

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, OCTOBER 24th, 1912

No. 41

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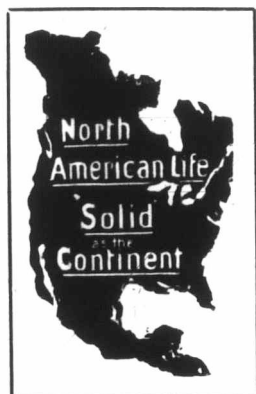
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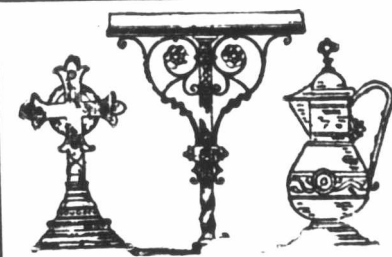


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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 24, 1912

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October 20.—Twentieth Sunday after Trinity.

Morning—Ezek. 34; 1 Thes. 5.

Evening—Ezek. 37 or Dan. 1; Luke 14:25—15:11.

October 27.—Twenty-first Sunday after Trinity.

Morning—Dan. 3; 1 Tim. 4.

Evening—Dan. 4 or 5; Luke 19:11—28.

October 28.—St. Sim. & St. Jude A. & M.

Morning—Isai. 28:9—17; 1 Tim. 5.

Evening—Jer. 3:12—19; Luke 19:28.

November 1.—All Saints' Day.

Morning—Wisd. 3:1—10; Heb. 11:33—12:7.

Evening—Wisd. 5:1—17; Rev. 19:1—17.

November 3.—Twenty-second Sunday after Trinity.

Morning—Dan. 6; 2 Tim. 4.

Evening—Dan. 7:9 or 12; Luke 22:31—54.

### AN OFFER TO ALL.

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

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

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.

Processional: 340, 559, 598, 601.

Offertory: 392, 397, 501, 564.

Children: 508, 553, 562, 686.

General: 400, 507, 556, 565.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.

Processional: 343, 391, 599, 605.

Offertory: 324, 555, 616, 657.

Children: 640, 687, 689, 692.

General: 463, 503, 678, 679.

### The Moslem World

The call to prayer for the Moslem world last Wednesday, October 16th, the centenary of the death of Henry Martyn, together with the attention now being drawn to Turkey in connection with the war in the Balkan States, reminds us very forcibly of what has been rightly called "the Moslem peril." The problem appeals to the Church as it never did before, for, while on the one hand the peril of aggression is very real, on the other hand the opportunities have never been greater or the situation more full of hopefulness. Dr. Zwemer, one of the highest authorities on Islam, has recently accounted for the insistence and persistence of Mohammedanism by the phrase, "Supernatural—from beneath." Islam is, indeed, a religion which goes beyond the natural, but this is because it comes not from above, but from below. And only as this is realized will the Cross ever obtain victory over the followers of the Crescent.

### An Admirable Work

Every day one hundred and forty girls have luncheon served to them at a minimum cost in the rooms of the Church House connected with St. Andrew's Presbyterian Church, King Street. Three lunch rooms are set with tables accommodating four each, and there is also a rest-room provided with couches and easy chairs, and a reading-room with magazines and books available. Just now a large institute building is being erected, in which it is hoped that many more girls will be cared for in the same way. A similar work, on a smaller scale, because of the lack of accommodation, is being done at St. James' Cathedral under Canon Plumpton, and we earnestly commend the idea to all other "downtown" churches where the need arises. No finer example of practical Christianity could well be forthcoming.

### The Canadian North-West

At the Middlesborough Church Congress, in the course of a discussion on "The Duty of the Church to the Empire," Principal Lloyd, of Saskatoon, made the interesting suggestion that after 1915 Bishops should order that no clergyman be instituted into an English benefice who had not served at least two years in some Colonial Mission. Principal Lloyd went on to point out the strategic importance of Canada as the country of the twentieth century, that in far less time than it had taken the United States to become eighty-five million people Canada would reach one hundred million. The duty of the Church of England at home was not to the older Provinces, but to those gigantic new regions of the West which had so largely become settled within the last ten years. The Principal expressed the opinion that what was done and what was not done by the Church in the next ten years was of vital importance to the character of the people, because, judging by the rapidity of growth, the inherited wealth, and the independent character of the people, Western Canada would not be a missionary problem ten years from now. So that as a business proposition there was no field in the world where the Church of England could invest her missionary offerings with the certainty that the need would rapidly come to an end and the hope that reproduction would begin. We are grateful for the earnest efforts of Principal Lloyd to arouse English Churchmen to a sense of their duty to the thousands of Church people who are pouring into the North-West.

### Lay Readers or Deacons?

Our correspondence columns have borne testimony to the need of much greater provision of Church services in out-of-the-way places in the Dominion. Only the other day we heard from a layman who lives in a place where it is the rarest thing for him and others to have a visit from a clergyman. But we wonder whether the problem would not be more effectually solved by the extension and modification of the Diaconate rather than by the multiplication of lay readers. Could not arrangements be made in many places whereby, by such a method, prayers would be regularly read every Sunday, addresses given, and Sunday Schools held? The permanent Diaconate is worthy of a trial "where it may be had." Early Church history offers no disproof of a Diaconate which does not necessarily become advanced to the order of the priesthood.

### The Use of Church Halls

At the opening of a Parish Hall in his diocese the other day the Bishop of Liverpool spoke very frankly on the uses to which such places should be put. He showed that St. Paul taught that what was perfectly right for some people might be absolutely wrong for others. Thus congregations could not do many things that individuals might, and he held that nothing should be done in a Church Hall which would offend the minds of those whom they might call their "weaker brethren." In Dr. Chavasse's opinion, halls which were open for Church purposes ought not to be used for theatricals, dances, whist drives. A definite lead like this, coming from such a source, will do untold good.

### Race in the Church

Side by side in that interesting and able quarterly published by the Society for the Propagation of the Gospel, "The East and the West," are two articles, one on South Africa, arguing for the segregation of black and white in Church; the other on India, pleading for an opposite policy. The following incident is told in the article on India by the writer, the Rev. C. F. Andrews, of Delhi, and as it concerns Canada we ought to look at it. The greatest living poet in India, Rabindra Nath Tagore, is a member of the Brahma Samaj, a deeply religious man, and an earnest student of Christianity. His verses are sung in every household in Bengal and far beyond its borders. He is now on a visit to England to study at first hand English ideals. The rest of the story shall be told in Mr. Andrews' own words:—

"I have been staying with him in an English country home, and he told me one day that he had hoped originally to return to India by the Canadian route. He was, however, informed by his shipping agents that there would be very great difficulty, indeed, for an Indian to obtain entrance into Canada by way of England, and that he had better make up his mind to travel through the United States. As he told me this incident it was not difficult to understand the shock it had been to him and the pain it had given him."

If these facts are true, the matter is one for Canadian Churchmen, and should surely be taken further.

### Revision of the Bible

Some months ago a representative deputation of eminent men in England waited on the Archbishop of Canterbury to ask support for a revision of the Revised Version. The Archbishop did not feel that the time had yet come for such action, and now a committee of eminent Non-conformist scholars have issued a statement to the same effect. They deprecate any action just now, and plead for delay, because they consider that in the present state of our knowledge such a work would be impossible. They suggest waiting at least ten years, but, if such a delay cannot be conceded, they urge that under no circumstances should any revision be undertaken of an inadequate or superficial character. This conclusion will carry weight with most thoughtful people, and yet no one can doubt that the Revised Version has not realized expectations, and is almost as far off as ever from displacing the Authorized Version. The American Revised Version comes nearer the ideal, but even this is capable of improvement, and, besides, copyright considerations prevent its circulation in Great Britain and Canada.

### Hear the Other Side

The Toronto papers have been giving prominence to "The Mission to Non-Catholics" by two of the Paulist Fathers, and while, judging from the reports, their exegesis of Scripture seems to be seriously at fault, nothing could be more admirable than the courtesy with which they met enquirers. A valued correspondent suggests that the various points raised should be met in our columns for the sake of those who are not acquainted with the Roman controversy. We shall always be glad to answer questions and meet difficulties as far as possible. Meanwhile, it ought to be remembered that there is another side to the Roman Church, which the Paulist Fathers naturally do not mention. Thus in Spain one can buy every year for fifteen cents what is known as "The Bull of the Holy Crusade," and anyone who has duly purchased this

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"Bulls" can then buy at fifteen cents each as many "Bulls" for the departed as may be wished. To deliver a soul from purgatory it is only necessary to buy one of these "Bulls," and to fill in the preacher's name and the name of the departed, and straightway, so far as the Church can guarantee such deliverance, that soul is there and then delivered from purgatory. These "Bulls" are publicly published and advertised, and commended from the pulpit. Every ten years or so the Pope grants authority to the Primate of Spain to issue them for the ensuing years, and every year they are issued and placed on sale at the book shops and in the churches. Much more could be said on this and other points, and shall be said from time to time in these columns as opportunity arises. But this is sufficient to show that the view depicted by the Paulist Father needs supplementing considerably. With perfect fairness and courtesy we must show our people the truth on these subjects.

### The English Church

Bishop Tucker, Canon of Durham, and formerly Bishop of Uganda, has written a letter to the "Times," in which he points out the present deadlock in Church of England matters. It is now some five years or more ago since the Church was charged by the King's Letters of Business to take in hand the task of devising some means by which the recommendations of the Royal Commission on Ritual could be best carried into effect. The result has been simply "confusion worse confounded." There is a deadlock in the Upper House of the Convocation of York; the House of Laymen has pronounced against Revision of the Rubrics in any form; in the southern province of Canterbury the Lower Houses have resolved to recommend a modification of the existing law; whilst the laymen of the same province have united with those of the northern province, and have declared that they will have nothing to do with any Revision of the Rubrics or of the Book of Common Prayer. Bishop Tucker suggests that the only way out of the tangle is the Reform of Convocation, by means of which that body would become truly representative of the whole Church. He quotes the Archbishop of York, who recently said that what was wanted was "a restoration of the principle of Church authority by the Church itself deciding what diversity it would allow." Sir Edward Russell, editor of the Liverpool "Post," and a leading layman, adds to the discussion a reminder that there would be two questions to settle in any such Reform of Convocation: the admission of lay representatives, and the settlement by Parliament of the particular constituency from which the lay members are to be elected. All this ought to make us in Canada feel particularly thankful for the Synodical action which enables our Church to express its mind and to settle its own affairs.

### The Australian Church

Exactly what certain Australian Churchmen object to in the present connection between the Australian and English Churches it is rather difficult to understand. The position of our sister Church hardly seems to differ materially from ours. They have full Synodical government, with all that is involved in it; they elect their own Bishops and enact their own local canons, and presumably have full power to revise the Prayer Book to meet their own special needs and circumstances. Archbishop Wright in his address to the recent Provincial Synod of New South Wales points out that the Australian Church voluntarily accepted the faith, doctrine and discipline of the Church of England, "with perfect liberty to manage its own affairs." The proposed change, he says, can "hardly arise from a desire to obtain greater freedom." He is strongly opposed to the move. As other of the Australian Bishops have expressed themselves in the same way, it is hardly likely that the change will be made, at present at all events.

### Difficulties of the Bible

Hear what a profound Bible scholar, Bishop Westcott, has to say concerning Bible difficulties. If anybody had a right to speak of such, he had, for one of his greatest achievements in life was the minute examination of the Bible text and the use made of it by friends and foes. Mark well his words: "Unless all past experience is worthless, the difficulties of the Bible are the most fruitful guides to its Divine depths. It was long since said that God was pleased to leave difficulties upon the surface of Scripture that men might be forced to look below the surface." Such language from a distinguished scholar is in striking contrast to the flippant criticism that delights to discover mistakes in Moses and flaws in the sacred record.

## LOCAL OPTION AND THE CLERGY

### Layman's Point of View.

The season has come when many of the municipalities of Ontario (about fifty of them this year) will be entering upon Local Option campaigns. The clergy in and near these municipalities will shortly have to decide what course they will take on the question. Unfortunately, in many cases in the past, the clergymen of the Church of England have assumed an attitude of neutrality, or of downright antagonism to the Local Option movement. This has been a matter of regret and of pain to many loyal members of the Church, who dislike to see their leaders backward in battle for the moral uplift of the community and for the protection of the weak brother. It is humiliating to go into a town where a Local Option contest is in progress (as has more than once been my experience) and to find the ministers of other denominations actually engaged in the fight, and the Church of England clergymen either on the fence or openly unsympathetic, or to hear reports of a similar state of affairs and to be told, in a patronizing or condoling tone: "Of course, your Church is not very friendly to temperance."

I can understand the attitude of those clergymen who object to using the pulpit and the Church machinery to promote what they look upon as essentially a political movement—I use the word "political" in its wide and not in its partisan sense. "It is the business of the Church," they doubtless argue, "to endeavour to persuade men to be temperate; the regulation of the liquor traffic is in the province of the State." But the clergy owe the same duties to the State as other citizens, and when, as citizens, they fail to embrace the opportunities offered by the State to forward the causes for which they plead from their pulpits, surely they are stultifying themselves, and bringing into contempt the Church with which they are connected.

The old prejudice as to "individual liberty" is the chief plea of those of the clergy who are openly antagonistic; but, thank God, this ancient sophism yields much less support than in the past to the accursed traffic, which ruins so many lives and damns so many souls. I am disposed to believe that those who take neither side are not so often impelled by considerations of prudence—by the spectre of trouble with members of their congregation and the fear of consequences—as by a genuine doubt as to the effectiveness of Local Option as a measure of temperance reform. It is in the hope that I may be able to dispel some of these doubts that I pen this article. Having lived for four years in a town where Local Option is in force, I am able to speak with some decisiveness as to its working. As to the success of Local Option in Orillia there can be no manner of doubt. By the united testimony of those in a position to know, crime has been reduced in so marked a manner as to leave no room for question as to the cause. Public drunkenness has well nigh disappeared. The "treating system" is to all intents and purposes a thing of the past. The moral tone of the town has been raised. The streets are more orderly, women are less exposed to insult or annoyance. The removal of the temptation of the open bar has been a blessing to many a family. The town has become a veritable city of refuge for those unfortunate who, while they have no wish to be drunkards, when liquor is about cannot "take it or leave it alone." Surely all these are objects that should have the sympathy of both the clergy and laity of the Church. I could give equally emphatic testimony as to the industrial and commercial benefits conferred on the community, but this is not the aspect of the subject that will appeal to those whose chief concern is spiritual. I shall mention only one significant fact—that during two years or more during which railway construction was going on in and around Orillia only one of the hundreds of men employed found his way into the police court, and his was not a case arising out of drink.

Did space permit, I could quote overwhelming testimony in support of all the statements contained in the previous paragraph. One or two striking facts must suffice. So far as I know, no resident of Orillia has dared to state publicly, either on the platform or in the press, that Local Option is a failure in this town. During the present month one of the best liquor detectives in the Province spent a week in Orillia, but reported that he was unable to find any trace of the illegal sale of liquor. A representative of the Winnipeg "Free Press," who visited Orillia during the past summer to investigate the working of the law, wrote his paper that this town "stands as an eloquent answer to the stock arguments of those who oppose Local Option either on selfish or economic grounds." If there are any who still doubt, I would refer them for con-

fimation of what I have said to the rector of St. James' Church, to the mayor, the reeve, the president, vice-president or secretary of the Board of Trade, the police magistrate or the chief of police, or, if any wish for details on any of the points touched upon, I shall be glad to furnish them.

We are told of other towns, such as Galt and Bowmanville, which have had similar satisfactory experience with Local Option; and what has been done in Orillia can be done in any other town or village where the Christian people will unite in passing the law, and afterwards lend their support to its enforcement. The last century witnessed the abolition of slavery. The great moral struggle of the present day is for the suppression of the liquor traffic, and there is every reason for anticipating that, with God's help, this curse, whose evil effects are many times as widespread as those of slavery, will be banished from Canada and this continent within the lifetime of this generation. No weighing of chances, no unwillingness to co-operate with other Christians, no easy-going indifference should deter the clergy and laity of the Church of England from taking their place in the battle against this arch enemy of mankind, and so rob the Church of her share in the glory of the final victory.

Let me again express the hope that in the Local Option contests that will be waged this Fall Churchmen may not have to blush for the conduct of any of their leaders.

C. H. Hale.

### HENRY MARTYN

1812—1912.

I.

#### LORD MACAULAY'S EPITAPH, WRITTEN 1818.

Here Martyn lies! In manhood's early bloom

The Christian hero found a pagan tomb;  
Religion, sorrowing o'er her favourite son,  
Points to the glorious trophies that he won—  
Eternal trophies, not with slaughter red,  
Not stained with tears, by hopeless captives shed,  
But trophies of the Cross; for that dear Name  
Through every form of danger, death and shame,  
Onward he journeyed to a happier shore,  
Where danger, death and shame are known no more.

II.

#### A SONNET TO HIS MEMORY.

Eastward the frail Apostle of the Lamb  
Fared dauntless forth, and gloriously alone;  
Behind—friends, books, loved lawns by reedy  
Cam;  
Before him, fevers and the Torrid Zone.  
Parting from lesser joys lawful and dear,  
Love's ardour, Science high, and just renown,  
His heart was fixed in happy vision clear  
Beyond the sight to lesser Saints made known.  
Pausing he taught by Ganges' sacred stream:  
To rose-bowered Shiraz thence, and Tauris  
old;  
Then vanished, as an image in a dream,  
By strange hands laid to rest in Moslem  
mould.  
His monument a life for Christ laid down,  
And a dead Church revived to emulate his crown!  
H. J. R. Marston.  
St. Peter's, Southborough, England.  
(Church Missionary Review, Oct., 1912.)

Whatsoever task is set you to do, do it cheerfully, that your memory of it may be sweet. For, if a thing must be done, we shall like to remember that we did it with a whole heart and ungrudgingly, since that which is done grudgingly availeth little, and is not the deed of the inner man at all, and that which is done heartily groweth light in the doing.—Selected.

There is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all. Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph. It is life. It is love. It is tireless work, faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ to-day, to-morrow, and the day after through prayer and right living.—Henry Van Dyke.

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**BISHOP HAMILTON, OF JAPAN**

Our new Canadian Bishop is a Canadian of Canadians, born in Collingwood, the son of the postmaster there, and trained in its schools. He came to the University of Toronto as a youth, where he won distinction, and, though one would hardly surmise it from his modesty of manner, he has the right to be called a scholar. After he was ordained by the Bishop of Toronto he became the devoted colleague of a man-whom all Churchmen who knew him delight to honour, old Canon O'Meara, of Port Hope, with whom he served in the Gospel as a son with a father. He learned in that early apprenticeship many valuable lessons. After a brief career as a college professor, he heard the call to the great world beyond, and flung himself with the ardour of his youthful zeal into the field of Japan. There for well-nigh twenty years he has faithfully laboured; never thinking of self, ever thinking of the souls he might win and of the people who have been won by the Word to the Kingdom. His is an attractive personality. He has the happy faculty of making friends, and the friends he makes are staunch and sincere. But his manner is not his only attraction. What strikes one most of all about him is his sincerity. He has no genius for posture, artificial affectation, and the art of empty compliment. He is true, through and through. Back of it all, he has a genuineness of manhood that always attracts men, and, of course, everything comes from what is the mainspring of all his actions, the love of Christ. In the very prime of life, with health and hope and high vision, he will doubtless carry on the noble tradition of the missionary episcopate, and Canadian Churchmen may justly feel proud that one so consecrated in heart and soul, and so competent in mind and speech, is to be their representative in the very centre of the great Empire of Japan.

**OUR NEW DIOCESE**

Stretching across the long, narrow island of Japan lies the new Canadian missionary diocese. It is three hundred miles on the coast lines, and on the average fifty miles wide. In it is the high "Backbone" of Japan, as the people call it—a range of mountains running almost parallel with the coast. Some peaks reach 10,000 feet. The diocese includes four provinces, with a population of six million. The dense population is in the plains to the north and south of the "Backbone." The hill regions are sparsely settled.

The climate of the country is milder than England. Japan lies in the same latitude as Southern Italy, Spain, just north of the tropics. The six million people for the greater part hold allegiance to both Shintoism and Buddhism. There is nothing incompatible between the two religions. Shintoism is the worship of ancestors and nature. It is the oldest religion of Japan, the State religion. Buddhism made little headway at first until one of its priests explained Buddhism as the philosophy of Shintoism. The various natural forces and the venerated ancestors are all manifestations of the power of Buddha, so it is said. There is no disloyalty to the national heroes involved in worshipping Buddha. From this point Buddhism has made rapid progress in numbers. To-day, after the example of Christianity, it has adopted modern methods of organization and work. There are sermons preached in the temples. They have their Sunday Schools, their women's meetings, and street preaching. Even a Young Men's Buddhist Association is in action. By copying Christian methods they seek to save Buddhism from the decay which is already apparent. But the movement is a renewal of only the external, not the vital things of Buddhism.

There are about seven thousand Christians in the diocese, including Anglicans, Congregationalists, Methodists, Presbyterians, and Roman Catholics. There are fifty-two foreign Christian workers, distributed as follows: 23 Canadian Anglican, 7 Canadian Methodist, 6 American Presbyterian, 5 American Methodist Episcopal, 4 American Methodist Protestant, 4 American Congregationalist, 3 English Anglican (C.M.S.), 3 Roman Catholics. So Anglicans equal in number all the other Protestant denominations together. There is a well-equipped theological college in Osaka. There is already a good founda-

tion laid in Japan for the aggressive work along evangelistic and educational lines which Bishop Hamilton plans.

**A WEEK IN MONTREAL**

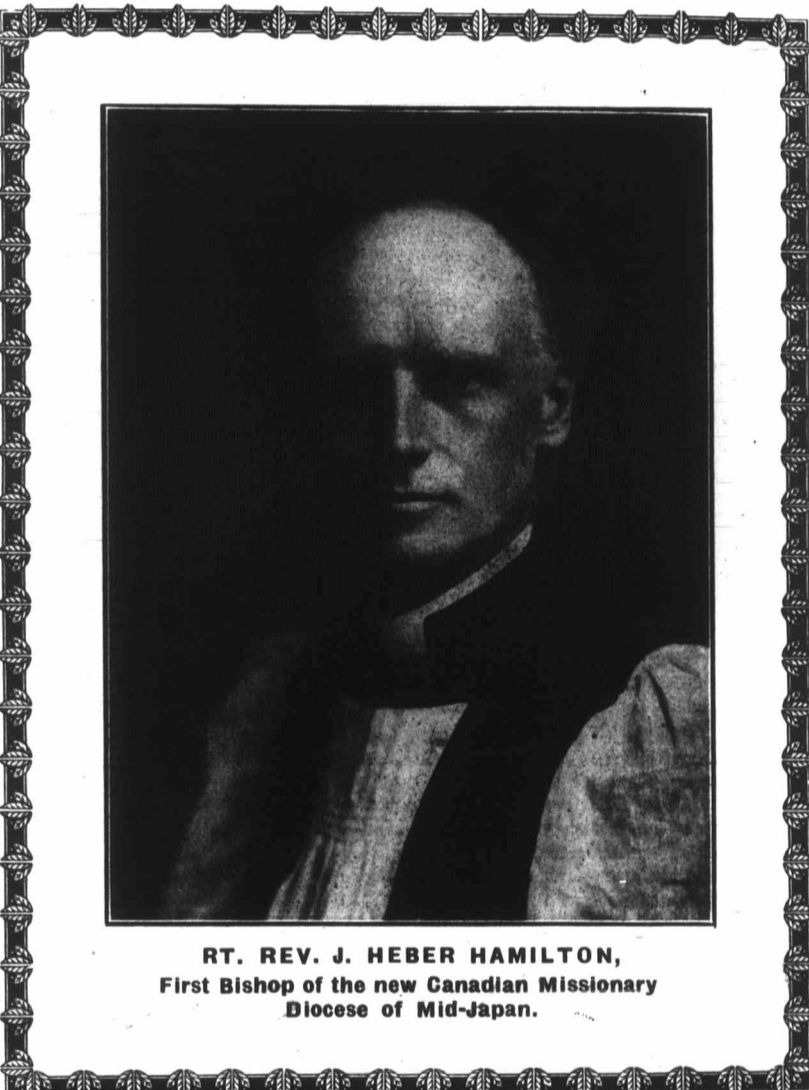
**The Provincial Synod and M.S.C.C.**

It is seldom that the Church people of Montreal have had so many important meetings of public interest crammed into one month as was the case in October. The Child-Welfare Exhibition, the Palestine Exhibition, the Missionary Campaign, the Board of Management, the Provincial Synod, to say nothing of half a dozen lesser engagements, have created a record of Church and benevolent activities which will be difficult to surpass. One might fear that Montrealeers would have intellectual and spiritual indigestion after such an experience, but sympathy need not be poured out upon them in large measure, for it is well known that citizens of Montreal are difficult to capture for public meetings. While this is specially true of Church meetings, it is also true to some extent even of political assemblies. It requires something and somebody quite out of

like reports of the work, the methods and the results of special organizations receiving aid from it. It made no criticism but it was manifest that any body of workers receiving money from the Board must enable the Board to answer questions concerning it which the public has a right to ask. To this end the Columbia Coast Mission, the Railway Camp Mission, and the "Railway" Mission will be inspected by men deputed for that purpose, and required to furnish all information that is necessary. It is hardly necessary to add that none of these special missions have shown any disposition to withhold information, but action was taken simply with a view to a more business-like administration by the Board. The discussion on the apportionments, or the sums set down as required to be raised by the various dioceses, gave occasion for some vigorous expression of opinion. For the year 1913 the sum of \$160,000 in round numbers will be required; that is \$72,000 for foreign, and about \$90,000 for Canadian missions. Some misgivings were expressed to the intent that our foreign work is developing too rapidly and at the cost of our Canadian work. It was pointed out in reply to this that the dioceses of Rupert's Land and New Westminster had during the past two years become self-sustaining, and now Columbia is putting itself in the same position of independence. The withdrawal of all requests for assistance from these dioceses releases a considerable sum which may be used in other directions. Besides, a very considerable amount of the foreign grants is raised by individuals and congregations for specific work in foreign fields. For example, several individuals are paying the entire salaries of special missionaries, and these are counted in the \$72,000. This has been a notable year in the history of the Church in Canada, since no less than fourteen missionaries have been, or are about to be, sent forth to our foreign jurisdictions.

With one or two exceptions the feeling seemed to prevail that the eastern dioceses had for the present reached the limit of their contributions for M.S.C.C. There was some exceedingly plain, straight advice given to the western dioceses that they do more for themselves in the future, and that they muzzle the men from the west who come east and boast of all the fortunes they have made in wheat and real estate. The men of the West received the advice of their candid friends good-naturedly and said that they seemed to be putting forth their best efforts to stir their people, but the results did not appear to be adequate to the effort. There are few men in Eastern Canada who have not had the same experience. However, the little exchange of ideas will no doubt do good, and it was decided that the meeting of the Board a year hence should be held in Winnipeg or further west, so that the laymen of the West might get a better understanding of the work of the Board.

Another outstanding feature of the session was the appeal, or rather a statement of Bishop Stringer of the Yukon and his colleague, the Rev. C. E. Whittaker, of MacKenzie River. Seldom has an assembly been so touched by the story of a missionary as those men who listened to the simple narrative of the Bishop from the Far North. He said he had come five thousand miles to attend that meeting, and craved the indulgence of the Board while he told the story of his people. He referred to the custom of the Apostles on returning from their missionary labours to tell of what things God had wrought through them. In sentences broken with emotion he told of the weary years of apparently fruitless effort among a degraded race, and how three years ago the first Eskimo of the Yukon was baptized, and since then two hundred and fifty have received that sacrament. Many more, he said, desired baptism, but he had insisted upon the fullest evidences of the comprehension of the sacred rite before it was administered. Then he told of the new tribe of blonde Eskimos which has recently been made known to the public by the scientist Stefansson, and gave the evidences which had convinced him of the authenticity of the report, including an actual photograph of a group of these strange people. He told how the Christian Eskimos whom he and his clergy had so recently received into the Church had offered to go as missionaries to the



**RT. REV. J. HEBER HAMILTON,**  
First Bishop of the new Canadian Missionary  
Diocese of Mid-Japan.

the ordinary to call forth any enthusiasm. Just why this should be is an interesting problem for psychologists.

**THE M.S.C.C.**

The autumn meeting of the Board of Management is usually considered the more important of the two, presumably because it is on this occasion that the grants and apportionments are made. At all events this is the meeting that usually calls forth the largest attendance of delegates, and last week practically every Bishop of the Canadian Church was present, and most of the dioceses represented by lay and clerical delegates. For the first time in the history of the Board the missionary diocese of Honan had a clerical delegate present. He was not, however, a picturesque Oriental, clad in silks, but the common or garden variety of clergy whose habitat is on one of the granite bound streets of Montreal. The Board was a little Synod in itself, and it applied itself with business-like directness to the work that was before it. To begin with it decreed that all sub-committees should report from time to time to the Executive Committee, thus enabling the central administrative body to do its work with greater knowledge and expedition.

In the next place the Board showed a decided disposition to have more detailed and business-

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H. Hale.

**WRITTEN**

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**DRY.**

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new tribe of kinsmen. Before an assembly of practically all of his converts he had called for volunteers to go at their own cost on this long and dangerous journey. Several of the leaders arose and said, "We are all ready to go, will you name those whom you think best fitted for the work, and they will accompany Mr. Fry whenever they are required." Thus for six months Mr. Fry and six young couples of Christian Eskimos have now been travelling on their way to the Coppermine River to carry the Gospel to the fair-haired ice dwellers of that territory. It was this thought of a people who had so long withstood the Gospel, a people licentious, murderous, filthy, liars,—now transformed, not merely in heart, but even in the outward appearance and expression, going forth as gallant soldiers of the cross, that overcame the good Bishop and captured the imagination of his hearers. The Church in the Arctic Circle must now be ranked as a missionary church, for it has sent forth its first contingent of missionaries to a strange people in a strange land. In the course of his address Bishop Stringer said that a schooner, with auxiliary motive power, would be necessary to reach this tribe and carry on the work, and it was that he asked the Board to assist him in securing. It is needless to say that the Board met his request with a substantial grant, accompanied by their very best wishes.

Another work brought out in the course of the session of the Board was the establishment by Bishop DuVernet of the "Prince Rupert Coast Mission," a hundred miles or more beyond the northern limit of the Columbia Coast Mission which it closely resembles in its methods and objective. The mission ship, "Northern Cross," is the means of communication between the logging camps, mines and settlements on the coast and islands, while a competent clergyman bears the message of truth and hope to those lonely toilers in the wilderness. Bishop Roper, of Victoria, has inaugurated a similar mission on the west coast of Vancouver Island. The session of the Board was not an exciting one, but it was useful. The most picturesque feature was the dismissal service for several missionaries about to sail for their foreign work. Excellent addresses were made by the Bishop of Mid-Japan, the Bishop of Columbia, Canon Gould, while Archdeacon Cody gave a most interesting and instructive résumé of the life of Henry Martyn, the centenary of whose death was commemorated that very day.

#### PROVINCIAL SYNOD.

The Provincial Synod of Canada had not met for nine years until it assembled in Montreal last week. When it adjourned nearly a decade ago, everyone regarded the act as a sort of Hari-Kari, a bidding of farewell to this earthly sphere. The synod that assembled last week bore some striking resemblances to the ghost of its deceased forbear. It contained very substantial delegates from the various parts of Eastern Canada, including Bishops and other church dignitaries, men of business, judges and members of parliament, but the Synod itself seemed to have but a very slight hold on terrestrial things. Its one great dominant purpose, was, not to slay itself the second time, but to multiply and presumably be fruitful. When this purpose was accomplished and when it had made possible the growing of two Archbishops where only one had grown before, its hold upon things of the earth seemed to perceptibly weaken. It straightway began to resolute upon a string of far away subjects and fortunately, if the resolutions could do no good they could to all appearances do no harm, for no one would pay the slightest attention to them.

First of all there was a resolution of sympathy with the Welsh Church, with which was coupled some strong denunciations of the British Government, for its proposed disestablishment bill. It was in vain that men pleaded that we were not informed on the subject sufficiently to act intelligently, that it would be well for us to confine our rebukes to matters in our own country and so on. But "robbery" was the word and so the Synod went on record as encouraging the Welsh Church to resist the government proposals.

Then there was a pious expression of opinion concerning the horrors of war in general, and of war between Germany and England in particular. Just what was done with this resolution I do not know, but I fancy no harm will come of it. Then there was a resolution of sympathy with Ulster. Ulster has suffered no wrong, so far as can be seen. An autonomy bill has been proposed but not passed yet. Differences of opinion exist as to the operation of that autonomy, differences not so much as to the law itself, as to the expected operation of it by the men to whom it will be entrusted. No one has been hurt so far, so why cry out? No one has been bereaved, so why pour out

our sympathy? It is time enough to take up arms when our rights are imperilled, and the law ought to have a fair chance of being tested before it is pronounced a failure. The writer fears that if sympathy with Ulster at this juncture has any effect at all, it will be to encourage Mr. Redmond and his following in the case of defeat, to resort to arms to secure what they cannot get by persuasion. The appeal to arms may cut both ways, and the last state may be worse than the first. One of the very few times that the Synod got to the consideration of anything on this side of the Atlantic Ocean, was in a resolution on co-operation between the Anglican and other Protestant communions. Able and interesting addresses were made by many delegates. Two might be particularized, one by the Rev. T. G. A. Wright, of London, and the other by the Rev. R. B. Waterman, of the Diocese of Ottawa. The fundamental positions of these men were directly and diametrically opposed, but both expressed themselves with singular clearness and power. Mr. Waterman has often been misunderstood because of his candour and vigour. While the writer takes an essentially different position from him in regard to the Church, he wishes to publicly say that it is his opinion that the only way for the Church to arrive at a right judgment in these matters is by having its various members express with absolute frankness their inner convictions. I have not the time or space to summarize the interesting presentations of a difficult subject by these two men, but I venture to think that both made for themselves a very distinct place in the esteem of their hearers.

One other subject occupied considerable attention, and that was the extending of an invitation to the Diocese of Newfoundland, to join with the Canadian Church in its corporate life. Whether or not it has been ascertained through private sources that Newfoundland is willing to do this, I do not know. In theory it would be a very attractive thing to unite the whole Church in British North America, but one might be pardoned for thinking that we have now a fairly large and diversified territory to handle. Would Newfoundland come as an independent or as a missionary diocese? However, the invitation will go forth and presumably there will be plenty of time to discuss the terms of any compact that may be made. But one naturally asks, should not such an invitation come from the General Synod of Canada? Spectator.

#### THE CURATE WAS NEARLY DISMISSED

By the 7th Rector of St. Paul's.

"One of the first things I want you to do when you go to Halifax," said a ministerial friend to me some years ago, "is to go up the right aisle of St. Paul's Church, and see a marble tablet to the memory of the Rev. William Cogswell. It tells a remarkable story. He was a Halifax boy, son of Hon. H. H. Cogswell, and when a young man decided to enter the ministry. In due time he was ordained and became the assistant minister at St. Paul's, which always had a splendid congregation, and was attended not only by the most influential citizens, but also by the army officers and distinguished visitors from England, such as Prince William Henry, afterwards King William the Fourth, and the Duke of Kent, the father of Queen Victoria. The new curate began his ministry by preaching the Gospel with great earnestness, and, as such preaching in those days was rare, so startled the staid church-going people that he was looked upon almost in the light of a fanatic.

"When the first Easter Vestry meeting came round, and the old Rector took the chair, a somewhat pompous Churchman got up and spoke somewhat as follows: 'Mr. Rector, I have a motion to make. It is with regard to the new curate, your assistant. He is, no doubt, a very estimable young man, and does his duty according to his light. But the kind of sermon he preaches is, in my opinion, altogether unsuited for this church. Why, he seems to look upon us all as if we were a lot of sinners, and had never been baptized. He says we need salvation and personal conversion. In fact, I think he is not at all fitted to be assistant minister of St. Paul's, and I beg to move that the salary of the Rev. William Cogswell be discontinued from this day three months.'

"As may be imagined, there was not a little concern when this bombshell of a motion was thrown into the meeting. A feeling of awkwardness was apparent. The old Rector was visibly perplexed, and for a while there was not a little whispering and talking amongst the members of the vestry, who seemed for the moment quite nonplussed and uncertain what to do. At last a very prominent man got up. He was a British officer—if I remember rightly—a blustering, autocratic kind of a man, not at all notorious

for his religious convictions, and more familiar with claret and port wine than Church doctrines, and he said: 'Mr. Rector, I quite agree with the previous speaker with regard to Mr. Cogswell. I do not like the kind of sermons he preaches at all. I think he looks upon us all as a lot of heathen, and talks to us about conversion and the spiritual life as if we had never been to church in our lives. But—but—but—I must say I do not like this way of treating him. I like fair play, and I do not think this is fair play. We may say what we like, but he is a good man. He is a true Christian, and he preaches God's Word. And, in fact, Mr. Rector, I am going to move in amendment that the salary of the Rev. William Cogswell be increased \$300 a year from this day forward.'

"It is said that a feeling almost electric swept over the meeting. The appeal to their better and more generous instincts touched them. The whole body rose to their feet. A seconder was immediately found, and the motion was carried unanimously. Instead of being dismissed, Mr. Cogswell rose higher and higher in the estimation of the St. Paul's people, died at the early age of thirty-seven, and left behind him a name that to this day is of the deepest affection and highest esteem. Now you understand why I want you to be sure and see his monument."

So, when I first entered the portals of that venerable building, the oldest Protestant church in the Dominion, the Westminster Abbey of Canada, I said to the sexton: "Show me the tablet of the Rev. William Cogswell. I want to see nothing else until I see that." He led me up to it. It was a plain marble mural tablet on the south-west wall. And my eyes filled, and my heart was deeply stirred as I read these beautiful words:—

Erected to the memory of  
The Reverend William Cogswell, A.M.,  
Who departed this life on the 5th day of  
June, A.D. 1847.  
Aged 37 years.

This Faithful Minister of the Gospel was  
Born, Baptized, Confirmed, and Admitted  
to Holy Orders in this Parish.  
Educated in King's College, Windsor, he  
was Curate of St. Paul's Parish upwards  
of Fourteen Years—the Whole  
Term of his Ministry.

He was a Most Zealous Labourer in the Lord's Vineyard, and ever preached Jesus Christ and Him Crucified as the sole foundation of every sinner's hope of salvation, and the only channel through which pardon and peace could be extended to any of our fallen race. By the eloquence of his preaching, and the purity of his life, he enforced and exemplified the doctrine and the fruits of faith. No monument is required to perpetuate his memory in the minds of those who had the happiness to know and the privilege to hear him; but the inhabitants of the parish feel it a duty to record their sense of the value of his services while living, and their grief for their loss by his death.

#### REV. J. E. WATTS-DITCHFIELD, M.A.

The Rev. J. E. Watts-Ditchfield, Vicar of St. James-the-Less, Bethnal Green, London, E., is one of the best-known clergymen in England, and his visit to Canada, following a remarkably successful tour in Australia, will be welcomed by large numbers of Christian people of all Churches. He was ordained in 1891, and during his first curacy at St. Peter's, Upper Holloway, in North London, convened a Men's Service, the pioneer of its kind in the Church of England. His great success during six years in Holloway led to his appointment to the Vicarage of St. James-the-Less, Bethnal Green, in 1897, by the late Bishop Creighton, of London. He started his ministry with twenty-six communicants, while now there are not many short of a thousand. Some years ago, when the "Daily News" Religious Census was taken, 629 men attended the Sunday services as compared with 555 women and 138 children. It is an uncommon experience, in England at any rate, for the men to be in excess of the women. In addition, there is a Men's Service on Sunday afternoons with an average attendance of over 600, and on special occasions this number rises to 1,100. The church was sadly out of repair when Mr. Watts-Ditchfield commenced his work, and was most inconveniently arranged. But now there is a renovated, improved building, and a pile of modern institutions which are to-day a landmark in East London. The Parish Hall and schools are a model for London parishes, and have been erected at a corner of the churchyard, which has been transformed into a pleasant garden, with tennis court and band stand—an oasis amidst surrounding poor and crowded dwellings. It would be impossible to recount the various offices filled during the last fifteen years by Mr. Watts-Ditchfield, including membership and chairman-

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ship of the Bethnal Green Board of Guardians, member of the Executive Council of the Church of England Men's Society, chairman of the Council of St. John's Hall, Durham, frequent preacher at St. Paul's Cathedral and Westminster Abbey, select preacher before the University of Cambridge in 1909, and lecturer in Pastoral Theology at Cambridge for next year. The church was restored at a cost of \$30,000; the Parish Hall at a cost of \$100,000; a Nonconformist Chapel bought as a Mission Church for \$10,000; a Workingmen's Hotel erected, with accommodation for seventy-five men; and perhaps most important of all, a University Settlement, erected at a cost of \$50,000, with the object of enabling university men to gain practical experience of social work on lines which insure spiritual teaching as the basis, and that the Church is the centre. Candidates for Holy Orders are received for long or short periods. Gentlemen engaged in business, medical students, and others can join in Sunday and evening work. Clergy and others from the country who wish to see something of East End parochial life and work can be received for short or long periods. In connection with this Settlement there is a Medical Mission, where over 10,000 cases are dealt with each year. The Men's Service is the largest in connection with the Church of Eng-

Mr. Watts-Ditchfield's visit to Toronto is provisionally fixed for October 30th to November 4th, and it is hoped that he will lecture with lantern views on "Life and Work in East London," give a series of addresses to men, hold a mass meeting for men in the Church of the Redeemer on Sunday afternoon, November 3rd, and preach in two other Toronto churches on the morning and evening of that day. The various Chapters of the Brotherhood of St. Andrew are co-operating in this effort to enable the men of Toronto to hear one who has been so signally blessed among men in the Old Country. Exact details of the arrangements will be announced in the daily papers and otherwise when Mr. Watts-Ditchfield's plans are known for certain. We strongly recommend all who are able to do so to take this opportunity of hearing one of the most valued workers in the English Church.

**ECCLESIASTICAL PROVINCE OF "CANADA"**

**Twenty-First Session Met in Montreal. The New Province of Ontario Constituted.**

On Thursday, October 17th, 1912, the Synod of the Province of Canada met in a historical gathering, nearly every member thereof being

Delegation to Newfoundland.—Prolocutor, Very Rev. Dean Evans, D.D., Archdeacon Armitage, Mr. Justice Fitzgerald, Chas. Hanes, Dr. John Hamilton, Chas. Allen.

Standing Committees of the Province of Canada.—The State of the Church.—Dean Crawford, Archdeacon Balfour, Rural Dean Robinson, Judge Fitzgerald, W. T. Fisher, Dr. Hamilton, H. J. Mudge. Committee on Constitution.—Archdeacon Smith, Dean Scholfield, Dean Williams, Archdeacon Ker, Judge Forbes, J. Roy Campbell, Chancellor Campbell, Chancellor Davidson.

Religious Instruction in Public Schools.—Archdeacon Kaulbach, Rev. G. A. Kuhring, Canon Abbott, Principal Rexford, Dr. Paterson-Smyth, Canon Vroom, D. M. Oliver, J. H. Fairweather, G. W. Parmlee, Chancellor Davidson.

Marriage Laws.—Archdeacon Armitage, Archdeacon Forsyth, Canon Shreve, Canon Troop, Judge Forbes, M. G. Teed, John Hamilton, Senator Owens.

Social and Moral Reform.—Rural Dean Draper, Canon Cowie, Canon Scott, Rev. A. French, H. D. Romans, H. B. Scholfield, Lieut.-Col. Jones, E. Goff Penny.

Before the closing ceremonies the members of the Lower House joining hands sang with a good deal of feeling, "For Auld Lang Syne," for they



**SYNOD OF ECCLESIASTICAL PROVINCE OF CANADA, MONTREAL, OCT. 17, 1912**  
**ILLUSTRATION SHOWING HEAD OF PROCESSION OF 140 BISHOPS, CLERGY AND LAITY LEAVING SERVICE, CHRIST CHURCH CATHEDRAL.**

Reading from left to right—Rev. J. J. Willis, Rev. G. A. Kuhring, Archdeacon Bogart, Archbishop Matheson, Primate, Archbishop Hamilton, Chancellor L. H. Davidson, Rev. A. H. McCreer, Bishop Farthing.

land in East London, while the Women's Service on Monday evenings is of the same character. Mr. Watts-Ditchfield has written a fine book for men's work, entitled "Fishers of Men," and has also published a volume of sermons, "Here and Hereafter." It is impossible to recount in detail the story of his wonderful work in Bethnal Green, and if some of the incidents could be recorded they would prove both the reality and romance of mission work among the poor. Mr. Watts-Ditchfield has just landed in Vancouver, and, after some meetings in that city, he hopes to speak in Calgary, Winnipeg, Toronto, Ottawa and Montreal before leaving for New York on his return to England. His messages to men will prove of exceptional value by reason of the forcibleness and reality of the man himself. From the very first his principle in Church work has been that the spiritual must be the pre-eminent and predominant element, and that the social agencies have sprung up as the result of his effort in Church. He claims that he has not filled the church by means of clubs and institutions, but that the order has been reversed. It is not too much to say that Mr. Watts-Ditchfield's work in England represents some of the finest service now being rendered by the English Church.

present in Montreal for the final gathering of that body in the form under which it has been constituted since its formation in the last century, and at the close of its business session, the new "Ecclesiastical Province of Ontario" was with the concurrence of the Upper House formed and met for its first gathering, October 18th, 1912. Among other matters dealt with of great importance were the unanimous adoption of a resolution urging the Diocese of Newfoundland to enter into Ecclesiastical union with the Church in Canada, and a similar invitation to Bermuda. The passing of a resolution of sympathy with the family of the late General Booth and appreciation of his work as Commander-in-Chief of the Salvation Army. The approval of a resolution of sympathy with the Church in Wales, another urging Church Union and many other matters are dealt with more fully in the columns of this issue by "Spectator." His Grace the Archbishop of Ottawa, Metropolitan, presided in the Upper House, the Very Reverend Lewis T. Evans, D.C.L., was elected Prolocutor of the Lower House; Rev. D. Abbott-Smith, Hon. Clerical Secretary; L. H. Davidson, K.C., D.C.L., Hon. Lay Secretary; A. P. Tippet, Treasurer; H. J. Mudge, Auditor. The Synod sermon was preached by the Bishop of Huron.

never meet again in the old way. The Metropolitan offered the beautiful closing prayers, after which the newly-constituted members of the Province of Ontario led by the Bishops of Ottawa, Toronto, Huron, Ontario, Niagara and Algoma, which dioceses form the new Province, left the hall and assembled in the library to constitute the new Province of Ontario; after their Lordships withdrew to the Upper House the Very Rev. Dean Bidwell of Ontario was elected the first Prolocutor of the new Province; Dr. Norman L. Tucker, Deputy Prolocutor; Rev. J. W. Andrew, of Berlin, Hon. Clerical Secretary; Mr. T. Mortimer, Hon. Lay Secretary.

The first Synod is to be called on the third Tuesday in September, 1913.

The following committees were duly elected:—Province of Ontario.—State of the Church.—Archdeacon Warren, Archdeacon Richardson, Dean Bidwell, Canon Spence, Archdeacon Gilmore, Canon Kittson, T. Mortimer, C. J. Jenkins, G. F. Ruttan, E. Kenrick, H. Plummer, J. A. Stiles.

Religious Education in Schools.—Archdeacon Ingles, G. B. Sage, Canon Starr, E. J. Etherington, Canon Allman, E. A. Anderson, Hon. S. H. Blake, W. F. Cockshutt, F. King, R. Harcourt, W. J. Ard, J. F. Orde.



Marriage Laws. Archdeacon Cody, Dr. Tucker, Archdeacon Forneret, Rev. W. F. Fitzgerald, Canon Brooke, Canon Kittson, Hon. S. H. Blake, (Convener), Judge Ermatinger, H. E. McLaren, J. R. Dargavall, Judge Mahaffy, W. H. Rowley.

Moral and Social Reform. C. J. James, Prof. Wright, Dean Abbott, O. G. Dobbs, Canon Headly, J. M. Snowdon, Evelyn Macrae, Judge Holt, G. C. Coppley, F. W. Keefer, Dr. Weagant.

So history is made and the Church in Canada now comprises the three Ecclesiastical Provinces of "Rupert's Land," "Canada," and "Ontario."

### AD CLERUM

As our paper is widely read by clergy, it is proposed to insert a column from time to time especially intended for them, in which various aspects of clerical life and work will receive notice. If any of our readers care to submit questions and problems affecting personal life or pastoral work, or to suggest subjects for consideration, we shall be glad to hear from them.

A clergyman once gave an address to children on the word "Watch," using it acrostically thus: Watch your Words, Actions, Thoughts, Companions, Heart. Another address on the word "Pray" was taken as follows: Pray Persistently (Luke xviii. 1), Reverently (Psa. cxi. 9), Assuredly (Acts xvi. 10), Yieldingly (Rom. vi. 13; Matt. xxvi. 39).

A new edition of the sermons of that wonderful preacher, Robertson, of Brighton, has recently appeared. Robertson's sermons, like those of Phillips Brooks, and a few others, perhaps, may be called literature. They possess the quality of "timelessness," appealing, as they do, to fundamental and unchangeable human instincts, and dealing with spiritual problems eternally fresh and crucial. They "go down," to use an expression of Kipling's, "to the eternal plinth of things." As Shelley was called "the poet's poet," so we may call Robertson "the preacher's preacher." Not but that the laity heard him gladly, but in spite of his "popularity, or rather all the more on account of it, he is eminently fitted to form the style, method, and matter of the successful preachers of all times and places. Few sermons will better repay a close and studious perusal than Robertson's. They have the rare merit of eloquence, combined with suggestiveness. They not only move and arouse, but they set one thinking. They do not express the full-orbed Gospel of the New Testament, but within their own limits and limitations they are almost perfect.

A modern writer uses the following illustration of Psa. xxvi. 3, "Thy loving-kindness is before mine eyes." A friend of mine who has recently returned from the Continent was describing to me a wonderful and exhilarating walk in Switzerland, his description culminating in this sentence: "And Mont Blanc was in front of us for miles" I was able to appreciate the effect of that contemplation upon the man's stride. And when the Psalmist kept the loving-kindness of God before his eyes, grace would attend his steps and he would walk in the energy of the inspiration of light.

Here are a few "Don'ts" for preachers and Bible Class leaders: Don't be anything but your real selves; don't be satisfied with any standard other than the highest; don't be easily discouraged in your great work; don't be surprised if you sometimes fail; don't neglect little things; don't mistake perspiration for inspiration; don't be a dreamer only; don't be other than individual in your teachings; don't say one thing by your lip and another by your life; don't let your individuality obscure that of your Master.

The beautiful words of good Bishop Ken describing "The True Pastor" may well be recalled:—

Give me the Priest these Graces shall possess;  
Of an Ambassador the just Address,  
A Father's Tenderness, a Shepherd's Care,  
A Leader's Courage, which the Cross can bear,  
A Ruler's Arm, a Watchman's wakeful Eye,  
A Pilot's skill the Helm in Storms to ply,  
A Fisher's Patience and a Lab'rer's Toil,  
A Guide's Dexterity to disembroid,  
A Prophet's Inspiration from Above,  
A Teacher's Knowledge and a Saviour's Love.  
Give me the Priest, a Light upon a Hill,  
Whose rays his whole Circumference can fill;  
In God's own Word and Sacred Learning vers'd,  
Deep in the Study of the Heart immers'd,  
Who in such Souls can the Disease deserv,  
And wisely fit Restoratives apply.

The venerable Dr. X. had officiated in the college chapel; and, though his discourse was

most excellent in itself, it had no obvious connection with the text. At dinner Prof. Y. was asked his opinion of the sermon. "Dear old man" he exclaimed. "It was truly apostolic. He took a text, and then went everywhere preaching the Gospel."

### QUIET HOUR

"Watch and pray, lest ye enter into temptation."

God forbid that I should sin against you by ceasing to pray for you.

Prayer is the simplest form of speech

That infant lips can try;

Prayer the sublimest strains that reach

The Majesty on high.

"Prayer is so simple that a child may use it effectually; so deep that the greatest saint has never exhausted it." Prayer has the greatest influence on the spiritual life. Without it there can be no life of the spirit. It is the communion between our spirit and the Father of Spirits. It is the mightiest weapon a man can wield. It releases the forces of the Infinite to act on matters of earth and time. It is incredible that any man should attempt to live in habitual neglect of prayer. It is as necessary to life as our daily food.

The command the Master gave: "Watch and pray." He knew better than we against what tremendous odds we work and what tremendous powers confront us. The treachery and deceit attempted against us to ensnare and ruin us, He well knew. Our certainty of failure unless we are helped by the strength of Almighty God, He realized more than we.

Encouragement the Master gave: "Whatever ye ask in My name shall be done unto you." Defeat will be turned into victory, struggle will issue in success, imperfection will be changed into completion, if only His followers by prayer will avail themselves of the stores of grace available in the Father's bounty. Prayer helps us over the line which separates our best from God's best for us.

The example the Master gave: "He went out into a mountain to pray, and continued all night in prayer." The Son of God felt the benefits that came from prayer. His communion with the Father was never interrupted by anything for one moment, and yet He sought special times of communion and intercession with God. Surely no man can say that for himself he needs no prayer when Jesus, the Son of God, prayed continually.

How much do you spend in prayer? How much time? How much energy? Prayer is the most exhausting, as well as the most refreshing, task if it be true prayer. The Lord Jesus agonized in prayer until, as it were, great drops of blood stood on His brow. We have never prayed like that. Likely the prayer time with most of us is an easy time, when our greatest effort is to prevent the mind from wandering. Few enough of us have the real idea of prayer. It is a spiritual exercise, and a man prays only as he is spiritually minded. The prayer which is wrung from unaccustomed lips at a time of great stress and trouble is a lightning flash of spiritual values striking into the darkness of material thoughts.

Are you selfish in your prayers? Do you ever pray for things outside your own circle of relation and local interest? No wonder the prayer hour is barren and unfulfilling. It is possible to bear up the whole world at the throne of grace. There is no limit to our prayer interests.

## "CHURCH FURNISHINGS IN SILVER AND BRASS"

is the title of an illustrated booklet that will be of interest to all contemplating the purchase of such furnishings. We will gladly mail it free upon request.

Ecclesiastical Department  
**HENRY BIRKS & SONS, Ltd.**  
MONTREAL

save that set by ourselves. Remember that when you do not find the prayer hour compelling in its interest. Do not pray for yourselves all the time. Do not be introspective or morbid in your prayers. Words should be love in utterance, life should be love in action. Prayer can be love in power. Nothing can exceed the strength and power of petition for our fellows. It is possible for you to call down a blessing upon all your fellows every day. Some of us have much to answer for. As far as we are concerned, we are continually withholding blessings from our fellows. "God forbid that I should sin against you by ceasing to pray for you," said the ancient leader to Israel, even on the day when Israel seemed to have set aside his leadership. How many are we sinning against to-day, judged by the same standard?

"Thou art coming to a King,  
Large petitions with thee bring."

Let us try to match our petitions with the boundless grace of the Father.

When do you pray? "In the morning, rising up a great while before day, He departed into a solitary place and there prayed." Nothing is more precious than the morning period for prayer. The mind is clear, not distraught by the activities of the day. There is no better way of commencing the day than by communion with the Father. Nothing can so lift a man above the pettiness of common strife as such communion with the Eternal and the Infinite. But whatever is your time, let it be regular. Keep your soul's appointment with God for the benefit of your fellows and yourself.

"Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you."

## The Churchwoman

**Montreal.**—The opening meeting of the Montreal Diocesan W.A. was held on Wednesday, October 2nd. There was a celebration of the Holy Communion in Christ Church Cathedral, at 10 a.m., when the Bishop of the diocese was the preacher.

At the close of the service the members adjourned to the Synod Hall, where the meeting was opened by the President, who said a few words of welcome to those present and urged all to renewed effort during the coming season. The minutes of the June meeting were then read and confirmed.

The Dorcas secretary reported having sent off six bales during the summer, also a roll of carpet, a fur coat, etc.; 187 articles had been sent in for the leper bales; these had been packed and forwarded to Toronto. She also reported that the St. George's Branch had sent a set of Communion Vessels and a Bible and Prayer Book to Canon Smith for St. George's Church, Grande Prairie district, while St. John the Evangelist Branch had provided Mr. Bilby with a set of fair linen for use in the Arctic Mission. Mrs. Pennell then read an appeal, received through Miss Halson, from Mrs. Crawford, asking for hospital supplies for the medical work at Embu, (B.E.A.), where the work is growing so fast that there are now 120 beds in the hospital instead of the original 50, and about 400 patients are treated daily; and a letter from Mrs. Edwards, of Lac la Ronge, acknowledging receipt of bales sent off last year. A meeting of Girls' Branches will be held in the Synod Building on October 29th, which will be addressed by Miss Bowman (Osaka, Japan).

The treasurer reported \$432.95 received since the last meeting, and spoke of one or two of the funds, particularly impressing on those representing branches the importance of keeping up the United Triennial Thankoffering during the first and second years, as well as in the third.

Mrs. Ferrabee reported for the Literature Committee, and gave notice of three Mission Studies to be given by the Rev. A. P. Shatford on November 13, 20 and 27, under the auspices of the W.A. A study class for leaders will be started on November 1st, the subject to be taken up being the new text book "The Island Empire of Japan."

Letters from Miss Young (Japan), to the Junior Secretary; and from Mrs. White (Hanan), Miss Nisbet (the Bird's Nest, China), and Miss Wilson Carmichael (India), to the Babies' Branch secretary, were read. Various other reports were received, and the corresponding secretary spoke of the deputation work which Miss Bowman (Japan), is about to undertake during the present month. Miss Bowman, who was present, was introduced to the meeting.

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The Rev. S. Schor, of the Palestine Exhibition, then gave an address, speaking of how little is done in the way of missions to the Jews, and afterwards giving details of the Palestine Exhibition, to be opened the following day in the Arena. At the close of his address, the president thanked Dr. Schor, and the meeting was dismissed.

**Welland.**—Death of Mrs. Thompson.—The funeral of the late Mrs. Thompson, wife of the Rev. James Thompson, M.A., the rector of Holy Trinity Church here, was held on Monday, October 7th. The solemn service of the Church of England was conducted by the Venerable Archdeacon Perry and the Rev. W. Lyon. Mrs. Thompson was the daughter of the late Mr. Brennan, the founder in 1856 of the M. Brennan & Sons Lumber Company, of King William Street, Hamilton. The deceased lady was in every way an ideal clergyman's wife, cultured and refined, with a natural sweetness and winsomeness of manner that touched and gained all hearts. No woman could be more loved and respected than she was by all of the members of the congregation. Floral tributes of affection were sent from all the different organizations of the Church here, and from many not belonging to the Church of England. A beautiful wreath came from the staff of the M. Brennan & Sons Company, Hamilton, from the workmen who knew Mrs. Thompson from a child. The funeral was met at Hamilton by the Bishop of Niagara, Archdeacon Forneret, Canon Daw, the Rev. W. I. Davis, and the Rev. J. W. Ten Eyck. The body of the deceased lady was laid to rest in the family plot beside her father and mother, and her beloved daughter, Hilda, who died less than a year ago.

**Canadian Church News**  
FROM OUR OWN CORRESPONDENTS

**NOVA SCOTIA.**

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

**St. Matthias.**—On a recent Sunday evening this church was crowded to the doors for the annual harvest home service. The church was beautifully decorated for the occasion. The choir took their places robed, for the first time, in cassock and surplice. It was a most enjoyable, inspiring and successful service. The old-time harvest hymns were sung heartily. The choir rendered, "Fear not O Lord," by Clare, and "They shall mount up with the wings of eagles," by Simper. The rendition of these anthems was highly creditable to the choir and their leader, Mr. T. Abbott Cumming. The sermon was preached by the Rev. S. J. Woodroffe, of Dartmouth, on the text, "Consider the lilies."

**Wolfville.**—A harvest thanksgiving was held in this parish on the first Sunday in October. The pretty little church, one of the most beautifully situated in Nova Scotia, and that is saying a good deal, was tastefully decorated. There were very large congregations present. The rector, the Rev. R. F. Dixon, preached from the words, "Every good and every perfect gift is from above." A special offering of \$34 was made to the Diocesan Mission Fund.

**Windsor.**—King's College has reopened with a considerably increased attendance. The new wing has now been occupied. Between sixty and seventy students are in attendance.

**Louisbourg, C.B.**—The Rev. Rural Dean Draper recently celebrated the thirtieth anniversary of his appointment to this parish. Mr. Draper, who is a graduate of King's College, is widely known as an authority on the history of the Island of Cape Breton. He is greatly beloved by his parishioners, and is well liked by his brethren in the Deanery and throughout the diocese.

**Annapolis Royal.**—The new rectory in this ancient and historic parish is now nearing completion.

**FREDERICTON.**

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

**St. John.—St. Luke's.**—At the harvest thanksgiving services held in this church a somewhat unique feature was observed in the decorations. Amid a most tastefully arranged display, typical of the material harvest, was a Japanese family shrine containing the usual ancestral tablets and printed copies of many prayers. Miss Loretta Shaw, a member of St. Luke's, is at present Principal of the Rishop Poole School for girls in Osaka, Japan, and one of our M.S.C.C. missionaries. Some time ago one of the girls of the school became a Christian. Going home she bore such a witness that her parents and older brother also accepted Christ. At once all family

idols and other accompaniments of the old religion were destroyed with the exception of the family shrine. This was given to Miss Shaw who brought it home and gave it to her home Church. At the recent harvest thanksgiving services this shrine was given a place in the church as a trophy, exceedingly valuable, of the spiritual harvest. The offertory on Thanksgiving Sunday amounted to \$408.

**MONTREAL.**

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

**Montreal.—St. George's.**—That this church which is situated on Dominion Square, will soon be sold, to provide a site for a new hotel, seems very probable if rumour is to be believed. The migration of people from the centre of the city to the suburbs has reduced the congregations of St. George's, Christ Church Cathedral, and the Church of St. James the Apostle, to such an extent that it has become necessary to reduce the three congregations to one or two. Although many members of the congregation are opposed to the change, it is an open secret that if an adequate offer is made for the large block of land occupied by the church and parish buildings of St. George's, the wardens of that church will recommend the congregation to accept it. It is said that offers as high as a million dollars have been refused. Some of the laity hope that Christ Church Cathedral will also be sold, and a new site purchased with the proceeds, where a new cathedral worthy of greater Montreal can be erected.

**Como.**—In Memoriam.—There passed to her eternal rest recently a lady who, during her residence in this place of over twenty years, took an active interest in all Church work and was a very generous contributor to Church activities of every kind. She was the widow of Mr. J. T. Gibb, one of the best-known of the notaries public in Montreal in his day. The beautiful home which Mr. Gibb built after his retirement into private life, which was situated at this place on the Lake of Two Mountains, was oftentimes the resting-place for a season of many a jaded Bishop and clergyman of the Church. The personal character of the deceased lady gave a great charm to all she undertook, and was evidently the reflection of a devoted spirit. One of the American Bishops once said of her: "One derives from her home quite an additional meaning of the term 'Bethel' ('House of God')." The funeral was, by her own written instructions, of the simplest possible character. There was a short service held for the members of the household in the private chapel. A celebration of the Holy Communion was held on the day of the funeral in the parish church of St. Mary's, Como, where for many years Mrs. Gibb had played the organ for the village choir, and there was also on the same day a celebration in the Church of St. John the Evangelist, Montreal, for the sake of her Montreal friends. The funeral service was held in this church under the direction of the Rev. Henry Bancroft, the rector, who was assisted by the Bishop of the diocese. Numbers of the clergy were present at the service. The remains were finally laid to rest in Mount Royal Cemetery. The deceased lady was nearly ninety years old at the time of her death.

**OTTAWA.**

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

**Ottawa.—St. John the Evangelist.**—Since the St. John's Church on Mackenzie Avenue was burnt down on January last, many schemes have been suggested in order to provide the large congregation with a place of worship. The Government, to whom the property belonged, were not

willing to allow the church to be rebuilt on the same spot. After a great deal of consideration, the only feasible plan, and one which would accommodate the largest number of the congregation, was to amalgamate the adjoining parishes of St. John's and Grace Church. By mutual consent this was accomplished, and the enlarged parish will be known as St. John the Evangelist. The first service of the united congregations was held on Sunday, October 6th, when the church was crowded to the doors. The choir had nearly fifty voices, and under Mr. Jenkins, sang remarkably well, and all joined in very heartily. The Sunday Schools were united in the Church Hall, with the Bible classes in the church. The clergy of the parishes are the Rev. Canon Pollard, the Rev. J. F. Gorman, and the Rev. E. H. Capp. Mr. Gorman is expected home in a few days, after several months' holiday with his family in England.

**Smith's Falls, Ont.**—A Mission is now being held (October 19th to 27th) in this church, conducted by Dr. Dwyd, Canon-Designate of All Saints' Cathedral, Halifax. An earnest appeal to the parish has been issued by the Rector, the Rev. F. Bliss, together with a letter from the Archbishop of Ottawa. It is fully hoped that this special occasion will be fraught with great blessing to the whole parish.

**TORONTO.**

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

**St. James' Cathedral.**—The funeral of the late Chief Justice Sir Charles Moss took place on Monday, October 14th, at St. James' Cathedral, Toronto, in the presence of a large number of people who had gathered together therein to show their respect to the deceased. The choir were present, and Dr. Ham presided at the organ. The officiating clergy were, the Ven. Archdeacon Cody, the Rev. Dr. Miller, Headmaster of Bishop Ridley College, and the Rev. Canon Plumtre, the rector. The chief mourners were: Mr. C. A. Moss and Mr. G. F. Moss, sons of the deceased; Sir Glenholme Falconbridge, brother-in-law; Mr. W. E. Davidson, son-in-law; Mr. John D. Falconbridge and Mr. J. de la Haye. Mr. Thomas Moss, Sir Charles' youngest son, is in England, and was unable to return in time for the funeral.

The pall-bearers were the four associates of the late Chief Justice, Mr. Justice Garrow, Mr. Justice Maclaren, Mr. Justice Meredith, and Mr. Justice Magee, and Chancellor Boyd, Sir Wm. Mulock, Mr. Justice Osler, Sir Allen Aylesworth, Dr. N. W. Hoyles, K.C., Principal of the Law School, and Mr. Z. A. Lash, K.C.

Among those present in the Cathedral were: Sir John Gibson, Sir James Whitney, and other members of the Cabinet; President Falconer and others from the university, and many members of the legal fraternity in the city. Judge Hardy of Brantford was present, formally representing the Board of County Judges in Ontario. Wycliffe College, of the Council of which Sir Charles was a member, was represented by Principal O'Meara, Professor Cotton, Mr. F. C. Jarvis, and Mr. T. Mortimer. The body of the late Chief Justice was finally laid to rest in St. James' Cemetery.

**Trinity East.**—A unique and at the same time a most impressive meeting was held in the schoolroom of "Little" Trinity Church, King Street east, on Monday evening, October 14th. Over 400 Macedonians, Greeks, Slavonians and men of kindred races packed the enclosure to listen to their faults, or at least faults that have been more or less characteristic of their kinsmen in the way of law-breaking in Toronto. Shooting, stabbing, drunkenness, street crowding, and non-compliance with the health laws in their domestic life were all dwelt upon by officials of the law, who addressed the meeting. The object of the meeting was to impress upon the audiences the freedom and protection afforded them under Canadian laws, and to instruct them towards the attainment of the highest type of Canadian citizenship. Nor did they resent the plain talk of Commissioner J. E. Starr, Police Inspector Andrew Allison and the Rev. Canon H. C. Dixon. At every criticism and suggested remedy they applauded spontaneously, and when it was all over, through Rev. Jerome Derovolock, pastor of the Greek Orthodox Church, they expressed their gratitude to the speakers for the enlightenment they had received.

**New Toronto.—St. Margaret's.**—On a recent Sunday, special harvest services were held morning and evening, the church being beautifully decorated. The preacher in the morning was Dr. Boyle, of Trinity College, and in the evening, the Rev. J. R. MacLennan. The attendance at the services was very encouraging; about 125 in the morning and 300 in the evening. The musical part of the services was well rendered by the

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choir. On the following day a tea and concert were held in the basement of the church, which were largely attended, about 200 sitting down to tea. The tea and concert were arranged as part of a scheme to reduce the outstanding debt on the church by \$400, which bids fair to be successful. Mr. Sidney Childs, student-in-charge, of Trinity College, is doing an excellent work in this pretty little church.

**Beeton.**—The Rev. O. J. Nurse, B.A., who has been incumbent of this Mission for more than two years past, is to leave at the end of October. He has accepted the position of curate in the parish of St. Michael's, Vancouver, B.C., the rector of which is the Rev. G. H. Wilson, B.A. Harvest services were held in St. Paul's Church on Sunday, October 13th, the Rev. A. C. Miles, B.A., of Creemore, being the special preacher. There were large congregations and hearty services. The musical part, under the leadership of Miss Margaret Hammell, was well rendered. Christ Church, Tottenham, held harvest services on Sunday, October 6th, with the Rev. T. N. Lowe, of Bondhead, as special preacher. A generous offering of \$63 was given.

**Creemore. — St. Luke's.**—The concluding harvest thanksgiving services in this parish were held in this church on Sunday, 13th October. Those in St. James' Church, Lisle, and Christ Church, Banda, were held in September, the Rev. G. L. Gray, B.A., of Rosemont, and the Rev. E. A. Slein, of Duntroom, being the respective preachers. A fine day favoured the Creemore congregation and everything was much enjoyed. The church was most tastefully and effectively decorated by the diligent women of the W.A. The choir had the advantage of the careful training of Miss Eva Patterson, a pupil of Dr. Ham, of Toronto. The Rev. C. L. Bilkey, of Alliston, was the preacher for the day.

**Perrytown. — St. Paul's.**—Sunday, September 22nd, was a red-letter day in the history of this parish when the celebrating of the seventieth anniversary of one of the oldest churches in this diocese was fittingly observed. Matins at 11 a.m., with Holy Communion. Canon Allen, assisted by the Rev. E. Morris, conducted the service. The Canon in his address gave a résumé of the Church work and Church life of the parish, and the high esteem in which he is revered was testified to by a large and attentive congregation. The children's service at 3 p.m. was taken by the rector, there being a good attendance of both children and parents, the rector laying great stress on the value and care of "These little ones." The annual thanksgiving service at 7.30 p.m. was a great success, the church being packed to the doors regardless of the weather, many being obliged to turn away. The rector, in a forceful address taking for his text Jeremiah 8:20, "The harvest is ended, the summer is past, and we are not saved," held the attention of all present and his words will not soon be forgotten. The church was most pleasingly decorated for the occasion. The offertory amounting to \$119. On Monday evening a supper took place in the church shed, proceeds \$65. Great praise is due the rector, who has only been in the parish since July.

**Kinmount. — St. James'.**—Bishop Reeve administered Confirmation in this church on the 15th, and clergymen and people felt much blessed by His Lordship's impressive instruction. The Bishop kindly visited the precincts, showing an interest in the villagers generally, which was much appreciated.

**St. Bartholomew.**—The annual harvest thanksgiving services were held in this church on Sunday last. The Rev. F. Vipond preached in the morning, and the Rev. W. Farncomb in the evening.

**St. George's.**—Harvest thanksgiving services were held in this church on Sunday last. The Rev. R. J. Moore, the rector, preached in the morning, and the Rev. E. A. McIntyre, rector of St. Aidan's, Balmy Beach, in the evening.

**Port Hope. — St. John's.**—The Rev. J. A. Elliott, of Montreal, will shortly remove to Port Hope in order to become the vicar of this church under the Rev. Canon Daniel, who will still remain Rector of the parish.

#### NIAGARA.

**W. R. Clark, D.D., D.C.L., Bishop, Hamilton, Ont.**

**Hamilton.**—A General Mission is to be held (D.V.) in the following parishes in this city—beginning on Sunday, November 17th, 1912. The Cathedral, missionary, Rev. Derwyn T. Owen, rector Holy Trinity, Toronto; Church of the Ascension, missionary, Rev. W. W. Craig, Ottawa;

See first column of this issue for our new CLUB RATES.

All Saints' Church, missionary, Rev. A. W. Mackay, Ottawa; St. Mark's Church, missionary, Ven. Archdeacon Davidson, Guelph; St. Luke's Church, missionary, Rev. Canon Almond, Montreal; St. John the Evangelist, missionary, Rev. H. C. Staunton, Binghamton, N.Y.; associate missionary, Rev. Fred. Henstridge, Oswego, N.Y.; St. George's Church, missionary, Rev. R. McNamara, Collingwood; St. Peter's Church, missionary, Rev. J. W. J. Andrew, Berlin, Ont.; St. Philip's Church, missionary, Rev. Houghton Fesbroke, St. Andrew's Church, Buffalo; St. James' Church, missionary, Rev. T. B. Clarke, All Saints', London, Ont.

**St. Catharines. — St. Barnabas'.**—The induction of the Rev. A. D. Caslar as rector of this parish took place on Thursday evening, the 10th inst. The Venerable Archdeacon Perry, representing the Bishop of Niagara, conducted the ceremony, and the Rev. J. A. Ballard, of Grimsby, preached the sermon. The Rev. Heber Greene, curate of St. Thomas Church, assisted in the service. The new rector, who has been in the city for four months, assumes charge of the parish under most favourable circumstances and with bright prospects for a most successful future.

**Jordan. — St. John's.**—Harvest services were held in this church on Sunday, October 13th. Dr. Miller, of Ridley College, preached at 11 a.m., and Mr. Williams, lay reader, preached in the evening. There were 42 communicants at 11 a.m. The offerings amounted to \$63. The number of communicants and offerings are by far the largest of that recorded on any one day in this church.

**Hagersville.**—The Rev. J. Hirst Ross, L.T., of Jarvis, preached a helpful sermon at our harvest services. The church was beautifully decorated. On Sunday, 13th October, patriotic emblems were added to these decorations for the service in memory of Sir Isaac Brock. On the same day the choir journeyed with the Rev. H. J. Leake to Circularville, where a harvest was held, in which a large congregation had gathered together.

**Guelph. — St. James'.**—On a recent Sunday evening, at the ordinary evensong, an interesting ceremony took place when a beautiful marble tablet which has been erected to the memory of the late Ven. Archdeacon Belt, M.A., the first rector of the church, where he laboured for ten years, was duly unveiled and dedicated. The Bishop of the diocese, an old friend of the deceased clergyman, officiated, the ceremony taking place in the presence of a large number of people, the church being packed. The tablet in question is erected on the southwest wall of the chancel, just within the sanctuary. It is a marble, with a black slate background, its size being 4 feet long by 28 inches wide. The work was done by T. J. Stewart, of Hamilton. On the tablet is inscribed the words: "To the glory of God and in memory of the Venerable Alfred James Belt, M.A., Archdeacon of Haldimand and Wentworth, first rector of this parish, 1890-1900. Died at Hamilton, January 29th, 1912, in the 56th year of his age. This tablet is erected by the members of this congregation to the glory of God and in loving memory of his life and labours. Erected September, 1912." Bishop Clark dedicated the tablet at the commencement of the service. Standing on the chancel steps he stated the object of his visit, and with appropriate words he dedicated the tablet, the rector, the Rev. C. H. Buckland, as his Lordship uttered the words, removing the covering which had previously covered the tablet. The regular order of Evensong was then proceeded with. The Bishop preached the sermon, choosing for his text St. Matthew V., part of verse 4, "Ye are the light of the world." During the course of his sermon the Bishop spoke most feelingly about the deceased clergyman, and paid a warm tribute of

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affection and esteem to his memory. The clergy assisting in the service were: the Ven. Archdeacon Davidson, rector of St. George's, who read the lessons; Rev. Dr. Bethune, and the rector, the Rev. C. H. Buckland. Mrs. Belt, widow of the late Archdeacon Belt, and Mr. Jas. Belt, of Toronto, were amongst the congregation.

**Nantlooke. — Christ Church.**—The annual harvest thanksgiving services were held in this church on a recent Sunday. The Rev. M. Johnston, of Port Dover, conducted the services. The church was beautifully decorated with tokens of the harvest and with flowers. The congregations were large, there being 63 communicants. The proceeds of the collection amounted to \$81.

**Cheapside. — St. John's.**—The harvest thanksgiving service was held in this church on a recent Sunday, the Rev. M. Johnston officiating. The congregation was large, thirty-three partook of the Holy Communion. The offertory amounted to \$29.

#### HURON.

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

**London. — Huron College.**—The Rev. C. Cameron Waller has received to date the following sums towards recouping the Rev. E. G. Heaven, of Leshville, for the losses which he sustained last May, and he begs to thank the contributors who have so generously responded:—G. Hague, Esq., \$5; A. W. Savary, \$5; A. S. E., Clarksburg, \$4; S. A., Guelph, \$3; Rev. T. Francis, \$2; Rev. W. T. Taylor, \$2; H. A. B., \$2; total to date, \$23.

**Windsor. — Church of the Ascension.**—Harvest thanksgiving services were held in this church on Sunday, October 6th, and were attended by large congregations. The Rev. Canon Downie, rector of Port Stanley, was the special preacher for the day, and delivered two very thoughtful and inspiring sermons. The harvest festival was concluded on Monday evening when Maunders' Cantata, "Song of Thanksgiving" was beautifully rendered by a choir of forty-five voices.

**Ingersoll. — St. James'.**—On Sunday, October 13th, a special service was held in commemoration of the death of General Brock and the Battle of Queenston Heights. There was a large congregation, and the rector, the Rev. R. J. M. Perkins, preached on patriotism. The local battalion Boy Scouts, eighty strong, attended in a body.

**Paris. — St. James'.**—Harvest thanksgiving services were held here on Sunday, October 6th. The church was prettily decorated with grain, plants, flowers, etc. The special preacher in the morning was the Rev. J. M. Perkins, of Ingersoll, and the Ven. Archdeacon McKenzie, of Brantford, preached at the evening service.

**Sandwich. — St. Stephen's.**—The Rev. J. R. Newell, late rector of this church, died at the house of his brother at Springfield, on Sunday, October 13th, after a long and painful illness. The late Rev. John Robert Newell was born in Malahide, being the second son of the late Mr. Andrew Newell. The deceased clergyman was very musical and in his younger days was an accomplished violinist, and also one of the first members of the Springfield band. In his early manhood he decided to enter the Ministry. He had charge of successively Port Dover, Watford, Markdale and Sandwich, and was always very popular among his parishioners. He was a poet of no mean ability, many of his poems having received marked recognition from the best critics. A few years ago his eldest daughter Evaleen died. She had been her father's inseparable companion, and her loss was a severe blow from which he never recovered. His health had been failing for some time, and about two months ago, he expressed a wish to return to the old home to die. His wish was granted at once, and every attention that human agencies could grant has been given him both by his brothers and sisters, and his nephew, Dr. Douglas as well as his own family. He leaves to mourn his loss, his wife, two sons and one daughter, besides his brothers, Dr. J. Newell, of Watford, and Andrew, of Springfield, and two sisters, Mrs. W. Fithy and Mrs. L. Moore. The funeral took place Tuesday, the 15th, to Port Dover.

**Thamesville. — St. Stephen's.**—On Sunday evening, October the 6th, the annual harvest thanksgiving service was held in this church. The congregation was a splendid one, filling the church to its utmost capacity. The rector, the Rev. J. C. Masters, preached an appropriate sermon, taking as his text, Exodus 33:18, "I will make all my goodness pass before thee." Special music marked the occasion, the choir doing particularly well. During the offertory the anthem, "Oh Lord How Manifold," by Barnby, was sung. The congregation joined very heartily in the singing of the harvest hymns. The special

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offering will be devoted to the improvements now being put into the rectory.

The Rev. Charles Masters, rector of Thamesville and Bothwell, has visited the Indians at Moraviantown on several Sunday afternoons lately. He has held Divine service and baptized a number of infants.

**Bothwell.—Grace Church.**—On Sunday evening, October 13th, the church here celebrated its annual harvest thanksgiving. The service was a very hearty one, and the church was tastefully decorated. The rector took as his text Isaiah 9:3, "They joy before thee according to the joy in harvest."

**St. Thomas.—St. John's.**—Mr. and Mrs. T. F. Edwards, who left for their new home in Victoria, B.C., last week were, on the evening prior to their departure, presented by the members of the choir with a pearl stick pin and a gold-handled umbrella respectively. These presentations were accompanied by an address expressing regret at their departure and wishing them both well. Mr. and Mrs. Edwards have been active workers in St. John's Church for many years past, and their departure is generally regretted throughout the whole congregation.

**RUPERT'S LAND.**

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

**Brandon.**—The Primate of All Canada laid the corner-stone of a new church in this city on Wednesday, October 2nd. The ceremony was divided into two parts. The consecration of the stone came first, followed by the laying of the stone according to the Masonic rite. Archbishop Matheson happily united in his own person both these aspects of the occasion. There was a large attendance of the citizens and the occasion was a memorable one. The building now in course of erection has been badly needed for many years, and it is the culmination of a long effort in this direction. The structure is of the perpendicular Gothic school. It is cruciform in shape, with side aisle and sacristy, while the tower, which is 28 feet square, rises to a height of 60 feet, at the junction of nave, chancel and transepts. The material used is Menominee sand mortar brick, trimmed with Indiana lime stone. The seating capacity is 600. The building is 120 feet in length, 52 feet wide in the middle space, while the cross has an entire breadth of 70 feet. The crypt will be used for the Sunday School and parish organizations, and will also furnish accommodation for the choir. The vestry and sacristy are in the right of the chancel and the organ chamber is also in the same direction. At the left of the chancel with an entrance from Louise Avenue is the chapel with accommodation for 50 persons. This will be used for Lenten services and service on Holy Days. A useful feature will be the vault in which will be preserved the parish records and vessels. When the church is open it will possess a large number of memorial windows, while the chancel will be furnished with many beautiful articles which are already on hand as donations from the parish organizations and other sources. The cost of the structure, including furnishing, heating and so forth, will be \$57,000, of which \$40,000 is now in hand. The many friends of this parish, which was the scene of the labours of the present Bishops of Qu'Appelle and New Westminster, will rejoice to learn of this forward step in its history. In the course of his address the Primate referred to the possible formation of a new diocese in the not far distant future, and said they would find that the limitations or rather the limits of the diocese would point to Brandon as the ecclesiastical centre of that new diocese; and it was well that there should be a church here large and commodious enough, and worthy enough to be a cathedral or a pro-cathedral, with Brandon as the see city of a new diocese.

**Souris.**—At a meeting of the rural deanery held here lately the Rev. H. Cawley was elected rural dean of Souris to fill the vacancy caused by the Rev. J. M. Comyn-Ching being appointed to Vernon, B.C.

**CALGARY.**

**William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.**

**Edmonton South.—Holy Trinity.**—A great forward movement has been inaugurated in this church since the advent of the rector, the Rev. C. Carruthers, who moved here from Lloydminster last spring. The congregation has more than doubled. The choir has been greatly augmented, a new organist and choirmaster engaged, and the offerings of the people have also just about

doubled. During the summer subscriptions have been received on behalf of the new church, that the congregation purposes erecting; over \$11,000 has already been subscribed, and if the plans had been ready in time the erection of the church would have been proceeded with this fall. However, it is purposed to proceed with the work in the early spring, and when completed, Holy Trinity will be the best and largest Church of England edifice in the city. The cost will be over \$30,000. The services of an earnest young lay-reader, Mr. Ince, late of the Diocese of Huron, has been secured in this parish. His work will include principally the Mission Church of St. Luke's, in Highland Park, and also oversight of the Mission Hall in Roso Flats, a growing district around the mills of the river bank. The hall in this neighbourhood has been secured through the generosity of Hon. John Gordon, M.P., of London, Eng., and this same gentleman has very kindly promised a donation of \$480 a year towards the curate's salary. A fine new large Doherty organ has been recently purchased by the Junior W.A. for the basement of the church. The Rev. C. Carruthers has been acting as assistant missionary to Bishop Joscelyne during the Mission of Help held at All Saints', Christ Church, and St. Andrew's Churches in this city during the week September 29th to October 7th. The Mission of Help week will be held in Holy Trinity Parish October 27th to November 3rd, the missionaries being Bishop Ingham, of London, and the Rev. C. R. Burrows, of Bournemouth.

**NEW WESTMINSTER.**

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

**Vancouver.**—The Board of Governors of the Anglican College of British Columbia met on Wednesday, October 2nd, in the parish hall of St. Paul's Church in this city. There were present Bishops DuVernet, de Pencier and Roper, Archdeacons Pentreath and Collison, Principals Vance and Seager, Revs. Owen, Chadwick, Green, Procurier, Simpson and Connell, and Messrs. Crease, Creery, Cambie, Clark, Cowan and Seymour. A constitution with supplementary by-laws was adopted. Arrangements were made for the incorporation of the college under special Act of the Provincial Legislature. Bishop Roper was appointed as the Anglican representative of the college on the University Senate. A resolution was passed asking the British Columbia Church Aid Society to place any funds available for theological education in the Province at the disposal of the Board. The Board will meet again in Vancouver on the first Wednesday in May. The Rev. Joscelyn Perkins, secretary of the British Columbia Church Aid Society, was present at the meeting, and was asked to accept for himself and to convey to the Society the Board's appreciation of their interest in theological education in the Province.

**COLUMBIA.**

**John Charles Roper, D.D., Bishop, Victoria, B.C.**

**Victoria.**—The Executive Committee of the Diocese of Columbia is preparing for the annual session which commences on October 28th, the sessions being held at Christ Church schoolroom. The last gathering was notable as the closing one of the episcopate of Bishop Perrin, and this will be the first under the presidency of Bishop Roper. Among the resolutions to come up for consideration will be amendments to the canons extending the powers of choice for a Bishop, in case of a vacancy in the see. These alterations were considered at the last session of the Synod, but could not be enacted into law on that occasion till confirmed by a subsequent assembly. Hence on the notice paper is a resolution covering the proposed alterations.

One resolution standing in the name of the Rev. E. G. Miller is of importance, in that it seeks

to bring the official name of the diocese into harmony with the actual conditions prevalent today. The resolution is self explanatory: "That whereas the original Diocese of British Columbia has now been divided into four separate dioceses, that the official name of the Diocese of Vancouver Island and adjacent Islands be changed to the title of, 'Diocese of Columbia.'" Another matter which is a consequence of the interregnum of last year, covering the period from the late Bishop's withdrawal from the diocese, and the consecration of the present Bishop, is a resolution proposed by Chancellor Lindley Crease to amend the canon in order to admit of the appointment of an administrator during any vacancy in the see.

**St. Barnabas.**—The annual harvest thanksgiving service was held in this church on a recent Sunday evening. The Ven. Archdeacon Scriven and the Rev. H. A. Tolly read the lessons and the sermon was preached by the Rev. C. A. Seager, the Principal of St. Mark's Theological College, Vancouver. A large congregation was present. A gathering of a social nature took place in the schoolhouse at the conclusion of the service.

**CALEDONIA.**

**F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.**

**Prince Rupert.**—The Diocesan Synod met on Tuesday, September 24th. There were eleven clerical delegates present and four lay delegates. The Bishop presided, and the Rev. Prebendary Fox, of London, England, the Bishop's Commissary, was also present. The Bishop delivered his charge. The Bishop referred to the fact also of the presence amongst them of the Rev. Prebendary Fox, and he took occasion to speak in the warmest terms of praise of all that the C.M.S. had done during the past fifty years for the Indians scattered up and down the coast. The Bishop also said that he considered that the time had come that the most progressive of the Indians should be enfranchised and encouraged to have individual holdings. In reference to Indian affairs the Bishop spoke also of the Indian Day School, and that "the only logical outcome of the evolution which is taking place is for the Dominion Government to assume full control of the Indian schools, allowing the missionary, under whose care the Indians are, the opportunity of imparting religious instruction in the school. The present system of divided authority and divided responsibility cannot last much longer. Let the Dominion Government be entirely responsible for the secular education of the Indians, and let the Church concentrate its energy upon their religious teaching. Sooner or later it must come to this." In speaking about the white work in the diocese the Bishop referred to the great number of pioneer settlers who were coming into that region, and of the new towns which were springing up along the route of the G.T.P., and in so far as the scattered settlements on the coast are concerned, they were endeavouring to meet the situation by our Prince Rupert Coast Mission, with the Rev. W. F. Rushbrook as superintendent. It is earnestly hoped that the launch, the "Northern Cross," which had just been built at a cost of \$6,000, will enable regular services to be given to a large number of small settlements on the numerous islands and up the many deep inlets of the coast. The Bishop also made reference in due course to the formation of an Anglican Theological College for British Columbia, to the probability of the formation of a new province for British Columbia in the near future, and to various matters in connection with the diocese. He referred to the fact that the number of the clergy in the diocese had exactly doubled since he came to the diocese nearly eight years ago. Then there were 9 clergy, and now, inclusive of the Bishop, 18. At the close of his charge the Bishop said that the outlook for the future work in the diocese was very bright. A good part of the time during which the Synod was in session its time was taken up with the Indians and the best methods to be followed in dealing with the aborigines so as to improve their mental, moral, and physical conditions. In the course of the debate on this question the Synod took occasion to repudiate Indian agitators. An evening session was held at which the report of the committee dealing with the work amongst the Indians was still further discussed. The points taken dealt with the need of more educational work among the Indians and the necessity of government support in this line. The other item was that dealing with the extension of the work of the native worker. It was urged that the day seemed to be drawing to a close when the white missionary was required. The work became more one for the native worker. An adjournment was taken, decision being reached to leave the report in shape for the drafting of resolutions along the lines agreed upon, which will be done later. A

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missionary meeting in connection with the session of Synod was held in St. Andrew's Hall at which addresses were delivered by Mr. F. L. Stephenson and the Rev. J. B. McCullough.

Resolutions of sympathy were passed to the Church of Ireland and to the Church in Wales; also to Miss Shoal, a member of the Synod, recently bereaved.

**Prince Rupert.**—The "Northern Cross," the new mission boat of the Diocese of Caledonia, ran her trial trip on Burrard Inlet on October 3rd, and proved satisfactory in every way. The boat was built by Messrs. Taylor & Young, under the supervision of Messrs. Morris, Bulkley & Halliday. She will ply between Dean's Channel and Stewart, which form the Coast boundaries of the Caledonia Diocese. The Rev. W. F. Rushbrook will be the missionary in charge, and he will be assisted by Mr. Robert Tomlinson, a lay helper. On board the boat during her trial trip were Bishop DuVernet, Principal Vance and Messrs. Rushbrook and Tomlinson, and representatives of the supervising architects and builders. The boat is forty-five feet long and cost \$6,000. Mr. Rushbrook is a master mariner and as such is peculiarly fitted for mission boat work. The boat left for this place on October 4th, and as soon as Mr. Rushbrook arrives here he will at once begin his round of visits to the Mission stations in the North.

#### YUKON.

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

**Dawson.**—The Rt. Rev. I. O. Stringer, D.D.'s, long journey made in the Far Northland. Bishop Stringer had an interesting trip during the summer and completed his circuit of this northwest corner of the Empire. The Bishop left Dawson last April. After descending the Athabasca and Mackenzie Rivers, inspecting the Missions and encouraging the missionaries along the way, he arrived at Fort McPherson, on the Peel River, on July 10. There the Bishop was met by the greatest aggregation of Eskimos ever seen at that place. More than forty whale-boats and schooners were moored along the water front, each representing from one to three families. There were also present all the Indians resident along the Peel and in its vicinity, and a most enthusiastic welcome was accorded His Lordship on arrival. Every soul of them, from "the oldest inhabitant to the newest-born babe," must have its hand shaken by the Bishop. The Bishop was entertained by Rev. C. E. Whittaker, bachelor entertainment, as Mrs. Whittaker has for the last two months been the guest of Mrs. Stringer in Dawson. Mr. Fry and Mr. W. D. Young, who are working on the Arctic Coast, were also present, and, as the Bishop was accompanied by the Venerable Archdeacon Lucas, of Fort Simpson, financial agent of the diocese, it was found possible to have a conference of the men interested in the Eskimo Mission. It was decided to launch a new Mission, to the new far east, among the Eskimos resident on the Islands eastward of Mackenzie River, and the mainland in the neighbourhood of the Coppermine River. Mr. N. Henry Fry, for three years teacher among the Eskimos of Mackenzie Delta, was this year ordained deacon by the Bishop, and commissioned to begin the new work. And on July 19th he was dispatched eastward with the recently dedicated mission schooner, "Messenger." Mr. Fry will be accompanied by four whaleboats, containing as many families, going at their own risk and expense, to be what help, comfort and encouragement they can to him in his isolated work. It is probable that Mr. Fry may be two years before returning to Mackenzie River, when it is confidently hoped to send a larger force to relieve him. The Bishop was much cheered by his reception by the people generally, and particularly by the Eskimos, whose attitude, appearance and demeanour present such a contrast to what he was acquainted with during his residence at McPherson and Herschel Island, from 1892 to 1901. Once so treacherous that the traveller among them truly carried his life in his hands, they have become very kindly disposed to all men, and especially so to their teachers; once so given to theft that no portable property could anywhere be left unguarded, now McPherson is one of the safest places in the world for loose chattels. No case of stealing is ever heard of among Eskimos, and very rarely among any other people there. The morals of the Eskimos in time past has been a by-word, being, according to the eyewitness of reliable men, degraded and disgusting beyond description. At the present time, if they be compared with the white races of Canada, or any other country, the comparison will not be unfavourable to the Eskimos. While there are occasional exceptions still, chastity and constancy are the

general rule. Whereas in former days a chaste woman or constancy in the marriage relation was both unknown and undesired.

In many other respects also are the Eskimos changed. Their cleanly appearance, their respectful manner, their intelligent interest, their desire for knowledge, their generous gifts for the work of the Church, and their affectionate solicitude for their untaught neighbours, are all convincing proof of a very real change in the lives and hearts of this once degraded people. The Eskimos realize that they have emerged from the bondage of ignorance and superstition and constant fear, into the knowledge and light of Christianity and of a beginning of civilization, without a present many of the attendant evils of the latter.

The Indian work, while not of so striking a character, is being carried on steadily by the Rev. C. E. Whittaker, the Rev. Edw. Situhile, and the catechist, Colin, and includes all the Indians between Fort McPherson, the Porcupine, and the upper waters of the Peel. Many of those present have been often seen in Dawson. The Indians had had a prosperous winter, and their offerings to the Church are probably the highest in the history of the Mission. Just previous to and during the Bishop's short stay, about 60 children, 25 adults were baptized; 14 marriages performed; 10 candidates confirmed, and the Lord's Supper administered to 116 people. Eight of those admitted for the first time being Eskimos. Mr. W. D. Young, lay-reader for a number of years in the Yukon Diocese, a most valuable member of the Episcopal Church, a godly man, beloved by all who know him, and who has worked at Conrade, Carcross, and other places among the native Indians, has volunteered to remain at the mouth of the McKenzie to maintain the work among the people in the delta country. He also will be assisted by an earnest young native in the work of teaching. On July 24th, the Bishop, accompanied by Rev. Mr. Whittaker, who is going on furlough, started across the mountain portage, well-known from the days of '98. They were assisted by two Indians and seven dogs to carry the necessary baggage and supplies, and crossed in four days, traversing much of the country in which the Bishop and Mr. Johnston so nearly lost their lives three years ago. Arriving at Sinclair's Rock, on the Bell, where all necessary supplies and canoe had been cached by Mr. Whittaker on a previous trip, they were able to start at once, after sending back the Indian boys. The Bell River was in flood, and good time was made. On the Upper the Bishop was able to get a snapshot of a huge grizzly bear at a range of about fifteen feet. Different groups of Indians were met and ministered to on the way down, until the arrival at Rampart House, on August 3rd. Five days were spent there, ministering to the people, arranging business, and providing for the erection of mission buildings. Mr. D. Cadgow has undertaken to erect a church, and the Rev. Amos Njootli will build a house for his own occupancy.

The Chiefs of the survey were daily expected from the completion of their work on the Arctic Coast, and the Bishop was delayed in the hope of seeing them. Unable to wait any longer, the party, increased by the addition of the Bishop's son, Herschel, and a goodly bunch of children for the Indian school at Carcross, again took to drifting, and, without incident of note, reached Fort Yukon on the 13th, where they were most kindly entertained by Dr. and Mrs. Grafton Burke, of the Episcopal Mission. After leaving Fort Yukon the journey was made by steamer to Dawson, but one incident happened which marred to some extent the trip, the good Bishop was stricken down with that dreadful illness "appendicitis." The Rev. C. E. Whittaker, who, by the way, is a very good practical house doctor, handled the Bishop and did all in his power to relieve the sufferer. Word was dispatched for medical advice to Dawson and received, but the friends at Dawson became anxious and Dr. Thompson with Mrs. Stringer and Rev. Mr. Hawksley, journeyed by canoe some 200 miles until they met the steamer, and medical treatment was given to the Bishop. On arrival at Dawson the Bishop was taken to the hospital where he remained several days until fully recovered. This is just a brief account of what work our good Bishop is called upon to do in this far northern corner of the Master's vineyard, truly this is a noble work, and is being done by one of God's most noble sons.

### Correspondence

#### LAY READERS.

Dear Mr. Editor:

I was greatly interested in your article in "The Canadian Churchman" on Lay Readers.

In the Old Land the order of lay readers has of late years come to the front, and is doing good work. In London, England, for instance, there is a Readers' Board with the Bishop of Islington as its chairman. This Board relieves the Bishop of London of the duty of holding the examinations. Of course, it is all done under his authority. A London lay reader has to pass an examination held by this Board. Then after all necessary inquiries and a personal interview with the Bishop, who satisfies himself as to the fitness of the candidate, an admission service is held in St. Paul's Cathedral at which the Bishop of London's license and a New Testament is handed to the newly admitted reader. The service is impressive and an address is given to the new men by the Bishop which is calculated to make a man feel the responsibility of his work, and also to inspire him to consecrate all his powers to the work committed to him. In addition, the Board gives a winter course of special lectures with a view of making the readers efficient in the work, and they also have special meetings for the readers presided over by the Bishop, and taking up some text book which has been previously read by them all. There is also a readers' badge which they are entitled to wear over the surplice, and of which they are as justly proud in their measure as their more fortunate brethren who possess an University hood. Among the London readers are men of high standing, both in the professional and other walks of life, and they are a very efficient and talented body of men. It is under consideration whether there shall be further courses of study for existing readers with further examinations and diplomas. Why should we not have something similar in Canada? I should be glad to correspond with anyone interested, or further particulars could be obtained from the Secretary to the London Lay Readers Board, W. S. Williams, Esq., 28 Carlisle Road, Brondesbury, London, N. W., England. Of course it might not be advisable to insist on an examination in every case (provision could be made for this and existing licensed readers would naturally be exempt), but I venture to suggest that if the position of licensed lay reader meant passing an examination, the right to wear some recognized insignia of office, and the holding of an official license signed by the Bishop of the diocese, it would raise the dignity of the office and probably attract a good class of men to come forward to do work which is calling out to be done.

If you can see your way to opening a correspondence in your valuable paper and if we could find a dignitary of the Church who would interest himself in this ancient order of the Church, I think some definite and valuable result may be the outcome of your leading article.

I am, sir,

Yours faithfully,

A London (England) Lay Reader.

P.S.—I forgot to add there is a short lay readers' course every year, attended by readers from all parts of England. One year at Selwyn College, Cambridge, and the next at Keble College, Oxford. These courses are very valuable and much appreciated. There is also a monthly organ called "The Lay Reader."

#### OUR SPIRITUAL HERITAGE.

Editor, Canadian Churchman:

Sir,—A reading of Canon Henson, and then Father Tyrrell, places us in possession of the views of two religious reformers, then a reading of the Dean of St. Paul's on "The Spirit of the Ages and the Spirits of the Age," followed by a study of Gwatkin and Gore, compels us to study our position in the Christian world. To assume that many of us are Anglicans simply because the system is Episcopalian; or that we are Episcopalian simply because apostolic succession is at stake, is quite a mistake. No sane man at "this time of day" imagines that non-Episcopalians are doomed, or that a baptized believer in Christ is not a member of the Catholic Church. Many of us have read some up-to-date theology regarding baptism and the Lord's Supper, denying that our Saviour instituted either as of perpetual obligation; then there is the biological argument in favour of the newest development, all this re-enforced by the wonderful spiritual success of the Salvation Army which ignores all sacraments, tempts many to reduce the whole question to mere utilitarianism. Inter-communion then becomes of small consequence.

Many of us, on the outer verge of Anglican influence, have been in a far better position than a highly-placed English clergyman, to realize the strength, the learning, the character, and the success of our non-Episcopal fellow-Christians; we have learned the lesson of modesty in a very

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practical school. A Bishop, some years ago, hon-  
oured me by a conversation as to what he would  
talk about at the laying of a corner stone of a  
new church by a Governor-General. He said he  
thought he would talk of re-union. It seemed then  
to me a question that an Anglican Bishop could  
have well proposed eighty years ago, but to-day  
the invitation to such a discussion would be better  
if it came from the powerful majority. Here, in  
spirit, one feels at one with Canon Henson. We  
have many precious historical treasures, among  
others our liturgy—I use the word in its popular  
sense. Re-union, at present, with the popular  
idea of what a clever minister should be, would  
swamp all we have to bring into a common stock  
of a united Church. As the Dean of St. Paul's  
has said, there is no hurry in regard to this mat-  
ter. The reading of "Church Extension Tract  
No. 7," by Hon. S. H. Blake, has been very re-  
freshing to me. The vast majority of Anglicans  
are in sympathy with the chief sentiment of the  
tract. What is required is more spiritual warmth  
in the use of our system; no change of system  
would automatically raise the spiritual tempera-  
ture of the Church. "Give us rest and peace,  
... we must not be coerced into giving up our  
precious possession, but hand it on to our child-  
ren unimpaired." Our children, in the future,  
may possibly carry the really valuable part of our  
heritage into a larger and united Church, as the  
Dean of St. Paul's seems to hope—but the time  
is not yet. In the meantime we shall please no  
considerable body either within or without our  
communion, by a radical mutilation of our Book  
of Common Prayer. Yours truly,  
Niagara Falls, Ont. Wm. Bevan.

THE HEREAFTER.

Editor of "The Canadian Churchman."

Dear Sir,—One cannot but feel deeply grieved  
to read those four columns in which "a Canon"  
of the Church reasons against the doctrine of  
eternal punishment as it is plainly taught in the  
Scriptures, and as it has been generally taught  
and preached in the Church through nearly nine-  
teen hundred years. Let us look briefly at some  
of the questions raised in the article, and answer  
them in part at least. Remembering, however,  
how much easier it is to ask questions than it is  
to answer them satisfactorily.

1. The "fire" does not keep people alive, but  
according to the Scriptures the souls and bodies  
of the wicked are able to endure this terrible fire—  
how, God has not revealed; and so to answer it  
would be to be "wise above that which is written."

2. We do not depend entirely upon the word  
"eternal" for the proving of the endlessness of  
the punishment of the wicked, a stronger expres-  
sion which is never used in Scripture to signify  
anything less than endlessness is used, that is  
"forever and ever" which is used. 1. Of the end-  
lessness of God's existence. 2. Of the endlessness  
of man's punishment. 3. Of the endlessness of  
Satan's punishment. Yet when "eternal" punish-  
ment and "eternal" life are placed together as in  
Mat. 25, in the face of the teaching of other  
parts of the Scriptures we have no doubt that both  
are of equal value, and that eternal punishment  
is as lasting as eternal life.

3. "Death" is used in various senses in the  
Word of God. The rich man in Hades was "dead"  
as we usually use the word, spiritually dead, and  
suffering the conditions of "eternal death," and  
yet was perfectly conscious.

4. Though fire is one of God's punishments  
here, it is also one of the most terrible of enemies  
and one of the most destructive and desolating  
scourges even here, and even here it causes  
terrible pain. Evidently under the enduring wrath  
of God it is only in the latter senses that fire is  
used by Him.

5. When God permits or directs man to be the  
avenger it is "an eye for an eye, and a tooth for  
a tooth" and "he useth not the sword in vain,"  
but when God punishes men for sinning against  
Him as well as for sinning against one  
another we have evidently no natural concep-  
tion of what is just punishment, and find our-  
selves astonished at the awfulness of the punish-  
ment, and at the same time astonished at the  
enormity of sin in the face of such punishment.  
In "brutality" there is a want of the sense of all  
real justness.

6. God's general dealings with man in this life  
and the next are clearly contrasted in Scripture,  
as for instance in Rom. 2, "goodness" to bring us  
to repentance now, but at the same time a  
treasuring up of wrath to be dealt out to us here-  
after, if we remain impenitent.

7. There is punishment in this world that is  
avenging as well as in the next, as the death of  
Haman, etc. Why reforming and saving punish-  
ment is to be found here is clearly in corre-

spondence with the teaching of Rom. 2, because  
here, and not hereafter, the "goodness of God"  
in various forms is designed for our repentance  
and salvation, but hereafter the wicked abide  
under His wrath.

8. We are not told what good eternal punish-  
ment does—as far as I know, but if it forever  
emphasizes the "exceeding sinfulness of sin," and  
the terribleness of the punishment due to sin, it  
may help to keep in the redeemed some sense of  
the horribleness of sinning against God, and of  
gratefulness for the great salvation which has  
become theirs through Christ.

(There is no Number 9 in the article).

10. Endless torment may not be what we should  
expect from God; it is a revelation of the wrath  
of God, Rom. 1:18, and like His pardoning mercy  
is beyond our thoughts of expectations, Is. 55:7-8.  
We may disbelieve it, or reason it away, but God  
says "to this man, will I look, even to him that  
... trembleth at My word."

11. God does not leave us free to serve Him or  
not in the sense implied in this question, but  
"commandeth all men everywhere to repent." If  
they persistently refuse to do so He will not abso-  
lutely force them to do so, but they will suffer His  
righteous judgments for not doing so neverthe-  
less.

A few brief illustrations in conclusion. A cer-  
tain Universalist preacher conscientiously preach-  
ed his "Restorationism," but was struck with the  
fact that where the doctrines of eternal torment  
were preached in the old-fashioned way people  
were turned to righteousness, while under his  
preaching men came from the gambling tables,  
and returned to them to drink his health with  
curses, and to hope "that he might go on with  
the good work!" This minister finally became a  
believer in the plain Scriptural hell.

A man in one of my churches "put off" the day  
of salvation under the teaching of external hope,  
"remedial punishment," but when I preached a  
few times the orthodox and plain Scriptural teach-  
ings as to the awful hell awaiting the wicked, and  
its eternity, he sought salvation in the present  
life, and though brought to seek salvation through  
belief in an endless hell of torment he was one of  
the best examples of humble, earnest, loving  
Christians I have met with.

The Scriptures tell us that there shall be "a  
falling away" before Christ comes the second  
time. Oh, what a falling away from the truths  
there is, and very especially on this subject.  
Paul feared lest the Corinthians should depart  
from "the simplicity that is in Christ," and  
speaks of "casting down reasonings and every  
high thing that exalteth itself against the  
knowledge of God." "Reasonings" is the  
marginal reading which is often preferable in  
the A. V. to that in the text.

Have the mighty preachers of the past, and the  
Church in general, been in error on this subject  
until the last days? or is this reasoning against  
the plain teachings of the Scriptures, and the  
effective teachings of the Gospel ministry for  
nineteen hundred years past of the "falling  
away"?

Mr. Editor, you have rightly said, that this is  
"a vital subject," for to cause disbelief in the  
consequences of sin was the effort of Satan in the  
Garden, and he will continue this effort until the  
end.

Yours truly,  
A. H. Rhodes.

September 20th, 1912, Pt. Edward, Ont.  
[We have been compelled to shorten this let-  
ter.—Ed. C. C.]

BOOKS AND BOOKMEN.

The fall lists of the various publishing houses  
are very attractive and indicate that the coming  
season will see the issue of several valuable  
works. It is impossible for us to give anything  
like a full list of the books which will appeal to  
our readers, but we cannot avoid noting **The  
Holy Spirit in the Ancient Church**, by Dr. Swete,  
of Cambridge; **The Person of Jesus Christ**, by  
Professor H. R. Mackintosh, of Edinburgh;  
**Civilization at the Cross Roads**, by Dr. J. N. Fig-  
gis; **The Preacher**, by Dr. J. H. Jowett; and **The  
Mind of St. Paul**, by Sir William Ramsay. These  
and others almost equally interesting and valu-  
able will receive attention in this column in due  
course.

**The Transfiguration of Our Lord** is a subject  
of perennial interest, and a new book with this  
title (by G. D. Barry, Longman's & Co.), is  
worthy of attention by all who are called to preach  
or teach. It is a scholarly and suggestive treat-  
ment, full of helpful information and providing  
ample guidance. The Transfiguration has re-  
ceived far too little attention from the great body

of Christians, and if we could imitate our Am-  
erican brethren in having a special festival to cele-  
brate the event it would be both wise and spiri-  
tually profitable.

The issue of the new volume of **Tarbell's  
Teachers' Guide** (William Briggs, Toronto), is  
a reminder that it is time for Sunday School  
teachers to begin to think of their lessons for  
1913. On the International Lessons there are few  
books more effective than Tarbell's. Its variety  
of methods, wealth of illustration, aptness of quo-  
tation, and forcefulness of application make it of  
real value in the preparation of Sunday School  
lessons.

The re-issue in a cheap form of Archbishop  
Whately's **Apostolic Succession Considered** (Long-  
mans & Co., 1s. net) is a useful contribution to  
the perennial problem of the relation of episco-  
pacy to re-union. Whately's view, abridged from  
his larger work, **The Kingdom of Christ**, is put  
with all his masculine ability and common sense.  
The usefulness of the present edition is consid-  
erably enhanced by an appendix, giving quotations  
from Anglican Divines, including such names as  
Bishop Gore, Bishop Lightfoot, Bishop Westcott,  
Canon Bigg, Dr. Sanday, Dr. C. A. Briggs, Pro-  
fessor Gwatkin, Dr. Hort, Dr. Harnack, and  
others.

The first serious attempt to issue a standard  
library of religious books at a price within the  
reach of all is being made by Messrs. Hodder  
and Stoughton with their "Expositor's Library,"  
the first twenty volumes of which comprise books  
by the Rev. R. W. Dale, D.D., the Rev. P. Car-  
negie Simpson, the Rev. J. G. Greenhough, Pro-  
fessor A. S. Peake, Principal A. E. Garvie, the  
Rev. G. McAdam Muir, D.D., the Bishop of Dur-  
ham, the Rev. Alex. Maclaren, D.D., the Rev. E.  
Griffith Jones, Professor F. Godet, D.D., the Rev.  
John Watson, D.D., Professor Henry Drummond,  
Professor James Stalker, and the Rev. George  
Matheson, D.D. The volumes are to be well  
printed and bound in cloth, and will be priced at  
50 cents net each.

Mr. Hinemann is publishing this week the first  
five volumes of "The Loeb Classical Library," a  
series of Greek and Latin texts, with English  
translations on the opposite page. The series  
will be edited by T. E. Page, M.A., and W. H.  
D. Rouse, Litt.D., and will include examples not  
only of the authors of the classical periods of  
Greek and Latin, but also the early writers and  
the later. In fact, the series will cover twenty-  
five centuries of Greek and Latin literature, from  
the time of Homer to the fall of Constantinople.  
It is hoped to publish in all twenty volumes be-  
fore the end of this year. The first ten volumes  
will be as follows: The Apostolic Fathers, Vol-  
ume 1; The Confessions of St. Augustine, Vol-  
umes 1 and 2; Euripides, Volumes 1 and 2; Philo-  
stratus, Apollonius of Tyana, Volumes 1 and 2;  
Propertius, Volume 1; and Terence, Volumes 1  
and 2.

Price Collier's "Germany and the Germans  
from an American Point of View" begins in the  
November Scribner with an article on the Em-  
peror which he calls "The Indiscreet." It is a  
remarkably candid study of one of the most pic-  
turesque and influential personalities of the world.  
It would be interesting to learn what Germans  
will think of the author's characterization. How-  
ever they may differ with regard to details, they  
will no doubt appreciate its acuteness and friend-  
liness.

Messrs. Jack announce an interesting de-  
parture in "Music Books." Each volume will be  
devoted to a great musician, and will contain a  
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selection of music. For the first time, it is de-  
sired, a criticism and appreciation of the musician's  
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in full piano size. The music will be engraved  
by the best methods, and the introductions will  
be illustrated. The first six volumes, to be issued  
immediately, are: Beethoven, by Professor F.  
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fessor F. Corder, F.R.A.M. The volumes are is-  
sued at a very low price.

When a well-known and well-loved poem is il-  
lustrated by a sympathetic and popular artist,  
the result is apt to be a book which everyone  
would like to possess, for we all enjoy owning  
our favourites in the most attractive guise pos-  
sible. Such a book is the Jessie Willcox Smith  
edition of Clement C. Moore's "Twas the Night  
before Christmas," published by Houghton Mif-  
flin Co. The pictures are charmingly intimate  
portrayals of all the incidents and persons in the  
poem, and the book is likely to furnish many with  
a happy solution of the Christmas problem.



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## Personal and General

The Rev. J. M. Blodgett, from Caron, Sask., is spending a few weeks in Toronto.

The Dominion Government tug "Batchawanna" capsized when launched last week.

Sir Thomas Lipton, the famous yachtsman, dined with the Canadian Club this week.

Children's Day was well and generally observed last Sunday, by the reports reaching this office.

Classes for the mentally defective will be opened in 21 of the largest Toronto Public schools.

Bishop of Yukon travelled over 5,000 miles from his far Canadian diocese to be present in Montreal last week.

Pocket Testament League has now 30,000 members in Canada, and 500 branches; the work only began in May, 1911.

The Royal train from the West arrived at Toronto Monday morning, H.R.H. lunched with the Canadian Club at the King Edward, afterwards leaving for Ottawa.

Admiral Nelson's memorable words "England expects every man to do his duty," famous in British naval history, were spoken on October 21st, 1805, before the battle of Trafalgar.

The Great-West Life Assurance Company reports a most satisfactory business from all parts of the country. The company has now \$79,000,000 of business in force, showing a gain for nine months of over \$11,000,000.

The annual meeting of the Canadian Auxiliary Committee of the Woman's Christian Medical College, Ludhiana, India, will be held October 26th, at the Y.W.C.A. Rev. Lawrence E. Skey will preside.

The Rev. Dr. Symonds, the vicar of Christ Church Cathedral, Montreal, gave an address at the opening meeting of the Nomads Club of Montreal, on Tuesday evening, October 15th. He spoke on the subject of "World Movements."

The Rev. E. J. Peck, our veteran missionary to the Eskimo of Baffin's Land, leaves on October 24th, by the S.S. "Virginian" for England. He goes there for the purpose of seeing through the press, a new edition of the Eskimo Prayer and Hymn Book. The Bishop of Moosonee and Mr. Peck trust that God's people will be led to contribute for the support of the work in Baffin's Land.

Bristol possesses an interesting memorial of the defeat of the Armada. This is a leaden statue of Neptune, cast and erected by a patriotic plumber of the city in the year following the triumph of the English, and destined to commemorate that event. It originally stood near the old Bristol bridge, whence it was moved when the approaches were widened. After occupying two other sites, it was transferred in 1872 to the corner of Temple Street and Victoria Street, where it still stands. This relic of Armada days must be one of the oldest outdoor statues in England.

## British and Foreign

The Rev. H. Gresford Jones, vicar of Bradford, has been appointed vicar of Sheffield. In this important appointment he succeeded the late Ven. Archdeacon Eyre.

The Rev. James J. Vaulx, lately celebrated the 50th anniversary of his ordination to the priesthood at Fayetteville, Ark., of which parish he was formerly the rector.

During the restoration of the church at Little Steeping, Spilsby, which is being done in memory of Bishop



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Steele, of Zanzibar, a former rector, there was discovered, in a fair state of preservation and with a decipherable inscription, the tomb and effigy of Thomas de Redyng, rector from 1318 to 1354, which had been turned upside down and formed one of the chancel steps.

St. Lawrence's Church, Bradford-on-Avon, which is believed to be the only perfect Saxon church in existence in England, was opened for Divine service on Saturday, August 10th, the Feast of its patron saint.

The Dr. Dix Memorial Chapel, which is one of the chapels which are to form a part of the Cathedral of St. John the Divine at New York, will be consecrated, D.V., by the Bishop of New York on All Saints' Day.

The Rev. L. Butler, of St. James', Clacton-on-Sea, held an open-air service on Sunday, in aid of the National Lifeboat Institution. He appropriately had as his pulpit the Clacton lifeboat. There was a large congregation, including many holiday-makers.

The Rev. Edward Atkinson, Master of Clare College, Cambridge, since 1856, and five times Vice-Chancellor of the University, celebrated his 93rd birthday lately. He is believed to be the oldest living head of a college. He took his degree at Cambridge in 1842.

A baptismal font has been placed as a tombstone over the grave of Miss Hesba Stretton, the novelist and

her sister at Ham. The font has been in the garden of their residence at Ham Common for many years, and it is said that it was formerly in the church of Church Stretton, and was used at their baptism.

At the great age of 97, Mrs. Blazier has died at Weasenham, in Norfolk, in the house in which she was born, and in which her whole life has been passed since her birth. This house was occupied by her father and mother before her. She has left behind her fifty-six descendants, the youngest of whom is a great-great-grandchild.

The Church of St. Botolph, some two and a half miles south of Barton Hill, at Bossall, is one of the most interesting in Yorkshire, and of very considerable antiquity, the south door of the nave, which is deeply recessed, being very beautiful Early English. Archbishop Lang dedicated a new east window in the church a little while ago.

Not many men are able to gather round them their descendants to the fifth generation. Mr. John Woodrow, of Rockland All Saints, Norfolk, has achieved such a record, and can boast of 109 descendants, of whom sixty-five are great-grandchildren. Mr. Woodrow is in his ninety-ninth year, and his eldest son is a "boy" of seventy-four. The father looks wonderfully well and hearty. It would be interesting to know if this record can be beaten.

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**Children's Department**

**THE GODMOTHER**

A Story in Four Parts

**PART III.**

Then Sunday came. The eight o'clock bell rang, and lest his friend should question him later, he went out while the Vicar was still in church leaving a message that he was gone for a long walk. Thus he escaped Sunday-school and morning service. The clergyman's kind heart was sorely grieved and he went through his duties without his usual buoyant interest. Little did he guess that as he went into his pulpit and gave out the awful text that had been haunting him

all the week, the one over whom his heart was yearning, crouched on a grave beneath the north transept window, heard every word.

"And it was night."  
 First he drew the contrast. The lighted room, the Master's presence, the homely company of his fellow-disciples, and then the outer darkness. Why? What did he gain by it? Thirty pieces of silver, came the scornful voice. Did Judas sell his soul for that? Let not the paltriness of the sum surprise you. Even now a young man may sell his soul for a few pounds.

The listener started to his feet and drops of perspiration rolled from his face, and on and on went the awful indictment. This was the climax of many dark deeds, petty frauds, self-justified acts glossed over by expediency or apparent necessity, but all leading up to this culmination of guilt—the betrayal of his Master. Then when the preacher had painted the dreadful darkness of the night, with impassioned entreaty he called upon the victims of a first crime to clear themselves at once before their bonds become riveted. "Arise, and play the man now whatever shame it cost you while there is time. Judas went out into the night; he could not see the Saviour's face. Peter looked back at Him, and met His eyes, and his heart broke. The Lord is turning to look at you, my brother. Oh, if you must go out, let it be to weep bitterly!"

George did not turn up at the Vicarage all day, but after the evening service a knock came at the vestry, and a stricken man with a new face and a new bearing passed in. In the early morning he took the first train to London.

That same morning Lady Sherwell sat at her old-fashioned davenport, and made up her accounts. She always insisted on the return of her bank book on the first day of the month and, being a conscientious woman, though not a very rich one, she looked very carefully into every item of her expenditure. Presently, as she turned over the returned cheques, something puzzled her. "Ten pounds last week! Nonsense! I didn't draw a cheque to self, except that day when I went out without my purse and wanted to pay the Registry fee. I took it to the bank myself, too—What's this? I never wrote those words. Ah! I know I sometimes forget to fill up that line, I suppose the clerk did it. Anyhow, there is some mistake; I'll go to Dolman's at once and find out what's wrong." Then, aloud, "Miss Leigh, my dear, I am going out for a few minutes; please order the carriage while I get ready, I am rather in a hurry."

"Shall I come with you?"  
 "It is hardly worth while; I am going to Dolman's Bank."

"Dolman's! That is where my brother, Mr. Heathcote, is."  
 "Your brother who got you out of your scrape?"

"He's not really my brother, you know, but we were brought up together."

"Never mind now, my dear, I am



in a hurry," and the old lady hastened away.

But not to put on her bonnet. She locked herself, instead, into her room, opened a drawer, and took from it a miniature framed in brilliants. It represented a beautiful girl, with a rosy babe in her arms. The romance of Margaret Sherwell's life lay there. For that girl friend she had given up the sweetest hope of a woman's life. Not to break Agatha's heart, she had stood aside and seen her marry Gerald Heathcote, for she—Margaret—was much older, and had had some experience, and knew herself of tougher fibre than the frail, gentle creature who could not have survived the discovery of her mistake. She had consented to be godmother to her first-born, but the effort was great, and was not repeated. They had not met again; her subsequent marriage, which had taken her to India, made a break in their correspondence, and when she heard of Gerald's death, it seemed impossible to write ordinary words of condolence to his widow, so she let the opportunity slip and contented herself with praying for her godson, hardly realizing that he was already grown up, and might need her help.

And now it had come to this! For it was not possible to ignore the terrible suspicion which forced itself into her mind against her will. She remembered that the face of the young clerk in the bank was familiar to her. Could it be her own godson—her prayer-child, who had robbed her? It was indeed a bitter thought. Presently she went downstairs again. Betty was waiting in some impatience as the carriage had been some time at the door. Lady Sherwell went into the library and sat at her bureau.

Betty did not dare to follow her. With trembling hands the old lady tore the cheque across, and threw it into the waste paper basket. Then she tore the counter-foil, out of her cheque book, and called Betty.

"I am ready to go out now, dear, but I don't need to go to the bank; we will have a drive together."

What a drive it was in the summer sunshine, through Hampstead and Highgate and down unfrequented Middlesex lanes! How Betty enjoyed it! Lady Sherwell drew her out about her home until at the moment when she was again explaining the nature of her relationship with her so-called

brother, she was startled by the question: "Is his name George?"

Betty thought that she had often spoken of him by his name, and answered, in rather a surprised tone: "Oh, yes, didn't you know?"

"I guessed," replied the old lady grimly. "Miss Leigh, he is my godson."

(To be Continued.)

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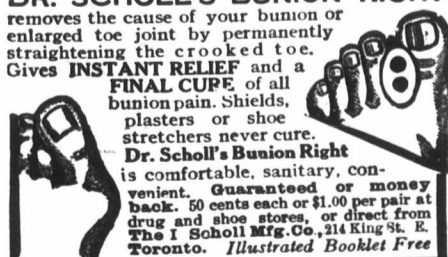
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