

Canadian Churchman

ESTABLISHED 1871

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Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, FEBRUARY 5th., 1914

No. 6

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The Canadian Churchman

TORONTO, THURSDAY, FEB. 5, 1914.

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The Outlook

Popular Government

The visit of ex-President Taft to Toronto has rightly been the subject of a very warm welcome, and his utterances have been followed with keenest interest. In his address before the University at the Convocation Hall he had much to say that was wise and suggestive on the subject of popular government, and expressed the opinion that it is the best form of government, as is being proved on every side to-day. And yet, when speaking of popular government in the United States, Mr. Taft pointed out that while there was practical universal manhood suffrage, yet out of ninety millions of people only about eighteen millions had the right to vote, while of this number only about thirteen millions actually voted at the last election. So that the Electorate is nothing but a representative body of the total population, and on this account Mr. Taft pleaded for restrictions in carrying on popular government in such a way as shall make it useful and beneficent on the one hand, and permanent and abiding on the other. The following words are particularly valuable and have several definite applications:—

"No government, however popular or democratic it may be, that fails to do equity and justice, and in which the governing majority does not manifest proper self-restraint toward the minority and the individual can stand long. Those of us

who press the necessity for those restraints are the real and loyal friends of popular government as a means to popular happiness."

A Roman Catholic Attack

It was naturally to be expected that the Kikuyu Conference would be utilized by a man like Father Vaughan for the purpose of attacking the Church of England, but it may be questioned whether what he said will have any real weight with those who know the facts. His cleverness and witticisms are undoubted, but, as someone has said, witticism and wisdom are not necessarily the same thing. One of the ablest replies to Father Vaughan was delivered the other day in Montreal at the Olivet Baptist Church, when the Pastor, Dr. Sullivan, himself a former Roman Catholic, championed the cause of the Church of England in a very vigorous way, pointing out among other things that the Roman Catholics in England were a very small body compared with the vast numbers of people who are outside that Communion. Dr. Sullivan also said that the only places where Rome is making any progress is where people do not read and think for themselves, and he rightly added that:—

A Church that is founded on the invocation of saints and angels, on confession to priests, and on cleansing through purgatorial fire, cannot stand the searchlight of modern times.

Back to the Bible

One of the most striking testimonies to the value of the Word of God appeared recently in an American secular paper, well known as "Collier's Weekly." It is pointed out that writers of to-day may be very clever in their endeavours to get rid of the fact of the awfulness of sin, but "they do not speak to human need" in endeavouring to explain sin away. The heart of man longs for forgiveness and a fresh start, and this is only revealed in connection with the Bible. These are the striking words of the paper:—

In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life:—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again, my daughters," is as wistful as when it breathed through the alien corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far

that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?

That a secular paper should put in such a noble plea for the Bible is a call to all preachers and teachers to proclaim far and wide the reality of the "Old, Old Story" as the one and only "power of God unto salvation."

A Splendid Testimony

We reproduce in this issue a copy of the Christmas Poster, which was seen in many places a few weeks ago. This Poster is the first evidence of the work of the Poster Advertising Association, which feels that every great business body should utilize its faculties for some practical work which will make men better. The Association decided to issue Posters to be shown at certain periods through the United States and in Canada, in every town of over 3,000 inhabitants, and the picture now reproduced is the first of these, and has been displayed in nearly every city and town of importance on the North American Continent. It is unnecessary to say that it bore no advertising, for its purpose was to remind men of the significance of Christmas, and to reach those who do not attend Church Services. The success of the movement has been most gratifying, and leading men have expressed their warm commendation both of the picture and of the spirit which prompted it. Instances from Toronto and elsewhere of good done have come before us, and we rejoice to know that the effort is to be followed by similar ones in the near future. The idea is capable of almost indefinite expansion and we are glad that so fine a testimony should be given to the realities of our faith.

What is a Christian?

If one cannot accept the revelation of Jesus, he should not call himself a Christian. It is said that Mr. Moody once found a man in an inquiry-room, and asked him whether he was a Christian. "Yes," he said, "I am a Christian, but not your kind." "Not my kind?" said Mr. Moody. "What kind are you?" "I am a rational Christian," replied the man. "Oh," said Mr. Moody, "you are a rational Christian; when were you converted?" "I never was converted; I don't believe in conversion." "But the Bible says, if you are not born again, you can't enter the kingdom of God." "I don't believe the Bible." "Oh, you don't believe the Bible; do you believe the dictionary?" "Yes," replied the man, "I believe the dictionary." "Well," said Mr. Moody, "the dictionary says that a man who doesn't believe the Bible is an infidel. You had better call yourself by your right name."

Personal Effort

An American paper reports that the largest factor for good living in a certain thriving city is a barber, Pete McCarthy, who is the inspiring spirit of a downtown Mission. He has a keen love for people, especially those who are down-and-out. After work hours he goes along looking for men who are hanging about the streets at night, sick at heart, with no money, no lodging, and little clothing. When he meets with such specimens of humanity this is what, according to the paper, the barber does:—

"As to whether the man is deserving or not, sick or well, drunk or sober, religious or a criminal, McCarthy asks no questions, but takes him in, cleans him up, feeds and warms him, all from his own small salary, and then talks religious business so directly, so simply and understandingly, that hope is put into the heart of the despairing. Ninety per cent. of those who kneel at the Morning Star mission remain true and faithful."

Not only has he thus reached many degraded, but his converts, and now his helpers, include some well-to-do citizens who were never much impressed with religion until they met this barber, and the business men of the city have decided that he ought not to pay for all his helpers out of his own pocket and they have raised a sum to support his work. When they began this effort to help they asked McCarthy to dinner at the Commercial Club, and in his simple and direct way he said: "Every morning on my knees I ask the Lord to give me a soul that day. He does not fail me ever; I have more converts than there are days in the month." This is a fine testimony to the power and value of personal work for Christ.

A Pertinent Enquiry

In a bookseller's catalogue recently there was this entry: For sale, Bible (The Holy), interleaved with paper for notes, "Almost unused." The last two words are surely suggestive. Would not the description, "almost unused," be true of the Bibles of very many people? Do our readers study the Word of God anything like as eagerly as they do the newspaper, or a magazine, or a book? As for making notes, it is very rarely that this trouble is taken, and yet God has given to us this Book as "a lamp unto our feet and a light unto our path." Would it not be in every way better for our spiritual life if our Bibles were properly used?

Why?

Under this short but telling heading an article appears in the "Christian Union Quarterly," telling of a letter from a physician who has been for twenty years in missionary work in China, who writes: "The heathen often say to me: 'You all say it is the same Jesus, the same doctrine; then why are you so many Churches?'" The question may well be asked: Why? The article points out that the Apostles could not divide because they were too near the Cross, and it is because we are so far away from Calvary that divisions do not look so serious to us as they would have looked in the early days. It was out of a united Church that Christianity got its foothold in the first centuries, and it is out of a renewed faith that all disunion will be brought to an end. "Separation is death; co-operation is life." These are days of huge undertakings, and with national and international movements all around us it behoves the Church of Christ to face the problem, and to look at the great question of Unity in the light of the needs of the world. We may be perfectly certain that it is only by means of a united Church that the most powerful testimony to our Master can ever be given.

How to Solve Difficulties

The Bishop of Southwark made an interesting autobiographical statement some time back, which offers a very useful hint. Like many other men, he was troubled by critical questions before his ordination. He consulted the then Bishop of Oxford (Dr. Stubbs), and as a result of his remarks he read the Bible from beginning to end, and found this method satisfactory in removing his doubts and difficulties. There is no question that the plan

is the best possible for facing and solving problems. People read too much about the Bible and too little of the Bible itself. Many who discuss critical problems are thoroughly conversant with these questions, and yet are often grossly ignorant of the actual text itself. An examiner in our Universities once remarked that papers on the Bible set at certain Ordinations could be fully answered by men who had never opened their Bibles but had relied on prescribed text-books. What is needed beyond all else is that the contents of the Bible should be mastered, and then with a knowledge of what the Bible actually says it will not be difficult to gauge the true value of many critical questions which, when divorced from their contexts, are easily thought to involve questions of difficulty. Bible knowledge is the best way to meet Bible problems.

"BE OF GOOD CHEER"

There is need these days that we should encourage ourselves in the Lord. There is so much unrest on every hand, so much uncertainty, and many things which tend to make us anxious and afraid. We need, therefore, to betake ourselves to the precious promises of God—so sure and certain—to keep ourselves in the sunshine of His unchanging and eternal love, and to look out for the coming of the Lord. With this end in view, it will be worth while to look at two or three of the "I wills" in the Gospel of St. John.

The Lord Jesus, knowing that His earthly mission was drawing to its close, comforts the hearts of His sorrowing disciples by telling them that He was going to prepare a place for them in His Father's House. "And," said He, "if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (St. John 14:3). What a cheering "I will" is this! The Saviour is coming—there is no doubt about it. His "I will" is faithful and true. What a strength it must have been to the disciples, even as it ought to be to us. "Yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37). And He is coming for us Himself. Angels will be His servants to gather the elect of Israel from the four winds of heaven when God's purposes begin to ripen for their restoration to their own land, but not so when the heavenly saints are to be "caught up." The Lord Himself shall come and call them away. It is He Who has been to the Cross for them, to bear their sins, that those sins might be put for ever out of God's sight. So, when the moment arrives for His Church to be translated to heaven, it will be "the Lord Himself" Who will carry out that crowning act of grace. (I. Thess. 4:16).

But there is another "I will" at which we must look. "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever." (St. John 14:16). If the Lord was leaving them in a hostile world they should have the abiding presence, support, and comfort of the Holy Spirit—that other Comforter—the third Person in the ever-blessed Trinity. And what would be His office in relation to themselves? "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." (John 16:14). How happy for them to be thus endowed with the presence of the Holy Spirit, Who would bring to their remembrance whatsoever their Lord and Master had said to them and would also show them things to come. He, too, would be their power for service and lead them into all truth. But this great gift depended on the Saviour's going away and on

His being glorified in heaven. (St. John 7:39). Till then the Spirit could not come, but when He had finished the work of redemption and had taken His seat on high, then the Holy Spirit was given. It is He Who makes known to us the glories of Christ and leads our hearts to contemplate Him in the glory of God.

There is yet another "I will," and this speaks to us of the personal love of the Saviour. "I will love him, and manifest Myself to him." (St. John 14:21). This is the love of complacency—the love that He makes known to him who possesses and keeps His commandments. This is the precious privilege of the obedient heart. And then there is that transcendently beautiful word in St. John 15:9. As the Father hath loved Me, so have I loved you." Let us mark the force of the "as" and the "so." What intensity of love is here! No thought can fathom it,—it is as deep as the soundless sea! Is it not wonderful that the love where-with the Father loved the Son is the measure of His love to us? We are loved as He is loved! How our hearts need to be enlarged to better take it in! And shall anything ever be able to separate us from His love? Let the Apostle Paul answer in Romans 8:35-39. We cannot do better than quote his triumphant words: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." With that grand climax we may well rejoice and also pray that we may all increasingly know that love "which passeth knowledge." (Eph. 3:19).

"NO GOOD THING WILL HE WITHHOLD."

"No good thing will He withhold."

Take this promise for thy need,
Chequered pathways lie before,
But His help is sure indeed.
Lose not heart, for Love Divine
Plans each detail of the way,
Plans to bear thee in His arms,
Plans deliverance each day.

"No good thing will He withhold."

Precious message from thy Lord,
Take it, lay it on thy heart,
Never doubt His faithful word.
He thy God "El Shaddai";
Be the journey long or rough,
Springs of comfort He'll provide,
And His grace will be enough.

"No good thing will He withhold."

Yielding to His sweet control,
Tenderly the message falls
On the weary pilgrim's soul.
How the difficulties fade!
How the burdens lighter grow!
How the shadows disappear
As we learn His love to know!

"No good thing will He withhold,"

Not alone His help, His grace,
But the grandest, highest "good,"
To behold HIM face to face!
Travelling days will soon be past,
Then the vision passing fair
Of thy Bridegroom and thy Friend;
And His home, His joy to share!

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Conditions in Ulster—By the Right Rev. C. F. D'Arcy, D.D. (Bishop of Down.)

(The following paper was published in the Christmas Number of the Church Family Newspaper. While the Canadian Churchman does not intend to take sides in this controversy, we reproduce the article as giving a resume of the present situation as it appears to a leading Irish Churchman.)

YOU ask me," writes Bishop D'Arcy, "to give some impressions of the state of things here. I do so with some reluctance, as it has always been my rule to practise restraint in relation to political controversies. But, for us in Ulster, Home Rule is not an ordinary political question, and I feel that to decline such an invitation would be to shirk a very plain, and a very urgent, duty.

"The district throughout which my work extends includes the city of Belfast and the adjacent counties of Down and Antrim. This territory is the very focus of the life of Ulster. It contains a population of 783,000 persons, of whom three out of every four are Protestants, and includes the principal industrial areas of Ireland. These people form a true democracy. The vast majority of them are of the working classes. They are keenly intelligent and very practical,

the great Ulster Convention in 1893, and which has ever since been the watchword of Ulster: "We will not have Home Rule." Englishmen, accustomed to the continual efforts of politicians to create party cries, may imagine that this is a mere catch-word. There could be no greater mistake. Often, when discussing the absorbing question of the hour with men of various kinds both in town and country, on pointing out the obvious fact that, from a Parliamentary point of view, there is nothing which can stop Home Rule, I am met by the sudden retort, 'But it can't come.' 'Why not?' I ask; and the answer always is, 'We'll not have it.'

"These words express no empty boast. The men of Ulster are prepared to make every sacrifice to carry out their determination. The volunteer force now numbers 90,000 men. This force has already reached a wonderful degree of

artisans, landlords, and labourers, drill side by side in the companies of the volunteers; all are ready and willing to give themselves and all they have in the cause which means more to them than life itself. What stronger force could bind a community together?

"There can be no doubt that the volunteer movement has proved a great blessing in Ulster. Some fifteen months ago we felt as if we were living in the neighbourhood of a powder magazine which might blow up at any moment. Unhappy events which I need not recall more explicitly produced terribly strained feelings in the public mind. Every effort was made by all who possessed any influence or authority to calm the popular excitement. But we all realized that only the utmost self-control could avert awful disasters. Then came the signing of the Covenant and the work of quiet, steady organization which it involved. After the Covenant came the great volunteer movement. The whole constituted a long course of discipline. With discipline has come order and the sense of solidarity. In Ulster to-day there is the consciousness of union, and of the strength which union bestows. There is a growing appreciation of the mischief which would be wrought by riot and disorder of any kind. Hence the settled, quiet resolution which is restraining all extravagance in Ulster at the present moment.



THE BIRTH OF CHRIST.—Through the kindness of the E. L. Ruddy Co., we are enabled to reproduce the above picture, to show what was recently done in connection with a large Poster issued by the Poster Advertising Association, to which we refer in our editorial columns. As a result of the earnest request of many leading men, another Poster is in course of preparation, which will be displayed at Easter, and which will depict the Resurrection. Another series of Posters is being designed to stimulate the Boy Scout Movement. It is interesting to note that numerous Churches had special poster boards erected on their property, and the Christmas Poster was displayed thereon close to the Church entrance. Out of many instances which could be recorded one may be cited which took place in Oshawa. A man who had been drinking stood gazing at one of these Posters, when a clergyman came along. The man turned to him and said, "Will you tell me the meaning of the picture?" On being told the story of the Birth of Christ and the details of the picture explained, the man said, "That is the finest picture I ever saw; it makes me feel ashamed of myself." Numerous Churches and Sunday Schools have secured copies of the Poster for use in their work. It is a great satisfaction to know that other Posters are in course of preparation for different seasons. In every case the object is to inspire the public towards a higher and better life.

great workers, and very shrewd and 'canny.' Their standard of education is the highest in Ireland, and their proportion of pauperism is the lowest. In this last respect the city of Belfast stands ahead of all other cities in the United Kingdom. Unlike the people of Southern Ireland, the Ulster folk are somewhat slow of speech, cautious, and sparing in emotion. They are not easily carried away, and generally say much less than they mean. But in character they are very strong, very dogged, very determined.

"My duties take me continually throughout the territory I have mentioned, and bring me constantly into close relationship with people of all classes. I may therefore venture to say that I have exceptional opportunities of forming an opinion as to the real mind of the community in which I live and work.

"Having said so much by way of explanation, let me hasten to add that the state of things here at the present time is such that it is almost impossible to convey any impression of it to the minds of people in England, where circumstances are so utterly different. What we have here at present is a people possessed by one overmastering idea, moved by one supreme determination. That determination is expressed in a simple phrase, uttered by the late Duke of Abercorn at

efficiency. It is officered by men of ability and military experience. It is being organized in all essential departments. Hard-working men give their evenings to drilling and other preparations. The organization is extraordinary. At Balmoral, in September last, 13,000 men of the Belfast contingent went through a complicated review without a hitch and without having had a rehearsal. Since then the work of organization has, I am informed, been greatly advanced. The Belfast contingent now number 30,000 men. In addition to the funds necessary for all this, an indemnity fund of over £1,000,000 has been subscribed.

"Slowly, steadily, without haste, without excitement, this movement is being carried out. It has behind it the united force of all classes in the community: the landed gentry, the captains of industry, the professional men, the business men in all their degrees, the skilled artisans, the working classes of all grades. Never was there so high a degree of social solidarity as exists today in Ulster. While Dublin is seething with social unrest and its trade dislocated by strikes, Belfast is in perfect calm. Larkin is as well known in Belfast as in Dublin, but his movement has had no influence at all here. One great determination has welded all classes together. Employers and employed, captains of industry and

"But let none imagine that this quietness means any slackening in determination. The many things said and done on the other side which are felt in Ulster to be bitter and provoking have all their full effect. But that effect is of quite another sort from what it would have been more than a year ago. Quite recently the Prime Minister made a speech which, rightly or wrongly, was regarded here as a challenge and a threat. Little was said, but thousands, who had before held aloof, rushed to enrol themselves as volunteers. Every unwise or unfair speech or action on the part of those who promote Home Rule is followed by a further development in the strength and efficiency of the Ulster forces. If ever a people were held together by a grim, unalterable determination, it is the people of Ulster at the present time.

"Further, it is a striking fact that this movement has been accompanied by a real deepening of religious conviction. The churches are thronged. Huge congregations, in which men frequently outnumber women, attend Sunday after Sunday. A great mission in all the churches of Belfast came to an end last month. The missionaries were most careful to preserve its spiritual character and to avoid all allusion to the political situation. Yet it was widely felt that the re-

markable success of the mission, and the deep feelings which it evoked, were closely connected with the solemn sense of responsibility pervading a people who have pledged themselves to risk all that they possess in maintaining a heritage which is dearer than life itself.

"When the Covenant was signed last year, the Home Rule newspapers were filled with ridicule of a proceeding which they derided as a solemn farce. But that Covenant is to-day, in the mind of every Ulsterman who signed it, a bond of the most solemn obligation. The enrolling of the volunteers, and the continual drilling and organizing, are but the natural and necessary consequence of the signing of the Covenant. It is too little realized in England that half a million Ulstermen and Ulsterwomen are bound by the Covenant to stand by one another in resisting Home Rule by every necessary means, and in refusing to recognize the authority of a Home Rule Parliament if it be forced upon Ulster. From that solemn undertaking there will be no going back. The pledge has been given by each to the others, and it unites the whole body in a bond of the strongest kind. There was a legend current in some English newspapers that this device of the Covenant was artfully sprung upon an excitable people after they had been intoxicated by the eloquence of fiery orators, and that when wisdom came with cooler judgment the Covenant would be quietly dropped. No representation could be farther from the facts. The Covenant was most carefully considered by some of the calmest and most judicial brains in the kingdom; it was signed by great numbers of the most cautious men of affairs and of business (among others, by the late Lord Macnaghten, Senior Judge of the highest Court in the land), and it was adopted by the mass of Ulster men and women, without excitement and without wavering, because it expressed their deepest convictions and their most firm determination.

"Why, it may be asked, do Ulster people feel so strongly on this subject? To answer that question fully it would be necessary to go back to 1690. It must suffice to point out that in 1886, and again in 1893, the battle against Home Rule was fought and won. The conviction that to be ruled by a Dublin Parliament would be an intolerable evil is no new thing. It was strong in 1886, it was stronger in 1893, it is strongest of all to-day. In England it often happens that a proposal which is rejected at first as most mischievous is, after a long spell of agitation and consideration, accepted as inevitable—generally with some degree of compromise or adaptation. English people are inclined to say: 'The agitation for Home Rule has been going on a long time; something must be done. Compromise and make the best of it.' That attitude is impossible to Ulster in relation to Home Rule. The longer the agitation for Home Rule continues, the more inflexible becomes the determination of Ulster never to submit to it. And the reason is quite obvious to us here, though Englishmen often fail to see it. Home Rule means the subjection of Ulster to a domination that Ulster people regard with the utmost antipathy. To anyone who knows the mind and character of the people here it is perfectly clear that, even if by some miracle Home Rule were established, and Ulster induced to profess submission, the arrangement could not possibly continue. The people of Ulster know this. By instinct and tradition, arising out of a long history, they know the impossibility of what is demanded of them. And they wondered at the blindness of their kinsmen in England and Scotland.

"Is civil war within the bounds of possibility? Yes, most certainly, if an attempt is made to impose Home Rule on Ulster by force. And that is the only way in which it could be imposed. The danger of the present situation is that the Government may strain the patience of Ulster too far, and so precipitate a catastrophe. It is almost unthinkable that any modern Government should try to impose by force upon a population of a million industrious, law-abiding people a domination which they believe would be destructive of all that they hold dear. It can not be possible that the present British Government have any such intention. But the strain may reach breaking-point before the people of England have been fully awakened to their danger. It is thus that civil wars always begin. Once begun, none can tell what the end may be. From every Ulster household, and in every Ulster church, heartfelt prayers are continually ascending that this most dreadful disaster may be averted. But it never occurs to any Ulster Covenanter to sacrifice his principles and yield. This is unthinkable, impossible."

Where Stands the Church? Answer by Henry Wace, D.D., Dean of Canterbury.

I DO not propose at present to attempt any discussion of the specific issue between the Bishop of Zanzibar and the Bishops of Uganda and Mombasa respecting the Kikuyu Conference.

That issue, as a whole, will require, and must receive, very mature consideration. But the Bishop of Zanzibar has propounded a question which has the gravest importance independently of that special issue, and which is daily becoming of the deepest interest to the Church at Home. In the title of his letter to the Bishop of St. Albans, he asks: "For what does the *Ecclesia Anglicana* stand?" By using this Latin phrase, he may, perhaps, wish to distinguish between the Anglican Communion as a whole, as represented, for instance, at the decennial Lambeth Conferences, and the Mother Church of England. But the reply to his question can only be found in a statement of what the Church of England stands for. The other Churches of the *Ecclesia Anglicana* are in full communion with the Church of England; the Missionary Bishops, as he says, "come from Canterbury, lean on Canterbury, are subject to the judgment of the Bishops of the Province of Canterbury"; and though there may legitimately be variations in detail between the constituent Churches of this great Communion, they are avowedly animated by one general spirit and character. The Bishop of Zanzibar himself appeals to the Bishops of the Mother Church, and the real question he raises therefore is, what are the principles on which that Mother Church takes her stand? That, it will be felt, is a question which is being raised day by day in current discussions. The comprehensiveness of the English Church has always been conspicuous; but this characteristic has certainly been stretched so widely of late that it is difficult to recognize that there are any limits to it. The Bishop of Zanzibar has certainly strong ground for his contention that, in a volume like the recently published *Foundations*, doctrines, which have hitherto been held as cardinal principles in the faith of the Church, are treated as, to say the least, open questions; so that, in the view of the authors of that book, it is permissible for any Priest to deny "the trustworthiness of the Bible, the Authority of the Church, and the Infallibility of Christ." On the other hand, the Bishop himself claims a similar latitude in the opposite direction. He definitely claims, as evidence of the teaching of the Church of England, "the present faith and practice of the whole Episcopate of East and West"—that is of the Churches of Rome and of the East: he appeals, on such a matter as the Invocation of Saints, to the great Bishops of the ancient *Ecclesia Anglicana*, and "to the living Bishops of East and West, whose testimony to the Dogmas they have received, is open to all." "Our unhappy disunion with the Patriarchs of the West and East does not," he says, "hinder us from falling back upon their public witness to what Holy Church has received and taught all down the ages; and in the strength of their witness, . . . we should be powerful enough to resist the temptation to make common cause with the protestant bodies and the modernizing party." Certainly, with these two extreme utterances in our ears, it is difficult to dispute the justice of the Bishop's complaint that the present Church "is in a state of mental chaos; it is more than ever talkative, but what it expresses is anything rather than its own true self."

But the Bishop forgets that the "true self" of a Church is not to be sought amidst the confused voices of a period of unsettlement and unrest. He himself begins by admitting that the utterances of individuals are not to be taken as necessarily compromising the Church as a whole. "So used are we," he rather roughly says, "to heretical speculations and teachings by Cathedral dignitaries and Academic Teachers, that one book more or less would not be seriously felt." What he complains of is that men who hold such erroneous views are countenanced by the Bishops. "It gives one pause to find that one's Metropolitan and several of his com-provincial Bishops are able to work their Dioceses with men who either hold or allow them." I own there is force in the observation. But he forgets that the teaching of the Church, as a whole, is as independent of particular Bishops at a given moment, as it is of Cathedral dignitaries and Academic Teachers. The Church of England has in the first place her authorized and legal standards, and these, however they may be obscured and perverted for a time, as they were by Newman, and still are by

his followers, nevertheless bear their witness continuously; and that witness speaks for itself, and, in the long run, determines the influence of the Church. In the next place, history and historic documents bear a concurrent testimony to the principles and purposes by which those who framed the present articles and formularies of the Church of England were animated; and that testimony must determine the principles of their interpretation. Now I make bold to say that there is no legitimate doubt whatever what that testimony proves, and that it shows that the voice of the Reformed Church of England is equally opposed to the rationalistic views which the Bishop justly denounces, and to the ultra-Catholic and anti-Protestant views which he himself represents. There is one representative of the position of the Church of England whose voice ought to be admitted by High Churchmen as decisive on this question—I mean Bishop Cosin. The ideal of the Church of England, in the palmy days of the Churchmanship of the Restoration, has been fully described by him in two "Treatises, recently reprinted by the S.P.C.K., on the Catholic Religion of the Realm of England, and on the Differences in the chief points of religion between the Church of Rome and the Church of England"; and it is enough for the present to say that the standards which Bishop Cosin recognizes are, first the Holy Scriptures, and, "after them, the Three Creeds, the first four Councils, the first five Centuries, and throughout them the succession and consent of the Catholic Fathers. For in them is discovered and set forth that early Faith, once for all delivered to the Saints—primitive, pure, and purged from defilement, apart from human corruptions and later accretions." In simpler words, the standards of the Church of England are, the Scriptures and the Primitive Church, and she knows nothing of any such general appeal as the Bishop urges to the great Bishops of the *Ecclesia Anglicana*, and to the living Bishops of East and West. The Bishop of Zanzibar, in such phrases, is giving expression to the idea of Catholicity which is persistently put forward at the present time by the Ritualistic School of Churchmanship. But that is not the Catholicity claimed by the Church of England. Even her highest Churchmen in the palmy days of Anglican Churchmanship, were in full harmony with the appeal of Jewel to the first six centuries, and with the example of Hooker in his constant submission to the authority of the primitive Church. As Beveridge said, they claimed as their ideal that the Anglican Church should be "justly, and deservedly, called the Primitive Church, revived in these times." It must, I think, be acknowledged, with the Bishop of Zanzibar, that a book like *Foundations* is inconsistent with this ideal; but it is not less unquestionable that the Bishop's own idea of Catholicity, as asserted in this letter, and his defence of such a practice as the Invocation of Saints, are equally incompatible with it.

The Bishop, however, is, I think, justified in his claim that it is the duty of the authorities of the living Church to uphold the true ideal of the Church over which they preside, and, as far as possible, to banish and drive away erroneous doctrines inconsistent with her principles; and it is to be feared he is not less justified in his complaint that, in their discharge of this duty, the authorities of the Church are at the present moment lamentably deficient. In words I heard used by a Layman of great authority, they have for some time been "culpably timid." Either that is the case, or else they must be themselves more or less in sympathy with the aberrations which they tolerate so quietly from the Church's ideal. The Bishop of St. Albans lately set an admirable example in the decision with which he repressed the revival, in his Diocese, of the practice of the Invocation of Saints, and the Bishop of Zanzibar's Letter affords conclusive proof of the necessity for his action. But we need such action on a larger scale. There is no possibility of restoring discipline in the Church, either in doctrine or in practice, unless the Bishops generally will once more recognize the true Catholic ideal of the Church of England, and will resolutely repress teaching and practice which are inconsistent with it. Those Catholic principles are also the Protestant principles to which every great English Divine, for more than two centuries after the Reformation, expressed his adherence; and if this primitive ideal were reasserted, justice might be done to both schools of thought in the

Church. At present, I fear I am not exaggerating, if I say that the only theologians to whom no deference is paid by the ritualistic school, are the great Divines of Anglo-Catholic theology, and that the tolerance of such teaching as has been quoted from the Bishop of Zanzibar involves the repudiation of every representative of the characteristic theology of the Church of England. The rejection of the same authority, and the failure to bestow adequate study on such Divines, by the rationalistic school, is equally conspicuous. The only remedy lies in recurrence to the standards I have been recalling. Until that is done, the younger clergy of the Church cannot fail to be "carried about by divers and stranger doctrines," and the Church cannot speak with an authoritative voice, either at home or abroad, in proclaiming the message of the Gospel. The appeal of the Bishop of Zanzibar is somewhat violently expressed, and is strangely inconsistent. But he will have done good, if he compels the authorities of the Church at home to realize the danger of letting the Church continue to drift helplessly between the currents of Rationalism and Romanism, and if he obliges them to answer his question: "What does the Church of England stand for?" If they ask that question without prejudice, they will be unable to give any other answer than that of Jewel, Hooker, Cosin, and Beveridge.

Kikuyu

(Third Leading Article from *The Times*.)

Few who have followed the correspondence on the conference at Kikuyu, which has occupied much space in the columns of *The Times* for the past month, will fail to derive encouragement from it. The letters have revealed a widespread and deep concern for the welfare of the Church of England, and, indeed, for the work of other religious bodies both in this country and in the mission field. It is true that they have also manifested much divergence of opinion in some matters of great importance; but the conspicuous candour and the general absence of bitterness which have marked the controversy offer grounds for hope that a solution satisfactory to all parties is not impossible. Many of the letters which have appeared in *The Times* have had only a secondary relation to the questions brought into prominence at Kikuyu. After all, the precise origin of the historic episcopate, or the opinions and practices of the Caroline divines, or the interpretation of the Canons of 1603, though undoubtedly important in themselves, are not matters with which the proceedings in British East Africa were immediately concerned. The action of the Bishops of Mombasa and Uganda in administering the Holy Communion to members of the conference who belonged to other denominations than the Church of England is, no doubt, a matter for reference to authority; though in this "open communion" they followed recent precedents set by Dr. Perowne, Bishop of Worcester, at Grindelwald, and by Dr. Percival, Bishop of Hereford, in his Cathedral. If there is any difference between these and the action of the Bishops in East Africa it is that the circumstances in which the latter administered the Sacrament to their fellow-missionaries were obviously of a quite exceptional

character. With regard to the scheme of federation proposed by the conference, the Bishop of Uganda's letter makes it abundantly clear that it contains nothing more than proposals for further consideration and for submission to the several authorities at home. There was no attempt, and indeed no desire, to act contrary to ecclesiastical order. Those who took part in the conference from the first declared themselves ready to await official guidance.

It is the pride of the Church of England that in its three orders of Bishops, priests, and deacons it possesses a form of Church organization which has existed since primitive times. It was not for nothing that its leaders during the Reformation held to this government when other reformed Churches abandoned it; and anything which, even in a remote degree, may seem to relax the Church's adherence to this ancient order is naturally regarded with grave misgiving. But the Church of England has also other special features which it must boldly vindicate. It is its glory to hold a position midway between the unreformed and reformed parts of Christendom. It

without presumption, we may believe it is specially endowed, and to which the present circumstances of its missionary enterprise urgently summon it.

Some of our correspondents have deplored the discussion on the ground that the proceedings at Kikuyu are *sub judice*. Apparently they are under a misapprehension. It is true that the Bishop of Zanzibar, in his open letter to the Bishop of St. Albans, declared that he has charged his neighbours the Bishops of Mombasa and Uganda with "heresy in their teaching of the meaning and value of episcopacy." He also refers to his request "made to our Metropolitan, that the matter of the Kikuyu Conference be heard and judged in our Provincial Court, before him and his provincial Bishops, according to Catholic precedent." But we have heard of no formal indictment lodged with the Archbishop and presented to the two Bishops immediately concerned. Indeed, we gather from the Archbishop of Canterbury's letter, which appeared in *The Times* last Saturday, that he was still without any specific information as to the exact request the Bishop of

Zanzibar desires to place before him. It is unfortunate that the Bishop of Zanzibar should have been compelled to delay his return to England, and thus prolong a period of disquiet and anxiety to all concerned. Meanwhile, we deplore anything that may appear to be a threat of secession from the Church of England. During the controversy of 1871 over the public use of the Athanasian Creed, a similar threat was made by Dr. Pusey and Canon Liddon, who declared that they would retire from the ministry of the Church of England if that Profession of Faith were altered, or the rubric which orders its recitation in the service of the Church were withdrawn. Yet at the present moment there are many who gratefully acknowledge their debt to both these revered leaders, yet contemplate such a modification of the present use of the *Quicumque Vult* as seemed to those faithful men

to menace the very life of the Church a little more than forty years ago. Plainly threats of secession ought not to be made at a time when the responsible authorities of the Church may be called to decide on the matters in dispute. Those who believe that the Church of England has an appointed place in Christendom may see in such a controversy as the present a renewed challenge to their loyalty. In their response to the challenge the Church may well find fresh evidence of the strength of its position.

Laymen's Missionary Movement

"OUT ON THIRD." By H. K. Caskey.

Baseball has captured the people of the Continent, and seldom have men of the two nations been more interested in any one thing than in the battle for supremacy between the great teams last October. Some of the tragedies of the game were seen when men, doing splendid work at the bat, failed miserably in running the bases. Men were put out at first, second and third in a way that brought consternation to the men at the bulletin boards all over the Continent.

CENTRAL REVISION SUB-COMMITTEE

Adaptation and Enrichment of the Book of Common Prayer. Meeting at St. Catharines, 9th to 15th Jan., 1914



At head of table, Bishop Williams, of Huron, Chairman; left side, Archdeacon Armitage (standing), Secretary; Rev. Canon Plumtre, Assistant Sec.; Dean Coombes (Winnipeg), Archdeacon Cody (Toronto), Rev. Canon Scott (Quebec), Bishop Farthing of Montreal; at foot of table, Charles Jenkins (Petrolia), Archdeacon Paterson Smyth (Montreal); right side (from front), Bishop Bidwell, Kingston; Bishop Thorneloe, of Algoma; Bishop Richardson, of Fredericton; Rev. Dyson Hague (Toronto), Professor Abbott-Smith (Montreal)

is natural that such a Church should be inspired by a sense of its mission to develop union with those who are on either side of it. Some years ago an attempt was made to bring it into closer union with the Church of Rome. The earnest men who took a prominent part in those overtures vehemently and rightly repudiated any charge of disloyalty. Similarly those who at the present moment may desire closer union with the reformed Churches cannot allow themselves to suffer under a like charge. It is the special duty of English Churchmen to be zealous in the cause of Christian reunion. The circumstances of modern life, the dangers which confront the Christian faith, the new conception of the Church's organization, resulting from modern historical study, the tasks which confront it both at home and in the foreign mission field, all combine to drive home to the conscience of Christendom the shame of that disunion which robs it of much of its influence. Zeal may not be according to knowledge, and ill-considered efforts at union may make the mischief they are designed to correct even worse than before. But it were cowardly to shrink from a task in fear that it may carry those who engage in it into new and unfamiliar paths. The Church of England has every reason to go forward in a work for which,

The situation with the Missionary Committees of the Churches in Canada is very much the same just now. One after another of these committees have done splendid work in advertising the fact that they were going to have an every-member canvass. There has been publicity and wise advertising, and people have been greatly stirred through the prospects. Committees have started to make the canvass, and the pathos of it all is that, with here and there striking exceptions, they have failed to make the home run, and have been put out at third, or second, or even first base. The work is not worth doing unless it is worth doing just as thoroughly as possible, and many will feel after their effort is over that it has been without results, when the truth of the matter is that they have not played the game as they should. A word to the wise is sufficient.

At the annual meeting of the Canadian Council, Laymen's Missionary Movement, held January 19th, the following officers were elected for the coming year: Chairman, Mr. John A. Paterson, K.C.; Vice-Chairman, Mr. N. F. Davidson, K.C.; Treasurer, Mr. J. H. Gundy; General Secretary, Mr. Herbert K. Caskey.

ST. JOHN, N.B.—A missionary campaign in the churches of St. John is being held, January 25th to February 8th. Dr. Archer, of India, Messrs. R. W. Allin and D. M. Rose are coming to assist. The Bishop of Fredericton, Rev. C. W. Nichols, Rev. C. G. Lawrence, and Rev. H. Waterton will make up the diocesan delegation of speakers.

The Churchwoman

MONTREAL.—At the annual meeting of the St. George's W.A. the reports for the past year were encouraging. A total of \$744 was shown to have passed through the books, practically all of which was devoted to missionary work.

TORONTO.—GIRLS' FRIENDLY SOCIETY.—It is the intention of the Girls' Friendly Society in Toronto, to hold a series of meetings this week and put before the women of the city the work of the society, its aims and ideals and the very practical form it is now taking in the lives of the girls. The first meeting was held in the Church of the Redeemer last Monday. The Rev. Mr. James acted as chairman. The second will be at St. Stephen's Church to-night; and the last will be in Holy Trinity Church on Friday, February 6th. Miss Charles, the organizing secretary, will address all the meetings on the several phases of women's work in social and moral development. As Miss Charles has had considerable experience in this particular line, having been for several years head of settlement work in Dayton, Ohio, and then as secretary of the Young Women's League there, her talks should be of inestimable value to those interested in work for girls.

WILMONT, N.S.—The work of the Women's Guild shows what can be done by honest, earnest effort backed by unity of purpose. The Guild made the final payment on the cost of the parish hall, and also enabled the Rector, Rev. W. S. H. Morris, to put up a very fine oak reredos in the parish church, place an oak floor in the chancel, and oak platform and railing for the font.

Church News

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

PREFERMENTS AND APPOINTMENTS

TOMALIN, Rev. W., Missionary at Fort a la Corné, to be Incumbent of Trinity Church, St. Stephens (Diocese of Fredericton).

TOWLE, Rev. W. H., to be first Rector of Parish of Lansdowne (Diocese of Ontario).

IRVINE, Rev. R. W., B.A., Incumbent of Hinton, to be Incumbent of Selby (Diocese of Ontario).

BARBER, Rev. L. L., Vicar of Picton, to be Rector of Picton (Diocese of Ontario).

CANTRELL, Rev. J., to be Missionary at Frankville (Diocese of Ontario).

TACKABERRY, Rev. S. A., M.A., to be Missionary of Easton's Corners, with Newbliss (Diocese of Ontario).

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The sixth annual banquet of Men's Meeting was held in the men's parlor of St. Paul's Hall, January 27th, when one hundred people gathered around the festive board. Among the guests of the evening were:—Archdeacon Armitage and Mrs. Armitage, Revs. C. W. Vernon, S. H. Prince, T. H. Perry, the churchwardens and Colonel Mowbray. Archdeacon Armitage was toast master. Mr. Wm. Currie is leader of this successful organization.

FREDERICTON.

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

ST. JOHN.—ST. JOHN'S (STONE) CHURCH.—The annual meeting of the Sunday School Teachers' Association was held in the schoolroom of this church, January 13th. It was the largest and the most successful meeting held for many a day. Mr. Jack gave a most instructive lecture on Palestine, showing magnificent views. The officers elected were: Rev. G. A. Kuhring, president, and Miss Alice Ketchum, secretary. The president made a few remarks of appreciation for the work of the retiring secretary, Mr. Olive. A letter of congratulation was sent to Mr. Sewall, who for thirty-eight years has been superintendent of St. George's School. Archdeacon Raymond mooted the question of an archidiaconal conference for the archidiaconry of St. John. It is the archdeacon's idea to have a gathering of those interested in any branch of Church work and have all phases of Church activity discussed. The Sunday School teachers promised to support the project. It is thought that the conference will be held some time during the summer. A move was made by the executive of the Sunday School Association towards a Palestine Exhibition. All are asked to send any curios or interesting missionary relics, models, etc., to the Rev. G. A. Kuhring, keeping, of course, a record of what they send. A record of the annual meeting would not be complete without some reference to the splendid work of the president, the Rev. G. A. Kuhring. With fine executive ability, with much thought and with the many good ideas born of a long experience in Sunday School work, the president has gradually developed the association until now it is in better condition than ever before.

A very good custom in Stone Church is the holding of missionary socials. The first of these for the present year was held on January 14th and was a great success. The subject for the evening was Egypt, and consisted of short talks by those who had visited that ancient country. The talks were under the leadership of Mrs. John A. McAvity. In addition to its many institutional organizations, a singing class has been formed in Stone Church under the leadership of Miss Madeleine de Soyres and Miss Daisy Fairweather.

ST. JOHN.—The ordination candidates' council met on January 21st, and are pursuing what will ultimately be a most interesting and inspiring policy. It is the desire of the council to have a list, from each parish, of all those who have gone forth to the ministry, as well as of any women who have offered for work at home, or in the foreign field.

CHURCH HOUSE.—The committee of the Institute, which have in hand the raising of the \$3,000 needed for the alteration and furnishing of the Church House, are meeting with gratifying success. There has already been subscribed \$2,040, and it is confidently expected that the remaining \$960 will be raised in due course.

TRINITY.—Recently Rev. R. A. Armstrong, M.A., the rector of Trinity, told his congregation that \$3,000 was needed for the restoration and improvement of the chimes, and he reports that the parishioners are contributing most generously towards the fund. It is known, of course, to many that these bells are the memorial to the Loyalists, and on the largest bell is recorded: "In Memoriam the Loyalists, faithful alike to God and King." In this way the chimes appeal to the whole city.

CHURCH OF ENGLAND INSTITUTE.—On January 20th the committee of the Diocesan Sunday School Association met in the Institute, with Rev. G. A. Kuhring, deputy chairman, presiding. Seventeen of the leading clergymen and laymen of the diocese were present. In nearly three hours important questions connected with Sunday School work were discussed, such as teacher training, the paper, "Our Empire," scholars' and teachers' examinations, etc. It was decided, if arrangements could be made, to hold a summer

school for Sunday School and missionary workers at Rothesay towards the end of June next. Plans for the missionary organization for boys are well under way, and the superintendent of the missionary department was authorized to appoint a special secretary, who shall work under his supervision in connection with the boys' organization; and also he was empowered to select certain specific objects in some part of the mission field to place before the boys for their interest and support. The canon missionary reported that within the past few weeks no less than thirty-seven Sunday Schools in various parts of the diocese had been either revived or newly created and organized.

ST. STEPHEN.—TRINITY.—This church, which has been vacant for some months through the resignation of Rev. C. W. Nichols in May, 1913, has been filled by the appointment of Rev. William Tomalin, who comes from the Diocese of Saskatchewan. Mr. Tomalin has been warmly welcomed by his congregation. For the last three years he has been in Indian work at Fort a la Corné, where he went immediately on his graduation from Wycliffe College. He has been compelled to relinquish the Indian work on account of the exposure. The specialists whom he consulted have forbade his returning to the North-West.

QUEBEC.

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

THE CHURCH SOCIETY.—The Church Society is the executive body of the Diocese of Quebec, the Synod, which meets biennially, being merely a legislative body. The following extracts from the treasurer's annual report show in what excellent condition the invested funds of the diocese stand and how able has been their administration, so that the capital has doubled in twenty-three years. Mr. Edwin Pope has been treasurer of these funds for twenty-three years and the results attained have been in a large degree due to his good judgment and unremitting care.

The total funds of the Society in 1913 were \$1,053,638, showing an increase of \$529,388 in the last twenty-three years. This augmentation of \$529,388 is made up approximately by legacies, \$205,597; donations, subscriptions and accumulations, \$287,349; profits, \$36,442. The Bishopric endowment is now \$119,073. Increase has been by subscriptions, \$8,505. The See House Fund, from rent paid by the Bishop, \$12,623; additional subscriptions towards purchase of See House, \$5,540. The Diocesan Mission Funds were receiving aid from the S.P.G., in 1890, to the amount of \$6,020. This was relinquished in 1893, on a diminishing scale of payment, which ceased in 1899. The amount contributed to the work from the Society's funds in 1890, was \$6,166. This year the contribution is \$18,332, supplemented by \$7,676, from endowment funds. In 1890, the stipend of missionaries was \$600, advancing to \$850 during twenty years. In 1913, it was \$800, advancing to \$1,000 during five years. The clergy pension stands at a maximum of \$600, the same as in 1890, but a clergyman can now claim his pension after forty years' service, whereas it was previously granted only on proof of disability. In 1890, five clergymen on the pension list received \$2,096. In 1913, eight clergymen received \$4,289. The widows' pension in 1890 was \$300 maximum. It has been twice increased, and since 1898 has stood at \$500. In 1890 ten widows and eight children received \$2,650. In 1913, seventeen widows and two children received \$7,712. The invested funds would not meet this increase, but the diocese has never failed to respond to a call for assistance. The General Fund, previous to the bequest of the late James King, depended almost entirely on the subscriptions received annually from the diocese. From these grants were made averaging \$1,000 per annum, for church building, clergymen's outfits, etc., etc. With the now enlarged income a greater work will be possible in the future. The expenses of the Society are also paid from this fund. The annual average has been: For printing annual reports, etc., \$400; salaries of Secretary and Treasurer, \$900; all other expenses, \$220; total, \$1,520.

This economical management has greatly assisted in the success now recorded, and it is to be hoped that there will be no radical departure from a system which has been so successful. In addition to the revenue from capital, the legacies and special donations, the Society has received an annual average of \$6,440, in subscriptions and offertories to aid its several objects. The whole record is a credit to a diocese, whose people num-

ber little over 20,000, the majority being farmers, fishermen and workmen scattered over a very large area, and having their own local charges to meet, and this summary of their work should be an encouragement to greater effort. The Treasurer reported that the tradition of the Society that there has never been any loss on its investments has been maintained.

ONTARIO.

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

KINGSTON.—SYNOD OFFICE.—The following appointments have been recently made: The Rev. W. Harrison Towle to be first Rector of the parish of Lansdowne, formerly the Mission of Lansdowne; the Rev. R. W. Irvine, B.A., Incumbent of Flinton, to be Incumbent of Selby; the Rev. F. L. Barber, Vicar, to be Rector of Picton, vice Canon Loucks, resigned; the Rev. J. Cantrell, to be Incumbent of the Mission of Frankville; the Rev. S. A. Tackaberry, M.A., to be Incumbent of the Mission of Easton's Corners and Newbliss; and the Rev. O. G. Lloyd, to be Incumbent of the Mission of Parham.

OTTAWA.

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

OTTAWA.—ST. GEORGE'S.—An evening of poetry and music will end the series of events which has recently been given under the auspices of the Guild of St. Vera and St. Barnabas' Girls' Auxiliary. On January 28th, Rev. Canon Kittson read Tennyson's "Enoch Arden," with musical accompaniment by Mrs. F. M. S. Jenkins, the organist of St. George's Church, who also provided a musical programme. This lecture was in connection with a series of evenings on poetry and music held by the Guild of St. Vera and St. Barnabas' Girls' Auxiliary.

TORONTO.

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

UNIVERSITY CONVOCATION HALL.—Rev. Dr. H. Symonds, vicar of Christ Church Cathedral, Montreal, preached a sermon last Sunday morning here, dealing with the results of the critical religious movement of the nineteenth century. In it he sought to show that higher criticism, which caused such an outcry in the sixties and seventies, and is even now a very controversial subject, was not wholly destructive and negative, as some people were wont to believe. On the other hand, he saw in the present-day tolerance of all branches of the Christian Church towards others the deeper understanding of the Holy Scripture and the great movements towards Christian unity, its reconstructive and positive effects in materially strengthening Christianity. While not committing himself as a higher critic, Dr. Symonds urged that their work be given sympathy and consideration before condemnation. The argument was advanced that fewer people go to church now than some years ago, but this was not an indication of the temper and mood of the times. The speaker pointed to the great forward movement in missions and the tolerance of the different branches of the Christian Church toward each other as a real indication of the progress of Christianity. "Does this not spring naturally from the criticism of the nineteenth century?" he asked. "The positive and constructive effects of to-day are the result of the criticism of yesterday." Higher criticism had given the world a better conception of the evolution of religion, had retained the interest of the people and fortified their faith.

Turning to the New Testament, Dr. Symonds said it was as yet too early to speak of the effect of higher criticism upon it, but even now evidence of reconstructive work could be seen. There was a buoyant spirit of confidence among thinking Christians, a new and better way of looking at this work. They could see that higher criticism was simply and purely destructive only outwardly. Religion was so deeply rooted in human life that the man without it was looked upon as one lacking in an essential of human nature. The argument that a certain thing was so because the Bible said so was no longer unassailable. This was merely ex-

ternal; the best reasons came from the inner man. People were asking for evidence of these things, and in doing so were strengthening their faith. The speaker developed arguments along this line under the heading of the psychology of religion.

The speaker saw a positive result of higher criticism in the larger and more enduring tolerance among all Christians, and in the great movement of recent years towards Christian unity. "I do not wish my motive in speaking thus to be misunderstood," Dr. Symonds said in conclusion. "I am giving no reasons for higher criticism, nor do I want to make any of you higher critics. My aim is to reassure those of you who believe or fear that higher criticism is wholly negative and destructive. It was alarming in its early stages, but we must remember that it is first necessary to demolish before we can reconstruct. It was not so easy in the early days to see the positive things; to-day they are obvious. I urgently appeal to you young men and women to adjust your spiritual bearing, for a larger Christianity than has ever been is coming upon the world."

ST. LUKE'S.—Owing to the temporary indisposition of the rector, the Rev. G. F. B. Doherty, the services on Sunday last in this church were taken by the Rev. Canon Rollo, M.A., of Trinity College in the morning, and the Ven. Archdeacon Ingles, D.D., in the evening.

ST. PAUL'S.—Work will be begun immediately upon the erection of the organ. The instrument has arrived in the city, and during the past week steel work has been erected for the support of the instrument. It is expected that the work will be completed in about six weeks' time. The organ will be one of the finest on the continent. On the north gallery will be placed the echo organ. Part of the specification which will appeal to the popular ear will be the production of chime effects.

Archdeacon Cody preached on the Kikuyu Conference and Christian Unity last Sunday. A special report will be given next week of this important utterance.

ST. BARNABAS.—The choir of the Church of the Messiah under the leadership of Mr. R. G. Stapells, the organist and choirmaster, repeated their Christmas cantata, "Morn of Glory," by Mr. F. W. Peace, in this church on Wednesday evening, the 28th ult., when a large number of people were present.

ST. ANNE'S.—A room has been placed at the disposal of young women in the parish-house for the purpose of holding afternoon tea on Sunday afternoons. The room will not only be open to members of the Bible class, but also to any young women who may wish to entertain their friends there.

WYCLIFFE COLLEGE.—On January 27th, the Wycliffe Association met in the Common Room of the College to hear a paper by Canon Plumtre on Church Unity. The Canon spoke on Unity in the light of the Kikuyu Conference. He emphasized the point that it is church unity and not church union that we want. A comity or federation would be welcome, but a dead-level organization would be disastrous and provoke as many ills as it attempted to cure. Speaking of the Church Unity League, he said that the object of the League was not to go too fast for the general body of the Church, but to urge that some definite steps be taken in line with the Lambeth Quadrilateral.

WEST TORONTO.—ST. JOHN'S.—Owing to a general breakdown from overwork in discharging his many duties, the Rev. T. Beverley Smith, rector of this church, has taken medical advice and left to spend a month in Florida to recuperate his health. Mr. Smith has been resting for the last two weeks, but his impaired health makes it necessary for him to have a change of climate. During his absence the Sunday services will be in charge of Principal O'Meara, of Wycliffe College, and the Rev. L. E. Skey, of St. Anne's Church. Rev. T. J. Lynch and Rev. Edward Morley will have charge of the parish.

In the absence of the Rector, on Sunday last, the morning service was conducted by Rev. H. D. Raymond, M.A., and at the evening service, the Bishop of Toronto was the special preacher.

Mr. Jesse G. Wright's Boys' Bible Class of this church held a successful banquet in the parish house, January 27th, as result of a contest whereby the membership of the class was increased from thirty to sixty members. At the close of the evening Mr. Wright was given a very pleasant surprise when Mr. Norman Harcourt, president of the class, presented him with a pearl-handled set of dessert knives and forks, as a token of their appreciation of his hard work in his Bible Class. So successful has been the con-

test that in all probability the campaign will be made an annual affair. The membership of the class has been exactly doubled in the last four months.

WYCHWOOD.—ST. MICHAEL AND ALL ANGELS.—Mr. George E. Crawford has been appointed organist and choirmaster of this church. Mr. Crawford is a pupil of Dr. Albert Ham at the Conservatory of Music, and new successes for the choir are confidently expected under him.

The Men's Club here is an active organization. They recently held a debate on, "Resolved that the Tendency of the Stage is Detrimental to Religion." On a later occasion the Rev. J. R. H. Warren delivered a lecture entitled "A Trip to the Klondyke."

EARLSCOURT.—ST. CHAD'S.—A successful font roll party was held at this church in the basement hall recently. Tea was provided for the mothers and children, which was thoroughly enjoyed. A baby competition was then held for the children under nine months old. It was an exceedingly difficult matter to select the finest baby. There has been great distress in this neighbourhood, on account of the severe weather and lack of employment.

The Rev. H. Snarrt delivered an address before the members of the Men's Club in the basement of the church on Monday evening last.

SHANTY BAY.—Rev. H. A. Meek, who has been incumbent of this Mission for five years, has been transferred to West Mono. Before his departure the congregation of St. Mark's, East Oro, held a social evening and presented him with a well-filled purse and an address, which spoke in warm appreciation of his services in this difficult Mission. "We have ever found in you a true friend and wise counsellor, ready at all times to offer help and sympathy. Such trials and discouragements as are inseparably connected with the work in this, as in other congregations, have never appeared to dampen your ardour and enthusiasm for the great work to which you have dedicated your life."

CARTWRIGHT.—The Ladies' Aid of St. John's Church, Blackstock, gave an at-home in the town hall, on Friday evening, January 23rd, to the members of the congregation, their families and children of the Sunday School. A good programme was provided, a social time spent, and refreshments served. The rector, Rev. J. H. Kidd, presided. All went away feeling grateful to the ladies for the social evening which gave them an opportunity of knowing each other better.

NIAGARA.

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

MOUNT HAMILTON.—ST. STEPHEN'S.—The congregation of this church should be congratulated on the great progress made during the past few months in this church. The question of enlarging the church must be considered very shortly to meet the requirements necessary to keep pace with the progress of the church. The choir of over thirty members has recently been surplused. The need of a Sunday School is a very important question for the welfare of the great number of children attending Sunday School, the church building used for that purpose. It has been proposed to start a building fund for a Sunday School on the church grounds immediately by those members interested in the welfare of the children and with the help of the congregation and others interested in the teaching of the Word of the Lord in this fast growing district.

DUNNVILLE.—ST. PAUL'S.—The wardens of this church entertained the choir, and advantage was taken of the occasion to make a presentation, on behalf of the choir, of a handsome set of books, suitably inscribed, together with a new group photograph of the choir, to the organist, Mr. Vincent, who is leaving for Collingwood. Mr. Vincent has won a place of warm regard as a man and of high estimate as a musician.

HURON.

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

LONDON.—CHRIST CHURCH.—The A.Y. P.A.'s of St. James' Church, St. John's, St. George's, the Church of the Redeemer and Christ Church were present in large numbers in Christ Church schoolroom, January 29th, to hear a patriotic and historical lecture on Canada given

by Lieutenant-Colonel F. W. Macqueen, of Toronto. The subject was introduced with a story of the late Dr. Beers, of Montreal, (founder of the game of lacrosse), the moral of which was that frequently Canadians were found to know more of Europe and Africa than they did of their own country, and this was largely owing to the character of the teaching in our schools. The speaker then gave a graphic description of the physical conditions of Canada; its history from its first discovery by Lief Erickson, in 1001, its rediscovery by the Cabots in 1497; the coming of Jacques Cartier in 1535, and later the struggle between the English and the French for its possession. In word pictures the war of 1812 and subsequent uprisings were given, illustrated with many humorous stories and quotations bearing on the subject from Kipling, Tennyson and Duncan Campbell Scott. The new national spirit in Canada was credited to the confederation of the provinces, and the work of Lord Dufferin and Sir John Macdonald was enthusiastically commented upon. The concluding portion of the Colonel's address was descriptive of the beauties and resources of the Dominion and at its close a hearty vote of thanks was accorded.

ST. THOMAS.—ST. JOHN'S.—The Bishop of the diocese confirmed a class of seventeen candidates presented by the rector, Rev. W. F. Brownlee, January 27th. Rev. H. P. Westgate also assisted in the service. The Bishop gave an impressive address from 1 Timothy 1:11, "According to the glorious Gospel of the blessed God." This glorious Gospel, he declared, is not the invention of man, nor the product or flower of human thoughts. It is glorious as God's plan to save mankind, and God Himself is the author of it. The Bishop then proceeded to portray the chief elements in the Gospel that made it glorious. In the first place, he declared, it showed the true nature of God revealed in Christ. There we see Him as a God of love, a father in tender compassion toward His children, as one whose providence is love, our pathway through life inviting us to Him. Secondly, the Gospel is glorious because it brought life and immortality to light by the resurrection of Jesus Christ. This is the greatest fact of human history, so far as our lives are concerned. Our life on earth is but a small part of man's whole existence. Man is made for eternity. Our immortality depends on how we live this present life. This shows the folly of those who spend their whole time in acquiring the thing that concerns this life only. The successful statesman or business man is he who is able to look into the future. Even so is it an element of success in the spiritual life of man, and those who believe in the tremendous importance of the future are those who will make best use of the present life.

The wall tablet erected to the memory of the late Miss Margaret Miller was unveiled January 25th in this church with appropriate ceremony. The service took place during the regular morning service, and was conducted by the rector, Rev. W. F. Brownlee. Mr. John A. Miller, a nephew of Miss Miller, unveiled the tablet. The material in the tablet is of Riverside marble, made in a shield design, and bearing the inscription, "In Memoriam, Margaret A., Daughter of John B. and Elizabeth Miller; 1827—1913. The memory of the just is blessed."

Mr. J. A. Birmingham, of Toronto, Travelling Secretary for the Brotherhood of St. Andrew, gave a very interesting and helpful address to the men of St. John's Brotherhood on January 25th. Mr. Birmingham is a very practical man, citing the times of men's work in the church. He also gave a short talk on other phases of the work on January 27th, after the Confirmation service.

BRANTFORD.—TRINITY.—The Men's Club held a very enjoyable box social here January 20th. No speakers bored with their orations and everyone was made to feel at home. Games were indulged in and an amateur talent concert by church members was enthusiastically received.

ALGOMA.

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

PROVIDENCE BAY.—A meeting of the Deanery of Manitoulin was held here, January 21st and 22nd. Evening Prayer was said in the Presbyterian Church, kindly lent for the meetings, the preacher being the Rev. C. Simpson, of Little Current. Holy Communion was administered at 8 a.m. and Morning Prayer said at 10 a.m., followed by a quiet hour, conducted by Rev. H. A. Sims, of Silverwater. The afternoon meeting

was presided over by Rev. C. Simpson, who gave a paper on "How We Got Our Prayer Book," and the Rev. H. A. Sims gave a paper on "Church Finances," the Rev. R. Hains on "Development in the Bible," and Rev. H. F. Hutton on "The Preacher and His Work." A social gathering, attended by most of the people of the village, was held in the evening, when a musical programme was given, interspersed with addresses by the clergy.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

YORK FACTORY.—Rev. Richard Faries, missionary at this outpost of civilization, who has spent twenty years in Indian work at Moose Fort, James Bay and York Factory, writes an interesting letter, from which the following are extracts:—

The past year has been a very full and busy one. The survey work for the Hudson's Bay Railway, and the construction of the harbor at Port Nelson, have brought out new developments in our work, as well as adding to our responsibilities. Trying to minister to the working gangs who have intruded on our solitude and at the same time to keep up our work at the Indian Mission required much strength, endurance, courage and grace and guidance. It is with a deep sense of thankfulness to Almighty God for the great blessings of health and endurance that I review the work of the past year. Nearly all our Indians are trappers and hunters, and they still live the old nomadic life of their forefathers, with the difference that now they are Christians, and many live in log huts or houses instead of in wigwams. About the end of August of the beginning of September they go off to their distant hunting land; there they live all through the winter, hunting and trapping. Twice during the long winter they come from their hunting-lodges to the Mission Station—once at Christmas time and again at Easter. They are very devoted Christians, these children of the woods, facing loss, privation and hardship in order that they may be able to come to Holy Communion. It means a loss to them to give up their trapping and hunting for a while, privation when the food supply is short during the travelling days; hardship when the days and nights are cold and the northern blizzards meet them as they travel over the treeless plains of the north. Last Christmas there were 70 communicants present at the celebration of the Holy Communion, and we only have about 120 on the Communicants' Roll. Practically all the able-bodied men were there, and only the aged and the physically weak were left at the distant hunting lodge. Compare this with any white congregation under similar circumstances, and I think we would find the white people sadly wanting in devotion and self-sacrifice.

It is the custom of the Mission to provide a Christmas-tree and a supper immediately after Christmas Day, and we are only too happy to be able to do something to brighten the lives of these poor, devoted people. Through the kindness and generosity of friends in England, Ireland and Canada we were able to give them really useful gifts from the tree, such as warm garments and wraps, and attractive toys and sweets. The people always appreciate the kind entertainment and hospitality provided for them by the missionary and his wife, and it is really the one social event in the whole year. A day or two after this event we are generally kept busy saying good-bye to the Indians as they go to their far-off camps. Once more they take up their trapping and hunting life. Perhaps they have taken more credit in the Hudson's Bay store, and so have to catch more furs to pay off the account. Again at Easter-time many of them came from their various camps, arriving at the Mission Station on Holy Thursday, so that they were able to attend the services on Good Friday, as well as the services and celebration on Easter Day. Sixty-two communicants came up for Holy Communion. As soon as the trapping season is over, which is generally about the end of May or some time in June, the Indians came in from their winter quarters and settled down near the settlement. Some have shacks to live in, but most of them live in duck tents and wigwams during the summer. Many of the men are employed in the transportation of supplies for the Hudson's Bay Company; some are kept at the Post doing work which can only be done in the summer, and some are employed by the Hudson Bay Railway as canoe men and guides, and by the harbour construction at Port Nelson as packmen and wharf-hands. The families live on the Indian settlement at York Factory, and the missionary is kept busy ministering to them—teaching in the day school, preaching the Word, not only

in the church on Sundays and week days, but also in their tents by visitations, and doing the work of a doctor as well, for we have a dispensary here, and the minister is considered "a medicine-man." Besides, there is a lot of manual work expected of the missionary, and last summer I was working on the building of our new house every moment I could spare from other duties.

The Indians are beginning to take an interest in the education of the children, and the children themselves are anxious to learn English. The school is deserving of more attention than the missionary can give it. I have tried to get a lady teacher for this school, so that I may be relieved of this part of our work, and I think that our Bishop is making every effort to send us a teacher. The Government will provide \$300 for the teacher's salary, but that is a very small salary for a lady to live on. Here is an opportunity for the W.A. to do something for a struggling Mission. If the W.A. can make up another \$100 every year for the teacher's salary at York Factory it will be giving our missionary work considerable help, and there is no work more deserving of help than the education of our Indian children.

Among the wigwams on the Indian Settlement was one in which laid an old Indian, dying with the consumption. He was one of the old tribe of pagan Indians, who long resisted Christianity in the days of Archdeacon W. W. Kirby. He could tell of the growing influence of Christianity among his people, of how the medicine-man sulked in his wigwam and the conjuror lay by his drum, because the Indians sang hymns and prayed to a Supreme Being. Every time his people went in to York Factory, where the missionary resided, they came away feeling more and more the power of Christianity, and they read portions of the Holy Book, which the good missionary gave them, passing the Book from one to another until the whole tribe could read. But the pagan religion died hard, and it was many years before this particular tribe really accepted the Christian faith. I had many interesting talks with the old man. One day he expressed a wish to partake of the Holy Communion, so I came along with the vessels and the elements. The wigwam was clean and bright. New spruce boughs had been brought and laid down for the floor of the tent, and there was a fragrant smell of the woods in the wigwam. The coverings of the tent were raised up on two sides, so that a pleasant breeze blew through. The old man lay on a fresh, clean bed of grass, and his sons had given him a new shirt for the occasion. Outside a little child was calling to another. Immediately a woman got up and spoke in a hushed voice to the child, and then all was silence. I could see the reverence and the deep religious feeling in all the arrangements of the wigwam. The old man looked so happy, and followed the service very reverently. When it was over he said to me: "This has been a great day for me—like the day when I first went up to the Holy Table to partake of the Holy Food. Then I was full of fear and uncertainty; now I am happy and contented—it is the last time. I shall see Him soon—Who loved me and gave Himself for me." A day or two after he passed away, and we may safely say of him, "He fell asleep in Jesus." What a happy ending for one who had once been a pagan Indian! This is only one little instance of the power of the Gospel in heathen lands, one little bit of evidence that Christ and His cause are not meeting with defeat, but that victory is being achieved.

It is encouraging to find that voluntary contributions are increasing every year. Ten years ago we could scarcely raise fifty dollars in a year. Then we took up a collection only once a year, and it seemed difficult to make the people understand the duty of giving something to the support of the Mission. Now, we take up a collection four times in the year, and we are now thinking of doing it once a month. The Indian collections during the year amounted to \$310 and the English-speaking members of our congregation contributed \$57. Our Synod assessments are: M.S.C.C., \$40; H.M., \$50, and we always give \$5 to the C.W. and O. Fund and \$5 to C.S. Fund. The building work has been going on very well during the summer, considering the many interruptions in the work. With all my other duties, I have to give very close attention to this; in fact, do most of the work myself. Last spring I hewed nearly all the logs used in the building of the Mission house, and I swung the broad-axe for many days. When the Indians came in from their hunting we were able to get some help from them. In July Mr. Goodchild, of St. Philip's, Hamilton, came in response to my appeal for help in the building work of the Mission. Having a lay-reader's license, he is able to take the English services during my absence, but, of course, he cannot help me in the Indian work. The Cree language is one of

the greatest difficulties which confronts a new worker.

We have enough building work to keep us busy for the next two or three years. Our house is not yet finished. A store-house and a small stable have to be built, a schoolhouse built, and the old Indian church must be pulled down and removed. Besides our time and willing hands, we need money—\$1,000 at the very least—for building material, etc. When I was out on furlough in 1911 I collected, through lantern lectures and donations, about \$200, chiefly in the Diocese of Montreal. By donations from friends, from the W.A. and our own collections we were able to start a building fund, which is in the Bishop's hands, amounting to about \$700. With this money to start with, I appealed for a man to come and help me in the carpenter work. Mr. Goodchild responded to this appeal. His salary is \$500 a year and I supply his board as my contribution in the work. It will be seen that I cannot keep an extra worker long, however much I may need him, unless more money comes in. There are many churches in Canada. Surely they can spare us a few dollars to help us in our building operations. There are many Churchmen with enough and to spare. Surely they can spare us a few coins to help us in this great work.

RUPERT'S LAND.

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

WINNIPEG.—ST. ANNE'S.—The new building for St. Anne's, Kildonan, was opened by the Primate on January 20th. It is a very suitable building, and will be the centre of a very important work. Much of the actual work of building the church was done by the men of the congregation, under the leadership of Mr. Wilson, of St. John's College, the student in charge.

ST. MATTHEW'S.—On Monday last week, Mr. H. T. Tompkins, of St. John's College, gave a most inspiring address before the A.Y.P.A. on the recent Students' Convention at Kansas City.

DAUPHIN.—ST. PAUL'S.—The Archbishop of Rupert's Land visited this parish on January 25th and officiated at the opening of the new St. Paul's Church. The services were well attended and most inspiring. The church is a beautiful Gothic structure, and is considered to be one of the finest in the diocese. Rural Dean Wiley is to be congratulated on the completion of the building, which has been a most difficult undertaking. The building is a handsome structure of cement and brick. It is cruciform, with a tower at the north-west corner, and of gothic architecture, and has an imposing and pleasing appearance, both outside and inside. The seating capacity with the gallery is about 450, but many more can be accommodated if necessary. The interior is very impressive, with its lofty ribbed roof, and ceiling of oak and cedar. The walls and arches are of green tinted stucco, and a beautiful east window representing the crucifixion, admits a soft and mellow light that adds attraction and restfulness to the whole, while a fine carved oak reredos and panelling richly furnishes the sanctuary. There is underneath the church a large and lofty basement to be used for Sunday School and other parish meetings. The whole building is heated by steam. Taking the edifice from an all-round viewpoint it is a splendid addition to our church buildings, and an example of the praiseworthy confidence the Anglican Church has in its work in the town and district of Dauphin. The building and furnishings cost \$20,000. The church was dedicated to the worship of God by the Archbishop of Rupert's Land, with most impressive ceremony. The choir was robed for the first time, numbering 27. Morning Prayer was said by the Rector, Rev. Arthur S. Wiley, assisted by the Rev. S. L. Nash, and was followed by a celebration of the Holy Communion at which there were 80 communicants. There were over 400 in the congregation. There was a baptismal service in the afternoon, at which there were eight children baptized, and later on two adults were also baptized. In the evening there were 650 people crowded into the church, and many had to be turned away. At this service a class of twenty, of whom four were adults, were confirmed by the Archbishop. A very pleasing feature of the services was the large number of the members of other congregations who came to express their sympathy and goodfellowship. The Mayor and Council were also present in their official capacity. The collections considering that most of the largest subscribers have already contributed to the Building Fund was very good and amounted to \$186, apart from promised subscriptions. The acoustic properties were proved to be admirable. A pipe organ will soon be installed.

CALGARY.

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

SYNOD OFFICE.—The Rev. D. G. Schorfield, M.A., who has been in charge of St. Mary's, Coronation, for the past 18 months, has announced that he will shortly be leaving the diocese. The Rev. A. H. Kennedy, who has been working for some years past in the Diocese of Massachusetts, and for the past three months in charge of the church at Brandon, Manitoba, has arrived in Calgary, with a view to his appointment as priest in charge of St. George's and All Saints'. Mr. and Mrs. H. W. Reeder have arrived at the Peigan Reserve to take up the duties of Principal and Matron at the Victoria Home.

SARCEE RESERVE.—The new boarding school on the Sarcee Reserve has been completed and was occupied on the 20th January. It will accommodate 30 pupils. The cost of the building has been borne by the Government, but the furniture and equipment have been entirely provided by the Church.

FOREST LAWN.—Plans for the erection of a new church at Forest Lawn, one of the extreme eastern suburbs of Calgary, have been prepared, and the erection of part of the church will shortly be commenced. Services have been held in a private house for some time past by a lay reader from St. John's, East Calgary. This will make the eleventh church in Calgary, besides one mission room and one hired room used for services. Of these, eight are parish churches, of which six are self-supporting.

EDMONTON.

Bishop-Elect, H. A. Gray.

EDMONTON.—At a special meeting of the Synod on January 29, the Ven. the Archdeacon of Edmonton was elected Bishop of this diocese. Bishop-Elect Gray is a native of England, being born in London in 1863, the son of the late Henry G. and Fanny G. Gray. The family was an old Devonshire one, the new Bishop's father having spent some considerable time in the service of the British navy. The son was educated at Chatham House College, Ramsgate, Kent, and Manitoba University, graduating from the latter institution in 1895, getting the degree of M.A. in 1898. Bishop Gray came to Canada in 1886, in his 24th year, becoming a lay reader in 1889, a deacon in 1895, and a priest in 1896. He was appointed incumbent of Holy Trinity Church, Strathcona, Alta., in 1895, and has been rector of All Saints' Church, Edmonton, since 1897. From 1904-7 he was Rural Dean. In 1903 he was appointed chaplain to the Bishop of Calgary. In 1907 he was appointed Archdeacon of Edmonton.

The particulars of the vote were reported as follows: five clergy were nominated to fill the position, Archdeacon Gray, Rev. W. G. Boyd, rector of St. Faith's Church, Edmonton; the Right Rev. Dr. Richardson, Bishop of Fredericton; Rev. Canon Webb, of All Saints', and Rev. C. Carruthers, of Holy Trinity, South Edmonton. Archdeacon Gray received 61 votes from the clergy and 159 from the laity; Rev. W. G. Boyd, 59 from the clergy and 75 from the laity; Bishop Richardson received 16 from the clergy and 17 from the laity.

KOOTENAY.

ELKO DISTRICT.—The annual meeting of the Elko Mission of this district was held on January 19th in Trinity Church. The vicar, the Rev. Arthur E. Bruce, presided. A very interesting financial report was presented, showing great progress in spite of the financial depression. The vicar and Mrs. Bruce are initiating a special effort to wipe off the debt on the parish. The Anglican people in Baynes and Waldo met to form for the first time a vestry, and so give the two places a status as a mission separate from Elko. The vicar, the Rev. Arthur E. Bruce, presided. There is a church building fund with \$700 in hand, and the current account is in a satisfactory condition. It was decided to build a church edifice in the spring. The vicar's new warden, Dr. T. F. Saunders, is a brother-in-law of the present Bishop of Exeter.

"By and by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in outward circumstances of form and order."

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for, owing to increasing pressure on our space, preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is, of course, understood that we are not to be held responsible for the opinions of correspondents.

NARROWNESS.

Sir,—I wish you could spare me space for a little grumble. I have been for years anxious to see a broad-minded weekly, fairly representative of the Church, not of any fad, but a paper which we can all respect. The "Canadian Churchman" has done well, but I think should do better and would do better were certain drawbacks out of the way. Chief of these, in my judgment, are diocesan and parish magazines. The prevailing churchmanship of the diocese and parish accommodates itself to the views promulgated by the organ and in parishes by those of the magazines imported as a rule from England and bound up in the centre, sometimes most objectionably partisan. We do not suffer, as does the "Scottish Chronicle" (a paper I get) from the overshadowing cloud of the English Church papers. I have recently seen a typical instance. In Scotland there has existed for some years an arrangement to have services for University students by leading divines. The Archbishop of York accepted an invitation to visit Edinburgh and preach in the old Cathedral of St. Giles, whereupon a great newspaper outcry sprang up and letters galore were published. Not in the "Scottish Chronicle" (as truly an Episcopalian weekly as could be found), but in the "Church Times" of London. Such things impair the usefulness of a paper and were some such occasion to arise in Canada, it would be a dreadful loss were the discussion to be narrowed to parish or diocesan organs or to the public press. I might add that the Bishop of Edinburgh was drawn by the controversy to write to the London paper explaining that an agreement was arrived at in the Scottish College of Bishops (a splendid name by the way) to regard these services as exceptional occasions over ten years ago.

I fear that I am trespassing by occupying too much space, but I would like to express my dislike to those people who criticize the "Canadian Churchman," because it selects a good article or argument outside of very narrow limits imposed by prejudice. I should like to preach a sermon to them on the text:—"Can any good thing come out of Galilee?" J.C.

THE GUILD OF ALL SOULS.

Sir,—Recently an announcement in our Canadian Church papers led one to suppose that the above Guild was a semi-religious and semi-sanitary organization relating to Funerals. However, on p. 808 of the "Church Times" of December 5th anyone can read of the "annual Requiem" of this Guild, "sung as usual at St. Barnabas', Pimlico," in London, England. "The Mass was beautifully sung." Rev. Henry Ross, vicar of St. Bartholomew's, Brighton, "delivered a masterly discourse," which contained the following passage: "For I make bold to state that had it not been for this Guild we should not have regained so quickly the recognition of the efficacy of prayers for the dead, nor that appreciation of our real communion with the saints in glory, and with the departed in purgatory, which now, happily for us, is such a vital reality. We thank the Guild for its noble efforts to increase and direct our charity in God in opening the way for us to grasp thankfully our privilege of asking the powerful prayers of saints and angels, and of eagerly performing those offices of prayer, almsgiving, sacrifice, and devotion on behalf of our beloved dead. . . . Although much remains to be done with respect to open invocation of saints in Heaven, we have arrived at the period of our Church revival when we can speak openly and clearly as a matter of everyday life of our Catholic relationship with the holy dead without any weighty rebuke or censure from any quarter worthy of serious notice. . . . Now, every instructed Catholic knows in mind and in heart also, from holy experience that we get nearest to the dead in Christ and to the company of Heaven in the Sacrifice of the Altar. There at

the Mass is the Lord of dead and living. We are in closest communion with all who are with Him, whether in Heaven or purgatory."

In order to be quite fair, I am compelled to quote at such length. It is fair to conclude that those who join the Guild believe in the invocation of saints and purgatory, and, therefore, utterly repudiate Article XXII. of our Prayer Book. I may be old-fashioned, behind the times, and away out on the prairies; but I do not think anyone can say that I am uncharitable in pointing out that the Guild of All Souls—however admirable some of its objects are—is clearly disloyal to the Prayer Book. Anyone reading some of the above quotations would assume that they came from the "Tablet," would he not? Where are these four or five thousand Canadian members of this Guild? Do they really belong to the Church of England in Canada? H. M. Speechly.

HEBREWS XII.

Sir,—How true it is, "He that is first in his own cause seemeth just: but his neighbour cometh and searcheth him." And how good is the searching that brings out truth. Mr. Pickford says a witness is "one who testifies or gives evidence." But he must speak what he knows, and testify what he has seen, he must be a spectator or he could not be a witness. They were racers. They had witnesses. "We also" are racers, we have witnesses. The reference seems to be to the Stadium, and certainly the audience were spectators. He says the proper word in 1 Cor. 4: 10, is theatre. It cannot mean the building, it means the play, the spectacle, set forth in the building, and the audience, angels and men are the spectators. And is not the Stadium practically the same thing as a theatre? The raised seats that all may see. Mr. Pickford's thoughts of the children of God though dead yet speaking to the power of Faith, is very true and pleasing. But I do not think that is the real explanation. Abel was the first, who bore witness to him of the power of Faith? What is true of Abel is the real explanation.

Has not Eph. 3: 10 a bearing on the question? The Powers watching the Church and learning, as the people watched the racers in the Stadium.

Capel B. St. George.

KIKUYU.

Sir,—While I most deeply deplore the action of the Bishops of the Kikuyu Conference, I cannot but feel that they are not the only ones who have made a very sad mistake in the course pursued. Nor can I see how a charge of heresy can be made out of what they did. After nearly forty years of strenuous clerical work, I have on more than one occasion felt it my duty to make the general enactments of the Church give way before what I felt to be the tenor and spirit of the Gospel. I shall never forget the direction given me and my fellow-candidates by the first Bishop of Toronto, Dr. Strachan, at my ordination. It took place at the time that there was much discussion as to the Church's right to insist on Godparents at Baptism. His Lordship reminded us that while Christ commanded us to baptize, and the Church wisely required Godparents where possible, we were not to disobey Christ's direct command that we might obey the Church's tradition.

And on several occasions in my own experience I have not insisted on persons, wishing to connect themselves with our Church, submitting at once to Confirmation as a preliminary to Holy Communion. This has been especially the case where members of the old Established Church of Scotland preferred our Church to the Free Kirk. But, by giving time for old prejudices to wear off, they have subsequently accepted Confirmation. Our loving Saviour says, "Behold, I stand at the door and knock." If He can wait our gradual growth in grace, rather than force His acceptance upon us before we are ready to receive Him, it surely ill becomes us to be exacting and harsh in interpreting the formal enactments of our Church, as necessarily applying to those weak in faith, or imperfect in knowledge, or influenced by early prejudices, for which they have not been personally responsible.

We should remember that this generation of Nonconformists have not been personally guilty of schism. They were born and educated in it. And we know it is not an easy matter to overcome early prejudices. This reminds me of a case of an old friend who was for fifty years an active and faithful Church worker in this city.

My friend had been brought up among the Methodists, and educated at their High School, and had subsequently married a Presbyterian lady. But for some reason or other (I think it was one of Wesley's sermons that was chiefly responsible for the change) they wished to connect themselves with the English Church. In their condition of knowledge and feeling, to have insisted on Confirmation would have been to repel them at once, to their great injury and loss, as well as to that of our Church.

Fortunately, the clergyman to whom they applied took a merciful view of the situation, and accepted them. And, if I mistake not, it was not till several, if not all, their children had been confirmed, that they, as gray-haired grandparents, sought and accepted Confirmation. I do not know how others feel about it, but I cannot but think that the course pursued in the case was both wise and right.

These being my views, I feel that, while, in my opinion, the action at Kikuyu was a very grave error, and calculated to do much harm to the cause of unity, the subsequent action of the other Bishops in impeaching their brother Bishops was no less unfortunate; and, without the utmost wisdom and care, and forbearance on the part of all, must increase the harm that may result. In both cases, it seems to me, the action was hasty, wilful and ill-advised, and may result in a serious aggravation of the evils we all so deeply deplore. To my mind the whole incident was intensely human, and in marked contrast with our Saviour's example, and the wise and Christian course adopted at the Edinburgh Conference. J. Maclean Ballard.

Toronto, January, 1914.

THE REFORMATION.

Sir,—"Facts are stubborn things," and the facts are evidently all against Mr. Bousfield's contention. He says that "almost the whole time and energy of the Bishops and others were taken up" in re-establishing the principles of the Reformation exemplified by the First Prayer Book, "which had been upset by the publication of the Puritan Version of 1552." And yet in 1559 "the Bishops and others" deliberately selected the Prayer Book of 1552, not the First Prayer Book, as the basis of the Elizabethan settlement. This fact alone sets aside the first paragraph of Mr. Bousfield's letter.

Then, too, if the Reformation was "un fait accompli" in 1549, what is the point of saying that the Reformation was not completed until 1662, which is the chief subject of the present contention? Both cannot be right. There is no doubt whatever, when considered in the light of the history, that Bishop Sanderson's preface can only have the interpretation I have already given it, and I maintain that its whole tenor refers to the various revisions of the Liturgy, from 1549 onwards. It is only in the second paragraph that reference is made to the events of the Commonwealth and the Restoration. The mind of the Church is also clearly seen in the two succeeding sections of prefatory matter, "Concerning the Service of the Church" and "Of Ceremonies." Your readers will, therefore, readily see that it is impossible and anachronistic to include Puritanism in the word "Reformation," as used in our Preface.

Yours,

Historicus.

Books and Bookmen

"Popular Hymns, Their Authors and Teaching." By the Rev. Canon Duncan (Toronto: Upper Canada Tract Society, \$1.25). Thirty-six sermons on popular hymns, giving an account of each hymn, and drawing spiritual lessons from it. For a course of interesting sermons or addresses nothing could be better than this attractive and spiritual book, while for ordinary reading and general circulation it will be of great service.

The current number of "The Hibbert Journal" (London, England: Williams and Norgate, 10s. per annum), contains as usual some most interesting and important articles. The first is on "Eugenics and Politics," by Mr. F. C. S. Schiller of Oxford. Three by clergymen of the Church of England are "Ought there to be a Broad Church Disruption?" by the Rev. Hubert Handley; "The Failure of the Church of England," by the Rev. A. W. F. Blunt; and "The Johannine Apocalypse," by the Rev. J. E. Symes. There are also two articles by well-known Modernists, "The Advantages and Disadvantages of Authority

in Religion," by Miss M. D. Petre, and "Bergson's Philosophy and the Idea of God," by Henry C. Corrance. There are the usual discussions, surveys of current literature, and reviews, and these, with other articles, make up a number that represents pretty fully what may be called the critical and broad view on current questions on Religion, Theology and Philosophy.

"The East and the West" continues to provide most valuable material for the study of missionary problems (London, England, S.P.G., 1s. net). Among the more outstanding articles in the present issue are "The Call of Empire," by Dr. Scott Holland, "China and the Missions of To-morrow," by Bishop Norris of North China, "Truth and Error in Theosophy," by Miss E. R. McNeile, and "The Problem of the Racial Episcopate in America," by the Bishop of Tennessee. All who desire to look at missionary work from the standpoint of thought and statesmanship will not fail to give attention to this valuable quarterly.

"The Harvard Theological Review" for January contains five articles together with some important reviews and notices (Cambridge, Mass.: Harvard University Press, \$2 per year; 50 cents per copy). Perhaps the most generally interesting are "What is the Christian Religion?" by D. C. Macintosh, which is an answer to an earlier article by Dr. Warfield of Princeton, and "Religion in Some Contemporary Poets," by W. S. Archibald, an attractive treatment of some of the most recent poetical writers in England and the United States. Other articles are "Theology and Tradition"; "The Fitness of the Environment"; and "The Modern Man's Religion." This Review usually represents a very broad theological outlook, and, as such, it is marked by great ability and forcefulness, and consequently calls for special attention by all who would keep abreast of current thought.

Received: "English Church Review"; "Churchman"; "Expositor"; "Expository Times"; "Church Missionary Review"; "Church Missionary Gleaner"; "Church Missionary Gazette"; "Churchman's Magazine"; "The Bible in the World"; "The Greater Britain Messenger"; "Mowbray's Annual" (The Churchman's Year Book, 1914); "The University Monthly"; "The Chronicle" (Monthly Magazine of the Protestant Episcopal Church); "International Journal of the Apocrypha."

"Some Loose Stones." By R. A. Knox (Montreal: Renouf Publishing Co., agents for Longmans & Co., \$1.35). This is a criticism of the Oxford Essays, published a year or so ago under the title of "Foundations." Mr. Knox writes with remarkable ability, and his criticism of "Foundations" is one of the cleverest and ablest pieces of work which has been published for many a day. With very much that he says in criticism of the Essays it is impossible not to agree, for "Foundations" has really satisfied no one by reason of its indecisive attitude on many fundamental questions. We are, therefore, not surprised at the book being spoken of as "Some Loose Stones." Unfortunately, however, Mr. Knox is not content with a strong Anglican criticism, but takes a position which is indistinguishable from the Roman Catholic view of Church authority and the worship of the Virgin Mary. When, however, we omit these points as unnecessary and impossible to an Anglican, the book deserves careful reading by reason of its freshness, force, and amazingly powerful criticism.

"Chats with My Children on the Church Catechism." By Sarah Brine. With a Preface by the Bishop of Durham. Illustrated by Charles Robinson (London, England: C. J. Thynne, 1s. and 2s). A delightful book for parents and teachers, one of the very best for its purpose. By simple, chatty suggestions, together with anecdotes and illustrations, the Church Catechism is taught to boys and girls in a most attractive way. The text of the Catechism is interwoven with threads of truth, and with the dainty drawings of Mr. Robinson the book is very attractive and well merits the commendation given in the Preface by the Bishop of Durham. Let parents make a note of this for their Sunday talks with the children.

The most fearful and wonderful of mysteries is man. To be ever changing, and yet to be immortal; that, after this changeable life is ended, there should be life everlasting, or the worm that dieth not, bespeaks some deep counsel of God, some high destiny of man.

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Personal & General

Peel and Huron, dry, the Scott Act carried last Thursday. Well done! Welland doubtful.

The Very Rev. Dr. Abbott, of Hamilton, Dean of Niagara, has gone to New York for a short visit.

The Rev. W. J. Southam has been ordered to go south for a further rest after his recent severe illness.

Rev. Dr. Symonds, of Montreal, preaching the University Sermon last Sunday, spoke of reconstructive work of higher criticism.

The Venerable Archdeacon Gray was elected on January 29th as the First Bishop of the new diocese of Edmonton.

The Right Rev. Boyd Vincent celebrated his Silver Jubilee as Bishop of Southern Ohio last week. The consecration took place in 1889.

The next meeting of the Palestine Guild will be held on February 11th at the home of the Hon. Secretary, Miss Kathleen Macrae, 12 Grafton Avenue.

News of the two distinguished patients, at the Toronto General Hospital, Sir James Whitney, and Sir George Ross, continues to be most satisfactory.

The Rev. S. W. H. Hornibrook, of St. Philip's, Toronto, was married to Miss Eva M. M. Marter, of Gravenhurst, on January 28th, by the Bishop of Toronto.

We extend to the Rev. Canon Morley and his family our warmest sympathy in their bereavement. Mrs. Morley died on Monday morning last, the funeral taking place on Wednesday, after service in St. Alban's Cathedral.

The Duke of Connaught attended the annual meeting of Toronto Humane Society on Monday last, the Bishop of Toronto, President of the Society, presided.

Mr. Dan Crawford, the noted African missionary, spoke yesterday to the students of Wycliffe College, and addressed four other public gatherings in Toronto during his two-day visit.

A concession for the construction of a street car line running from Jerusalem to Bethlehem, and also for the lighting of Jerusalem by electricity, was granted recently by the Turkish Government to a French bank.

Mrs. Grace E. Denison, of "Toronto Saturday Night," and daughter of the late Archdeacon Sandys of Chatham, died on Sunday morning last. Mrs. Denison was one of the best known women journalists in Canada.

Forty-one lives lost by the collision in which the SS. Monroe was sent to the bottom of the Atlantic when rammed by the SS. Nantucket during a heavy fog. Surely the use of "wireless" on all passenger steamers would render such terrible accidents almost impossible.

A superintendent once formed his Sunday School into line, and marched them along the aisles—himself in front—singing "Hold the Fort." The consternation which seized all parties at the second stanza—

"See the mighty host advancing,
 Satan leading on—"
 can be better imagined than described.

Many friends of the missionary cause will learn with regret of the death at Shanghai, China, on Friday, of Hon. S. B. Capen, of Boston, Chairman of the International Committee of the Laymen's Missionary Movement. Word to this effect was received by Mr. N. W. Rowell, K.C., in a cablegram just to hand. Mr.

Capen was taken ill on the 26th and died after three days in the hospital.

We beg to extend our warm congratulations to the Rev. Canon and Mrs. Loucks, who on Wednesday, the 28th ult., celebrated their golden wedding anniversary, having been married on the twenty-eighth day of January, 1864, in St. George's Cathedral, Kingston, by the Rev. J. Shortt, D.D., of Port Hope. Canon Loucks is now in his eighty-fifth year.

In connection with the unveiling of an equestrian statue to King Edward VII., in the Riviera, it is recalled that the town of Riviera wished to erect a statue to King Edward during his lifetime. When the King's permission was sought he replied, "No thank you, as long as I am alive I want to see the Riviera each year with my own eyes. I do not want to gaze at the Mediterranean through sockets of bronze or marble."

A memorial tablet to members of His Majesty's Imperial Army and Navy Veterans was hung in the City Hall, Toronto, last week, in the presence of a number of members of the association. The tablet is a handsome piece of work and bears the names of 31 of their comrades. The tablet is of carved oak and is surmounted by a gilt crown, under which are the words, "His Majesty's Army and Navy Veterans' Association. In Memory of Their Comrades."

Lord Lyons, the famous Ambassador, was not what one would call a witty man, but there is one good story told of him showing that he could make an apt reply on occasion.

One of his friends, Mr. Augustus Craven, was intensely mysterious in manner, and once on meeting him in London Lord Lyons asked if his wife were with him. It happened that Mrs. Craven was staying with Lady Cowper at Wrest, and Mr. Craven replied, in his solemn, mysterious way:—"She is at Wrest." "Requiescat in pace!" replied Lord Lyons, with equal solemnity.

News of the finding of the foundation of the tower of Siloam has just been received by Rev. Dr. Max Kellner of the Episcopal Theological School, Cambridge, Mass., from a friend at Jerusalem. This was the tower concerning which Jesus is quoted in Luke 13:4, as saying: "Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" The excavators, according to the message, have "discovered a long, well-cut Greek inscription, which speaks of the presbyters and fathers with Simonides, laying the foundation of the synagogue, the baths and caravansary."

A band of militant Suffragettes besieged the Archbishop of Canterbury, in Lambeth Palace, last Thursday, and eventually forced him to receive one of their number in order to discuss the question of the forcible feeding of their comrades. The women were headed by Mrs. Dacre-Fox, and it took them upwards of an hour to secure admission to the old palace on the banks of the Thames. The head of the Church listened sympathetically to their appeals, but refused to commit himself. The Archbishop declared he could not give a definite answer until he had heard the other side of the story. Mrs. Dacre-Fox thereupon stated that she was profoundly dissatisfied with his reply.

The Right Rev. David H. Greer, Bishop of New York, celebrated his 10th anniversary in the Episcopate last week. The celebration was arranged by the congregation of his former church, St. Bartholomew's, New York. While Rector of St. Bartholomew's Dr. Greer's crowning work was the

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erection of the largest parish building in the United States. The building covers almost an entire city block and is nine stories high. Besides the various schools, clubs and guilds quartered in the building there is a large employment bureau. Mission work is carried on among the Swedes, Italians, Germans and Chinese. Some years ago he asked for an Easter offering of \$80,000, and when the collection had been counted it was found that the response was even greater than the request.

The second annual meeting of the Pocket Testament League was held last week. The following officers were appointed: President, Mr. John Firstbrook; Vice-Presidents, Ven. Archdeacon Cody, D.D., LL.D.; Rev. Charles W. Gordon, D.D., LL.D.; Rev. S. D. Chown, D.D., and Commissioner D. Rees; Hon. Secretary, W. S. Dinnick, Toronto. The number of branches organized during the year 1913 was 420, bringing the total up to 982. The membership is 70,002. The financial report showed an expenditure for the year of \$5,318.39.

It is doubtful if the Lyric Theatre in all the vicissitudes of its strange and chequered career ever heard such an address as that given on Sunday by the Rev. Dr. Abramowitz of Montreal, the leader of the Zionist movement in Canada. The history of that strange, silent figure, the Jew (who is an alien in all countries), with all his hopes and aspirations for a final rehabilitation of his "homeland" was set forth by the speaker in so eloquent a manner, and with such beauty of language that even the most stolid was moved to enthusiasm. Then came the propaganda of the Zionist movement, which was to buy land in Palestine and encourage Jews to settle there, because there Judaism would flourish, and it would mean the giving of a new heart to the Jewish people. The meeting was held under the auspices of the Nordau Zion Club, and at the close \$100 was collected for the movement. Ten thousand dollars is the amount aimed at in

Canada, and of this amount over \$8,000 has already been collected.

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British and Foreign

The Rev. Canon Carpenter, Precentor of Salisbury Cathedral, has been appointed by the Bishop of Salisbury Archdeacon of Sarum, in succession to the Ven. Archdeacon Francis Lear.

The Bishop of Down has appointed the Rev. G. G. Mervyn, M.A., Vicar of Ballymacarrett, Canon and Treasurer of Downpatrick Cathedral. Mr. Mervyn has been for 24 years the vicar of Ballymacarrett.

The Ven. Archdeacon Donne, who has just relinquished the Archdeaconry of Huddersfield after 21 years' service, was lately presented with a silver tea tray on behalf of the Bishop, the canons and the clergy of the archdeaconry.

A choir school building has been opened in connection with the Cathedral of St. John the Divine, New York, and on the first anniversary of his death, a stained-glass window was unveiled in the same cathedral to the memory of the late Mr. Whitlaw-Reid.

The Head-Master of Eton and the Hon. Mrs. Edward Lyttleton, celebrated their silver wedding recently. They were married in St. Patrick's

Cathedral, Dublin, Mr. Lyttleton being then an assistant master at Eton. He has been the Head-Master of Eton since 1905.

The restored cloisters and a rood erected on the choir-screen were dedicated at Chester Cathedral on Saturday. The repair of the cloisters, portions of the stonework of which were in a bad state of decay, has been carried out, under the direction of Mr. G. Gilbert Scott. The architect and builders are now engaged in restoring the ancient refectory.

At the last meeting which was held of the executive committee of Liverpool Cathedral good progress was reported in the building operations. Both turrets at the south end of the choir have been built to their full height of 162 feet, the gable between seven turrets has been completed and the outer walls on both sides of the choir have been built to their full height of 126 feet.

As a conclusion to a parochial mission which has lately been held in St. Mary's, the parish church of Portsea, England, there was a celebration of the Holy Communion at 5 o'clock in the morning, the hour being this early in order that artisans might be present at the service. The celebrant was assisted in the administration by 25 other clergy. There were just 1,000 communicants, most of them manual workers.

The Bishop of Exeter, Dr. Robertson, received a letter on Christmas Day from Earl Fortescue, (the Lord Lieutenant of Devon), on behalf of a few lay friends offering for his acceptance a motor car with a request that he would receive it as a mark of their appreciation of the strenuous manner in which he has laboured amongst them for the past ten years. A handsome rug was also presented for Mrs. Robertson. A beautifully bound album accompanied the letter containing an illuminated address.

The Church Pastoral Aid Society has obtained a Christmas gift of the five thousand pounds appealed for by the committee. Another five thousand pounds extra is needed to enable the grants to be maintained during the current year. In Birmingham a special appeal is being made by thirty-seven incumbents, supported by the Bishop and two Archdeacons, for increased aid. "Without the financial help of the Society," they say, "the work in this diocese would be most seriously crippled."

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Boys and Girls ROSIE'S SHADOW.

A shadow may seem a strange play-fellow, and yet it was her own shadow that a certain little girl played with most of the time. The shadow appeared only on sunny days, of course, or in the evening when the lamps were lighted. You see, the little girl, whose name was Rosie, was a stranger in a strange town. All her friends happened to be grown-up people, though her mother assured her she would meet some children before very long. There were no boys and girls

on her block, however, or if there were, Rosie did not see them. So it came about that the little girl played with her shadow. The shadow made a very faithful friend. It went everywhere Rosie did. Of course it couldn't talk, and that was a drawback; and whenever the sun failed to come out, the shadow-girl was missing.

One day Rosie was rolling her hoop up and down in front of her home, when a boy came riding upon his bicycle. He was a bright-eyed boy, and he was just the kind of a boy anybody would be glad to know. Rosie did not see him, nor did he see Rosie till their shadows met on the pavement. The boy jumped off his wheel, "Oh, I almost ran over you!" he said. "I was so busy watching my shadow I did not see you."

"Do you play with your shadow, too?" asked Rosie. "It was my shadow you almost ran over. You didn't hurt me a bit!"

"I never noticed my shadow till today," said the boy. "Why do you play with yours?"

"Because I'm lonesome," said Rosie.

"So lonesomes that you play with your shadow?"

"Yes," replied Rosie.

"You won't be lonesome any more," was the answer; and do you know, that was true! Soon Rosie knew the boy well, and his dear little sisters, too, and other little folks on the next block—such a jolly crowd of children that she need never again play with her shadow. She does, however, sometimes, because she says it was her shadow that introduced her to her best friends, and made her love her new home.—Southern Churchman.

BOYS THAT SUCCEEDED.

"A new boy came into our office today," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?" inquired his wife.

"Because the very first thing that he wanted to know was just exactly how much he was expected to do."

"Perhaps you will yet change your mind about him."

"Perhaps I shall," replied the merchant, "but I do not think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned two or three days ago. Well he is the best boy who ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work he performed very faithfully and systematically the exact duties assigned him, which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr.—, I have finished all the work. Now, what can I do?'"

"I was a little surprised but I gave

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ALSO MANY OTHER PRIZES as PREMIUMS. Somebody who sent the Correct solution in this Puzzle Contest telling us what TWO CITIES are represented by the above two sketches will receive a \$50 GOLD WATCH or \$50 IN GOLD MONEY! as stated in of entry. In the event of a tie between two or more persons for the PRIZE, a Prize identical in character and value will be given each person so tied. Everybody who answers this Puzzle correctly will receive a beautiful Post Card FREE. Contest closes Dec. 31st, 1914. Try at once. It may be you. Use your Brains. Write your answer on a Post Card or letter, giving name and address plainly. **DOMINION WATCH COMPANY, Dept. 78 MONTREAL, CANADA**

him a little job of work and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."—The Sunday School Herald.

CRY OF HOMELESS ANIMALS.

We are the little brothers,
Homeless in cold and heat;
Four-footed little beggars,
Roaming the city street.

Snatching a bone from the gutter,
Creeping thro' alleys drear,
Stoned and sworn at and beaten,
Our hearts consumed with fear.

You pride yourselves on the beauty
Of your city fair and free;
Yet we are dying by thousands
In coverts you never see.

You boast of your mental progress,
Of your libraries, schools and halls;
But we who are dumb denounce you,
As we crouch beneath their walls.

You sit in your tinselled playhouse
And weep o'er a mimic wrong,
Our woes are the woes of the voiceless,
Our griefs are unheeded in song.

You say that the same God made us,
When before His throne you come
Shall you clear yourselves in His
presence
On the plea that He made us dumb?

Are your hearts too cold to listen
To a starving kitten's cries?
Or too gay for the patient pleading
In a dog's beseeching eyes?

Behold us, your little brothers,
Starving, beaten oppressed—
Stretch out a hand to help us
That we may have food and rest.

Too long have we roamed neglected,
Too long have we sickened with
fear.

The mercy you hope and pray for
You can grant us now and here.
—Ethelred Breeze Barry.

LITTLE MARION.

Little Marion was about to make her first call unattended by a member of the family. She was to stay a half hour, inspect a wonderful new doll belonging to a small friend, and return home.

"Now Marion," was her mother's parting admonition, "Mrs. Rogers may ask you to stay and dine with them. If she does, you must say, 'No, thank you, Mrs. Rogers; I have already dined.'"

"I'll 'member, mamma," answered Marion, and trotted off.

The visit finished, the little girl donned her hat and started for the door.

"Oh, Marion," said her hostess, overtaking her in the hall, "won't you stay and have a bite with us?"

This was an unexpected form, and for a second the child hesitated; then she arose to the occasion.

"No, thank you, Mrs. Rogers," she answered quickly; "I have already bitten."

JIM'S SHOES

"Hurry up, Jim!" said daddy, "or you'll be late."

It was ten minutes to nine, and daddy was ready. He always left his small son at school as he went to the office in the morning.

But Jim didn't hurry up. He held a button-hook in one hand, a shoe in the other, and he didn't look at all pleased—in fact, he looked quite cross.

"What's wrong, Jim?" asked daddy, eyeing the sad little figure.

"Shoes" said Jim gloomily. Daddy picked up the fellow to the one Jim held. "Very nice shoes," he said. "Aren't they, sonny?"

"Girl's shoes!" said Jim, in disgust.

"Oh, no they're not, Jim!" said daddy. "They're boy's shoes; of course they are. Don't you remember, when we bought them, the man in the shop said 'they were little boys'?"

"I'm not a 'little' boy," said Jim. "Baby's little. I'm not. Boys have shoes with laces in them that cross over at the top on knobs. I want shoes like that."

"But who's going to wear these, Jim?"

"Baby's," said Jim. "Mummie says she's growing fast."

"It will be a long time before these shoes will fit her, Jim. No, no, sonny, hurry up and put them on."

"They—they called me 'girlie' at school," he said—daddy understood then—"they's horrid!"

"Would you like to go without any?" suggested daddy. "That's the only thing I can think of, Jim."

"No," said Jim, "of course not. I want boy's shoes."

"I haven't any money for them," said daddy.

Jim began to cry.

Daddy went to the foot of the stairs and called out, "Mummie, have you got baby up there?"

"Yes, dear," came the answer, "of

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course I have. I'm just coming down."

"She's not crying, is she?"

"No, bless her heart! She's smiling," said mummie, as, with baby in her arms, she came out on the landing and began to come down the stairs.

"I thought I heard some one crying," said daddy. "It must have been a mistake."

"It must have been," said mummie, cheerfully. "Jim dosen't cry, do you, little soldier?"

Jim looked up from the hearth-rug where he was sitting struggling with the button-hook. Perhaps it was the effort of bending that had given him a red face. His little face certainly was red.

"No, mummie," he said, "I'm not crying." He jumped up. "I'm ready, daddy!" he announced.

"Shoe's all done up?" asked daddy.

"Yes," said Jim. And he kissed mummie and baby—so did daddy—and off the two went.

That evening mummie read to Jim about Elisha, the prophet, who carried on the work of his master, Elijah. Jim liked to hear about it; how the old man had come to the young one and thrown his cloak over him while he was busy at work on the farm, and how Elisha had left his home, and his mother and father, and followed the prophet.

Mummie told him, too, about Elisha and the rude boys who had no respect for God's servant, and who called out, "Go up, thou bald head!" to the man of God. Elisha did not mind their mocking, jeering words himself, but he was a man of God, and he had to check the boys; and then, because of their naughtiness and bad behaviour, a terrible thing happened to them.

Jim listened. "Why did they say that to Elisha and laugh at him?" he asked.

"Because he was a good man," said mummie.

"Are good people always laughed at?" asked Jim.

"Nearly always some time or other," said mummie.

"I don't like being laughed at," said Jim. "I don't like it at all, mummie."

"Nobody 'likes' it, sonny. But we can be very brave when we're laughed at. That's what we must be."

"How's it brave?" asked Jim, looking puzzled. "'Tisn't like winning a victory."

"Oh, yes, it is, Jim! There are

lots of different ways of winning victories, you know. And one of the hardest things for many people to do is to keep their tempers while they are being laughed at. I want you to try to do that, sonny."

Jim looked down at his shoes.

"I'll—I'll try, mummie," he said.

Then he and mummie knelt down and mummie prayed and asked "Our Father to help Jim to be brave all the time, and especially when he was laughed at."

And Jim said:

"I'll try to be brave—I will and I'll put on my shoes quickly to-morrow, and when the boys say 'girlie,' I'll not mind—I mean I won't get cross with them, and I won't cry, no I won't—at least, not while they're there. And—please, 'Our Father,' when daddy buys me my next shoes, may they have laces that cross over at the top on knobs? If you can let them be like that, please do, please do!"

At the end of the next month was Jim's birthday. Do you know what he found on his plate at breakfast time? A rather big parcel—a box. Inside there was a pair of shoes—boy's shoes—with laces that crossed over the top on knobs, like those his daddy wore.

Just wasn't Jim pleased?—Young Soldier.

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