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Easter A.D. 1914



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EASTER DAY.

(April 12th.)

Holy Communion: 163, 252, 253, 397.

Processional: 157, 164, 168, 169.

Offertory: 159, 166, 167, 173.

Children: 691, 701, 704, 751.

General: 160, 162, 165, 170.

FIRST SUNDAY AFTER EASTER.

(April 19th.)

Holy Communion: 161, 262, 249, 259.

Processional: 163, 168, 172, 173.

Offertory: 157, 159, 167, 140.

Children: 612, 715, 718, 730.

General: 158, 160, 164, 790.

The Outlook

A Needed Reminder

A thoughtful and able writer has recently expressed the fear lest the Church is being rather elbowed out of things and lest other agencies are taking its work out of its hands. He is grateful to see the spirit of Christianity pervading the State and Municipality, and to see what are called secular agencies doing Christian work, but he is not at all willing that the Church should leave its own work to be done by others, and he remarks:—

Let us have all the social and economic reforms we can get, but my experience is that the improvement of external conditions often comes to very little unless there is a corresponding reform of the individual, a reform of character. And this is distinctly the work of the Church. No other agency can discharge it. It is vital to the well-being of the nation. It is absolutely essential if the nation is to reap the fruit of its great social reforms. The Church never had a greater responsibility resting upon it than to-day. Instead of standing aside, hesitating and apparently half-beaten, the Church must gird up its loins, and recover its grip of things. The first step is to recover its faith in its own message and its own power. A Church which is full of faith and zeal will not be apologetic, or half-hearted, or uncertain about itself. It will see clearly the work it has to do, and put its whole soul into it.

This is a timely word for Eastertide, with its theme of the risen and living Christ. Nothing can make up for the power of the Gospel for human salvation in and through Him Who was once dead, but Who now lives for evermore.

The Late George Westinghouse

The death of Mr. Westinghouse, the great inventor, brings to mind the circumstances of the invention of the famous air-brake that bears his name, which is capable of stopping the fastest plunging train in remarkably quick time. It was when he was only fifteen that a collision, which he saw, started him on the road to the invention. By the time he had attained his majority he had worked out the system, but he spent years trying to get a railroad to adopt it. At every turn he was scoffed at. It is related that when he obtained an audience with Mr. Vanderbilt, the most prominent railroad man of his time, that great magnate said to young Westinghouse, "Do you mean to tell me that you can stop a train with wind?" "As air is wind," answered the inventor, "I suppose you may put it in that way." Vanderbilt is said to have replied, "I have no time to waste on fools." But Westinghouse was not easily daunted, and he met some leading men of another railroad to whom he preached his gospel of the air-brake. The experiment was tried, and on the first trip a collision was averted by the new brake. This was in 1868. Immediately the Westinghouse Air-Brake Company was organized, and within a comparatively short time every train in the United States was equipped with air-brakes. The invention spread to other countries and now its use is practically universal. It is a striking testimony to insight and persistence, and it is also profoundly satisfactory to realize how many lives have been saved by the invention.

An Illuminating Distinction

In one of his lectures on "The Church under the Tudors," that great historical scholar, Professor Pollard, said that "at the time of the Reformation the Church in England became the Church of England." Previously it had been part of the Roman system in doctrine, practice, and government, but at the Reformation it became an independent organization without any breach of continuity of government. Of course, there were deep and fundamental changes in doctrine, and the reconstruction of services was decidedly drastic, but the break with Rome as manifested in the rejection of the Papal claims was one of the most striking results, and this break abides to-day in our Prayer Book and Articles, to say nothing of our national life. Within the last few weeks two leading ecclesiastical authorities in England have expressed the opinion that the English Church must keep in view the hope of reunion with Rome, one of them saying that if Anglicans could have reasonable terms they would gladly draw nearer to that Church. On this a London newspaper interviewed one of the leading Roman Catholics of England, who is reported to have said that

"there is no possibility whatever of Rome changing, and the only way by which the yearning of the Anglicans can be satisfied is by submission. Only on this ground can union be accomplished. Rome can concede nothing. Its position is fixed and unchangeable."

It is always well to have a position stated with clearness, and nothing could be more satisfactory in these respects than the state-

ment of this Roman Catholic authority. In opposition to it we may refer to the striking words of the late Bishop of Edinburgh, Dr. Dowden, who said: "It comes simply to this: Can we surrender the principles for which the Anglican Church has steadily contended for the last 350 years? . . . The only answer is, It is impossible."

A Great Transformation

In several of the American papers the story has been told of the conversion of ex-Governor Patterson to belief in Christ, of the change in his private life, and of his complete reversal of opinion and practice on the liquor question. The one who had been called "the ablest champion of the liquor interests" now declares that he is marching under the flag with the Anti-Saloon League. It seems that Governor Patterson while in politics was led into debauchery which resulted in arrest and exposure. During his humiliation in prison a Methodist Pastor wrote a letter of sympathy, and pointed him to God through Christ. This led to correspondence and to interviews, the outcome being a bold decision for Christ. The sensation that followed the outspoken expression of repentance was astounding, and doubts as to the genuineness and permanence of Mr. Patterson's conversion are now no longer asked, since "the daily walk and conversation of the man answer all questions." The story is perfectly wonderful, and has recalled to several writers the transformation of Saul of Tarsus into Paul the Apostle. To use Mr. Patterson's own words, he went to the throne of Almighty God, and there on bended knees asked for light and strength, and they came:—

"The curtains of the night parted and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."

We do not wonder that nothing of recent occurrence has had so inspiring an effect upon the Church as the conversion of Governor Patterson. But it would be well to remember that this is the very purpose for which the Church has been sent into the world. Let us but have faith that the same power seen in New Testament times is at work to-day, and we shall soon cease to speak of "wonderful conversions," and realize that they are the normal, natural, and necessary part of the work of every pastor and congregation.

The Lord's Day

The Sunday after Easter is appropriately called Lord's Day Sunday. It is the first in succession of the glorious memorial of the resurrection of our Lord from the dead and emphasizes the fact of His reappearance to His disciples on the first day of the week. These things so impressed His followers, and the early Church, that there was a natural transference of the Day of Rest from the Sabbath of the Old Testament to the First Day of the week, since called Lord's Day. This fact is receiving general recognition by the

Churches in taking the opportunity of calling attention to the manner in which such a Day of precious memorial should be observed. Along with that there is always the necessity of watchfulness that the day shall be preserved against the encroachments of worldliness, as manifested either in pleasure or business, which would break it down. Without a doubt, as Canadians, we owe a great debt of gratitude to the Lord's Day Alliance for the preservation of the Day among us. This debt might be paid in part by a cordial recognition of this work upon the part of the clergymen and laymen of our Church and by such financial support as the congregations can afford. The maintenance of an organization which carries so great a weight of responsibility and stands so well for the defence of the rights and liberties conferred by the Sabbath ordained for worship and rest is most worthy. Possibly no subject of greater importance could occupy the attention of the Church on the Sunday following Easter than the matter of the Preservation and Observance of the Lord's Day.

Receiving Sinners

In the course of a striking article in one of the leading English religious papers the following words occur:—

The Gospels have never been as much studied as they are at the present moment, and probably there has never been a time when essential elements in them were so likely to be overlooked. Hardly a week passes without a book on the eschatology of Jesus, and it is ten to one that the book is written by a person to whom eschatology is a word without vital meaning, and who never contemplates an eternal future as a thing in which he can be interested one way or another. Not a day passes in which some ardent reformer does not appeal in a loud voice to Jesus and His teaching on the Kingdom of God, and claim for his enthusiasm or his fad the name which is above every name. There is a risk of an impression being created that the Gospels deal only with what is fantastic or contentious, and that, whatever else they promise, they do not promise rest for the soul. Yet the one truth enshrined in the very heart of them is that Jesus received sinners, and to be sure of it is more to sinful men than anything that criticism can teach or zeal in social service inspire.

Nothing could be more timely or truer than these remarks about the way in which the Gospels are being studied to-day, and yet that at the same time the essential message of the Gospel is so frequently overlooked. It is marvellous that thoughtful and even earnest people can so miss the fundamental issue. Whatever sidelights may be possible in our study of the Gospels, we must never overlook "the one truth enshrined in the very heart of them." If only preachers will keep to these they will soon find that their life work is, indeed, "more to sinful men than anything that criticism can teach or zeal in social service inspire."

REDEMPTION

Why are the Easter Day Lessons chosen from Exodus, and why does the Easter Anthem emphasize "Christ our Passover"? There is a profound significance in these selections, for they remind us of St. Paul's words about things written aforetime for our learning. The Old Testament speaks of Christ, and Israel's history in Egypt symbolizes the great redemption wrought by Christ on

Good Friday and Easter Day. As our great Festival returns let us remind ourselves once again of its meaning, and then realizing in personal experience its blessedness let us rejoice in its perennial power.

A person had for some years been deeply anxious about her soul. She longed to know for certain that she had redemption through the blood of Christ, even the forgiveness of her sins. She felt that if she died without redemption she was lost forever. She went from place to place to hear the preaching of the Word. Her anxiety became very great; yet nothing that she heard gave her peace. She was constantly thinking that she had something to do before she could have redemption. She tried to lay hold of the promises; but they gave her no relief. She tried to serve God and keep His Commandments; she found she failed at every step. She tried forms and ceremonies; but all in vain. She then thought she must have stronger faith, and tried to understand, more clearly, the value of the blood of Jesus Christ; and still all was darkness. God would not even have her faith as the price of her redemption. Her heart sank in despair; she could do no more. It was when she was in that state of self-despair she heard those words, "When I see the blood, I will pass over you." The Holy Ghost spoke in her soul in that moment, and said to her, "It was God Who spake these words." In a moment she felt the vast difference between herself seeing the blood of Jesus and God seeing it. She thought, Yes, God sees such value in the blood of Christ, that He will pass over me; and the destroyer shall not touch me. From that moment, she believed what God hath said about the blood of Jesus Christ. From that moment she had peace. Now she knows, with certainty, that she has redemption through the blood of Christ, even the forgiveness of her sins.

To realize the force of the wonderful words, "When I see the blood," let us remind ourselves of the condition of this people, Israel, as described in the previous chapters. They were slaves under Pharaoh, in bitter bondage. "They sighed by reason of the bondage, and they cried, and their cry came up unto God" (Exod. ii. 23). God heard and pitied them. He said, "for I know their sorrows." Such, also, is the plain fact to-day; a man has sold himself, a bond-slave, to Satan. A cry of misery ascends from this world of sin. The slavery of sin is bitter, even if there were no hereafter; even now sin has brought bitterness and anguish. But God is love! He heard their sighs, He knew their sorrows, and He came to save. The people heard that God had looked upon their affliction, and they desired to go forth and worship Him. Just like the person above, they anxiously desired to go forth and serve God; but, as it was with her, this only made their burdens the heavier. Their affliction and sorrow were very great. How often is this the case, when the soul is awakened, to thirst after God. Then Satan brings all his force to crush the sin-burdened soul. The next thing is that we find the promises of God entirely fail to give the least comfort. "They hearkened not for anguish of spirit and for cruel bondage." Then in the following chapters we see, by the conduct of Pharaoh, how reluctant Satan is to give up his victims. How like to modern experiences all this is! The more we have desired to serve God, the heavier has been our burden. We have tried to get comfort from the promises; but all in vain. Still anguish of spirit; still the burden of sin; still uncertain as to our interest in Christ. But now let us look at this redemption chapter. It may be the beginning of months to us. Observe that the lamb was slain, and the blood was sprinkled on the doorposts, and every soul, young or old, that took refuge in the blood-sprinkled house, had an in-

terest in that blood. God said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." He did not say, When I see how good ye are; or, When I see that you deserve My favour; or, When you have repented enough or believed enough. No; the blood is first and uppermost in God's thoughts. It was His token of love to them, just as and where they were. He did not even say, When ye see the blood; but "When I see the blood." Nor did any person within that blood-sprinkled house need to ask, How may I know that I have an interest in the blood? It was most certain he had, on the authority of the word of God. And every soul that simply trusted in what God said about that blood was saved that night.

Now, we all know that redemption from Egypt was a type of redemption through "the precious blood of Christ, as of a lamb without blemish and without spot." And, in the very same way, is not the blood of Christ God's token of love to lost, burdened sinners? Jesus did not die that God might love us; but because He loved us. "In this was manifested the love of God toward us." "God did so love the world, that He gave His only begotten Son." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10). It is not what we see, but what God sees, in the blood of Christ. He knows all our sins; and yet He sees the blood of Christ. He sees that the sufferings and atoning death of His beloved Son justify Him in passing over all our sins, however deep their crimson dye. He says so plainly; and is righteous in justifying freely every sinner who believes in Him through the redemption that is in Christ Jesus. Do we say, How are we to know that we have an interest in that atoning blood? Why, every Israelite who believed God had an interest in the sprinkled blood. And if we search the New Testament through we shall find that every sinner who trusted God about that precious blood shed on the cross knew, with the utmost certainty, that he had redemption through the blood of Christ. We have not merely to trust in a promise. Redemption is no longer a promise, but an accomplished fact, a finished work. If we were dying with thirst, and a person promised to bring us water, we might trust his promise, but when he has brought the water to us, we have not then to trust in his promise, but to drink the water. God has fulfilled His promise. He has sent His Son. The blood has flowed through His pierced wounds. It is all finished. Peace through that blood is come. It is for us to open our hearts to receive that peace on the testimony of God Who raised up Jesus from the dead. How strange that men should forget this, and go back to the promises, as though God had still to do something to save sinners. It is done. The blood has been freely shed. Christ has been raised. God sees that blood. He has raised Christ. If we have been brought to take our last refuge in that blood and can say that the blood of Christ is our only trust, then it is most certain that we have an everlasting interest in that atoning blood. We have redemption through that blood, according to the infinite value that God sees in the death of Jesus Christ. Let us, then, arise, and get away from Egypt. With girded loins and staff in hand, as the redeemed of the Lord, away from Satan's bonds and Satan's world. We are no longer our own, but bought with a price—and such a price. Christ died, the just for the unjust, to bring us to God—and to such a God. And so, as the Easter Anthem says, "Christ, our Passover, was sacrificed for us; therefore, let us keep continual festival." Our lives are to be one continual feast of joy and praise because of the reality and efficacy of Christ's redeeming grace.

NEWNESS OF LIFE By the Rev. CANON R. C. JOYNT, M.A.

VICAR OF CHRIST CHURCH, GIPSY HILL, LONDON, ENGLAND.

(This article is condensed from an address given last summer at the Keswick Convention. It is reported in full in "Keswick Week," a volume containing the 1913 convention addresses and published by Marshall Brothers, Paternoster Row, London, E.C.)

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that, so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."
—Romans 6: 1-6.

WE are being kept safe in Jesus Christ. Not that something unspeakably immense took place years before, but something as unspeakably precious is, if we will, taking place now. "What shall we say, then, to this?"

That note of interrogation inserted in a sort of parenthesis at the end of a little observation in the

CRUCIFIXION NOT SENTIMENTAL.

But you want more than this, and so do I. What shall I say then? Well, I shall go back to that Cross, and I shall hear what the sixth verse (in the passage above) says about it. It says that our old man was crucified with him. Yes, the whole of the human family has, so to speak, been crucified in the death of the Son of Man; and for every believer in the Lord Jesus Christ there is the call to a personal crucifixion of his old nature, his old habits, his old self.

It is one thing to come and kneel in adoration and wondering love at the foot of the Cross of Christ, to be beneath the cross,—it is a saving place,—but to be beside him is quite another thing. That means nails for me, too; it means a sword thrust into the heart for me, as well as

us," but now we speak of a crucifying "with him." What happened when he was crucified? He was humiliated horribly; he was agonized indescribably; he was definitely nailed, once for all, to a cross. He died there; and, my dear friends, this crucifying of the old flesh, the old man, is not a sentimental thing at all. There was nothing sentimental on that Good Friday. It is a very practical, personal, definite thing. Somebody else's hands nailed does not hurt your hands; somebody's else's feet fastened to the tree brings no pangs of agony to your heart or mine. There is a call in this chapter; and if the state of my heart is any testimony or guide to the state of others, a call that is very sorely needed: that we should each one of us personally realize what it is to be crucified with Christ. Paul repeats it again and again, "I am crucified with Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "They that are Christ's have crucified the flesh with the passions and the lusts thereof." It is a very practical thing.

What shall I say, then? I shall say this: Have I brought my old nature in its totality of evil,



And the Angel answered and said unto the Women, "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay."—St. Matt. 28; 5 and 6.

"He is not here; for He is risen,"
The shining angels to the women said,
When, with their gifts of holiest affection,
They sought the blessed Christ among the dead.

The rock-hewn bed, the folded grave-clothes
Lying,
Alone remain to mark the sacred spot.
The risen One to Galilee has hastened,
"There ye shall see Him," if ye falter not.

Amazed and trembling, but with swiftest footsteps,
The women to the sad disciples fled,
To lift their weight of gloom with sweetest tidings,
"The Master has arisen, as He said."

first verse of the passage that heads this article has been brought to me thus: "What shall we say then, that grace may abound?" with the other phrase thrown in as a sort of terrible suggestion by the apostle of what might have been passing through many minds, as they heard in the previous chapter how simple and complete was their salvation.

"What shall we say?" Well, first, I think, we shall spell over to ourselves, if we are wise, the very alphabet of redemption, the completeness of our salvation. I shall say to that atoning sacrifice on Calvary, "By thy grace, O blessed Jesus, I have taken thee as my Saviour from all my past sin." Wonderful as it is, I believe it with all my heart.

for him. To be beside him,—that is what I beg that God would enable us all to realize to-day,—to be not merely beneath Him. To let the precious life-blood flow over the horrible past, the past of thinking, the past of doing, the past of speaking, the past of not doing and disobedience, and pride, and rebellion,—oh! it is indescribably precious to know that the blood of Jesus cleanses from all sin. Do let us pause for one second and grasp it—"The blood of Jesus Christ his Son cleanseth us from all sin." Lord, bring that home to us now,—the past is under the blood. Precious, precious blood of Jesus!

But a holy marriage takes place in this chapter too; it is a marriage between "for us" and "with him." We have been speaking of his death "for

have I brought my unholy inclinations, whatever they be, that leap up from a naturally unholy heart, and have I nailed the whole thing to the cross of Jesus? That is the question that springs out of Romans 6:1.

"Crucified with him." It is painful; but if there had been no crucifixion, there would have been no glorious resurrection on Easter morning.

And then Jesus Christ was dead. It seems almost superfluous to add that, but it would have been possible for him to be crucified and not to die. Indeed, that was a theory that had a great deal of vogue until a brilliant French skeptic made havoc of it, and said it would not hold water in the light of the evidence that is abundant that he did die.

Now, what did that mean? It meant a great deal. It meant, of course, that the sacrifice was complete; it meant that the surrender of Christ was an unreserved thing. And it meant, more than anything else, separation. To go out there into the grave and to be hidden out of sight, and have the blinds drawn down at home, and have the chairs drawn up to the table, and to have the routine of life proceed just as before, and to lie out there in the cold and the dark and the silence,—there is nothing, I suppose, conveys the fact of separation more vividly than that.

I wonder what we all know about this separation. We know a great deal about it in theory. But can we really testify to it; and, more important still, can people who know us declare that our life exhibits the fact of it? Romans 6 tells us that we are to be dead with him. It is a very solemn thing to die, and it is a very big thing to let your old rule of life—the morn of your life, the disposition and habits of your past life—all go, and to be shut out there in the cold, dark grave, and say "Good-bye" to them. But "if we have been planted together in the likeness of his death,"—and it is a remarkable word; the Greek scholars will appreciate it when I say that the phrase there for "planted together in the likeness" actually means "bound up together" in his death, as the gardener binds the rosebud that he engrafs on the old thorn stick, so that one life flows through them,—if we have passed through an identification with the death of Christ like this, I say it is no easy thing: but it is an indispensable condition to the newness of life of which the fourth verse speaks.

WHEN WE ARE NOT DEAD.

And then, buried,—buried with him by baptism into death." I heard a man say a short time ago to another, "Why, my brother, all your powers are buried there!" The other replied, "I do not feel it." And when a man is buried with Christ, if he feels that he is buried, it means that he is not dead—as you readily see. Somebody says, "I do not feel dead to sin"; and the apostle, wise teacher, says, "Then reckon yourselves dead."

And last of all—risen! The death is the condition of rising; the burial is the condition of rising; and the apostle glories in constantly reiterating the fact that the Christian is risen with Christ.

You remember how Christ rose with his body, as he died in that body. I belong to an old-fashioned race of Bible readers. I do not understand what is meant by some other body coming out of the grave. "Handle me and see; for a spirit hath not flesh and bones, as ye see me have." Christ did truly rise again from the dead, and take again his body, with flesh, bones, and all things pertaining to the perfection of man's nature, wherewith he ascended into heaven. That is the Saviour that I believe in. He came out of the grave the same, and yet, of course, in his conditions and in his tasks not the same. A tremendous crisis was behind. So there will be for us when we enter upon the new life a tremendous crisis, followed by a blessed experience. A crisis has taken place when we have yielded our bodies, our old habits, our old self, to Jesus Christ as Lord and Master.

When he rises, what does he do? You remember some of the events of that memorable day. You remember how he came and stood amongst his little group of friends in the evening. You remember what he did. He showed them his hands and his side, and, Luke says, his feet. That is a profoundly significant transaction. What does it say? It says, "Here is the guarantee of your forgiveness." It says, "You want the cleansing of the heart, here are the marks of the cleansing blood." It says, "You want the touch of power; here is the hand that gives it you." It says, "You want companionship in life; here are the feet that will travel with you." It says, "You want to realize the love of God; here is the heart in which, as you look as in a glass through faith, you see the throbbings of God's wonderful love for the believer who comes to Christ as Saviour."

THE MARKS AND THE CHAINS.

But it says this also: "You, my people, who are going to represent me in the world, you are to show marks in your hands like mine." You remember the story of the old medieval times, when travelling friars used to go from place to place to preach God's truth as they knew it. In one place they visited there were many false teachers abroad, and an old abbot sent out of the monastery one of his subordinates and said, "Go and see if he has marks in his hands and feet. If

he has not, he is no messenger of Christ." It is the presence of those marks in the hands and feet, in the bodily life, in the yielded members, that is the surest testimony to the reality of Christ as crucified for me, and of my own crucified life for him.

There are two words in this chapter that will sum up all that I have said. One is "Free." Now, being "made free from sin," I have no business wearing chains of sin. I know Jesus Christ makes the bond-slave of sin free. He does! Is there any brother here who is conscious that a sin has a grip of him? "Now, being made free from sin, . . . ye have your fruit unto holiness." We are lamenting the want of conversions; we are lamenting the low level at which many people in our churches live. Do they see free men preaching to them and living for them?

The second word is "Master," "Lord." "Yield yourselves unto God, as those that are alive from the dead." Yield to him, to the Master, to Jesus Christ, Lord of my love and of my life; Lord not by any hereditary right, though he could claim that, but Lord in virtue of the fact that he came from heaven to die for me, and that he has told me that if I would but yield my whole life to him there should come to pass that miracle of miracles that as he was, so I should be in the world.

I plead with you that we should yield to God this day that these wonderful fruits may show in us.

Might I say this in closing? There are some of us who have reached—and, perhaps, some people would say, have passed—middle life; but there is a story in 2 Samuel 23 which has been a real evangel to me and to others whom I know. It is the story of Shammah, one of David's worthies, who stands in the middle of his little garden of lentils. The marauding Philistines had ravaged the one-half, and carried it off, for they came out, as you will see in the margin, "for foraging." But the other half was left, and he stood between what was lost, irretrievably lost, and what was left, and said, "They shall not have that!" And the Lord wrought a great victory. Brothers and sisters of the middle term of life, standing, it may be, looking over what has gone down with the stream of time, and which will never come back, but with the other half, it may be, of the precious garden of opportunity left, shall we not stand on its edge and say, "By the grace of God, the enemy shall not have that, but it shall be for my Master, and for him alone!"

A MISSIONARY'S EXPERIENCES

Letter from the Rev. W. M. Trivett, M.S.C.C.
Kaifeng, Honan, China.

DURING the Chinese New Year I have taken advantage of the College vacation to see a little of our Province outside of the city in which we live. I thought perhaps you readers might like to follow me and though not in reality, yet in spirit we can glance at some of the most interesting objects one may meet with any day in this part of China.

I think the most interesting thing that I have seen in Honan is the famous "Lung Men." This, as it may be read about in any book of travels in China, has been often described and photographed, yet one needs actually to stand amidst these seemingly innumerable gods to realize the tremendous task that the sculpturers undertook in order to transform a mountain of hard black limestone into a city of idols. One may stand anywhere, and wherever he looks there is the figure of a god. As you ascend the steps from one rocky temple cave to another, they are under your feet and on either hand at every turn. Sometimes the caves are large with splendid dome roofs beautifully carved. Facing you as you enter is a circle of carved images, several times larger than a man. Behind them in the wall are half-projecting figures sometimes only the size of your little finger. You do not try to count them, as it is almost impossible. Outside of the cave-temples many gods find a resting place in niches in the face of the rock; others stand on great platforms cut out of the stone. One of these latter is the giant twins. A friend who was with me took a picture of me sitting on the rock at their feet and I appear little higher than his ankle. The Chinese can just span the calf of his leg with their two arms. Wherever the stone has thus been rubbed during the centuries past, it has been polished and shines like black marble. When one

thinks that this mountain is thus carved for over a mile, and that wherever you climb you still find temples and idols, one realizes that the name "10,000 gods" is not an exaggeration. The legend says that a Dragon made this cleft in the rock and that is the reason why a river now flows through the opening, and so the place is called the "Lung Men," or Dragon's Gate. It is very curious that this pass is the only break in the mountain range. The river mentioned flows through here leaving only a narrow rocky road, to join the Yellow River a little north-east of Honan Fu. Another interesting thing in connection with this Dragon story is the spring of warm water which comes in several places out of the side of the "Ten Thousand God Hill." In one place this hot spring has a pool, the bottom of which is covered with beautiful green water plants and moss. Out of the midst of these, bubbles rise to the surface all over the pond, and I believe the Chinese say that this is the Dragon breathing from its home under the hill.

While at Honan Fu I stayed at the Augustinian Synod Mission. I was very much impressed with their blind school, the blind teacher is the son of an official who was turned out on the streets to beg as he was no use in his home. He is now able to read, play the organ, while his preaching gave one an idea of what can be done in this great dark land of China. His countenance glowed with brightness, and looking on his spiritual face we could see something of the Great Light that can shine and gladden even the darkest corners of the earth.

Last Saturday I went out to visit one of our new stations, some 60 li (30 miles) from Kaifeng. I rode my pony out, and after spending Sunday there, living in Chinese fashion, returned on Monday morning. During the whole time, I was thronged with Chinese who soon after I arrived gathered in the preaching hall and asked me to speak that evening. I told them that I would preach twice to them to-morrow and after the catechist had said a few words they dispersed. Before this the guest room had been filled by visitors, all of whom were introduced to me by name, Fu, Wo, Chu, Pie, or Lu, etc. Then, we had prayers with the inquirers (about twenty) and I was glad to be able to retire, as a Chinese house in the winter time without a fire, is chilly. I slept in fur coat and all, and had a good night's rest. On Sunday we had splendid services, and as I was the first foreign missionary who ever visited this place, a great deal of curiosity was shown.

This city, Lan I Hsien, was at one time on the banks of the Yellow River, and a very busy shipping port. Now there are only the remnants of its former prosperity in the ruins of magnificent temples, some of the best that I have seen in China. There are also some Pai Fangs, or Memorial arches of stone covered with carved figures which illustrate the times of the city's golden days. These are of many kinds, and would be of the greatest value as the processions, groups, city gates, costumes, all have an historical significance, and China has little or no history. But the children have knocked off the heads of many of the figures, and the city is now so buried in the sand which has blown from the old bed of the river that the top of the arch is on a level with your head while the gate-way arch is only as high as your knee. I stood on the high bank of the old river bed and gazed across the great sandy hollow, fully a mile wide, over which the great river once surged its way eastward to the sea. Now some 20 miles away it takes a turn to the northward and follows its new path to another mouth a thousand miles farther north. Once fertile villages, and farms, lie beneath its yellow tide; while a great sandy waste alone tells of ruined trade, desolate cities whose busy boat men once plied their oars along its banks, and built their homes on its sides.

As one stands in these great Eastern lands, there is so much that excites the curiosity, innumerable fingers which point to the far-gone past. This civilization to have lasted so long must have been built on wonderful foundations, and as we gaze at these "dry bones" we say to ourselves, shall they again live? Shall the giant arise again? Shall the Chinese sages once more write their names on the history pages of tomorrow's world? We believe they will; but it must be by the breath of the Spirit of God. The mountain of gods cannot save, omni-present though they seem, and changeless as the rock out of which they were hewn, yet cold, silent, and lifeless they have ever been. The morals of China are good, her precepts wise, and yet what impression have they made? China to-day is a great body of wonderful possibilities, but it lacks one thing,—a soul. Christianity is what China needs.

EASTER VERSES

HE IS RISEN

He is risen! Hallelujah! He is risen!
O, wondrous dawn whose first faint gleam of
golden light
Revealed that matchless morn, when from the
long, dark night
Of death, the Christ came forth the grave to
glorify
And stand in triumph at the tomb.

The silent sky
Re-echoed no grand anthem of the angel throng
As in that holy morn, when but a babe their song
Proclaimed Him Prince of Peace.

And yet He came for this:
The garden with its agony, the traitor's kiss,
The thorns, the death upon the cross, the tomb;
He bore
It all that we, through Him, might live forever-
more.
He is risen! Hallelujah! He is risen!

This is the wondrous pageantry
Which the cleans'd eye of faith alone can see;
A quenchless gleam that goeth on before
To win the unconquer'd soul
To its resplendent goal:
A lifting sail that standeth in to shore,
Across the tumbling foam,
To bring the ship-wrecked sailor home!

II.

Yes, Thou wilt come! While every dying second
Adds its one grain to build Time's continent,
A thousand years as but one day are reckoned
With Thee, in Thy eternal firmament,
Men eat and drink, and buy and sell, and marry,
And all the world with restlessness is spent:
Unhasting, undelaying, Thou dost not tarry:
At the set hour Thy heavens shall be rent,
And Thou wilt come. Then let me not refuse,
Or soon or late the hour of Thy returning,
To watch for Thee, my Master, nor to use
My single talent as in Thy presence, earning
For Thee some profit, though in lowly ways,
And, for myself, the fortune of Thy praise.
— G. A. M.

ITS NATURALNESS.

"The real wonder is not that Christ should
rise, but that He should have been permitted
to die. When once we see the reason for the
death of Christ, and the objects attained by it,
His resurrection follows almost as a matter of
course."
Canon Girdlestone.

("Resurrection of Christ.")

ITS POWER.

"There has never been any Christianity as an
actual power in this world except the Christianity
of the Resurrection. Of course, the Apostolic Chris-
tianity carried in its bosom also all the tender human
facts of the preceding years and all the shadows
of the humiliation of Christ; but the attempt be-
ing made in our day to go back to Christ in the
sense of making Christianity consist solely of
what Jesus did and taught in the days before His
burial—with the Resurrection left out—is a re-
turn to the position of the disciples in the days
of their ignorance, if not to that of the enemies by
whom He was crucified."
Professor J. Stalker.
("The Atonement.")



THE FIRST EASTER DAWN.

No need to dread the sting of death and all its
gloom,
Since Jesus opened wide the door for every tomb
And let the splendour of His glory enter in.
He conquered all, triumphant over death and sin.
He is risen! Hallelujah! He is risen!
—Albert Simpson Reitz.

THE WATCHER

I.

A vision passing fair
Lives ever in my heart:
At home, abroad, in chamber, street and mart,
Now clear, now dim— 'tis always there!
The star-like legions in the vast profound
Of Heaven mass, and He Who once did wear
The thorn upon His brow,
Triumphant now,
Is in their midst, a Monarch throned and crowned.
The King returns! in the deep calm of power,
The great adventure waits the appointed hour,
When the angelic rout,
In shining pomp and with a mighty shout,
Draws near, and when the trumpet loud shall call
The dead in Christ from hallow'd sleep, and all
The watching saints shall to their Lord repair
Treading with buoyant feet the viewless air.

THE RESURRECTION OF CHRIST

Great Sayings Gathered from Current Literature.

By Rev. Harrington C. Lees, M.A.

ITS NATURE.

"There is a strange and not quite honest effort
on the part of some in these days to accept the
Resurrection of Christ in words while actually
denying it. But to talk of the Resurrection of the
spirit is preposterous. The spirit does not die,
and therefore cannot rise. What is meant by
those who hold such opinions is that the life of
Jesus is, like any other life, persistent beyond
death! But that has nothing to do with the
Resurrection of the New Testament, and nothing
to do with resurrection of any kind. The one
resurrection of which the New Testament knows,
the one resurrection which allows to language any
meaning, is the resurrection of the body, the
resurrection which leaves the grave empty."
Sir W. Robertson Nicoll.
("Church's One Foundation.")

ITS EVIDENCES.

"The proofs of Christianity are ever emerging
from its history. . . .
"What is the secret of that power over sin
which follows in the wake of a genuine conver-
sion? What is the spring of that fervour of
love which inspires the self-sacrificing service of
true Christians? Whence comes that inner
harmony of soul which gives courage and pa-
tience in time of trouble? What clothes the be-
lieving mind in solemn joy when the hour of
death draws on? To these questions but one
answer is possible, and that is best given in the
Apostle's words, 'Christ in you, the hope of
glory.'"
The Dean of Durham.
("The Creed in the Pulpit.")

ITS CONNECTION WITH THE CROSS.

"The death on the Cross and the Resurrection
of Christ cannot in St. Paul be isolated as two
distinct facts; as contemplated by him they are
inseparably connected. This is shown even
linguistically; the Greek perfect participle for
crucified, which might be rendered 'He who is
Crucified,' goes a great way farther than the
aorist, which would be equivalent to 'He who was
Crucified,' and which St. Paul has never applied
to Christ in his letters. . . . My late father

understood St. Paul when he got Schmitz, the glass-painter of Cologne, to put a window in the Evangelical Church at Erbach representing the crucified Saviour in conjunction with St. John's allegory of the Vine. The Cross has struck root in the earth, the dead rood-tree has become the living Vine, and beneath the extended arms of the Saviour the mystic branches stretch down their bright green leaves and heavy clusters of grapes towards the communicants: 'I am the Vine, ye are the branches.'

Dr. Adolf Deissmann ("St. Paul.")

ITS CROWN.

"The thought of the Resurrection as a mere outward fact is swallowed up in the thought of the Ascension, which is its spiritual interpretation." Bishop Westcott.

("The Revelation of the Risen Lord.")

ITS HOPE.

"The world beyond the grave shone miraculously clear in the light of his great faith. Death was robbed of all its terrors. . . . Once death did actually come to the school, during the time of house-prayers. 'John' knew that a boy lay very ill in one of the houses, and had already prayed for him. He was concluding the Lord's Prayer, when suddenly the penetrating sound of the high-pitched school-bell was heard in the distance—'ding!' . . . There could be no doubt; it was the passing-bell, and 'John's' voice broke out into a pæan of thanksgiving, without one touch of earthly grief or sentiment to mar it:

"We thank Thee, O Father, for Thy great goodness that Thou hast taken this dear lad home to Thy glorious heaven; we praise Thee—but it is impossible now to recall the cadence of the triumphal strain which sprang so spontaneously from the well-spring of his great faith."

Dr. Edward Rendall.
("John Smith of Harrow.")

Laymen's Missionary Movement

CONFERENCE FOR LAYMEN.—At a luncheon of the National Council of the Laymen's Missionary Movement it was decided that the conference for men at Burlington Beach would begin Saturday evening, May 23rd, and end on Monday, May 25th. Mr. J. Campbell White, of New York, will be present throughout the conference. It is expected that upwards of 200 men will attend. In addition to Mr. White, several prominent speakers from various points in Ontario will be present to assist in the work. Mr. John A. Paterson, K.C., chairman of the National Council, will preside over the meetings.

BANQUETS.—Men's supper tests are to be applied in the campaign plans of the Canadian Laymen's Movement. This was decided at the meeting of the council at the St. James' parish hall last week. President John A. Paterson, K.C., congratulated the council on the success of the campaign held in the western provinces. The only places in which the conference meetings were not a brilliant success were at two places where the local committees declined to arrange for the men's banquet feature of the programme to be observed. The committee will insist on the suppers being held at conferences where the council sends deputations. Addresses on various phases of the work were made by Rev. Dr. Murdock Mackenzie, Dr. Endicott, Rev. Canon Plumptre, Rev. Canon Davidson and Secretary H. K. Caskey. Committees on plans for 1914-15 and finance were appointed.

Brotherhood St. Andrew

LUNENBURG.—ST. JOHN'S.—The Rector, the Rev. F. C. Ward-Whate, desires to express publicly his deep appreciation of the kindness of the Brotherhood of St. Andrew in forwarding to him a large number of the M.S.C.C. Manuals of Family Prayer and New Testaments. Twelve hundred (1,200) of the Manuals have been distributed to the two thousand three hundred (2,300) fishermen who leave the harbour of Lunenburg for the Grand Banks in March, and are absent from home for six months. The fishermen gladly received them and promised to use them. Copies of the Manuals have also been given to the families of those who "go down to the sea in ships," and thus the waiting ones at home and the absent ones on the Banks will be able to use the same prayers at the same time. The Rector is indebted

to the Hon. S. H. Blake for the latter suggestion which is certainly a most admirable one.

HEAD OFFICE NOTES.—The members of St. John's Chapter, Saskatoon, are putting in some splendid work at the present time. Recently they took over the responsibility for the services at the North Park Mission which is an outlying part of their parish. This Mission was started about nine or ten months ago by the Rev. Mr. Assiter, Assistant at St. John's, and he has built up quite a good congregation and a Sunday School of about 40 children. Owing to Mr. Assiter leaving to take up work in another field the Mission has no one in charge and accordingly the Brotherhood men are taking over the work. A Men's Bible class is also being organized in St. John's Church.

The Junior Chapter in St. John the Evangelist, Toronto, has been revived through the good work of the offices of the Junior Assembly. This chapter with a new junior boy's chapter in St. Anne's and the reorganization of the junior chapter in St. James' are added tokens of the interest that is being taken in the work of the boys at the present time.

During the past week charters have been applied for by the senior chapter in Grace Church, Regina, and a junior chapter in Trinity Church, Cornwall. Both chapters have been started off under good auspices and there is every prospect of good work being done.

The senior chapters in Calgary, Alta., have recently got together and organized a Local Assembly which they hope will improve the efficiency of the work in their city.

The senior chapter at St. George's, Islington, Ont., has been revived on probation and the men are very keen at the present time on their work.

TRINITY COLLEGE CHAPTER.—All Brotherhood men, and any others who may be interested, are invited to the open meeting to be held in Trinity Convocation Hall, Friday evening, April 24th. The Bishop of Fredericton has sent word that he will speak on "The Value of the Brotherhood in the Parish." Dr. Roper, Bishop of Columbia has not yet announced his subject. The Chapter hopes that there will be a large turnout to hear those two most able and distinguished speakers.

WEST TORONTO.—ST. JOHN'S.—The secretary (Mr. Harry C. Higham) of the Local Council, and Mr. N. A. Howard Moore, formerly of Syracuse, N.Y., visited the Senior Chapter of St. John's Mission, on April 2nd. After the regular routine of business and reports of follow-up work, Mr. Howard Moore spoke earnestly of the need of the personal touch we, as Brotherhood men, should have to the "other fellow," of the necessity of not only going out and inviting him to a knowledge of a loving Saviour waiting to receive him. Mr. H. C. Higham made an appeal on behalf of the Extension Fund, also giving some interesting statistics in reference to the work of the Brotherhood in Toronto.

The Churchwoman

TORONTO.—The Diocesan Monthly Board Meeting of the Woman's Auxiliary was held on April 2nd in St. Luke's parish house. The first vice-president, Mrs. Willoughby Cummings, was in the chair. The corresponding secretary reported eight new life members and two new general life members. The treasurer has received over \$6,000 during 25 days of March and all pledges are paid. The branches are urged to send all pledge money as early as possible during the coming year, that the strenuous tax at the close of the year may be avoided. Among other receipts the Dorcas secretary reported 75 bales, 1 hospital bed, 7 Communion vessels, 8 sets of linen, 2 organs, 1 reading desk, 1 Communion table, 5 surplices with \$77 for church furnishings. Junior Branch treasurer's receipts were \$715.27; all pledges were paid. Literature secretary-treasurer's receipts were \$73.20. The total receipts of the P.M.C. treasurer were \$336.08. The secretary of the Babies' Branch has 62 new babies' names on the roll. The noonday address was given by the Rev. Mr. Hallam of Wycliffe College, his text being the last clause of the member's prayer. "Grant that we may never be discouraged under difficulties but go forward in faith and hope, looking unto Thee." Mrs. Cummings, Mrs. Baldwin, Mrs. Moore and Miss Jones spoke of the work done by the Down-Town Church Association, but no definite plans were made with regard to this work. The E.C.D. receipts amounted to \$229.85. The appeals

granted:—1. A typewriter for the Bishop of Mackenzie River, \$65; 2. Diocese Moosonee, Waswanopy, portable organ, with freight, \$38; 3. Diocese of Toronto, church furnishings at Innisfil. Among the missionaries present were Miss Strickland from Kangra, India, Mr. and Mrs. Whittaker, and Bishop and Mrs. Lucas. Bishop Lucas in addressing the meeting thanked the W.A. for its loyal support to the Western missionaries and to his own work. The missionary boat which Bishop Lucas will take north will be called Atkoon (The Torch).

QUEBEC UNITY LEAGUE.—Recently a Woman's Branch of the Church Unity League was organized in Quebec with the following officers: President, Mrs. J. C. Sutherland; secretary, Mrs. F. H. Hunt.

Church News

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.

PREFERMENTS AND APPOINTMENTS.

PETTER, Rev. W. H. J., to be Incumbent of St. Matthew's, Terrace.

BANKS, Rev. L. C., to be Incumbent of Port Essington.

EARLE, Rev. Henry, M.A., Rector of Omeme, to be Rector of Trinity Church, Port Credit. (Diocese of Toronto.)

FRENCH, Rev. A. C., transferred from Diocese of Calgary, to be Rector of Papineauville. (Diocese of Montreal.)

SCRIMGEOUR, Rev. C. E., M.A., Lecturer in Diocesan College, to be Rector of Beauharnois. (Diocese of Montreal.)

THORNE, Rev. Oliver, M.A., Incumbent of Campbell's Bay, to be Curate at St. Lambert's Church, Quebec. (Diocese of Quebec.)

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The fifth lecture in the Lenten course, was given by Canon Vernon on "The Central Churchman." He said that while the name was comparatively new, the Central Churchman had always existed, the central position being based on the fact that the truth has generally to be found in the middle, and in the reconciling of seeming antitheses, lay the work of the Christian scholar. Central Churchmanship was especially a position of the Anglican Church. The lecturer pointed out the relative positions of the three schools of thought, popularly known as High, Low and Broad. He showed that as schools of thought they could best be described as Catholicism, Evangelicalism, Liberalism, and that the danger to be avoided was lest so-called schools of thought ceased to think when they degenerate into parties. He showed that the doctrines specially emphasized by these three leading schools were the Incarnation, the Atonement, the Fatherhood of God. Each great school of thought had made valuable contribution to English Christianity. The great danger to be avoided was "the falsehood of extremes." The lecturer then proceeded to discuss some recent outstanding types of Central Churchmanship, dealing first with the Broad Evangelical, represented by the Cambridge School, of Westcott, Lightfoot and Hort; secondly with the Liberal Catholic School, represented by Bishop Gore and the School of Lux Mundi; thirdly, with the new Evangelical, represented by Dr. Thompson and Canon J. G. Simpson, of St. Paul's Cathedral, London.

At the W.A. Lenten Mission Course, Miss Sutherland read a paper on "Empress Helena of Constantinople." At the close of the meeting Mrs. Worrell, on behalf of the W.A., presented a life membership to Mrs. M. A. B. Smith, the retiring Leaflet editor, in recognition of her splendid services. The following week, Miss Brinkman spoke on Miss Florence Nightingale.

The Sunday School Teachers' Institute had purchased the nucleus of a Teachers' Library for the use of all members, and appointed a librarian.

ST. PAUL'S.—During the last two weeks of Lent children's services are being held by Rev. S. H. Prince, M.A., in the Sunday School. Each afternoon vocal and instrumental solos are rendered. Life motion pictures, illustrating Bible scenes, are to be used for the first time in connection with Sunday School work here.

DARTMOUTH.—At the closing meeting of the Literary Society, Rev. S. J. Woodroffe gave a lecture on "Thinkers and Thoughts."

QUEBEC.

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

QUEBEC.—ST. PETER'S MISSION.—The Church-extension enterprise at the northern part of Quebec has made good progress. A Mission hall, completed in all necessary requirements is very nearly free from debt. It was in use for services within three weeks after it was begun. Here Bible classes are held on Sunday afternoons and evening prayer is said at seven o'clock. Confirmation classes meet and Lenten services take place; also meetings of the Woman's Willing Workers' Association.

CHURCH OF ENGLAND ORPHANAGE.—At the annual meeting of the Church of England Female Orphanage Asylum, the finances were reported in good condition. During the past year five children have been admitted and 11 gone out, leaving 18 in the home. On the advice of the Advisory Committee it was decided that three lots of 30 ft. frontage on the east side of the building facing the Grand Allee should be sold. From the sale of these lots we hope to secure a substantial addition to our capital, which will help us considerably with our work. A legacy of \$100 from the late Mrs. Wallace was most gratefully received.

SHERBROOKE.—ST. PETER'S.—Lent is a busy time in this parish. The Rector is giving addresses on "The Garden of the Soul." The subject of the Wednesday evening addresses in the Church Hall is "Hymns"; the attendance is large. A few weeks ago the men of the parish cleared off the church a "current arrears debt" of \$1,500. St. Peter's is now absolutely free of debt, and everything points to a very satisfactory financial report being handed in at the coming Easter Vestry. This year the "Three Hours" service on Good Friday will be conducted by the Rev. E. A. Dunn, M.A., Rector of Bergerville.

RICHMOND.—ST. ANNE'S.—Great credit is due the Daughters of the King for their splendid work for the church. They have taken in hand the scheme to get funds for the purchase of a pulpit and in a few weeks have accomplished their task. About \$200 has been raised, partly from subscriptions sent by kind friends. A handsome quartered-oak pulpit has been ordered to match the Holy Table.

LIMOILOU.—The Church extension enterprise at the northern part of Quebec in St. Peter's parish has made good progress. A Mission hall, completed in all necessary requirements, is very nearly free from debt. Payments amounting to \$2,275 have been made on the plot of ground for the proposed new church, rectory, and parish room, leaving \$2,900 still due. By these two payments no customary authority instalments payable to the Quebec Land Company, it is agreed, shall be exacted for five years; that is, before May 1, 1919. Moreover, if \$600 can be collected and paid by May 1st next an important conditional sum of \$90 more can be secured.

MONTREAL.

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

MONTREAL.—ST. JAMES'.—At a public meeting in the schoolroom of this church, March 30th, a resolution to form a Church Unity League branch was passed almost unanimously. The avowed purpose of the league is to advance by all constitutional methods the cause of Christian unity. Dr. Symonds presided. Rev. A. P. Shatford urged that as the Church of England was the mother of all Protestant reform churches, it was for her to try and effect a reconciliation. Officers were appointed for the branch as follows:—President, R. H. Buchanan; vice-president, Professor Armstrong; secretary-treasurer, W. S. Campbell.

SYNOD OFFICE.—The Bishop holds Confirmations as follows:—On April 5th, at Trinity Church and St. Thomas' Church, Montreal; on

April 6th, at St. Paul's, Lachine; on April 7th, at the Cathedral; on April 8th, at Bishop Carmichael Memorial Church, Montreal; on April 9th, at Cote St. Paul; on Good Friday, at the Church of the Good Shepherd, Montreal; on Easter Day, at St. Mary's, Montreal; on April 13th and 14th, at Thorne and Leslie; on April 16th, at Farnham; on April 17th, at Ormstown; on April 19th, at St. Edward's; on May 3rd, at the Church of the Ascension and Church of the Advent, Montreal; on May 5th, at Mascouche and Terrebonne; on May 6th, at Berthier; on May 7th, at Hudson and Como; on May 8th, at Shawbridge; on May 12th, at St. Martin's, Montreal.

The Board of Governors of Diocesan College will meet on May 18th. The annual meeting of the Corporation will be on May 19th. The executive committee of the diocese will meet on May 19th. The ordination will be in the Cathedral on Trinity Sunday, June 7th. Seven candidates are preparing for the Deacons' examinations.

TRINITY.—The Rev. R. W. Norwood, of London, Ont., formerly Curate here, preached a special series of sermons, April 5th-9th.

PIERREVILLE.—Rev. Allan E. Mount has been compelled on account of ill-health to relinquish work at the Indian Mission which he entered on last autumn. He has returned to Lakefield.

VERDUN.—ST. CLEMENT'S.—The Ladies' Aid Society raised \$655 in the last year. They gave \$425 for the Building Fund, \$55 for the Poor Fund and \$30 for church furnishings and expenses.

KAZUBAZUA.—ST. STEPHEN'S.—The W.A. here made \$80 on a concert, thereby completing the payment of the church renovations, which cost \$210.

LACHUTE.—ST. SIMEON'S.—A handsome memorial pulpit of solid oak has been dedicated in memory of the late Mrs. Parris. Shortly before her death (January 23rd, 1914), Mrs. Parris ordered silk hangings for the Holy Table, and presented the Rector, Rev. J. A. Lackey, with a sterling silver private Communion set.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

PICTON.—The new Cassavant Freres pipe organ costing \$4,000 recently placed in this church, was purchased through the efforts of the Women's Guild. This active organization was formed by Rev. W. L. Armitage during his vicarage and paid a considerable amount towards clearing the old church of debt. In the last six years they have been raising the money for an organ, by talent work, sales of work, entertainments and socials.

OTTAWA.

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

OTTAWA.—ALL SAINTS'.—During Lent, Rev. A. W. Mackay has been giving a series of three lectures on the History of the Church of England. The lectures have been largely attended.

ST. GEORGE'S.—An Oriental Costume lecture on Palestine was given in St. George's parish hall on Tuesday evening, March 31, by Mrs. R. M. Stephens, under the auspices of the St. George's A.Y.P.A. The customs of the people of the Holy Land were explained in a highly interesting manner by Mrs. Stephens, who was dressed in picturesque Oriental costume. The Misses Winifred Knight, I. Shaver, O. Jackson, Arnoldi and Clark, who were also dressed in Oriental costumes gave the audience an idea of how the art of music was expounded in Palestine. Mr. R. M. Stephens acted the part of a pilgrim.

Thirty-three candidates were confirmed by his Grace, Archbishop Hamilton, in St. George's Church, on Tuesday evening, March 31. A large congregation listened to two addresses on the subject of Confirmation by the Archbishop, one being given before, and the other after "the ceremony of the laying on of hands." His Grace was assisted by the Rector of St. George's, Rev. J. M. Snowdon. The candidates of this church were the first to be confirmed this year. The Rectors of 13 other Anglican churches are now giving in-

struction on the subject of Confirmation, and the Archbishop of Ottawa will perform the ceremony many times during the next two months.

ST. JOHN'S.—"English and Continental Cathedrals" was the subject of an illustrated lecture delivered in St. John's parish hall on Thursday, March 26, by the Rev. J. F. Gorman, Rector of this church. Mr. Gorman, who, in 1912, made an extensive tour in Europe, specially to study the history of English and Continental Cathedrals, took beautiful photographs of many Cathedrals, and made them into slides which were shown at the lecture. The respective qualities of the Cathedrals of Durham, York, Ely, Lincoln, St. Paul's, Westminster Abbey, Canterbury and Lichfield, in England, and the Cathedrals of Notre Dame, Cologne, Rouen, St. Peter's, Genoa and Florentine on the continent, were described in an interesting manner.

A.Y.P.A.—CENTRAL EXECUTIVE.—The first annual banquet in connection with the Central Executive of Ottawa will be held on April 28th, in St. George's parish hall, when it is expected that between three and four hundred will participate. Among the speakers will be the president of the Dominion A.Y.P.A., and Bishop Lloyd.

GIRLS' AUXILIARIES.—The Cathedral branch have paid off a debt of \$182 on the Lauder Hall, and report total receipts of \$300. The St. Alban's branch have raised \$160, clothed an Indian child, purchased a portable organ, a communion set, communion linen for some churches, and bought a bed for a hospital in the North-West. Mrs. F. W. Wimberley was made a life member at their annual meeting. The St. Luke's branch have supported an Indian boy, and contributed a sum for leper mission work in China.

CORNWALL.—TRINITY.—As announced in our last week's issue, the Archbishop has appointed Rev. T. J. Stiles, Rector of this church since 1896, to the rectorship of St. Albans Church, Ottawa, vice Ven. J. J. Bogart, D.C.L., Archdeacon of Ottawa, who has resigned through ill-health. Mr. Stiles will leave for his new parish on May 3rd. Mr. Stiles graduated from St. Augustine College, Canterbury in 1884. Offering himself for missionary work, he was invited to Ontario and appointed by the late Archbishop Lewis to Combermere, in succession to Rev. A. W. Mackay, now rector of All Saints' Church, Ottawa. Since then he has ministered at Maberly, Frankville, and Iroquois. He was appointed to Emmanuel Church, Arnprior, in 1899, and while there was Rural Dean for three years. Since been Rector at Cornwall he has succeeded in wiping out a debt of \$4,000 and made extensive improvements to the church and parish hall.

PEMBROKE.—The last thousand dollars of the Rectory debt has been cleared off since last autumn. During this time the women have paid off \$450, and in order that the mortgage might be discharged, the Sunday School has given \$50 and the men have gone down into their pockets for \$500 more. The parish is now free of debt for the first time in years. It has in its new Rectory one of the best houses in the town and all Church property is safely deeded to the Synod. The enterprise reflects great credit on the Rector, Rev. W. Netten, M.A., and the congregation. As announced in our last week's issue, Mr. Netten has been appointed to Trinity Church, Cornwall, by the Archbishop. The congregation genuinely regrets his departure, for his work and worth. Before coming here, he held the livings of Port Elmsley and Gower, Ont. Formerly he was Curate of the Cathedral, St. John's, Newfoundland. He was ordained in 1898. He graduated from St. Augustine's College Canterbury in 1895.

TORONTO.

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

SYNOD OFFICE.—The Bishop confirmed classes at Scarboro, Birchcliffe, Church of the Resurrection last Wednesday and Thursday; at Bishop Strachan School last Friday, and Trinity College School last Saturday. On Sunday evening he held a Confirmation at St. Peter's, Toronto. Bishop Reeve held Confirmation services at St. Peter's, Cobourg and St. Mark's, Parkdale, last Sunday.

ST. JAMES' CATHEDRAL.—Canon Plumptre on March 22nd preached on "The Clash of the Prophets and the Priests," basing his remarks on the story of the shepherd Amos who rose up at a great religious festival in Bethel and

denounced as a hollow sham the rites and sacrifices of the High Priest Amaziah. All down through the centuries of the history of the Christian Church, said the preacher, ran stories of the clashes of prophets and priests. The prophets stood for the fundamental principles of religion—mercy, justice and the love of God. The priests stood for the institutions of religion, guardians of the religious laws, organizers of the Church. The preacher saw in the Oxford movement one of the more recent notable clashes between prophet and priest. At this time Ruskin, Carlyle and Kingsley were among the prophets, holding for the emphasis of the great principles of religion, for social responsibility. These clashes would continue through the years. "Let us show honour to our prophets, for they stand for the great fundamental principles of religion, for social responsibility. Let us honour our priests, for we have need of them in the organization of religion. But we must beware of their enthusiasm for the forms and ceremonies of religion lest they lead us to forget that they are useful just and only so far as they promote the higher interests of true religion—mercy, justice and the love of God."

ST. STEPHEN'S.—The Anglican Athletic Association met last Monday here to draw up schedules and elected officers.

TRINITY COLLEGE.—On March 30th, Mr. E. S. P. Montizambert read a paper on Socialism and Christianity before the Theological Society.

WYCLIFFE COLLEGE.—On Sunday morning last (Palm Sunday), the chapel was the scene of the ordination of two students to the Diaconate, Mr. Gilbert Williams and Mr. C. H. Quarterman. The Bishop of Mackenzie River, Dr. Lucas, conferred the Orders. Mr. Williams was ordained for St. George's, Winnipeg, at the request of the Archbishop of Rupert's Land and Mr. Quarterman is to work in the Mackenzie River diocese. The chapel was filled with students and friends and the service was deeply impressive. The Principal, Dr. O'Meara, presented the candidates, and the Rev. C. E. Whittaker acted as Bishop's Chaplain. The sermon was preached by Dr. Griffith Thomas.

SUNDAY SCHOOL ASSOCIATION.—On Saturday, the 18th inst., at 4 p.m., in Holy Trinity Church, a special service for children and teachers will be held at which an address will be delivered by the Rev. Dr. Rexford of Montreal. The presentation of the children's special Lenten offering will be made at this service. Boy Scouts and members of Boys' Clubs are specially invited to attend this service.

GEORGINA HOUSE.—During the winter a series of entertainments has been given for the residents of the House. Recently Mr. Hudd, a member of the Dickens' Fellowship Club, gave a recital.

BRAMPTON.—The following Toronto clergymen have been special preachers at the weekly Lenten services here:—Revs. C. Ensor Sharp, Dr. Boyle, Dyson Hague and John Bushell.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Rev. Charles Fitzgerald, of the Community of the Resurrection took charge of the services here on Palm Sunday. He is speaking every evening during Holy Week except Wednesday and Saturday, and will conduct the Three Hours' service on Good Friday.

JEWISH MISSION.—Canon Spencer announced at the last monthly meeting of the Mission that a permanent building had been secured and that \$1,000 each would be spent on the Mission work by the diocese and the Missionary Society. The staff will consist of three missionaries.

ST. MARK'S.—The Bishop held a Confirmation service here on March 24th, when 12 candidates were confirmed.

ST. JOHN THE EVANGELIST.—Confirmation service was held by the Bishop here on March 25th, when 29 candidates were presented for Confirmation.

NIAGARA FALLS SOUTH.—Canon Bevan, Rector of this parish, expects to have the new \$1,000 bell used in this church on Easter Sunday.

HURON.

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

BRANTFORD.—ST. JUDE'S.—During evening service on March 29th, thieves entered the

rectory here scattering papers and obtaining a small sum of money. This is the second visit of thieves to the rectory since Rev. C. E. Jeakins came here.

ST. THOMAS.—TRINITY.—The Bishop was the guest of honour at the Young Men's Club opening banquet last Thursday.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie, Ont.

NORTH BAY.—On the Thursday of Holy Week the Bishop holds a Confirmation here. The annual reports of the W.A. showed a grant of \$500 towards the church debt, the packing of two bales and the upkeep of a bed in the Honan Hospital. As a result of the Service Campaign inaugurated by the Men's Association there were present one Sunday evening exactly 100 men in church. At the men's Communion recently, there were present 20 men.

RUPERT'S LAND.

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

WINNIPEG.—HOLY TRINITY.—At the annual meeting of the W.A. here it was reported that during the year \$856 was collected and disbursed for various objects. A donation of \$70 was made to the Travellers' Aid. Much interest has been taken in assisting the Brotherhood of St. Andrew's to entertain strangers every Sunday evening.

ST. LUKE'S.—The W.A. reported \$565, with mite and thankofferings of \$22 at their annual meeting. Two bales have been sent out.

ST. MARGARET'S.—Only 18 months' work in existence, this branch of the W.A. has made remarkable progress. Since last June they have paid off the debt on the organ with the exception of \$200. The remaining \$900 of their receipts went in pledges to the Diocesan Board, in buying an outfit for a child at an Indian school, and similar objects. There are now 65 members in the auxiliary and 45 in the babies' branch.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

COCHRANE.—HOLY TRINITY.—This church is to have a new bell. It will weigh about 630 lbs. complete and is now on the way from New York. It is expected that it will be in place by Easter.

We are too apt to forget that in the newer settlements there are problems of scarcity just as pressing as in centres to which out-of-works flock and from which newcomers scatter, and so it is no surprise to see that the W.A. of Holy Trinity of Cochrane will be glad to receive contributions of clothing, etc.

CHAPLEAU.—ST. JOHN'S.—At the annual meeting of the W.A. (Cree) branch, it was reported that the 27 members had held 42 meetings. They raised \$204. They gave \$26 to pledges, \$16 to general thankoffering, \$52 towards Church Decoration Fund, \$25 to Rectory Heating Fund and \$25 for a life membership for Mrs. Anderson, the wife of Bishop Anderson, who was president of the branch before removing to Cochrane. This sum will be used towards paying for a cot in the new hospital at Palampur, Kangra. Nearly all the members of this branch are native women, who work very hard for their living.

A most enthusiastic band of 31 young workers make up the Junior W.A., under the leadership of Mrs. Soanes. They reported an income of \$54, with \$7 besides in the thankoffering boxes. They doubled the amount which they were asked to give towards general junior pledges, and out of the balance remaining will pay for the support of a child in one of Bishop Hamilton's schools in Mid-Japan. The Sunday School children of the parish support a boy in Honan.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

ALL SAINTS' PRO-CATHEDRAL.—No greater testimony of the love and esteem in which

Bishop Gray is held could have been afforded than the tribute that was paid to him on the evening of his consecration, in the presence of his fellow Bishops and a large assemblage of former parishioners and friends. The Primate occupied the chair and called upon Mr. G. R. F. Kirkpatrick who, on behalf of the congregation of All Saints', presented the new Bishop with the robes of office and an episcopal chair, together with an illuminated address. The Churchwomen of Edmonton presented a pastoral staff by the hand of Mr. G. R. F. Kirkpatrick. The pectoral cross was presented on behalf of the members of the Synod by Canon Howcroft, who read an address signed by himself as honorary clerical secretary, and Mr. E. C. Pardee as honorary lay secretary.

Mrs. W. J. Melrose on behalf of the Woman's Auxiliaries of the diocese, presented Bishop Gray with a gold signet ring, engraved with the episcopal seal. The address, which was signed by Mrs. Melrose as diocesan president, Mrs. L. J. M. Reed as diocesan corresponding secretary, and Mrs. Pinckney as diocesan treasurer, expressed loyalty to the new Bishop.

The last presentation of the evening was made by the Archbishop of Rupert's Land. His Grace stated that Bishop Gray's "Alma Mater," St. John's College, Winnipeg, had asked him as Chancellor to confer the degree of Doctor of Divinity upon Bishop Gray. This ceremony was then performed amid great enthusiasm.

Bishop Gray, on rising to reply, said that words failed to express his gratitude to those who had done him so much honour. He then paid a most feeling tribute to the Church workers of the diocese. "I am not saying too much when I state that no Bishop of this western country has a more loyal band of clergy at his back than I have today. I am therefore encouraged to take up the task of no small magnitude, feeling that I have their support and encouragement. The years that I have been among you have been years of much happiness. Helped by my mother, and by the counsel and advice of old friends like Mr. Kirkpatrick and others who are here to-night, I should indeed have been a weakling had I not been able to accomplish something during all those years." Bishop Gray then made a felicitous reference to his late associate Rector, Canon Webb, who now becomes Rector of All Saints', saying that, "there never was a more loyal true-hearted man and fellow-worker." The Bishop then performed his first episcopal act, which was to sign an agreement with the Wardens of All Saints' Church, whereby that church becomes the pro-Cathedral of the diocese.

Those present were then treated to three excellent addresses from the visiting Bishops. Archbishop Matheson spoke in his characteristic forcible manner passing from grave to gay when he referred to the days when Bishop Gray was his pupil at St. John's College. Then he spoke of wider matters and called upon all to rally round the new Bishop, giving him sympathy, support and service. Bishop Pinkham of Calgary referred in feeling terms to his long association with the new Bishop and stated that it would not be many years before the diocese of Edmonton would have to be divided even as his own diocese of Calgary had been. Bishop Harding of Qu'Appelle, added his felicitations. His happy address showed a keen sense of humour. He paid a glowing tribute to the clergy from the Old Country, who renouncing all hope of preferment have come out to this new land to labour in the Master's vineyard.

ATHABASCA.

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

PLEASANT VALLEY.—HOLY TRINITY.—A very hearty and encouraging service was held in this church on a recent Sunday afternoon. The building is an ideal little log church, surrounded by bush, on the edge of a deep ravine, in an entirely new settled district. Many of the interior furnishings come from the old land and though not completed the congregation have a right to be proud of their little church. The service was conducted by the Rev. R. Little, assisted by Mr. A. Thorn, lay reader. Although the snow was deep many walked several miles. One interesting feature of the service was the baptism of three children. Many present had never before witnessed this service according to the Anglican usage. Another interesting feature was the cosmopolitan nature of the congregation and the variety of creeds that were represented. The collection was taken up by a grandson of the late Sir William Dawson, for some time Principal of McGill University, Montreal. We are

glad to be able to report that services have been started in three new centres in the district during the winter.

MACKENZIE RIVER.

James R. Lucas, Bishop.

Special interest attaches to the ordination of Mr. C. H. Quarterman at Wycliffe College, Toronto, last Sunday morning, from the fact that it was Bishop Lucas' first ordination since his appointment to the Bishopric. The presence of Rev. C. E. Whittaker and the veteran Rev. E. J. Peck added great appropriateness to the occasion. It was fitting that three such noble warriors of the Cross in the far North and North-West should unite in the setting apart of the younger man for this strenuous work. Mr. Quarterman enters upon a truly apostolic succession in being appointed to the arduous service of the diocese of Mackenzie River. He is to work at Chippewyan.

CALEDONIA.

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

TERRACE.—ST. MATTHEW'S.—A very impressive ordination service was held in this church, March 22nd, when Rev. W. H. J. Petter, of Terrace and Rev. L. C. Banks, of Port Eslington were advanced to the priesthood. The Bishop was assisted in the service by the Rev. T. J. Marsh.

Books and Bookmen

TWO EASTER BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

The Evangelists and the Resurrection. By the Rev. R. W. Harden. London: Skeffingtons, 3s. 6d.

Legal and Historical Proof of the Resurrection of the Dead. By John F. Whitworth. Harrisburg, Pa., U.S.A. Publishing House of the United Evangelical Church, 50 cents.

Books on the subject of the Resurrection are always welcome if they help us to understand better the grounds and character of our faith in the Risen Lord. These two, which have recently been published, answer to this requirement, and it is at once a duty and a privilege to call attention to them. The first is by an Irish clergyman who is concerned at recent attempts to explain the Resurrection on naturalistic grounds. He believes the Gospels contain inspired history, that they are trustworthy, and that much of our modern criticism is opposed to the plain statements of the narratives. He also holds that the present unrest and unbelief is largely due to the ignorance of the plain meaning and contents of Scripture, and he therefore pleads for a thorough study of the Gospels themselves instead of being content with accepting what others say about them. His interpretations are often novel, always fresh, and usually convincing. He makes out a remarkably strong case for the view that the "brethren" to whom Mary Magdalene was to go were not our Lord's disciples, but His brothers who are mentioned earlier in the Gospel as not yet believing on Him. Mr. Harden wishes students to become convinced once again of the absolute truthfulness of the Evangelists and the bounden duty of a thorough examination of what they say before passing opinion in a dogmatic form on what they are supposed to contain. No one can use this book without becoming confirmed in his faith that in the Gospels we possess reliable records. It is a work which calls for thorough study and makes its appeal to students and teachers.

The other book is by a layman who is a lawyer, and in the course of four chapters he provides a convincing argument in support of the resurrection of the dead. The first chapter reviews with brevity and clearness various arguments of philosophers and scientists. Then follows a chapter on the "legal proof," in which the question is faced whether the New Testament gives legal and competent evidence in proof of the resurrection of the dead. This point is driven home by means of the well-known method of legal evidence for ancient documents, following the familiar and striking treatment of Greenleaf's Evidence, where we are told that the burden of proof is on

the objector to impeach the genuineness of these books, not on the Christian to establish it. Then the "historical proof" is considered, and the New Testament as it is now is shown to be the same as originally written. The familiar method of Paley is used here with great effect. Then in the fourth and last chapter the evidence in the New Testament is carefully examined, and with great force the impossibility of the rationalistic position is shown, and also the coherence of the New Testament with all avenues of truth. The evidence is cogent, cumulative, and overwhelming. For those who are troubled, or whose faith needs confirmation nothing could be better than this small, clear, and satisfying book. We are inclined to think that it was not Lyman Abbott, but Thomas Arnold who declared that "no event in the world's history was better attested than is the Resurrection of Jesus," (p. 67).

Received:—The Mission World, (M.S.C.C.); The Church Gazette, (National Church League); The University Monthly; The Chronicle, (Protestant Episcopal Church).

Correspondence

THE CHURCH.

Sir,—A correspondent has just written to the English weekly paper, the "Spectator," under the name of "A Converted Sacerdotalist." It occurs to me that your readers might like to see what he says:—

It is impossible for the High Churchmen to abandon the "Zanzibar" attitude in this question as long as they consider the "Apostolical Succession" and the "Three Orders" essential parts of a divinely constituted order for the Church. The late Dr. Hatch in his book on the organization of the early Christian Church has shown conclusively that this "sacerdotal" view is opposed to the facts in the Acts, and in early Church history. By diligent examination of Jewish customs and modes of thought in Apostolic times, he proves that the expression "laying-on of hands" had in those days a secular rather than a sacred meaning. He adduces evidence from Church history and from the early mosaics at Ravenna that for some centuries there was no such sharp line of demarcation between cleric and layman, or between Bishop, priest, and deacon, as is assumed in the High Church theory. If the facts Dr. Hatch collected and marshalled together with such convincing effect could only be laid before the High Churchmen individually, and without party bias, at the present crisis, it might help them to adopt an attitude less disastrous to the cause of Christian unity. They would realize that, as Hooker said, no system of Church government can be proved conclusively from Holy Writ. Without for a moment giving up their loyalty to the Church of England, they would realize that Nonconformists also may claim to have been guided in their development by the Holy Spirit. Instead of, as at present, having to admit rather grudgingly the many virtues displayed by other denominations, especially in the mission field, they would be able to exult in their victories and to march hand-in-hand with them against the forces of heathenism and Islam.

Yours, Churchman.

HURON W.A.

Sir,—Allow me to correct an error in your issue of this week. The Branches of the Huron W.A. did not contribute \$620 to Huron College, as stated on page 217, but to the education of six missionaries' children, which constitutes its educational work.

Gertrude Waller,
Convener of Educational Committee.

CANON PLUMMER AND CONFIRMATION.

Sir,—I am glad to find that I am quite in accord with Canon Plummer in one sentence in his letter in your issue of 12th inst., which I regret I only read to-day, 24th inst. "I believe (with him) that careful study will end in strengthening the position of Confirmation," i.e., if he means in the hearts and minds of Churchmen. He tells us, however, that "the rule requiring Confirmation as a preliminary to Communion is not scriptural." May I remind him that so soon as "the

apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John," (Acts 8:14, etc.)? Again, when "Paul came to Ephesus he found there certain disciples and said unto them, Did ye receive the Holy Ghost when ye believed?" etc., (Acts 19:2, etc). Canon Plummer will tell me that there is no reference here to "the laying-on of hands," (Confirmation), as a preliminary to Holy Communion, but he will at any rate agree with me that the apostles considered it necessary for the baptized, and that as soon as possible after Holy Baptism. Then Canon Plummer tells us that our Lord "did not ordain" Confirmation. This statement is at least gratuitous. Will Canon Plummer tell us of what our Lord spoke to the apostles during the great forty days, (Acts 1:3)? There is only one way that we can know, i.e., by what the apostles both did and taught. That He did speak to them of Confirmation, ordination, etc., is at least probable, and I would have as much right to claim that Confirmation is one of the things of which our Lord spoke, as another has to assert that "He did not ordain" Confirmation. The Church very wisely has said neither the one nor the other. However this may be, we do know that the Holy Spirit guided the apostles "into all truth," (St. John 16:13), and "taught them all things, and brought all things to their remembrance, whatsoever He had said unto them," (St. John 14:26). Let us suppose that our Lord did not ordain Confirmation, at least Canon Plummer will admit that the holy apostles acted under the guidance of the Holy Spirit. He taught them to "lay hands" upon the baptized. We find that immediately after the Descent of the Holy Spirit on the day of Pentecost, when the people were pricked to the heart and asked what they should do, "Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts 2:37, 38). In Acts 8 and 19 we read of the apostles "laying on hands" that they might receive the Holy Ghost after Holy Baptism. I do not know why the Holy Spirit chose this way of coming to the baptized, but Holy Scripture tells me so and I believe it. The Church of England evidently believes this to be the method by which the Holy Spirit comes in His seven-fold gifts. The action of the apostles in laying on hands upon the baptized as soon as possible after baptism seems to me at least to warrant the Church's rule that "none shall be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous of being confirmed."

Canon Plummer says that this position (i.e., requiring Confirmation before Communion) "ought not to be the attitude of a Church with a universal message." Surely he has forgotten that St. Peter said on the day of Pentecost, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," (Acts 2:39). Comparing this passage with Acts 1:4, "Wait for the promise of the Father," it is quite plain that "the promise" referred to is the promise of the Holy Spirit, consequently, Confirmation or "the laying-on of hands" by which the Holy Ghost is given is something intended for all. The writer of the Epistle to the Hebrews calls it one of "the foundation principles of the doctrine of Christ," (Heb. 6:1, 2), and as such is certainly a "Catholic" practice or ceremony. Canon Plummer himself acknowledges it to be "Apostolic," and "holds strong views on its 'sacramental' character." I am glad we can agree in this.

I need hardly remind Canon Plummer that the preface to the Confirmation Office tells us that it is the Church of England which has deferred Confirmation until children have come to years of discretion, but the Office needs only to be read to make manifest that she is quite clear in her teaching that the Holy Spirit is conferred through the laying-on of hands, a gift in which the recipient is "to daily increase more and more until he come unto God's everlasting kingdom." As to whether Confirmation "creates a spiritual condition in the recipient" depends not upon the gift alone but upon the manner in which the gift is received and guarded. There is no question that if the Holy Spirit be received with repentance and faith He does "create a spiritual condition in the recipient," and does help him in preparation for the further gift of the precious Body and Blood of Jesus Christ in the Holy Communion; only the Holy Spirit can make us such as He will accept in that Holy Sacrament. "A person who is ready to be confirmed," Canon Plummer says, "is just as much unconfirmed as one who has no intention of being confirmed." Surely Canon Plummer forgets that means of grace are necessary for us, but not for God. That if prevented

from receiving the outward means by no fault of our own, if both ready and desirous, (see 3rd rubric at close of Communion of the Sick), to receive the outward means we may receive the benefit spiritually, i.e., without the use of the outward means, but when opportunity offers, then must we use the outward means or we have no assurance that we have received the grace usually conferred by that outward means.

Chas. L. Ingles.

March 24th, 1914.

Sir,—May I ask the favour of a few lines on the subject of Mr. Plummer's letter in your issue of March 12th, which to some extent surprises and puzzles me.

Our Saviour's command to His Apostles was "All power (rather authority as in R.V.) is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (St. Matthew 28:18-20). Now we have no detailed written record of what Christ commanded His apostles, but we have what is far better, as less likely to be changed or destroyed. We have the Church's observances, the apostles taught their converts, which with wonderful unanimity are practised throughout the Christian world, and to which the New Testament incidentally refers. For instance we have baptism including Confirmation; Holy Communion; Ordination; the Observance of the Lord's Day; and so on. Thus we read of the disciples meeting on the first day of the week and on Pentecost. At Troas the brethren met on the first day of the week, and after mid-night St. Paul celebrated the Holy Communion. And we learn from 1 Corinthians 16:2 that the regular day of meeting was the first day of the week. The apostles ordained deacons, Acts 6:6; St. Paul and Barnabas, both called apostles, though not of the twelve, ordained elders in every city; Acts 14:23. And there is no record in the New Testament of any ordination except by an apostle.

And so also in reference to Confirmation: there is no doubt that it was one of the observances the apostles taught their followers to adopt. Thus St. Philip the Deacon preached to the Samaritans, and when they believed, he baptized them. The apostles hearing of it sent down two of the most prominent of their number, St. Peter and St. John, to confirm them, and with the usual result, that they received the Holy Ghost, without whose help our salvation would be impossible. St. Paul found at Ephesus certain disciples who knew only the baptism of St. John the Baptist, to whom he preached the Lord Jesus. And when they believed they were baptized. And we read, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." (Acts 19:1-6). And the writer of the epistle to the Hebrews speaks of "the laying-on of hands," that is, our Confirmation, as one of the foundations of the Gospel; and classes it with repentance from dead works, and of faith toward God, and other fundamental truths of Christianity, Heb. 6:1, 2. And to this I think we may add that to-day after well nigh 1,900 years, at least nine-tenths of the Christian world believe in, and practice Confirmation. Surely this shows the supreme wisdom of our Lord in instructing His apostles to embody His commands in the practical observances of His followers, rather than in formal rubrics, or detailed written instructions.

It is true that to secure an opportunity for further instruction our branch of the Catholic Church has separated Confirmation, in the case of children, from Baptism, to which Sacrament it properly belongs, as the cases cited above show, but in the apostles' practice,—following at once on Baptism,—it was always necessarily preliminary to Holy Communion. And there are to this day branches of the Oriental Church which not only confirm infants, but also administer to them the consecrated elements. So to my mind your correspondent is not justified in saying, "the rule requiring Confirmation as preliminary to Holy Communion is not Scriptural." And as the object of the rite is the invocation of, and the bestowal of the Holy Spirit, upon the candidate, it may have more to do "in creating a spiritual condition in reference to the reception of the Holy Communion" than Mr. Plummer imagines: for his argument from the exception our Church makes to the rule is not as logical as it at first sight seems. The exception the Church makes for those who "are ready and desirous of being confirmed" does not prove that Confirmation does

not create a spiritual condition in the recipient of Holy Communion, as he implies. It comes under another rule altogether. For all these ordinances are necessary to us, because God has commanded them; but they are not necessary to God for the bestowment of His grace. So that when He places us in positions where we cannot obey His command we may still hope for His blessing. This we learn from the instruction given to the sick, when from any cause it is not possible to receive Holy Communion.

In jurisprudence there are, I believe, two modes of procedure. There is the common law practice of deciding a case on the technical interpretation of the law and precedent: which too often leads to a miscarriage of justice; and the Chancery, or equity jurisdiction, which can take into account the evident object and aim of the law and decide on the principle of equity and right. Now I claim for the Christian Bishop or Priest,—who often have to act as Judges,—the right to this "equity jurisdiction," and that they should never lose sight of the fact that we live under a system of mercy rather than of judgment. Several times in our Saviour's life it is recorded that He took this stand, and thereby left us an example that we should follow His steps. And if the Church had always done this she would have escaped many of the most serious troubles which have befallen her in the past.

Let me illustrate this by an incident that happened in a parish near one in which I ministered in my younger days. A child died at its birth under conditions rendering baptism impossible. The mother also died. And at the funeral the little coffin was brought into the church and placed on that of the mother. But the good clergyman (and he was a faithful and good man) refused to read the service for the mother till the coffin of the unbaptized child was taken out. Technically it may be said he was right, for the Rubric is plain and definite. But what that good man failed to see was that by giving that decision he overlooked the whole spirit and object of the Gospel, which is "not to destroy men's lives, but to save them," and also violated every instinct of humanity. This, no doubt, was an extreme case, but it helps us to see that such cannot be the principle on which we are to interpret the Rubrics of our Prayer Book, or the precepts of the Bible. We who enjoy the blessings we do through the mercy of God are not to judge harshly those who are not so highly favoured as ourselves. Mr. Plummer may be partly right, in the position he takes; but to my mind he does not arrive at his conclusions in a logical manner, and in accordance with the facts recorded in the New Testament.

J. Maclean Ballard.

AN OPPORTUNITY FOR LAYMEN.

Sir,—The W.A. Triennial meeting is, I understand, to take place this year at Vancouver at the same time as the meeting of General Synod. As the W.A. has no fund to govern the payment of delegates, it is, therefore, more than likely that many of the best delegates will be unable to attend the W.A. Triennial. Would this not be a great opportunity for the laymen of our Church to take a leaf out of the book of those Toronto Presbyterians, who at the recent Congress made it possible for a much larger body of their own Communion to attend free of cost? The payment into the W.A. Treasury of a much smaller sum will ensure a full representation of W.A. delegates to the Triennial, and would be a graceful act of appreciation of the splendid past services of the W.A. I would like to say that I have suggested this to no one, not even to my own wife, but that I am willing to help.

Appreciation.

The Family

BRINGING THE EASTER THOUGHT HOME TO CHILDREN.

[The following letters were written in response to a request for suggestions for impressing upon the children the real significance of Easter.]

BEGINNING EASTER EARLY.

We begin our Easter preparation some four weeks ahead. During family worship we read the Gospel account of Jesus' last week and of His resurrection. The songs selected refer to Jesus' love and life, including, of course, His resurrection and the rejoicing of all creation.

The children enjoy committing to memory verses which teach that Jesus is an ever-living Saviour and Christ. They also make a scrap-book containing pictures of spring and revivifying nature. This they give to some orphanage or children's home.

To a few we sometimes send Easter cards or booklets, in keeping with the spirit of the season. Attendance of the entire family at worship on Easter day, as on other Sundays, is a pleasure.

JOY WITHOUT GAYETY.

The Festival of Easter has in its observance such a mixture of Christian and pagan customs that it is difficult to separate the two; yet Easter can be made joyous and happy, even if some of the gayer features are eliminated.

Flowers are suitable for all occasions; so have Easter lilies, tulips, red and white, fragrant narcissus and pots of violets at Easter time.

Children love to sing hymns, and learn them easily, so that "Joy to the world," "Welcome, happy morning" and "Hark, ten thousand harps and voices" are learned as readily and sung as sweetly and joyously by baby lips as by older ones. My sweetest Easter remembrance is of a Sunday morning in a large city. It was "very early in the morning." "As it began to dawn," I heard the singing of hymns so clear, so lovely, it seemed like angel music. It was a choir of young people from a neighbouring church singing to welcome the Easter morning.

The story of the resurrection taken from the four Gospels and told or read to the eager little listeners is not beyond their ability to understand, and their impressionable hearts take in even more than we realize.

When flowers and hymns and the "old, old story" have made their own impression, we, parents and children, are ready to enjoy and participate together in the glorious Easter service.

EASTER A THANKSGIVING DAY.

"How do your children spend Easter?" brings this question to my mind: How do the parents spend Easter?

When our children were young and enjoyed their coloured eggs and downy chickens, the resurrection lesson was illustrated and emphasized. The thought of "Easter clothes" was never cultivated or allowed to be carried into execution. The day was more of a thanksgiving day. And now, when more than half of our children are with the risen Christ, we are indeed thankful for an Easter day.

Last Easter we felt that we could not listen to the Easter music, for one who had been taking part in anthem and song had recently joined the risen Christ. So we decided to bring cheer to other aching hearts; and thinking of the prisoners in the jail, we planned to take them our flowers, instead of laying them on the graves of our loved ones. A Sunday School class helped, too, and we gave to each prisoner a Testament and a flower. How eagerly they were received! And several asked for Bibles the next Sunday. The living Christ spoke to those discouraged prisoners through the thoughtfulness of Christian men and women, through the flowers and, best of all, through His word.

I would urge others, who have "given back" to God their dear ones, to remember that Easter day is a thanksgiving day and to lay, too, their tributes of love and precious memories in the hands of some other one who needs their faith, their sympathy, their Christ.

LESSON VARIOUSLY TAUGHT.

In our family we have two children under 10. I must admit that on Easter morning each of them receives a little basket containing a few eggs and a bunny or a chicken, but we try not to make that the chief feature of the day.

During holy week we read or talk with the children concerning Christ's death and burial. In this way they are prepared for Easter and to understand in some small measure its happy meaning. When we gather around the table on Easter morning, the head of the family says, "Christ the Lord is risen to-day," and the rest of the family respond, "He is risen indeed." After this an Easter verse is recited by each person at the table.

Both of the children go to Sunday School and church, and there again they hear the Easter story. The Sunday School and church papers, which we read in the afternoon before we take our usual walk, contain many Easter stories and poems.

It seems as if all this must have an effect on the minds of the children, and that they must surely gain some idea of the real meaning of Easter.

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ARCHBISHOP HAMILTON ANNOUNCES HIS RETIREMENT

THE "Canadian Churchman" regrets to learn that the Most Rev. Charles Hamilton, Archbishop of Ottawa and Metropolitan of the Ecclesiastical Province of Ontario, has given notice to the House of Bishops that owing to his advanced years he desires to retire on June 22nd next.

His Grace sent the following letter to the clergy and members of the diocese of Ottawa, which was read from their pulpits last Sunday, April 5th:—

"To the Reverend the Clergy and the Members of the Church of England in the Diocese of Ottawa.

"My Dear Brethren: I am not willing that you should learn from others that I have sent my resignation as Metropolitan of the Ecclesiastical Province of Ontario and Archbishop of Ottawa to the House of Bishops to take effect, if their judgment approves, on June 22nd next.

"I have chosen this date in order that I may complete with the Synod the Church's work in the diocese for the current year, and leave, as I humbly hope, all things in readiness for my successor.

"I desire to add that I am moved to withdraw from the active duties of a Bishop because the Church is entitled to the best work and judg-



ment which any man in his fullest strength can render. In my 81st year my powers are no longer advancing, they are on the decline.

"I have had 29 years of happy service as a Bishop—eighteen of them in Ottawa. I can fairly say, that though I have had at times my burdens of anxiety and care, yet my days have been full of peace and happiness. My years of service have been a joy to me, and though the prospect of rest is welcome, I am really sorry that my active ministry amongst you is about to cease.

"I pray God to send His blessing upon you one and all and to give you grace to serve Him faithfully and joyfully all your days.

"Believe me your faithful friend and Archbishop. (Sgd.) CHARLES OTTAWA."

Since 1909 Dr. Hamilton has been Archbishop of Ottawa and Metropolitan of the Ecclesiastical Province of Ontario. He was the first Bishop of Ottawa, being appointed in 1896.

His Grace is a Canadian by birth, having been born at Hawkesbury, Ont., January 6, 1834, so that he is now in his 81st year. His father was Lieut.-Col. Hon. George H. Hamilton. He received his education at Montreal High School and University College, Oxford, England. His ordination as a deacon in St. Matthew's Church, Quebec, took place on September 21st, 1857. The next year he took Priest's Orders. Subsequently he was appointed Rector of St. Matthew's. His next promotion came in 1885 when he was consecrated as Bishop of the diocese of Niagara, with residence in Hamilton. He remained as such until 1896 when he went to Ottawa. Busy man as the Archbishop is in the Church, he finds time to lend his influence and support to a long list of charitable organizations. He is a member of the advisory committee of the Victorian Order of Nurses; director of the Ottawa Society for the Prevention of Tuberculosis; president of the Anglican Church Sunday School Association, etc.

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Personal & General

The Bishop of Moosonee, Dr. Anderson, was in Toronto last week.

Bishop DuVernet writes us that the health of the Rev. T. J. Marsh has greatly improved.

Premier Asquith has once more proved himself a great leader, further developments will be eagerly awaited.

Professor Cotton of Wycliffe College sails on Saturday for a two-months' stay in England. Mrs. Cotton will join him later.

"Holy Week" daily services in many of the churches are being held, and also special preparatory services for the "Easter Communion" in many cases.

The British Columbia and Yukon Church Aid Society has succeeded in raising during their past financial year the sum of £23,471 14s. 3d., from all sources.

The Brotherhood of St. Andrew men are greatly interested in the visit of Bishop Roper and Bishop Richardson, who are to address them at Trinity April 24th.

Sir Hubert Von Herkomer, the famous artist, died March 31st at the age of 65. One of his best-known pictures is "The Last Muster." He was also very successful as a portrait painter.

The Rev. A. F. Blood has been appointed Canon of St. Mary's Cathedral, Glasgow, in the place of the Rev. Canon W. Rollo who is now the Lecturer in Hebrew at Trinity College, Toronto.

The sympathy of all will go out to the Rev. W. S. Major, who has been laid aside for five weeks with a badly sprained ankle, he cannot yet put his foot to the ground, and he still suffers much pain.

Right Rev. William Woodruff Niles, D.D., LL.D., Bishop of the Protestant Episcopal Diocese of New Hampshire since 1870, died March 31st. Death was due to old age. He was born in Hatley, Province of Quebec, May 24, 1832.

The announcement of the retirement of Archbishop Hamilton has come as a distinct surprise to the Church, and sincere regret is expressed by many that one so greatly beloved, finds he must give up the reins of his high office.

The Good Friday appeals for the Bishop Blyth Fund and the London Society, are not to be made in our churches this year. "The Mission World" says: this leaves our Churchmen free to support the Jewish work of the M.S.C.C. in Canada. We urge a whole-hearted response to this work among the Lord's own people.

"Travelling home in September, the only missionary on the boat with me was a man who for three years had been at work among the untouchables." He stated: "Since I came to —, I cannot recollect the day on which I have not had to say 'No' to villages asking for Christian teachers. Why, I am doing it all the time."

Easter—the word is, according to Bede, derived from Eastre, or Ostra, the Anglo-Saxon goddess of spring, to whom the fourth month, answering to our April—thence called Easturmoneth—was dedicated. It was the same as the "Mensis Paschalis," when the old festival was observed with the gladness of a new solemnity. The first Christians, being derived from or intimately connected with the Jewish Church, naturally observed the Jewish festivals, though in a new spirit. The passover, ennobled by the thought of Christ, the true Paschal Lamb, the first fruits of the dead, became the true Christian Easter.

An important archaeological discov-

ery is announced at Rome in the shape of a burial place of the Stone Age, which has just been found by Professor Dall'Osso, of Ancona, in the Valle Vibrata (province of Abruzzi). The bodies are not buried, but are all laid in small cabins containing from two to eight each, and are ranged on either side of these little huts on low platforms sloping towards the centre. With a single exception the bodies all rest on one side, with the knees drawn up, and it is assumed that the dead were placed in this position to give them the attitude of prayer in their death chamber, for it has been established that the custom of praying on one's knees was already in existence in the Stone Age in Egypt.

The "Constructive Quarterly," which contributes indirectly common help towards an understanding of the problems of reunion, has an article by Dr. Percy Dearmer on "Love in the Churches." In the course of it Dr. Dearmer observes: "If to love our enemies is a practicable Christian duty, to love those who are only alienated from us by belonging to another Church ought to be at this period of the world's history by comparison easy. . . . Christendom will surely use the new charity which is pouring into our hearts, the new wisdom which modern science and statesmanship have taught us, to make atonement for the ancient sins, to set up the banner once more of peace and goodwill, to unravel the desperate tangle of Christendom."

The Church Square, says the South African "Chronicle," presented a very unusual spectacle recently, when a large body of natives from the Locations arrived, mothers with babies in arms, or having children holding on to them, to attend the Confirmation Service, which, by kindness of the Dean and Churchwardens, took place in the Cathedral. There were 103 native candidates presented for Confirmation, 91 from Grahamstown and 12 from Alicedale. Thirty-nine of these were baptized on Christmas Day. All the seats in the nave and gallery were filled with reverent worshippers. The hymns being so familiar and part singing coming so naturally to the natives the use of the organ was not required. But the singing was excellent. The Bishop gave two very impressive addresses, which were eagerly listened to by the vast congregation. The natives deeply appreciated the privilege of attending the Cathedral on such an occasion, and that wonderful service will not be soon forgotten by those who had the fortune to be present.

Another Hebrew scholar of world-wide reputation has passed from our midst. A native of Warsaw, and brought up in the Jewish faith, Dr. Christian David Ginsburg has just died at the age of eighty-three. He became a Christian in his young manhood, and for a time engaged in mission-work among his people. His energies were claimed, however, by the unremitting pursuit of Biblical learning, and he achieved great distinction for his work on the Old Testament—first, in settling the text on its surest foundations; and secondly, in exposition at once clear and true to the history of Israel. Under the first of these heads comes his monumental work in connection with the Massorah, and under the second his various commentaries and contributions to encyclopaedic undertakings at home and abroad. Dr. Ginsburg's labours were eminently constructive in their result, and he deserves to be remembered with gratitude by all students of the Old Testament. He was instrumental in detecting the great Schapira fraud years ago whereby an attempt was made to delude the British Museum into purchasing as ancient manuscripts some very modern inventions.

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TORONTO TIME TABLE

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EASTBOUND

9.30 a. m. Express for Malvern, Oshawa, Bowmanville, Port Hope, Cobourg, Brighton, Trenton, Picton, Belleville, Deseronto, and Napanee and intermediate points.
5.40 p. m. Connection at Trenton for Central Ontario Railway; at Napanee for Bay of Quinte Railway. Cafe-Parlor cars Toronto-Napanee.

NORTHBOUND

Effective February 2nd.

8.50 a. m. Leave Union Station for Beaver-ton, Parry Sound, Sudbury and all intermediate points, with connection at Sudbury for Ruel.
5.15 p. m. Leave Union Station for Beaver-ton, Udney and all intermediate points. (Service to Parry Sound discontinued.)

Lunch counter at Gamebridge Station. First-class a la carte service. (Dining car service discontinued.)
Ticket Offices, 62 King Street East; Main 5179. Union Station; Adel. 3488.

British and Foreign

The Lord Chancellor has appointed the Right Rev. Dr. G. H. Frodsham, the late Bishop of North Queensland to the vacant Residuary Canonry in Gloucester Cathedral. Bishop Frodsham was consecrated to the See of North Queensland in 1902 and he resigned the See last year on account of ill-health.

The Rev. E. J. Hewlett, a cousin of Maurice Hewlett, the novelist, has resigned the living of St. Paul's, Trammere, Birkenhead, and is going to live at Kumamoto, a leper colony in Japan. The colony was founded twenty years ago by an Englishwoman and accommodates sixty English and Japanese men and women. Mr. Hewlett will sail in August. He will be the first Englishman to minister to

this colony where his predecessor died a leper. Mr. Hewlett says: "I am going because I think it is my duty."

The first lending library was at Oxford, in Durham, afterwards Trinity College, which preceded the famous Bodleian. It existed in the time of Henry IV., at the beginning of the fifteenth century, and was said to contain more volumes than all the Bishops of England had in their possession. The keepers sought security exceeding the value of the book borrowed, a practice which in some libraries exists in our own day. Many possessors of books have occasion to use the couplet:—"Books, I find, when often lent, return to me no more."—D.W.

His Majesty has been pleased to approve the appointment of the Rev. G. A. Cooke, D.D., Oriel Professor of the Interpretation of the Holy Scripture at Oxford, and Canon of Rochester, to be Regius Professor of Hebrew and Canon of Christ Church, Oxford, in succession to the late Professor S. R. Driver, D.D. Like his predecessor, Canon Cooke is a profound Oriental scholar, and gained not only the Pussey-Ellerton and the Junior Kennicott Scholarships for Hebrew, but also the Houghton Syriac Prize. His selection as the successor of Dr. Driver will worthily uphold the traditions of sound and broad scholarship associated with Oxford. Dr. Cooke has written a "Text Book of North Semitic Inscriptions," which is the standard work on the subject in this country, and he is also the author of "Progress of Revelation."

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CHRIST UNRECOGNIZED

A waif upon the cheerless, wintry street,

Breasted the driving snow, the scathing sleet;

Hungered, with pale, wan face, and shoeless feet;

I heard a whisper: "Help her! Pity her!"

I passed her by!

A little lad treaded the city's ways,

Guileless of heart, with pure and trustful gaze,

Yet heedless of the countless snares that maze

Concealed. "Oh, speak to him!" the whisper said.

I passed him by!

My neighbour lay on a couch of pain;

Through weary days and sleepless nights in vain

She longed for gentle ministry, for strain

Of soothing song, for breath of fragrant bloom.

I passed her by!

And yet, "Oh, had I wealth beyond compare,

Or noble talents, Lord, or genius rare,

Some glorious work how gladly would I dare

To prove my ardent love for Thee!"

I cried.

Mistaken I!

That night in dream my Saviour said to me,

"Thou lovest me? Alas! how can it be?

Thrice hast thou passed Me by!

Can'st thou not see

That, in the humblest little one, Myself

Thou passest by?"

The Lure of the Lily AN EASTER STORY

By Clarice Clare.

I.

It was Saturday afternoon, and the decorating committee of the little village church were putting the final

touches to the Easter Sunday decorations.

Inside the chancel rail, palms, ferns and trailing smilax formed a rich, restful background for the groups of Easter lilies, whose purity and distinctive loveliness were detracted from by no rival bloom.

"It is simple and pretty," commented Doris Weir from mid-aisle, where she had retired to survey the result of their efforts. "But it requires another lily in the centre foreground to complete it. There is a blank there which leaves an unfinished effect."

"But we have scoured the village over, and there isn't another lily to be found, begged or borrowed," replied Rose Moore.

"Oh, it will do, Doris," pleaded one of the other girls. "It is really very pretty, and we are all tired. Let's tidy up and go."

"I know of *one* lily," mused Doris, in a significant undertone, "that we have not tried to borrow."

"But we couldn't ask for *that!*" exclaimed Rose, in an almost awe-stricken voice, understanding the other's reference in a flash.

"No, I suppose not," Doris replied with a sigh, as they made preparations for leaving.

II.

It had been a damp, cloudy day—one of those spring days when the sky seemed to weep soft, warm tears of healing balm over the scarred and battered face of nature, late from her conflict with winter's frost and snow.

Although it was but five o'clock of the lengthening April afternoon, soft shadows were already gathering in the corners of the quiet sitting-room of a little house fronting the main street, and but a few doors from the church.

A thin, grey-haired woman sat in a low easy chair near the window, her hands lying listlessly in her lap and a far-away expression in the dark eyes which heeded not the soft trickling of the rain against the pane outside.

At first glance the room looked dull and cheerless, giving one unconsciously an impression of lifelessness, of mere routine and order. It was easy to infer that this sad-faced woman was its sole and lonely occupant. There was nothing suggestive of youth or gladness living in the dull-coloured walls, the dark furnishings, and the general air of having done with the exuberance of life.

But there was one glory spot in this dull picture—all the brighter perhaps for its sombre setting. In the full light of the single front window of the room a magnificent group of three royal Easter lilies wafted their immortal message to the passer-by. The sad-faced woman had put them there but an hour before, since which time she had sat motionless, her eyes fixed upon it in silent, brooding reminiscence.

In that hour she had lived over again the last five years of a sorrowful experience. Her husband taken from her, then her only son, a little lad of eleven, and lastly—three years ago—her Mary, a sweet, bright girl of twenty, who had stood between her and despair those first dark days of sorrow and bereavement.

How faithfully and lovingly she had tried to fill the vacant places by her care and thoughtfulness, her cheerful spirits and her almost continual presence! She would coax her mother on rambles to the woods, take her among the neighbours, and attract



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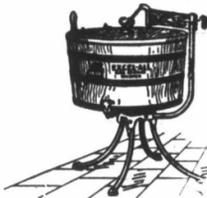
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ST. MARY'S, ONT.



young people to the house on every possible occasion. She had sung in the village choir for years in chorus and in solo, and had been identified with every enterprise among the young people of the church.

Flowers were her passion, and in all the years since childhood her Easter lilies had been the marvel of the village for beauty and luxuriance of bloom.

And on that last Easter Sunday three years ago—how slow the sad years pass!—she had returned from the morning service complaining of a dull pain in her head, and before the lilies had had time to wither they had been brought over from the church and placed in her cold hands and against her soft, brown hair.

Life, or rather existence, had gone on in the little house since that fatal Easter Day, but all seemed changed. All, save the fact that there was always a lovely Easter lily as before. The neighbours said they wondered that Mary's mother could bear the sight or fragrance of them after that. She almost wondered that she could herself, but it seemed at once a symbol and a spirit of her child, who had loved them so. Thus she clung to the lilies, and the other flowers, too, gradually dropping out of the life and

interests of the people about her. Loneliness, a half-envy of others who had someone of their own to love, and a brooding grief gradually came between her and all that would have eased and refreshed her heavy heart. The young people who had been Mary's companions, believing they only revived the memory of her sorrow, shunned her door in sympathy, while the older people found her abstracted, self-absorbed, apathetic.

As she sat now, her eyes wandering absently from the lily to the street beyond, she caught the figure of Doris Weir, pausing in the rain, before the window. She started on, hesitated again, finally turning in at the little gate. Doris had been one of Mary's special friends, and was one of the girls who had tried to maintain her visits to the lonely woman. But it had been a heavy task on Doris' part, as she had sought in vain in many ways to rouse the woman out of her growing torpor.

There were dry sobs in the elder woman's voice as she brought Doris in and stood with her at the window admiring the lily.

"It is beautiful, beautiful!" exclaimed Doris in a half-whisper. "You never grew a lovelier one!"

"It is not as lovely as the one three



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years ago. She—she grew and tended that."

A re-awakened inspiration seized Doris, and she resolved to venture a proposition she had never dared before.

"Would you let us have it at the church to-morrow, Mrs. Newell, for love and remembrance of Mary?"

A spasm of something like mingled pain and resentment shot across the woman's face for an instant; but it passed, and after a troubled minute of reflection she answered brokenly:—"Yes, if you need it."

"Oh, yes, we do, Mrs. Newell; right in the centre of the decorations, and thank you so much. Shall I call for it in the morning?"

"No," answered the woman, nervously, "take it now—take it now. I might regret it by morning."

Together they wrapped folds of paper about it, touching it as gently and reverently as some sacred thing, and Doris crept out the side door and across to the church by a back way.

After she had gone the woman went back to her chair near the window. It had grown dusky in the room, and the night was settling down duller and drearier for the rain outside.

As her eyes turned to the empty stand on which the lily had stood, a feeling of such utter loneliness and desolation swept over her that she buried her face in her hands and sobbed aloud. If she had been lonely before, she was forsaken of all now. The lily—Mary's other self—was gone, too, and the numb misery that settled upon her spirit was as the evening of the day they had carried Mary from her home.

Why had she let the lily go? How could she live through to-morrow alone, with all its agonizing memories? How empty and barren was the house without it! No, she could not endure it! A sudden impulse seized her to be near it—to see it again.

Throwing a scarf over her head, she crept out the side door and made her way across two garden lots to the vestry door of the church. She listened

ed outside, and no sound reaching her from within, she opened the unlocked door and stole in. A noise of the sexton in the cellar urged her forward on her mission, and she passed into the little church, the first time since that Easter Day three years ago.

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A feeling of consecrated calm crept over her agitated mind as she paused inside the threshold, then advanced until she stood before the chancel rail.

There was still light enough feebly struggling through the stained windows to reveal to her the bank of green against which groups of lilies, cut and uncut, stood out in almost startling whiteness.

Her eyes ran them over quickly.

Yes! there in the centre, largest, loveliest of all, was her own—her Mary-spirit. With a low cry she stretched out her hands to it and sank on her knees, clinging to the rail.

She did not know how long she had knelt there with the darkness gathering round her, until she heard steps outside, and then a bright light, like a star, shone above her in the organ loft. There was a sound of turning

leaves, and presently soft, smooth strains of music floated over the pulpit above and closed around her in folds of purest melody.

Out over the stillness of quiet aises the music rose and fell, and sighed, sobbed, palpitated in pain, died out in stricken silence; revived with a new note of meaning, strengthened, gladdened, swelling into a grand final burst of joyous triumph.

They were only preludes and organ solos for the morrow services, but to the woman's starved soul they were heavenly chords borne earthward on angel lyres to minister to her famished needs and lift her spirit out of its slough of dumb despair.

The music ended and the organist gone, she rose, lingered a minute over the fragrance of the lily, then sped noiselessly through the darkness to her own home.

III.

Easter morning dawned clear, radiant with brilliant sunshine and abounding promise of spring in every soft turn of the warm, sun-kissed air.

There were not a half-dozen people in the church as the women in the sad black clothes crept into her old accustomed place in a rear pew. She was glad to pass unnoticed as the seats around her rapidly filled. There was a happy, quietly exultant atmosphere diffused everywhere, as if it were good to be alive this glorious day and to join in the "risen" joy of a new immortal outlook.

How beautifully the lilies bloomed! How joyously the choir sang out their Resurrection anthems! How strangely sweet faded away the poignancy of the old sorrow, the old loss and pain! "And the Son of Righteousness shall arise with healing in His wings."

There was a message of peace, of holy consolation and balm, of eternal hope, woven about this text that plucked her awakened spirit out of the miry clay and set her feet upon a rock—an abiding rock of shelter and defence for all the days and years of this her earthly pilgrimage.

Here, too, in the faces and forms around her, were kindly sympathy and sweet human companionship—souls to whom she could minister and be ministered to. She saw as in a vision how she had wronged herself and others, and, above all, her crucified Lord, these last three loveless years.

The service ended, she lingered in her corner to catch the low, last note

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of the organ postlude. Unobserved, the rector was waiting at the entrance to her pew.

There was a glad light in his face as he held her hand, and a visible tremor in his voice as he murmured, in firm assurance:

"He is risen!"

"Risen indeed!" she answered with emotion, as warm tears coursed down her kindling face.

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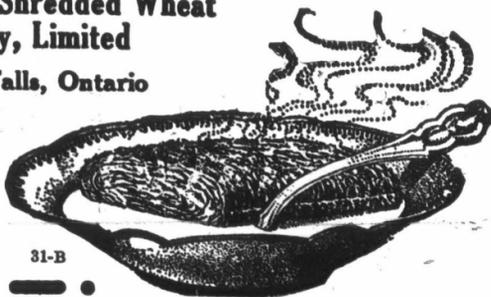
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