, in making their final choice of delegates, should see that they commission men who are able and willing to throw themselves into the solution of the questions before the Church. Until this spirit is infused into both Houses of Synod the future of our Church is none too hopeful.

Spectator

THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

Five years of organized existence, which have been years of growth and progress, demonstrate the necessity for, and usefulness of the A.Y.P.A. Over one hundred and eighty branches exist, and the number is rapidly increasing in all parts of the Dominion, and there is also reason to believe that not a few branches have organized on the lines of the Association, that have not reported to the General Secretary. The society has thus extended, largely on its own merits, because our organization of the young members of our Church on a common basis for common ends was needed, and its formation met a long-felt want. Without paid agents of any kind, and without making any demand on the local branches, beyond a contribution of one dollar per annum, the Association has prospered, and met all financial obligations. The Association first formed in the Diocese of Huron, has now co-operating with it the Committee of the Synod of Toronto, which has rendered most effective aid, and is desirous of the assistance of similar committees of any other dioceses in the Dominion. Then two dioceses contain over one-fourth of the clergy of the Canadian Church, and in them the largest number of branches exist, but the Association is represented in the West and East, as well as in the central province of Ontario. It seems just as well fitted for a frontier mission, as it does to city parishes. Work among the young is recognised as a special feature of Church life and effort by all denominations. This is evidenced by the Christian Endeavour Society, the Epworth League, and the Presbyterian Guild, and the late Cardinal Vaughan, among others in the Roman Catholic Church, "was active in the promotion of clubs for all classes, realizing the need of social work to enable his Church to maintain its influence among the young." Up to the period of Confirmation and first communion the Church of England has an admirable system of instruction and training, but at that trying time of new responsibility and temptation something is needed to shelter the young, to supply a vent to their energies, and to arrest the leakage and falling away from past influence of the home and Church, which all admit, and deplore. This is the aim and hope of the A.Y.P.A., and in this important sphere it is admitted it has not been without considerable success. The A.Y.P.A. is religious, and makes religion the basis of the formation and development of character. It aims not only at definite religious culture, but at the diffusion and prevalence of the religious spirit, so that whether the meetings be religious, social, or literary, or even only amusing, they should begin, continue, and end in God, and glorify His holy name through Jesus Christ. It seeks to make its members realize all their Christian privileges, and discharge all their Christian duties. It is Anglican, i.e., a strictly Church of England Society. Its object is to maintain its principles, respect its usages, and pay deference to its authority. It aims at imparting knowledge of its history, familiarity with its doctrines, and acquaintance with its methods. It is a social organization, and, so far as possible, promotes fellowship among the members. Man is a social being, no one likes to be isolated. Fellowship is often named, as a characteristic of primitive Christians in the New Testament. It is complained with more or less truth, that in not a few of our congregations there is a coldness, that strangers are not recognized and welcomed, that class distinctions raise up unchristian barriers, and that there is not that unity and co-operation, which come from personal contact and acquaintance, which a true and loving fellowship would to a large extent, if not wholly, overcome. The young are especially influenced by those with whom they associate, and if their companions are indifferent to religion, or even of alien communions, they are apt to be led away, and possibly to form permanent connections, which separate them from the Church of their fathers. Intellectual study and improvement, and even amusement in due proportion to higher ends are not out of keeping with A.Y.P.A. aims. The young people of the Church are thus associated together for prayer and work, and the promotion of their intellectual and social well being. Hence the four great principles of the Association. Worship, Work, Fellowship, and Edification,—which duly amplified and applied, affect the whole Christian life and character. The claim is made for the A.Y.P.A. that it is unpartisan, locally adaptable, unifying, and

that recognizing the power and sympathy of numbers it seeks through a large membership to exercise a wide and far-reaching influence. What is essential to our work among the young is unity of organization, and unity of purpose, and we advocate this society, as forming a comprehensive basis on which all can unite and form one society for the whole Church, which shall not be local, whether parochial, or diocesan, but general throughout the Canadian Church. The Manual contains information as to organizing, the principles and aims of the Association, a suggested constitution, and also hints as to the



Rev. Canon Brown, Rector of St. James' Church, Paris.

meetings, how to arrange and conduct them. The Manual has had a wide circulation, and gives full information as to A.Y.P.A. aims and methods, and can be obtained on application to the Secretary, the Rev. C. R. Gunne, of Clinton, Ontario. We heartily commend the A.Y.P.A. to all interested in the young, and who desire their co-operation in Church work, or to build them up in Christian principles, and as loyal and useful



St. James' Church, Paris.

members of the Anglican branch of the Catholic Church.

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This year's beautiful illustrated Christmas Number of the "Canadian Churchman," which will be issued on the 12th of December, will be sent Free to all new subscribers. Now is the time to subscribe.

The Churchwoman.

OTTAWA.

The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary which was held recently, was well attended. Mrs. Tilton, the President, was in the chair, and the opening service was conducted by the Rev. E. B. Clarke, rector of Trinity Church, Billings Bridge. The correspondence included letters from Miss Wade, a Canadian missionary in Fuching, China, who reported that she had passed her final language examination. The Ottawa Auxiliary contributes \$20 annually towards Miss Wade's salary. Another letter referred to the charge given to his Synod by Bishop Reeve, of Mackenzie River diocese, in which he makes special reference to the great help of the Auxiliary to missionaries generally, and of all that may be expected of it in the future. A most interesting letter from Mrs. Borup, formerly Miss Whiteaves, of Ottawa, and the first Secretary of Literature of Ottawa diocese, was read by the President. It was written from Mombanza, Africa, where her husband is a missionary. Letters were read from Archdeacon Sims, of Calgary; Miss Carter, of Quebec; and Miss Hatson, of Toronto; acknowledging sums of money sent to them for missionary purposes. The Dorcas Secretary, Mrs. Greene, reported four bales sent during the month. March branch sent one to Piegan Reserve, valued at \$21.85; the junior branches of the diocese forwarded theirs to Dynevor Hospital, valued at \$39.87; Perth to Montreal Lake, value of which was \$30.12, and a bale for the lepers in Japan under the charge of Miss Riddell, containing thirty good and suitable articles was valued at \$16.65. A Christmas bale for the Piegan Reserve will be packed the last week in November. Several branches that have not sent articles have kindly contributed money, for which the Secretary expressed her thanks. A diocesan bale will be packed the first week in December which will be sent to a worthy missionary. The church furnishings for Uganda, a team of horses for the Piegan Reserve, and a funeral pall for Japan have all been supplied. For the last named article the Auxiliary is under many obligations to the Church Embroidery Guild. The Literature Secretary, Mrs. M. A. Anderson, gave an excellent report of her work. Total receipts from sale of books, subscriptions, etc., amounted to \$34.40, expenditure, \$26.50. The Junior Secretary, Miss Parmalee, made an earnest appeal for more women to assume the responsibility of superintendents of the Junior Branches, and referred to the calamity that often overtakes the work by lack of interest of persons who might take charge of the work of the children. The Diocesan Treasurer, Mrs. George E. Perley, gave the financial statement in which she reported receipts for October, to be \$222.62; and the expenditure \$112.12. Mrs. Houston, Convener of the Literature Committee, reported that "The Letter Leaflet," "The New Era," and "The Living Church," are now among the periodicals to be found in the public library. Mrs. Greene, Convener of the Chinese work, read an interesting letter from Fong Poing, a former pupil of the Chinese Sunday School, conducted by the Church of England in the city, who now resides in Haileybury, in which he stated that he attends Sunday School at St. Paul's Church in that place. From a balance in the E.C.D. Fund of \$19 reported by the Treasurer, Mrs. Doney, \$10 was voted to be sent to Miss Louy Thomas, of Chili, South America, with which to buy a case of surgical instruments.

On St. Andrew's Day, a continuous intercessory service will be held under the auspices of the Woman's Auxiliary at the Cathedral, beginning at 8 o'clock a.m., and ending at 6 o'clock p.m. It will be in charge of the different rectors of city and suburban churches.

A largely attended "At Home" was given lately by the members of the Woman's Auxiliary of Christ Church Cathedral, and a pleasant hour was spent in the Lauder Memorial Hall by the ladies and their friends.

The annual bazaar of the Girls' Auxiliary of St. Alban's Church was held recently and proved a great success, the spacious Sunday School hall of the church being crowded with the friends of the Auxiliary. A series of booths was one of the features, and flowers, candy, fancy work, ice

cream and soft drinks were on sale while the fish pond and corner grocery did a flourishing business. A playlet entitled Mrs. Jarley's Wax-works, was presented by a group of young folks, Mrs. Caddie taking the part of Mrs. Jarley, and being assisted by the Misses Brough, McRae, Greaves, Mr. Beverley Hill, Mr. Reiffenstein, and several others. The performance was an admirable one and much enjoyed, as indeed was the entire evening, by all present. Quite a neat sum was realized at the bazaar, and the Auxiliary's good work during the coming year will be greatly facilitated thereby. Archdeacon Bogert expressed his thanks at the close to all the young ladies who had voluntarily given their time and work to make the evening such a success.

The Senior Woman's Auxiliary and the Girls' Auxiliary of St. Matthew's Church held a combined meeting lately to hear an address from Mrs. George Greene, concerning the work of the Auxiliary in the North-West, particularly on the Piegan Reserve, and the work among the Black-foot Indians. A paper on Algoma was also read by Miss Brock, and one on Japan by Miss Lyons. Great interest is shown in this work by the members of the Auxiliaries. At the close of the meeting, cake and coffee was served and a social hour spent.

NIAGARA.

Hagersville.—All Saints.—The ladies of the parochial branch of the W.A. held a successful sale of work here recently, the proceeds of which amounted to the sum of \$72.

Boys and Girls

OTTAWA.

Arrangements are well under way for the entertainment of the Anglican Amateur Athletic Association which takes place in the Russell Theatre on the 11th prox. A capital programme is announced and the proceeds will be devoted to the equipping and maintenance of hockey rinks for the lads during the winter months. During the two years of its existence the Association has done splendid work among the boys of the various city parishes. There are now nine affiliated clubs with a combined membership of between 400 and 500. The schedules of cross-country runs, the baseball series, and the hockey matches have all been keenly contested in a spirit of friendly rivalry and possession of one or more of the seven very handsome challenge trophies which the Association holds through the generous interest of friends is much coveted by the lads. The two chief objects of the Association, namely, the holding of the lads within the influence of the Church and the inculcation of the principles of clean, manly sport, have been achieved to a gratifying degree. The work of the Association is warmly endorsed by the Bishop and the Clerical Guild.

Thirty new members were added at the last meeting of the Young People's Association of St. George's Church, which, though so recently organized, has now a membership of nearly eighty. The last meeting was devotional in character. Papers on several Bible heroes were read by members and several sacred solos were rendered.

At the meeting held lately of the boys of Grace parish, in the parish hall, a feature of the gathering was a phonograph concert through Mr. A. E. Forde's kindness. The rector, the Rev. J. F. Gorman, was in the chair.

The Young People's Association of St. Luke's at its last weekly meeting added six new members to the roll. The only business done was to make arrangements for the concert in December, and for the annual banquet.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary. After a few days spent at head office, plans were drawn up for a three weeks' campaign in Western Ontario, the Travelling Secretary leaving Toronto on Tuesday, 12th inst., specially charged with the duty of bringing the Western Ontario Conference before the Brotherhood Chapter and before Churchmen generally. A direct run was made

through to Owen Sound. The rector, the Rev. J. Ardell, and the men of the Chapter were met on Tuesday evening, and everything in connection with the approaching Conference was discussed, and everything found to be working well for a successful gathering. Mr. Thomas addressed a good meeting of the Chapter, afterwards giving a number of suggestions, as to the programme, and arranged to have the Secretary advised as to the men coming from the various places visited. The next day Shelburne was visited, and acquaintance renewed with the Rev. Chas. Masters, who had been met at St. James', Kingston. Men were called upon as usual, and a good number of men attended a meeting in the evening, when the work of the Brotherhood was very fully laid before them. After a good discussion, it was decided to form a chapter, and it was arranged to meet at a later date to complete organization. While in Shelburne, Mr. Thomas had the pleasure of meeting the Rev. Mr. O'Meara, of the Yukon, who took considerable interest in the work and asked many questions relating to the Brotherhood. Literature was placed in the Rev. Mr. O'Meara's hands, and possibly a Brotherhood chapter may develop in time, in that distant diocese. On Thursday, 14th November, a visit was paid to the important town of Orangeville, and a very hearty welcome was given by the rector of St. Mark's, the Rev. G. A. Rix. Owing to an entertainment being held, it was impossible to have a meeting in the evening, but a number of men were called upon, and some men met individually during the evening. A chapter had been formed some years ago at Orangeville, but is at present dormant, and it is likely that the present visit will result in definite Brotherhood work being taken up, especially as a number of sincere, earnest men were met with, and Brotherhood matters discussed. The following day, train was taken for Mount Forest, and a most encouraging meeting was held on Friday, 15th inst. The rector, the Rev. P. L. Spencer, has not been long in charge of the parish, and is gradually gathering his forces around him, and the result of the meeting held, will be that the Chapter will go forward with increased energy, and strengthened with the addition of two or three more members. An address was delivered by Mr. Thomas which was listened to with great interest by the men and boys present. Palmerston was the next place called at, the whole of Saturday, 16th, being given to work in that town, which is a growing railroad centre. Every hospitality was shown by the rector, the Rev. Dr. Smith, the men were visited at their work, and pressed to attend the Conference at Owen Sound, and a number of Churchmen were also visited. The Chapter, while small in numbers, is doing excellent work, and is keeping steadily at it year in and year out, and it is likely that one or two more members will be added as a result of the visit. Late Saturday night Listowel was reached, the rector, the Rev. N. A. F. Bourne, being at the station to extend a welcome, and hospitality was generously given at the home of Mr. J. Stewart. Corporate Communion was attended on Sunday morning, the congregation at morning service were addressed by the Travelling Secretary, the rector's Bible Class was taken, and the Sunday School was addressed in the afternoon, and at the evening service the congregation had the work of the Brotherhood of St. Andrew presented to them by Mr. Thomas. After evening service a splendid meeting of the men was held, and Brotherhood matters further discussed, the Junior department and the Owen Sound Conference being specially brought before the men and boys present. The Chapter at Christ Church, Listowel, has been working for some years, a number of their former members have moved to other points, and are carrying on the work, and to-day the Chapter is going forward doing good steady work for the extension of Christ's Kingdom amongst men.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

Heart's Content.—The Bishop of the diocese held a general Ordination service in the Parish Church on Sunday morning, November 10th. The sacred edifice was crowded and no less than twenty clergy, in addition to the Ordinands, were present. The Ordination sermon was preached by the Rev. Canon Saunders from the text: "We

have done that which it is our duty to do." Those ordained were: Deacons, Messrs. Adams, Mossdell, Kirby and Parsons, all of whom are graduates of Queen's College, and Messrs. Birchby and Brodie from St. Paul's College, Burgh, Lincolnshire. Priests: The Revs. Britnell, Tulk, Facey and Taylor. The Rev. Canon Pilot, examining chaplain to the Bishop, presented the candidates.

FREE TO NEW SUBSCRIBERS.

This year's beautiful illustrated Christmas Number of the "Canadian Churchman," which will be issued on the 12th of December, will be sent Free to all new subscribers. Now is the time to subscribe.

NOVA SCOTIA.

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

Halifax.—The conference of Church Workers under the auspices of the Church of England Institute, was held here on Monday and Tuesday of last week, and passed off most successfully. On Monday evening a well arranged service was held at St. George's Church with music by the united choirs of Halifax and Dartmouth. The sermon, preached by the Rev. R. W. Norwood, rector of All Saints', Springhill, was of a very high order. It was able, Evangelical and Catholic, and delivered most effectively. The text was, "I am among you as he that serveth." The service was fully choral and was taken by the Revs. N. Lemoine and K. C. Hind. The Lessons were read by Archdeacon Armitage and Dean Crawford, the Bishop giving the Benediction. Tuesday began with a Corporate Communion for Church workers at St. Paul's, at which the celebrant was the Bishop of Nova Scotia, assisted by Venerable Archdeacon Armitage and the Rev. C. W. Vernon. The other meetings of the conference were held at the Church of England Institute. One of the most helpful was the devotional quiet hour conducted by Dean Crawford from 10 to 11 a.m. He dealt first with "How to look upon Church work," and, secondly, "How to do it." Church work, he pointed out, was a duty to which, as Christians, all are called. Christ came into the world that His Father's will should be done on earth. All Church work is worth doing, even the little things. It should be done confidently, relying upon God's help, perseveringly, diligently, cheerfully, lovingly, and for Christ's sake. The rest of the morning was devoted to the discussion of the spiritual aspect of Church work. Archdeacon Kaulbach pointed out that Church finance should be treated not as a mere secular thing, but as God's work and ourselves as God's stewards. He strongly emphasized the law of the tithe, and pointed out the beneficial reflex action on the giver. Thomas Brown read an interesting paper on the history of the tithe, and emphasized the connection between giving and worship. The Rev. E. H. Harris pointed out that lack of faith was the cause of our disability to give as we should to God's cause. The Rev. H. W. Cunningham thought more stress should be laid upon giving in the Prayer Book. Canon Almon spoke of the New Testament conception of giving. The Rev. Rural Dean Draper spoke of the objectionable features of raffles and lotteries at bazaars. The Rev. L. J. Donaldson thought that spiritually minded men should be chosen as Church officers. The Bishop ably summed up the results of the discussion. In the afternoon a most interesting session was devoted to the various aspects of Sunday School work, Archdeacon Armitage being chairman. In the absence of the Rev. R. H. Hiltz through illness, the Rev. L. J. Donaldson conducted the section in the home department. The Rev. C. D. Schofield took that of missionary work; the Rev. C. W. Vernon scholars' examinations; Miss M. A. Hamilton, primary department, and C. E. Creighton, teacher training. After each address a round table talk was conducted and discussions held, taken part in by the Rev. R. W. Norwood, Rural Dean Andrew, A. W. Nichols, Dean Crawford and others. A specially interesting feature was an exhibit of Sunday School supplies, kindly loaned by the Nova Scotia Sunday School Association. The evening meeting was given up to the subject of "Men's Work in the Church." The Bishop occupied the chair. In his opening remarks he congratulated the management on the excellent character of the Conference, characterizing the Conference on Sunday School work as one of the best he had ever attended. He wished, however, that the laymen would attend such meetings better. He thought the best solution lay in more widely

introducing the element of personal invitation. He trusted that now the whole heart of the people would throb with united actions. The Rev. A. W. Nichols touched on the work of the lay reader. He held that he must have a true and high conception of his work. We cannot eliminate ourselves from our work. Only a loving, throbbing heart, conscious of its own frailness, can succeed. The obligations of the men in the Church can be considered individually and collectively. The object is to lead men to meet Christ by a wholesome, stimulating example of Christ-likeness. Our great duty is that of witness-bearing. We must know those whom we wish to influence. We must try to bring others to a larger conception of the religious life. We need to crush out the spirit of parochialism and to develop the spirit of optimism. A. B. Wiswell spoke of the Brotherhood of St. Andrew. He held that it was the personal man to man work that told in the long run. The realization of this led to the formation of the Brotherhood of St. Andrew. It is old enough now for us to say that it has come to stay. In the last five years the Brotherhood has made very rapid strides in Canada, due to the forward movement then started. There are now two Travelling Secretaries. He emphasized the value of the Bible Class work, and of Corporate Communion for men. The Confirmation Campaign is a new feature, which is being greatly blessed. He also referred to the work of hotel visiting, holding service in jails and poor homes, the house to house canvass. The work among travelling men, mission services, mid-day services for men, dock services, visiting vessels. The Bishop spoke of the excellent help the Brotherhood could render in having confirmation classes and keeping their eyes upon those that have been confirmed. At the request of Mr. Creighton Mr. Wiswell explained that the Junior Brotherhood was for boys of 14 to 18, who were then drafted into the Senior Chapters. They do good work by looking after absentees from Sunday Schools. Archdeacon Kaulbach spoke of the splendid Junior Chapter at Truro, carried on so well for a long time by the Rev. E. Underwood. The Rev. C. D. Schofield spoke of the value of the Brotherhood work from the clerical standpoint. He had been won over entirely to the idea of Brotherhood work. The Brotherhood men corresponded with the inner circle in the Master's own life. The Rev. R. W. Norwood spoke of the organization of the Chapter at Springhill by Mr. Thomas, the General Secretary. The Rev. C. W. Vernon spoke of lay readers and urged that they should be admitted after examination and by a special service. The great need of the Church was really converted men. The Bishop stated he had made a point of requiring an examination before admitting lay readers. So soon as men come forward for this he will admit them by a special service.

FREDERICTON.

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

Moncton.—St. George's.—The Bishop of the diocese paid his first official visit to this parish on a recent Sunday morning, when he conducted a Confirmation service, and in the evening preached to a large congregation. On Sunday afternoon the Bishop delivered a strong address to a large gathering in the Y.M.C.A. On Monday evening the congregation of this church tendered him a reception in the basement. Bishop Richardson was warmly welcomed and made a splendid impression on his hearers at the different services at which he was heard. The Bishop is an impressive, earnest and eloquent speaker.

QUEBEC.

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

Gaspe.—The Rev. Rural Dean Walters, Rural Dean of Gaspe, has had conferred upon him a canonry in Quebec Cathedral by the Lord Bishop of the diocese.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—St. James the Apostle.—The pennants recently received by the wardens from the Bishop of Washington were hung in the church on Sunday, November 17th, for the first time. Bishop Carmichael, who preached, referred to the gift of the pennants, emphasizing the fact that

their presentation constituted a further link in the cordiality existing between the Anglican Church in Canada and the Episcopal Church in the United States. The Bishop also took the opportunity of thanking the congregation for the pectoral cross which they presented to him last winter. The pennants were used in decorating the Cathedral near Washington, when the ceremony of laying the foundation stone of the Cathedral of St. Peter and St. Paul took place quite recently. The colours are those used in the United States navy, and are hoisted to the topmast of war vessels when divine service is being held on board. They were procured for the church by Mr. O. R. Rowley, a former warden, who was present in Washington at the laying of the foundation stone of the Washington Cathedral.

Synod Hall.—Before a gathering of the members of the Diocesan Sunday School Association in this hall on Monday evening, the 18th, the Rev. Dr. Paterson-Smythe, rector of St. George's, gave an interesting address on the subject of "How We Got the Bible."

Diocesan Sunday School Association (Montreal Branch).—The programme for the remainder of the season of 1907-08 is as follows: Monday, December 9th, "A Sunday School Teacher in Rome," Rev. Dr. Rexford. Music by the choir of St. Cyprian's Church.) Monday, January 20th, general topic evening; discussion of the following subjects by officers of the various Sunday Schools, as chosen by the Executive, two for each topic; library, music, finance, class lists and prizes, grading. (Music by the choir of St. Thomas' Church.) Monday, February 17th, "Hints on the Instruction of the Infant Class," Miss Alice Taylor; "The Young People's Missionary Movement;



Rev. W. P. Reeve, B.D., Rector of Kemptville.

Methods and Results," Miss S. Ashton Phillips. (Music by the choir of St. Martin's Church.) Monday, March 16th, "Temperance Lessons in the Sunday School," Mrs. Waycott, Secretary Y.W.C.T.U.; "Non-Temperance Terminations," the Rev. W. G. Taylor, Old Brewery Mission. (Music by the choir of St. Jude's Church.) Monday, April 20th, "The Religious Development of the Child," the Rev. Dr. Symonds; annual meeting; report of the Executive; election of officers. (Music by the choir of St. Luke's Church.)

Huntingdon.—St. John's.—The Sixth Conference of the Clergy and Laity of the Archdeaconry of Bedford was held in the church here on the 14th inst. The attendance was large. Holy Communion was celebrated at 10 o'clock by the Ven. Archdeacon Davidson, the rector, and Rural Dean Lewis. At 11 o'clock the proceedings commenced, under the presidency of the Archdeacon, with an able discourse by the Rev. Dr. Paterson-Smythe on how to teach the Bible to adults and children, followed by an interesting discussion, led by the Rev. A. C. Ascah. At 2 o'clock a business meeting was held and Granby was selected as the place of meeting next year. Two interesting topics were taken up, "The Church and Family," by the Rev. Allan P. Shatford, in which discussion was taken up by the Rev. Rural Dean Jeakins and Mr. J. C. Bruce. The other was a discourse by the Rev. Dr. Paterson-Smythe on "The Old Documents and the New Bible." The Conference closed with Evensong in the Parish Church, with a sermon by the Rev. Dr. Paterson-Smythe, entitled, "A Parable to Parish Workers."

ONTARIO.

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

Kingston.—St. George's Cathedral.—The improvements in the new parish hall are nearly completed, and are giving good satisfaction. The new sections residence is in harmony with the whole block of buildings and steam heating has been extended to all parts of the buildings. The organ is to be overhauled at a cost of \$450. The additional chapel in the hall will seat 120. The cost will reach \$6,000, and all but \$500 has been subscribed. The ladies undertook the work on the organ. The two galleries in the cathedral are to be peded anew. The basement of the hall is to be floored in cement.

On Sunday, November 17th, the Rev. Herbert Symonds, curate of Christ Church Cathedral, Montreal, preached in the cathedral in the morning, Queen's College in the afternoon, and in St. Paul's Church in the evening.

Odessa.—Owing to the Rev. E. T. Dibb being appointed to Deseronto, he cannot canvass the Eastern Archdeaconry, and the Rev. J. W. Jones, of Tamworth, has undertaken the whole of the appeal for the Pan-Anglican offering. Already \$2,000 is assured. Adolphustown subscribed \$205 and Ameliasburg \$266.

Tamworth.—Mr. Postlewaithe, a student, has been appointed to the care of Tamworth parish until the Rev. J. W. Jones completes the thank-offering canvass. He will be ordained in Kingston on Advent Sunday.

Camden East.—The Rev. C. E. De Pencier, of Wellington, has declined the appointment to Camden East rectory.

Westport.—The Rev. H. F. Woodcock has refused the curacy of the Halifax Cathedral.

Brockville.—St. Peter's.—This church has not been free of debt for 40 years. Lately the debt has been reduced from \$2,500 to \$1,600. Steps are now being taken by the congregation to clear off this old debt by next Easter.

Oxford Mills.—The Bishop of the diocese visited this place on Tuesday, November 12th, and held a Confirmation service in the evening, confirming quite a large number of candidates, and he preached a very practical sermon to them.

Maitland.—St. James'.—The Bishop held a Confirmation service in this church on Friday evening, November 16th, when he laid hands on a number of candidates.

Deseronto.—Christ Church.—There has been placed in this church a memorial of the thoughtfulness of the late Dr. Oronhyatekha for his beloved tribe of Mohawks. When in Jerusalem some years ago he purchased a handsome cross of olive wood, inlaid with mother-of-pearl, the whole being an example of the finest kind of workmanship. It is a fitting gift and one which will be appreciated by the parishioners.

Newbliss.—On Monday, November 18th, Bishop Mills consecrated to the service of God the new church which has lately been erected in this parish, of which the Rev. T. E. Kidd is rector.

Burrill's Rapids.—Christ Church.—The Lord Bishop of Ontario on Sunday afternoon, November 10th, held a Confirmation service in this church, when eight candidates were presented to him by the rector of the parish for the apostolic rite. At the close of this service the Bishop dedicated a beautiful brass altar rail, the gift of Miss Mary E. de Pencier, which she gave in loving memory of her mother, the late Mrs. Isaac de Pencier.

Kemptville.—St. James'.—The Bishop of the diocese held a Confirmation service in this church on Sunday evening, November 10th, when he confirmed eighteen candidates. The service was very largely attended, the church being packed to the doors. His Lordship also dedicated a number of memorials, among which were a magnificent Prayer Desk, erected to the memory of the late Rev. James Harris, at one time rector of Kemptville, and Margaret Dougall, his wife; a beautiful Chancel Chair, in loving remembrance of

Kingston.

Ruby Barnes; a Bishop's Chair, memorial of the Patton family; a Sedilia, memorial of the first generation of Blackburns and of the second William Blackburn and wife. A splendid set of Church Books were also dedicated, comprising a large Lectern Bible, in memory of the late William Laing; a large Prayer Book, as a memorial of the late Mrs. Mary Poole Guy, a beautiful Altar Book as a memorial of the late Mr. and Mrs. Barnes; a handsome Litany Book in remembrance of the late Messrs. John and W. H. Elliott, while on the pulpit rest a special Bible for that position has been given as a memorial of the late Mrs. Wm. Rath. Addressing the congregation, His Lordship expressed sympathy in the loss of the rector, a man who, because of long and continuous labours must have seemed as a veritable "member of the family" to many households. He also extended congratulations to them on their choice of a rector, in the person of the Rev. W. P. Reeve. It was a wise choice, this selection of a tried and known man instead of some outsider of whom they knew nothing. As he had been a success in the subordinate position of vicar, so also he would be a success as rector.

The Rev. W. P. Reeve, B.D., was inducted into this living by the Bishop on Monday evening, the 11th inst. The license was read by the Rev. Canon Starr and the mandate of induction by the Rev. Rural Dean Patton. Evensong was sung by these two clergymen and the Lessons were read by the Rev. Canon Mucklestone and the Rev. Hilary Smith, of Sharbot Lake, respectively. The Bishop preached from Ezekiel XLVII. At the close of the service, which was a most impressive one, addresses were read to the new rector by Mr. W. F. Ritchie of St. James', Kemptville, and Lieut.-Col. Beckett on behalf of the congregation of St. Paul's, Marlborough, to each of which Mr. Reeve made appropriate replies. In addition to the clergy already mentioned the Revs. W. E. Kidd, of Kitley, H. F. D. Woodcock, of Westport, and R. H. Steacy, of Bell's Corners, were present at the service.

The Rev. William Porteous Reeve, B.A., B.D., 11th rector of Kemptville, is the eldest son of the late William Albert Reeve, M.A., Q.C., a prominent barrister of Toronto and first principal of the Ontario Law School, who was created Queen's Council by Sir John A. Macdonald. His grandfather was the late William Reeve, Esq., of Braintree, Essex, England. His uncle, Dr. R. A. Reeve, is Dean of the Faculty of Medicine in the University of Toronto and Vice-President of the British Medical Association. Mr. Reeve was born at Napanee in the year 1872 and is therefore, with the exception of Archdeacon Patton, the youngest rector ever appointed to the parish. He was educated at the Provincial Model School and the Toronto Collegiate Institute, graduating from the latter institution into Trinity University. Here he graduated with honours in Arts, and subsequently took an honour course in the Episcopal Theological School, Cambridge, Massachusetts, in connection with Harvard University, securing the degree of B.D. in 1897 he was ordained to the Priesthood and came to Ontario. He laboured first at Sydenham and later at Oxford Mills, coming to Kempt-

ville from the latter place. Under his care, the parish has prospered, for the Rev. W. P. Reeve is a man of unbounded zeal and energy in the prosecution of his chosen work. The new St. Paul's Church, Marlborough; the beautiful St. James' Church, Kemptville; Leslie Hall, now in course of erection, all bear testimony to his success as a leader. As a preacher, he is considered to be one of the best in the Diocese of Ontario, possessing excellent command of thought and diction, fine voice and very effective delivery. In Churchmanship, he is moderate and a staunch upholder of Ontario Diocese traditions. His liberality of spirit and broadmindedness are recognized, not only in his own congregation, but also throughout the community. Mr. Reeve takes an active interest in the progress of the Church and is a delegate to the General Synod.

Acton's Corners.—St. Augustine.—The Bishop preached in this church on Monday afternoon, November 11th, and at the same service he dedicated various memorials.

Marlborough.—St. Paul's.—On Monday evening, November 11th, the Bishop held the first Confirmation service which had ever been held in this church when seven candidates were confirmed by him. Seven members of the Kemptville choir drove out to the service and took part therein. There was a large congregation present.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—The regular semi-annual meetings of the standing committees of Synod have been in session this past week, and have been well attended by both clerical and lay members. Much useful business has been transacted, and several matters of interest dealt with. That, with only one exception, the clergymen of the diocese are now receiving at least \$700 a year stipend was the encouraging report presented by Rural Dean Bliss at the meeting of the Board of Missions. The Rural Deans have worked hard during the year to increase the minimum stipends, and their efforts have met with success. The financial statement for the half-year, while still incomplete, was a very favourable one.

The annual Conference of the Sunday School Association in the Diocese of Ottawa was held in Lauder Memorial Hall last week. The Bishop of Ottawa presided. On the various papers presented there were discussions, a number of speakers touching on the lack of interest there is in the Sunday Schools. They suggested ways by which the interest of parents and children might possibly be aroused and maintained. His Lordship gave a short address of welcome. Touching on Sunday School work, he contended there should be more interest in it, and that such gatherings as the present one should be better attended. Mr. F. H. Gisborne gave a paper on "Sunday School Legislation in the General Synod," in which he, amongst other things, contended that there should be a Field Secretary to go from place to place and look after Sunday School work specially. He also suggested a purely Canadian Sunday School paper to cater to present-day needs. The Rev. T. L. Aborn, of Lanark, spoke on "How to Teach the Old Testament." The Rev. Lennox Smith, Ottawa, talked on "The Sunday School as a Part of the Church." He claimed reorganization was needed, and that there was too much of the feeling of "playing at school" in the present-day methods. At the evening session Miss Grace Loucks, kindergarten teacher in one of the city public schools, gave a paper on "The Application of Kindergarten Methods to Sunday School Work." She showed how the introduction of some of the things that have made this system of education so popular and effective in public school work among very little pupils, could be advantageously introduced on Sunday. For example, the parables and many parts of Scripture could be illustrated by the use of little models, and the lessons impressed on the child's mind more forcibly through the use of models.

St. Alban's.—There was an interesting service at St. Alban's Anglican Church on the morning of Sunday, the 17th, when the Rev. H. J. O'Donnell, of Belfast, Ireland, was ordained a deacon by the Bishop of Ottawa. The sermon was preached by the Rev. Canon Pollard, of St. John's Church, while the candidate was presented by Ven. Archdeacon Bogert, rector of St. Alban's. The Revs. E. Anderson, and C. E. Sills also assisted in the service. The attendance

was large, and the sermon given was an instructive and edifying one. The Rev. Mr. O'Donnell will be stationed at Killaloe.

St. Matthias.—Anniversary services were held last week in St. Matthias' Church, Hintonburg, when the edifice was taxed to its utmost seating capacity to accommodate the crowds. The Rev. Canon Smith and the Rev. J. M. Snowdon assisted the rector of St. Matthias', the Rev. J. J. Lowe. The rector of St. George's spoke on the ways in which a layman might witness for God in his ordinary walk and daily conversation. Special attention was directed to the need of clean personal thoughts and use of language, the use of clean books, and a clean, social life. In sport and in the realm of politics was the need most felt for honesty, purity and high, honest ideals. The services were largely attended, and appropriate music was rendered by the choir. Four years ago the church was extensively repaired, and its interior was almost completely altered, the present pleasing appearance of the edifice being the result. On Tuesday evening, in Hintonburg town hall, the ladies of the congregation held an anniversary tea, which was followed by a concert, for which a good programme was arranged.

St. George's.—The ladies of St. George's Church were "At Home" to their friends one night last week, and all who visited the spacious church hall and its adjoining parlours spent a pleasant time. This was the annual social evening, when the Church people gather together to become better acquainted with each other and pass a few hours in friendly intercourse. During the evening the rector, the Rev. J. M. Snowdon, incidentally made the encouraging statement that St. George's Church had now 750 adult members. He also referred to the club for young Englishmen, formed a few weeks ago, which is proving very successful. After light refreshments had been served, music and songs were in order.

St. Barnabas.—Mr. John Dunn has been elected people's warden of this church, and Mr. James A. Thompson appointed rector's warden by the Rev. W. P. Garrett, the new incumbent of the parish. These gentlemen take the places of Messrs. L. M. Fortier and George Hearnden, rector's and people's wardens, respectively, under the Rev. Mr. Lanpher.

Billings' Bridge.—Trinity.—The Parish Guild of this church held a very enjoyable concert last week, and it was well patronized. The president, the Rev. C. B. Clarke, occupied the chair.

Morrisburg.—The Rev. E. A. Anderson, M.A., of Ottawa, who spent a week among the members of St. James' and Trinity Churches soliciting aid on behalf of the Augmentation Fund of the diocese, succeeded in raising nearly six hundred dollars.

TORONTO.

Arthur Sweatman, D.D., Bishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

Toronto.—Prayers for Foreign Missions.—His Grace Archbishop Sweatman has appointed December 1st as a day of observance among all churches in the Toronto Diocese for intercession on behalf of foreign missions. His Grace points out the fittings of not only local, but world-wide intercession as furthering the aims of the Pan-Anglican Congress of the Church of England to be held in 1908 at London, England, the clergy to use every effort to lead their congregations to earnest supplication in behalf of the great cause of missions at home and abroad, and to stimulate them to make up the shortage of contributions allotted to them by the Board of Missions. A special form of prayer will be used on the occasion.

Church of the Redeemer.—On Sunday, the 10th November, at this church, His Grace, the Archbishop, unveiled a beautiful window, a memorial to the life work of the rector emeritus, the Rev. Septimus Jones, and his wife, Eliza Bruce Hutton, "his helpmeet in every good work." Rarely has such a gracious tribute been accorded in their lifetime to a clergyman and his wife. The window is a very handsome one, the work of a Canadian firm, N. T. Lyon & Co., of Toronto, and is a representation of the Redeemer on the way to Emmaus. His Grace made a most appropriate address dwelling upon the lifework of the rector and his wife and giving many interesting details of the great influence exerted not merely in his parish but in the Synods and Councils of the Church, and

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in the world at large, by the retired rector. The latter also addressed the congregation for the first time since his illness in 1902 and spoke with all his old time vigour and clearness of speech. The church was crowded to its utmost capacity, not only with the regular worshippers, but with many old friends of the rector. The offertory was taken up by the oldest members and the procession to present the alms was impressive. In his address Mr. Jones referred to the two things which most pleased his wife and himself, one, that the window was the work of a Canadian firm, and the other that it was all paid for. Mr. Jones has been taking part in the services of the church by reading the Lessons or part of the service and has been assisting the present rector by taking mission and other services, but this was the first time that he had spoken in the pulpit in the church since his retirement. He referred feelingly to the sympathy which the Archbishop had always evinced and to the fact that both the Archbishop and himself had been blessed with a "helpmeet in every good work." The rector, the Rev. C. J. James, as well as Mr. Jones, specially thanked the ladies of the Chancel Guild and the wardens for the zeal they had displayed in the collection of funds and Mr. James also thanked the boys of the Aura Lee Club for their contribution.

A most interesting account of his work in connection with the British Columbia Coast Mission was given by the Rev. J. Antle in the schoolhouse of this church on Thursday evening, the 21st inst. The large room was crowded from end to end and some of those present were compelled to stand throughout the evening. Mr. Antle held the close attention of this large audience for close upon two hours, during which time he told them the story of the Mission. His address was plentifully illustrated throughout by lime-light views, showing pictures of his boat, the "Columbia," the hospitals and nurses attached to the Mission, and also a number of views showing the loggers actually at work in the woods. Mr. Antle's work on the coast of British Columbia brings him into touch with inhabitants of 80 camps, both logging and mining, in which some 4,000 men live and work. The Rev. Dr. Tucker, presided, and at the close of the meeting Bishop Reeve pronounced the Benediction.

The Right Rev. Charles Scadding, D.D., Bishop of Oregon, was staying in this city for a few days last week. He left for the West on Friday last.

St. Paul's.—The unveiling of the window in memory of Mr. Stapleton Caldecott took place on Sunday afternoon, Nov. 10, the Rev. Canon Cody delivering a most eloquent address on the subject. It is placed in the large window in the north transept, the window being divided into a number of compartments, in the centre of which is the figure of our Lord; above is the figure of Moses, holding the tables of the ten commandments; below is the figure of David, and on each side are the four principal prophets. All of these figures are holding a scroll with Scripture texts relating to our Lord in the centre. In the two lower corners are the two sacred monograms, X.P.C., and I.H.S. Below these are six small compartments containing shields and on each shield is an emblem of the passion of our Lord. The background of these shields is media val grape vine, also relating to the Saviour in the centre, as the True Vine. The three compartments at the top of the window are the emblems of victory, the centre one the cross and crown. These three contain the following: "God forbid that I should glory save in the Cross of our Lord and Saviour, Jesus Christ." There are a number of other smaller compartments in this window which are filled with appropriate glass. The whole of the window is manufactured from the best English antique glass and is very rich in effect. The entire design of the window has been admired by all who have seen it as being a most appropriate memorial for the departed, and the window has been considered by judges to be equal to any in Westminster Abbey, and it certainly reflects great credit on the firm, The N. T. Lyon Glass Company, of Toronto, who both designed and executed the entire window. There are a number of other windows in the church of equally good workmanship and from the same firm but this one seems to be the favourite.

St. Phillip's.—"Let us not neglect the training in the first place so they will not need conversion, for they will be true to the training, and their convictions and character will stand them in the hour of temptation and trial." Thus did the Rev. Canon Alfred Brown, of Paris, plead in this church the importance of the Anglican Young People's Association, whose object, he said, was to continue the influence of home over young people at the critical period of their lives when the

restraints of home were likely to be removed from them. The occasion of Canon Brown's address was the annual service of the Anglican Young People's Associations of Toronto and vicinity, which was held on Monday evening, November 18th. There were about three hundred present. The preacher spoke upon the Book of Daniel, which he characterized as one of the most interesting books of the Bible, because of its history and its prophecy, but especially because of its revelation of character. The character of the four young Hebrews afforded fine examples to young people to-day, especially to those like them away from home and in trying circumstances. The service was in charge of Archdeacon Sweeney. The Lessons were read by the Revs. Anthony Hart and Bernard Bryan, and the Benediction was uttered by Bishop Reeve. The curate of St. Philip's, the Rev. M. Paget, also assisted. The Convention, which was held in the schoolhouse, on the following evening, was one of the most successful of its kind, such large numbers being present as to make it necessary to use the basement of the church for the purposes of an overflow meeting. Fully 800 were present. The Rev. Canon Alfred Brown, of Paris, who was the founder of the Young People's Movement, addressed both meetings. He spoke of the need for young people's organizations, such as the A.Y.P.A., and referred especially to the great work it had done in breaking down the barriers between parish and parish. The growth of the movement was wonderful, the speaker said, there being now about eight hundred A.Y.P.A. societies in Canada, twenty-five of which are in Toronto. In consequence of the large attendance the meeting was sub-divided, the Ven. Archdeacon Sweeney and Mr. W. S. Battin, Lay Secretary of the Synod, presiding. Addresses were delivered by Bishop Reeve, Canon Brown, Rev. Messrs. D. T. Owen, St. James'; W. L. Baynes Reed, St. John's, Norway, and Messrs. Clarence Bell and W. S. Battin. A Dominion Convention in Massey Hall is talked of.

Eglinton.—St. Clement's.—This church has been enlarged by the addition of a new nave, which was formally dedicated for the purposes of Divine worship on Sunday morning last by His Grace the Archbishop of Toronto, who also preached the sermon from St. John 6:12. This addition to the church adds a seating capacity of 300.

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NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton, Ont.

Jordan.—St. John's.—The annual Harvest Thanksgiving services were held in this church on October 20th, and were particularly bright and attractive, the church having been tastefully decorated by the ladies of the congregation. The offering at both services amounted to \$23, which was applied to Missions. The wardens have just completed the reshingling of the sheds, and have let the contract for repainting the church outside, which will greatly improve its appearance. This church is one of the oldest churches in the Niagara peninsula. The funds for the latter have been very generously supplied by the Ladies' Aid of the church.

HURON.

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

Durham.—St. Paul's.—The dedication of this church, in the township of Egremont, by Bishop Williams, of London, took place on Sunday, Nov. 17th. The building is a brick structure, well and artistically designed, and has a seating capacity of about two hundred. It was crowded at both services yesterday, when two very practical and impressive sermons were delivered by Bishop Williams. The work was undertaken last winter by the Rev. A. A. Bice, the rector of Trinity Church, Durham, and, notwithstanding the apparent difficulty of the task, the work went on, and the people of the vicinity are now to be congratulated on having a comfortable place of worship, which is practically out of debt.

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Brantford.—St. Jude's.—There was given lately, under the auspices of the parochial Branch of the A.Y.P.A., one of the most profitable musical lectures ever heard in this town, by Mr. W. N. Andrews, of the Conservatory of Music. "The Power of Music in the Church" was the subject of the address. Mr. Andrews pointed out what music ought to be rendered and what ought not to be rendered in the Church, and illustrated it by musical selections, sung and played by Mrs. Parker and some of the senior pupils from the O. I. B. The singing and playing was excellent in every particular. The lecture was given in the church, and the attendance was exceptionally large. A collection taken up added considerably to the funds of the A.Y.P.A. This is not the first time St. Jude's has benefited by Mr. Andrews' ability in the art of music, and we hope it will not be the last. The rector, who opened the meeting with prayer, concluded with the Benediction. The young people are to be congratulated upon the splendid programme they have arranged for the season.

Delhi and Lynedoch.—After serving the very heavy and extensive parish of Florence and Aughrim, in the Deanery of Lambton, for four full years, the Rev. T. L. Armstrong took charge of this compact parish on the 1st of November. Here the services are very hearty and the number of communicants exceptionally large. Under the leadership of Mr. Wedd, a host in himself, the large choir in St. Alban's Church acquits itself most creditably. The rectory property is undergoing many needful repairs.

Parkhill.—Sunday School Opening.—The new Sunday School was formally opened with a most successful "National Tea" and entertainment. The building is a real credit to the congregation, and will be a real comfort to the zealous superintendent, Mr. J. F. Roberts, his assistant, Mr. Fred. Zapfe, and teachers, with their little flock. During the evening a formal vote of thanks was tendered to Mr. Wm. Stanley, who so very ably seconded the rector, the Rev. F. G. Newton, in the duties connected with the erection of the building. The style of architecture is in accordance with the church building, and the interior is equally tasteful. While the room was being cleared after tea Mr. E. A. Humphries played an organ recital in the church, and following that the audience adjourned to the school-room again, where speeches were made by a former rector, the Rev. Rural Dean Gunn, of Clinton; the Rev. Mr. Wood, Baptist; the Rev. S. J. Allin, Methodist; and the Rev. A. Graham, Presbyterian. Songs were rendered by Misses Robinson, McLeod, and Rogers, and Messrs. Dickson and Humphries. The rector heartily thanked the large number of people of the other congregations for their attendance, and a vote of thanks was tendered to all who assisted. Over \$100 was realized for the Building Fund.

RUPERT'S LAND.

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

Deloraine.—St. Andrew's.—In this parish a great effort is being made this year to clear off the debt. The first step in this direction was taken on Sunday, November 10th, when a special offering was made with that object in view. The collections for the day amounted to \$150, which amount has since been raised to about \$175. This greatly improves the financial standing of the parish, and the wardens hope by Easter to completely wipe out all indebted-

ness. The Rev. Rural Dean DePencier, M.A., of Brandon, was present when the offering was made, and by two useful and forcible sermons helped materially in the work in hand.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Beeston.—The Rev. W. R. Adams has moved from this place to Whitewood, in the same Province, for the winter months.

Saskatoon.—St. John's.—The first meeting of the Rural Deanery of Saskatoon was held on Tuesday morning, November 12th, in this church, at 9.30. The following members were present: Clergy—The Rev. Rural Dean Davies, Prince Albert; the Rev. E. B. Smith, St. John's; the Rev. H. S. Broadbent, Christ Church; the Rev. H. J. Likeman, St. James'. Catechists—Messrs. C. Barnes, St. George's; Brandt, Warman; Gibson, Merrill; Greenhaugh, Asquith; Hutchings, Floral; Kent, Perdue; Matthew, Talbot; Whiting, Elstow. Several other members of the Deanery sent letters regretting their inability to be present. The meeting opened with prayer by the rector of St. John's. The chair was taken by the Rural Dean, who at once called for the election of a permanent secretary and treasurer for the Deanery. The following were appointed: Secretary, the Rev. H. J. Likeman; treasurer, the Rev. H. S. Broadbent. The Rural Dean, in opening the meeting, pointed out that this was the sixth Deanery of the diocese, if Cumberlandland, which is distinctly for Indian work, is counted. The rector, the Rev. E. B. Smith, then addressed the Deanery, giving the members a very useful history of the Church of England in Canada, showing its organization into ecclesiastical provinces, dioceses, arch-deaconries, deaneries, and parishes, and showing how well these divisions worked; also giving a short account of the missionary work of the Church. The most important work before the meeting was the organization of the work throughout the Deanery, and this took up most of the time. At the present moment the Deanery is bounded as follows: Northern boundary, a line drawn east and west through Rosthern; southern boundary, border of diocese, twelve miles to the south; eastern boundary, border of diocese (Manitoba); western boundary, border of diocese (Alberta). The Rural Dean then spoke at length as to the work and importance of the new Deanery, and in doing so traced the growth of the Church work in Saskatoon and district, pointing out how this Deanery must of necessity play an important part in the building of the Church of the future here. Many questions of importance were brought up by the different clergy and catechists respecting their parishes for discussion, and advice was given in regard to difficulties brought forward. The names of new districts wanting Church of England services were brought forward, and plans were made for supplying the need. One of the most important matters brought before the Deanery was that of religious education for children and Sunday School work generally, and this was referred to a committee of the local clergy to formulate a report for the next Deanery meeting, which is to take place in February in Saskatoon, at which the Rev. H. S. Broadbent was asked to read a devotional paper. The members of the Deanery were afterwards entertained by the Rev. and Mrs. E. B. Smith, who gave them lunch at the rectory, a kindness which was much appreciated.

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Notes from the Diocese of Kootenay.—The Rev. J. A. Cleland has resigned the parish of Rossland, and taken temporary charge of Pen-ticton.

The Rev. H. A. Solly has accepted the Mission of Summerland, and is expected to arrive from England early in December.

The Rev. R. Hilton has become the first resident vicar of Salmon Arm. He has a good choir and large congregation in the nice, new church, only just completed.

Mr. Geo. Stewart, a lay reader, has been some months at work at Ducks and Grand Prairie, where he is most painstaking and hardworking in the cause of the Church.

The beautiful church at Vernon has been used for service since last June. The furnishing is

now very nearly completed. The congregation have been most liberal, and their gifts to the church have been superior in quality and make.

The Bishop of New Westminster and Kootenay has been in residence in the diocese on two occasions during the year, presiding at the Synod and confirming a goodly number of candidates in the various parishes.

The parish of Nelson finds it necessary to build transepts to the pro-cathedral, and the Building Committee is meeting with most encouraging responses to their appeals for funds to make the necessary enlargements.

Correspondence.

LAYMAN'S MISSIONARY MOVEMENT.

Sir,—As I find a considerable amount of misapprehension among members of our Church as to the exact meaning and effect of this movement, I will be indebted to you if you will publish this letter. Primarily, in the United States and in England the movement is directed to the spread of foreign missionary work. In Canada, however, it recognizes the Canadian West as the prime Canadian missionary duty, and in consequence includes it in the effort. The "movement" is so called, because it is not an organization. It is really an effort to reinvigorate present methods, and not a body or society, and its end is accomplished when it gets people harder at work. It is not interdenominational in any sense, but it urges all Christian men to get together and to see what they can do for their own individual Church or denomination. Its agencies are: (1) A few men devoted to the missionary cause, who get business laymen together and convince them that much can be done and more can be collected for missionary work; and (2) those very laymen when they take hold, each of his own Church's methods and organizations, and try to make them more effective and vigorous. The Church of England's participation in this movement is to awaken and preserve such a sense of how little is done and such a determination to do more that our Canadian Church Missionary Society will receive not merely the sum for which our dioceses are pledged, but double that amount. Toronto city contributed for home and foreign missions and other good works, through all its Church organizations, last year \$156,000, of which our Church people gave \$49,000. The effort made to get from all Toronto for missions, home and foreign and other good works, the sum of \$500,000 means that the share of the Church of England will be \$150,000, and that of the other denominations \$350,000. If it is accomplished, our Canadian Church Missionary Society will benefit to the extent of \$50,000, and our Diocesan Mission Fund by \$25,000, and our other Church work by \$75,000. All our Church agencies are to be helped by our laymen, and the stimulus afforded by comparing efforts and results with the other denominations can only do us good.

Frank E. Hodgins.

COLONIAL SCHOLARSHIPS.

Sir,—In a letter just received from Archdeacon Campbell he asks me to give publicity in our Church paper to the following scheme for awarding "Colonial Scholarships in English and Anglo-Continental Schools." The plan is undoubtedly a good one, and many of our young people might be glad to avail themselves of the opportunity of putting a continental finish to their education. The scheme is heartily endorsed by the Right Rev. the Coadjutor-Bishop of London, who is President of the Committee that will make the awards. For particulars write the Archdeacon, Hotel de Londres, Pau, Basses-Pyrenees, France.

Alex. W. Macnab.

THANKS TO THE REV. DR. PATTERSON-SMYTHE.

Sir,—I feel sure that every loyal Canadian Churchman must feel grateful to the Rev. Dr. Patterson-Smythe for his fine brave loyal words on Christian unity expressed in his sermon before the Synod of Huron last June, and again at the Theological Conference lately held in Montreal. We need these men in these days when sentiment with regard to Christian unity is being put before loyalty to the foundation principles. I am sure we all feel thankful to the congregation of St. George's, Montreal, for giving us an opportunity of being able to add one more to the fine list of Irish Churchmen who

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have so eloquently and brilliantly upheld the great principles of the Church in Canada, viz., Archbishop Lewis, Bishops Sullivan, DuMoulin, and Carmichael, besides many priests, past, and present; and now one more, evidently not the least, Dr. Patterson-Smythe. May this grand old loyal branch of the Church continue to raise up such faithful and true men, and that we of the Canadian Church may continue to receive a share, I feel sure is the prayer of all who feel anxious for the future of this great country we love so well. F. Dealtry-Woodcock.

INCREASE APPORTIONMENTS.

Sir,—The letter of Mr. John Ransford in your last issue with reference to missionary apportionments strikes me as a very timely document. Certainly the evils in the apportionment system which Mr. Ransford points out must be corrected before very long if the system is to survive. I have nothing to say against the system in general. When the M.S.C.C. was initiated apportionment was the only way, or at least the most effective way to ensure success. And apportionment must still continue. But it is intolerable as Mr. Ransford so well contends that the "stigma" of annual deficits "should be left upon parishes who are 'honestly doing their best to meet their several obligations are unable to do all that is asked of them,' and have in consequence to undergo the discouragement and shame of 'seeing their name appear in Synod journals as those of whom \$1 was demanded, but who were only able to give 25 cents.'" I know of a parish in consequence of which \$87 was raised. The where a great effort was made the first year amount given to this work the year before was only \$13. However, the apportionment was \$100 so there was a deficit of \$13 at the very start. Next year the parish did raise \$100, but in the meantime the apportionment had been raised to \$130, so there was a deficit of \$30. Last year the apportionment was raised to \$150, and the parish gave \$78. For the present year the apportionment is still \$150, and the indications are

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that the parish will contribute \$50. There is no enthusiasm left for the M.S.C.C. at all, especially as these apportionments were all made without the consent of the parish. Next year probably the contributions will be still lower. This is a good example of the way to kill enthusiasm. The parish is the unit in all these matters, and I thoroughly and heartily agree with Mr. Ransford that before any apportionment is imposed, the parish should be heard through its accredited representatives. Apportionment is undoubtedly taxation, and it is an immemorial principle of our British race that no tax can be imposed without the consent of the taxed. The M.S.C.C. is openly and undeniably violating this established right of our people and it will unquestionably suffer the consequences. As an indication of the way things are going; let anyone read the following statement taken from the last annual report of the M.S.C.C. showing the proportion of defaulting parishes in the total number of parishes in Eastern Canada, with the exception of Nova Scotia and Montreal, who for reasons unknown to the ordinary mind give no returns declaring these facts:—

Parishes.	Defaulting.
Algoma	46
Fredericton	62
Huron	271
Niagara	106
Ontario	62
Ottawa	64
Quebec	128
Toronto	138
Total	877

This proves that in the dioceses named over 56 per cent. of the parishes are defaulters. It also proves that something should be done.

Wm. P. Reeve.

BISHOP BRENT'S REPLY.

Sir,—A friend has drawn my attention to a letter signed "Seventy" in your issue of this week. Permit me to say that my belief in Christ's extraordinary presence in the Holy Communion is dependent upon my belief in His presence wherever two or three are gathered together in His name. The coming together of the congregation for common worship is the most august assemblage that human society knows by virtue of the fact that the Master is in the midst of His people to teach and bless. But there are degrees of Christ's presence. We know by experience that there are greater and lesser manifestations—in the wilds of nature, in the solitude of our rooms, in the workshop, in the Church's ordinary gatherings, in the Lord's own feast. It is not a matter of mere theory but of experienced fact. To me life is rich because it is filled with such a variety of unveilings of God, and one might say that the Holy Communion is an intensified self-giving of Christ, an intensified form of gathering together. It is characteristic of personality that it can give or withhold itself as it wills, that it can give itself in larger or smaller measure. In the Holy Communion the Divine Personality gives Himself in fullest measure, this not to the detriment of the ordinary gatherings of Christian men in prayer and praise, but as their consummation. God forbid that anyone should do or say aught that would seem to rob anything of its Divine content. Let us rather strive to see how much, not how little, of God we may find of Him in all that bears His name. I have just risen from family prayers and rejoice that there we found Him. He spoke to us and we to Him.

C. H. Brent,
Bishop of the Philippine Islands.

WHY FAILURE.

Sir,—In your last issue you refer to the large number of lapses from the Church of their fathers amongst the large English immigration in the United States and Canada, and ask for the reasons. This is a subject to which I have given much thought and would suggest some of the reasons which have helped to bring about this result. 1. Lack of proper Church teaching in the Sunday School, but more particularly the utterly loose and weak manner in which candidates are prepared for Confirmation. How few of our Confirmees are really instructed in what the Church is or what the Church stands for. At this the formative period in many lives too little is made of this great opportunity of making a lasting impression, spiritually as well as intellectually. I know a clergyman who actually devoted 15 minutes towards the preparation of a candidate who came into the Church from Methodism.

2. The general indifference and neglect of Church-people to strangers and new-comers as compared with the hearty welcome and glad hand extended by bodies outside the Church. The recent death of Dr. Potts and his early experience in St. James' Church, Toronto, is a notable instance. Outside the Church in some religious sects a Look-Out Committee exists in each congregation. Every stranger is looked up, an interest taken in him. The result being that many have gone where a hearty welcome was accorded.

3. The inferior preaching of too many of the clergy, who simply read essays entirely out of touch with the wants and requirements of the masses. I have in mind a worthy clergyman who always preaches as if to a congregation of College graduates entirely over the heads of an average congregation. How few of our Theological students start out with the aim and object of preaching the Gospel with all their heart and soul . . . who make their preaching a study and determine to improve from year to year. How many of our clergy after admission to Holy Orders keep up their reading and endeavour to improve themselves every year of their ministry.

4. The fact that our Theological students have not in the past had a practical education for their important calling. Elocution, music, Sunday School work, parochial visitations, preparation of candidates for Confirmation as well as plenty of actual work in city, town, and country should be a sine qua non, to all entering the Church. Why should our clergy have far less practical training than the barrister and physician in their student training. 5. The fact that Church-people do not, other things being equal, stand by a brother Churchman in his professional life, in his business life. I understand that it was one of John Wesley's rules that a Wesleyan should as far as possible support in every possible way a brother Wesleyan. Hence we see a Methodist professional man, a Methodist business man, heartily supported by his co-religionists. Similarly with the Romanist, the Baptist, the Presbyterian, the Jew. . . . Not so with the Churchman. . . . 6. The fact that so few representative Churchmen are found identified with Church work, in the Sunday School, in the St. Andrews Brotherhood, etc., etc. 7. The growing tendency on the part of heads of families to neglect public worship. 8. The writer is no pessimist and believes the Anglican Church to be the purest and best Branch of the Holy Catholic Church, but regrets to see that in the present, as in the past, we are not alive to our opportunities.

A Member of General Synod.

THE TRUE MEANING OF THE CANON.

Sir,—The canon recently adopted by the Protestant Episcopal Convention at Richmond, Va., making it permissible for Christian men, not ministers of the Church, to make addresses in Protestant Episcopal churches on special occasions, seems to be misunderstood in certain quarters. For instance; in the "Montreal Standard," on November 9th, it was stated that one effect of the canon would be to make it possible for "Protestant Episcopal clergymen to exchange pulpits with ministers of other denominations." The assertion was also made that the adoption of this canon was a most important step,—"the most important almost since the Reformation." Now, sir, may I ask you as editor of the official organ of the Canadian Church, to publish the following rejoinder to the article in which the above statements were made? This rejoinder appeared in "The Standard" on Saturday last, November 16th, and was written by Mr. O. R. Rowley, of the Bank of British North America in this city. Mr. Rowley attended the convention in question, heard the debate preceding the adoption of the canon, and is therefore qualified to give us the exact mind of the deputies and Bishops with respect to this important piece of legislation. Thanking you in anticipation, I remain, Yours sincerely,
John M. Black.
81 Bleury Street, Montreal.

Mr. Rowley's letter is as follows:—

EXCHANGE OF PULPITS.

To the Editor of "The Standard":

Sir,—In your issue of the 9th inst., under the above heading, you state that the Protestant Episcopal Church of the United States, at a recent Convention, passed a resolution by an overwhelming majority, making it permissible for clergymen of that Church "to exchange pulpits with ministers of other denominations." This is somewhat misleading. The House of Deputies had made the end of their canon read:—"Nothing . . . to prevent the ministers in charge of any congregation of this Church, when authorized

by the Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." The Bishops finally made it read:—"Or to prevent the Bishop of a diocese or missionary district from giving permission to Christian men who are not ministers in this Church to make addresses in the church on special occasions." In eliminating the word sermon, and leaving the word addresses, the Bishops drew a distinction between a sermon and an address,—the one, an exposition of some text or subject; the other only a personal opinion, which has no authority. "Take thou authority to preach the Word of God," means something, and not only do the clergy of the Anglican Church know it; but, as a writer in a recent issue of the Living Church truly puts it:—"Self-respecting ministers of other communions know it." The perfected canon reads:—"No minister in charge of any congregation of this Church; or, in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the Bishop of the diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions." This new canon, as a matter of fact, is stricter than before, and requires, even commands the clergy, to get the Bishop's authority before they can invite any Christian man to make an address, and even then the latter can speak only on special occasions. It in no way opens the way for the clergy of the Protestant Episcopal Church to occupy the pulpits of other denominations, nor does it give permission to Christian men who are not ministers of the Protestant Episcopal Church to preach in Protestant Episcopal pulpits. O. R. Rowley.
387 Roslyn Avenue.

BOOKS RECEIVED.

The following books have been received at this office from the publishers, Messrs. Wells, Gardner, Darton & Co., Limited, 3 Paternoster Buildings, London, E.C. Very suitable for Christmas presents:—

"Tommy's Tiny Tales."—By the Dowager Lady Leigh and A. E. L. Illustrated by H. J. Rhodes and F. Meyerheim. Price 1s., and cloth 1s. 6d.

"A Bad Three Weeks."—By Raymond Jacobens. Illustrated by A. Talbot Smith. Price 2s. 6d.

"The Fortunes of Philip Chester."—By D. B. McKean. Illustrated by J. Ayton Symington. Price 1s., and cloth 1s. 6d.

"Mistletoe and Primroses."—Stories for children of the Church. By Evelyn Hunt. Illustrated by W. H. C. Groome, R.B.A. Price 6d.

"The Merry Tales of the Wise Men of Gotham."—By F. J. Harvey Darton, with illustrations by Gordon Browne. Price 3s. 6d.

"Leading Strings."—Illustrated. Price 1s. 6d., and cloth 2s. 6d.

"A Wonder Book of Old Romance."—By F. J. Harvey Darton. Illustrated by A. G. Walker. Price 6s.

"Otherland."—By Evelyn E. Rynd. Illustrated by Dorothy Furniss. Price 3s. 6d.

"Comrades in Camp and Bungalow."—By E. E. Cuthell. Illustrated by Paul Hardy. Price 2s.

"Tales of Mirth and Marvel."—From the Ingoldsby Legends. Illustrated by Gordon Browne. Price 3s.

The following books have been received at this office from the publishers, Messrs. Longmans, Green & Co., 39 Paternoster Row, London, E.C.:—

"Christ in the Old Testament."—Being short readings on some Messianic Passages. By B. W. Randolph, D.D., with a brief introduction by the Bishop of Salisbury. Price 4s.

"Sermons at St. Paul's."—Being selections from the sermons of Henry Parry Liddon, D.D., with a preface by Francis Paget, D.D. Price 2s.; bound in leather, 3s.

"Hope and Strength."—Addresses by P. N. Waggett, M.A. Price 2s. 6d.

"Mankind and the Church."—By seven Bishops. Edited with an introduction by the Right Rev. H. H. Montgomery, D.D. Price 7s. 6d.

"The One Christ."—An Enquiry into the Manner of the Incarnation. By Frank Weston, B.D. Price 5s.

"Christianity and Common Life."—Sermons by Rev. H. R. Gamble, M.A. Price 2s. In leather binding, 3s.

British and Foreign

The Rev. R. L. Paddock has accepted his election as Missionary Bishop of Eastern Oregon.

Plans have been made for the erection of a cathedral in Baltimore, which may take one hundred years to build.

Mrs. Doane, the wife of the Bishop of Albany, died on Saturday, November 9th, after a short illness, aged 70 years.

The death of Mr. G. F. Bodley, one of the best-known and greatest of Church architects, took place lately in his 78th year.

The King, through the Home Secretary, has sent his congratulations to Mr. Henry Ellis on the completion of 50 years as a bell-ringer of the Parish Church, Huddersfield.

In appreciation, of his twenty-five years' service as vicar of Seaforth, Liverpool, Canon Smethwick has been presented with a gold watch, and Mrs. Smethwick received a silver rose bowl.

A gentleman recently called at the British and Foreign Bible Society in London and handed to the Secretary Bank of England notes for £2,500, with the only condition that the gift should be absolutely anonymous.

The death is announced of Mr. W. T. Dunn, for fifty-eight years parish clerk of St. Clement's Church, Sandwich. He was well-known to the numerous visitors to the church for his store of antiquarian information.

The Rev. E. G. Bowers, just prior to his leaving Christ Church, Elizabeth, N.J., of which parish he has been the curate for some time, to take up work elsewhere, was presented with a well-filled purse of gold by the senior warden on behalf of the parishioners.

The Rev. G. F. Beaven recently celebrated the 50th anniversary of his appointment as rector of St. John's, Hillsboro'. His parishioners presented him on the occasion with a well-filled purse of gold. Quite a number of his brother clergy were present on this auspicious occasion.

The Socialism of the Gospel is contained in a few root principles—seeds sown and left to germinate and bear fruit, but there is no foreshadowing of a reconstituted society, still less of universal or general happiness brought about through the intervention of the State.—The Bishop of Manchester.

The Right Rev. C. F. D'Arcy, D.D., Lord Bishop of Clogher, has been elected by the House of Bishops of the Church of Ireland to fill the vacant

GIFTS.

To choose an appropriate gift,—one to be received with genuine pleasure,—is truly an accomplishment. Perhaps a suggestion will be of assistance to you before making your purchases for the holiday season. Have you ever considered that an up-to-date unabridged dictionary is a gift to be longer enjoyed, longer treasured, and of more constant service to the recipient than any other selection you may make? The One Great Standard Authority is Webster's International Dictionary, published by G. & C. Merriam Co., Springfield, Mass. It is recognized by the courts, the schools, and the press, not only in this country but throughout the English-speaking world as the highest triumph in dictionary making. It is the most choice gift.

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See of Ossory, Ferns and Leighlin. He has held the See of Clogher for the past four years and is one of the youngest Bishops on the Irish Bench.

In commemoration of having completed fifty years' continuous service as chorister, bellringer, sexton, and parish clerk at the parish Church, Alfreton, Mr. William Burnham, of Alfreton, has been presented with a solid silver inkstand by Mr. and Mrs. C. R. Palmer-Morewood, of Alfreton Hall.

The Right Rev. Dr. Worthington, Bishop of Nebraska, has been commissioned to have charge of the American Churches on the Continent of Europe, and he also preached, by special invitation, before the Rhodes Scholars in Christ Church Cathedral, Oxford, on the American Thanksgiving Day.

On the vigil of All Saints' the people of St. Paul's Church, Concord, N.H., were bereft by death of their vicar and their senior warden. Dr. Roberts, the former, had been vicar for thirty years, and he died at the age of 61, and Mr. H. A. Brown, the latter, had been senior warden for forty years, and he died at the advanced age of 84.

Cecil Hall is in course of erection at Ilford in Essex. It is to be a memorial to the late Marquis of Salisbury. The Bishop of Worcester recently opened the Church House in that city, which has been erected through the generosity of Mrs. Wheeley Lee, who has provided this house for the use of the diocese at the cost of several thousands of pounds.

The Rev. H. E. Bowers, D.D., rector of Grace Church, Galveston, Texas, left that city on Oct. 28, last, to take up a new post of work at Los

OH! THOSE BEAUTIFUL TEETH:
Just by use of
TEABERRY
ASK YOUR DRUGGIST

Angeles, Cal., he having been appointed rector of All Saints' Church in that city. He is one of four brothers, all of whom have taken Holy Orders, and his eldest brother is the Bishop-Suffragan of Thetford in Norfolk, England.

At the close of a recent Sunday afternoon service at Grace Chapel, Corona, L.I., the rector, the Ven. Archdeacon Bryan, was presented by Mr. L. C. Andrews, the superintendent of the Sunday School, on behalf of the members of the Mission, with a handsome desk. This Mission was founded by the Archdeacon a year ago and the congregation has increased very rapidly.

A new marble altar and tiled sanctuary is to be erected in St. Paul's Church, Cleveland. It is the gift of Mr. H. C. Ranney, the senior warden, and the members of his family in memory of his wife, the late Mrs. Ranney. The altar will be of white Italian marble, is to be mounted on three marble steps and will be carved in Italy. The sanctuary is to be paved with marble and tile.

The Bishop of Exeter unveiled lately in Exeter Cathedral a statue of Richard Hooker, the author of the "Ecclesiastical Polity." Hooker was born at Heavitree, Exeter, and two of his ancestors were mayors of the city in the fifteenth and sixteenth centuries, while he received his early education at the Exeter Grammar School. The statue is the gift of Mr. Robert H. Hooker, of Weston-super-Mare, who comes of the same family.

Children's Department.

THAT BIT O' LINE.

By Wilfrid T. Grenfell.

"Heave her to, skipper, and tell Jim to throw the boat out. I'm going to board that steam trawler. I see she has her gear down."

This was to the skipper of the North Sea Mission vessel in which I was at the time working among the Deep Sea fishermen of the Dogger bank.

"She's going fast, Doctor. Do you think we shall catch her?"

In my heart I hoped we wouldn't do so, for I was new to the work then, and I had always found it very difficult to know what to say and how to begin with complete strangers. Still I answered: "Run out the Bethel flag on the mizzen gaff; she'll come around then. She's a stranger to our fleet, I see."

"I think she joined us in the night. Must have mistaken the light, I suppose. The Short Blue fleet passed through our weathermost vessels last night, and she's a Short Blue vessel."

While he was speaking, he had been hauling out the broad tri-color Bethel flag to the gaff-end. It usually signals to the fleet service, but hung on the gaff-end it means, "Want to speak to you." The strange trawler blew her whistle in answer, and evidently put her helm over, for she commenced to make a circle round us nearly as great as her net, sweeping over the bottom, permitted her. I was still anxious about my reception, and wished that come one had a leg broken to give me any excuse.

"Who's the skipper of her, do you know?" I asked, handing the glasses to our captain.

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"Can't say I do, Doctor; but him they call Fenin Jack had her once. It's the old Albatross."

"Well, if it's a stranger, all the more needed to go and try in a word for the Master. Let's have two good hands in the boat; we shall need them in this lop."

The trouble in boarding a trawler at sea is that she cannot stop to allow you to come alongside, and it is always hard to go alongside a vessel that is under way, even in smooth water. However, it is a faint heart that never won, and no man can accuse a deep-sea fisherman of that. We were soon aboard, and the big-bodied and big-hearted fisherman on the bridge was shouting out: "What cheer, Oh! Come up on the bridge. Mind the warp there. Go down below, you lads, and get a mug o' tea. You'll find the cook in the galley."

He seemed so genial that I thought I should find it all the harder to speak to him of his need of Christ.

The grip the skipper gave me as I mounted the bridge left no doubt that there was a man behind the hand that gave it. Strangers though we were, we were soon good friends, for the skipper was a typical deep-sea man, with the absence of self-consciousness so delightful in men of the sea. Generosity, indeed becomes almost a fault with them, and is often the cause of their being unable to say "No," just because "No" means hurting the feelings of some comrade who, perhaps, is asking to enter a saloon. Unselfishness also becomes almost recklessness when these men, with wives and children, go in search of forlorn hopes because "some poor fellow is on his beam ends." When



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Toronto, October 23rd, 1907.

JAMES MASON,
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we had exhausted the subjects of the weather and the fish, I ventured at last to ask my friends if it would be possible to have a little meeting in the cabin before we left.

"Maybe, later on," he replied. "The watch is turned in at present. I guess they'll listen if you spin a yarn about anything except fish."

It didn't seem to me that my prayer for a word in season was being answered just then. Up to that moment I had not noticed any other man on deck except the helmsman. But now, chancing to look up, I saw a man sitting in a sling about half way up the funnel, which he was leisurely chipping preparatory to repairing it. Our visits are necessarily so few and far between the many fishing vessels, and, therefore, the opportunities so precious, that we generally try to get in a word or two with all the men, even if it is only that they may know us and feel that they have a friend in the mission vessel. This is not seldom the thing that brings a shy fisherman to pay his first visit to the ships or to our institutes ashore.

But on looking more closely at the man on the funnel, I thought I noticed something familiar about him, more especially the head of red hair.

"That's never you, Dick, is it?" The red head turned round, and now I saw there could be no doubt about it. "Why, man alive, I thought you were drowned last New Year's."

"So did I, Doctor. 'Deed so I was, till the crew of the old Europa pumped the water out of me."

"Come and tell us a yarn as soon as you are through with the funnel. I'm mighty glad to see you in the fleet again."

The watch was roused at eight bells, and after Dick had enjoyed a scrub in a bucket on deck, I followed him below. The steward had spread out for all of us some steaming bowls of tea, which seemed to have driven the thoughts of the promised yarn out of my friend's red head, till I broke in: "Come along, Dick; let's hear how it is you're still above water." At last, as if he had already nearly forgotten all about it, and when he had lighted his pipe to assist his memory, he began:

"It was last New Year's Day, Doctor. We was in the old sunbeam on the tail end o' the Dogger. The wind was in the nor'northeast, and there was a nasty top heaving along from over night. 'Deed, it was so bad the Admiral didn't show his flag for boarding."

Under our regulations, if any loss of life occurred from throwing out a boat to try to transfer fish to the carrier, it meant a charge of manslaughter against the skipper of the vessel who sent his men. But the temptation to a skipper to do so is great, because the worse the weather and the fewer the boats, that send their fish to the market, the higher will be the returns for those that do send.

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Dr. D. M. Bye's Combination Oil Cure is a recognized Cure for Cancer and Tumor. Beware of Imitators. Write to-day to the Originator for his free books. Dr. Bye, 316 N. Illinois St., Indianapolis, Ind.

"Our skipper ordered the boat out, as we had a big haul, and me and Sam and Arch took her. It was pretty bad along side the steamer among the other boats. She were shipping the lop over both rails as she rolled in the trough o' the sea. I never saw such a crowd knocked off their pins by loose boxes and rolled into the water in the scuppers in my life. Almost every one got a cold bath on deck before they were through with it. However, we got clear all right. It was snowing at the time, and looked dirty to windward, so we were for getting aboard again as soon as we could. I suppose we must have been a bit careless, now we were clear of that heavy lot o' fish; for I was just standing up shouting, 'A Happy New Year and many of 'em' to the Sunbeams' boat, when a curly sea caught us right under the quarter and turned us clean upside down. I grabbed hold of something hard, and found myself holding on to the thwart. Only it was pitch dark. I was under the boat. There was air enough, as we had tipped over like a trap, but it was awful cold hanging in the water. I knew it weren't much good hanging on there so I just grabbed the gunwale and hauled myself outside. I had to go right under water for it, and I can't swim a stroke. But somehow I came up all right, and caught the life-line which is rove through the keel, and I climbed on to the bottom.

"Archie was there already, but Sam had gone, and I guess he was dead by then. The driving spray kept us from seeing to windward, and that was the only way help could come. We were soon half dead with cold, for the old boat was level with the water, and pretty nigh every sea went over us. Arch soon gave up, and his head went down on the boat's bottom. I kept shouting to him, 'For God's sake, keep up a little longer,' as I could see a smack shaking up into the wind ahead of us, and I guessed they had seen us and were getting out their boat.

"But just then an extra big sea came along and washed us both off, me still holding on to Arch's oil frock. All I remember was striking out and finding something holding me up. I had come up right through the life-buoy ring. I'd hardly had time, however, to cough up some of the water I'd swallowed when I felt something tugging at me, and then it pulled me right under water again. I soon found what it was. The life-buoy was fastened to the stern of the boat by a half-inch hemp-line, and every time a sea came along, the old boat sogged down under water and dragged me with it.

"Then it flashed across my mind what would happen. If I didn't cut that line and get loose, the same sea that would bring the boat for me would find me under water, even if I wasn't drowned before that. I felt in my pocket for my fish-knife,—I couldn't have opened it if I had it. Indeed, I knew it wasn't there, for I could remember leaving it on the capstan after cleaning the fish. 'Deed, it seemed I could remember everything I ever did. Then I felt the

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Make Your Skin Clear, Smooth and Free From Impurities As Soon As Possible, Because if You Allow Eruptions To Continue Your Face May Become Diseased and Disfigured For Life.

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The continued eruptions of the impurities of the blood through the skin of the face and other parts of the body in the form of pimples, blackheads, boils, fleshworms, eczema, blotches, blemishes, scabby crusts, scrofula, salt rheum, simple and chronic acne, poisoned skin, red skin or rash or spots, ulcers, carbuncles, etc., if allowed to continue indefinitely, will eventually destroy the skin so as to permanently disfigure your face and body. The glands in the skin, containing fluids and fatty secretions necessary for the nourishment of the skin, are often destroyed by continued eruptions, thus causing fissures, cracks and scars, and leaving the skin in a dried and shrunken condition.

Stuart's Calcium Wafers have made a sure and rapid cure for all skin diseases possible. They do not contain any poison, mercury, drug, opiate or cheap alcohol so common in most skin and blood treatments. Calcium Wafers contain in concentrated form the most effective working power of any purifier discovered—Calcium Sulphide. They also contain golden seal, quassia, eucalyptus, belladonna, and the vegetable alteratives and laxatives, all of which are essential to make rich, red, healthy blood.

Calcium Wafers are in dry, compressed form—little tablets—easy to carry around and they cannot lose their medicinal power by evaporation as so many liquid medicines do. They are coated with chocolate, are easy and pleasant to take, will cure any form of skin and blood disease and will leave your skin in a perfectly smooth and healthy condition.

Why should you go around any longer with a disgusting looking face and have strangers stare at you and your friends avoid you, when you might just as well have a nice, smooth, attractive face. Stuart's Calcium Wafers have in many cases cured boils and pimples in five days.

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tugging again, and down I went. It wasn't the fault o' the life belt. It was just because I couldn't cut adrift; it were only just that bit o' line. All I could do was to get it in my teeth when I could and chew at it. But it was no good; I couldn't cut adrift.

IDS—RUIN

OR LIFE.

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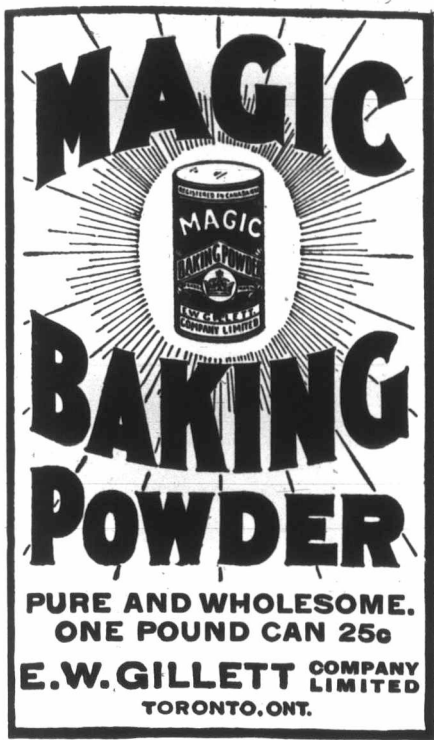
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MAGIC
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POWDER
PURE AND WHOLESOME.
ONE POUND CAN 25c
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"Then I saw the boat coming. It got nearer and nearer. I could see some one leaning over the bow to grab me, and then I felt the tugging again, and down I went under the water. It was just as I had thought. As I looked up through the water I saw the boat rush past over my head, and I knew, once it was leeward, it could never get back to me. Then I lost consciousness. Of course they went on and told everyone I was lost. But I suppose the Lord hadn't done with me yet; for soon after the steam carrier came along and saw the boat, and then saw me still in the life-buoy. They picked me up, and after a couple of hours rubbed life into me again. So here I am, you see."

God's ways are not ours. Here in this unexpected way he had put into my mouth a subject that would be sure to interest the little company that gathered in the strange trawlers' after-cabin. When the meal was over and the pipes alight again, while the cook-boy washed up the last remains of the meal, I produced my pocketful of hymn-books and proposed to sing. With a ready response, such as sailors generally make to such a proposal, we launched out into "one with a chorus." The various members of the crew chimed in with the nearest tunes they knew, so that it was a cheerful noise together that ascended the hatchway. Owing to the vigour displayed, it reached the man at the wheel, and even he couldn't resist joining in, too, as he steered the ship:—

"Why should I remain,
With ONE step between me and
Jesus?"

The life-buoy and its lessons served as a subject all could understand. The life-buoy hanging in the rigging warns us in finest weather to take heed; it is easily able to hold us in the deepest waters if we take hold. Yet we must trust to it entirely, and get loose from every tie, however little, that binds us to perishing things, if we are to be safe. We must follow His footsteps who went to the cross, and must have no reservations if we are to be useful. Though we cannot shake off the sins that tie and bind

us, Christ is more than a mere life-buoy, for He can and is waiting to set us free if we ask Him.

"What is binding you now, Dick? Will you ask Him to set you free?" For the tie, however small, that holds us to the world, spells death. The tie that binds us to Christ spells life here and hereafter.

Do not despise any opportunity because it seems small. The way to make an opportunity grow is to take hold of it and use it.

Prayer is the key of the day and the lock of the night. We should ever begin and end, bid ourselves good-morrow and good-night, with prayer. This will make our labour prosperous and our rest sweet.—Berkeley.

I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon the window-sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth.—Martin Luther.

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Strength cannot be regained from the food you eat so long as digestion is so imperfect, but you can be restored by Dr. Chase's Nerve Food, which contains in condensed pill form the very elements of nature which go to form new nerve force.

Overwork, worry, anxiety and excessive mental effort exhaust the nervous system at a tremendous rate, and repair must be made before some dreadful form of nervous disease sets in. Dr. Chase's Nerve Food invigorates the nerves which control the digestive fluids, sharpens the appetite, is slightly laxative, so as to encourage the action of the bowels and strengthens every organ of the body.

You can use this treatment feeling certain that every dose is doing you at least some good, and can prove it by noting your increase in weight.

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

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The Berliner Gram-o-phone Co.
of Canada, Limited,
MONTREAL.

"THE LADY-KING."

Grave little violet-eyes I met
Slow toiling up the stair;
Laden her arms with book and doll,
Laden her brow with care.

To a stand I must come at once—
Something there was to show;
Something she almost hoped, I think,
Perhaps I might not know.

Carefully page by page she turned,
Then with an eager ring—
"Dis is the King of Spain," she cried,
"And dis is the Lady-King!"

We hold you right, little violet-eyes,
She beareth a kingly heart,
This English girl whose royal blood
Hath played, so brave a part.

—M. A. K.

There is a pretty Indian legend of a good spirit who, wishing to benefit a young princess, led her into a ripe and golden cornfield. "See these ears of corn, my daughter; if thou wilt pluck them diligently they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the

ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. To each of us are golden opportunities offered; life speeds on to the goal from which there is no return. Let us redeem the time for fields are white to harvest.

Once when Charles Wesley was preaching to a crowd of rough stone cutters and quarrymen at Portland, he turned his appeal into metre and improvised a hymn in which occurs the vigorous lines:

"Come, O Thou all-victorious Lord,
Thy Power to us make known—
Strife with the hammer of Thy Word,
And break these hearts of stone."

Sorrow sounds the deeps, and if rightly taken makes the surface-life impossible. For sorrow lies nearer to the heart of life than joy, and to get near life's heart is always blessed. —G. H. Morrison.

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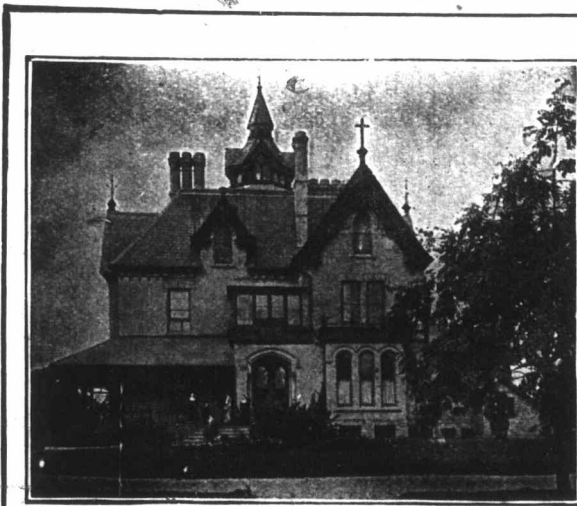
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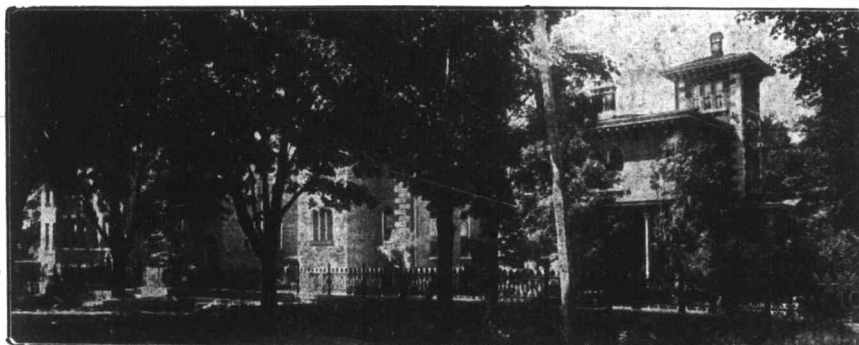
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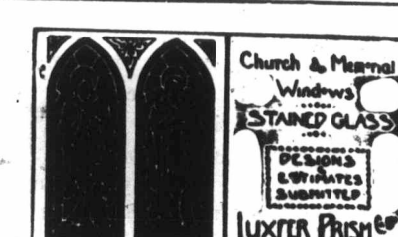
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Professor Howard Marsh, Fellow of King's, and Professor of Surgery in the University, has been appointed Master of Downing College, Cambridge.

A stained-glass window, which has been erected in the north aisle of the choir of Newcastle Cathedral was recently unveiled and dedicated. The upper portion of the window represents scenes from the life of Christ and the lower portion the early history of Christianity in Northumberland. Mr. T. G. Gibson, the donor of the window, performed the unveiling ceremony and the Archdeacon of Northumberland and the three Residuary Canons took part in the dedicatory service.

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