

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 40,

TORONTO, CANADA, THURSDAY, APRIL 3rd, 1913

No. 14

ES & LLIS
TICAL ART
KERS
Carving, Stone,
ined Glass, Mosaics,
ideries.
ders to be addressed.
St., London, Eng.
h Museum).
am and Liverpool.

HITNEY
ENGLAND
ICE, STOLE AND
6 MANUFACTURER
Russell Cord,
Serge, \$3.04 to
12.18 to \$30.68.
\$1.09 to \$10.29
Boys', \$1.09 to
\$1.37 to \$4.75.
Boys' from
from \$1.34.
from \$32.06.
S AND PATTERNS FREE.

TICAL ART
RASS WORK,
TEXTILES,
st No. 100 Post Free.
TAILORING
MENT.
D SURPLICES,
nd self-measurement
free.
28 Margaret St
London, England,
and at Oxford.

EGE SCHOOL,
Port Hope, Ont.
Healthy situation
gymnasium, &c. Boys
sities, Royal Military
For all information
er, Rev. OSWALD
idge). LL.D., PORT

MAWR
ue, Toronto
y School for Girls
art (successor to Miss
Cambridge University,
d staff of Canadian and
w Prospectus from Miss

WINDOWS
ects skilfully
richest
ique Glass
it place with us.
ausland, Ltd.
Ave., Toronto

urch
rass
ork
MEMORIAL
BRASSES
ILLS VASES
ANDREWS
AWA, LIMITED
S OTTAWA

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

WANTED—Capable Organist with good references requires position. Box 6, Canadian Churchman, Toronto.

WE WILL PAY YOU \$120.00
to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 192 Spadina Ave., Toronto, Ont.

NOW READY!
The Light of India

A new and revised edition of "Other Sheep," the companion volume to "Broken Earthenware."

By HAROLD BEGBIE

Price 35c. net (paper)

On sale at all Booksellers

WILLIAM BRIGGS
29-37 Richmond Street W., Toronto

Anthems and Services

Morning and Evening Services, Communion Services, Organ Voluntaries for Pipe or Reed Organ, and

GENERAL MUSICAL SUPPLIES

Music sent on Approval to Clergy or Choir Leaders.

ASHDOWN'S MUSIC STORE
144 Victoria Street, Toronto.

Newcombe Pianos.
IN USE 40 YEARS
GOOD THEN—BETTER NOW
PERFECT SCALE, PURITY OF TONE, SUSCEPTIBILITY OF TOUCH, BEAUTY OF FINISH, WORKMANSHIP AND DURABILITY.
NEWCOMBE PIANO CO.
Limited
19 and 21 Richmond St. W.
TORONTO

NORTHWAY
GARMENTS KEEP
THEIR SHAPE

PATENTS
FETHERSTONHAUGH & CO.
THE OLD-ESTABLISHED FIRM
Head Office, ROYAL BANK BUILDING, 10 KING ST. E., TORONTO. Branches—Hamilton, Montreal, Ottawa, Winnipeg and Vancouver, Canada; and Washington, United States.

WM. SMITH & SON
CHESLEY, ONT.
Manufacturers of
CHURCH PEWS AND CHURCH FURNITURE
Send for Illustrated Folder

P. BURNS & CO.
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
ESTABLISHED 1856 TELEPHONE 131 AND 132
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 & 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.

ANNOUNCEMENT
to the Friends and Patrons of the
BLONDE LUMBER & MFG. CO.
CHATHAM, ONT.
The above Co. desire to notify all whom it may concern that they have ceased to manufacture
Church Furniture and Seating
having sold the goodwill of this branch of their business to
THE VALLEY CITY SEATING CO.
DUNDAS, ONT.
to whom they can confidently recommend their customers to forward all future enquiries.

Ask the Man or Woman
who wears them if
DR. A. REED
CUSHION SOLE SHOES
are not the most comfortable shoe they ever wore. Why not try a pair yourself?
H & C. Blachford, Limited
114 Yonge Street - Toronto

MENEELY & CO.
The Old Reliable
Bells
Established
and 100 years ago.
CHURCH,
SCHOOLS,
& OTHER
BELLS


College Caps
For Ladies' Choir Use
HARCOURT & SON
103 King Street West ... Toronto

DRINK HABIT
THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.
FITZ CURE CO.
P.O. Box 214, Toronto

DANIEL STONE
UNDERTAKER 82 WEST
Telephone North 282 BLOOR ST.

MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY.
BELLS

Notable Books

Episcopacy and Unity
A historical inquiry into the relations between the Church of England and the Non-Episcopal Churches at home and abroad, from the Reformation to the Repeal of the Occasional Conformity Act. By H. A. WILSON, M.A. Net \$1.25.

Spiritual Progress
A word of good cheer
By ARTHUR W. ROBINSON, D.D. Net 90c.
THE BISHOP OF LONDON says—
"It is simple, clear and dignified from beginning to end, and none can read it without being stirred to attempt at least one step forward in 'Spiritual Progress.'"

A Manual of English Church History
By the Rev. CHARLES HOLB, B.A.
With a preface by the Rev. Henry Wace, Dean of Canterbury. Net \$1.25.

Roman Catholic Claims
By CHARLES GORE, D.D. 20c.

The Rule of Faith
By PROF. W. P. PATERSON, D.D. Net \$1.50.
This volume, delivered as the Baird Lectures in 1911, created a marked impression. The topic of The Rule of Faith includes the question agitated through all ages, as to with whom the final authority of Christian revelation has been entrusted.

The Nature of Personality
A course of Lectures
By WILLIAM TEMPLE. 90c.

UPPER CANADA TRACT SOCIETY
James M. Robertson, Depository
2 Richmond St. E., Toronto, Ont.

HOTEL CECIL
OTTAWA, ONT.
WALTER B. WALBY - Prop.
FINEST, MOST HOMELIKE, AND MODERN HOTEL IN THE CITY
Special Rates to the Clergy


EAGLE AND RAIL LECTERNS
Altar Rails, Crosses, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures; Communion Services made or refinished.

CHADWICK BRASS CO., LTD.
Hamilton ... Canada
Send for Catalogue.

PRINTING
GOWANLOCK PTG. CO., LTD.
103 Adelaide Street West
FOR PRICES Phone M. 1359

THE CALL OF THE NORTH

Do you know of the many advantages that New Ontario, with its Millions of Fertile Acres, offers to the prospective settler? Do you know that these rich agricultural lands, obtainable free and at a nominal cost, are already producing grain and vegetables second to none in the world?

For literature descriptive to this great territory, and for information as to terms, homestead regulations, settlers rates, etc., write to

H. A. MACDONELL,
Director of Colonization,
Parliament Buildings,
TORONTO, ONTARIO

CURE that BUNION

Why bear the pain of enlarged toe joints when it is so easy to cure them permanently with Dr. Scholl's BUNION RIGHT. Simply press one between your toes and get INSTANT RELIEF. It is comfortable, light, and sanitary. Does not interfere with walking. Guaranteed or money back. 50c each or \$1.00 pair at all good shoe or drug stores. Write for Dr. Scholl's free book on "Bunions."
The I. Scholl Mfg. Co.,
214 King St. E., Toronto

7% BONDS

We are offering a 7% bond maturing in 5 years, sharing in all profits, interest paid twice a year. All or any part of investment may be withdrawn after one year, on 60 days notice. Bonds are \$100, \$500, and \$1,000, and may be paid for by small payments, after a deposit of \$10, with order. Write for particulars.

National Securities Corporation, Ltd.
CONFEDERATION LIFE BLDG., TORONTO



RESERVOIR PEN
Writes long letter with one filling. Always ready. No clogging. No blotting. Best for ruling, manifold-ing and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz. 40c, 6 doz. 75c. Postal Note or Money Order. Money back if wanted.
J. RANTON, Dept. 1, A. D. HASTINGS,
383 Hargrave St., Winnipeg

Church Chime Bells
Memorial Bells a Specialty.
Mathews Bell Foundry Co., Baltimore, Md., U.S.A.



Much Heat—Little Ash
Rogers, the quality coal

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

Telephone Main 7404

Do You Want the BEST PRINTING?

The best paper, the best inks, the best workmanship, and most modern designs of type faces—if you want all these, let us do your printing. We make a specialty of commercial work.

The Monetary Times Printing Co. of Canada, Limited

62 CHURCH ST., TORONTO
N.W. COR. OF COURT ST.



KEITHS LIMITED

(Formerly the Keith & Fitzsimons Co. Ltd.)

111 King St. West
Toronto

Designers and Makers

CHURCH LIGHTING FIXTURES

ECCLESIASTICAL BRASS WORK

"The Great-West Policy Contracts contain every possible privilege that could be of value."

This sentence—from the 1912 Report—gives but one of a score of good reasons for taking Insurance in

The Great-West Life Assurance Company

Head Office, WINNIPEG

Over \$87,000,000 now in force.

Cassock Cloths

All qualities of materials of various makes suitable for cassocks are shown by us, perfectly fast dye, durable weave and satisfactory wearing qualities. Superior value.

SAMPLES WITH PRICES SUBMITTED ON REQUEST

JOHN CATTO & SON
55-61 King Street East - Toronto

MEMORIAL WINDOWS

Scripture subjects skilfully treated in richest

English Antique Glass

Quality has first place with us.

Robert McCausland, Ltd.
141-143 Spadina Ave., Toronto

WORK THIS PUZZLE! SEND NO MONEY!!

FREE **NOIS** **\$50. CASH PRIZE**

ALSO A PRIZE OF \$10 FOR NEATEST SOLUTION. Somebody who sends for particulars of this Puzzle Contest telling us **WHAT THREE STATES IN THE UNITED STATES ARE REPRESENTED** by the above Three Sketches, will receive a **\$50 GOLD WATCH** or **\$50 IN GOLD MONEY!** Try it at once. It may be you. Write the names of the States in a letter or postcard, giving your Name and Address
BRITISH PREMIUM CO. Dept. 46 Montreal, Canada.

THE CANADIAN CHURCHMAN

"No Churchman can keep abreast of the times without The Canadian Churchman."

With every Department progressing, with our Editorial and Special Articles leading in Church thought; and filled with inspiration for Clergy and Laymen alike; with our "Church News" the latest and most up to date in Canada,

This is Your Opportunity to Make Money

Write us at once for terms. Extra liberal commission allowed. We want Agents (men or women, young or old) in every city, town and village in Canada.

THE CANADIAN CHURCHMAN

36 Toronto St., TORONTO

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

April 3, 1913.

The Canadian Churchman

TORONTO, THURSDAY, APRIL 3, 1913.

SUBSCRIPTION - \$1.50 PER YEAR
Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman" \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.
Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

EVELYN MACRAE,

Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street.

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

THIRD SUNDAY AFTER EASTER.

(April 13th).

Holy Communion: 252, 257, 258, 259.

Processional: 384, 424, 601, 604.

Offertory: 387, 394, 422, 423.

Children: 688, 710, 714, 716.

General: 172, 174, 400, 642.

The Outlook

The Floods in the United States

It is impossible for us to do more at present than express our profound sympathy with our brethren across the border in the awful results of the flood in Ohio and the neighbouring States. While at the moment of writing it is difficult to obtain accurate information, there does not seem any doubt as to the terrible extent of the disaster and the fearful loss of human life, as well as of property. All that human pity and sympathy can do is being done, and it is a great satisfaction to know that offers of help from Canada have already been made. In such circumstances we are thankful to realize that "one touch of nature makes a whole world kin."

Easter Vestries

From different parts of our Church come most encouraging reports indicating expansion and liberality, both in regard to home and foreign work. Apparently there are few congregations where prosperity is not reflected in the financial statements, and many congregations are contemplating the expenditure of large amounts in several ways. As we consider the facts and figures which fill us with such thankfulness and hope let us not fail to recall the supreme object for which churches exist: the winning of men and women to Christ and the building of them up in their most holy faith. When matters financial are made subsidiary to this supreme purpose, then, indeed, will the Church go forward conquering and to conquer.

A Halt in Warship Building

The speech of Mr. Winston Churchill, First Lord of the Admiralty, last week in introducing the Imperial naval estimates, was a striking utterance for several reasons. After pointing out the "insensate folly" of what is now taking place all over the world in regard to the building of armaments, Mr. Churchill said that there is a way open by which the various peoples can obtain almost instantaneous mitigation of the thralldom in which they are involving themselves:—

"The question that should be asked of the great powers is this: 'If for the space of a year no new warship he built for any navy, would your naval interests or national security be prejudiced in any conceivable way? Why should we all not take a naval holiday for a year as far as new construction, or new construction of capital ships, is concerned?'"

Lovers of peace and progress will rejoice at this very frank proposal, and we trust its appeal will be heard and heeded all over the world. While it is addressed to all nations, it has, as Mr. Churchill pointed out, a special bearing on the relations of Great Britain to Germany. And he further expressed the opinion that "Britain and Germany have the conviction that the desire of both is to preserve peace." We feel sure that these earnest words will find an echo everywhere and will lead to practical action. It is simply awful to realize how types of ships are superseding each other year after year, and thus "with remorseless persistency scores of millions are being absolutely squandered, while every year all the naval powers are making fleets obsolete without adding to their relative strength or actual security." Well may Mr. Winston Churchill ask, "Could any process be more stupid?"

Value of Libraries

At the Convention of the Ontario Library Association last week some instructive papers were presented. Mr. C. R. Charteris, of Chatham, urged the necessity of endeavouring to reduce the amount of fiction read, and also to induce more men to become patrons. Mr. G. H. Locke, of Toronto Public Library, spoke on "Books for the Boys," pointing out that the same books were suitable for boys and girls up to the age of about fifteen, and pleaded with parents to take more interest in their children's reading and try to maintain the individuality of young people. Boys were not interested in technical books until they had had reading which appealed to their spirit. Miss Black, of Fort William, spoke on "Books for Girls," and expressed the opinion that the present lists of books were not good for modern girls. She was against the modern love story for young girls, and in favour of books portraying physical activity as the greatest protection for girls of this century. Mr. Grant, of Sarnia, read a paper by Mrs. W. J. Hanna on "Books for the Little Ones," in which the great necessity was shown that a good choice should be made for the young, so that they might begin right and learn to enjoy books early in life. Another valuable subject was "Books for Life Problems," introduced by Dr. W. J. Harley Smith, in which it was pointed out that such instruction was necessary early in life, and that, while oral teaching on this subject was best, this was not always possible. A certain amount of literature was, therefore, necessary, though it should be very carefully handled. All these papers, and others like them, indicate the

growing importance of libraries, and we echo the conviction of one speaker, that a new era has dawned in the Library world, that in the next decade the majority of dead and moribund Libraries will be imbued with new life, and that the Library will occupy a higher position in our great educational system.

The Work of Evangelism

We have lately called special attention to the importance and necessity of proclaiming the everlasting Gospel as part of the ordinary work of our churches. A striking testimony to the need of this duty comes from that veteran missionary, Canon Hay Aitken, who for many years has been one of the most active workers, and one whose ministry has been fraught with richest blessing. Moody used to call him "The Prince of Mission Preachers." He is in charge of an English organization, the Church Parochial Mission Society, and he says that, although the permanent staff is smaller than it has ever been, there is no need of enlarging it, because there is no prospect of having adequate occupation for fresh agents. The Society receives very few invitations for special missionaries, and the Canon himself, though usually engaged about two years in advance, has not at the present moment a single invitation for a parochial mission next year. He rightly says that if this means the work of evangelization is being done by local clergy there is no reason to feel concerned, but he does not find that this is the case; on the contrary, there is very much that is unsatisfactory in the congregations with which he is familiar. In most places he visits there are large choirs, and yet, out of fifteen or twenty men belonging to them, not more than one or two will take any active part in the music of the mission. Canon Hay Aitken cannot help feeling that if these men were really converted themselves they would show much more interest in the conversion of other people. It follows, therefore, that if evangelizing work is being insufficiently done among the leaders of the Church it is not likely to be any better with the general congregations. These words are solemn and searching, for, to quote the Canon again: "Where the Church ceases to be aggressive she must begin to lose ground, and that she is losing ground all recent statistics would seem to show." We trust that the experience of so notable a worker may bear rich fruit in Canada.

Bible Reading

The Pocket Testament League of Canada has recently been enabled to secure 11,324 fresh members in about ten days. The field ranged from coast to coast, as well as in Newfoundland. It is a great satisfaction to realize that so many have promised to read a portion of Scripture each day, and it is to be hoped that steps will be taken to deepen this work and prevent the campaign from being merely temporary and nominal. It is interesting to realize that, according to Dr. Harnack, whose knowledge of early Church history is unrivalled, the Reformation returned to primitive custom when it placed the Bible in the hands of the laity. Dr. Harnack expresses the opinion that one of the chief justifications of the Reformation was that it restored the Bible to the common people, and that this represented a return to the ideals of the first century. This fact is sometimes forgotten, and yet the proofs adduced by Dr. Harnack are beyond all question. Nothing can make up for daily Bible reading and meditation, and for this reason we welcome the various organizations that emphasize the duty and call

Best Policy
tain every
lege that
ue."

—from the
—gives but
re of good
king Insur-

est Life
Company
MINNIEPEG
now in force.

Cloths

erials of various
cassocks are
ectly fast dye,
nd satisfactory
Superior value.

H PRICES
V REQUEST

O & SON
East - Toronto

WINDOWS

its skilfully
richest

que Glass

place with us.

usland, Ltd.
Ave., Toronto

N

ght;
nost

y

nen,

TO

attention to its spiritual value. "Thy Word have I hid in my heart that I might not sin against Thee."

Clerical "Book-keeping"

A writer in the "Guardian" recently called attention to the fact that clergymen lend a great many books which they never see again, and he, therefore, suggested a Lenten penance. Everyone was to look over his bookshelves and restore borrowed volumes to their owners. Of course, the remark is pretty obvious that every lender ought to make a note of the books that he allows out of his library. But even so, it is not altogether congenial to ask for the return of books. Another correspondent, commenting on this suggestion, says that it would be a good plan whenever books are lent to write in them: "Please return when read to —. The wicked borroweth and payeth not again."

Conviction of Sin

The words of Sir Oliver Lodge are often quoted to the effect that modern health-minded persons have ceased to worry about their sins. On this an able theologian says that if this is true it would point to penitence being out of date, and he adds:—

"I don't know what we should say about a man that never worried about falling out with his best friend, who had laid him under vast obligations. But I fancy we shouldn't hold him up for imitation. Well, sin is just falling out with God, and, if God is like Jesus, perhaps a little worrying about sin will not seem much amiss. Is it not most probable that our sense of the gravity of sin will deepen as we know better the Love against which all sin is done?"

No one who is concerned for true life can hesitate for a moment to believe that a proper consideration of what sin is in the sight of God will do more than almost anything else to make a man realize his need of Divine grace for holy living.

Sacrificial Mercy

A clergyman tells a striking story of the persistence with which a member of his congregation sought out another man in order to be of spiritual help to him. For some months a working man had been labouring trying to get some of his sin-stained brothers back home to God. At last he came to his clergyman with a face radiant with joy. "I've got him," he said in his homely way—"got him after eighty visits." Well might the clergyman point to this as the mercy and long-suffering of God reflected in the mercy and long-suffering of man. Night after night for eighty nights he went out for a single man, trying to catch hold of him before the drink possessed him, then bringing him within Christian influences and watching over him continually. The man literally threw himself into the gap in order to bring his brother man in touch with Christ. This is the true spirit of the Master. The Shepherd goes after the lost sheep "until He find it."

Sunday School Teacher Training

The annual examinations in the Teacher Training Course, prescribed by the Sunday School Commission of the General Synod, will be held (wherever there are candidates) on Saturday, May 10th. Incumbents or Superintendents are requested to notify the General Secretary of the Commission, 137 Confederation Life Building, Toronto, not later than April 10th, as to the number of examination papers required and the precise part of the Course to be offered. The papers will then be forwarded in time for the date set. In the Dioceses of Rupert's Land and Huron, which

have their own Field Secretaries, applications for papers should be made direct to them. We sincerely hope that a large number of our teachers will be able to present themselves for this examination. The demand for efficiency in the Sunday School is continually on the increase, and we must leave no stone unturned to obtain teachers who, while, of course, spiritually experienced and earnest, are also, as far as possible, intellectually "furnished unto all good works."

THE SCHOOL OF PRAYER

By the Rev. C. O. Pherrill, B.A.,
Sebringville, Ont.

According to heathen ideas God is like a man, pleased with the sweet smell of incense, and thus His anger is supposed to be averted or His favour won. But from the spiritual standpoint of the Psalmist (Psalm 141:2) God cannot be charmed either by incense or burnt offerings. Indeed, these are an abomination to Him if unaccompanied by the right attitude of mind and heart. Incense, to the Psalmist, is only the symbol of prayer, and his request means: "Just as the incense goes upwards to heaven, so may my prayer rise up to Thee, O God; just as the sweet odour of incense is pleasing to man, so may my prayer be acceptable in Thy sight." There is, however, this difficulty in the Psalmist's wish, how are we to know the way to frame a prayer perfectly acceptable to God? "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts higher than your thoughts," saith the Lord. To frame a perfect prayer we would have to know perfectly God's will and character; but if we were to wait to be able to make so perfect a petition we would never pray at all. Parents do not forbid their children to ask for anything at all until they can ask for that which is best for them, but they encourage them to ask for anything and everything which it occurs to them to ask, and then either grant or deny those desires as they see fit. Thus they train the children to discern what is best for them, and teach them to distinguish right from wrong. So God encourages us to ask unreservedly for all that we may see fit to desire, subject to the one qualifying condition, "As may be most expedient for us." "In everything," says the Scripture, "let your requests be made known." Also, "Ye have not, because ye ask not." He encourages us to take our every desire to Him in prayer, so that, by His answer, He may teach us what is best for us—what is His will and purpose.

From this we can see the educational value of prayer, prayer being, as it were, our schoolmaster to bring us to the higher phases of Christian experience. Sometimes, at our importunity, God heaps upon us this world's goods, to teach us how little power these have to make us happy. Sometimes He grants the fulfilment of our requests, and makes that fulfilment embarrass us so keenly that we know we were wrong in asking. For instance, a woman who pleaded for the life of her infant son, and refused to give him up or to say, "Thy will be done," lived to regret the fulfilment of her petition when her son came to the gallows. God, no doubt, saved him after repentance at the last, but how much sorrow his early death would have prevented! Israel having asked for a king, like the kings of the rest of the nations, a king who would trust in worldly weapons and physical prowess, learned by the miserable failure of Saul, granted to them as the man of their choice, to receive and appreciate David, the spiritual and theocratic king, who was "after God's own heart," and according to God's own choice.

As we review our past life we find that God had in store for us the very best blessings, but we had not the spiritual appetite to desire, or even to learn the existence of these blessings. Or else, although aware of the boon held out for our acceptance, we had not enough consecration and faith to secure them. We chose instead the more immediate earthly advantages instead of reaching out after the highest spiritual blessings in the full assurance of faith that God would then withhold no really necessary temporal benefit incident to our real happiness in life. So we received only His second, third, or even tenth best blessing because it was all we asked for, or consented to seek or to accept. After asking for and receiving lesser blessings, we wake up to find what we have missed, and then it is we learn to desire only the highest gifts and to make the most of our future, lest its opportunities, like those of the past, flee never to return. Thus, leading us by experience to realize the difference in value between those things, on the one hand, which we desired, prayed for, and received at our importunity, and those things, on the other hand, which God would fain have given us had we only prized and sought them, by such training, God has been teaching us the higher values in life in His "School of Prayer."

Again, God refuses to grant our requests in the way we ask them, in order to teach us, if we will but learn the lesson, that we have asked for that which is not for our spiritual benefit. But, most important of all, prayer is that communion with God wherein the soul learns His will and character. As I once entered a room with everything in its simple but artistic decoration to influence the soul through the medium of the eye, I felt that I could neither do nor think any wrong there. So it is when we bow before God in prayer. The awing sense of His holiness or the Spirit's voice speaking in our hearts checks the yet unframed request, or tempers our petition with the qualifying clause, "Not my will, but Thine be done." Or, speechless, we hesitate to ask anything of God lest we ask amiss, and, instead of rudely saying, "Hear, Lord, for Thy servant speaketh," we say with Samuel, "Speak, Lord, for Thy servant heareth." Thus on our knees in reverential prayer we get a higher vision of God, and, instead of rudely demanding the fulfilment of any and every desire, we learn God's purposes for us; burying our own paltry aims and desires, we make His will our will, His purpose our purpose, and, losing ourselves and our worldly desires, we find a nobler aim, a truer ideal, finding which we find our highest selves and our truest happiness. True prayer, therefore, clarifies our moral and spiritual vision and makes us see ourselves and our aims in their true light. We go forth from our devotions, seeking not the particular blessing for which we sank on our knees to ask, but that higher blessing which God desired instead for us. Prayer is not a charm to coax the living God to give us anything and everything we may have occasion to ask. It is not to wrest from God what is contrary to His will. Prayer is rather the school wherein God teaches us to seek the highest good, the "Summum bonum," to link ourselves with the Infinite, and thereby to work out His great purposes and gain for ourselves the fullness of life. We are commanded to bring our every desire to God in prayer in order that by His answer to every several petition in turn He may reveal His will and train us to holiness in His "School of Prayer."

What men want is not talent, it is purpose; not the power to achieve, but the will to labour.—Bulwer-Lytton.

V

for t
mem
the l
body
tions
whos
later
in la
carri
the t
ness
sence
we n
ing l
Le
word
of en
thing
use i
many
the l
denot
man
of th
Test
In th
here
chan
differ
ampl
"The
litera
be to
famil
our l
only
is us
we s
whic
some

In
will
reme
with,
"the
is a
shed
incal
taste
tion'
in th
grac
it oc
have
low-s
ing
so p

Th
plies
ficien
Grac
the l
cont
boric
of ri
grac
ye h
man
upor
Paul
of th
a m
dent
his
if ri
Chri
fied
imm
this
to d
a m
his
wond
the
ness
ity

THOUGHTS ON THE MEANS OF GRACE

By the RIGHT REV. HANDLEY C. G. MOULE, D.D.
(Bishop of Durham).

"WE bless Thee for the means of grace and for the hope of glory." So speaks that great prayer of worshipping gratitude, the General Thanksgiving, for the sake of which we may well bless the memory of Bishop Reynolds in particular and the Restoration editors of the Prayer Book as a body. Who has not felt the power of its ascriptions and its petitions? In a wonderful manner, whose secret seems almost to have perished in later times, it uses a wealth of Scriptural truth in language equally dignified and practical, and carries us, without one overdrawn phrase, from the thought of our creation by sovereign goodness up to the hope of bliss in the eternal presence. Then it applies it all in the prayer that we may live out our blessings in self-surrendering love.

Let me ask you first to think awhile of the word Grace. This, I am sure, is our right order of enquiry. Before the means let us think of the thing, and ask what a view of it in its Scriptural use indicates it to be. "Grace"—the word has many shades and sides of use in the Bible. In the Apocryphal books it is employed mainly to denote what is pleasing, as we speak of grace of manner, or graces of style. So too it is in some of the very few cases of its occurrence in the Old Testament; "grace is poured upon thy lips." In the New Testament this meaning appears here and there; "the grace of the fashion of it changeth." And we find the word there in the different sense of thanksgiving, where, for example, our English reads, "I give thanks," or "Thanks be to God," while the Greek runs literally, "I have (I entertain) grace," or "Grace be to God," a use which is illustrated by our familiar phrase, the "saying of grace." But for our purpose now I put all these uses by. I look only at that great range of places in which grace is used in the sense it must obviously bear when we speak of "means of grace," means through which comes to us a wonderful and glorious somewhat vital to our spiritual life.

WHAT IS GRACE?

In that most inmost sense, what is grace? We will approach the answer by some introductory remembrances. Grace is something, to begin with, properly divine. The Christian's God is "the God of all grace." "The grace of God" is a phrase of continual occurrence. Grace is shed upon the only begotten Son of God in His incarnate life, for He "by the grace of God tasted death for every man." It "brings salvation" to the disciple; it is "seen" in its fruits in the believing company; "when he saw the grace of God he was glad." It is such that when it comes fully out it draws towards those who have it the longing, yearning love of their fellow-saints; "they long after you for the exceeding grace of God in you"; so holy is the spring, so pure is the stream.

Then next it is a thing whose very notion implies a kindness unmerited, unbought, magnificently free, sovereign in its generous bounty. Grace is the precise and profound opposite to the payment of debt. Grace is the most decisive contrast possible to the issue of a course of laborious achievement; it is no result of "works of righteousness which we have done." "If by grace, then it is no more of works"; "By grace ye have been saved . . . not of works, lest any man should boast." This is emphatically dwelt upon, as every Bible student knows, by St. Paul; it was evidently one of the great burthens of the message learnt by him at his Lord's feet, a main point of that "Gospel" which he so evidently and so exultingly views as distinctively his own. "I do not frustrate the grace of God; if righteousness come by the law, then died the Christ for nought"; "whosoever of you are justified by the law are fallen from grace." A stress immense and invariable is laid by St. Paul upon this aspect of the word and of the thing. It has to do with a gift unspeakable in its regal bounty, a mighty largess to be received by the man upon his knees, in the spirit of sheer dependence, wondering, worshipping; while at the same time the same heart is to rely, with chastened "boldness," without one misgiving, upon the sincerity of the Giver. Nothing, nothing however

faint and evanescent in the way of claim by personal qualification, is to come between. Therefore hesitation is to vanish; the hand is to be empty utterly, and so it will be able to receive.

GRACE AND GUILT.

Then as regards the application of this divine and supremely free gift. Broadly, upon the whole, we find in the Scripture two main connections of the word grace. The one has to do with the guilt of man, his liability before the broken law, his awful peril due to his violation of the eternal holiness. Grace meets his need there in the form of an equally ample and unmerited acceptance, altogether for the sake and in the name of another than he, even his Redeemer, Head, Representative, Advocate. He is not pardoned only but (which is a far greater thing), he is "justified, freely, by the grace of God, through the redemption that is in Christ Jesus"; "By grace he is saved, through faith," that is, on the sole condition of his acceptance, in humblest yet most assured reliance on the divine offer, of the gift of peace with God in Christ.

GRACE AND POWER.

The other, and, in point of thought, later main connection of the word grace has to do with the justified man's need of purity and of power. He discovers, and always the more deeply the more his illumination grows, the nearer he draws to the tender and awful purity of his Justifier, that he will never, in his own name, by his own virtues, come to the end of his pollution and his weakness; that he cannot possibly be his own purifier; that evil is ever present with him and masters him while he tries that hopeless task. The words assume to him a meaning penetrating and awful, "without Thee we are not able to please Thee." Then comes the God of all grace to man in his unspeakable need. He descends to him and enters into him, to cleanse and liberate and empower. "My grace is sufficient for thee; My strength is made perfect in weakness." "Of that fulness he receives, grace for grace," grace *instead of* grace, as the words run precisely in St. John; grace which evermore, hour and moment, takes place of grace, just as a river at any one point in its channel receives perpetually water for water; new water, the same river; successive, inexhaustible.

THE GOD OF GRACE.

To sum up the New Testament evidence, and asking once more what is grace, I venture to reply that the wonderful thing thus denominated, applied, and manifested is after all never to be taken as merely a *thing* in and by itself. It is not simply a mysterious "influence," projected as it were from the Divine presence, showered out separate from its source, which we may take up and analyze as a spiritual phenomenon in itself. This wonderful sovereign bounty, vital to our soul's need, for without it we are cut off from peace and life; this gift so free for our faith's simplest claim, for in it God's greatness and His most benignant goodness inseparately meet; what ultimately is it? I presume without hesitation to answer that it is not it, but He. The grace of God, in its real-essence, is the God of grace, interposing with infinite kindness for guilty man in His atoning Son, and indwelling with infinite kindness in sinful man, to illuminate, to purify, to empower, to beatify, by His sovereign Spirit. It is "God for us—who can be against us?" It is "God in us, working both the willing and the doing, for His good pleasure's sake."

MEANS OF GRACE.

We may proceed now in reasonable order to think awhile about Means of grace. These thoughts upon grace itself, if they are scripturally sound, indicate that "means of grace" must be a phrase denoting properly whatever aids the man to apprehend, to welcome, to win and draw into him, to develop within him, this most wonderful boon of eternal goodness, this outflowing from the ocean-fountain of the love of God in Jesus Christ our Lord, this gift unspeakable in

its two main saving manifestations: God for us, the antidote to our guilt; God in us, the inmost, the only healing for our stains and for our weakness; God in Christ for us, our acceptance; God by the Spirit in us, our purity and power.

Shall I venture upon a primary assertion here, on the threshold of this part of our study? I affirm that behind all other means, so Scripture testifies, and so surely the deepest facts of our nature testify in consonance with it, lies one inmost spiritual "means," which no thoughts upon "means" of another order must for a moment lead us to forget, or to move from its place in the process of reception.

GRACE AND FAITH.

That means is man's faith, man's reliance, applied with absolute directness to God in His promises in Christ Jesus. The more the New Testament is studied in worshipping and obedient simplicity, the more will that deep and radiant secret come out. And the more shall we desire never to obscure it by any misplaced interpositions, at the true point of contact, of anything, however good and holy, which could really interfere with the profound simplicities of the revealed place and work of faith. We shall take care that no elements in our spiritual theory as to the great normal processes of Divine blessing in Christian life becloud such words as these: "In Him all that believe are justified from all things"; "God is the justifier of him that believeth in Jesus"; "Whosoever believeth that Jesus is the Christ is born of God"; "He that believeth on the Son hath eternal life"; "This is the victory that overcometh the world, even our faith; who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

But this primary thought will leave us as earnest as ever—nay, more earnest with more definite thinking, and with a larger, richer, expectation—to ponder and to use those Divine gifts of help for the soul which we commonly call "means of grace." We are sure (if I have carried you with me so far) that they are no substitutes or equivalents for

DIRECT RELIANCE.

spirit to Spirit, upon God in Christ. We are sure that faith is never meant to terminate and to rest properly upon them, but always to go beyond them and rest really upon Him. Then, not less but more, we shall value and use, with the diligence born of clear spiritual conviction, the sacred work of these great helps as the guides, friends, nourishers, and seals of faith. We shall use them, for faith's sake, with all our spiritual consciousness awake, and with a hope, sure and certain, of Divine resultant peace and power.

What, now, in this sense are the means of grace? There is a theory, familiar in the history of doctrine, that they are precisely the Holy Sacraments, no more and no less. One type of teaching lays it down that the Sacraments, and they alone, normally, impart grace to the Christian. Other acts or exercises, as prayer, Scripture-study, meditation, practical obedience, have their most sacred function, but that they are not means but *occasions* of grace. They find grace there, and they stir it up, somewhat as the angel found and stirred the water in Bethesda. The theory has a precision and orderliness which commends it. But I do not think it is verified by Scripture, nor supported by the large experience of the Church. Scripture, to say the least of it, is not careful of such a distinction. For example, it treats the Word of God as the means of the actual new birth of the soul in terms at least as explicit as those it uses of Holy Baptism. And as to the other great Sacrament, few who have really thought the subject out, and know anything both of ancient and later interpretations,* will lightly say that John vi. is simply a discourse on the Holy Communion, no less and no more. It is indeed and in truth intimately applicable to it. But the chapter goes around the Eucharist ordinance, and above it, and behind it; in its deepest reality it deals with life by faith in the Incarnate and Crucified. Nor is the Prayer Book careful over such a limitation of the term means of grace as I have referred to. It also speaks largely and freely about means. In the Ordinal it describes the function of the Word of God, preached and ministered, as that of "the means of our salvation."

*The great Franciscan, Johann Wild (Ferus), cent. 16, explains Joh. vi. almost wholly, if not wholly, of extra-sacramental feeding on Christ, instancing the penitent thief.

THE HOLY COMMUNION.

I take then, the means of grace to mean all divinely given aids to the soul to receive God in Christ—by faith for peace, life, purity, and power; so to do this as to live by Him and grow in Him, fruitful in every good work, and abounding in that knowledge of Him which is life eternal. Looking here at the Christian life in its conscious course and progress, we put into sacred eminence among such means the Holy Communion, with its unpeakable worth and glory as the gift of the Lord in a sense and sort wonderful and in some respects unique. If I read the case aright, with thoughts long wearied of the spirit of controversy, and seeking always to remember that more light and more various light falls on Divine things than any one soul or mind can ever see—but if I read the case, not completely, but at all rightly, I see in the Holy Communion, used with adoring faith in the crucified, living, present, and returning Lord, not indeed an ultimate object of my faith, but that which offers me in its hallowed elements, as it were, two everlasting arms which lift faith up for faith's own supremely real contact with Him. It does not intervene between me and Him, but so does it attend and support me in my soul's meeting with Him, Him present in His ordinance to the spirit of His disciple, that the action of communion is to faith His almost palpable embrace of life, His supreme reassurance of all saving things. It is His seal, His deed, covering and conveying all His wealth for me. It is an action which is more than itself; it bursts temporal limits; its efficacy as His covenant seal flows over from the occasion upon the whole of life. It guarantees all blessings through whatever channels sought and received, being as it is the glorious Donor's renewed explicit grant of all that was purchased by His death and all that is imparted by His indwelling as our life. The symbolism, because it is Divine, used by faith in its Divine Deviser, passes up evermore into the sphere of spiritual reality. There faith—that is to say, the living believer—clasps the Lord in His promises as surely as if we were seated with Him at the Last Supper. It rests with new and ever deeper simplicity upon His finished work, that eternally effectual resultant of the Body broken and the Blood shed. It feeds with an ever deeper assimilation upon Himself, in His glorious total, both sacrifice and life, "in the heart by faith, with thanksgiving," a thanksgiving always more wondering and worshipping. "In the heart by faith"; by faith lifted up into a renewed intimacy of contact, by this covenant-conveyance—this title-deed, fresh signed and steeped anew in His love, giving over to us all our wealth to Him.

THE WRITTEN WORD.

Then, how shall we think with less gladness and veneration of that written Word, without which the Eucharistic ordinance itself would lose its power, because it would lose its significance to faith? Consider this Book as a means of grace—that is to say, a God-given enablement to faith to receive God in Christ into the believer's being, as God of peace in His Son crucified, God of presence, purity, power, victory, patience, and "hope full of immortality"; in His Son, the risen, enthroned, indwelling, returning Christ. Remember often and deliberately, not least in these difficult days—remember resolutely, across all difficulties—how to the Incarnate Lord Himself the Book was the means of that "grace" whereby He "tasted death" for us. By it He got power to strike the tempter thrice down in the desert; the Word written was His sword in every crisis of that strife. By it He bore Himself up in the dark garden; "The Scriptures of the Prophets must be fulfilled." With it He let His spirit go from the Cross to the Father; the twenty-second Psalm lent Him the last syllables before His death. Upon it He spent long hours, and not only on the Emmaus road, opening to His friends the Scriptures, leaving it upon His followers' hearts as the possession which must be to them for ever what it was to Him. Can I too insistently lay it upon the Christians who would take grace—that is to say, God in Christ for Him and in Him—largely into his soul, to resolve, cost what it may, daily to read and weigh the Scriptures? It is this that the Church in the Ordinal lays it on the new-made priest to practice as his vital requisite for growth and power even to the last. "By daily reading and weighing of the Scriptures ye must wax riper and stronger in your ministry." If we clergy do not do this, it means a woeful oblivion of our Mother's voice at the most sacred moment of our life of service and sacrifice. But, ah! not the priest alone, not alone the servant of the

Church; every disciple whom he serves is under the same Mother's urgent and most tender appeal to be a Bible-lover and Bible-user, if he or she would live and grow. This appeal, with a singular and beautiful tact, is cast into the shape of prayer; are we not all commanded and constrained to pray that we may be Christians of the Book? "Grant that we may in such wise hear, read, mark, learn, and inwardly digest the Scriptures, that we may embrace and ever hold fast that blessed hope." The Christian who neglects that means of grace, with all its power to let God in on mind, soul, life, death, with all its unique efficacy to imbue the whole being with the spirit, the tone and temper, of prophets, of apostles, of the Lord, with all its secret influence upon our view both of truths and their proportions, cannot possibly be all he is intended to be in the Life-giver's plan.

PRAYER.

Then, lastly, we have Prayer, in all its kinds and ways: Prayer in the Congregation, where soul meets soul in magnetic and unifying contact, while the ordered worship itself gives wings to individual as well as to common faith; Family Prayer, the glory and hallowing of the Christian home, unspeakably needed in our hurrying days; Secret Prayer, the thing indispensable behind everything else whatever, where the disciple, shutting the door as the Lord Jesus bade him, speaks to God without one reserve, speaks out himself and his all, confessing, believing, adoring, asking, to the Father Who sees—as with almost visible eyes—in secret, and opens his being anew to His love and power.

"Pray, always pray; the Holy Spirit pleads Within thee all thy daily, hourly needs; All earthly things with earth must pass away; Prayer grasps eternity; pray, always pray."

Thus will the life become, quite soberly and practically, but, ah! how truly, more and yet more a prayer-life. It will grow, it will really grow, into a life lived in the attitude of prayer, lived with the face Godward, lived in the spirit of worshipping intercourse with Him. The means, all of them, will be used by the soul so that through them all, and as it were behind them all, it touches God and draws Him in, placing its spiritual effort and energy at the right point, and so their sacred assistance will all result in "the life, walk and triumph of faith." "The God of all grace," responsive out of His most willing wealth of blessing, "shall make us perfect to do His will, shall establish, strengthen, settle us. To Him be glory."

AD CLERUM

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

A correspondent speaks of having received considerable help from "The New Testament in Modern Speech," by Weymouth, and he believes his fellow-clergy would find the book most useful. It is easily obtainable from most Canadian booksellers, and is published by James Clarke and Co., London, England, at a low cost. We heartily endorse this testimony from personal experience of Weymouth, who possessed a combination of Greek and English scholarship given to very few. Occasionally, perhaps, his rendering is somewhat paraphrastic, but as a whole it is most felicitous.

A modern preacher gives a helpful comment on the words, "Quartus a brother" (Rom. 16.23). "Your name may be Primus, or Secundus, or Tertius, or Quartus, or Ultimus. Suppose it is only Ultimus, will you hold back the little that is in you, and so lose the world what you might give? Or will you say: 'I am only an atom, and not near the cutting edge of the chisel; I am not even steel, but only a grain of wood in the handle, but I will do what I can to push the work along.' Oh, if you only would! If you have only a half-talent, or a fifth of a talent, then for the service of God and the need of humanity, I call on you to use it."

This is an age when efficiency tests are applied, and someone has remarked that as the expert pursues his way none of us is safe. It would seem as though the time is drawing near when efficiency machinery will be set up in every pulpit. A recent address in the United States was especially severe upon the clergy for their

"shocking waste of time and energy," and it was urged that all this must cease if the Church is not too fall behind the times. These utterances inspired the New York "Nation" to attempt a clerical time-card, which every assistant should be expected to submit to his chief at the end of a day's work in the parish:—

9.30 to 10.27, visit the widow and the fatherless in their affliction.

10.27 to 11.03, bound up three broken-hearted.

11.03 to 12.15, at the hospital. Spoke to ten patients. Repeated twelve verses from the Scriptures. Offered three prayers. Recited four hymns.

12.15 to 12.32, lunch.

12.32 to 3.10, made a round of the classes in sewing, cooking, athletics, and inspected two companies of boy scouts.

3.10 to 5.20, kept office hours, seeing five book-agents, three applicants for charity, two clerical imposters, a delegation from the Daughters of the Revolution, and six persons with suggestions about enriching the church services and improving the sermons.

Summing up the whole day, I humbly reckon my efficiency percentage at 97.3.

There is just sufficient truth in this burlesque of the multifarious activities of a large church to point the necessary moral. It is, of course, absolutely impossible that the pastor of a great Institutional Church can unite in himself the qualities of administrator, preacher, financier, student, writer, and "finished beggar," and very rightly does the article remark that "a man cannot spend six-sevenths of his time serving tables, and then on Sunday be a flaming prophet of the soul." It would be well for all our clergy to remember this, and to "beware of attempting to measure the subtle things of personal and spiritual influence by reducing all to percentages." It is impossible to apply a mechanical probe to things spiritual and to classify pastors by efficiency tables. In these days of rush, strenuousness, and practicality we shall do well to take heed to the closing words of the writer now referred to: "Great is efficiency, but there are some things off which it must keep its hand; and the Spirit that bloweth where It listeth is one of them."

Studies of Biblical words are very often helpful both to preachers and hearers. Suppose we take the word "sure" in Isaiah, and notice some of the things that answer to this description. (1) A sure place (ch. 22.23), Christ on Whom we rest; (2) A sure foundation (ch. 28.16), Christ on Whom we build; (3) A sure dwelling (ch. 32.18), Christ in Whom we live; (4) Sure bread (ch. 33.16), Christ on Whom we feed; (5) Sure mercies (ch. 55.3), Christ on Whom we depend. When these are realized we can apply the truth by way of (a) warning (Numb. 32.23), and (b) encouragement (Prov. 11.18).

That most interesting writer, Mr. Arthur C. Benson, has recently been discussing what he calls "Vicarious Sermons," dealing with the question how far clergymen are bound by morality or honour to preach only those sermons which they themselves have composed. Mr. Benson thinks on the one hand of the edification of a congregation, and on the other of clergymen who do not possess the gift of clear thinking and interesting exposition. Yet he allows that there is apparently "something shifty" about a clergyman borrowing in his preaching and leaving the impression that his utterances have been composed by himself. It is a very vital matter. Time was when it was never contemplated that all clergymen should be preachers. But in modern days the demand for one, and often two sermons a Sunday proves uncommonly severe. Mr. Benson wishes the Bishops would take the matter up for discussion to see what can be suggested. He has himself had to sit through some very dull and uninspiring discourses, and through others which have evidently been most carelessly prepared. He therefore recommends the issue of collections of plain forceful discourses, which earnest men might deliver with energy and conviction without in any sense suggesting them as their own. The present system is said to court ineffectiveness and to impose far too heavy a burden on ordinary clergymen. Ceremonial and liturgical perfection, Mr. Benson urges, can never take the place of pungent, manly sermons. Personality is the great force in all walks of life, and if only a man reads and saturates himself with the best available thought, and then tells it out in his own language and as the outcome of his own temperament he will never be charged with dullness or lack of helpfulness.

the stc
more c
in prin
authori

Soon
began
Saviou
was g
temper
district

I sav
of our
ness.

rescue
me to
for the
up, ac
sees, t
contem
who r
them f
though
sign o
I verily
it woul
hood t
to abst

I wa
a little
"more
been t
ter Hir
great
when I
my bro
flesh w
I make

One
large 1
earnest
Tempe
charact
curatel
Tempe
spoke:
chiefly
point.

When
more f
Tempe
but I c
I were
against
gin by
myself.

Almo
sat dov
middle
able w
saw th
and we
seemed
Howeve
he wou
would
form h
ing fro
somewl

"I h
you in
ard: I
have b
of sin.
when d
forgive
Saturd
mad dr
creatin
sleep.

"In t
the aw
ordered
Afraid
relucta
by the
"Whi
sing in

WHY I AM AN ABSTAINER

By the VENERABLE ARCHDEACON MADDEN, Liverpool

LET us start fair. Before I tell you *why* I am an abstainer, I must tell you the story of *how* I was led to sign the total abstinence pledge fifteen years ago. I have told the story at many Temperance meetings, and a more or less correct version of it has appeared in print at various times. Here, however, is the authorized version.

Soon after I became a decided Christian and began to do some definite work for my Lord and Saviour in the parish of St. Mary's, Belfast, I was greatly discouraged by the amount of intemperance and tippling that abounded in the district.

I saw that the one great hindrance to the work of our Church amongst the people was drunkenness. I became anxious to do something to rescue the drunkards: but it never occurred to me to sign the total abstinence pledge myself for the sake of example. In fact, I was brought up, according to the strictest sect of the Pharisees, to look with pity—if not with contempt—upon those weak ones who required a pledge to keep them from strong drink; and I thought it was only such who did sign or ought to sign the pledge. I verily believed within myself that it would be a lowering of my manhood to have signed any promise to abstain from alcohol.

I was to learn, and that through a little child, that there was a "more excellent way" than I had been treading—the way the Master Himself had trod—the way His great Apostle, St. Paul, set forth when he declared "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

One evening I was present at a large meeting, and heard a most earnest address on the subject of Temperance. I think if I were to characterize the address more accurately, I would call it a Gospel Temperance address, for the speaker dealt with the subject chiefly from the Scriptural standpoint.

When he had finished, I realized more fully the need for energetic Temperance work in the parish; but I did not at all realize that if I were to go forward in a crusade against intemperance, I must begin by becoming a total abstainer myself.

Almost as soon as the speaker sat down, there was a stir in the middle of the room, and a respectable working-man stood up. We saw that the "platform" seemed a little puzzled, and we craned our necks to see who it was. He seemed a stranger to most of the audience. However, he began very quietly by saying that he would like to tell his story. He thought it would support what the gentleman on the platform had just been saying. No objection coming from the platform, he commenced his story somewhat after this fashion,—

"I have been a bad fellow—worse than any of you in this room, I expect. I have been a drunkard: I have associated with evil companions: I have been a leader amongst them in every kind of sin. I have frequently struck my poor wife when drunk, and abused my little children. God forgive me! I have been a wretch. Late one Saturday night I returned to my miserable home mad drunk, and after cursing and swearing and creating a disturbance, I lay down and went to sleep.

"In the morning I awoke up raging mad with the awful craving for more drink. I got up and ordered my wife to go out and get some whisky. Afraid of the consequences if she refused, she reluctantly took the bottle and went out. I sat by the fire waiting.

"While I waited, my little girl commenced to sing in her bed. I got up to look at her, for,

drunkard as I was, I loved my children. Just as I got to the door of the bedroom, I heard the words,—

'I am so glad that Jesus loves me,
Jesus loves me—even me.'

I paused—waited; but she must have heard me, for she called out. I went in, took her up in my arms, and came and sat by the fire.

"I asked her where she had learned that hymn. She said, 'We sing it at the Sunday School and Band of Hope.' I asked her to sing it again. She began in a quivering voice, frightened at the strange request,—

'I am so glad that my Father in Heaven
Tells of His love in the Book he has given;
Wonderful things in the Bible I see;
This is the dearest—that Jesus loves me.'

I am so glad that Jesus loves me,
Jesus loves me—even me.'



EDMUND JONES AND RICHARD GREEN,
Church of the Redeemer, Toronto.

The former is a son of Mr. James Edmund Jones, Secretary of the Canadian Church Hymnal Committee.

"I trembled as the words sank into my heart. I felt the tears coming. Very soon I was weeping aloud. My little girl grew frightened, and put her arms round my neck. I said to her,— 'Mary, do you think Jesus loves me?' 'O father, He *does* love you.'

"The struggle was terrible: but when my wife returned, she found me on my knees praying and praising: for I had learnt from my little girl that 'Jesus loves me, *even me*—EVEN ME.'

"No more drink for me. The black bottle was flung into the fire with an energy that frightened my poor wife. I was rejoicing in a double salvation—from the hell of drink as well as from the hell of coming judgment—all through the mercy and love of God, all through my little girl."

And with these words he hoisted her up in his arms for us all to see: and as we looked at the child's sweet face there were few tearless eyes in that great assembly.

Setting her gently down, he brushed his sleeve across his face, and turning round to us at the back, he said, with deep feeling,—

"Men! Jesus loves you. Trust Him. Sign the pledge and help us to save the poor drunkards."

And then he sat down.

I do not know that man's name. I do not think I ever heard him or saw him again. I only know this, that as I walked home I felt that my ideas about total abstinence had somehow or other been revolutionized. I could hardly explain the process. I think it was the last words that kept ringing in my ears, "Trust Jesus. Sign the pledge. Save the poor drunkards."

Yes, I was trusting Jesus and trying to live for Him and to work for Him. But about signing the pledge for the sake of the poor drunkards, that debate ended, thank God, in my becoming a total abstainer, although not an active or aggressive one.

About five years afterwards I was ordained to the sacred office of the ministry, and was called to work in the parish of Christ Church, Everton, Liverpool.

One day I was summoned in haste to the house of one of our people. There, upon the floor, lay dead, a young man who, in the frenzy and fury of drunkenness, had stabbed himself to the heart. There, with his very life's blood upon them, stood weeping his wife and three children.

I came three days later and knelt by that man's coffin, side by side with the widow and the orphans, and I vowed before God that as long as He spared me I would "fight the drink."

I have seen no one reason to take back a jot or tittle of that vow made before God. *Yea!* rather I have had too many terrible cases of vice and crime and sin caused by intemperance in my parish to remind me of my solemn covenant.

How can I do other than abstain when I think of the terrible ravages of alcohol?

Its deadly work is continually before my eyes. It condemns to horrid misery its innumerable victims. In slavery to it woman forgets her honour, and man becomes a very fiend. Look at the drunkard's home. An atmosphere of shame, gloom, and despair darkens the whole household. The ceaseless tear-drop of sorrow glistens on the eyelid of the mother; infancy is joyless; sons and daughters are stultified morally and physically through breathing the putrid air of their wretched abode. The Name of God is familiar to them not through prayer, but through the awful blasphemies of him they call father.

The man who loves His Saviour, and for His sake loves souls redeemed by Him, stands appalled before the dread ravages of alcohol in the spiritual world—60,000 men and women passing into eternity every year, drunk or drunkards.

It is appalling to me; crushes me down; makes me desperate to see its clammy hand outstretched over this fair land of ours, and sweeping into the darkness of the grave thousands of my brother men. As I think of the brave men, the fair women, the helpless children *done to death* by this accursed

thing, my wonder is, not that "I am an abstainer," but that every man who loves his country and his God is not one too.

INTERCESSION.

"HELPING TOGETHER BY PRAYER."

I like to feel that though on earth
We never meet,
Yet we may hold heart fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do,
That I by lifting Hands of Prayer
May help thee too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee.

Easter Vestry Meetings—Summary of Finances, and Lay Delegates

CHURCH.	FINANCES.	LAY DELEGATES.	CHURCH.	FINANCES.	LAY DELEGATES.
TORONTO:—			St. Luke's	Receipts \$ 6,213.51 Disbursements .. 6,036.05	Rupert Kingsford, W. H. Worden, H. S. Strathy.
St. Aidan's	Receipts \$ 4,290.04 Disbursements .. 4,245.58	Dr. W. F. Clark, C. B. Watts, W. Hanna.	St. Mark's (Parkdale)	Receipts \$ 7,176.74 Disbursements .. 6,861.52	P. H. Drayton, K.C., George Gouinlock, Harry Jewell.
All Saints'	Receipts \$16,618.73 Disbursements .. No report	Samuel Trees, W. H. Knowlton, W. H. Lockhart Gordon.	St. Mark's (West Tor- onto)	Receipts No report Disbursements .. No report	Peter Langton, A. L. Pye, F. D. Clark.
St. Anne's	Receipts \$23,000.00 Disbursements .. 19,700.00	A. Stanbury, G. M. Lees, T. St. John.	St. Martin's	Receipts \$ 6,948.42 Disbursements .. No report	George Hughes, F. Russell, J. Hollinger.
Ascension	Receipts \$ 4,299.67 Disbursements .. 4,299.67	Thomas Langton, K.C., R. C. Bickerstaff, Robert Kincade.	St. Mary Magdalene	Receipts \$ 7,748.69 Disbursements .. 5,031.45	W. B. Thompson, T. G. L. Barnes, F. J. Roy.
St. Augustine's	Receipts \$ 9,114.25 Disbursements .. No report	Major Coozier, H. M. Blackburn, Harry Etches.	St. Mary the Virgin	Receipts \$23,000.00 Disbursements .. 23,928.00	G. B. Kirkpatrick, S. T. Shepherd, W. A. Langton.
St. Barnabas' (Halton St.)	Receipts \$ 5,246.32 Disbursements .. 5,202.81	Dr. E. M. Clark, W. H. Wilson, L. H. Burford.	St. Matthew's	Receipts No report Disbursements .. No report	J. W. Jupp, P. E. Guest, W. C. F. Dobson.
St. Barnabas' (Chester)	Receipts \$ 3,796.00 Disbursements .. No report	George Carradus, Major Thompson, W. H. Martin.	St. Matthias'	Receipts \$ 3,725.00 Disbursements .. 3,639.00	E. A. Collier, J. A. Ready, J. Elton.
St. Bartholomew's	Receipts \$ 1,591.36 Disbursements .. 1,558.29	W. H. Caniff, J. Lowry, R. Postans.	Church of Messiah	Receipts \$ 6,416.57 Disbursements .. 5,999.23	John Patterson, Mark Bredin, H. Mortimer.
Christ Church, Deer Park	Receipts \$ 2,763.00 Disbursements .. No report	Messrs. Pontice, Clubb, G. L. Smith.	St. Michael's and All Angels'	Receipts \$ 3,962.86 Disbursements .. 3,959.00	T. H. Barton, Dr. J. H. Tandy, H. K. Goodman.
St. Clement's	Receipts \$ 7,126.00 Disbursements .. No report	A. E. Eakins, G. P. Duffield, C. Temperton.	St. Monica's	Receipts \$ 2,061.85 Disbursements .. 2,038.72	W. Parsons, H. A. Robinson, B. Lindo.
St. Clement's (Eglin- ton)	Receipts \$ 5,216.42 Disbursements .. 4,871.40	H. Waddington, A. Worth, D. A. Radcliffe.	St. Olave's	Receipts No report Disbursements .. No report	J. Ellis, W. C. Rogers, M. Byers.
St. Cyprian's	Receipts \$ 3,867.72 Disbursements .. 3,867.72		St. Paul's	Receipts \$73,078.64 Disbursements .. No report	Hon. S. H. Blake, K.C., R. Millichamp, J. R. Roafe.
St. David's	Receipts \$ 3,500.00 Disbursements .. No report	Messrs. Duggan, Tuck- er, Harris.	St. Peter's	Receipts \$ 7,114.10 Disbursements .. 7,112.07	F. J. Stewart, R. R. Davis, A. J. Russell Snow, K.C.
St. Edmund's	Receipts \$ 1,594.49 Disbursements .. 1,278.67	F. Smith, M. Phillips.	St. Philip's	Receipts \$ 4,800.89 Disbursements .. 4,887.62	Wm. Brooks, J. L. Tanner, J. T. Lever.
Church of Epiphany	Vestry adjourned.	E. B. Biggar, A. C. McConnell, T. R. Burpe.	Church of the Redeemer	Receipts \$23,000.00 Disbursements .. No report	Dr. N. W. Hoyles, K.C., Dr. T. Millman, Wm. C. Brent.
St. George the Martyr	Receipts \$ 7,947.44 Disbursements .. 7,951.05	T. Arnoldi, K.C., J. Maughan, Sr., Beverly Jones.	St. Saviour's	Receipts \$ 2,500.00 Disbursements .. No report	S. H. Harvard, J. Boston, E. A. Godfrey.
Grace Church	Receipts \$ 9,965.00 Disbursements .. 9,215.00	J. S. Barber, J. G. Ormsby, E. Heaton.	St. Simon's	Receipts \$15,685.00 Disbursements .. No report	Judge Hodgins, W. D. Gwynne, M. Rawlinson.
Holy Trinity	Receipts \$12,444.65 Disbursements .. 12,424.96	Dr. J. A. Worrell, K.C., H. P. Blachford, C. J. Agar.	St. Stephen's	Receipts \$ 7,651.53 Disbursements .. 7,596.55	Dr. Pepler, Wm. Cook, C. A. C. Jennings.
St. James'	Receipts \$38,232.59 Disbursements .. 35,568.61	Col. Grassett, A. H. Campbell, Principal Hutton.	St. Thomas'	Receipts \$19,225.00 Disbursements .. No report	John Cartwright, K.C., H. Paterson, H. T. Beck.
St. John's, West Tor- onto	Receipts \$ 4,795.84 Disbursements .. 4,624.45	T. W. Murray, W. H. Band, A. H. Richardson.	Trinity East	Receipts No report Disbursements .. No report	John Wilson, John Morgan, Hugh Chambers.
St. John the Evangelist	Receipts \$ 6,201.65 Disbursements .. 5,855.42	A. R. Boswell, K.C., D. Henderson, R. McCausland.	PETERBORO:—		
St. John's, Weston	Receipts \$ 1,295.26 Disbursements .. 1,295.26		St. Luke's	Receipts No report Disbursements .. No report	E. H. Peck, Wm. Maniece, T. H. G. Denne.
St. John the Baptist	Receipts No report Disbursements .. No report	F. V. Philpott, J. H. A. Haird.	ORILLIA:—		
St. John's (York Mills)	Receipts No report Disbursements .. No report	F. C. Jarvis, J. McKendry, B. Heslop.	St. James'	Receipts \$ 7,000.00 Disbursements .. 5,400.00	T. Haywood, Henry Goss, F. L. MacGachen.
St. Jude's	Receipts \$ 3,272.36 Disbursements .. 3,257.40	I. J. Cooper, W. J. Gill, H. Robinson.	PORT DALHOUSIE:—		
			St. John's	Receipts \$ 2,064.19 Disbursements .. No report	Capt. John Read.
			COBALT:—		
			St. James'	Receipts \$ 3,811.70 Disbursements .. 3,705.20	

Delegates

DELEGATES. Kingsford, Worden, Strathy. Drayton, K.C., Gouinlock, Jewell. Langton, Pye, Clark. Hughes, Ssell, Mllinger. Thompson, L. Barnes, Roy. Kirkpatrick, Shepherd, Langton. Jupp, Guest, F. Dobson. Collier, Ready, on. Patterson, Bredin, ortimer. Barton, H. Tandy, Goodman. arsons, Robinson, ado. is, Rogers, yers. S. H. Blake, K.C., illichamp, Roafe. Stewart, Davis, Russell Snow, K.C. Brooks, Tanner, Lever. W. Hoyles, K.C., Millman, C. Brent. Harvard, ston, Godfry. Hodgins, Gwynne, awlinson. epler, Cook, C. Jennings. Cartwright, K.C., aterson, Beck. Wilson, Morgan, Chambers. Peck, Maniece, G. Denne. aywood, Goss, MacGachen. John Read.

April 3, 1913.

THE CANADIAN CHURCHMAN

Table with columns: CHURCH, FINANCES, LAY DELEGATES. Includes sections for HAMILTON, MILTON, LONDON, GALT, BRANTFORD, STRATHROY, SARNIA, PRINCETON, THAMESFORD, CHESLEY, PARIS, ALVESTON AND NAPIER, OTTAWA, MONTREAL.

Table with columns: CHURCH, FINANCES, LAY DELEGATES. Includes churches: All Saints, St. Jude's, Church of Good Shepherd, Grace Church, St. Matthew's, St. Mathias, Church of Redeemer.

Special Items of Interest from the Vestry Reports

MONTREAL.—St. Luke's, \$1,500 added endowment; All Saints', debt extinguished; Church of Good Shepherd, \$200 increase rector's stipend; Grace Church, Archdeacon Ker resigns after 24 years as rector.

TORONTO.—St. Aidan's, \$1,245 to missions. St. Ann's, 1,440 communicants on Easter Day, the offertory, \$1,400. Endorsed church unity circular for open pulpits and communions. Missionary offerings, \$2,591. The Church of the Ascension, an increase of 25 per cent. in missionary givings, plan to renovate the church. St. Augustine's, reduced mortgage \$500, spent \$450 decorating church. Christ Church (Deer Park), reduced the building debt \$1,000. St. Clement's, vestry divided to erect a new church at \$25,000, \$9,000 is already in hand, the Easter collection was \$1,750. St. Clement's, Eglinton, raised \$800 on Easter Day towards building fund debt. Church of Epiphany reduced floating debt to \$2,200, the vicar's stipend was increased \$400. St. George's received an anonymous contribution enabling them to build new quarters for the Sunday School, and other parish organizations. Grace Church has \$35,000 in sight for the new church and rectory, the rector's stipend was increased \$200. St. John, West Toronto, parish house funds, \$5,600. St. John the Evangelist, the young men built and equipped additional quarters to the men's club rooms. St. James' Cathedral, missions \$18,240.50, also \$30,000 on a new floor and heating system. The Easter offering for Leaside Church was \$1,600. Church of St. John Baptist increased rector's stipend \$100. The vestry of St. Luke's has purchased the late rector's house for \$8,500 for a parsonage. St. Mark's, (Parkdale), paid \$1,000 on mortgage. St. Martin's are building new church, costing \$35,000. St. Mary's Mission at Earls Court, contributed \$1,000 to Church revenues. St. Mary Magdalene paid \$1,600 on mortgage. St. Mary the Virgin sold property for \$35,000, and this with the value of present property, amounting to \$30,000, will be devoted to building a new church on Northumberland Avenue costing \$50,000. The amount collected for this fund is \$9,800. Church of Messiah, mortgage reduced \$500. St. Paul's gave \$20,587 to missions, \$700 to the Mission Church at North Norway, increased building fund by \$26,781, and rector's stipend by \$2,000. St. Peter's celebrated their 50th anniversary and raised rector's stipend \$200. St. Philip's, \$531 to missions. Church of Redeemer gave nearly \$7,000 to missions, decorated church \$3,500, and raised rector's salary \$300. St. Simon's reduced debt \$291. St. Thomas' mortgage reduced \$2,300, missionary offerings \$4,314, rector's stipend raised \$300, and curate's \$150. The vestry decided to erect memorials to late Revs. J. M. Davenport and E. King. Trinity East, Sunday School of 1,400 members gave \$679 to missions, income \$1,289.16. All Saints', improvements \$7,800, congregational secretary to be appointed, deaconess' salary raised.

COBALT.—St. James'.—Rector's stipend raised \$300, new vestry built in church and general improvements made.

ORILLIA.—St. James'.—The stipend of the rector was raised \$100, and \$1,600 taken off mortgage.

HAMILTON.—Church of Ascension decided to have a vested choir, besides renovating the church and improving the lighting system. It was definitely decided to appoint a curate to take part of the work of the parish. Christ Church Cathedral proposes to enlarge the Sunday School, chancel, and appoint a second curate. St. Mark's is losing Canon Sutherland as rector after 36 years' service. They give the Canon a retiring allowance of \$400. St. Stephen's Mission on the Mountain are planning soon to have their own rector.

PORT DALHOUSIE.—St. James'.—Easter Day there were one hundred and fifty-five communicants, and offering seventy-five dollars.

LONDON.—Christ Church discussed plans for sixtieth anniversary Memorial Church, rector's stipend raised \$500, curate refused \$1,200 stipend, organist salary \$600. St. Paul's Cathedral reduced debt by \$2,000, and added \$1,000 to endowment fund. BRANTFORD.—St. Paul's raised rector's salary \$200, and planned to decorate interior of church. Trinity Church, a mission of St. Jude's, will be set apart as a separate parish in June next. St. James' are installing a new furnace and renovating the church. St. John's will enlarge both church and Sunday School. SARNIA.—St. John's reduced debt by \$540. PARIS.—St. James' will erect a new parish hall, and steam heat the church at cost of \$7,500. ALVESTON.—St. Mary's, and NAPIER.—St. John's. Rector was granted a month's leave for vacation. Mr. Hooper, people's warden, donated two oak doors. The church has been brick veneered.

The Churchwoman

HALIFAX.—ALL SAINTS' CATHEDRAL.—The annual meeting of the Cathedral Branch, W.A., was held in St. Luke's Hall, March 14th, with a large attendance of officers and members. Canon Llwyd and Canon Hind were present, the former officiating, and giving an address to the members on various aspects of missionary work, paying a tribute to the work of the W.A., and, in particular, of this Branch. The reports of all secretaries were very encouraging and satisfactory. The amount of money which passed through the treasurer's hands during the year amounted to \$612.82, distributed in part as follows: To Diocesan pledges and appeals, \$280.68; to Canadian appeals, \$26; to foreign appeals, \$86. A pleasing feature of the meeting was the presentation of a Life Membership to the recording Secretary, Miss Pooley.

MONTREAL.—G.F.S.—The Branch of this local Society is making great progress, and now proposes to erect suitable headquarters for working girls. A bazaar will be held next autumn for the purpose of raising funds. The objects of the Society are to band women and girls together for mutual help, in both religious and secular matters.

ORILLIA.—ST. JAMES'.—On Tuesday evening, March 25th, at the annual thankoffering gathering of this Branch of the Girls' Auxiliary, the Rev. Alan Greene gave an interesting description of the work of the Columbia Coast Mission, upon which he has laboured for the last two summers, under Rev. John Antle. Mr. Greene's story was illustrated with lantern views.

EAMER'S CORNERS.—The annual meeting of this Branch of the W.A. was held on Thursday, March 13th. A large and valuable bale was packed. The officers each gave a good report of the work done during the past year. The rector gave a short address.

Church News

PREFERMENTS AND APPOINTMENTS.

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

BELL, Rev. A. E., to be Rector of Ninga, Man., (Diocese Rupert's Land).

HEPBURN, Rev. C. G., B.A., L.Th., to be Missionary of the Columbia Coast Mission, (Diocese Columbia).

SMITHEMAN, Rev. J. P., to be Rector of Teulon, Man., (Diocese Rupert's Land).

DOBBS, Ven. Archdeacon, to be Chaplain of the Penitentiary, Kingston, (Diocese Ontario).

DOHERTY, Rev. G. F. B., B.A., to be Rector of St. Luke's, Toronto, (Diocese Toronto).

HORNE, Rev. C. W. E., Rector of Christ Church, Calgary.

HOWCROFT, Rev. Canon, Rector of St. Paul's, Edmonton.

CLARKE, Rev. E. Cox, Rector of St. Andrew's, Gleichen.

ALDERSON, Rev. R., Rector of St. Peter's, Okotoks.

ALEXANDER, Rev. R. W. W., Rector of Immanuel Church, Wetaskiwin, and Rural Dean of Wetaskiwin.

HARRISON, Rev. R. D., Rector of St. George's, Banff, etc.

CARTLIDGE, Rev. J., Minister-in-Charge of Christ Church, Nanton.

GILSON, Rev. G., Rector of Manitou, Man., Rector of St. Alban's, Kenora.

NOVA SCOTIA.

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

HALIFAX.—The fine weather Easter was partly responsible for a large attendance at the churches, in fact it is said the congregations were record ones, as in many edifices the seating capacity was taxed to its utmost. In the churches there were from three to six celebrations of Holy Communion, all of which were well attended. At St. Paul's church the largest number on record was present. The offertories were also generous, that in All Saints Cathedral being \$60. At St. Paul's church the collection amounted to \$85. The

number attending Communion in the several churches was: St. Paul's, 824; All Saints, 700; St. Mark's, 315; St. George's, 200; Trinity, 212; St. Matthias, 200.

HALIFAX.—TRINITY.—The Bishop confirmed sixteen candidates in this church on Thursday evening, the 20th ult., in the presence of a large congregation.

ST. GEORGE'S—was taxed to the utmost to seat the large congregation which was present. The sermon was preached by the rector, Rev. H. W. Cunningham. The Easter music was particularly bright. A special feature was the singing by the boys. The sermon was preached by Rev. E. J. Peck, an Arctic missionary, who arrived in Halifax on the Virginian yesterday morning.

ST. MARK'S.—A large congregation attended the morning service, the sermon being preached by Rev. N. LeMoine. The Band of the R. C. Regiment was present and assisted in the music. In the evening the sermon was given by Rev. R. J. Langford. The music was very creditably rendered throughout the day. There were three celebrations of Holy Communion, at which about 315 were present. This is the largest number who have partaken at this church on any one Sunday.

ALL SAINTS' CATHEDRAL.—There were five services Easter Sunday, all of which were very largely attended. Communion services were held at 6.30, 8, and 9.15 o'clock. The Bishop officiated at the 11 o'clock service, assisted by Canon Hind and Rev. V. E. Harris, Canon Llwyd preaching on the "Resurrection and Light of Life." In the evening, Bishop Worrell preached a university sermon to the students of Dalhousie, who attended in large numbers. His Lordship's text was, "If ye be then risen with Christ, seek the things that are above."

DARTMOUTH.—On Easter Sunday, special services were held in all the churches, floral decorations in some of the churches far exceeded those of previous years, and special music was rendered by the various choirs. In Christ Church the presence of the vested choir gave additional impressiveness to the services. There were three celebrations of Holy Communion at 8, 9.30, and after the 11 o'clock service, conducted by the Rev. S. J. Woodroffe. The chancel of the church was beautifully decorated with palms and Easter lilies, and the beautiful hangings donated by the Mite Society were used for the first time.

MONTREAL.

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

MONTREAL.—GRACE CHURCH.—The resignation of the Ven. Archdeacon Ker was officially announced at the Good Friday service in Grace Church by the Bishop. The Archdeacon has been obliged to give up owing to ill-health, and has been unable to take a service for the past four Sundays. He has laboured in this parish for twenty-four years.

ONTARIO.

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

KINGSTON.—The Bishop is again quite seriously ill, and in consequence has been obliged to cancel all his engagements for the present. On Sunday last the Confirmation services which were held in this city were taken by the Bishop of Montreal.

KINGSTON.—The Bishop returned home after a trip to Bermuda for his health, and has been confined to bed with serious illness ever since. The Chancellor of the diocese has called a special meeting of Synod for April 22nd for the appointment of a Coadjutor. The Coadjutor will be styled Bishop of Kingston.

BROCKVILLE.—ST. PAUL'S.—Archdeacon Dobbs preached his farewell sermon on Easter Sunday, prior to taking up his duties as chaplain of the Portsmouth penitentiary. He has laboured for twenty-three years in Brockville. The new chaplain is expected to take up his duties at the Portsmouth institution on March 28th. The congregation of St. Paul's regret his departure very much, and expressed their appreciation of his ministry among them in an address accompanied with a purse of gold.

DESERONTO.—The Rev. H. Defoe Wagner, rector of the church here, has resigned to go to Edmonton, Alta.

WOLFE ISLAND.—TRINITY.—The parish reported a very successful year's work at the annual vestry meeting. Several improvements were made to the rectory, but in spite of this expense a surplus was left on hand. The delegates to Synod were George Friend and William Fawcett.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Rev. Canon Morley will preach on Sunday at St. George's, 11 a.m., and St. Philip's, 7 p.m. The Cathedral seems to be demanded to-day both by reverence and utility. As great temples of finance are reared higher and costlier in our modern cities, surely that which is deepest and highest and most permanent in human life should express itself worthily in the erection at diocesan centres of a great, majestic temple to be a House of Prayer for all people, to symbolize essential unity in faith and worship, to plead for a perpetual service of man under the sanction of God's Fatherhood and Christ's Saviourhood, and to witness to man's perpetual need of the manifold gifts of the Holy Spirit of Grace.—Advt.

The contract for the erection of the Cathedral of St. Alban the Martyr on Howland Avenue has been let to Messrs. Elgie and Page, the firm which is building Sir Henry Pellatt's mansion. The new edifice will cost over \$500,000. The Finance Committee, associated with the Residential Chapter, decided to go on and construct the cathedral as far as their present funds would permit. This means the contractors will carry the whole building up to the window sills, which will be about four feet above the flooring. The flooring will be put in place, and all the work done this season will be of a permanent character. The Baptistry is being pushed forward to completion, and will be ready for a formal opening in June.

ST. ANNE'S.—A magnificent meeting in connection with the Men's Association of this church was held on Monday evening last, when a large number of out-of-town delegates attended. The Rev. Dyson Hague and Mr. C. S. McDonald, of Brampton, were the speakers. The meeting was to further the interest in social work among Churchmen.

ST. LUKE'S.—This church was filled on Monday evening last to witness the induction of the new rector, the Rev. G. F. B. Doherty, B.A. The ceremony was performed by the Right Rev. Dr. Reeve, in the place of the Bishop of Toronto, who was absent from the city. The Rev. Canon Plummer, the Precentor of the Cathedral, sang the service, the fiat of induction was read by the Rev. E. C. Cayley, the special Lessons were read by the Rev. Provost Macklem, and the Rev. Derwyn T. Owen, and the sermon was preached by the Rev. Canon Tucker, D.D., Mr. Doherty's late rector, who chose for his text 1 Corinthians 4:1. About twelve visiting clergy were present at the service in their robes and several others were present amongst the congregation. The Rev. G. F. B. Doherty has been seven years in Holy Orders, and is a little over 30 years of age. He is the son of the City Solicitor of St. Thomas, Ont., where he was born. He graduated at Toronto University and afterwards took a Divinity course at Trinity College, where he specially distinguished himself. For the past three years he has been at St. Paul's Cathedral, London. At the close of the service an informal reception was given to the new rector and his wife in the school-house by the members of the congregation. This was largely attended and a pleasant time was spent.

THE CHURCH OF ENGLAND S. S. ASSOCIATION, TORONTO.—Children's Service and Presentation of Lenten Offerings.—This service will (D.V.) be held in Holy Trinity Church on Saturday, April 5th, 1913, at 4 p.m. Addresses will be given by Rev. Provost Macklem and Rev. D. T. Owen. A large attendance of children and teachers from every Sunday School is expected. Be sure and make all necessary arrangements for attendance at this service. J. S. Barber, General Secretary.

WESTON.—ST. JOHN'S.—Special music was rendered at the services at this church on Sunday. The evening sermon, entitled "The Resurrection," was preached by the Rev. Hughes-Jones, the rector.

COLLINGWOOD.—ALL SAINTS'.—The choir of this church wore surplices for the first time on Easter Day.

BOBCAYGEON.—Lenten services were maintained at four points in this parish, the weekly

service I
Christ C
Friday c
congreg:
Dunsfor
hold a C

JORD
meeting
\$50 in e

ST. 1
stone cer
ing of M
the aus
School.

work in
service o
Huron C
words fi
vices the
Huron C
Burford,
day Sch
offerings
to \$93. i

GALT
Easter s
hearty.
the larg
tory of
services.

OWEN
this chu
held at
the Rev.
preached
two hun
the spec
In addit
service v

LUCA
Easter v
day eve
staterm
conditio
to receiv
the vest
Mr. Cri
gates to

CLAN
Easter v
ing, 25t
factory.
salary.

Mr. Om
to Dioc
Tuesday

WATF
on Sund
Bishop
preached
the afte
Christ's
music a
for the f

of red 1
tion, bu
teature.

GRAN
the A.Y.
18th of
ton, pre
Trinity
address

WINN
Land, a
sent at
owing t
of influ
althoug
some th
time, bi
recruiti

and small, marked "Hay River Building Fund," may be sent to the Imperial Bank, Athabasca Landing, Alberta, Canada.

HONAN.

Wm. C. White, D.D., Bishop, Kai Feng, Honan.

KAI FENG.—There are eighty boys in St. Andrew's School this term.

ST. MARY'S HALL.—St. Mary's Hall was opened after the Christmas and New Year vacation on January 22nd in the new foreign building outside the south gate, which has been occupied for some months by the pupils of St. Andrew's School and College. There are seventy pupils enrolled, four of whom are from Kwei-te Fu. These four are the first to come to the Girls' School as a result of our evangelistic work in an out-station. It is hoped that their opportunity of attending school will result in much good, not only to themselves, but also to other girls and women in Kwei-te, for we hope they will return with a desire to tell all they have learned. It is rather interesting to know that the brightest of these girls is the daughter of a former opium shopkeeper. Early in December four girls, who were the first to express their desire to become Christians, were admitted to the catechumenate. They are all very bright, earnest girls, and we hope may prove true witnesses for Christ.

Correspondence

WOMEN ON THE VESTRY.

Sir,—In view of the fact, that the matter of "women as members of the vestry," has been referred to the Synod for decision, shows, that the late effort, which has obtained the opinion of over 1,300 women of this diocese, in a very short time, and under many adverse circumstances, has had the effect of convincing the Executive Committee of the Diocese, that it would be advisable to refer the matter to the Synod. This, therefore, gives the opportunity of a supplementary list of signatures, from those who had already signified their regret, that time and circumstances had prevented them from obtaining many more. To meet this extended opportunity, it has been proposed to place such supplementary lists in the hands of a lady, or ladies, interested in the matter, such as most rectors have already done so successfully. These lists may be obtained from Mrs. E. M. Tilley, 554 King Street, London, and are to be returned to her when filled.

This method might commend itself to such parishes, as have been prevented by the time limit, from sending in returns, meanwhile, we would remind those rectors who hold copies of the original petition, that we are still hopeful of a reply from them, either, in the more satisfactory form of signatures to the same, or for an expression of the difficulties which have arisen to prevent our hearing from them at the date previously given.

To you, Mr. Editor, we would tender our grateful thanks for the kind words in the "Canadian

Churchman" of March 13th, and which I quote herewith. "This appeal has our cordial sympathy. There ought not to be two opinions on the subject."

Faithfully yours,
E. M. Tilley.
London.

WOMEN ON THE VESTRY.

Sir,—I am pleased to note that the importance of women taking a fair proportion of actual responsibility in the business of the Church is being discussed in the columns of the "Churchman."

That "it is not good for man to be alone," is a general truth, and includes the administration of church affairs, as well as other relations, social and otherwise, which affect the welfare of humanity.

It strikes me that when St. Paul gave the Deaconess Phoebe carte blanche to the churches, as we find recorded in the last chapter of his epistle to the Romans, that we in our administration of church business, minus women, have departed lamentably from the apostolic example, verb, sap.

Yours truly,
Sarah F. Tracy.

SHORTAGE OF CANADIAN CLERGY.

Sir,—I have been very much interested in the letters which have recently appeared in the "Canadian Churchman" in reference to the shortage of Canadian clergy. It is a grave matter. There is surely something radically wrong when it is necessary for our Western Bishops to go across the water to plead for men to fill the Missions which are being constantly opened in the several dioceses. "I have frequently felt like hanging my head in shame," writes the zealous and indefatigable Assistant-Secretary of the M.S.C.C., "when asked by Western clergy, Englishmen, who have taken pity on the Church in Canada, why more Canadians are not entering the ministry." Mr. Allin's statement is well borne out by the statistics quoted by Dr. Speechly. Now, sir, the same thing exists in reference to women workers. How few are offering themselves for Mission work. Let us try to get at the root of this thing and remedy it. How many parents in this Canada of ours speak earnestly upon the subject with their growing sons and daughters? How many clergymen keep a watchful eye for suitable candidates amongst the younger members of their congregation, and speak individually to them?

The whole thing in a nutshell seems to be that "worldliness" has us in its grip, and that means we lack "spirituality."

Some time ago the writer found herself at a dinner party, the occasion being the "Deanery meeting" in a Western town. Eight clergymen were around that festive board—not one Canadian. The subject "Shortage of Canadian-born clergy" was discussed, also the great difficulty in getting Canadian women to fill positions on boarding schools for Indians, and to take up work on Indian reservations. One of the clergy turned to me and asked: "When did you come over?" Thank God, I was able to reply: "I didn't 'come

over,' I was here." I happen to be one who can say with Jean Blewitt:

"Something sings it all the day:
Canada, fair Canada!
And the pride thrills through and through me,
'Tis my birthplace—Canada!"

"Oh," said the only Irishman present, "You must be the guest of honour."

Anna Asenath Hawley,
The Reserve, Fort à la Corne, Sask.

CAST-OFF GARMENTS.

On account of the large amount of sickness this winter, many of the poor people have got behind in money matters and unable to procure clothes for the children. If any of the readers of the Canadian Churchman have cast off garments that they can spare, they would be most acceptable to us, and as wisely distributed as possible. They will not be given away, but a small sum charged that prevents pauperizing, and the little money received from them used for their benefit in another way. We are badly in need of all kinds of clothing, but more especially children's boots and garments. On receipt of a card, they will be sent for to any part of the city. Scores of children are kept from school every Sunday for want of boots.

H. C. Dixon,
Trinity Rectory, 417 King East, Toronto.

Books and Bookmen

Preachers are frequently enquiring for help in their sermon preparation, and attention may be called to "The Sermonizer," a monthly homiletical magazine, published at \$1.00 per annum by F. J. Boyer, Reading, Pa., U.S.A. Judging from the number we have seen it should prove suggestive and helpful to preachers and teachers. It contains sermons, extracts from current literature, a number of illustrations, and suggestions for prayer meetings and other gatherings. A specimen copy will be sent to any applicant.

"Northern Lights" is the name of a little four-page paper, published in the interest of the Choooutla Indian School, Carcross, Yukon, and of Yukon Diocese generally. It will probably be published quarterly till it becomes self-supporting, and the price is 25 cents a year. Subscriptions may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont. The first issue contains a newsy description of the Carcross School, written by Mr. E. D. Evans, Principal (since resigned), and also many interesting items regarding Yukon Diocese, written by Bishop Stringer from a sickbed in a Toronto hospital. Those who want to further the good work done by Bishops Bompas and Stringer are invited to subscribe for this bright little paper, which Bishop Stringer desires to be widely circulated.


Owing to the pressure upon our space caused by the Easter Reports a large amount of Church News, Correspondence, etc., is held till next issue.

MAGIC

BAKING POWDER

THE STANDARD AND FAVORITE BRAND.

MADE IN CANADA CONTAINS NO ALUM



Personal & General

Hon. S. H. Blake and Mrs. Blake are home again from their Mediterranean trip.

We regret to hear of the illness of Canon Renaud of St. Thomas' Church, Montreal.

The last spike on the Hudson Bay Railway bridge across the Saskatchewan River was driven March 26th.

The death in Rome of Mr. J. Pierpont Morgan, the great financier and a devoted Churchman, has just been announced.

The meeting of the Prayer Book Revision Committee will take place in Ottawa, beginning Friday, April 4th.

The new secretary of the Church Missionary Society is Canon E. H. M. Waller, of Allahabad. He is a brother of Principal Waller of Huron College.

On Maundy Thursday evening, Holy Communion was celebrated in St. James' Cathedral. Canon Plumptre gave an appropriate and impressive address.

Seventeen whales from Southern waters turned into Burrard Inlet March 26th and were the centre of attraction. They may become stranded there.

It is very interesting to note that among the liberal contributors to the St. Alban's Cathedral Fund are the names of Sir John Gibson and Mr. John C. Eaton, a Presbyterian and a Methodist.

Bishop Mills is seriously ill. He was to have held confirmation at St. George's Cathedral, Kingston, on Sunday, but Bishop Farthing came from Montreal and took the confirmation service for him.

The steamer "Natashquan" left Quebec, March 31st, for Seven Islands, Anticosti and other Gulf ports, with passengers, mails, and a

ME

Capita
Reser
Undivi

TC

A
Transa
S.

W. D.

AC
SII
IN

Domi
Guarante

THI

We o
interest
payable
offer an
vestmen
curity tl
Capital
Asset
Total A

1st Vi
W. S. I

HUGH

RIGHT H

DAV

W. I

Cor. A

St.

CO

\$

25c

\$4.50

Impo

D.

391

Teleph

Adve

THE METROPOLITAN BANK

Capital \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$181,888.26

Head Office:
TORONTO, Ont.

A General Banking Business Transacted.
S. J. MOORE, President.
W. D. ROSS, General Manager.

ACCIDENT SICKNESS INSURANCE

— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00
Assets - - - - - 2,800,000.00
Total Assets - - - - - 4,200,000.00

President: J. A. KAMMERER
1st Vice-Pres. and General Manager: W. S. DINNICK - Toronto
2nd Vice-President: HUGH S. BRENNAN - Hamilton

Directors: RIGHT HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.
DAVID RATZ R. H. GREENE
W. L. HORTON A. J. WILLIAMS

Head Office:
Cor. Adelaide and Victoria Streets, Toronto

St. Augustine's Wine
REGISTERED
COMMUNION WINE
\$1.50 Per Gallon
25c. extra for containers.
\$4.50 per doz. Quarts, F.O.B. Toronto

Imported Wines and Spirits
D. G. STUART
391 Church Street, Toronto
Telephone, Main 1329.

Advertising in The Canadian Churchman Pays.

general cargo, being the first outward merchant steamer this season. The Rev. R. J. Moore, the rector of St. George's, who has been confined to his bed for some time past with an attack of bronchial pneumonia, has now taken a turn for the better and is gradually improving.

The Duchess of Albany paid a surprise visit to the Church Army's Children's Sanatorium at Fleet, on her birthday, taking with her half her birthday cake for the little inmates' tea, and playing with them.

At the evening service on Easter Day the Bishop of Toronto administered the Holy Communion at the Church of the Epiphany to a number of his old parishioners from St. Philip's.

Mr. George J. Byrnell is in Toronto from England, completing the arrangements for the great Palestine Exhibition to be held shortly in this city. A large meeting of the Executive Committee was held on his arrival in St. James' Parish House.

Mrs. Marsh took a bite of the cake and laid it down hastily. "Norah," she said, "did you follow the recipe or do as you usually do and guess?" "Sure, mum, I followed the recipe, only I put in six eggs instead of four, because two was bad, and I wanted to even 'em up."

The "Canadian Churchman" was so interested in the Rev. Mr. Tebbs' article on the "Hespeler Irish Boys' Home," that they paid a visit there on Saturday, March 22nd. Mrs. Tebbs gave a most kindly welcome, and showed them all over this splendid Church institution.

The following famous soldiers acted as pall bearers for Lord Wolseley's funeral at St. Paul's on Monday:—Duke of Connaught, Lord Roberts, Sir Evelyn Wood, Lord Grenfell, Sir C. H. Brownlow, Lord Kitchener, Lord Methuen, Lord Nicholson. Over six thousand troops formed the military escort.

The friends of our foreign missionaries and other readers will be interested to know that Rev. R. J. Tossus, Metcalfe, Ontario, is collecting foreign stamps to sell for the M.S.C.C., and may be willing to help. When approval books are ready for collectors, an announcement will appear in our advertisement columns.

The Duke of Connaught, Governor-General of Canada, the Duchess of Connaught and Princess Patricia arrived March 29th at Liverpool, on Board the "Empress of Britain." Prince Arthur went aboard the ship and greeted his parents. The Duchess is not looking well, and was rarely seen during the voyage from

Canada, although she said she had a good passage.

The strangest excuse for "extemporaneous speaking" is given in a story told by Dr. George L. Perin of the Franklin Square House. While traveling he formed the acquaintance of a clergyman who was fond of "talking shop." "Never prepare your sermon in advance," counseled the cleric. "Why?" asked Dr. Perin. "Well, if you put it into writing the devil can look over your shoulder and will then go and nullify in the hearts of your people every word you have uttered. As for me, I never put pen to paper. I just make for the pulpit, and the devil himself doesn't know what I'm going to say!"

On Thursday evening, March 27, 1913, on the occasion of his retirement from the position of organist and choirmaster of the Church of the Holy Trinity, Toronto, the rector's warden, Mr. A. D. Langmuir, on behalf of the congregation presented Mr. A. R. Blackburn with an illuminated address expressing the high esteem he is held by them, having filled the position with every satisfaction for thirty years, also a gold watch and chain was presented as a slight token of their affection for him. The members of the choir presented him with a diamond pin. Sunday being Mr. Blackburn's last Sunday the Easter music was repeated with orchestral accompaniment, which was of the very highest order of church music and very much appreciated by the large congregation present.

Mr. Henry Frowde, the publisher to the University of Oxford, is at his own wish retiring after thirty-nine years' active work as manager of the London businesses of the Oxford University Press. Mr. Frowde was born in 1841, and when he first became associated with the Oxford Press as its London manager, the classical and learned works of the Clarendon Press were published by Messrs. Macmillan, but in 1880 the delegates transferred them to their own warehouse and Mr. Frowde became "Publisher to the University." There were only about a dozen employees at the London warehouse thirty-nine years ago; now upwards of three hundred are engaged at Amen Corner. One of the most striking incidents in the recent history of the Press occurred on the morning of May 17, 1881, when the Revised New Testament was first published. The run on the Oxford University Press on that occasion was without precedent, the doors, as in the case of the Cambridge University Press—the Revised Version being the joint property of Oxford and Cambridge, the two Universities

DOMINION BOND COMPANY, LIMITED

—

GOVERNMENT MUNICIPAL CORPORATION BONDS

—

Capital Paid-up - \$1,000,000
Reserve - - - - - 750,000

TORONTO MONTREAL VANCOUVER LONDON [ENG.]

Imperial Loan and Investment Company of Canada
Incorporated 1869
(Incorporated by Special Act of the Parliament of Canada).
Founded and commenced business 1868.

Capital \$1,000,000
5%
Debentures
ISSUED
HEAD OFFICE
Company's Building, 37 Yonge St. Toronto
DOUGLAS A. BURNS, President
GERARD MUNTZ, Manager and Secretary

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

The Toronto General Trusts Corporation
Toronto
Ottawa Winnipeg Saskatoon

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Bldg. - TORONTO

We want ladies to get subscribers for "The Churchman" in every town in Canada. Splendid commission allowed.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70, Est. 1898. BELLS for churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

\$50.00 CASH GIVEN AWAY PRIZE

COUNT THE DOTS

WIN A PRIZE.

ALSO A PRIZE OF \$10 FOR NEATEST SOLUTION

My Count is _____
Total _____ Dots

Somebody who sends for particulars of this Puzzle (which will be sent) telling us how many Dots are in the "SPEAR" will receive a \$50 SILVER SERVICE or \$50 IN GOLD MONEY! Try it at once. It may be you. Write your count in The Hand above, and put it in a letter or on a postcard and write your Name and Address plainly and mail to us at once.

Parisian Silverware Co. Prize Dept. 46 Montreal, Canada.

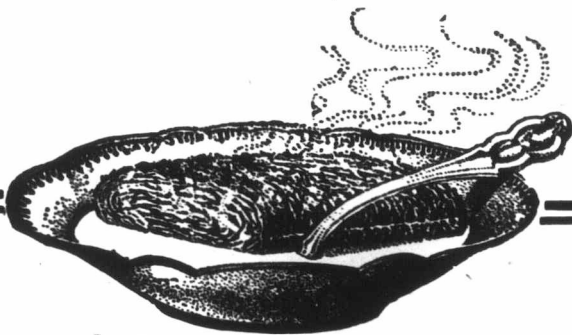
having voted £20,000 to the expenses of publication—opening immediately after the hour of midnight had been struck. Paternoster Row was besieged, and before noon Mr. Frowde alone had issued upwards of a million copies. The Revised Version of the entire Bible followed four years later. Although Mr. Frowde is retiring from the active supervision of business at Amen Corner it is understood that he will still be available for consultation. He is succeeded by Mr. Humphrey Milford, who has been associated with Mr. Frowde for some years.

British and Foreign

The new Prebendary of St. Paul's is the Rev. F. S. Webster, rector of All Saint's Church, Langham Place, London, who has rendered also invaluable service in several departments of diocesan life. His chairmanship of the Bishop of London's Evangelistic Council has been especially noteworthy. He has thrown himself with great zeal into the organization and management of the Hyde Park services, and the special Good Friday services in theatres and halls.

The four centuries between the Panama Canal's first conception and its completion are by no means a record in the annals of canal construction. The completion in 1893 of the canal across the isthmus of Corinth was the finish of a scheme for which the first survey was made in the year 600 B.C., when Periander employed Egyptian engineers to carry out the work. Nero actually commenced work along the site of the present canal, but at his death it was abandoned, and the project was not revived until 1882, and this though the total length of the canal is under four miles.

The death is announced of the Rev. O. M. Grindon who came to Nova Scotia in 1853 (by a sailing-ship from Liverpool), and graduated from King's College, Windsor, N.S., in 1858. Having been ordained by Bishop Binney, he held several charges in Nova Scotia, the last being at St. Mark's Church, Halifax, to which city Mrs. Grindon belonged. In 1878 he returned to England, and, after holding the Chaplaincy of the Bristol Royal Infirmary for seven years, became Vicar of Atworth with South Wrexall, Wilts. He resigned this living in 1898, owing to increasing deafness.



STILL AT THE TOP

For ten years the sales of

SHREDDED WHEAT

have never failed to show an increase over the sales of the previous year, and this without any "free deals" for grocers or "premiums" for consumers. The supremacy of Shredded Wheat among cereal foods is unchallenged. After you have tried all the new ones you will come back to Shredded Wheat, the one universal cereal breakfast food, always fresh, always clean, always pure, always the same. Contains more real nutriment than meat or eggs, is more easily digested and costs much less.

For breakfast heat the Biscuit in the oven a few moments to restore crispness; then pour hot milk over it, adding a little cream; salt or sweeten to suit the taste. It is deliciously nourishing and wholesome for any meal with stewed prunes, baked apples, sliced bananas, preserved peaches, pineapple or other fruits. At your grocer's.

MADE IN CANADA
A CANADIAN FOOD FOR CANADIANS

The Canadian Shredded Wheat Company, Limited
Niagara Falls, Ont.

Toronto Office: 49 Wellington Street East

S-29



Better! Even Better!

Think of any soup in the recipe-book — think of your favourite soup—arrange to have it for dinner to-day and make it better than ever before, like this:—

Prepare your soup in the ordinary way, and before you put it in to boil add a packet of "Edwards'"—either the Brown, Tomato, or White variety.

When the soup is served you'll find it better and thicker and more nourishing; in short, you'll like your favourite soup so much better that you'll want to improve every Soup-recipe in the book by adding "A little Edwards'". You can use Edwards' Soup as a basis for practically any soup you make. Although splendid by itself, Edwards' Soup blends so naturally with other soups that it seems like a part of the original recipe. Get a few packets of Edwards' Soup to-day.

EDWARDS' DESICCATED SOUPS

5c. per packet.

Edwards' Desiccated Soups are made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup prepared from beef and fresh vegetables. The other two are purely vegetable soups.

Lots of dainty new dishes in our new Cook Book. Write for a copy post free.

W. G. PATRICK & COMPANY, Toronto

Representatives for the Province of Ontario

Boys and Girls

AUNT PATTY'S EASTER SURPRISE.

"If only we could do something specially nice to show the dear old soul how much we love her," thought Daryl Thompson, as she stood looking out of the window one beautiful morning in early March.

Daryl was fourteen years old, and the "dear old soul" whom she was thinking about this morning was "Aunt Patty" Warner, who lived all alone in a cosy little house in Mayview. She owned her home and had enough money to get the things she really needed, but she couldn't afford any of the "extras" that many people enjoyed. In sickness or trouble she was always glad to help. She dearly loved the children, and there were hardly any boys and girls in the town who couldn't remember some kindness Aunt Patty had done them.

Daryl started for school, still puzzling over the question. She had not gone far when she met Edith Rayfield, and told her what she had been thinking about.

"I do wish that we could each of us do something to make her happy," she said. "Easter will soon be here; perhaps we could do something at that time."

"Let's think about it to-day, and talk about it again after school to-night. We might ask Ralph and Harry for their opinions, too," said Edith.

"No, it would be better to settle on our plan first, and let them into the secret after it is all settled."

When the girls again met after school, Daryl exclaimed, "Oh, I have just the jolliest scheme if only we can

work it—at least I think it's jolly—and if all the others will join in."

"Well, do let me hear it quick. I'm dying of curiosity," replied Edith.

"We could give her an 'Easter shower.' We'll tell all the boys and girls whom we know would be anxious to be in the fun. Each one is to buy her a little gift which will be appropriate for Easter, and each gift must be the result of self-sacrifice. We can decide later how and when to give them to her."

Edith liked the idea, and the next morning at recess all the boys and girls who loved Aunt Patty were called together, and Daryl told them about

Old Dutch Cleanser

Many uses and full directions on Large Sifter. Can 10¢



Chapped Hands — Rough Skin — Sore Lips — Cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

ter!
etter!

y soup in the
— think of
for dinner to-
like this:—
it in to boil add a
a iety.
nd more nourishing;
I'll want to improve
ds." You can use
Although spl indid
that it seems like a
up to-day.

S'
PS

wn. Tomato,
pared from
table soups.
or a copy post free.
Toronto
ario

think it's jolly—and
will join in."
me hear it quick
osity," replied Edith.
ve her an 'Easter
ell all the boys and
ow would be anxious
Each one is to buy
ich will be appropri-
d each gift must be
sacrifice. We can
and when to give

idea, and the next
s all the boys and
unt Patty were called
ryl told them about

atch
nser



s — Rough Skin —
red by Campana's
end two-cent stamp
ee trial size, or 25c.
ottle, postage paid—
paper—to the dis-
ada. E. G. West &
l.

PEASE "ECONOMY" FURNACE

A Genuine Savings Bank

"Money saved is money earned."

Pease "Economy" Furnaces "Pay for themselves by the coal they save."

Investment in an "Economy" Furnace is an ideal account.

Your dividends every winter will amount to more than enough to pay for new Spring millinery for your wife.

PEASE FOUNDRY COMPANY

TORONTO 724

Branches
Montreal, Hamilton, Winnipeg, Vancouver
Factories—Brampton, Ontario

the plan. They were as pleased with the idea as the two girls had been, and during the weeks that followed

Aunt Patty was much in their minds and on their hearts. Many a penny that otherwise would have been spent for their own enjoyment found its way to the "fund" that each was saving for Aunt Patty's happiness.

Daryl told her mother about the plan, and she promised to help in carrying out the surprise. The boys and girls wanted to get their gifts into Aunt Patty's house without her knowing it. So Mrs. Thompson invited the dear little lady to spend the night before Easter in her home. Easter morning bright and early boys and girls might have been seen coming from all parts of the town, each with a mysterious package of 'most any size or shape, and all were headed for the same place—Aunt Patty's house. Mrs. Thompson had managed to get the key, and a merry time the young people had distributing their gifts. They wanted Aunt Patty to have a series of surprises, so some were left in the kitchen, some in the pantry, some in the parlor—in fact, some in every room of the little house. When all was ready the young people

Anaemic Condition or Bloodlessness

A peculiar pallor or even ghastliness of the skin is the marked symptoms of anaemia. The eyelids, gums and lips appear to be almost bloodless. The cause of this condition is the absence of red corpuscles from the blood.

The anaemic patient is usually thin and weak, but may be fleshy and inclined to dropsy. Stomach troubles and weakness of the bodily organs are accompaniments.

Red corpuscles must be added to the blood, and this can best be accomplished by using Dr. Chase's Nerve Food.

This great food cure is so gentle and natural in action that it is admirably suited for the use of women and girls suffering from anaemia or other diseases which arise from an impoverished condition of the blood.

It is readily assimilated, enters the blood streams and carries health and strength to every organ of the body.

The vigour of the digestive system is quickly restored, and the food taken into the body is properly digested and nourishment supplied to the whole system.

To get well and keep well you must supply the body with an abundance of pure, rich blood. Nothing can help you so well as

Dr. Chase's Nerve Food

50 cents a box, 6 for \$2.50, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

hid themselves, for they did want to see how surprised Aunt Patty would be when she found the things they had brought.

Mrs. Thompson told Aunt Patty that they would start a little early for church, so that she could stop to see if everything was as she had left it at home. Mrs. Thompson had the key again, for Harry had taken it to her after they had used it. As Aunt Patty walked into the parlor she spied a large bowl of beautiful violets on the centertable, with this little verse attached to it:—

"I wanted something sweet to send you,
And the violets asked if they would do."

Greatly mystified, she passed out into the next room and found on the floor by the bookcase a vase of long-stemmed American Beauties, which several had clubbed together to buy.

"What in the world does all this mean?" she asked.

"Let us go into the other rooms and see if there is anything more to discover," answered Mrs. Thompson.

In the kitchen was a basket of fresh eggs. On the dining-table were coloured eggs, and a pretty potted plant with flowers in full bloom stood at either end, while a beautiful Easter lily with several blossoms and a number of buds was in the centre. On the dressers in the bedroom was a large basket of pansies of delicate colours, and by its side a prettily bound book of Easter poems.

Long before Aunt Patty came upon the last of her surprises the tears were rolling down her cheeks—tears of happiness, not so much because of the gifts themselves as because of the great love which she knew must be in the hearts of some people for her, to prompt such a generous shower of blessings. But who were the givers? As she asked this question a sound of sweet music came to her ears, and she stood spellbound, for it was coming from somewhere in her own home. It came nearer and nearer, and soon

the boys and girls had gathered in the doorway singing that grand old Easter hymn:—

"Christ the Lord is risen to-day,
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply."

They sang it through to the end. As the last notes of the music died away, the boys and girls filed past Aunt Patty, and each in turn threw an arm around her neck and kissed her, then passed quickly and quietly out of the house. Aunt Patty's face and Aunt Patty's tears were rich reward for all they had done for her, and they were so glad the Easter surprise had been such a success.—Helen E. Princeton, in S. S. Times.

AVOID DANGEROUS ILLNESSES

Keep Your Health by Natural Means

It is a well-known fact among physicians that a large percentage of dangerous illnesses (Appendicitis among them) can be traced almost directly to Constipation. The majority of people do not attempt to rid themselves of Constipation until it really makes them sick. Then they attempt to do so with drugs. Drugs cannot cure Constipation. They may bring relief but they force Nature instead of assisting her and when we continue the use of drugs we find we must continue the use of them, and thus we become slaves to the drug habit.

The most natural way of removing this poisonous waste from the system is by the Internal Bath. This method is now used by over 300,000 people and recommended by physicians everywhere. This does away entirely with all drugs—just plain ordinary water is necessary, but it is wonderfully efficient.

Mr. A. Maclean of the Conger Lumber Co., Parry Sound, states: "I have used the J.B.L. Cascade since I received it 21 days ago with wonderful results. Before I started this treatment I could not pass one day without taking medicines, and since then I have not taken one dose and feel much better. I have been troubled with Constipation for the past 35 or 40 years. I cannot speak too highly of the Cascade Treatment." Don't neglect Constipation. Don't attempt to cure Constipation, and its ills, by unnatural methods. Investigate Dr. Charles A. Tyrrell's Cascade to-day. Surely it is simple self-justice to find out more about a system that has done so much good for thousands of others. Dr. Tyrrell will be glad to send you full information and his free booklet entitled: "Why Man of Today is Only 50% Efficient," if you will address him, Charles A. Tyrrell, M.D., Room 561-7, 280 College Street, Toronto.



NA-DRU-CO ROYAL ROSE TALCUM POWDER

NA-DRU-CO Royal Rose Talcum is as comforting to Baby's tender skin as it is to Mother's wind-chafed cheek or Father's chin smarting after a shave. Its remarkable fineness—its pronounced healing, antiseptic qualities—and its captivating odor of fresh-cut roses—have won for Na-Dru-Co Royal Rose Talcum the favored place on the dressing tables and in the nurseries of the most discriminating people.

25c. a tin, at your Druggist's— or write for free sample to the

NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED, - MONTREAL.

191




ST. MARGARET'S COLLEGE
TORONTO

A Residential and Day School for Girls Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.

Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basketball, Hockey, Swimming Bath.

MRS. GEORGE DICKSON, President.
MISS J. E. MacDONALD, B.A., Principal.



Bishop Bethune College
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to

The Sisters of St. John the Divine
Major Street, TORONTO.

JONES AND WILLIS

ECCLESIASTICAL ART WORKERS

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries.

All enquiries and orders to be addressed.

43 Great Russell St., London, Eng.
(opp. British Museum),
Also at Birmingham and Liverpool.

Bishop Strachan School

Forty-seventh Year.

Wykeham Hall College St. Toronto

A Church Residential and Day School for Girls. Full matriculation course. Elementary work. Domestic art. Music and Painting.

Principal: MISS WALSH
Vice-Principal: MISS NATION

Also 221 LONSDALE AVENUE
A Branch Junior Day School, Kindergarten, Preparatory and Lower School Classes.

"Edgehill"

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons. Miss Gena Smith, Lady Principal.

Eleven English Mistresses. Examined by the Royal Academy and Royal College of Music, also Royal Drawing Soc., London, Eng.

French and German Mistress, Foreign. Domestic Science Teacher, Graduate MacDonald Institute, Guelph, Ont. Preparation for the Universities. Perfect Sanitary Conditions.

Easter Term begins April 2, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

E. C. WHITNEY

WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

HILL CROFT SCHOOL

BOBCAYGEON - ONT.

A Residential Preparatory School for Boys. In the Country

Healthy Situation, Spacious Grounds. Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster

CHURCH OF ENGLAND

DEACONESS AND MISSIONARY TRAINING HOUSE

179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse.

ECCLESIASTICAL ART

SILVER AND BRASS WORK, WOODWORK, TEXTILES,

Illustrated Price List No. 100 Post Free.

CLERICAL TAILORING DEPARTMENT.

CASSOCKS AND SURPLICES.

Price Lists, patterns and self-measurement forms free.

MOWBRAY'S 28 Margaret St. London, England, and at Oxford.

CLEMENT'S COLLEGE

FOR BOYS

Residential & Day School North Toronto, Ont.

Healthy situation. Large playgrounds, tennis lawn, rink and gymnasium. Military instruction and manual training. Boys prepared for the Universities, Royal Military College, and for business. For prospectus and all particulars apply to

REV. A. K. GRIFFIN, Principal.

Havergal Ladies' College

JARVIS ST. TORONTO

Principal MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL-ON-THE-HILL College Heights, Toronto

Junior School

for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of nearly four acres—cricket, tennis, basketball, hockey. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.

For illustrated calendars and prospectus apply to the Bursar.

R. MILLICHAMP, Hon. Sec.-Treas.

TRINITY COLLEGE SCHOOL,

Residential School Port Hope, Ont., for Boys.

Healthy situation. fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. OSWALD RIGBY, M.A. (Cambridge), LL.D., PORT HOPE, Ont.

St. Agnes' School

Belleville

Patron—The Lord Bishop of Ontario

Special Courses in Music, Art and Physical Training. Preparation for the Universities.

Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—Miss F. E. CARROLL, Principal.

WYCLIFFE COLLEGE

TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, ESQ., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

THE GENERAL THEOLOGICAL SEMINARY

Chelsea Square, NEW YORK.

The next Academic Year will begin on the last Wednesday in September.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

St. Alban's School

Weston ONTARIO

A Residential School for Boys Three Miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University, Royal Military College, and Commercial life. Separate house for Juniors. For particulars, apply to the Headmaster.

The Diocesan Theological College

AFFILIATED WITH MCGILL UNIVERSITY

A Residential College for Church of England Theological Students during their Courses in Arts and Theology. Terms moderate. Bursaries for desirable candidates.

Alternative Courses in Arts and Theology covering the requirements for Preliminary Certificate, the College Testamur, and the Degrees of B.A., M.A. and B.D.

Inter-Collegiate Lecture Courses under a staff of fourteen regular professors afford unique opportunities for under-graduate and graduate work.

Special attention of Graduates in Arts is called to a new Three Years' Course, covering the requirements for the College Testamur, and the B.D. Degree of the Provincial Board, for which Scholarships of \$200 are available.

A Regularly Organized Matriculation Class under a tutor with three assistants (all graduates in arts) is open to men studying for Matriculation.

For terms, information, calendars, &c., apply to

REV. DR. REXFORD, Diocesan Theological College, Montreal

WESTBOURNE

Residential and Day School FOR GIRLS

340 Bloor St. W., Toronto, Ont. Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For Announcement and information, address the principal.

MISS M. CURLETTE, B.A.

MEMORIAL WINDOWS

STAINED GLASS

THE N.T. LYON GLASS CO.

Church Brass Work

MEMORIAL BRASSES. RAILS, VASES.

PRITCHARD ANDREWS

CO. OF OTTAWA, LIMITED

204, Sparks St. OTTAWA

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

The

Vol.

Haml

New and

WANT

Canadian

WANT

Prayer B

gling pari

help the

Honorar

or to Rev

Note.

and not

WANT

St. Peter'

100%

every o

WHY

EARN

of 3%

growing

perly w

NAME

TRATI

AND.

CORPOR

Toronto

By

"Hea

"Divi

"Fou

"Divi

Sen

post:

cents

1

PRU

3

W

"M

Th

th

A re

Don'

abou

from

29-

P

60

FOI