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# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated Family Newspaper



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

Vol. 40,

TORONTO, CANADA, THURSDAY, MAY 15th, 1913

No. 20

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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Shallow Lake and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th June, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Amaranth Station (South), Ont., from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Amaranth Station and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th June, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Orton (via Marsville), Ont., from the Postmaster General's pleasure.

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

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th June, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week each way, between Niagara-on-the-Lake and St. Catharines, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Niagara-on-the-Lake, St. Catharines and route offices, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Proton Station, Wareham, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th June, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week over Rural Mail Route from Orangeville (via The Maples), Ont., from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Orangeville, The Maples, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th June, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week each way, between Bexley and Kirkfield, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Bexley, Kirkfield, Victoria Road and Corson's Siding, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent  
Post Office Department,  
Mail Service Branch,  
Ottawa, 21st April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Men's Block, New Barracks, Toronto, Ont.," will be received until 4.00 P.M., on Tuesday, June 24, 1913, for the construction of a Men's Block, New Barracks, Long Branch, near Toronto, Ont.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department and at the office of Mr. Thos. Hastings, Esq., Clerk of Works Postal Station "E," Yonge St., Toronto, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,  
R. C. DESROCHERS,  
Secretary.

Department of Public Works,  
Ottawa, May 12, 1913.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.—39115.

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



May 15, 1913.



### Contract

Addressed to the Post Office at Ottawa on the 6th June, 1913, for Majesty's Mails on a route from Proton (Ont.), from the Post Office at Ottawa.

ANDERSON, Superintendent.

April, 1913.



### Contract

Addressed to the Post Office at Ottawa on the 6th June, 1913, for Majesty's Mails on a route from Orangeville (Ont.), from the Post Office at Ottawa.

ANDERSON, Superintendent.

April, 1913.



### Contract

Addressed to the Post Office at Ottawa on the 6th June, 1913, for Majesty's Mails on a route from Bexley and Kirk-Corson's Siding, and from the Post Office at Ottawa.

ANDERSON, Superintendent.

April, 1913.



Addressed to the under-17 Tender for Men's Toronto, Ont., will be on Tuesday, June 24, if a Men's Block New or Toronto, Ont.

Form of contract can be obtained at this office of Mr. Thos. Yorks Postal Station Ont.

Notified that tenders unless made on the and signed with their in the case of firms, nature of the occupa- of each member of

accompanied by an rtered bank, payable rable the Minister of 1 per cent. (10 p.c.) of r which will be forc- ing decline to enter t upon to do so, or t contracted for. If d the cheque will be

ESROCHERS, Secretary.

paid for this adver- t without authority 9115.

# The Canadian Churchman

TORONTO, THURSDAY, MAY 15, 1913.

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

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Publisher.

PHONE MAIN 4643.  
Offices—Union Block, 36 Toronto Street

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

## FIRST SUNDAY AFTER TRINITY.

(May 25th).

Holy Communion: 192, 313, 440, 441.  
Processional: 416, 440, 625, 657.  
Offertory: 456, 483, 516, 631.  
Children: 214, 558, 572, 701.  
General: 1, 394, 454, 637.

## The Outlook

### Palestine in Toronto

The Palestine Exhibition, which has just been opened in Toronto, is one of the most noteworthy opportunities afforded Christian people of understanding their Bible. After very successful gatherings in several leading Canadian cities the Exhibition closes its visit to the Dominion by a stay of nearly three weeks in Toronto. It ought to go without saying that every Churchman and Church-woman and Church boy and girl should attend. The illustrations of Palestine life are not only full of deep interest in themselves, but they shed remarkable light on the Bible. Renan once called Palestine "the fifth Gospel," and certainly the Land is the best commentary on the Book for those who are unable to go to the Land, and, indeed, for many who can go, since nothing but a prolonged stay can enable a Western reader to understand the Bible as an Oriental book. The London Society for Promoting Christianity among the Jews, under whose auspices the Exhibition is held, is our oldest, largest and most experienced organization for work among the people of God called Israel, and the Rev. S. Schor, the Director of the Exhibition, is eminently fitted for his work of illuminating Holy Scripture. May the Toronto attendance be a record, and may our love of the Bible abound and abide as the outcome of the Exhibition.

### Mr. Bryan's Diplomatic Dinners

The decision of Mr. W. J. Bryan to serve no wine at official dinners given by him in Washington has attracted wide attention. It ought not to have caused any surprise in view of Mr. Bryan's life-long temperance principles and advocacy. Indeed, there would have been greater surprise if he had done violence to what was known to be his deep conviction. It is, of course, very easy for newspapers in the United States and England to pour sarcasm upon Mr. Bryan, but sarcasm is easily discounted on such an issue as this. Mr. Bryan has felt it necessary to explain that, while he did not intend to magnify the non-use of wine, he frankly told the diplomats that his action was due to the fact that intoxicating liquors had never been served at his table, and never would be. All honour to any man who has the courage of his convictions when faced with the strongly-entrenched customs of society. The more of such consistency in high quarters, the better for our public life, and, indeed, for our private life as well.

### The Church and Social Reform

In the enthusiasm now being rightly shown for all kinds of social reform, there is grave danger of the fundamental purpose of Christianity being overlooked. A recent writer, himself heartily sympathetic with every project for social betterment, has well put it:—

You cannot save the world by going into anti-tuberculosis societies. The needs of the age are not to be met by the mere practising of good Samaritanism. Christ is a great recreator, not a reformer. The Church is not the Jack-of-all-reforms. The Church has a function, and the first item in it is to convict the world of sin.

This is a very timely reminder that the chief business of the Church is not to push social reforms, but to insist on that spiritual regeneration which alone makes true social reform possible. We have to bring men face to face with God, and our primary and fundamental message is, "Ye must be born again." Then the way to social reformation becomes possible, easy, and effective.

### The Great Solution

In an address just delivered by the Bishop of Carlisle in connection with the Bible Society the valuable point was made that the destinies of the human race are inextricably bound up with the knowledge and love of Holy Scripture, and that no material circumstances can ever improve man's moral and spiritual nature:—

It is the Bible, and the Bible only, that can rescue us from this degrading materialism—materialism which even the development of the scientific temper, for which I am so thankful, is in danger of accentuating, though I have noticed in the last ten years a great change coming over the teaching of the foremost scientific men in this matter of materialism. If you are perplexed with the industrial, the social, or the religious problem, you will find the best of all solutions within the scope of this literature.

This is a message for Canada. Affluence and degradation may easily go together. Not what a man has, but what he is, constitutes true life.

### The Basis of Unity

Another important truth was enunciated by the Bishop in this address. These are his words:—

It is not the religion which comes from the Bible which divides us. People talk about reunion. I hope that in the providence of God the day of reunion may come amongst Christian communions, but I am persuaded it can never come until the communions make the Holy Scriptures the one standard of their faith and teaching.

Here, too, is a word for our Dominion. It points the way to the only unity possible to the people of God, an unity based on the truth of Holy Scripture. It is in harmony with one Article, which declares that only that is to be required for faith which is found in or may be proved from the Bible. When we concentrate hereon we shall not find the difficulties insuperable.

### The Canadian Problem

The fine speech of Sir Edmund Walker at New York last week put the situation in Canada in a wonderfully clear and telling way. It is worth while looking at it carefully:—

For political and geographical reasons, our country is practically one hundred years behind. We are beginning to develop a country with an area as large as the United States, but peopled by two people to the square mile, while in the United States it is thirty-five to the square mile, and in England 550 per square mile. That will give you some idea of the tremendous enterprise the people in Canada are entering upon at the present time. They are trying to receive five new people for every hundred in the country, and on the prairie part of the country they are trying to receive and take care of ten new people, because that is the way the proportion comes to the Western people, ten for every hundred people in the country.

No wonder that this was described as the greatest problem of assimilation ever known; and, as the speaker said, we trust to the genius of the Anglo-Saxon people to accomplish this task of assimilating a larger number of people than are present to effect assimilation. But beneath all this is the root-question of religion. It remains with the Churches to do the greatest work of all. Christ is the greatest Power and His Gospel the great assimilator. Be it ours to face the newcomers with our message, and thereby to make Canada what God would have it be.

### Medical Missions

A fine testimony was given a little while ago to the value of the work of healing when carried on as an accompaniment of the message of the Gospel:—

A Mohammedan on the North-West Frontier of India said to a missionary: "We do not fear your schools, we need not send our children to them; we do not fear your teachers, we need not listen to them; we do not fear your books, we need not read them; but we do fear your doctors and nurses. They heal the body and make men grateful and disposed to listen to the Christian Gospel."

"It is lawful to learn from our foes," and this is a call to renewed efforts on behalf of



medical missions. He sent them forth "to preach" and "to heal."

### Work by and for Women

The meetings of the Women's National Council at Montreal have received deserved notice. The wide range of subjects discussed, the thoroughness of the reports, the able discussions, and the thoughtful recommendations have rightly been the subject of favourable comment. It is impossible even to touch upon the variety of subjects treated, including Education, Playground Associations, Rural Schools, Band of Mercy Work, and Immigration. One of the most vital questions was that of Compulsory Education, as to the importance of which there seemed to be a general agreement. It was regarded as a necessity for the proper equipment of those who have to earn their living. The discussion showed the vital issues involved in this problem, and we shall doubtless hear more of it in the early future. Meanwhile we congratulate the National Council on the success of the Conference. Such proceedings do more than anything else to justify the Woman's Movement in the eyes of the nation.

### Declaration, not Defence

Our best method of work is to proclaim our message and give it a chance to fight for itself. The Gospel only asks for a fair field and an opportunity to wage its own warfare. It was Heine who said:—

From the moment that a religion solicits the aid of philosophy its ruin is inevitable. In the attempt at defence it prates itself into destruction. Religion, like every other absolutism, must not seek to justify itself.

And the best way to do this is simply to witness, to declare the claim of Christ, and to be so active in positive effort that there will be no chance of the Gospel being assailed and in need of defence.

### The Cost of War

These facts which have reached us give serious food for thought to all lovers of peace. Since the beginning of the war in the Balkans there have been business failures in Austria amounting to over \$16,000,000, exports to the Balkan states have fallen \$20,000,000 in three months, and debts to the amount of over \$18,000,000 remain unpaid because of the war. The industries of the country have suffered a serious set-back. The loss to the machine factories has been over two and a half million dollars, and the demand for textiles has decreased by a third. This inflicts an especially severe injury upon Austrian prosperity, since the textile manufactures are the most important in the country and employ 735,000 workers. It is not surprising that Austria wishes to see the war with Turkey ended and get back her market in Servia, Bulgaria and Montenegro.

### Students of the World Unite

A new movement which promises to be an influential factor in promoting international amity is the formation of associations of college students of different races. That the time was ripe for such a movement is shown by the way it originated spontaneously in many different places. Ten years ago the foreign students at Cornell and Wisconsin Universities came together with a certain number of American students and formed local societies known as Cosmopolitan Clubs. These clubs are now to be found in every large university and are federated into a national Association of Cosmopolitan Clubs embracing thousands

of students from fifty-five different countries now in America.

A similar movement started in Italy in 1898 under the name of the Corda Fratres with affiliated organizations in European universities. Now these two federations have joined forces and will meet at Cornell University August 29th to September 13th as an International Congress of Students. Since these young men are in many cases being educated for the express purpose of qualifying for positions in the administrative or diplomatic service of their respective countries this intimate association during the companionable years of youth will greatly facilitate friendly relations between different nations in time of stress. In after years when they meet about the green table for the purpose of negotiating a treaty or arbitrating a misunderstanding the fact that they have met before about the dining table of a college club will prevent their being strangers to one another, although they may be rivals or opponents.

## THE TRINITY IN REDEMPTION

Next Sunday is Trinity Sunday, the day set apart for the commemoration of that truth which is the centre and circumference of our faith. But, while we set apart a certain day for its especial remembrance, it is the very warp and woof of all our teaching and preaching. For when we preach the Fatherhood of God, we preach His divinity; when we point to Christ, the perfect Saviour, it is a Divine Redeemer that we declare; and when we plead with men to hear the voice and yield to the persuasion of the Holy Spirit, the Comforter into whose comfort we invite them, is Divine. The divinity of Father, Son and Holy Spirit—this is our Gospel. By this Gospel we look for salvation. It is a Gospel to be used, to be believed in, to be lived by, not merely to be commemorated, discussed, and explained at a particular season.

In the Epistle to the Ephesians St. Paul writes: "For through Him we both have access by one Spirit unto the Father." This is the Gospel of Redemption in the Trinity. It is the story of man's salvation to God, through Jesus, by the Spirit. And this salvation is one single act of God. It stands a unit among the works of God's omnipotence. It is one throb of the all-loving heart; it is one movement of the Almighty arm; and yet, this single act is clearly distinguished into its parts. Every act is made up of purpose, method and power, and these St. Paul here clearly discriminates. What is the purpose? "To the Father we all have access." What is the method? "Through Jesus Christ." What is the power? "By the Holy Spirit." Through Christ Jesus we all have access, by one Spirit, unto the Father. In this one total act the end, the method, and the power are distinguishable. Each stands out separate and clear; and, what is more, each is distinctly personal. This salvation, which is all the work of God, has its divine personalities distinct for its end, and its method, and its power. It is a salvation to the Father, through the Son, and by the Spirit. The salvation is all one; yet in its method, end and power are recognizable. It is a three in one.

And now the end of human salvation is "access to the Father." That is the first truth of our religion—that the source of all is meant to be the end of all; that as we all come forth from a Divine Creator, so it is into divinity that we are to return and to find our final rest and satisfaction.

And the divinity of the method. "Through Jesus Christ." Man is separated from God. That fact, testified to by broken associations, by alienated affections, by conflicting wills, stands written in the whole history of our race. But in Jesus of Nazareth there appeared the Mediator by which there was to be Atone-ment. His was the life and nature which, standing between Godhood and manhood, was to bridge the gulf and make firm the road over which blessing and prayer might pass and repass with confident steps for ever. But now the question: Out of which nature came that Mediator? Out of which side of the chasm sprang the bridge which, leaping forth, joined the other? Evidently on both sides that bridge is bedded deep and clings with a tenacity which shows how it belongs there. He is both human and divine. But from which side did the bridge spring? Who moved toward the reconciliation? Was it some towering man who, growing beyond his brothers, overlooked the battlements of heaven, and saw the place in the divine heart where man belonged, and then came back and bade his brethren follow him, and led them on with him into the home of a father who, reluctant or forgetful, sat without effort till his children found their way to him? It is the most precious part of our faith that it was with God that the activity began; that the Father's heart, sitting above us in His holiness, yearned for us in love as we lay down here in our sin. And when there was no man to make an intercession, He sent His Son to tell us of His love, to live with us, to die for us, to lay down His life like a strong bridge out from the divine side of existence, over which we might journey, fearfully but safely, back into the divinity whence we came. Through Him we have access to the Father. As the end was divine, so the method is divine. As it is to God that we come, so it is God who brings us there. This is the tireless, quenchless love of God.

And for this divine end and in this divine method what is the power? It is the Holy Spirit. "By the Spirit" comes this salvation, the Spirit reaching down and saving and sanctifying the essential life of the soul. When God works upon these souls of ours He works upon them in the vitality of thought, passion, and will that He puts into them. And so, when a soul comes to the Father through the Saviour, its whole essential vitality moves in the act. With those affections, with which it has loved the world, it loves its Lord. With that same will with which it chose iniquity it chooses now holiness and heaven. The whole capacity of life was there. Now the power of life has entered in and is using it. The capacities of faith and love and holiness are taken possession of and filled out to their completeness by the very Spirit of holiness and love and faith which they were made to hold, but which is greater than themselves. It is not the soul's simple ability to be religious that has made it religious, but God by direct visitation has occupied that ability and is drawing the soul to Himself.

When this is experienced, then the soul comes to recognize a new wealth of Godhood in the world. First, there is the Creative Deity from which it sprang, and to which it is struggling to return—the Divine End, God the Father. Then there is the Incarnate Deity, which makes the return possible by the exhibition of God's love—the Divine Method, God the Son. And there is this Infused Deity, this Divine Energy in the soul, taking its capacities and setting them homeward to the Father—the Divine Power of salvation, God the Holy Spirit. To the Father, through the Son, by the Spirit. The Divine Power is one with the Divine Method and the Divine End, God the Spirit is one with the Father and the Son.



# THE UNITY OF THE FAITH

A COMPARATIVE STUDY IN THE DOCTRINAL STANDARDS OF THE ANGLICAN, CONGREGATIONAL, METHODIST AND PRESBYTERIAN CHURCHES

By Professor Oswald W. Howard, D.D., Diocesan College, Montreal

SUMMARIZED FROM "THE WESTMINSTER" FOR APRIL

ANY ONE who has made a comparative study of the doctrinal teachings of the Anglican, Congregational, Methodist and Presbyterian Churches will have been deeply impressed with the large amount of unanimity that these teachings display on the great and essential doctrines of the Christian faith. As one rises from such a study he is constrained (let us hope that he is joyfully constrained) to confess that the great essentials of the faith are held in common by these religious bodies without much diversity even in the language of their expression, and that in many non-essentials there is much greater unanimity of thought than might be expected before such a study was undertaken. It is true that there are some great and distinctly marked differences among these four Churches, particularly in polity and in forms of worship, but it is scarcely too much to say that in their view of the essentials of Christianity there is an agreement that amounts to unanimity.

The confessional standards of these Churches speak with practically one voice in upholding the scriptural position that God is personal Spirit of infinite perfection.

## THE TRINITY.

Of the doctrine of the Trinity it is not necessary to speak at length or to institute a detailed comparison. The expression of Congregational belief may be quoted as a short, practical summary of the teaching of all four Churches on this difficult theme:

"That the Father is Divine, that the Son is Divine, and that the Holy Ghost is Divine; Divine in the sense that they are one God."

Beyond this brief statement our comparison need not go.

## PERSON OF JESUS CHRIST.

The teaching of any so-called Christian Church on the Person of Jesus Christ is of the utmost importance. On this pre-eminent question, the four Churches whose doctrines are under review speak, as it were, with one voice and give no uncertain sound.

In their estimate of the Person of Christ these Churches have but one mind, linking themselves on to the mind of the first General Council of undivided Christendom.

## THE SCRIPTURES.

The attitude of these Churches on the Scriptures is a matter worthy of most careful study. When we search the standards of these Churches we find that they considered it of great importance to lay down most carefully their loyalty to Holy Scripture as the Word of God.

From the statements of these Churches upon Scripture, and from other statements and references unquoted, the following brief resumé may be made:

1. All are agreed upon the Canon of Scripture.
2. All are agreed that this Canon of Scripture is the inspired Word of God and contains all teaching necessary to salvation.
3. None gives a theological statement upon the method and nature of Inspiration. In this reserve, perhaps, the framers of all these "Confessions" were wiser than they knew. At any rate their wise reserve has, no doubt, saved their posterity many qualms of conscience and deep searchings of heart.

## MAN'S JUSTIFICATION.

The doctrine of man's justification before God is one of profound importance in Christianity. On this doctrine, also, the Churches under review are agreed.

A classic sentence from John Calvin seems to finely sum up the teaching given here. "It is faith alone which justifies, and yet the faith that justifies is not alone."

## THE SACRAMENTS.

The doctrine of the Sacraments is one upon which it might be thought that these four Churches might greatly differ. But here again their teaching is characterized by concord rather than by difference. All these Churches accept two sacraments—Baptism and the Lord's Supper.



A Bedouin Woman at Door of Tent—Palestine in Toronto.

## THE DOCTRINE OF BAPTISM.

When we come to examine the specific pronouncements of these Churches on the Sacraments individually, we are once more struck with the similarity of their teachings and even of the language in which these teachings are expressed. In regard to Baptism, we may note at the outset that all are agreed upon the practice of Infant Baptism.

## THE DOCTRINE OF THE LORD'S SUPPER.

From the doctrine of Baptism we naturally turn to consider that of the Lord's Supper. Here a very striking unanimity of teaching is to be found.

The dignified and noble statements from the teachings of these Churches are very gratifying, for the doctrine of the Lord's Supper is certainly a matter of profound importance in all Reformed Churches.

It might be interesting, and perhaps profitable, if space permitted to carry into further detail this comparative study of the doctrine of Scripture as taught by these four Churches. We might look at their interpretations of the Bible's teachings on Man, Sin, Forgiveness, the Atonement, the Last Things, as well as other minor teachings. But such a detailed comparison is un-

necessary. What would mostly impress us in such a study is the large amount of agreement that exists in the minds of these Churches on the interpretations they give to Scripture's teachings on these matters—an agreement so great that in every case it may be said to amount to practical unanimity.

## THE CHURCH AND THE MINISTRY.

But a very important sphere of teaching as yet remains untouched. What do these Churches have to say in regard to the Church and the ministry? Surely here we shall find "a great gulf fixed" between the pronouncements of, at least, some of these communions! At first we may be surprised to see that the Anglican and Methodist Churches can agree to accept the same definition of the Church (however their theologians may interpret it).

"The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance, in all those things which of necessity are requisite to the same."

Thus between the Anglican and the Methodist Churches there is at least a verbal identity of teaching on this somewhat vexed and much disputed subject. The Congregational Church takes a very liberal view on the nature of the Church:

"We believe that the Church of Christ invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in Churches, for the maintenance of worship, for the promotion of growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world."

Such are the statements of Anglicanism, Methodism, and Congregationalism as to the nature of the Christian Church. What saith the Westminster Confession? Its teaching is at once profound in thought and measured in expression:

"The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are or shall be gathered into one, under Christ the head thereof; and is the spouse, the body of Him that filleth all in all. The visible Church which is also Catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no possibility of salvation. Unto this Catholic, visible Church Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by His own presence and spirit, according to His promise, make them effectual thereunto."

## THE MINISTRY.

Cognate to the question of the Church stands that of the ministry. Surely here the formularies will show a very wide difference of opinion! Among the Anglican Articles there is one entitled, "On Ministering in the Congregation," but this merely states that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he is lawfully called and sent to execute the same." This Article then defines what is meant by lawful calling and sending. In other articles where the ministry is referred to (but not defined), the threefold ministry of Bishops, Priests and Deacons is so designated, but the Articles contain no declaration of a doctrine of apostolic succession, nor is there any definite statement as to what constitutes "validity of orders." In the preface to the Anglican Ordinal is to be found a simple declaration of the historical fact that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time



there have been three orders of ministers in Christ's Church, Bishops, Priests and Deacons." The tacit position of the Anglican Church seems to be that she has simply continued the historic three-fold ministry without attempting, in her formularies, to defend or define it. Throughout her formularies the word "priest" is simply presbyter "writ short."

The teaching of Congregationalism has already been seen in her teaching on the Church—ministers are the Church's officers chosen by the separate congregations. The position of the minister is simply that of an officer among a priesthood of believers. Perhaps it might be said of this minister that he is simply "primus inter pares." Much the same may be said of the Methodist interpretation of their Article on the Ministry. For Methodism, the ministry is simply an official position within the congregation of believers. Thus the view of both these Churches approximates to, if it is not identical with that of Luther, v.z., that the ministry of the Church is constituted by the official leaders, who hold their positions as representatives of the great body of believers.

The Presbyterian Church seems to make no special declaration as to the composition of the ministry, nor as to its precise nature. "Unto this visible Church, Christ hath given the ministry," says the Westminster Confession. In another part of the Confession it is stated that neither of the sacraments "may be dispensed by any but by a minister of the word, lawfully ordained," and again that baptism is to be administered "by a minister of the gospel, lawfully called thereto." But in neither of the Catechisms, nor in the Confession, is there any further explanation of the nature or origin of the ministry nor of the manner of setting apart men for the ministry.

Thus we see that in these Churches there seems to be a somewhat similar view of the nature of the Church, and that upon the question of the ministry there is very little said, and that little is characterized by an indefiniteness so far as a doctrine of the ministry is concerned. But in actual practice what we find is that these Churches interpret their formularies (or at least some of their theologians do) in accordance with their own historical or unhistorical traditional ways of thinking—and here comes in the causes of diversity and separation. Within the same communion there may be schools of thought whose views on the Church or on the precise nature of the ministry, may be as far apart as the east is from the west. Here, at least, verbal agreements are not to be trusted. We are accustomed to learned judges differing upon the interpretation of a most carefully worded law—need we be surprised that theologians differ as to the interpretation to be put upon Articles, Confessions, and Formularies?

In conclusion, it may be said that a comparative study such as this should be of something more than mere academic interest. It should help to pave the way for something practical in the direction of re-uniting or at least federating some of the various branches of our divided Christendom. Here are four Churches whose teachings on many doctrinal points amount to a substantial agreement. Surely in Christian, not to say worldly, wisdom these Churches (or at least some of them) may approach the subject of union without prejudice or suspicion, believing that each is sincere in desiring to know the truth and equally sincere in desiring to submit itself to the truth. Remembering that unity is not uniformity, that there may be great and beneficial "diversities of operation" within the lines of a living union, this problem, difficult, complex and often distressing, is surely neither impracticable nor insoluble. The fulfilment of Christ's prayer, "that they all may be one as we are one," whatever such oneness may be, is surely an ideal to be exalted—one worthy of our richest thought, of our most fervent prayer, and of our most strenuous effort.

## THE MONTREAL COLLEGE CO-OPERATION

Now that the first year of the new arrangement for co-operation between the theological colleges at Montreal is at end, there has been a natural desire to review the situation and to gauge the effect. Several leading men of the Presbyterian, Methodist and Congregational Churches have expressed themselves as thoroughly satisfied with the project, and we now append one out of several other similar Anglican pronouncements by means of which our readers may see what is felt. It is by Dr. Rexford, Principal of the

Montreal Diocesan College and is part of the statement made at the annual convocation of the college:

"It is quite natural that this co-operative scheme should attract very general attention. Criticism and eulogium have followed one another, and able articles in the religious press on this continent indicate the wide-spread interest which is being taken in the movement. A special agent from a sister institution of our own Church has recently made a careful investigation into the working of the scheme here on the spot."

### INCREASED EFFICIENCY SECURED.

First of all, the co-operative scheme aimed at the most economical use of the teaching forces of the four Theological Colleges with a view to increased efficiency, while at the same time safeguarding the distinctive principles and traditions of the Christian communions represented. The experience of the first session, just closed, had been sufficient to test this feature of the scheme, and so far as the Diocesan College was concerned, increased efficiency had been secured notably in three directions:

"First, a thoroughly organized matriculation class has been rendered possible under the direction of a head teacher with three assistants, all graduates in Arts, with experience in teaching. This enables us to offer to candidates who are not quite ready for matriculation at McGill University, opportunities that are not available elsewhere in the Dominion.

"In the second place, we have in our classes men who have graduated from the University, some with honours, and we have also men who have not had the advantage of a full University course. Hitherto it has been necessary for us to offer these men the same course in all subjects. The new scheme, however makes it possible to offer alternative courses in certain subjects, so that the graduate in Arts with his course in philosophy may be able to follow a course for which his previous training has qualified him, while other courses will be available for other candidates.

"In the third place, we have been able to arrange for the coming year, under the increased teaching force rendered available by the Scheme of Co-operation, a three years' course for graduates in Arts, which will cover the requirements of the Testamur of the College and for the degree of B.D. of the Provincial Board of Examiners.

"To those who are familiar with college arrangements, it will be evident that these are distinct gains to our college, arising out of the economical use of the teaching forces of the several co-operating colleges.

### A CONTRIBUTION TOWARD UNITY.

Proceeding, Principal Rexford said that the scheme of co-operation had, they believed, an important bearing on the relatives of the great communions represented. It proposed a distinct departure from that policy of exclusiveness which had obtained so generally in the past.

"The Right Rev. Dr. Talbot, Bishop of Winchester, admirably expressed the present situation when he says that 'the fullness of Christian unity would express itself mentally in unity of conviction, morally in unity of heart, of feeling, and of conduct of purpose, and structurally in unity of order.' The Bishop maintains that we have amongst us a true measure of unity. That while we have very little unity of order, we have almost complete unity of moral purpose and a large measure of unity of conviction; and the Bishop's judgment is that while we should be jealous for unity of order which we have not, and the unity of conviction, which we only partially have; we should use and enjoy the unities that we have, in order that we may be the better able to study to advantage the important differences by which we are separated.

"Our experience with the common classes in the Arts course at McGill University tends to confirm the position taken by the learned Bishop of Winchester. Candidates from the different theological colleges, studying in common classes in McGill University, learn to respect one another's ability and attainments, and convictions, and when they are brought into the active work of their respective communions they are able to consider the difficulties which separate the various communions to much better advantage, and we believe the candidates from the co-operating colleges who study in common classes those unities of moral purpose and unities of conviction which we enjoy in common with other communions, will become more intelligent and more dispassionate students of those other important questions of conviction and of church order upon which there is a wide difference of opinion."

## ARE WE LOSING THE MEN?

Rev. R. Brandt, Hudson Bay Junction, Sask.

From all sides and from different denominations we hear discussions as to why the men are not attending church. But is the matter really so serious? I can only speak for a small part of Canada, i.e., that comprised by the Diocese of Saskatchewan. But here I have held services in towns, country schoolhouses, and lumber camps, and I can truthfully say, that in all cases the attendance of men was very encouraging. In the towns the men were often as numerous as the women, in the country they mostly preponderated, and in the lumber camps, in the nature of the case, they make up almost the whole congregation. But even so the men come out in good numbers, that is, those who can speak English, and no difference is made by their religion—Lutherans, Roman Catholics, Greek Orthodox, English Dissenters—they all come. Certainly, a great deal of this happy state of things is due to the fact that for years work has been carried on by missionary-minded men with special attention to the men, who, as is well known, make up the greater part of the population in the North-West.

But apart from church attendance, have men lost interest in religion? This question, too, from my experience must be answered in the negative. As I go from camp to camp, I am sometimes consulted about spiritual difficulties, sometimes called upon to pronounce upon disputes of a religious nature, and sometimes asked to justify some statement I have made in my sermon. Only to-day the cook of one of the lumber camps called on me. He was brought up in the Roman Church, but now finds himself unable to accept their position. He is a thoughtful man, and we had a good talk about this matter. It does really seem that we of the Church of England have a special mission to reconcile these many factions in the Christian Church, and that our service, once it is really understood, gives the men the chance to express their feelings and to take an active part in all that is going on. I am quite sure they do not like to sit there all the time and be preached at. And they are grateful for all that is done for them, and respond readily when called upon to share in the expenses of the work.

But there is one drawback to this work—we have not men enough to cope with the work. This year I had to leave two camps untouched, and as far as I know, there was not one religious service held in them all winter; if I had only had a layman to help me in the work, we could have covered all the field, and besides could have held more frequent services everywhere. There should really be no need to call upon the Old Country for men. We in Canada should provide for our own needs, and in the Brotherhood of St. Andrew, for instance, there should be many men to respond to such a call of doing real rock-bottom brotherhood work. It is up to the men to hold the men, and it is up to the Canadian men to work for the Canadian Church.

## A WEEK-END MISSIONARY CONFERENCE FOR MEN

The increased missionary responsibilities recently assumed by the Church of England in Canada necessitates a large increase in the number of lay leaders at the Home Base of missions. The pressing nature of the task demands leadership of the highest quality.

The National Committee of the Laymen's Missionary Movement in the Church of England in Canada, recognizing these needs, will hold a week-end conference for Anglican men at Bishop Ridley College, St. Catharines, from Friday evening, 27th of June, to Sunday Evening, 29th of June, 1913.

The purpose of this Conference is to give opportunity to laymen for:

Unhurried consideration of the missionary work of the Church at home and abroad.

Careful discussion of methods of work for city and parochial missionary committees;

Laying of large plans for aggressive activity in the coming autumn and winter.

Details of the programme will be announced shortly. Reserve the dates, June 27-29, and plan to attend this first summer conference of the Anglican Laymen's Missionary Movement. The cost will be:—Registration fee, \$1; board and lodging, \$3.

Accommodation is limited. Those who propose to attend the Conference should send in their names at once with \$1 registration fee to the secretary, Mr. David M. Rose, 158 Confederation Life Building, Toronto.

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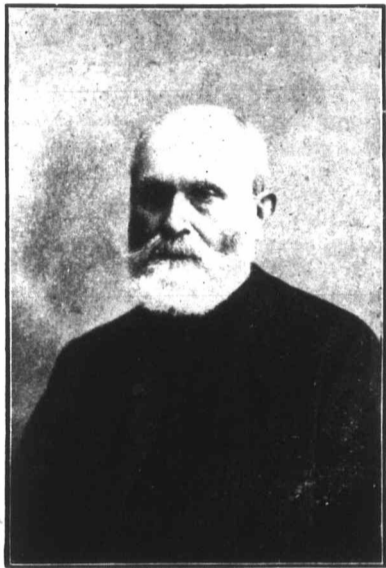
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# BISHOP SCHERESCHEWSKY

## THE STORY OF A WONDERFUL LIFE

**D**R. Samuel Isaac Joseph Schereschewsky, from 1877 to 1883 Missionary Bishop of the American Church in China, was born at Tanroggen, in Russian Lithuania, seventy-five years ago, and brought up in the religion and learning of the Jews, graduating from the University of Breslau. The reading of the New Testament in a Hebrew translation,



Bishop Schereschewsky.

which had fallen into his hands, convinced him of the truth of Christianity. This must have been the London Jews' Society's version, as at that time Professor Delitzsch's and Salkinson's versions were not in existence; and, therefore, the Society was the first agent in the Bishop's conversion. Soon after his confession of Christ he went to the United States. He acquired his knowledge of Greek in the Theological Seminary at New York, which he entered in 1857. The Christians with whom he first came into contact belonged to the Baptist and the Presbyterian denominations; he was baptized by a minister of the former, and studied theology in a seminary of the latter body. But before he had finished his studies, he had learned and acknowledged the position of the Church, and was admitted a candidate for holy orders under the Bishop of Maryland. In 1859, he was ordained deacon in St. George's Church, New York, and in the following year was advanced to the priesthood in China, whither he had accompanied the elder Bishop Boon on his return from a home visit.

In the autumn of 1861, Schereschewsky made a translation of the Psalms into the colloquial. This was his first work. In 1863 he moved to Peking and began, with Bishop Burdon, of Hong Kong, the translation of the first Mandarin Prayer Book. The main part of this book, viz., Morning and Evening Prayer, the Collects, and the Psalter, were his work; Bishop Burdon taking the remainder of the book. This was completed in 1864. In 1865 a committee of five leading Chinese scholars, Dr. Edkins, Dr. Martin, Dr. Blodgett, Bishop Burdon, and himself, undertook the translation of the New Testament into Mandarin. This is still in use generally throughout the Empire. The only other Mandarin version in existence at that time was Dr. Medhurst's "Mandarin," which was based on the so-called "Delegates' Version" in Wen-li. The Bishop himself began the translation of the Old Testament into Mandarin, in the autumn of 1865, and finished this colossal undertaking at the end of eight years. This, with the Mandarin Testament mentioned above, forms the ordinary Chinese Bible in general use by Christians in China, and is read at every service from the lecterns in the China Mission of the American Episcopal Church, as we learn from the organ of the Domestic and Foreign Missionary Society of the American Church.

In 1875, Dr. Channing Moore Williams, the American Bishop for China and Japan, having been assigned to the work of Japan alone, Dr. Schereschewsky was elected Bishop of Shanghai. With great modesty and self-distrust he declined the office; but being again chosen in 1877, he was persuaded that it was his duty to undertake its labours and responsibility. He returned as Bishop to Shanghai in the autumn of 1878, and, in the course of the year 1879, translated the

whole Prayer Book into Wen-li, or Classic style, blending with it as much as possible the English and American Prayer Books, with the hope that all missions of the Anglican Communion might use it in China. Although this hope was not gratified, the book was for many years the only one in use in all the American missions, and formed the basis of the colloquial versions which have since superseded it. In 1879 the Bishop went up the river to Wuchang, and began the translation of the Apocrypha. He had only completed one book when he was smitten down during the intense heat of the summer of 1881, and his physicians ordered his removal to Europe, whither he went the following spring. He was under treatment from 1882 to 1886, in Geneva, Switzerland. In 1883, Bishop Schereschewsky, unwilling to retain an office whose duties he could not discharge, resigned as Bishop.

With wonderful perseverance he now devoted all energies of mind which remained unimpaired, to the work of bringing the Scriptures within the reach of the Chinese nation. Fully acquainted with their language in its different forms, and being not only a skilful Sinologist, but one of the most learned Orientalists in the world—and that by the testimony of Professor Max Müller—using a pen as long as he could hold a pen, and then working on a typewriter with the two fingers which he could control, he translated the Old Testament from the original Hebrew directly into the Mandarin dialect, leaving to a secretary only the reduction of the typewritten words into the Chinese character. For twenty years, day after day, in China, and for a while in Massachusetts, and more recently in Japan, when he was near a printing press which he could use, he worked under disadvantages which would have put an end to the courage and the labours of almost any other man. Not long before his death he completed his greatest work, the translation of the whole Bible, including the Apocrypha, into the Wen-li dialect. He also wrote Chinese grammars and dictionaries, and translated the Gospels into Mongolian, preparing also a dictionary of that language.

## THE QUIET HOUR

Unclaimed promises are like uncashed cheques; they will keep us from bankruptcy, but not from want.

The more humble and simple the Christian life is, the more of Christ's light can it radiate, for there is little or nothing of self to obstruct or obscure it.

We cannot add to His brightness, but we may act as reflectors, which though they have no light of their own, yet, when the sun shines upon them reflect His beams.

Suffering draws us nearer to God, and God nearer to us, but as it accomplishes this blessed work, it ceases, for in His Presence is fullness of joy.

A good character is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor by awe.

Sorrow with his pick mines the heart; but he is a cunning workman—he deepens the channels whereby happiness may enter, and hollows out new chambers for joy to abide in when he is gone.

It is the heart, and not the brain,  
That to the highest doth attain.  
And he who followeth Love's behest  
Far exceedeth all the rest!

There's never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleetier;  
There's never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendour;  
No robin but may thrill some heart,  
His dawn like gladness voicing;  
God, give us all some small sweet way  
To set the world rejoicing.

## NOTES AND QUERIES

From time to time we receive enquiries, on matters affecting Church life and work, and as many of these are of general interest, we have opened a column to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address "N.B." at the office of the paper.

"W."—"Where could I obtain a simple flower service suitable for children of a small country Sunday School?"

I do not know of any better way than writing direct to the Manager, Church of England Sunday School Institute, 9 Serjeant's Inn, Fleet Street, London, E.C., England, for a specimen copy of their form of service.

"S."—"What authority can be quoted for the use of lighted candles as a ceremonial during the administration of the Holy Communion?"

There is no authority whatever in the Prayer Book, and it can be proved that for three hundred years no lights were ever burned "before the Sacrament" in the English Church. The custom is usually associated with a belief in the presence of Christ in, or associated with, the elements as the result of consecration. Lights are never used ceremonially apart from a belief in this doctrine.

"J."—"Is there any reason why we should not have a celebration of Holy Communion on Good Friday and Easter Eve?"

None whatever; especially as the provision of a proper Collect, Epistle, and Gospel for each of these days shows quite evidently the mind of our Church. Besides, clear proof of Good Friday and Easter Eve Communion is found in the early Church, especially at the time of Chrysostom. One of the best known Caroline divines, the saintly Bishop Andrewes, was accustomed to celebrate on these days. The application of the passage about fasting when the bridegroom is taken away to the absence of celebrations on Good Friday and Easter Eve is, of course, quite impossible, since the Lord Jesus Christ is as much present with His people on these days as on any other. It is always Easter now in the Christian Church.

"N.S."—"In my former letter, I meant by Apostolic Succession that someone holds the keys of authority to-day in the Church in succession from the first Apostles. The Anglican and Roman Catholic have a different line of derivation, but both wish to prove corporate succession."

Your view that the authority passed from St. Peter to St. Stephen, and then to St. Paul is altogether wide of the mark. There is no such continuation of power, and you are quite right in denying any corporate succession or authority. As pointed out in the last reply, the laying on of hands, according to Dr. Sanday, always means commission, never transmission, and ministerial authority is derived from close adherence to New Testament doctrine, not from any outward links of connection between the Apostolic age and to-day. Ministerial commission is, as already mentioned, a fact, but what you describe as "the line of power" has no warrant in Scripture or the Church. Our Lord gave equal authority to all His Apostles, and as there is no trace of corporate action, it is impossible to believe that there could be twelve Apostolic Churches, each commissioned by an Apostle. I have tried to answer your enquiries, but your points are not very clear, and if necessary you should write again.

"P."—"Is there any meaning in the use of a purple garment by our Bishops?"

Several years ago a volume of the St. Paul's Ecclesiological Society was published, entitled "The Black Chimere of Anglican Prelates; A Plea for its Retention and Proper Use." As the author is a member of the Society of St. John the Evangelist, he will not be accused of Evangelicalism. He points out that the purple garment is an imitation of the mantalettum of the Roman Bishops, and that it is an ironical and even amusing fact that the original use of this purple mantalettum was a testimony to the presence of the Pope, or his representative, as a sign that all jurisdiction is in and from the Papacy. "Purple was not the colour proper to the pre-Reformation English Bishops, nor even the predominant colour worn by them." As the

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writer also says, "some of the staunch maintainers of the spiritual prerogatives of the Anglican Episcopate have so stultified their belief by their act, as to signify by their adoption of a vestment of the Roman curia that their episcopal jurisdiction is in a state of suspension." As a matter of historical fact, the purple is a regal colour and carries with it a monarchical and royal idea. Nothing whatever is known of the term "Episcopal purple" in the English Church. No doubt the purple is harmless enough, but it is certainly amusing to think of its origin as associated with an acknowledgment of papal jurisdiction.

"Y."—"I notice that the 'Guardian' has commenced a series of papers 'Against joining the Church of Rome.' Can you suggest a useful handbook on this subject?"

The best for your purpose is "Modern Romanism Examined," by Dearden, a scholarly clergyman of the English Church. You should also endeavour to collect materials showing the essential practical differences between Roman Catholicism in various countries, as, for example, Canada and South America, including among others an inscription like this over the door of the Church at Cuzco, Peru: "Come unto Mary, all you who are heavy laden with works, and weary beneath the weight of your sins, and she will alleviate you." A comparison of this statement with Matt. 11:28 tells its own story.

## PEACE SUNDAY, MAY 18th, 1913

The people of Canada have heard so much about war and the preparations for war that the proposal to discuss the problem of peace will be a welcome change of topic. The very aspiration of a people for peace will help towards making peace permanent, and it is hoped the suggestion will be widely adopted that on Sunday, May 18, prayers for universal peace be offered and references to the movement be made in the churches of Canada, as is being done in Great Britain, the United States and other countries. This date has been fixed as it is the anniversary of the institution of the Hague Tribunal for the settlement of international disputes, and the newly organized Canadian Peace and Arbitration Society, whose headquarters are in Toronto, is appealing to the churches for an observance of this day throughout Canada. In the United States a School Peace League has been formed, and last year over 200 universities and colleges, besides thousands of schools, marked the day by special programmes, the object of which was to direct the thoughts of the children towards the ideals that make for international good will.

## Brotherhood St. Andrew

HEAD OFFICE.—A splendid report has come in of the work which has been done by the recently re-organized senior chapter of St. Paul's, Woodstock, Ont. On a recent Sunday morning a very impressive service was held in the new church when four members were admitted into senior membership of the Brotherhood by the rector, the Rev. F. H. Brewin; all the members of the chapter then received Communion in a body.

Mr. Williams, the Western Travelling Secretary, sends in some splendid reports about the condition of the Brotherhood work in Victoria. He speaks in the highest terms of the work being done by the Christ Church Chapter, who in addition to the regular personal service have started Sunday Schools at Foul Bay and Ross Bay, both of which are very efficiently managed. They are opening another at Williamson Road where there is great need of one, and also conducting services at the Home for the Aged.

St. Barnabas' Junior Chapter has been revived, and at a meeting attended by four chapters it was proposed that a Junior Local Assembly be organized.

At Oak Bay, one of the suburbs of Victoria, another junior chapter has been formed at St. Mary's Church.

From Regina comes the information that a third senior chapter is being formed in that city at Grace Church and the three chapters are getting together with the idea of forming a Local Assembly. A meeting is to be held on May 8th when full plans will be drawn up.

The annual report forms which were sent out some time ago are beginning to come in in great numbers. Many of them contain remarkably helpful suggestions. In the report from Bishop's College, Lennoxville, Que., the importance of prayer for chapters is strongly emphasized.

At St. John's Church, Brantford, a Men's Bible Class has been formed, and it is hoped that from the men who will be drawn together a number may develop into a senior chapter.

TORONTO.—The Brotherhood of St. Andrew Local Assembly held their special meeting at St. Clement's, Eglinton, on Saturday, May 17th. A splendid gathering is expected, and the ladies will serve supper between the afternoon and evening session.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

BLOOD, the Rev. A. F., curate of St. Faith's Mission, Edmonton, Alberta.

DINGLE, the Rev. J. P., curate of High River, transferred to Bassano, Diocese Calgary.

ELLER, the Rev. A. Thorold, curate of Crossfield Mission, transferred to St. Alban's, Brooks

SYKES, the Rev. H. W., rector of Bassano, re-appointed in charge of the Hand Hills Mission at his own request.

### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The contribution of St. Paul's Church to the ranks of the Christian ministry is perhaps the largest of any church in Canada. The list now numbers more than half a hundred. The latest name to be added to this long roll is that of the Rev. W. T. Townsend, B.A., who has just taken holy orders, and who was heard most acceptably in his old church recently. Mr. Townsend's sermon was brightly delivered, and followed with close interest by the large congregation present, who will all join in wishing him success as he goes out to be a missionary in the Canadian North.

CHURCH OF ENGLAND INSTITUTE.—The lecture at the Institute Thursday night, May 8th, under the auspices of the Institute Boy Scouts, was given by Rev. H. A. Cody, author of "The Frontiersman" and other tales of Western Canadian life. Colonel Oxley, Provincial Commissioner of the Boy Scouts for Nova Scotia, occupied the chair. Mr. Cody's lecture was, as he called it, a camp fire talk, rather than a formal lecture. In bright and conversational style, he told of the Yukon and its life, of Mounted Police and Indians, of gold diggers and missionaries, of squaw men and fur traders, of the good and the bad of Northern life, and as he talked some eighty beautiful slides were shown on the sheet.

WINDSOR.—KING'S COLLEGE.—Last week was Encaenia week at King's College. On Sunday, May 4th, special sermons were preached in the College Chapel, and also at Christ Church. In the morning Bishop Worrell preached in the Chapel on the subject of "Life." Rev. Dr. Llwyd, of All Saints' Cathedral, Halifax, preached in Christ Church at the 11 a.m. service.

The preacher at Christ Church in the evening was Rev. Canon Gould, of the M.S.C.C. The subject was China.

In the afternoon a mass meeting for men was held in the Opera House, attended by a large number of the clergy and laymen. Stirring addresses were delivered by Bishop Worrell, Canon Llwyd, and Dr. Gould. At the convocation of King's College on Thursday, May 8th, degrees were conferred upon the following:—Hon. D.D., Very Rev. H. P. Abbott, M.A.; Hon. D.C.L., John Hamilton, Revs. E. H. Ball, Robert Johnston, F. G. Plummer (in absentia).

### QUEBEC.

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

QUEBEC.—IMMIGRATION CHAPLAINS.—The Church of England chaplains, have with the opening of navigation, resumed their duties in Quebec, which is the port of landing for immigrants during the summer season. The Rev. La Touche Thompson will be assisted by the Rev. W. H. Moorehead, until July 1st, when a successor will be appointed to replace him.

SHERBROOKE.—ST. PETER'S.—The Rev. W. S. Bastow, M.A., for some time assistant to Canon Shreve at this church, recently returned to England, and is to be succeeded by the Rev. W. H. Moorehead, M.A., of Bishop's College, Lennoxville, on the 1st of July next.

BURY.—ST. PAUL'S.—A stained glass memorial window has been presented to this church by the relatives of the late Edmund Lockett, formerly members of this congregation, but now residing in Saskatchewan. The subject is "Follow Me," with the inscription "To the glory of God and in loving memory of Edmund Lockett, who died Jan. 7th, 1908. Given by his wife and daughters Isabel and Blanche." The dedication took place on Sunday morning, April 6th, by the rector, Rev. C. T. Lewis, preaching on ix., 23.

LENNOXVILLE.—It is reported that the Board of Governors of the University of Bishop's College, Lennoxville, has received a verbal promise from Sir Lomer Gouin that the provincial government will make a contribution of \$12,500 towards the endowment fund which is being raised in commemoration of the approaching diamond jubilee of that institution. Principal Parrock and Bishop Dunn waited upon the premier recently. It is said that a request was made for \$25,000, but that the board is very well satisfied with the amount obtained. The endowment fund will amount to \$100,000, and the public is subscribing generously. Bishop's College received its royal charter establishing it as a university in 1852, but it had been open to scholars eight years before. The diamond jubilee celebration will take place on June 19.

### MONTREAL.

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

MONTREAL.—CHRIST CHURCH.—On Sunday next, May 18th, an ordination service will be held in the Christ Church Cathedral by the Bishop, when the preacher will be the Very Reverend Lewis Evans, M.A., D.D., D.C.L., Dean of Montreal. Those ordained priests are: The Rev. Guy Coombes, the Rev. W. J. Ellis, the Rev. G. Forshaw, the Rev. E. Hawkins, the Rev. R. K. Naylor, the Rev. W. T. Payne, the Rev. C. E. Scrimgeour, the Rev. O. Thorne, the Rev. J. A. Richardson. Two deacons will be ordained, Messrs. A. T. Phillip, of the Diocesan College, and R. T. Little, ordained for the Bishop of Athabaska.

The Most Rev. Dr. Wright, Archbishop of Sydney, Primate of Australia and Tasmania, will pass through Canada on his way back from England to Australia. He will reach Montreal on the 24th May, and preach in the Cathedral on the 25th May, going on to the West on Monday, 26th, with a few days' break at Toronto on the way. He and Mrs. Wright will be guests at Bishops Court while in Montreal.

Dr. Symonds gave a paper on "Mysticism" at the monthly meeting of the Protestant Ministerial Association on Monday morning last in the Central Y.M.C.A. A discussion on the subject was led by the Rev. C. D. Baldwin. The Home Visitation Committee of the Sunday School Union of the Province of Quebec attended the meeting.

### OTTAWA.

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

OTTAWA.—ST. MATTHEW'S.—The annual vestry meeting was held on Monday, May 5th. The reports of the past year showed a most gratifying increase in spiritual and financial activity. The total receipts for the year for all objects were \$9,840, and a cash balance remained after all liabilities had been met, of \$382. The debt on the rectory of \$1,500 was paid in full, owing, chiefly

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to the efforts of St. Anna's Guild, who gave \$1,250 to this object, and the debt on the church property was also reduced by the sum of \$1,500. The only liability is the mortgage debt of \$6,500 on the church. Special mention was made of the self-sacrificing worth of Mr. Frank T. Shott, who for the past seven years has given his services as organist and choirmaster. The receipts for objects outside the parish amounted to \$1,237, including the Sunday School Lenten offering of \$125. The estimates for the coming year provided for the payment of \$2,500 off the church debt, and generous increases in salary to the rector and the assistant. The delegates to Synod are: Dr. A. A. Weagan and F. H. Gisborne.

OTTAWA.—The Rev. Lenox I. Smith, son of the late Dr. L. W. Smith, K.C., Toronto, has been offered the rectorship of Christ Church Cathedral. He has been curate of the cathedral for nine years.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Diocesan Sunday: Rev. Canon Morley will preach next Sunday at St. Mary's Church, Lloydtown, at 11 a.m., at Christ Church, Ketterby, at 3 p.m., and at St. Alban's, Nobleton, at 7 p.m. "In every human undertaking we reach a point which we may call a No-retreat Point, beyond which it is impossible to withdraw. This is characteristic of our moral impulses for good or for evil, bearing us on in swift current of action to the inevitable finish. It is the law of military tactics; it is the instinct of commercial enterprise; it confronts us as a fact in this present undertaking. Let it be affirmed, with the whole strength at my command, that we have reached this 'No Retreat Point' in this great undertaking—the completion of this cathedral which is before us at this hour."—The Bishop of Toronto.—Adv't.

The Young Men's Club held their closing dinner at their club-rooms one evening last week. The officers elected were: Patrons, The Lord Bishop of Toronto, Rev. Canon MacNab, S. W. Hornbrook; Hon. President, Rev. C. Paterson Smyth; President, W. Hornbrook; Vice-President, G. Williams; Secretary, D. Score; Treasurer, H. Baylis; Committee, R. B. Lowndes, B. Chadwick, H. Keans, F. E. Sneath, H. Porter, L. Briggs.

ST. ALBAN'S CATHEDRAL.—The preacher at the morning service was Rev. H. A. Ben Oliel, rector of Lakefield, and in the evening Rev. W. F. Hornbrook, of St. Philip's Church.

SYNOD OFFICE.—The meetings of the various committees of the Diocesan Synod have been in session during the past week in preparation for the near-approaching session of the Synod of the Diocese.

HOLY TRINITY.—The new Pearson Memorial Pulpit will soon be placed in the church, and will be dedicated by the Bishop of the Diocese next month. It is being arranged to set aside two Sundays for the celebration of the event, and to have as special preachers the Bishop of Toronto, Bishop Reeve, Rev. W. J. Brain, and Rev. V. E. F. Morgan.

Summer camp arrangements have been made with the Evangelia Settlement to take any mothers and children we can send to their beautiful home on Lake Simcoe. The terms are very moderate.

TRINITY.—The A.Y.P.A. of this church held their regular fortnightly meeting on Monday evening, May 5, when Mr. John Morgan, leader of the Men's Afternoon Bible Class, was the speaker. At this meeting it was decided to form a Lawn Tennis Club in connection with the Branch. An Elocution Contest was announced to be held in about three weeks' time, in which five young ladies will compete for a silver medal. This contest will be held under the auspices of the Royal Templars of Temperance and the Branch of the A.Y.P.A. at Trinity. The annual banquet will be held on May 19th.

ST. MARY MAGDALENE.—Rev. Guy Pearse, of the Community of the Resurrection, Mirfield, Yorkshire, England, is in the city for a few days. He preached at this church at 11 a.m. and 7 p.m. on Sunday last.

STUDENT CHRISTIAN MOVEMENT.—Two addresses were given here on Sunday by Rev. Tissington Tatlow, general secretary of the Student Christian Movement in England, who is now touring the Anglican Churches of the world in the interests of his work. The morn-

ing service was held in Convocation Hall, and in the evening Mr. Tatlow preached in St. James' Cathedral. With him he brings letters from the Bishops of London and Winchester, and the Archbishop of Canterbury. On Tuesday the visitor was the guest at luncheon of the city committee of the Laymen's Missionary Movement.

CHURCH OF ASCENSION.—The annual banquet of the A.Y.P.A. was held May 6th. After a good report toasts and songs ensued. In reply to the toast of the "Church of England," Mr. Evelyn Macrae spoke on "The greatest work of the Church."

UNIVERSITY SERMON.—The Rev. Tissington Tatlow, M.A., Oxford, England, Secretary of the Students' Christian Union, was the special preacher at Convocation Hall on Sunday morning last. Quoting the Archbishop of Canterbury, he said, "The students' movement seems to be in its spontaneity and international character one of the most remarkable that any time or place has seen," and as testimony from the other side he recalled that this declaration of the Archbishop was followed by an editorial in the leading radical and agnostic journal in Great Britain declaring the same thing and deprecating the "mischief" which this force is causing in checking the spread of rationalism. The altered attitude towards religion within the last fifteen years in the different universities of Great Britain was seen in the fact that the Christian Unions are led by the students who are the leaders in college life, and apart from the large number of students who now belong to the organizations, the general body are taking an interest in religious matters.

THE BISHOP held confirmations on Sunday last at Collingwood and Batteau, returning on Monday in time for the opening ceremony of the Palestine Exhibition.

WYCLIFFE COLLEGE.—On Saturday afternoon last a quiet little wedding took place in the chapel when the Rev. W. S. A. Larter, a graduate of the college, was married to Miss J. Norris, London, England. Mr. Larter has been assistant superintendent of the Church Camp Mission, but recently resigned. He will take temporary duty as curate at All Saints', Toronto, during the summer.

LINDSAY.—The Rev. H. G. Kingstone, B.A., assistant in this parish for the work in Reaboro, Cameron, and Cambray, has resigned. He will work in the Diocese of Caledonia, British Columbia.

BRIGHTON.—The Rev. E. W. Pickford, formerly of Norwood and Westwood, has recently begun his pastorate here and at Wooler.

WYEBRIDGE.—Mr. P. W. Roberts, a Trinity College student, will be in charge of Wyebriidge and Victoria Harbour for the summer.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Dean Abbott, on Thursday last at the university of King's College, Windsor, received the degree of doctor of divinity. Dean Abbott took his Bachelor of Arts degree in 1902, with honours, and his Master's degree in 1904. He passed his deacon's orders examinations in 1904, and his priest's examinations in 1905. Dean Abbott spent the years 1902, 1903, and 1904 at the University of Oxford, winning special mention in

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apologetics. He will be away from his parish for two months, and during his absence will preach the Trinity ordination sermon in All Saints' Cathedral, Halifax. His many friends will join in extending to him the heartiest congratulations upon the well-deserved distinction to be conferred upon him by his alma mater.

CHRIST CHURCH CATHEDRAL.—The degree of D.D., honoris causa, is to be conferred upon Dean Abbott by King's College, Windsor, N.S.

ALL SAINTS'. — The 13th Royal Regiment, accompanied by the Collegiate Institute Cadets, the Army Medical Corps, the Veterans, and the Canadian Field Engineers, turned out in large numbers and paraded to this church last Sunday morning, when Archdeacon Forneret preached the annual sermon from Matt. viii, 9: "I am a man under authority." In the course of his remarks, Major Forneret advised every Canadian to serve a term in the Canadian militia. The parade totalled 623.

ST. MARK'S. — The Local Assembly of the Daughters of the King was held in St. Mark's Parish House on May 5th; Rev. Canon Sutherland occupied the chair. Miss Thomas, of the Auracanium Mission, Chili, S.A., gave a most interesting address on the work being done, under the supervision of Rev. Mr. Sadlier, among the Indians in that section. Archdeacon Forneret and the chairman, explained to the meeting the progress being made by the Deanery re the Immigration question. On motion it was resolved that the president and secretary be a committee from the Daughters of the King to discuss with the W.A. the practicability of engaging a Deaconess to work among the women immigrants. Papers were read by the Ascension, St. Peter's, All Saints' and St. Mark's Chapters on their impressions of the different subjects discussed at the annual meeting of the W.A.

LOWVILLE.—ST. GEORGE'S.—Services were held for the first time in this church since Good Friday on Sunday last, (Whitsunday). On Good Friday the church was damaged by the hurricane which prevailed on that day, and that damage has now been made good. The contract for the rebuilding of St. John's, Nassagawene, which suffered much more heavily than St. George's, in the same storm, has been let, and the work will be completed by July 12th.

MOUNT FOREST.—ST. PAUL'S.—On Sunday, May 4th, Rev. Canon Spencer preached his last sermons as rector of Mount Forest. The church was filled in the evening by a congregation including representatives of all denominations with whom the venerable Canon is deservedly popular. In concluding his sermon he referred to his approaching departure for Hamilton, where he is to be Immigration and Institution's Chaplain. Before their departure Canon and Mrs. Spencer received several substantial tokens of the good will and affection of the parishioners, a gold-headed walking cane, a similarly mounted parasol, and a well-filled pocketbook of new crisp bank notes being among the gifts. Rev. T. E. Chilcott, M.A., of Arthur, succeeds Canon Spencer.

GUELPH.—ST. GEORGE'S.—The annual vestry meeting was held May 5th. The report from the wardens was presented and showed that the affairs of the church are in a prosperous condition. The expenditure during the year has been very heavy, a large amount being spent on necessary repairs to the church. Nevertheless all debts have been paid from the revenue and there is a small balance to carry forward to this year. The receipts for the general expenses amounted to \$6,262.43, and for missions to \$1,097.04, making a grand total of \$7,359.47. This amount for missions is what has passed through the churchwardens' hands and does not include the sums given by the several different organizations of the church to special objects.

HURON.

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

DESBORO.—ST. JOHN'S.—Mr. E. Gillman, of Wycliffe College, Toronto, has been appointed for the summer vacation to take charge of this parish and St. Luke's, Williamsford. The Rev. R. Wilson, a graduate of Wycliffe College, who did such good work here last summer, has sailed for England on a short visit to his home, before going to work in the Diocese of Qu'Appelle.

WATFORD.—The new church here was the scene of the Lambton Ruri-Decanal meetings May 7th. Holy Communion was celebrated by Canon Davis, Rural Dean. The meeting of the Chapter

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following immediately afterwards. The business of the Chapter was presented by the Rural Dean. After routine business the Rev. W. T. Hill, of Petrolia, moved a resolution expressing the regret of the deanery at the death of the Rev. G. W. Racey, of Kirkton. Rev. D. J. Cornish attended the funeral as the representative of the Deanery of Lambton.

**EXETER.—SUNDAY SCHOOL ASSOCIATION.**—The annual meeting of the Huron Sunday School Association and Deanery Chapter was held May 7th at Trinity Memorial Church. At the meeting of the Chapter with Rev. Rural Dean Doherty in the chair, several matters of importance were considered. Rev. J. F. Fotheringham, of Goderich, read a paper on "The Church and Social and Economic Questions," which called forth animated and profitable discussion. In the afternoon, Ven. Archdeacon Richardson presided at Sunday School session. Mrs. Parsons, of Forest, gave a valuable address on "The Organized Bible Class." A round table conference was led by Rev. T. B. Howard, Diocesan S.S. Secretary. He dealt with the font and home department, the adult Bible and teachers' training class. He was followed by Rev. T. B. R. Westgate, who spoke most interestingly on his work in East Africa, and Mr. D. M. Rose in an earnest address on the Laymen's Missionary Movement. In the evening splendid addresses were delivered by Messrs. Westgate and Rose on the great missionary enterprise.

**LAMBTON RURAL DEANERY.**—At a largely attended meeting, delegates from all over Lambton, decided to give their fullest support to Rev. R. B. R. Westgate in his project to establish an Anglican Theological College in German East Africa. Col. Kenward was elected president of the Association.

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**ALGOMA.**

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

**TEMPERANCE CAMPAIGN.**—Six students, experienced in temperance campaigning, are being sent out by the Ontario Branch of the Dominion Alliance to go over the Rainy River District, Sudbury and Algoma, and prepare for a Canada Temperance Act election. The party is composed of Rev. J. Lyman Cotton, B.A., of Wycliffe; Wesley Spencer, B.A., of McMaster; B. S. Smillie, B.A., of Knox; A. H. Walker, of Wycliffe; and Rev. A. Lloyd Smith, B.A., and H. A. Frost, B.A., of Victoria College.

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**RUPERT'S LAND.**

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

**WINNIPEG.—ST. MATTHEW'S.**—The cornerstone of the new church was laid Wednesday afternoon, May 7th, in the presence of a large gathering of the parishioners and friends from all parts of the city, including Archbishop Matheson, who performed the stonelaying ceremony, Dean Robinson (warden of St. John's College), Rural Dean F. C. C. Heathcote, Rev. M. B. Heeney, B.A., Rev. R. C. Ribourg, of Holy Trinity Church, and Rev. R. B. McElheran, rector. A pleasing feature of the ceremony was the presence of the Rev. Dr. C. W. Gordon, Rev. Dr. Crummy, and Rev. Dr. Christie, representing other churches of the city. The ceremony of laying the stone was according to the rules of the Ancient Free and Accepted Masons. Prayer was then offered by the Archbishop, who also gave a short address. He expressed his pleasure at being present, particularly at having the opportunity to act in the dual capacity of Archbishop and Past Grand Master of the Masons. He said that this ceremony was a symbol of the harmony which he hoped existed between the Masons and the Church. Congratulatory speeches were made by the representatives of the other denominations present. The church will seat 1,500 people and cost \$100,000. It is just eight years since the first service was held in a private house.

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**CALGARY.**

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

**DIOCESAN BULLETIN.**—Confirmations.—Since the date of last bulletin the Bishop has had confirmations at:—Red Deer; Camrose; Okotoks; Calgary, Christ Church; Lethbridge, St. Augustine's; Lethbridge, St. Cyprian's; Grassy Lake; Macleod; Calgary, St. John's.

**Ordination.**—On the first Sunday after Easter, in St. Faith's Church, Edmonton, the Rev. Alban Edwin Blood was ordained to the priesthood.

**Re-ignitions.**—Rev. H. W. Sykes, resigned as rector of Bassano; Rev. J. B. Sneddon, resigned the charge of St. George's Calgary; Rev. G. W. Dominey, Bishop Pinkham College, resigned to leave the diocese; Rev. W. B. Church, resigned DeSinton Mission.

**Lay Readers' Licenses Issued.**—Joseph Hinchliffe, to the Hand Hills Mission; George Ralph Channer, to the Langdon Mission.

**M.S.C.C. Thankoffering of \$1,000.**—Towards the Thankoffering for the assistance rendered to this diocese by the M.S.C.C. the sum of \$882.97 has been sent to the society to date.

**"Our Empire" and the Sunday Schools.**—The Bishop expresses his earnest hope that "Our Empire," a weekly magazine for Sunday Schools published by the Society for Promoting Christian Knowledge, to be obtained through the Rev. Canon Downie, Port Stanley, Ont., at a cost of 25 cents per annum, will be distributed in all our Sunday Schools, and among all Church children throughout the diocese.

**Empire Day.**—Saturday, May 24th, will be Empire Day. The Bishop has received a request from the School Board of the city of Calgary that the city clergy be asked to arrange for sermons or addresses to children and adults on the Sunday preceding, viz.:—May 18th, on Citizenship and Patriotism, in order to awaken interest in and the recognition of the Christian's duty in this regard. He wishes also to suggest to the clergy throughout the diocese that either on Sunday, May 18th, or Sunday, May 25th, they should deal with this matter from their pulpits.

**New Parishes.**—Ten new parishes have been erected since the last bulletin. St. Saviour, Wabamun, erected; St. Saviour, Ewing, erected; St. Saviour, Erskine, erected; St. George, Stettler, re-defined; St. Mark, Sunnyslope, re-defined; St. James', Trochu, erected; St. John, Acme, re-defined; St. Andrew, Swallow, erected; Christ Church, Ghost Pine, re-defined; St. Barnabas', Three Hills, re-defined; St. Peter, Bashaw, erected; St. Monica, Lamerton, re-defined; St. Pancras, Alix, re-defined; St. John, Clive, re-defined; St. Hilda, De Ville, erected; Holy Trinity, Tofield, re-defined; St. James', Logan, re-defined; Christ Church, Shepard, re-defined; St. Oswald, Langdon, erected; St. Michael and All Angels, Strathmore, re-defined; Christ Church, Carbon, re-defined; Holy Trinity, Munson, erected; St. George, Drumholler, erected.

**Note.**—Only those parishes for which Deeds of Erection have been issued by the Bishop and which fulfil the other requirements of Clause 2 of the Constitution, are entitled to send lay delegates to the Synod.

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**CALEDONIA.**

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

**PRINCE RUPERT MINISTERIAL ASSOCIATION.**—At a recent meeting of the Prince Rupert Ministerial Association, at which all the churches except one were represented, including the Lutheran Church and the Salvation Army, a discussion took place on the new provisions of the License Act as amended at the last session of the Provincial Legislature, and Bishop DuVernet, as president, was asked to voice the sentiment of the meeting.

The association wishes as a body to express its hearty approval of what the Provincial Government has done in the way of screwing up some loose nuts on the license machine, though it still urges the insertion of a Local Option clause in an otherwise most excellent License Act.

Bishop DuVernet has received a letter from Rev. Frederick Pelham Thorman, stationed at the Indian mission of Tahl-Tan, 12 miles above Telegraph Creek, on the Stikine River. The letter is dated March 10, and refers to the gold rush. He says:—"The new strike out on the Nahlin has turned whites and Indians mad. If only the truth of the matter were known all might be well, but mouth to ear reports so quickly become distended. Already I hear the price of food is enormous—meat, 50 cents a pound. What on earth it will mean to some poor people who have come in with their little all is beyond my imagination."

As to the Indian work, he says:—"If only this land question was settled, I could do much more. The Indians are crazy about their rights." He speaks of a white man who is acting the part of an agitator, and trying to set all the Indians

against the missionaries. He feels sure, however, that when the government gives a decisive answer the Indians will return to their senses. Since January his Indian school has been well attended, and the Indian agent says the children are coming on well with their work. An old Indian confirmed by Bishop DuVernet during his visit to Tahl-Tan last June, known by the name of Kleesta, has passed away. Mr. Thorman has his younger brother with him, otherwise the loneliness in this far distant Indian village would be well nigh unbearable. He closes with the words, "We are both well. The winter has had no ill effects."

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**HONAN.**

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

The Rev. Dr. Taylor, whose article we published in our last issue, has just been appointed Organizing Secretary for China of the whole religious work of the "Y.M.C.A." A prominent official in writing to the Rev. Rural Dean Taylor says, "Never have we witnessed such scenes in evangelistic work as in the late campaign, the attendance of students has totalled over one hundred thousand. China is facing the crisis of her history to-day, 'The Yellow peril' has become the golden opportunity of Christendom. Let us meet it. The results of this wonderful campaign of Dr. Mott and Mr. Sherwood Eddy, have been due to the Rev. Dr. Taylor more than to any one man in China. It is largely due to his wonderful work of preparation, and many of those baptized will be owing to his follow-up work. Dr. Mott and I consider that with one other man he is doing the best work of any one of our entire staff of picked men. You have reason to be proud of such a son, and I am proud to consider him my friend."

**Books and Bookmen**

"Everyday Life in the Holy Land." New light on the Word of God is always welcome, and for this reason we are grateful to the Rev. James Neil, M.A., for the publication of "Everyday Life in the Holy Land," (Cassell & Company, Limited). Mr. Neil was for many years incumbent of Christ Church, Jerusalem, and chaplain to the former Bishop, Dr. Gobat, and has had, therefore, unusual opportunity for studying Palestinian manners and customs. In a volume of 260 pages, illustrated with beautifully coloured plates, he takes us into almost every phase of eastern life, explaining carefully and simply every custom bearing on the Word of God. And there is scarcely an eastern custom that does not illuminate some Scripture passage; indeed, one closes Mr. Neil's book with the feeling that even after the help that he has given us, the Westerner only stands on the threshold of the treasure-house of Scripture truth. Many instances of the enrichment of familiar passages might be given. Here is one. According to Mr. Neil, the literal translation of Psalm 42:1, is, "Like the hind pants (or 'brays') over the aqueducts, so pants my soul after Thee, O God," and he points out that the idea here is not that of a hind braying over an open stream, (as she would scarcely do), but of a hind panting and braying over a covered water channel (of which there were, and are, many in Palestine), unable to reach the cooling draught. "She scents the precious current in its bed of adamantine cement, even hears its rippling flow close beneath her feet, or perchance sees the living water through one of the narrow air-holes; and, as she realizes the inaccessibility of the draught, she lifts up her head in her anguish, and 'brays over the aqueducts.'" Perhaps the most illuminating and helpful of all the excellent things in this volume, is Mr. Neil's interpretation of the 23rd Psalm. We should like to express the hope that some day a complete commentary on the Word of God will be given us by a scholar thoroughly familiar with Eastern life. It is interesting to note that just at this time the "Palestine Exhibition" has brought the Holy Land to our very doors, and is doing by its models and realistic scenes what Mr. Neil has done in his book. "Everyday Life in the Holy Land" is on sale at the Exhibition bookstall.

We have just received another of Mr. Allenson's cheap reprints, this time of the well-known volume by Dean Church, "The Gifts of Civilization," to which the Bishop of London contributes a new preface, (London, England: H. R. Allenson, 6d.). The Bishop rightly calls it a masterpiece, for such

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it is in several ways. It is a great satisfaction to know that this truly classical volume is now available for widespread distribution. Within its own limits (and it has limits) it is almost perfect, and in this form it will doubtless have a wider mission than ever. It emphasizes the vital and essential truth that civilization without religion is absolutely impossible.

Preachers are continually and rightly on the look-out for volumes of sermons from those whose message has proved acceptable to congregations, and in "The Bright Side of Life," (London, England: Partridge and Co., 3s. 6d.). Dr. A. C. Dixon, of the Metropolitan Tabernacle, has issued twenty-five sermons, in which the truths of the Gospel as they affect human life are most attractively set forth, pointed by a wealth of illustration, and marked by true insight into Scripture, distinct homiletic ability, and definite forcefulness of application. No one could consult this book for his own sermons or for general reading without deriving benefit. It is always a satisfaction to read discourses so spiritually vigorous and definite as those found here.

We have received the current number of the "Princeton Theological Review" (Princeton: University Press, \$3.00 per annum). There are only two articles, one on "David Livingstone," and the other "Concerning Schmiedel's 'Pillar-Passages,'" the latter by Professor Warfield. The number is worth while taking, if only for this latter discussion, which is one of the ablest and most searching bits of scholarly conservative criticism that we have ever read. The book notices are always a special feature of this "Review," and are informing and helpful to readers. There is no quarterly to compare with this for ability in the presentation of the orthodox position concerning the Bible.

Correspondence

RESERVATION.

Sir,—The following is a clipping from a Canadian Church newspaper:

This is the first time that the weekly celebration has been held. It enabled the rector on two occasions to administer the Holy Eucharist with reserved elements, to the sick close at hand and too weak to endure the longer services. It was gratifying to see the reverence shown while the necessary procession was being made through the streets.

Does it not mark a new departure in the practice of the Church of England in Canada? It must be an abrupt innovation in the particular parish. Did not the two Archbishops condemn "reservation" for any purpose a few years ago? What about Art. XXVIII., last part?

A Nova Scotian Churchman.

[There seems no doubt that this practice makes a new departure, and one that is absolutely opposed to the plain teaching of the Prayer Book. The rubric orders the immediate consumption of all the consecrated Bread and Wine after the service. "It shall not be carried out of the church." The Article is equally unambiguous. In 1901 the Archbishops of Canterbury and York pronounced against Reservation in any form, and the late Bishop Creighton, of London, one of our greatest historians, expressed his strong opinion that Reservation "was meant to be prohibited by the present rubrics." He also added that the Prayer Book clearly contemplates the spiritual good and satisfaction of the sick person in providing for a complete service. (See "Life," Vol. II., pp. 311-313.) Nothing can justify the plain disobedience to the plainest instructions as illustrated by the extract which you send.—Ed. C.C.]

THE SOCIETY OF SACRED STUDY.

Sir,—The officers of the Central Society of Sacred Study are making a special effort to extend the scope and influence of the Society, especially in Canada. With a view to bringing the work of the Society before the clergy here, I should be glad to send specimen copies of the leaflets of study to any who may wish to see them. The literature sent out by the Society each year is itself worth much more than the nominal fee of one shilling which qualifies for membership. The rules are not at all exacting and are adaptable to all the varied conditions of clerical life. Full freedom is given to members whether in reading circles or apart from any association with others and, though suggested

courses are outlined, there is no hard and fast obligation beyond the undertaking to follow some regular course of study. I shall be very glad to answer any questions which correspondents may desire to ask with reference to the work of the Society.

G. Abbott-Smith,  
General Secretary for Canada.  
743 University Street, Montreal.

"NORTHERN LIGHTS."

Thirty-one subscriptions to this little Yukon Diocese paper have been paid to me to date. Owing to the resignation of the editor and the pressure of Bishop Stringer's work, the date of the next issue is uncertain. Meanwhile paid-up subscriptions will not injure the enterprise, and the next issue will appear sometime.

Rev. T. G. A. Wright,  
95 Maple Street,  
London, Ont.

CHURCH UNITY.

Sir,—Historical parallels are always interesting. In "A History of the English Church in the Nineteenth Century," part II., page 119, by Mr. F. W. Cornish, M.A., there is the following account of an effort made by Lord Ebury in 1860 to broaden the basis of the Church of England in the direction of Church Unity with Non-Conformists:—

"On May 8th, 1860, in the House of Lords, Lord Ebury moved to address the Queen for a Royal Commission to revise the Book of Common Prayer and the Canons of the Church. The report of this Commission would, he said, no doubt be submitted to Convocation and then to Parliament. . . . He reminded the House of an attempt made by himself in 1858 to deal with the services of the Church, and how the Bishops had shelved the question on the plea that 'the time was inopportune,' the ancient and well-known argument for doing nothing. He drew a contrast between uniformity and unity, quoted Julius Hare in favour of Catholic comprehension, and wished . . . to settle the Church on a broader basis so as to include four millions of dissenters. The Bishop . . . showed the natural resentment of special-ists attacked by an amateur. Lord Ebury's speech, which was very long, was heard with impatience. Archbishop Longley met the proposal with an absolute roлумus; Lord Lytton said a word for the ancient rights of Convocation, and advocated its reform; Bishop Tait . . . denied the existence of a practical grievance, and expressed a fear that changes might alienate Churchmen, and not conciliate Non-Conformists; Bishop Wilberforce thundered against rash and unadvised action, and Lord Granville, on the part of the Government, would do nothing."

While there is a substantial difference between the proposals of to-day and the motion moved by Lord Ebury, the line of opposition does not appear to have greatly changed.

A Reader of History.

The Family

PALESTINE EXHIBITION.

Scenes from the Ancient City of Jerusalem at Exhibition Grounds.

Monday saw the opening of the mammoth Palestine Exhibition. It will mark one of the greatest events in the religious life of this city. The Transportation Building has been transformed, and presents a scene at once picturesque and unique. Such scenes were never seen in Toronto before.

To begin with, there is the great raised map where every city and mountain of Palestine is shown and marked by small red electric lights; then, magnificent models of Jerusalem, ancient and modern. Around these gigantic dioramas of the two cities of Jerusalem are displayed, giving a fine idea of the city as it appears from the Mount of Olives, in its glory and in its fall, are in marked contrast. Next, is another panorama of the "Hill of a Skull" just outside the northern gate of the city; the visitor leans over the city walls and then gazes on, so many authorities think, the very spot where the Three Crosses once stood, the bald rock pierced with small caves certainly presents the idea of a human skull. Nearby is an exact fac-simile of a rock-cut cave, which must have been an ancient tomb; the late General Gordon, who spent several years in the Holy Land,

believed this was the sacred tomb of Our Lord. Those who prefer the traditional view that the site of the Crucifixion and Burial are within the Church of the Holy Sepulchre, will find the finest model in existence of the oldest and most venerated church in Christendom.

Through an eastern gateway the visitor enters the picturesque market square, where the busiest scene is presented of native industries, where native potteries will be made on the same wheel used 4,000 years ago. In a Bedouin tent, brought from the banks of the River Jordan, squats the Bedouin chief calmly surveying his audience, while his women are busily grinding at a stone mill.

With a thrill of special interest is seen the native weaver at his loom, and remember that the greatest missionary of the world often earned his own living at the same work.

It is impossible to describe the beautiful temple model, the carpenter's house from Nazareth with the primitive furniture and tools, the wonderful full-sized tabernacle model, the many hundred of exhibits illustrative of agriculture, of the furniture of the East, of botany, archaeology, Jewish antiquities, etc., while the art gallery furnished by artists who painted these pictures in the Holy Land teach how pictures illustrating the Bible should be painted.

But perhaps the most attractive feature of the exhibition will be the costume lecture, the bridal processions, native songs and realistic scenes of Palestine life.

RHODES SCHOLARSHIP TEN MILLIONS.

Recently the special memorial exercises were held at Oxford University in honour of Cecil John Rhodes, "the Napoleon of Africa," to whose great benefaction 189 young men owe their presence as students at the great English institution of learning. Rhodes, England's great colonial statesman, died at Cape Town eleven years ago, and in his will provided that a large part of his fortune, about \$10,000,000, should be applied to the creation of a fund for the support of scholarships covering a three-years' course at Oxford, the recipients of the gift to be chosen from the various British dominions and colonies, the United States and Germany. One hundred and eighty-nine youths are now enjoying the advantages of Oxford under this bequest. Examinations will be held next October of applicants for the places of those whose courses will expire this year.

Already some seven hundred young men have been educated at Oxford at the expense of the Rhodes Scholarship Fund. A report of the subsequent careers of over 300 of the graduates show that 123 entered upon educational careers; eighty-four adopted the law as a profession; thirty-three have taken up government service; twenty have become clergymen; fifteen are physicians; fourteen are business men; eight are engaged in mining and engineering; five are journalists; five farmers, and five foresters. Practically all of the Rhodes scholars, upon graduating, have returned to the places from which they came.

In competing for university honours at Oxford, the Rhodes scholars have made fair records, although their accomplishments have not been remarkable. Of three Rhodes scholars who gained first-class honours, one was from Canada, one from Australia, and one from the United States. In the Rhodes will it was provided that fifteen of the students should be from Germany, and it is characteristic that these should have devoted themselves largely to economics. The Australians have been largely medical and science students. The Americans have largely specialized in literature, and the Newdigate prize for English verse was awarded to a Rhodes student from Massachusetts.

On the athletic field the achievements of the Rhodes men have not been remarkable. No American, either from the United States or Canada, has won high place in football or cricket, although they have done fairly well in track and general athletics, and the Canadians have naturally excelled in lacrosse. The Australians and South Africans have made excellent records on the grid-iron and cricket field. The Germans have always been too busy with philosophy and economics to go in for anything more strenuous than croquet.

In his address at the dedication of the Rhodes monument in South Africa last year, Lord Grey paid this tribute to the man who changed the map of the world in twenty years, and founded an institution that would make his name immortal:

"From the grave Cecil Rhodes speaks to us with greater force than if he were alive. His will has touched the imagination of the world more, perhaps, than any other testamentary disposition of wealth made in modern times."



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## Personal & General

No one should miss the Palestine Exhibition.

A Quebec court has annulled a marriage on the ground that husband and wife were minors. They were also father and mother.

As we go to press the latest report concerning the Duchess of Connaught's condition is that she had a good night and is making satisfactory progress.

Mr. Byrnell will address the Epiphany morning Bible Class next Sunday, illustrating same with a miniature model of the Tabernacle from the Palestine Exhibition.

Sir Wilfrid Laurier was a welcome and honoured guest in Toronto last week, the magnificent meeting held proved Toronto as ever willing to receive Canada's great statesman.

The Rev. C. J. James and Mrs. James announce the engagement of their daughter, Marie Stuart, to Mr. A. Neville Morine, son of the Hon. A. B. Morine. The marriage will take place early in June.

Sir Charles Tupper arrived in Liverpool on board the "Empress of Ireland" last Thursday. He spoke of Canada's growth and future, and expressed gratification at President Wilson's tariff changes.

The Bishop of Toronto was the chairman at the opening of Palestine in Toronto last Monday. Sir John Gibson was the "Official Opener." Bishop Reeve and a distinguished company were present and general delight was expressed on every side at this truly great spectacle.

Mother's Day was observed generally last Sunday, white carnations being in evidence everywhere in honour of the occasion. Special sermons were preached in many of the churches in keeping with the spirit of the day and white flowers were worn by many of the young people of our Sunday School.

The Navy bill has at last been forced through the committees of the House of Commons by the use of the new closure rules. This is a most unsatisfactory conclusion of what we all hoped would be a gift from a united Canada.

The Anglican signatories to the unity circular from all over Canada are, we are informed, gathering in Toronto next week to discuss church unity. We have received several letters objecting to such action, which we shall not publish, as the meeting, we understand, is a private conference.

The Bishop of London, speaking on church work in Canada, said that the ordinary English Churchman for threepence in the collection plate expected a good vicar, two good-looking curates, and a peal of bells. When he was in Canada he was told the worst givers were those who came out from the old country.

Captain Lolios, who has for years been one of the most notorious cut-throat brigands in Thessaly, was killed by Greek soldiers near that place

last week. Lolios operated in Thessaly for a long time in company with a Turkish brigand named Strati. The greatest of their coups was the capture of Professor Richter, the German geologist. They held him for ransom and each secured \$10,000.

No braver act could a man perform than did Chief Officer Blair, who jumped overboard in mid-ocean from the steamship "Majestic" on Tuesday, May 6th, and rescued W. Keown, a coal passer who had attempted suicide. Keown apparently regretted his act as soon as he hit the water, and began struggling. Blair promptly sprang after him and held him up until both were picked up by a boat.

The Rev. Tissington Tatlow, the general secretary of the Student Christian Movement in England, is in Canada visiting the Anglican Colleges of Canada and the United States. Mr. Tatlow was the guest of Mr. John Firstbrook at a luncheon given by him to the Laymen's Missionary Movement "City Committee" at the National Club on Tuesday, in Toronto.

With the water continuing to rise, Lake Ontario bids fair to exceed even its highest record, made on May 6, 1870, which was a depth of 248.96 feet. It has already reached 37½ inches above zero, or 248.3 feet—zero being the point 245 feet above the New York mean sea level, from which all levels are fixed in Toronto Harbour. The average level of Lake Ontario is 246.2 feet, or 1.2 feet above zero.

A quiet wedding took place at Wycliffe College Chapel on Saturday, May the 10th, when one of the graduates, the Rev. W. S. A. Larter, late assistant superintendent of the Church Camp Mission, now at All Saints' Church, Toronto, was united in marriage to Miss Jessie Edith Norris, of Ilford, Essex, England, by the Rev. Professor Hallam. Following the ceremony an informal reception was held at the home of the Rev. Principal O'Meara.

The press announces the Dominion Government has decided to make a contribution to the Scott Memorial Fund. The amount will be announced within a day or two. The matter was discussed in the House at the time when details of the Antarctic tragedy were first made known to the world, and the Prime Minister at that time indicated that the deep sympathy of the people of Canada would be expressed in a material way.

In the sixteenth century the word "imp" had a very different meaning from that which it bears now. One sentence of a prayer composed under Henry VIII. for general use in churches ran: "Let us pray for the preservation of the King's most excellent majesty, and for the prosperous success of his entirely beloved son, Edward our Prince, that most angelic imp." The word "brat" has also changed its meaning. A sixteenth century hymn writer, George Gascoigne, refers to "Abraham's brats that brood of blessed seed."—London Chronicle.

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A good story is told of a Welsh churchwarden, a most lovable old gentleman, who not very long ago passed away. He was persuaded by his Vicar on one occasion to accept an invitation from the Bishop of London to attend a conference in London and to stay at the Palace. It was very late when he arrived, and, after a cordial welcome, he retired to rest. Next morning, when the guests had assembled at the breakfast table, the Bishop noticed that the Welshman was missing, and, calling the butler, asked what had become of him. "He's gone out, my Lord," was the reply. "He came down about seven, and telling me he didn't like any fuss, came and had breakfast with me in the kitchen."

Preaching on Sunday at Rochester Cathedral on the occasion of the Royal Engineers' annual memorial service, Bishop Taylor-Smith, Chaplain-General to the Forces, quoted the following passage from a private letter written by the late Field Marshal Lord Wolseley in 1895: "Almost all my life I have been a firm believer in the efficacy of prayer, and rejoice to think that you and the Army and Navy Prayer Union remember me in your prayers to God. The last day I ever saw poor dear Charles Gordon, when he left England never to return, he told me he mentioned three men in his daily prayers, and that I was one of the three. He was an old and valued friend, but I always felt, and more than ever feel now, that I was never worthy to pipe-clay his belt for him."

**Boys and Girls**

**RHYMES TO REMEMBER.**

**A Boy's Mother.**

My mother, she's so good to me,  
'Ef I was as good as I could be,  
If I couldn't be as good—no, sir!  
Can't any boy be as good as her!

She loves me when I'm glad or mad;  
She loves me when I'm good or bad;  
And what's the funniest thing, she  
says

She loves me when she punishes.

I don't like her to punish me;  
That don't hurt; but it hurts to see  
Her cryin'—nen I cry; an' nen  
We both cry—an' be good again.

She loves me when she cuts an' sews  
My little cloak an' Sunday clo'es;  
An' when my pa comes home to tea,  
She loves him most as much as me.

She laughs an' tells him all I said  
An' grabs me up—an' pats my head;  
An' I hug her, an' hug my pa,  
An' love him purt' nigh much as ma.

—James Whitcomb Riley.

**A YOUNG CHIEF IN BUSOGA.**

Little Oboja was chief of Iganga, though he was only six years old. Iganga is a town in Busoga, the next country to Uganda, in Central Africa. At the time of which we write Busoga was in a sad state; one or two missionaries had been at work there for about seven years, but the people disliked the name of Christ, and still kept to their old heathen customs.

The missionaries, however, arranged for the important young chief Oboja to be surrounded by a body-guard of Christian boys; Musa, an elder lad, being appointed as his special teacher and companion. Musa had had some training in the mission-school in Mengo, the capital of Uganda, and he proved an excellent teacher.

The Christian "body-guard" shed much influence around them. Every week they witnessed boldly for Christ in the great market held at Iganga, and the place became a bright light for God in the centre of that dark land.

When Oboja was a little older he made up his mind to be a Christian, and asked to be baptized. Before baptism each candidate must know the Creed, the Lord's Prayer, and the Ten Commandments, and be able to read the Gospels, and is examined to see that he thoroughly understands the way of salvation; and the missionary must be satisfied that he earnestly desires to follow the Lord Jesus. The first time Oboja was examined for baptism it was thought better for him to wait a little longer. Two months afterwards he again presented himself, and when it was known that this time he had passed, and that permission had been given for his baptism, the delight of the Christian lads knew no bounds.

Messengers were sent in all direc-

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tions to tell the younger chiefs (most of whom were Heathen) the day of the young chief Oboja's baptism. They even sent twenty-five miles away, to Kasubi, a heathen chief who would have nothing to do with Christianity. "When he is going to be a Christian I'll hide him away," Chief Kasubi had said when he first heard of Oboja wanting to be a Christian. However, when Kasubi received the message, he answered that he would come on Sunday and see Oboja baptized.

Sunday came, so did Kasubi, and so did the Basoga. The church was filled, packed from end to end. The people thronged round the verandahs, they filled the vestry and the passages, and crowded round the reading desk and the pulpit. The women in scores were outside the doors trying to get a peep into the church and see the baptisms; for besides Oboja thirteen other Basoga men and women

were baptized at the same time. Good order was kept, though the majority of those present were Heathen.

In the afternoon there were over 200 in church, sixty-five of whom stayed for Communion.

The next day there was a grand feast to celebrate the chief's baptism. Three bullocks were killed, and over 3,000 people came. The front of the village had been well cleared and swept. Banana plantains had been cut down and placed a few feet apart to form a large square. In this enclosure a tent was erected, strewn with nice clean grass, and furnished with a table and chairs for Oboja, the chiefs, and the Europeans.

The missionaries noticed while the feast was being prepared, a row of lads lined up like soldiers and dressed in long spotless white garments. Just as the meal was over the whole row formed up very quietly before the tent (Musa, a little to the side, waved

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his hands and led them) and then, "Caps and head-dresses off"—"Get ready"—"Hip, hip, hurrah!"—they gave three jolly cheers which would have done credit to boys at home, and which the Europeans returned as well as they were able!

The Christians in Busoga, especially those in important positions such as Chief Oboja (now twelve or thirteen years old), who have been brought out of Heathenism, need our prayers that they may keep faithful to their Saviour. Ask that they may be

full of zeal in spreading a knowledge of the Lord Jesus in their own country, and among the great tribes of people around them, many of whom as yet have never even heard the name of Christ. By praying for the Christians and the missionaries in Central Africa you will be helping forward God's work. If you regularly read a missionary magazine (such as The Round World, one halfpenny a month) you will learn more about them and their needs, and know more what to pray for. Another way in which you can help now is by saving and earning halfpennies and pennies for the missionary-box to help send the good tidings to those thousands of Heathen in Africa; and perhaps when you are older God will allow you the privilege of being one of His messengers to the Heathen.

**A KINDLY LITTLE VISITOR.**

How he came, we do not know, but on a November evening a funny little baby hedgehog was found in the scullery; and if any boy or girl would like to know how an uninvited little guest can make himself beloved, they shall hear how little Master Hedgehog behaved himself.

At first it seemed as if the Aberdeen terrier might prove too much for him. Master Hedgehog quivered throughout his funny little body at the first bark; but when the terrier approached too closely, Master Hedgehog's prickles stood out like needles, and a mutual respect was established for the rest of their life together. Eggs and milk were offered to the little stranger on that first night, and the door into the garden being left open, he went out into the darkness unmolested as soon as he wished to leave the company of humans.

That first night's hospitality sealed the friendship, and from that time, when evening drew on and the lights were lit, the garden door into the house being left open for him, in a few minutes Master Hedgehog would be running in in his swift, gliding way. At first he kept himself to the scullery, then the kitchen attracted him. It was not always easy to know when he was in the house or out of it, and one morning he was found comfortably settled in the terrier's box of straw. At another time, on going downstairs late at night after the household had gone to bed, Master Hedgehog was found comfortably fitted into the empty old pie-dish from which the terrier ate his food.

It was two months or more before Master Hedgehog ventured above the basement, but one night he was met on the stairs, and after that his visits upstairs were almost nightly. Two nights were spent by him in the bathroom, where he unwisely tried the taste of soap. Then he climbed higher, and the bedrooms were inspected by him. Such a friendly little fellow he was in his way, responding to a call, and in time allowing himself to be lifted up and stroked; but there was always a pretty, gentle way with him as he lowered his head like a shy child. It became quite com-

**Proprietor of Alexandra Hotel, Ottawa Tells of Interesting Private Experience**

**People Should Bathe Internally as Well as Externally**

It is not often that prominent people to-day lend their names for use in medicinal advertisements unless the article advertised has proved of wonderful benefit in their personal case, and it was for this reason that Mr. Babin wrote Dr. Tyrrell as follows: "I do not think I could find words explicit enough to express myself as I feel. I have used the J. B. L. Cascade two years and it has made a new man of me. In reality I feel that I would not sell it for all the money in the world if I could not buy another. Through my recommendation I know a number of my friends who have been using it with the same satisfaction. For people troubled with Constipation I think it is a Godsend. (Signed) T. Babin, Proprietor, Alexandra Hotel, Ottawa."

Do not neglect Constipation. Do not allow this clogging of the system with terribly poisonous waste to permeate your blood and lay your whole body open to the attacks of the most serious diseases. Take steps to rid yourself of this affliction to-day. Write to Dr. Tyrrell, ask him about his system of treatment. It is recommended by physicians everywhere and it has been used by over 300,000 people. See what this simple and sane method of using plain, pure water will do for you. Dr. Tyrrell will be glad to send you his free book and all particulars if you will address him, Charles A. Tyrrell, M.D., Room 562-1, 280 College St., Toronto, Ontario.

panionable to hear his soft, scuffling approach, as he came across the hall. And one of the prettiest sights we remember of him was his sitting in the moonlight on the stone outside the garden door, side by side with the terrier.

Poor little Master Hedgehog, our little night visitor! He earned his saucer of milk very honestly, for never a slug was seen in the garden all the time he was with us, and we loved him for his pretty trust and faithfulness. He "did his job," and

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

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the Shredded Wheat Wafer, a crisp, tasty toast containing all the body-building material in the whole wheat grain, steam-cooked, shredded, compressed into a wafer and baked a crisp, golden brown. It is a delicious "snack" for luncheons or for any meal with butter, soft cheese, peanut butter or marmalades.

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we looked on him as part of the household. But perhaps it was wrong of him not to go to sleep throughout the winter; perhaps he missed a mother's care; perhaps— But we shall never know what was amiss. All we know is that one sad day Master Hedgehog was seen lying in the sunshine, and we knew that he was ill, for he never came out by day as a rule. We offered him his saucer of milk, and he tried to take it. We called him with the usual call, and he stirred and moved his funny little sharp-nosed head. But he was sick unto death really, and before an hour was over the friendly, confiding little fellow was lying dead.

He was a gentleman among animals; he gave us gentleness and good manners, and an honest return for his board and lodging, and his short life of eight months will not quickly be forgotten.

### OUR GREAT-AUNT ANN.

Marian Warner Wildman.

Our great-aunt Ann is at our home, She's kind as she can be. She brought my brother Dick a comb,

And a needlebook to me. She says the little boys she knows Are always trim and neat; They don't forget to brush their clothes

And wipe their muddy feet. The little girls she knows can sew Almost like women grown; There's one of them—why, do you know,

She's pieced a quilt, alone! Once, when 't snowed all nice and deep,

Just splendid for our sled, But Dick had measles and must keep All snuggled up in bed, Our great-aunt Ann told how she knew

A boy that had to stay Indoors a whole year, maybe two, And not go out to play! And when we had our Christmas tree

And such a lot of toys, She said she wished that we could see Some little girls and boys She knew, who had no gifts at all, Because the times were hard; Or maybe just a rubber ball

Or picture postal card! Oh, dear! Sometimes our great-aunt Ann

Is jolly and makes jokes; I really don't see how she can, And know such wretched folks! It makes us feel so sad and sick

To hear her tell how she Knows boys so much worse off than Dick, And girls worse off than me!

### THE WILD STRAWBERRY SHORT-CAKE.

By Ruby Holmes Martyn.

Katie lifted her head and mother tied the blue sunbonnet strings snugly under her chin.

"You're going to make the short-

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cake while I'm gone just the same as you did yesterday, aren't you, mother?" asked Katie.

"Yes. And we'll have a lovely fat cake for supper," declared mother as she hooked the screen door on the inside after Katie had gone out.

The basket which Katie carried in her hand held more than a quart, and she ran across the field until she came to the pasture bars. It was easy enough to lie down and roll under those, and then Katie was right where the wild strawberries grew so plentifully in the short pasture grass.

Yesterday she had come here with the same basket, meaning to fill it full so they could have a wild strawberry short-cake for supper. But the berries smelled so good that Katie picked first one and then another and put them in her mouth, and she kept right on putting so many there that the basket didn't get full at all.

After awhile she had heard mother calling to her, and then when Katie had looked in the basket she was so ashamed of the few little berries in it that she turned them out on the ground and ran home.

And when Katie got home she found something which made her still more ashamed than the poor berries in the bottom of the basket had done. She found that mother had the cake all made and was waiting to hull the wild strawberries and put them between the

layers. It made Katie feel very sorry that her basket was not full when she saw how mother had trusted her.

"I thought every minute I'd begin filling the basket," she said.

But there was not time before supper to go back to the pasture and pick the berries, so mother had managed with a few cultivated ones she had in the ice-box, and said Katie might try again some other day.

So this afternoon Katie had come to the pasture again. The berries smelled just as tempting as they did yesterday, but she did not put a single one of them in her mouth.

Mother came and unhooked the screen door when Katie called. She took the basket and set it on the kitchen table.

"Those are splendid ones!" said mother.

"I didn't eat a single berry!" declared Katie.

"It is a good way, dear, to work busily when the time is to work, and play with all your heart when your time is to play. Now, while you're washing the stain from your fingers, I'm going to hull a saucer of these berries for you to eat right off, and there's a bit of whipped cream in the ice-box to put on them, and a plate of warm cookies!"

"I guess I'm hungry!" laughed Katie. "And there isn't anything better than strawberries and cream and cookies!"

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Weak, worn-out nerves keep one in a constant state of irritability and excitement. The eyes are sensitive to light, and every noise jars on the overwrought nerves.

If children are about they are a constant source of annoyance and irritation. Every door seems to slam, and a little extra excitement or exertion leads to wakeful nights, nervous headache or indigestion.

In this condition women are likely to be hysterical, and suffer greatly at regular periods. The nerves must be nourished back to vigor by such treatment as Dr. Chase's Nerve Food.

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In a few days after beginning this treatment you will find yourself resting and sleeping naturally and taking your food with a greater relish. As vigor is restored to the system it will be apparent in improved complexion and building up of the tissues of the body.

With the nerves revitalized the organs of the body resume their natural functions, and weakness and disease give way to new hope and confidence, new vigor and health.

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