

Canadian Churchman

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Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, JANUARY 15th 1914

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5.40 p. m.	NORTHBOUND Mount Albert, Pefferlaw, Beaverton, Washago, Parry Sound, Sudbury, Ruel, and intermediate points. Parlor cars service Toronto-Parry Sound.
5.15 p. m.	Richmond Hill, Beaverton, Udney, Parry Sound, and intermediate points. Dining car service all trains. Ticket Offices, 52 King Street East; Main 79 Union Station; Adel. 3488. 135

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The Canadian Churchman

TORONTO, THURSDAY, JAN. 15, 1914.

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

Address all communications.

EVELYN MACRAE,

Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

THIRD SUNDAY AFTER EPIPHANY.

(January 25th.)

Holy Communion: 321, 324, 558, 559.

Processional: 177, 307, 488, 520.

Offertory: 487, 523, 527, 634.

Children: 332, 340, 346, 516.

General: 512, 539, 547, 549.

The Outlook

Liberty in Correspondence

It may be well for us to remind our readers of the rules governing our Correspondence columns. Whenever an editorial utterance is charged with inaccuracy it is natural for us to justify our position, or else to acknowledge our error by way of an editorial footnote appended to a letter. This is the usual practice in a number of weekly papers, secular and religious. But in all cases where letters comment on or criticize contributed communications they are, of course, inserted, as containing proper subjects for discussion. We are always glad to welcome the fullest possible discussion on all points of general interest, and our readers are invited to write at any time. There is just one thing more that ought to be added. We do not intend to allow any personalities to appear in our pages. Correspondents sometimes allow themselves to express opinions about men and Churches which are not couched in the best spirit, and which, if published, could only do harm to the cause of Christ. If the matter is sufficiently important to deserve attention, we shall, as we have already done, send such letters on to the persons or institutions criticized. But in these columns we shall avoid everything that reflects personally upon men and communities. Principles, not personalities, must be our aim, but subject to this we will gladly receive and issue to the full extent of our available space all the letters that come to us. Discussion of vital questions is one of the very best things for the Church's life.

Temperance Progress

The results of the voting on Local Option received up to the present time are decidedly encouraging. Out of 835 municipalities in Ontario there are 503 without bars. Forty-one contests were held this year, and Local Option was carried in sixteen places, while the three-fifths clause prevented it in twenty more. One of the most satisfactory features is that in the towns and rural municipalities where Repeal contests took place a majority against the saloons was recorded in every instance. We observe that opinions differ strongly in regard to the necessity for a three-fifths clause either for or against Local Option; one party considering that further progress is absolutely impossible in the direction of Local Option while this requirement remains, the other party considering that it prevents the repeal of the Local Option law in many places. We are not now concerned with the right or wrong of this point; all that we are anxious to do is to record our thankfulness that in spite of real difficulties the temperance movement is making progress. The fact that through the recent voting more municipalities have adopted Local Option, and also that in almost every place no repeal was possible, testify to a growing conviction that the drink traffic is one of the greatest possible danger to the best interests of the community. We must continue to educate and agitate until the people see still more clearly the awful results of alcoholic liquor and the absolute necessity of a sober country.

A Startling Confession

While we are on the subject of temperance attention should be called to a remarkable pronouncement made in the American "National Liquor Dealers' Journal," for if it had appeared in a Temperance or Church paper it would have pretty certainly been denounced as hysterical narrowness. The "Journal" calls upon American traders in strong drink to put their house in order if they would keep their business alive at all, the writer saying that, as all questions must ultimately be settled by moral standards, the liquor traffic can only be saved from self-effacement in this way. Further, that there is a real possibility, and even probability, of Prohibition. The "Journal" then goes on to enquire the causes of this prohibition feeling, and, lest we should be thought to exaggerate or give a wrong impression, we must quote the very words of the article:—

For this, the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself it has formed alliance with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, State or National administration. Why? Because it has to ask immunity for its own lawlessness. That this condition is inherently and inevitably necessary we do not believe, but it has come to be a fact; and the public, which is to pass on the matter in its final analysis, believes anything bad that anybody can tell it of the liquor business. Why? Let the leaders of the trade answer. Other lines of business may be as bad or even worse, but it is not so plainly in evidence.

We do not wonder after this that the writer tells his constituency that "To us there is the 'handwriting on the wall,' and its interpretation spells doom." We commend these words to the serious attention of all our readers. We repeat that if they had appeared in our columns we should probably have been accused of the most rabid fanaticism. Meanwhile, temperance workers will take heart and go forward with renewed vigour.

Roman Catholic Encroachments

The Culin case, which came before Mr. Justice Lennox the other day, calls for special attention. The Judge made an order removing two children from Roman Catholic foster homes and replacing them in the Protestant home of their half-brother, from which they have been separated for the last five years. They were little children when a priest required their half-witted mother to take them with her to a certain place, and from that time their brothers never saw them. Their father, who died in 1907, left the children a charge to his son, and directed that they should be brought up in the Protestant religion. The action of taking them away and putting them into a Roman Catholic home seems to have been due to a priest, and, what is still more surprising, one of the Government Inspectors, himself a Roman Catholic. Although the mother of the children was a Roman Catholic, she was married and her children were baptized by a Protestant minister. The following comments by Mr. Justice Lennox tell their own story:—

"These children should not have been placed in Roman Catholic homes, because, according to our law, they should be brought up in the religious faith of their father. Mr. O'Connor was the person who found foster homes for them. He claims he acted in good faith. I regret it, but I feel it my duty to say distinctly that I cannot accept that statement. The correspondence between him and Rev. Father O'Leary is quite inconsistent with any idea of that kind. I dwell upon this so that in future officers of the Society will realize that it is distinctly improper and contrary to law to send a Roman Catholic child to a Protestant institution or foster home, and vice versa."

This incident, together with that mentioned by Canon Kittson in our correspondence columns this week, shows that eternal vigilance is the only price of liberty, even in Canada.

Kikuyu

Correspondence goes on in the English papers almost every day in regard to the Kikuyu Conference, to which reference was made last week. A second article in the "Times," which we hope to reproduce in our next issue, is equally significant with that which has already appeared. There is no doubt whatever about the far-reaching importance of the question which, beyond all others, is now occupying the attention of Churchmen in England. Meanwhile, the "Spectator," in discussing it, makes a statement of truly remarkable importance, which must be new to a great many people. The writer expresses the belief that Queen Alexandra, the Prince Consort, and other Princes and Princesses in the past who have married into the English Royal Family from Germany and Scandinavian countries, have never been confirmed as mem-

bers of the Church of England, but only as Lutherans, and yet that Holy Communion has always been administered to them. This is certainly a very striking fact, if it be true, and it would hardly seem possible that a paper of the standing of the "Spectator" would come forward with such an assertion unless it were prepared to prove it. In view, therefore, of the fact that Lutheran Confirmation is by an ordinary clergyman and in a non-episcopal Church, it makes the question of Confirmation and Communion a very real problem, and we are not surprised to find that the "Spectator's" assertion is being given great consideration. It is possible that some of our readers may care to comment on it, and, if so, we shall be glad to hear from them. The bearing of this subject on the great issue of Christian Unity is, of course, direct and important.

Religion in Schools

Viscount Bryce, the former British Ambassador at Washington, inaugurated a Conference on Education in London, England, last week, and delivered an important speech on "Salient Educational Issues." He put in the forefront a plea for the inclusion in the school curriculum of moral training based on religious principles, declaring that Bible and religious instruction must not be left out. He said he had learned how strongly Americans felt the need of strengthening school work in this direction, and he asserted that parents and Sunday School teachers could not be relied upon to do all that was necessary, although it is the first duty of the parent to give his child moral and religious instruction. Lord Bryce further urged that the teacher ought to be permitted to place his moral precepts as the basis of his duty to God, and the speaker believed that not one out of a thousand teachers would misuse his opportunity. Further, the speaker was struck with the fact that both in the United States and Great Britain knowledge of the Bible was declining among all classes, with incalculable loss to the life of the country. This is a message for Canada to which we shall do well to take heed. The paper on this subject, read at the recent Conference in Toronto by Professor Cotton, calls for very serious attention, for it shows how much can be done under existing laws. Lord Bryce is absolutely correct when he insists upon religious instruction as the basis of all true life.

Religion and Advertising

We have been much interested in the movement connected with the effort to make advertising an efficient working partner of religion. In the "Baltimore News" for Saturday, December 20th, there was a Religious Section, consisting of no less than eight pages, giving the news of various Churches, and containing full announcements of Sunday and Christmas Services. The idea that advertising can be harnessed to the chariot of religion is, of course, not new, but the extent to which it has been carried during the past year in the city of Baltimore shows that modern publicity methods, as applied to religion, are capable of almost indefinite expansion. There is no reason why religion should not benefit, as educational and charitable institutions have benefited, by the wise and persistent use of proper advertising. The effort has been made in several places in the United States, and also in England, and we hope it will soon extend to Canada. So long as the methods are seemly and not sensational, Churches cannot help being benefited by being made more widely known. Religious life is intended to be at once aggressive and progressive, and everything that makes for these essentials can be heartily welcomed.

The Fight at Montreal

Every lover of civic purity will rejoice at the result of the effort made to close the all-night cafés in Montreal. The unity of desire and effort has been splendid, including all the churches and other philanthropic agencies. The Bishop's part in it has been particularly strenuous, prominent and powerful, and he has been nobly seconded by his clergy and laity. It shows what can be done for righteousness when men of various Churches unite, and we congratulate Montreal on the unanimous decision of the authorities to close these unseemly and unsavoury places. Every blow struck for the purity of our cities will resound throughout the country, and we feel sure the action in Montreal will put other places on the alert. Purity, truth, righteousness are essentials of life, whether it be personal or civic, or national, and often they are not obtainable without the courageous and persistent effort which has been so happily crowned with success in Montreal.

Intercessory Prayer

Four kinds of address to God are mentioned in 1 Timothy 2:1: "Supplications, prayers, intercessions, and giving of thanks." It is not now our intention to speak of all these. A separate article might profitably be devoted to each. It is of intercession that we wish to speak particularly. It is possible to supplicate and pray without making intercession. We know what it means for one person to make intercession for another in ordinary affairs. The compassionate wife of a monarch intercedes for the life of one of his condemned subjects. Or his son, a prince of the royal blood, intercedes for a servant who has disgraced himself and is about to be dismissed. Or a minister of the Crown intercedes for a friend, that a post of honour be given him. In every case it implies a place of nearness, intimacy, or privilege on the part of the one who makes intercession. Not every one can intercede for another with the King. One might pray him formally to grant a special favour, and if the case were particularly urgent, one might cast himself at his feet and make supplication to him. But to intercede for another one would have to be in a place of nearness to, or favour with, His Majesty, either officially or in the more intimate circle of friendship or kin. When this is understood, we see what is implied in the fact that it is our privilege to make intercession for others, even for kings and great men of the earth, as in the Scripture noted above. It shows the place of nearness accorded to the believer and his great privilege as a child in the family of God, or officially as a minister in the kingdom of God, an ambassador for Christ.

Having glanced at the meaning of intercession, and the position of nearness to God necessary for the exercise thereof, let us note a few Scriptural examples. Abraham interceding for condemned Sodom is one of the first instances recorded. He was called "the friend of God," and was in a position to intercede with Him for others. His conduct was noble, his plea most eloquent. We pass over the patriarch's prayer for Abimelech, king of Gerar (Gen. 20:7, 17), and come to the notable case of Moses making intercession for the guilty nation of Israel. It is one of the most touching incidents on record. What self-sacrificing love he displays, offering even to be himself blotted out of God's book if Israel might be spared (Exod. 32). Joshua, Moses' successor, on his face before the Lord, is another remarkable instance of one making intercession for a nation (Josh. 7). Four hundred and fifty years later we find Samuel also interceding for the same perverse people. He

says to them, "I will pray for you unto the Lord." "Cease not to cry unto the Lord our God for us," they ask of Him. And, "Samuel cried unto the Lord for Israel, and the Lord heard him" (1 Sam. 7). David, too, though himself culpable, intercedes, and is heard in that he feared. Like Joshua, he associated the elders with him in his intercession (Josh. 7:6; 1 Chron. 21:16). King Hezekiah also prays for the people of God, saying, with reference to their ceremonial trespass in connection with the Passover, "The good Lord pardon every one of you." His intercession prevails, for we read, "The Lord hearkened to Hezekiah, and healed the people" (2 Chron. 30). Daniel, at a later date and in a darker day, intercedes with God for His erring and captive people, unworthy of mercy and meriting to the full their bitter chastisement, but beloved for the fathers' sakes. Time would fail to speak of others: Isaiah praying "for the remnant that was left" (Isa. 37:4); Jeremiah, unable to restrain the pent-up desires of his sorrowing heart, venturing to lift up his cry for his fellow-Israelites, though thrice forbidden of God to do so (Jer. 7:16; 11:14; 14:11, 19-22). Ezekiel, too, makes intercession for rebellious Israel (Ezek. 9:8). So obligatory is this intercession for God's erring people that Samuel said he should sin if he ceased to pray for them (1 Sam. 12:23). The time came in their history when Jehovah "wondered that there was no intercessor" (Isa. 59:16). Other examples might be cited, encouraging us to engage much and earnestly in this unselfish and blessed exercise. But we pass on to Him who in this, as in all else, was absolute perfection. In the wonderful intercessory prayer of John 17 we see the Lord of glory praying for His own. Beside this sublime example of intercession even the prayer of the "greatly beloved" Daniel pales as the light of the moon before the rays of the morning sun. We feel that we are on holy ground as we hearken to the wonderful words of desire for the little flock, soon to be left in a merciless and unbelieving world. As we stand and listen, we say in our hearts concerning His intercession, as was said of His teaching, "Never man spake like this Man!"

Now that He is no more here it is ours to take up the service and make, in our measure, intercession for others. Christ interceded for His flock as a whole and for Peter individually, praying that his faith might not fail, even in his grievous fall. Following His steps, it is ours to pray for the Church as a whole, for all saints, and for each individual whose particular need we may happen to know. In permitting us thus to plead for others, God has placed upon us a high honour, indeed. Intercessory prayer was never more needed than in these perilous times at the end of the age. The servants of God need our intercession in their work: the pastor seeking to feed and gather the scattered flock; the teacher with heresies to combat and noxious doctrines to expose; the evangelist in his often discouraging work; the far-away labourer, toiling in his loneliness and voluntary exile from home and friends. Then there are the afflicted, languishing on beds of pain, suffering sometimes almost more than the poor, frail frame seems able to endure. There are also the Lord's struggling poor to pray for; backsliders, and those ensnared by evil teaching; the young, beset with so many dangers; our unsaved relatives and neighbours; "all men," in fact, according to the Divinely given commandment. Rulers, too, should have a place in our intercessory prayers. Indeed, all these cases afford matter for ceaseless intercession on the part of Christians, and it is a service in which all can engage. All cannot preach or teach, some are too poor to give, and too busy with necessary duties to visit. But from this ministry of intercession none are debarred.

RELIGION AND BUSINESS

The Bishop of London's Addresses to City Men

IN accordance with his promise a year ago, the Bishop of London recently delivered in the Guildhall three addresses on "The Gospel for City Men." These mid-day gatherings were arranged by the Bishop of London's Evangelistic Council, and the very large attendance of City men of all types at the opening meeting showed that the business men of the Metropolis are not irresponsive to efforts of this character.

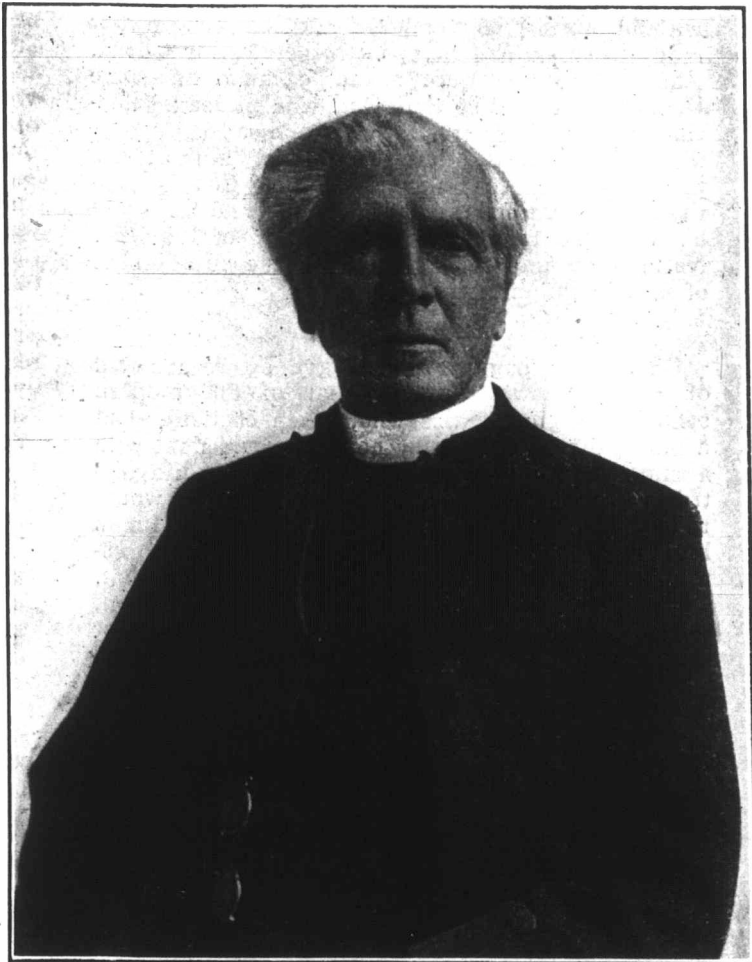
WHAT CHRISTIANITY MEANS.

The Bishop began by saying that the sight of the Guildhall full of men was the sort of thing that sent him encouraged on his way. They came there as his brothers, putting their trust in him. He first addressed himself to the consideration of the question, "What is it to be a Christian?"—a question which he said set one thinking, and which he would endeavour to answer from the City man's point of view. There must be some present to whom it meant little more than saying, "I live in a Christian country." "If you do not go further in your answer," said the Bishop, "kneel down and thank God you do live in a Christian country. If there be any man here who never goes inside a church or chapel and yet says, 'I am a Christian because I live in a Christian country,' let him thank God for the purity of his daughters, the chastity of his wife, and the honour of his home, for he owes all that to living in a Christian land." If they wanted to see which was going to produce the best nation—Christianity or unbelief—they must start them in all fairness on virgin soil, and then at the end of a hundred years see whether unbelief or Christianity had produced the finest nation. But a man might say that he was a Christian in a much greater sense. He might say that he believed Jesus Christ to be the greatest Teacher the world had ever seen, and that he never went to church, because he often turned to the Sermon on the Mount. "If that is the honest answer you give in your heart," added the Bishop, "let me have a little argument with you. If Christianity meant nothing more than that, we never should have heard of Christianity in this country. I come from deathbeds to you to-day. I buried one of my oldest friends yesterday. I have buried one of the most faithful priests of London this morning, after dying from cancer. As I go to the mourning children and the widow of one of them what Gospel have I got, after twenty-five years in London among the sick and suffering? What Gospel have I to offer you when your wife is dying before your eyes? What you will want to know then is not whether a good man named Jesus Christ once lived here and preached a beautiful sermon, but does God care? That is what suffering London wants to know. The great suffering heart of humanity craves for 'a Man of sorrows and acquainted with grief,' and to know that it is God Who is suffering in that Man." He would turn to the answer given by St. Paul—"To me to live is Christ." The question of questions for every Christian man to-day was, Was St. Paul mad or was he telling the truth of the world? There were several reasons which showed clearly that St. Paul was not mad. On every other point he was the sanest person in the world, the most intellectual man of his day, a kindly man of the world, and such a missionary that he left a chain of Missions that every missionary in the world had envied ever since. His experience had been repeated in the experience of others millions of times. Nor were those experiences all confined to one class, for queens, servant-girls, princes and peasants, statesmen and working-men, all stood up and said, "What St. Paul experienced I experienced. I know—we know—that our fellowship is with the Father, through His Son, Jesus Christ." He did not suppose, the Bishop continued, that there were four more different types of men in our generation than Mr. Gladstone, Lord Salisbury, Bishop Westcott, and Archbishop Temple. Yet they all died calling upon Jesus.

"That will give a little pause to your intellectual young man who thinks he is too clever to be a Christian." If it was the truth of the world that Christ lived in us, what did it mean? It meant that Christ was Shepherd, Prophet, Priest, and King. There was a shepherd and a wolf in each of us. Was the shepherd or was the wolf growing? Were we priests or Pharisees? If the laity of the country rose to a full sense of their priest-

The Bishop, following up his remarks of the previous day, said that the result of the Christian life he had described would be found in the words of St. John:—"He that hath this hope set on Him purifies himself even as Christ is pure." He dealt with the present-day contention that no connection existed between religion and morality. To that he replied on four grounds. First, if there were no such connection, why did we see in the world the greatest collapse of morality the world had ever seen when the old religion of the Roman Empire vanished? Secondly, Why was it that when the young religion of Jesus "went like a star into the night" morality rose again? Thirdly, What happened then, happened to-day. "Ask any Governor of a Colony—do not ask some globe-trotter who goes round the world and who stays at the Hôtel Metropole and never looks for a missionary—ask the Admirals on the coast, and ask Governors of the States of Africa or any part of the world, and they will tell you that where Christianity is really accepted up goes the morality of the place." Fourthly, he would ask those present whether they were not as good men and better morally for their religion? The Bishop also dealt with the purity question. They had, he said, sat down long enough under what was called "the social evil" as though it were inevitable. "If we acquiesce in the continued existence of a class of harlots in this city, what with the diseases and the maddening of the women who now know the facts, this will be 'old England's winding-sheet.'" There was no animal which would live such a life of debauchery as that into which some men plunged. All these things could be combated in the spirit of real hope.

Greetings to the Archbishop



ARCHBISHOP CHARLES HAMILTON, of Ottawa, Metropolitan of Canada, celebrated his 80th birthday on January 6. He was ordained priest in 1858, and is still in active service.

The burden of years does not seem to press heavily upon him. He is still healthy and vigorous, walks erect, without a stick, and is fond of this form of exercise.

On New Year's Day the Archbishop and Mrs. Hamilton were the centre of a happy family re-union, no less than twenty-two children and grandchildren having arrived, some from as far away as British Columbia.

The Archbishop was born at Hawkesbury. He graduated from University College, Oxford, in 1856. After ordination he was rector of St. Peter's at Quebec, and then for 19 years of St. Matthew's at Quebec, till his appointment as Bishop of Niagara in 1885. In 1896 he became Bishop of Ottawa, and in 1909 was made Archbishop.

POWER.

At the Guildhall on the next day, before an audience which was considerably larger than those of the two previous days, the Bishop of London delivered the third and last of his mid-day addresses to men.

The Bishop took "Power" as the subject of his address, for, he said, "it is power that we want. Since I began these addresses one young man, handsome, in the prime of life, well brought up, well educated, was in my room, and he said, 'The drink curse has got such a hold on me now that I do not feel as if I can possibly give it up. Oh, how I lie when I take that brandy and soda which I have promised not to touch! Oh, that I could give it up!' Then an elderly man of about fifty came almost staggering into my room a few months ago, and said, 'I listened to you in Lent during one of your addresses to men; you little thought that my life—I, a respectable man, the head of a great firm as I am—was sold to lust, and that my life has been a living lie for years. Give me power,' he said—'give me power to break it so that I may look my own daughter in the face.'" "As I have spoken," the Bishop added, "I believe many of you in your hearts have said, 'It is power we want.'"

THE REAL HEROISM.

He then referred to the presence on the platform of the only survivor of the twelve first-class passengers of the Titanic for whom no place could be found in the boats, and who preferred to take the risk of going down with the vessel rather than take the place of women or children. "Picture those twelve fellow-countrymen," said the Bishop, "as the ship heeled over a little more every five minutes as the compartments filled, and ask yourselves if those men did not want power to go down with the ship, still steadfast men, keeping up the name of the Anglo-Saxon race. It is power that we want in these emergencies." Then there was the lesson of Captain Scott and his companions, who preferred to wait for the end rather than to take the easier course offered by the drugs they possessed. That was the real heroism, and by it they had raised the standard of manhood throughout the world.

THE SOURCES OF POWER.

Where was this power to be obtained? First, it was promised from heaven by the Incarnate Son of God. It was promised, in particular, what it was to do when it came. He said, "It is expedi-

hood they could sweep the world before them. Were we kings over ourselves, holding down and ruling the bad within us, or were we slaves to every impulse? When the men of England said "To me to live is Christ," they would be able to convert the world.

MORALITY IN LIFE.

The Guildhall was the scene of an inspiring gathering on the following day, when the Bishop gave the second of his addresses. The hall was crowded throughout, all the seats being occupied, and large numbers of men standing at the back of the hall and upon the steps. The gallery at the west end was also filled. The Bishop's address was one of remarkable power and earnestness, and was listened to with the closest attention by the large audience. There is a tacit understanding that there shall be no applause at these meetings, but at times the men were so moved by the Bishop's remarks that expressions of approval were difficult to restrain, and murmurs of applause broke out from time to time.

ent for you that I go away, for if I go not away the Comforter will not come to you. If I depart I will send Him to you." . . . "Tarry ye in Jerusalem till ye be endued with power from on high." There was the promise. "What was this wonderful Person to do when He came? He was to do seven things. He was to convict the world of sin; He was to convict the world of righteousness; He was to pierce through all the self-delusion of men; He was to take away the veil of complacency; He was to take of Christ, and show Him to us; He was to give us in each hour what we ought to say—"and I can tell you I value that promise," said the Bishop. "Have you ever thought what it is to speak twice a day throughout the week for God to great congregations of men, and perhaps a mixed congregation in the evening, and every day to have given to you what you ought to say? Could a man like myself do his work at all without it?" Then comfort! Where should we get the words to comfort the sorrowful in the hour of bitter anguish? Only by the Power of the Holy Spirit Who told us what to say. Again, in struggling with temptation, it was the Holy Spirit Who alone would nerve one to conquer.

THE PROMISE FULFILLED.

Power was promised from on high, and as a matter of historical fact it came. The Apostles were gathered together, and with the sound of a rushing, mighty wind, and with the form of fiery tongues, the power came upon them. And with it there came into a world of nameless vices conviction of sin, and men began to desire a change of life. Goodness became attractive. That was what had been working the change in Europe during the last 2,000 years. "I ask you if you are struggling with a great temptation, have you ever tried the power of the Holy Spirit? I will guarantee that if you throw yourself upon His Power you will conquer. Try it. There are conditions. You must desire it more than anything else in the world. If you come merely in vague way and hope you are going to be a better man without much trouble you will not get the power. But if you really earnestly desire it you will get it. And, having desired it, put everything away that will keep you from getting it. Break with the bad habits. Ask for it by prayer. Power is given to those who ask."

IN THE STUDY

Musings for the Clergy

BY ONE OF THEM

The letter of "Messenger," which appeared in our issue last week, was very welcome, and its helpful suggestions are warmly commended. If any other clerical readers would like to comment on it, I shall be glad to hear from them. The more we can compare methods the better it will be all round, for we can all learn, if only by contrast, from what others are doing. As to the proposal to give outlines of the most important sermons, I fear that it would be too much to undertake, though perhaps from time to time a little work in this direction may be possible. Certainly we can, and will call attention to outstanding books of sermons.

A great favourite to-day is Dr. G. H. Morrison of Glasgow, whose power of sermon publication is perfectly marvellous in its prolific character. He is the fount of inspiration to many of his brethren, and echoes of his sermons appear in the volumes of other preachers. Dr. Morrison has a wonderful aptness for getting hold of the central truth of a passage, and even his titles are suggestive and helpful. Thus he delivers a striking message by the association of two texts, Deut. 8: 2 and Phil. 3: 13, in one of which we are to remember the way in which we have been led, and in the other to forget the things which are behind.

This suggests the question as to how far borrowing from other men's sermons is legitimate. What, precisely, are we to understand by plagiarism? We hear sometimes of students, and even clergymen, taking sermons bodily and preaching them as their own. This is doubtless helpful to the congregation in the provision of useful material, but it is apt to be awkward for the preacher when, as was recently the case, another person takes exactly the same discourse and preaches it to the same people. It would almost seem as though such usage should be pretaced

with the text, "Alas, master! for it was borrowed." The ethics of plagiarism would make a good subject for correspondence. Will not some of our clerical readers tell us what they think of the use of other men's sermons. How far is it legitimate? and when is it illegitimate?

There are few things more enjoyable than a good biography, and I confess to a decided partiality for clerical biographies of all sorts, conditions and denominations. Lately I have been reading "The Life of Thomas Cook," by H. T. Smart (London, England: C. H. Kelly, 2s. 6d. net). Mr. Cook is not known over here, but he was evidently a familiar personage in Methodist circles in England, where he was first of all a general Evangelist, and subsequently Principal of one of the training colleges for preachers and teachers. The book is admirably written, and full of good things, which should be helpful, if only by way of contrast, to men in other churches. I propose to take out a few of its "plums" for the purpose of showing a little of the man and his work. It seems that he seldom, if ever, preached without seeing conversions, and he was always ready to spend and be spent in service for Christ. The biographer quotes the opinion of some woman to the effect that God was pleased sometimes to give His servants what she called "a baptism of usefulness," but she did not think it was intended to be continuous! Thomas Cook's baptism was continuous, and amidst great pressure he laboured to the very last days of his life. Nothing so impresses people as the tirelessness of men in the ministry.

On another page of this biography we are told of a well-known representative of the modern school of higher critics who, when challenged at a public discussion to say how he would deal with a sinner at the penitent-form, expressed his distrust of that institution, and said that he would require the penitent to spend a week with him in his study. He was told that his Methodist ancestors knew a shorter way to the Cross than that. There is not a little wisdom in this suggestion, for unless we are able to tell people at once what St. Paul told the Philippian jailer, there must be something lacking in our power of dealing with awakened sinners. It has been aptly said that "German theology is not much good in a Revival."

Mr. Cook once told some ministers that great sermons lead the people to praise the preacher, but good preaching causes them to praise the Saviour. This is somewhat similar to the words of Dr. Denney, who said not long ago:—

"Esprit is fatal to unction; no man can give at once the impression that he himself is clever and that Christ is mighty to save. The last impression excludes everything else; the power of the Holy Spirit is only felt when the witness is unconscious of self, and when others remain unconscious of him. No man is being blessed by the Holy Spirit when his hearers say, 'What an able sermon that was to-day!' But when we are content to be weak, then are we strong."

It is said that Martineau, the great Unitarian, was in the habit of going occasionally to hear Spurgeon preach, and when someone asked him why he went to hear such a man, saying, "You don't believe what he preaches," Martineau replied, "No, but he does."

The question is often raised whether a preacher may not strike too high a key. Dr. Rendel Harris, a well-known scholar and devotional writer, is quoted as saying, "There is nothing saves people so quickly as the preaching of a high Gospel. Let people know that we have got something, and that God has given it." This is assuredly true, and many can bear witness to the way in which men have been led to think seriously of the Gospel by having its highest and severest conditions put before them. The most effectual way of proclaiming the truth so as to impress, convince and win is to follow the Apostolic example and "declare all the counsel of God."

An old commentator has well said that there are four things in the brief sentence: "Thou wilt shew me the path of life" (Psalm 16: 11). (1) A Guide, "Thou"; (2) a traveller, "me"; (3) a way, "the path"; (4) the end, "life."

Outis.

THE KANSAS CITY CONVENTION

A Remarkable Missionary Gathering of Students

By Rev. Prof. Cotton, B.D., Delegate to Convention

THE Seventh Quadrennial Convention of the Student Volunteer Movement for Foreign Missions was held in Kansas City, Missouri, December 31st to January 4th. Over 5,000 delegates from Canada and the United States, representing 755 different institutions of higher learning, were present. The Ontario delegation alone numbered about 125.

It is impossible to give here in a few words an adequate idea of the vast details of organization or of the matchless variety of the programme, or of the deep significance of such a Convention, suffice it to say that in many respects it has been the greatest gathering of the kind since the World Conference at Edinburgh in 1910. Some of the greatest missionary leaders in the world—men like John R. Mott, Robert E. Speer, Dr. Zwemer and Sherwood Eddy—have been planning and praying for this Convention for the last four years. The result has amply justified the devotion and faith in which the plans were laid and carried out. Ten great mass meetings were held in the largest hall in Kansas City. The numbers present were never less than 6,000 and frequently reached 8,000. These meetings were addressed by the great leaders of the movement, by well-known missionaries from all parts of the world, as well as by prominent public men such as Dr. J. W. McDonald, editor of the Toronto Globe and William Jennings Bryan, Secretary of State for the American Republic.

Almost every phase of the great world problem which confronts the Church was presented to the Convention and presented in such a way as to appeal to all that was least selfish and most heroic in the awakening ambitions of the students of North America. No one could attend such a gathering without getting a new vision of the world with its unutterable need and thirst for the living God, no one but must have realized more than ever before that if the world is to be saved it must be saved by Jesus Christ. The testimony of men like Dr. Mott and Mr. Sherwood Eddy as to what they had seen in all lands with their own eyes of the power of the Gospel to save and to transform, made an unanswerable apologetic for the whole movement as well as for the Christian faith. In a powerful and inspiring address, Robert E. Speer pointed out that this was one of the most momentous crises which the Church had ever faced. The whole non-Christian world, as a result of the impact of civilization, was in a fluid, plastic state. If we allowed this mass to settle in the moulds of agnostic or atheistic systems of thought, it might be generations before Christianity would again have such an unlimited opportunity. Mr. Campbell White drove home with irresistible force the point that the Volunteer Movement has adopted no impossible task in its programme—to evangelize the world in this generation. We have the men and we have the money, we can do it if we will. The Christian Churches of North America are at present contributing only sixteen millions annually for the work of the Church among non-Christian peoples. Ten cents a week from active Church members alone would enable the various missionary societies of Canada and the United States to treble the number of workers now in the field. He estimated that the whole world could be manned in such a way as to make the Gospel accessible to all by only one out of every four hundred of the active membership of the Church volunteering for work abroad.

On the whole the Convention gave a tremendous inspiration and uplift to all who were present and we believe it has let loose energies and powers which will operate mightily in the future history of the Church. This great movement should never be forgotten in the prayers of those who are interested in the missionary work of the Church. There are few agencies at work so far reaching in their interests or fraught with such profound significance for the whole cause of Christ both at home and abroad. The leaders of the movement above all things ask for prayer and they expressed their conviction not once, but many times during the Convention that the fundamental pressing immediate need is not so much for men or money, but for intercession—that the Lord of the Harvest would thrust forth labourers into His harvest!

"Three Nights with Christ"

MEDITATION FOR THE QUIET HOUR.

By the Ven. Archdeacon Naylor, M.A.

(Notes of the second and third of three addresses delivered at the Quiet Day connected with the Annual Conference of the Diocesan Theological College, Montreal).

The second meditation was taken from St. Matt. 14:22-34, "He went up into the mountain apart to pray." After dismissing the multitude and sending away the disciples our Lord prolonged His prayer. He knew the dangers of the disciples, yet He continued in prayer from midnight until early morning. Then He comes to them. St. Peter asks the Lord to bid him to come upon the waters. Christ did so, but while coming, Peter looked away from Christ and began to sink. He cried, "Lord, save me." He learnt that His Master was all his strength.

We need experience to grasp the story. A child reads it—a ship-wrecked mariner reads it, but from different view points. We have experiences on land that coincide with the Apostles' experiences at sea. These give us an association with the Apostles. They were all but despairing. How often we are! What wonderful confidence it must have given the disciples in the Lord. Our ministry is Apostolic in many ways. In trials, in tribulations, etc. The Apostles were not at sea from choice. Had they chosen they would have taken the Master with them. Disappointed though they were, yet they were obedient. They were toiling with the Master absent, yet they persevered in their toil. They held this course. It means a great deal sometimes, if we are not ship-wrecked. Relief came. What a true picture this is of our life! There is another side to the story. We as ministers are on land with the Master. Those in the ship are those to whom we minister. They are endeavouring to make their way through the storm of life. They are all but ship-wrecked. They say, "I'm losing my faith." What shall I do? We are at the Saviour's side, but there is a barrier between us and them, a whole ocean—we do not know what to do. The Master knew. In the first place we must keep our own faith, we must know that they are Christ's. We must prevent them from forgetting that He is their Master. Have confidence that His way is the best. With prayer and humility fix our eyes on the Christ. Some way God will help us to save them. And how blessed to help them; there is no greater privilege in the world. "They came to the Lord;" that is, they had success. We all want success. It is right, we need to be useful to make it a real success. There is a false success, the building up of a congregation with very little spiritual work done. We need Jesus.

The third meditation considered the "Social side of our Saviour's ministry." In John 13:14, 15 and 16, we read of Christ's service at the last supper. It was a supper sanctified by our Lord's presence and by His conversation, "I am the way," to, "I am the true vine," etc.

1. We have the sympathy of our Lord. We are brethren. One suffers—all suffer. There will thus be a kind consideration for each other. We should be comrades.

2. The interchange of thought. Iron sharpeneth iron. By meeting together for this we kindle a sanctified ambition. Christ was a social man. Human life is a social life. If we as ministers could only direct social intercourse, so that it would not run to extremes to evil. If we could have prayer, if we could read these last chapters of St. John at our social functions! It is a difficult problem, and therefore, it needs our prayers. Let us at any cost always keep watch over ourselves. Do not deny Christ. The Archdeacon then closed what had been a very helpful day to all present, with a review of the Ordination Vows.

HELEN KELLER IN TORONTO

Wonderful Story of Woman Born Deaf, Dumb and Blind. Gives Address and Answers Questions.

HELEN KELLER does not look more than twenty-five, is exceptionally beautiful, both in figure and face, carries herself with grace and distinction, is overflowing with animation, is ready with the quickest of witty replies. She is all alert.

Rarely does one find an audience keyed to such intense sympathy as that which filled Massey Hall Friday evening to hear and see this wonder among mankind. That Helen Keller, born deaf, dumb, and blind, can speak is a modern miracle. Imagine studying the position the tongue takes for every syllable, imagine the labour of finding out and practising all the means of articulation, in order to learn how to speak. That is what Helen Keller has done. After seven lessons in articulation she exclaimed triumphantly, "I am not dumb." But it has taken twenty years of arduous work to learn to speak well enough to appear on a lecture platform.

HER "COMRADES IN THE DARK."

Many blind people were in the audience, and it

and acted the stories she read; she played games, childlike, taking the star part, asked innumerable questions. "Does Mother Nature own the flowers?" Yes. "The too many bugs?" Yes. "The dog?" Yes. "Old Dave (the horse)?" Yes—long pause—"Then what does Father Nature do?" She tried to teach the manual alphabet to the dog, to her doll. She was never still. Beautiful thoughts came into her mind. She felt the daisies bend as she passed through the field. "The daisies always bow to me when I pass," she said. In this charming way, with many touching, many comic stories of Helen's childhood, Mrs. Macey came at last to the time when Helen determined to go to college and wrote, in her plea to the authorities of Radcliffe to be allowed to enter, "A good soldier does not acknowledge defeat before the battle." Helen Keller won the battle, graduating from Radcliffe in 1904.

Mrs. Macey is a charming speaker. At the close of her address she said: "Out of the world of silence and darkness she comes to you with the message of brotherhood," and led her pupil on to the platform.

A TENSE MOMENT.

There was a moment of intense silence, then long applause. What Helen Keller has missed not to be able to see how beautiful she is! Nature made her some compensation. The pleasure at her appearance was changed to a feeling of tears when she began to speak in a not unpleasant but an unnatural voice. At the end of each sentence she nodded a little to denote, in her mind, a period. The audience showed their sympathy by frequent applause. She spoke of the wonder of the hand, so much having come to her through the hand, and she advised: "Use of the senses is not enough; imagination and feeling should be blended with them. Put thought into your senses and you will wonder at the beauty that will come through your eyes and your ears. The world is full of miracles. Look for them and you will find them."

EVEN ANSWERED QUESTIONS.

Dr. James L. Hughes, who presided, said Miss Keller would be glad to answer questions. She put her hand on Mrs. Macey's cheek, lips and nose to feel the vibrations, to learn the questions as Mrs. Macey repeated them to her.

Among the questions and answers were these: "Was she a member of a fraternal order?" "Oh, no, I could not keep a secret."

"What does she think of the Mexican situation?" "Mexico for the Mexicans. United States should mind its own business."

"What are her favourite poets?"

Keats, Shelley, Walt Whitman.

"Why Whitman?" "Because he is so full of the new democracy to come."

"What conception has she of colour and light?" "I am blind to all colour. I must imagine colour. White seems to be the soul of all things."

"Can she feel the applause?" "Yes—with my feet." (Tremendous cheering followed this.)

"Does she write letters in long hand?" "Very seldom."

"What conception has she of music?" "I feel a keen sense of rhythm. I feel the deep tones of the organ as they rise and fall. They feel like the waves of the sea."

When asked if she liked Toronto, she replied, "The rain came and spoiled my visit. I haven't seen the city, but I love the people."

Live as you would wish to die, because as you die so you will be for all eternity. Precisely that character which you have woven for yourself through life, by the voluntary acts of free will, be it for good or for evil, will be your eternal state before God. As the tree falls so shall it lie. Make one mistake, and that mistake is made forever.



MISS HELEN KELLER.

LAYMEN'S MISSIONARY MOVEMENT

TORONTO CAMPAIGN.

The sixth annual supper for Anglican men of the city will be held on Friday 23rd inst., at 6.15 at St. James' Parish House, instead of the 22nd, as at first announced. The Rev. Dr. Tucker, M.A., D.C.L., will be the special speaker of the evening. Dr. Tucker is one of the two Canadian members of the Continuation Committee of the Edinburgh World Missionary Conference. He has just returned from the annual meeting of the committee held at The Hague and is therefore able to speak with authority upon the present world missionary situation as it is viewed by the foremost experts and leaders. The executive is more than fortunate in securing Canon Tucker and the L.M.M. will assuredly receive both inspiration for their work and up-to-date facts invaluable to every worker in missionary enterprise.

About 20 parishes have decided so far to make the every-member canvass during January; special missionary sermons and addresses are being delivered in most of the churches on the Sundays during January. A united devotional meeting of Anglican men was held on Monday last at the Church of the Redeemer and intercession made for God's guidance for the campaign. The service was conducted by the Rev. Prof. Hallam and Rev. D. T. Owen.

The Churchwoman

TORONTO.—The annual corporate Communion Service of the W.A., held in St. Matthew's Church on January 8th, at 10.30 a.m., was very largely attended. Bishop Reeve was the celebrant, assisted by Archdeacon Forneret of Hamilton, Archdeacon Warren, Archdeacon Ingles, Rev. J. Bushell and Rev. J. R. H. Warren. Archdeacon Forneret preached a practical, helpful sermon, from St. Mark 14: 8. After the service, the regular monthly business meeting was held in the schoolhouse. Rev. J. R. H. Warren (rector of St. Matthew's) greeted the members of the W.A. On behalf of the parochial branch, Bishop Reeve also spoke a few words. Before the officers made their reports, the former corresponding secretary presented the president with a life-membership in the General Board. On behalf of the treasurer and herself, Miss Jones and Mrs. Webster gave a bed to the new hospital, at Palampur, India. It is to be called "The Friendship Bed," and is in memory of Miss Tilley. The corresponding secretary reported three new life members enrolled during the month: Mrs. G. Bowles, Coulson, Ont.; Mrs. J. R. H. Warren, St. Matthew's, Toronto; and Mrs. Lamont, Lindsay. The treasurer's receipts were \$1,364.64, expenses \$1,310.23. 27 bales, 5 school beds, 1 pair gauntlets, 2 hospital beds, were sent from the Dorcas department. \$70 were spent on the personal boxes sent to missionary clergy in this diocese, at the Christmas season. The P.M.C. amounted to \$122.02. \$23,000 will be required for diocesan missions this year. The diocese is still short of 10 clergymen. Three lay readers have lately come out from England to undertake duty with the understanding that they will study for the Church. Five parcels were sent from the Junior department. Twelve new books have been added to the W.A. library, and 18 new members have joined the Babies' Branch. A new branch, with a membership of 18, has subscribed to "The Leaflet." The hospital committee paid 15 visits. Miss Florence Hamilton (who expects to leave shortly to join her uncle, Bishop Hamilton, in the diocese in Mid-Japan), was introduced, and gave a most interesting account of the Student Volunteer Convention recently held in Kansas City. The delegates numbered some five thousand and not only was every State in the union and every province of this Dominion represented, but delegates came also from China, Japan and India, even a Mohammedan was among the number. The spirit of unity was uppermost at this conference. There was no question of, to which Church do you belong? but do you belong to the Church of Christ?

The Rev. C. E. Whittaker was the last speaker. He dwelt chiefly upon the conditions in his far-away Mission in Fort McPherson, speaking particularly of the urgent need of a new Mission house. The one in which they have been living, having withstood the test of wind and weather for 40 years. Provision has been made for part of

the building expenses, but an appeal was being made for \$185 for some special purposes. It was a great pleasure to be able to vote the E.C.D. fund to Mr. Whittaker, which strangely, amounted to \$187.63, just over the sum asked for. The next meeting will be held in St. James' parish house, on February 5th.

DEACONESS AND MISSIONARY TRAINING HOUSE.—The Bishop of Toronto will "set apart" four graduates of the house as Deaconesses of the Church of England in Canada, in St. Alban's Cathedral, on Friday, January 16th, at 8 p.m. The preacher will be the Rev. E. A. McIntyre, M.A., of St. Aidan's Church.

ST. THOMAS.—At the regular monthly meeting of the W.A. of Trinity Church, preliminary arrangements for the Mission Study Class, to be held during Lent were made. A very instructive talk on missionary work in Melanesia was given by Miss H. Robinson. Mrs. S. Dubber, who has recently returned from England, read an interesting paper in which she compared missionary activity in England with that in Canada. A short paper on the missionaries' need of prayer was read by Miss Hughes.

LACHINE.—After an autumn's preparation the St. Paul's W.A. sent a Christmas bale to the Mission of Sheguiandah, in the diocese of Algoma. At a social recently a life membership certificate and gold pin were presented to Miss E. F. Wilgress. Mrs. Holden, president of the Montreal Diocesan W.A., made the presentation, after some remarks by Rev. R. Hewton, the rector. The Junior Branch sent a Christmas tree outfit to Glen Almond, a Mission in the diocese.

ST. ANDREW'S EAST.—The members of the W.A., and other ladies of Christ Church at a successful sale, with high tea, in the town hall, cleared \$93.

Church News

PREFERMENTS AND APPOINTMENTS

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

RIX, Rev. G. A. Rix, rector of St. Andrew's, Prince Rupert, to be canon of St. Andrew's Cathedral, Prince Rupert.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—During the service on January 4th, Archdeacon Armitage referred to a project to encase the ancient church in some fireproof material, so as to reduce to a minimum any danger from fire. Such an undertaking, which it is hoped the present year will see accomplished, would cost in the neighbourhood of \$15,000. He also made the very satisfactory announcement, that the total expenses for the past year had been entirely met, and that the books showed a balance on the right side. He extended the thanks of the parish to those whose contributions had made this happy announcement possible.

At the annual Christmas treats, primary and main departments, of the Sunday School on January 6th and 7th, Rev. S. H. Prince, M.A., showed a fine selection of views by electric lantern, which the children enjoyed immensely. The children rendered a cantata, "Chipping in with Santa Claus." Archdeacon Armitage, as chairman, pointed out the unique position of St. Paul's the oldest Sunday School in America, with its interesting history and splendid record. The school has now 114 officers and teachers in all departments of effort. The total enrollment for 1912-13 was 2,415 in nine departments.

CHURCH OF ENGLAND INSTITUTE.—A meeting of the Sunday School Teachers' Institute, was held here, January 6th, the president, Rev. V. E. Harris, occupying the chair. Canon Vroom, of King's College, Windsor, gave an interesting address on the Church Catechism lessons for the month, dealing with "The Responsibility of Citizenship in the Kingdom of Heaven." Rev. S. J. Woodroffe gave an address on the Scripture lessons of the month, bringing out the idea of ser-

vice. Several Sunday Schools reported subscriptions towards the establishment of a Sunday School Teachers' Library.

FREDERICTON.

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

ST. JOHN.—ST. JUDE'S.—A pleasant Christmas present and surprise was given by the people of this church to their faithful and popular rector, the Rev. G. F. Scovil. Taking advantage of Mr. Scovil's absence from town the corporation voted him an increase in his stipend. This is the second time that St. Jude's has done this.

THE CHURCH INSTITUTE.—The Bishop recently met the city rectors at the Institute. The chief subject considered was the effort about to be made to arouse more interest and increase the contributions towards the diocese and the Church at large. The stipends of the missionary clergy were increased at the last session of the Synod, so the city parishes have to contribute \$1,500 more than formerly. It is felt that the knowledge of conditions is all that is needed to insure this increase, so an educational campaign will be carried on in the first week of February followed by an every-member canvass. The Bishop has already secured able and experienced men to assist—namely, Mr. Allin of the M.S.C.C., Dr. Archer, a missionary from India, and Mr. Rose of the Laymen's Missionary Movement. A strong committee will be appointed by the Bishop to arrange the local details of the campaign. The president of the Institute brought the Church House to the notice of the clergy. He pointed out the various houses that had been considered and how the choice would soon be made between them and urged all the clergy to take an interest. The Bishop also expressed himself as strongly in favour of the effort, and it is now felt that an effort will be made on behalf of the Church House in every parish in the city.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Rev. C. Eardley Wilmot, until recently rector of Stanstead, has taken up his new duties as assistant at the Cathedral.

ST. MATTHEW'S.—The annual Christmas tree for the Sunday School and League was given on January 6th. A short programme was rendered. Santa Claus appeared and distributed the presents from a well-filled Christmas tree.

TRINITY CHURCH.—The annual Sunday School treat was held on Old Christmas night. 160 scholars with their teachers sat down to a bountiful tea. After a programme, Santa Claus distributed the prizes and gifts.

MONTREAL.

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

MONTREAL.—SYNOD OFFICE.—The next meeting of the Synod is called for February 10th. The Bishop will attend the Prayer Book Revision Committee in St. Catharines, January 12-17. He will preach a special sermon to students in St. George's, Kingston on January 18th. He will attend the M.S.C.C. executive meeting in Toronto, January 19th and hold a confirmation service at St. Augustine's, Montreal, on January 25th. On January 27th, he is to address the Canadian Club at Boston. Confirmation services will be held by him on February 1st at St. Margaret's, and on February 8th, at St. Jude's, Montreal.

By the will of the late Mrs. Emma J. Robinson, of Waterloo, the following bequests are given:—To the Montreal Diocesan Woman's Auxiliary, \$100; to the endowment funds of the Widows' and Orphans' Fund, the Mission Fund of the diocese and the parish of St. Luke's Church, Waterloo, each \$300.

DIOCESAN COLLEGE.—Mr. A. N. Whitney, a student of this college, won the third year classical scholarship (\$150) at McGill. Last year he gained the Hebrew prize.

CHRIST CHURCH CATHEDRAL.—On January 4th, Dr. Symonds began a course of four sermons on "The State of Religion at the Opening of 1914"—viz., "Religion and Modern Thought," "Religion and Social Problems," "Religion and Missionary Work," and "Religion and the Churches."

ST. JUDE'S.—As a beginning in the beautifying of the chancel, a Holy Table of quartered oak in simple panel design, has been placed in position. It was used for the first time on Christmas Day. So generous a response was made to its cost that there is a balance on hand towards a reredos.

ALL SAINTS'.—The walls of the chancel have been beautifully decorated and a new electric light system with concealed lights has been installed.

CARMICHAEL MEMORIAL CHURCH.—On December 21st the Bishop confirmed 10 candidates. The Church Lads' Brigade, by a recent entertainment reproducing the routine of a day in camp, realized \$50.

ST. JAMES THE APOSTLE.—On January 5th, the vestry of the church acceded to the request of the St. George's Vestry to allow the parish lines to be changed to include the Mussen property on Dorchester Street West, in order that St. George's congregation might build their new church there, if advisable. At the same time it was decided to offer to St. George's all the district between the Mussen Estate and St. James Street, on condition that the Mission property on St. Antoine Street be purchased by St. George's Church.

ST. GEORGE'S.—While it has not yet been decided to acquire the Mussen site, the spirit of a crowded meeting of the proprietors and vestry of St. George's Church, held January 7th, seemed to indicate that that site would be ultimately fixed on for the new church. By an almost unanimous resolution the rector and wardens and finance committee were empowered to deal with the whole matter. It is said that the church has an option of \$400,000 on the Mussen site. With reference to provision for the congregation in the event of not securing a site in time to occupy it before the property must pass to the syndicate. According to the agreement, with the payment of \$300,000 the title passes to the purchasers, the Belmont Hotel Syndicate of New York, after which the congregation can enjoy another year's occupancy. This payment of \$300,000 falls due in May, 1914, and in October of the following year it is expected that the new parish church will be ready for occupation, it being estimated that it will take about 18 months to complete the structure, which it is expected will cost about \$300,000.

By its position as a proprietary church as distinguished from an ordinary Anglican church, St. George's holds a special position. In the average Anglican church the pewholders and rector's wardens are the governing body. In the case of St. George's the arrangement is different. When the present church was built over 40 years ago the question was a financial problem, and at the request of the contractor certain members of the congregation assumed responsibility for the financing of the work, and had an act of Parliament passed at Quebec appointing them and their heirs proprietors of the church. Archbishop Bond, who desired his vestry to be more congregational had a motion adopted providing that any member of the church could become a proprietor upon the payment, in one sum, of \$500. Bishop Sullivan had the amount reduced to \$200 and Bishop Carmichael had it further reduced to the sum of \$50, so that virtually the vestry and the proprietors are now one body. The old formality of the proprietors confirming the acts of the vestry is still adhered to.

CHURCH EXTENSION.—The Church has built 17 new churches around Montreal during the last six years, 11 of them being in new centres. Some of these are small mission churches, others are stately buildings like St. Matthias', Westmount, and the Carmichael Memorial Church. Then seven others have been enlarged while others are in the process of building. We have much to encourage us in the evident tokens of growth. The policy adopted for meeting the future needs of the Church in the rapidly growing city and suburbs of Montreal, is to buy sites for churches in likely sections before the influx of population has made the price of lots exorbitant. Thousands of dollars have been saved already by this policy, and many thousands more can be saved for the future, if sites can now be secured. Fifteen months ago a site was purchased in the Canadian Northern Model City, behind the mountain. Advantage was taken of the offer of the company to give a site for the Church at half cost. This meant paying \$5,675. The

terms of payment spread this amount over four years with interest on the unpaid portion. Three payments had been made. Mr. J. K. L. Ross generously undertook to meet the balance of these payments. So that the Church now has over 18,000 square feet of land all paid for, ready for the church as soon as developments warrant a building being erected. Then Mr. Ross most kindly paid the whole cost of the site at Montreal South, where the portable church was recently placed, and now St. Oswald's has a site of 13,500 square feet all paid for. Mr. Ross thus giving over \$4,500. There is no more practical way in which Churchman can assist in firmly planting the Church, and ensuring the stability for the future, and also saving many thousands of dollars, than by providing lots in various parts of the Island of Montreal, and south of the St. Lawrence.

CHURCH BAZAARS.—St. Cyprian's, Maisonneuve, in its first sale of work in the new basement, cleared \$700. St. Jude's realized \$800. Grace Church raised \$700, and the Church of the Ascension reported \$1,000 clear.

ST. JOHN'S.—ST. JAMES'.—The annual Christmas tree for the children of this parish was held on December 23rd. After a Children's Service in the church at 5 p.m., tea was served to about 120 in the Baldwin Hall. A beautiful solid gold watch was presented to Mrs. A. H. Moore, the rector's wife, from the Ladies' Guild, the Helping Hands, the Woman's Auxiliary and the choir. On Christmas Eve the rector received by express a complete set of Hastings Dictionary of the Bible, with the following inscription:—"To the Rev. Arthur H. Moore, St. Johns, Que., from the rector and congregation of Christ Church, Sydney, N.S., in ever grateful remembrance of his Mission in their parish, November 7-18th, 1913."

BOLTON.—HOLY TRINITY.—Rev. W. T. Payne was officially inducted into the incumbency of this Mission by Archdeacon Longhurst. Canon Carmichael of Knowlton assisted in the service. At a social and guild sale the Mission realized \$33.

LACHUTE.—ST. SIMEON'S.—The Ladies' Guild realized \$200 at a recent sale. During the summer the ladies raised \$130. The parish is in a flourishing condition. Lachute and Brownsburg have increased their guarantee to the clerical stipend by \$200 and St. Aidan's by \$25.

SUTTON.—GRACE CHURCH.—On Christmas Day Mrs. H. H. Dyer presented a new lectern Bible to this church. The congregations of Sutton and Abercorn united in making a splendid Christmas gift to the Rev. H. Charters, rector, worth over \$300, in the shape of a valuable horse together with \$100. A branch of the Anglican Young People's Association has been formed in Sutton with about 45 members.

AYLMER.—CHRIST CHURCH.—The Bishop recently inducted the Rev. George Forshaw into the rectory of this church. The rectory has been thoroughly renovated and over \$600 has been spent upon it, to make it comfortable for the new rector and his family.



TORONTO.

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

TORONTO.—TRINITY.—The annual Christmas Sunday School entertainment of this church was held January 6th in the large school hall, which was packed to its limit with scholars and their friends. In addition to the singing of the carols and the distribution of a large number of prizes, there were select moving pictures of an instructive and entertaining character. The school has on its roll almost 1,500 scholars in good standing. The primary class, which numbers over 700, held their treat on January 7th.

ST. PAUL'S.—In his review of the year at St. Paul's Church on January 4, Archdeacon Cody referred to the Kikuyu Conference and to the great problem of unity among the various missionary organizations working in Central Africa. Dr. Cody deprecated the attempt on the part of an extreme section of the Church of England to discourage any united effort, and he said that he would not care to belong to an organization that so failed to grasp the spirit of Christianity. He quoted the Bishop of Durham to the effect that if the Bishops of Uganda and Mombasa were arraigned for heresy he for one would willingly take his place beside them. "And so say I," added Dr. Cody very emphatically, while thanking God that "the Church is not dominated by a few reactionaries."

ST. ANNE'S.—The Men's Association of St. Anne's Church, held their fifth annual banquet on January 7th in the parish hall. Five hundred and fifty men sat down to a dinner prepared and served by the ladies of the church. The decorations of the hall, executed by Mr. F. F. Lynn, were most effective. The Earls Court Men's Own Brotherhood Orchestra played during the supper. Over the platform waved the banner of the club with its motto "While we have time let us do good unto all men." Among the guests present were:—Bishop Reeve, Archdeacon Ingles, Archdeacon Davidson, Dean Abbott, Archdeacon Warren, Dr. Orr, Dr. Hastings, Professor Chant, Mr. Louis F. Heyd. The rector, Rev. Lawrence E. Skey, presided. Letters of regret were read from the Lieutenant-Governor, Bishop Sweeny and Mayor Hocken. Rev. Mr. Skey gave a short and inspiring address on the objects and work of the club.

Some reminiscences of clerical life were given by Archdeacon Davidson of Guelph, in a most clever and humorous speech. In speaking of the Brotherhood of St. Andrew he said, "Some people think the Brotherhood has run its course, but I hope not, the Church needs this splendid body of spiritual men." Again, speaking of the Church as Protestant, the Archdeacon said, "I am not afraid of the word 'Protestant.' I would like to see our Church called 'The Protestant Catholic Church.'" The speech both in its lighter and also in its more serious vein, was greatly enjoyed.

Dean Abbott, of Hamilton, gave an address on some of the characteristics of the present day in which the Church of England is involved. The golden age, he said, was ahead of us, not behind. It was drawing nearer. The present century was the greatest the world had seen. The last 100 years he described as the century of light. As there had been advance from the primitive oil crude to electric bulbs in the development of artificial light, so there had been corresponding advance in the moral sphere. The present age, he described as the age of reason. Yet there was a tendency among some people to farm out their thinking as they farmed off their charity. He urged every man to think for himself. The present time was also the age of humanity. Never before had so much time and attention been given to sociology. It was also the age of spiritual dynamics. More had been done for the propagation of the Gospel in recent years than ever before. The wall of China, he said, was destined to fall down as flat as the walls of Jericho of old in order that Christianity might possess the land. The Dean referred to the present difficulty in the Church in England over the Kikuyu affair and in no uncertain words took his stand with the Bishops of Uganda and Mombasa and their English supporters in favour of liberty of action as to the Holy Communion in Africa, that the Christian Church might present a united front to the heathen world. The Dean added that a similar condition was not necessary in Canada. On January 26, Rev. L. E. Skey will address the association on "Ireland."

GIRL GUIDES.—A successful entertainment was given January 5th in the St. James' Cathedral parish house by the Second Toronto Company, Canadian Girl Guides, under the direction of Miss Eleanor Whiby and Miss Mav Bloomer, officers of the company, and Mrs. E. Tutill, who presided at the piano. The programme consisted of Christmas carols, recitations, drills and folk dances, and concluded with a pretty play called "The Best Days of the Year."

ST. JUDE'S.—At the meeting of the Men's Club on January 8th with about 40 men present, Messrs. Ormsby and Macrae of the L.M.M. executive, fully explained the work the men should do in the coming missionary campaign. It is hoped action will be taken, the rector and Dr. Lewis both approving the plan outlined. Colonel Macqueen followed with an interesting address on Canada. This club, under President Macann, is growing rapidly and promises splendid results.

ST. SIMON'S.—Rev. Ralph L. Brydges, the organizing secretary of Social and Moral Reform in the Anglican Church, preached in St. Simon's Church last Sunday morning. He urged the awakening of the social consciousness and the social conscience in the churches. The former would make Christian men feel that they were not self-centred individuals, but members of society, and the latter rouse their sense of responsibility so that they would want to undertake their share of the great work to be done by all who recognized the brotherhood of mankind. With special reference to Toronto, Mr. Brydges said that the efforts ought to be constructive, and not merely remedial. The city was growing rapidly, and should take lessons from other large communities where the evil re-

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sults of slums and tenements could be seen. Every effort ought to be put forth to make it possible for the workers to have homes.

He said that attention had to be paid to giving the rising generation a chance. The Anglican Church needed more homes for young women who had come to the city to work. In these homes the girls could find comfort and sympathy such as they could not expect from strangers, and they would also be able to meet and entertain their friends. Mr. Brydges also declared that the Anglican Church in Toronto required a rescue institution for women who had passed through the courts or who wanted a chance to start life afresh. With reference to boys, Mr. Brydges expressed the hope that many prominent Anglicans would become interested in the Big Brother movement. Young lads frequently got into trouble through mischief or lack of training, but if someone would take an interest in them after their first offence, such boys might be made into worthy citizens. The movement had been very successful in other cities, and should work well in Toronto, where a few influential men were already interested. It was time, said Mr. Brydges, that some steps were being taken to utilize the schools as social centres. There was no reason why young people should be forced to find their recreation on the streets when these buildings were standing empty in the late afternoons and evenings. It would not be very expensive to organize such useful social centres. These things he pointed out as some of the practical ways in which members of uptown churches could discharge some of their social obligations.

ST. DAVID'S.—The Sunday School at this church has now a roll of 500 scholars. Extra accommodation was urgently needed for the congregation as well as the Sunday School. Definite plans for a new church will have to be formulated in the near future. The Rev. R. A. Hiltz and the Rev. Burgess Browne of St. Simon's will be the speakers at a banquet and conference of the Sunday School staff, which will be held next week. On January 6th, some of the Sunday School scholars gave a cantata "The Fairies." The proceeds are for the Sunday School.

ST. STEPHEN'S.—Last Sunday morning Bishop Farthing of Montreal preached in this church, "Fight the good fight of faith" was his text. The unending struggle between the forces of good and evil, in which every individual is engaged, was referred to by the preacher in commencing his sermon, and he showed the absolute need of clear convictions as to who and what is being fought for, in this present time of vague and misty beliefs. Such conditions are necessary, he pointed out, because of the great tasks the Christian Church has set before her, the evangelization of the masses, and of the world in this generation, with the further task of uniting all forces of good in the fight against evil. "When we look to see the equipment for these great tasks we see the nebulousness of undenominationalism everywhere," declared the preacher. "Vagueness characterizes modern religion. If we are to evangelize the heathen, what shall we take them?" A creed, or definite statement of belief is necessary, but definite convictions are the last things that modern Protestantism desires. The creed of the Church of England is a clear declaration of faith, but it should be more than a mere formal recitation; it should be a creed to express conviction. The words, "I believe in God," should become a living reality. "The ideal of so many youths is to get rich. Why, it is the most despicable ambition a man can have if it means prostitution of the aims and objects of the Christian life. We need to come back to our creed, to Christ Himself, Who is the example for our lives. Before our united efforts, and with the power of God, the forces of evil must fall away. Fight the good fight of faith, and victory will be ours."

UNIVERSITY CONVOCATION HALL.—Bishop Anderson of Chicago preached the University sermon here last Sunday morning before an audience of over 5,000 students and citizens. Christian unity was his subject, St. John 17: 22, 23, was his text. "The greatest problem which confronts the Christian world to-day," said Bishop Anderson in commencing his sermon, "is the question of Christian unity. It is a question which every Christian man should approach on his knees. It is a question toward the solution of which the next generation will make a larger contribution than this generation. It is one of those subjects which I am quite sure would be considered quite appropriate for discussion in the pulpit by the authorities of this great university because the men and women who make a contribution toward its solution will be the men and women of education and the men and women of religion. He held that the problem of Christian

unity was one of synthesis, of bringing together and co-ordinating the scattered truths of Christianity. The students, he urged to start by respecting religion in any form and by trying to acquire the truth that the other fellow values."

He referred sympathetically to the Conference on "Faith and Order," which is to be held by representatives of all churches "recognizing Jesus Christ as our Lord and Saviour, for the consideration of questions in which we differ, as well as those in which we agree, in the belief that such a conference would be a step toward Christian unity. Preliminary conferences had been held, and had been singularly encouraging. When the conference would be held no one could say, but Bishop Anderson felt that, even if the gathering never did take place, the movement would do good. He hoped that no hasty action would be taken, and that an atmosphere favourable to unity would be created. "It took 300 years to bring the world to its present position," he said. "It may take 300 years to unify the divided Christianity of the present day. At present there is a great need for a constructive programme and Christian education." Undenominationalism, Bishop Anderson thought, was the curse of Christianity. It reduced Christianity to the lowest denominator, to the lowest level of things not worth while. "We must unite," he said, "not by subtraction, but by addition, not by what people shall be asked to give up, but by what they shall give. The problem is to reach out for all we can grasp, each church contributing what it thinks spiritually valuable." Interdenominationalism was a great deal better than undenominationalism and church federation was defensible. The latter, however, did not touch the question of Christian unity. Church union would give expression to Christian unity. It would exist when all Christians could approach the same altar under all circumstances.

"When you and I become deeply Christian there will be an interior Christian unity which will be so strong that it will find organic expression. The reason why it does not now find such expression is that somewhere and somehow in our work there are serious defects.

"This movement, I think, must be regarded as synthetic. I take it that every religious body believes that it is the steward of some spiritual value without which the world would be poorer. We set to work to relate and co-ordinate these values. We have, moreover, been undergoing the analytical process since the Reformation. We have been taking Christianity apart and examining its truths with the microscope. The problem is not to undo the past, but to bring the scattered truths together."

By unity, continued Dr. Anderson, the efficiency of Christian churches would be increased. Many social and moral reform movements had been hindered by denominational considerations. Heathen nations resisted the attack of a divided Christendom. "I contend," said the Bishop, "that Christ like Christians can not stay apart; that the interior unity will manifest itself in some organic expression. What separated the east and the west was not theological and religious, but ecclesiastical and political," he proceeded. "The more you study church history, the more you will find that our divisions belong to the incidental and accidental rather than to essentials. We have been trying to show how much we love God by showing how much we hated each other. We must show how much we love God by showing how much we love each other."

Three great questions had to be considered by Christians, said his lordship: "First, how the Church of Jesus Christ could bring the righteousness of Christ to bear upon the social and economic conditions of the time; second, the question of religious education; and third, the question of Christian unity." Perhaps the solution of the first two was waiting for the third.

LEASIDE.—**ST. CUTHBERT'S.**—During the services last Sunday, Rev. P. M. Lamb referred to the fact that he was completing the fifth year of his ministry there, and that during that time the congregation had grown from 30 to over 100; and Sunday School from 35 to 150. He made a special appeal to his people to unite with him towards completing the new building under way.

GEORGINA.—**ST. GEORGE'S.**—The usual Christmas morning service was held here, with a celebration of the Holy Communion. A celebration was also held at St. James' Church, Sutton, at 8 a.m., and was well attended, the Rev. Gordon Matthews officiating. The total number of communicants at both services was 50, and the offertories amounted to \$55, the largest amount known for some years. Both churches were suitably decorated, and special Christmas music was used. The Christmas services were repeated the

following Sunday, and a selection of carols was rendered at the close of the evening service. On the 29th a Christmas tree was held in St. James' Hall, Sutton, for the Sunday School. On December 13th, a bazaar was held by the Ladies' Aid, in aid of church expenses (proceeds \$70). A "Watch Night" service was held in St. James Church, Sutton, on New Year's Eve and was well attended.

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

HAMILTON.—**ST. PHILIP'S.**—A variety entertainment was given January 2nd in aid of the mortgage interest of the church, the occasion being the more interesting on account of the performers being children.

ALL SAINTS'.—All Saints' Boys' Club held a banquet on January 6th in the schoolhouse, which was beautifully decorated with green wreathing and flags. Archdeacon Forneret presided at the table. Among the guests were several ladies, including Mrs. Forneret and Miss Ferguson, president of the Daughters of the King. The rector paid a warm tribute to Thos. Manewell, who for 25 years had done so much for the moral and physical development of the boys of the parish.

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

LONDON TOWNSHIP.—**ST. JOHN'S.**—The annual Christmas and New Year's festival, held on the evening of the Epiphany, was particularly successful. Gifts were freely bestowed upon all the children and many of the adult members of the church. Archdeacon Richardson, the rector, was presented by the congregation, with a handsome fur sleigh robe as a mark of the esteem in which he is held.

WYOMING.—**ST. JOHN'S.**—The jubilee of this church was celebrated by appropriate services on January 4th. Archdeacon Richardson preached at the morning and evening services and gave an interesting review of the 50 years' history. He sketched the ministry and work of the six rectors—viz., Revs. C. Baker, W. Brookman, F. Turnbull, W. Hinde, J. M. Gunne and the present devoted pastor, Rev. J. C. McCracken. He also made kindly reference to Mr. J. B. Dale, who has been a faithful worker in the church during the whole half century, and still is Sunday School superintendent. A social reunion took place on the Monday evening following.

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

NOVAR.—**ST. MARY'S.**—The Bishop's recently made a visitation to this Mission and the stations of Ilfracombe and Ravenscliffe. The Bishop's sermons were greatly appreciated by the rector and parishioners.

ASPDIN.—**ST. MARY'S.**—The Rev. L. Sinclair, the former priest-in-charge of this Mission on a recent visit, held a special service for baptisms. Mr. Miles, student-in-charge is doing good service here.

ST. JOSEPH'S ISLAND.—**MARKSVILLE.**—On December 21st last, Rev. Edward G. Heaven was ordained to the priesthood by the Bishop of Algoma in St. Luke's pro-Cathedral, Sault Ste. Marie. His new work will be the charge of this parish. There are three Anglican churches in the island, at Richard's Landing, Hilton and Jocelyn, about 11 miles apart, which involves a trip of about 33 miles each Sunday for services.

NORTH BAY.—**ST. JOHN'S.**—An Anglican Men's Association has been formed here and is doing good work in getting men out to the services. Interesting programme meetings are given every month. A member of the church donated \$135 to defray part of the cost of the new electric motor. Additional gifts amounting to \$50 completely pay for it.

ST. SIMON'S MISSION.—The Mission church is displaying much life and activity. The Christmas Day service, in the beautifully decorated building, was well attended and 17 worshippers communicated. After the service the rector spoke

words of warm appreciation to those present and on behalf of the wardens and congregation made a gift of money to Miss Freeman, the organist.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

EMMANUEL COLLEGE.—The board of directors of the college, held a long session on January 6th. Nothing of the board's work will, however, be given out, pending the return of Bishop Newnham to Prince Albert. He is now in the east, where he will probably remain but a short time longer. Upon the Bishop's return matters before the college directors will be taken up with him.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—The church committee of St. Paul's held a meeting recently to further consider the matter of requesting the Bishop to offer the rectorship to Archdeacon Davidson of Guelph. In replying to a communication from St. Paul's, the archdeacon had stated that it would be impossible for him to sever his connection with his present church at once, and thought it possible that St. Paul's would not care to delay until the end of February or the beginning of March for his coming. The committee, after deliberation, decided, however, to accept the proposed delay if necessary, and have notified the archdeacon to that effect. As he had expressed his willingness to come, the committee now regard the matter as virtually settled. Archdeacon Davidson has been connected with St. George's parish, Guelph, for 12 years. It is understood that if he comes to Vancouver his services will be required as a lecturer at St. Mark's Hall, in addition to his official and pastoral duties. He was born in London, England, 1871, and was educated at Highgate School, St. Leonards-at-Sea and Trinity University, Toronto. He came to Canada in 1889. He is a musical composer as well as a brilliant preacher and lecturer.

CALEDONIA.

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

PRINCE RUPERT.—ST. ANDREW'S.—On New Year's Day Bishop DuVernet announced during service in this church that he had appointed the rector, Rev. G. A. Rix, a canon of St. Andrew's Cathedral and a member of the Cathedral Chapter.

Correspondence

A SERIOUS MATTER.

To the Editor,—It may be news to most of the readers of "The Canadian Churchman" to hear that the first person to be formally presented to the Governor-General at the New Year levee was the Papal Ablegate, who was introduced by the A.D.C. as "his Excellency, Monseigneur Stagni." It must be understood that this presentation was made before that of the Premier and the Cabinet; and that the Anglican Archbishop of Ottawa was placed after the Roman prelates, and even after the Roman chaplain. In the minds of some, this order of presentation is an acknowledgment, by the State, of the primacy of the Roman Ablegate over all Christians in the Dominion; that it is also an acknowledgment of his superiority to the Premier; and his equality, through his recognized title of Excellency, to the Duke and Duchess. It is stated that this order has received the approval of the Home Government.

Some may say, that this is only a social privilege accorded to the representatives of a large section of our Canadian fellow-citizens; but history reveals the fact that the Roman policy has been, at least in Canada, to accept a privilege and afterwards to demand it as a right. The

Ablegate represents no state nor ruler, unless the walls of the Vatican and the gardens of the Pope can be called a kingdom; and the representative of the Papal court has no civil standing in this country, except as a distinguished foreigner for a time residing among us.

Ottawa, January 5. Henry Kittson.

[We call attention to this important letter in our Editorial Columns.—Editor, Canadian Churchman.]

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for Church and Mission House at Carmacks, Yukon diocese, in memory of Bishop Bompas:—Previously acknowledged, \$150.61; Miss J. Thompson, Queensboro, Ont., \$5; Clergyman, \$3.60; A friend, \$1; total, \$160.21. Contributions may be sent to me.

95 Maple St. London, Ont. T. G. A. Wright,

THE CLOSE OF THE REFORMATION.

Sir,—I am afraid that Mr. Bousfield is under a misapprehension in associating the Reformation with the fight with Puritanism. I question whether he can show any contemporary proof that the word "Reformation" was ever used in connection with what he calls "the rebellious Puritan spirit." This, I fear, is a modern theory invented to support a particular position. The meaning of Bishop Sanderson's words in the Preface to the Prayer Book is quite clear when the whole section is read. It will be seen that he is referring to certain alterations in the Prayer Book made "in the reigns of several Princes of blessed memory since the Reformation," and these were, of course, made up to the time of 1604. Later on in the Preface, the Prayer Book as it stood in the earlier days is spoken of as true to Holy Scripture. The Preface, therefore, clearly has in mind what was done in the years 1552, 1559, 1563 and 1571, for it is, of course, quite impossible to limit the reference, as Mr. Bousfield suggests, to the time of the definite break with Rome in the reign of Henry VIII. and the publication of the First Prayer Book of Edward VI. The proper explanation is doubtless that given by Cardwell, who speaks of the final subscription to the Articles by Convocation and Parliament in 1571, as the time "when the Reformation may be said to have been completed." Everything we know in history indicates that the Protestant Reformation in regard to Rome was settled in 1571, and it is impossible and incongruous to speak of the struggle with Puritanism as in any sense associated with the Reformation.

Historicus.

MISSION OF HELP TO COUNTRY MISSIONS.

Sir,—As a Diocesan Missionary in an out-lying district, I would humbly like to suggest a well-organized Mission of Help to country Missions to stimulate and instruct. We have no conventions, special preachers or visits from returned Missionaries—the same voice Sunday after Sunday—on account of the incessant travelling, chores and routine, we cannot concentrate as we would like.

I would suggest the early Fall for time, and city rectors and professors for missionaries. Such co-operation in addition to strengthening our centres would create a cordial bond of unity and sympathy between our diocesan clergy.

Kinmount, Ont.

E. F. Hockley.

"THE INVOCATION OF SAINTS."

Sir,—I am glad that Dr. Griffith Thomas no longer maintains that the Bishop of London is in favour of the Invocation of Saints. Dr. Thomas, however, raises a new issue when he says the Bishop is in favour of "Comprecation." This is quite a different matter. For the benefit of any of your readers who may possibly not understand the Latin terms, may I explain that "Invocation" means "invoking" the Saints, calling upon them to help us in some way, generally asking them to pray for us. "Comprecation" means "praying together with" from "cum," together with, and "preco," I pray. It is the first of these that both the Bishop of London and Archbishop Temple are

against. The second—namely, that both we and the Saints are continually "praying together" to God, is a totally different matter; is not referred to in the Thirty-Nine Articles and was not opposed by Archbishop Temple. I do not propose to discuss it now. We shall no doubt hear a good deal on the subject from experts during the next five or ten years, while the Prayer Book is being revised. My purpose has been served in pointing out that the Bishop of London is not in favour of "The Invocation of Saints," and that Dr. Griffith Thomas no longer maintains that he is.

To one thing I must object. Dr. Thomas again quotes Archbishop Temple's opinion that "the practice is dangerous" at the end of his letter on "Comprecation." Archbishop Temple's reference, however, was to "The Invocation of Saints," and it is misleading to use the quotation concerning a quite different matter. It is also misleading to quote the 22nd Article in connection with "Comprecation" when the Article does not mention it at all, but only "Invocation of Saints."

T. F. Summerhayes.

WHO WILL HELP?

"I Know Their Sorrows." "I Am Come Down to Deliver."

To the Editor,—

Forty long years before, the cry of an oppressed people had entered into the ears of a covenant keeping God, and now in the person of Moses the divinely appointed Deliverer the answer is ready.

To-day, the cry of another people, once afar off, is coming up to God, their groaning is not hid from Him, and once again the answer is ready, "Shall you and I be His Messengers?"

Owing to financial stress, hard times are with us, and are likely to remain. We feel sure the need has but to be made known and a generous response will be the result. The following notes from the diary of a Deaconess Nurse may serve to withdraw the veil from what is a very real need.

It is Christmas Day, and Nurse who has already joined with early worshippers in the salutation of the new-born King, must sally forth on her rounds.

"Santa" has been particularly busy in his distribution of babies, and last evening left the handsome gift of twins in the top story of that large house on K. Street. Come with Nurse up those crazy stairs, how delightful it will be to witness the joy of the young couple over their newly acquired possessions! Alas, something has dimmed their joy to-day. Perhaps it is the cold in this front room, with its fitful and scanty supply of heat from below; perhaps it is the want of covering on the bed, and in the kitchen things are not much better. Father finds it harder work to attend to the nursing, washing and general house management than to do a good day's work at his own trade, but employment is not to be had and the empty cupboard does not give much promise of Christmas cheer this year. Everything is put in readiness for the toilet of the twins, and now little two-year old H., whom Santa has somehow forgotten (in his extra lavishness to the parents) constitutes himself Knight of the Bath. Most interested in the mechanism of his baby brother and sister, he would dearly love to pinch them, just to find out where the squeal comes from! "Holly," being the lady, must have the preference. She opens her blue eyes and smiles. She is evidently determined to make the best of her circumstances and to be mother's comfort, but "Berry," manlike, protests very loudly at the indignity of having to wear a soiled dress on the very second day of his existence, and that a Christmas day, too! The wardrobe, scanty enough for one, cannot possibly cover the requirements of two, and so he has early in life to learn to go without. "Going without" is likely to be the oft-repeated experience of the twins and their parents, unless some help can be procured for them soon.

Several more visits are paid. Here is a poor old man. 78 summers have gone over his head, the father of eleven children, yet on Christmas Day he lies sick and forsaken. As the Deaconess enters with some food, a nice new night-shirt and a pretty bonbon in her hand, he looks the picture of dirt and misery. "Here I've laid all the morning," he says, "and not a soul to get me a bit to eat. I thought I was like the Saviour Himself on His birthday." What a joy to bring some cheer and comfort to such. You will say, "Why doesn't he go to the Old Men's Home?" In theory that would be the place for him, but how difficult to persuade him. He loves his little room, his

patchwork quilt, and most of all, his independence. "I'll soon be better," he says. Sorrow is quite an impartial visitor. He finds his way to strong young manhood. See this poor young widow, whose husband, stricken down by pneumonia, has this morning been brought home dead. Grief has stricken her down. She is dwelling in the cellar of what her husband had planned should be a fine new home, but God had willed it otherwise, and the hands that had begun cannot finish it now. She and her little boy and her babe yet unborn must find a shelter elsewhere.

How are we to meet such claims as these? Our Relief Fund is overdrawn, but we cannot let people starve.

The Deaconesses and students of the Church of England Deaconess and Missionary Training House are working in ten city parishes, and are frequently in contact with cases of real distress and sickness. They will be glad to investigate and distribute any gifts in money or kind that may be entrusted to them.

Please address: Miss T. A. Connell,
Church of England Deaconess House,
179 Gerrard St., E., Toronto.

Books and Bookmen

Those who are on the lookout for missionary literature should give special attention to "Missionary Joys in Japan," by Paget Wilkes (London, England: Morgan and Scott, 7s. 6d. net). In the course of 17 chapters consisting of "Leaves from my Diary," Mr. Wilkes gives some most vivid pictures of his work in connection with the Japan Evangelistic Band. His view of the theology of Holiness will not be acceptable to all, but his personal experiences of spiritual realities and his manifest power as a missionary will impress every reader. The book is beautifully got up with pictures and poems, and altogether makes one of the most fascinating accounts of missionary work that it has ever been our privilege to read.

The problem of social reform is met on almost every hand and in "Christianizing the Social Order" (The Macmillan Company of Canada, \$1.50), Professor Rauschenbusch provides a noteworthy contribution. His former book, "Christianity and the Social Crisis," has made his name known far and wide, and the present volume may be regarded as a sequel describing the present social awakening in religious organizations, showing that the Christianization of the social order is part of the aim of Christianity, and then analyzing our present social order to determine what is Christian in society and what is not. The book continues by showing the methods of advance in personal and social action, and its purpose is entirely constructive. Those who hold the fundamental principles of the New Testament in regard to sin and salvation will be particularly glad to study this able and thoughtful book in order to see still more clearly some of the social implications and applications of their message.

Received: "The Missionary Review of the World"; "The Canadian Magazine"; "The Christian Union Quarterly"; "The Bible Champion"; "The Record of Christian Work"; "The Church Intelligencer."

The Family

"GREATER LOVE HATH NO MAN."

By E. L. Haverfield.

John Carpenter, cripple and professional beggar, sat in a box-perambulator at his usual street corner, wan of face and with a blackness of heart unspeakable.

His head was bowed, his eyes moody: he was brooding over what had happened that morning. He had felt so ill that the thought of getting up and turning out into the cold was wellnigh unendurable. But his wife had stood over him with such a look on her pinched face—there was no bite or sup in the house for the three starving children!

"You do look mortal bad," she said tonelessly; "it's a pity you can't go out to-day. It's always when you look your worst you does your best, I've noticed."

A year ago, before, the accident which had maimed him for life, there had been no more doting hus-

band and father than John, no prouder wife than Emily; but prolonged privation, the awful struggle to keep out of the workhouse, the shame of having to trade upon his physical affliction, had brought the man very low, and encased the woman in a tragic hardness.

"Everything for the children," said John, roughly, dragging himself out of bed, "I can sit in the street, aching all over, with the wind whistling through me—that's of no consequence—the children's all you care about."

"Poor little mites," said Emily, "they didn't ask to come into the world, John, and it's all you can do for them, now."

"All he could do for them," those were the words that haunted him all day long. He was a useless log—Emily despised him now that he had nothing to offer for the support of her and the little ones but the torture of his poor, pain-racked body! Everything was against him—wife, children—God most of all. What had he done to deserve this? God was unjust and cruel. He knew that John would have given his life for Emily and the little ones, and He condemned him to this—"all he could do for them."

At midday Emily came to him with some scraps of food. She had been walking for hours, vainly seeking a job. Had John taken any money? She wanted to get a bit of firing to boil the kettle, the children were so cold!

John winced under the look of hopeless disappointment with which she turned away.

Dusk fell early that afternoon, the ground gleamed with moisture under the gas-lamps. Down the street came a little old lady, battling with the wind and rain.

"Dear, dear," John heard her say as she drew near; "not a cab to be seen, and, of course, no policeman to whistle for one."

Here was a chance of earning a copper or two. "I'll whistle, ma'am," said John, hoarsely; "hansom or taxi, ma'am?"

She came to an abrupt standstill before him. "Oh, thank you," she said; "a taxi please."

In response to John's ear-piercing whistle a taxi whirled round a corner close by. The little lady thanked him, dropped a small coin into his hand and hurried away. The episode was over in a minute or two, the cab soon out of sight.

"Sixpence," thought John, and glanced at the coin. He started violently, and felt suddenly aglow all over. It was a gold coin! "Half a sov!" he exclaimed. Then his face fell. "She's made a mistake," he muttered, "and perhaps she'll find out and come back! Oh, it's cruel I can't get away before she does. Ten bob! Think of Emily's face if I took her home ten bob! Why, why don't she come and fetch me away?"

His lips were parched and dry, his every nerve strained as he looked up the street and down—listening. At last the sound came that he was expecting—it could only be one taxi in the world that was arriving, he was sure of that. It did not surprise him to see it pull up in front of him, and the little old lady alight from it. His heart sank as if it had been a bit of lead dropped in the sea.

"I noticed," said the little lady, "that you had dropped your food. It struck me as I went along that perhaps you could not reach it, and might be hungry."

The world seemed suddenly to whiz round John at a most confusing pace. He was dumb with surprise. She had not discovered her mistake—the gold coin, clutched tight in his cold, damp palm, was still his.

"I—I didn't want it, thank you, ma'am," he panted faintly, "I threw it down on purpose."

The old lady's gentle brown eyes were bent upon him in much compassion—John could not meet them.

"This is terrible weather for you to be out," she said.

"That don't matter, ma'am," said John, bitterly; "I've a wife and three starving children, it's all I can do for them. I'm a poor stricken creature, no good to any one."

"Oh, don't say that; it isn't true," said the little lady, quickly. "Don't you know, 'Greater love hath no man than this, that he lay down his life for his friends.' That is what you are doing for your dear ones."

"Ma'am!" cried John in bewilderment. "It is easy enough to give one's life in one flashy deed of heroism," she went on; "but how much more beautiful to offer it day after day in suffering and discomfort and distress. It is what the dear Lord did; He did not only die for us, He lived a life of human discipline first. You cannot despise a cross that is so like to His."

She stood, regardless of the cold and rain, her face transformed and like an angel's, but John could not lift his eyes to it; he seemed to be struck dumb.

"Give me your name and address, and I will come and see you to-morrow," said the little lady, seeking to allay his embarrassment.

"My address aint one for a lady to visit," returned John, sullenly; "and I don't want nobody coming, neither."

His tone was surly and ungracious. It gave the old lady her dismissal. She went with a slow, reluctant step towards the cab.

At the far end of the street a figure appeared—John knew it was Emily coming to fetch him—and the gold coin was still his. He shook, like one palsied, with a terrible excitement. The old lady mounted the step of the taxi and gave instructions to the driver.

"Ma'am, ma'am," called John suddenly aloud. "Well?" questioned the old lady, making a rapid return.

There was a moment's silence, then John broke out: "Ma'am, do you know what you gave me for calling your cab?" he asked.

"I meant to give you sixpence," she answered steadily; "I discovered in the cab that it was half a sovereign. That was my chief reason for coming back."

"You knew!" gasped John. "But you didn't ask for it. You was going away without it."

"I did not return for it," said the little lady; "you can have it for the wife and children; I only wanted to give you a chance."

"Me a chance?" repeated John scarcely above a whisper.

"To prove yourself the honest man you really are at heart."

"But I'm not," cried poor John, brokenly. "I was going to be a thief and keep it; but I couldn't after what you said. You was giving me something more precious than gold—if I could only have taken it."

"Tell me what it was?" she asked gently. "My self-respect that I lost more than a year ago, when I thought I was done for, and no good to any one. But you was kind of praising me, and—and all the time that bit of gold was tempting me, till I nearly gave in."

"Nearly, but not quite," said the little lady, with a wonderful smile. "Don't you know the difference between temptation and sin? It is not for our temptations that we shall be judged, but for giving in to them."

"God bless you, ma'am," said John, fervently, you don't know what you've done for me. You've made life worth living again. 'Greater love hath no man—' say it again, lady."

She was repeating it as Emily drew up in much astonishment at her husband's side.

GOOD INFLUENCE OF MOVING PICTURES.

Tend to Reduce Sale of Liquor.

The amount of good being done by moving pictures becomes more evident every day. Saloon keepers complain of the injury to their business caused by the popularity of these shows. They say that the moving picture houses have been taking their customers away from them by the wholesale. In the old days men of small means would drop into a bar-room and spend considerable money before they got out. Now a large number of them go to moving picture shows and stay there an hour for ten cents; and perhaps take their wives or children. They get all the excitement they want and then go straight home.

It is now generally recognized that good moving pictures have an excellent educational effect. Moving pictures are going to be used by the churches. They can help the Church merely as an entertainment device by providing free picture shows in the same way as free concerts and organ recitals are now provided. Then the motion picture can help in giving religious instruction in Sunday Schools; pictures of travel through Palestine, of Biblical scenes, of events in the history of the Church are available. Religious heroes are better known to-day through moving pictures than they ever were before.

Apart from the uplifting character of the moving picture business, the large amounts of money that have been made out of it are almost proverbial. It is interesting to note that a company has been formed in Canada under the name of the United Motion Picture Theatres, Limited, which is to operate a chain of high-class houses throughout the country. Stock in the new concern is being offered to the Canadian investing public through Pellatt and Pellatt and Edward Cronyn and Co., both members of the Toronto Stock Exchange.

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 6th February, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Markham (Armadale) and Rural Mail Route, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Markham, Armadale, and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,
Post Office Inspector
Post Office Inspector's Office, Toronto,
December 24th, 1913.

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Director of Colonization,
Parliament Buildings,
TORONTO, ONTARIO

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Personal & General

The Rev. Joseph Fennell and Mrs. Fennell are in Nashville, Tennessee, for a few months.

Rev. W. J. Southam arrived back in the city from Quebec on Thursday last. He is slowly improving.

The Ven. Archdeacon Davidson, of Guelph, has declined the offer from Vancouver, and will remain at St. George's.

The Rev. C. A. Sadlier was in Toronto last week and left on Saturday last to resume his work in Chile, South America.

A tea was held recently in this city at which sixteen young ladies were present. Fourteen of the number smoked after their tea. Comment is unnecessary.

The "Setting Apart" service of four candidates of the Church of England Deaconess and Missionary Training House will be held in St. Alban's Cathedral, January 15th.

Dean Abbott, of the Cathedral, Hamilton, speaking at St. Anne's Men's Association, of the "Kikuyu" incident took a strong position on this question as quoted in another column.

At the time of our going to press the news from New York of Sir James Whitney's condition is very discouraging; hope is, however, still held by the Hon. Dr. Pyne, his attending physician.

"The Men's Club" supper at St. Anne's Parish Hall last week shows what can be accomplished when men like President Hitchman and his executive committee work. 550 men attended.

The Rev. W. S. Rainsford, D.D., formerly of St. James' Cathedral, and later rector of St. George's, New York, will preach in St. James', Toronto, within the next few weeks. This will doubtless mean that the Cathedral will be crowded to the doors with his old friends and their descendants.

Myself and an aged lady (says a correspondent in the "Daily Chronicle") met in the grocer's shop, before the counter, where we were buying the ordinary commodities, as we imagined. (I was buying dates). But I gave way to her, as she asked for half a pound of tea, and the attendant put the question. "Oh, I've seen it so much advertised, and I want to try it—that Tango Tea; half a pound, please."

The Prayer Book Revision Committee of the Anglican Church in Canada met in session last week in St. Catharines under the chairmanship of the Primate of All Canada, the Archbishop of Rupert's Land. Those present included the Bishops of Fredericton, Nova Scotia, Algoma, Montreal, Toronto, Niagara, and Huron. The committee discussed various points, the findings on which

will be reported to the next meeting of the General Synod.

On Sunday morning, the 12th January, there passed away at her residence, 70 Awde Street, Toronto, Christina Edwiga Forneri, the widow of the late Frank Wootten, for so many years the proprietor of this periodical. Mrs. Wootten was a daughter of the late Professor Forneri, of Toronto University, and a sister of the Rev. R. S. Forneri, of Kingston. She leaves one daughter to whom we express our warmest sympathy.

Giving science a background of religion in a talk before the Bible Teachers' Training School in New York on January 9th, Dr. Howard A. Kelly, whose experiments with radium treatment for cancer have aroused nation-wide interest, declared that radium had come into the world in fulfilment of a Biblical prophecy. Dr. Kelly quoted this prophecy from the fourth chapter, second verse of Malachi, as the specific reference to the on-coming power of radium: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and gambol as calves of the stall."

The funeral of the late Mr. W. Edward Davidson, who died on Christmas Day on a steamer bound for Mexico, whither he was going on business for the Pearson Mexican Companies, was held last Sunday from St. Simon's Church, Howard Street. The pall-bearers were Messrs. George E. Hanning, R. B. Henderson, Sidney W. Smith, William M. Hargraft, R. C. Brown and Miller Lash, and the mourners included Rev. Canon Davidson and Mr. N. Ferrar Davidson, K.C., Mr. Charles Moss and relations. Rev. Rural Dean E. C. Cayley, rector of St. Simon's, and Archdeacon Paterson Smyth, of Montreal, were the officiating clergy. The deceased and his relatives and connections were largely members of St. Simon's parish, and he was highly esteemed in Toronto, as evidenced by the very large attendance at the house, and also at the church.

Word has just reached Port Arthur of a fierce battle with a pack of wolves in which Peter Nigosh, an Indian trapper, was killed in the Lake of the Woods country last week. The encounter occurred near the Canadian boundary. Nigosh was returning from his traps, when he was suddenly attacked by the wolves. He had not time to scale the nearest tree, and had only a long hunting knife to protect himself with. The pack closed in on him, and one after another he slew them with his weapon until nine were dead at his feet. Then, exhausted from his efforts, he fell an easy prey to the survivors of the pack. On Monday relatives began a search, and they discovered the spot where the battle took place, but the only trace

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of the Indian was his bones stripped clean of flesh.

American and Canadian prelates of the Episcopal Church united on January 8th at Trinity Cathedral, Cleveland, Ohio, in the solemn rite of consecrating Very Rev. Frank S. DuMoulin, for seven years Dean of Trinity, as Coadjutor Bishop of Ohio. Bishop William A. Leonard, of Ohio, was the chief consecrator. The co-consecrators were Bishop Boyd Vincent, of Cincinnati, and Bishop Samuel C. Edsall, of Minneapolis. Bishop Charles Williams, of Detroit, and Bishop Theodore I. Reese, of Cincinnati, presented Dr. DuMoulin for consecration, and the attending clergy were Dean Antler Summer,

of Chicago, and Rev. John Mockridge of New York. Bishop Charles P. Anderson, of Chicago, preached the sermon. "We are preaching too much ethical culture rather than religion," Bishop Anderson said, in urging the abandonment of fads and frills in the uplift of men.

It is generally maintained (says a writer in the "Westminster Gazette") that we live longer than the ancients did. But researches among the tombs of Roman times in Italy and Spain are far from proving this. There was certainly a larger infant mortality, but the expectation of life between fifty and sixty in ancient Rome was equal to our own, and after sixty the Romans had the advantage. Soldiers,

in particular, lived to an extreme old age, in some cases reaching 100 years. The longevity of the Romans was due to a high infant mortality. Only the few survived. By taking great care of the young we have reduced this mortality, but at the same time we have not added to the average length of life. This is not difficult to understand, for if the weakly and the delicate survive childhood, they do not as a rule live to old age. A high rate of infant mortality means in fact a low death rate after sixty, and vice-versa. The ancient Roman had a less chance of living to twenty, but if he survived he had a greater chance of living to 100 than we have.

Like a bright sudden flame the glory of Athens shot up and was gone. While the sculptors still laboured on the white figures to be set upon the black Eleusian marble of the Erechtheum frieze, her days of empire were numbered. Scarce two hundred years and the descendants of the victors of Marathon and Salamis were fawning on Demetrius of Phaleron, and on that other Demetrius, the pirate son of Antigonus, whose pride has left us a memoria in the victory of Samothrace. The nail-marks on the eastern architrave of the Parthenon once held in place an inscription in adulation of Nero. Yet she held her own as mistress of the Arts. Julius Caesar was an undergraduate in her schools. Rome waned and Byzantium became Constantinople, and with the change the despoiling of Athens began. The towering figure of Athena Promachos, before which even Attila had quailed, thinking he saw the goddess herself before him, was transported to the new capital of the East. After 430 A.D. there is no more word of the statue of Athena Parthenos, and the Parthenon became the Church of the Holy Wisdom, fit successor of the Goddess of Wisdom.

The forthcoming concert of the National Chorus of Toronto has attracted more than the usual amount of attention this season both on account of the altogether admirable programme to be presented by Dr. Ham's singers, who are reported to be in splendid trim, and on account of the high standing of the assisting artists. Mme. Marie Rappold, the famous soprano of the Metropolitan Opera Company, will be heard for the first time in Toronto, in the following numbers:—1. (a) Claren's Lied—(Schubert); (b) Es blinkt der Thau—(Rubenstein); (c) Zueignung—(Strauss.) 2. (a) In quelle triene morbide, (Manon Lescant); (b) Visse d'Arte, (La Tosca), both by Puccini. 3. "Two Roses," (Hallett Gilberti); "Songs my mother taught me," (Dvorak); "Early Morning," (Graham Peel); "Oft have I seen the swift swallows," (Dell Acqua). Mme. Rappold will also appear with the chorus, taking the soprano solo in "Jubilate, Amen," by Max Bruch. Miss Vera Barstow, the other assisting artist, has come to the front very rapidly of late, and is now recognized as one of the great violinists of the day. Her programme includes the following group; (a) Romance in G—Beethoven; (b) Berceuse—Albert Ham; (c) Zortzio—Sarasate; (d) Zephyr—Hubay. She will also give the Faust Fantasia by Wieniawski. The concert will be given in Massey Music Hall on Tuesday evening, the 20th instant, and the subscriptions have filled up very rapidly. The plan for subscribers, and the general public, is now open at Massey Hall.

DEATH NOTICE

WOOTEN—On Sunday morning, January 11, at Toronto, Christina Edweda Forneri, widow of Frank Wooten (Canadian Churchman.) Funeral took place from her late residence, 70 Awde Street, Tuesday afternoon, to St. James' Cemetery.

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PART I.

Everything comes to an end, and the lease of the Bradell's beautiful suburban home, "The Hollies," had come to an end. The young Bradells had grown up and were out in the world; their father, James Bradell, solicitor, of Mincing-lane, had saved

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enough money to retire, and proposed to take Mrs. Bradell for a year's tour on the Continent.

It meant, of course, parting with all the servants; it meant parting with Diamond, the most faithful of them all, Diamond, who had been parlourmaid at "The Hollies" for twenty years, who was the most wonderfully devoted, reliable treasure that could be imagined. For these twenty years she had toiled every day, and all day,

of person; she spoke in a low, refined voice, and there was something charming and old-fashioned about her ways. She was tall and spare, with a rose face and blue Gloucestershire eyes, with just a smattering of gray. Now she was getting old, her hair was gray, her figure had begun to stoop. All the Bradells' felt that she must have an annuity, and she elected to go and live in a village in Cambridgeshire called Melkford, since it seemed that she could no longer serve any of the adored family in any capacity.

"You have worked hard," Mrs. Bradell said, patting her toil-worn hands. "You need a rest, Diamond."

"You shall have a cottage with apple-trees in the garden," said Master Humphrey, always Diamond's favourite among the children and now a handsome young barrister.

"But why do you choose Melkford, Diamond?" said Mr. Bradell.

"Please, sir, it's there that my only relation is living, my grandnephew. He's but a boy, and I thought I could make a home for him perhaps. His own mother, my dear niece Harriet, has been dead this six years."

"Will he come to live with you; is it arranged?" Mrs. Bradell had asked.

"Please, ma'am, he hasn't answered none of my letters, but he's only a

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on it, and they agreed that a small establishment for sweets and stationery would not entail very hard work. Master Humphrey having run down to Melkford himself on his motor bicycle to find out if a shop could be started and a cottage found.

And so it came to pass that on the very day that Mr. and Mrs. Bradell gave up the keys of "The Hollies," their daughter Kitty went down to Melkford with Diamond to settle her into a small cottage near the river which flowed through the village. With her Kitty carried her parting gift to Diamond, some sweets from Selfridge's to sell in the little shop. The rest of the stock had been ordered by Mr. Bradell, and sent down the previous day.

After a visit of twenty-four hours, during which she arranged the shop very prettily, Kitty Bradell fondly kissed Diamond, and the old woman watched her drive off in a hired trap to the station with tears in her eyes.

Unfortunately, though Diamond was a born servant, she was not, at first, a born shopkeeper. She became very depressed immediately Kitty had gone, and sold some good notepaper at an absurd price. She made inquiries about her grandnephew of the publican's wife, who came to purchase some of Kitty's reckless gift of sweets from Selfridge.

"Tom Hopper, my grandnephew, works at a farm near Melkford, I believe," she said. "Can you tell me the name of the farm?"

The woman gave a little scream of horror.

"Tom Hopper! That great, hulking lad! He's the worst behaved boy in Melkford. When all his people died, he went to live with Mrs. Tully down the lane, and got into bad habits; learned them from her boys, a lazy lot of young ruffians. Why, Tom Hopper was caught setting a rick on fire last year; he's a byword in Melkford!"

"Well, can I have his address?" said Diamond with great dignity. "I do not wish to hear what your estimation of his character may be."

She weighed out some sweets impatiently with her trembling old hand, and the woman stared at her.

"You'll find him up at the Burnside farm just now," said she. "He won't be there long; he's hired to

help the gardener at present, because they couldn't get anyone else. It's no good being kind to him, the Vicar's wife tried it."

Miss Diamond sent Tom a note that very night asking him to come and see her, and as she sat alone in the small unfamiliar cottage room, so different to the bright servants' hall in the house at Blackheath where she had reigned as queen, she felt horribly, terribly lonely. All that evening she wondered if there would not be a tap at the door from Tom. She even looked out the last picture she had of him as a chubby child of three from her old album, and wondered what he had grown into. He must be nearly fifteen now. Her loyal old heart refused to believe a word of what the publican's wife had told her. True, Tom had never acknowledged the Christmas and birthday presents she had faithfully sent him for years, but she knew that boys disliked writing. Master Humphrey could never be got to write in the old days.

(To be continued).

"Tommy," queried his father, "how do you stand in school these days?" "In the corner most of the time," replied truthful Tommy.

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for the beloved family she served, doing the most unnecessary things for the children, fetching and carrying for Mr. Bradell, nursing Mrs. Bradell in all her illnesses, the comfort and support of all in any domestic difficulty.

Diamond, who had come to the Bradells from the country where she had lived with her brother—a village schoolmaster—was a very refined type

boy," Diamond answered. "I must just find out when I arrive. But please, ma'am, I cannot be content to live on your bounty all the rest of my days. I should wish to get a living myself in some way. I had thought, perhaps, of a little shop."

The Bradells were not very anxious that their dear Diamond should be worried by a shop, but after a while they perceived that her mind was set

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