

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, MAY 21st, 1914

No. 21

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

**WANTED** — at Indian Industrial Boys School, Lytton, B.C., trained assistant Lady Teacher. Kindergarten preferred. Missionary-minded Churchwoman. Address Rev. Leonard Dawson, Lytton, B.C.

**WANTED** A Clergyman to take City Church for July and August in Toronto. Particulars given if asked for. Box 214, Toronto P.O.

**WANTED AT ONCE** — A Young Active Priest, fond of work, as Second Assistant for S. John the Evangelist, Montreal. Daily Eucharist. Vestments. Apply Rev. Arthur French, 91 Ontario Street West, Montreal.

**LOCUM TENENS** — City Clergyman will supply for five Sundays of August. Box 4, Canadian Churchman, Toronto.


TELEPHONE, MAIN 1054  
**CHARLES EVANS-LEWIS**  
Barrister, Solicitor, Notary, etc.  
Room 508 LUMSDEN BUILDING  
6 ADELAIDE STREET, EAST TORONTO

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

Phone North 28  
**DANIEL STONE**  
Undertaker  
525 SHERBOURNE ST.

**Stained Glass Windows**  
for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.  
Full information on request  
**Robert McCausland Limited**  
Established 1856  
141-143 Spadina Ave., Toronto

  
**Toronto Brass Manufacturing Co.**  
370 Richmond St. West  
Toronto  
Designers and Makers  
**ECCLESIASTICAL BRASS WORK**  
We beg to announce that we have taken over the Ecclesiastical Department of KEITHS LIMITED (formerly Keith & Fitzsimons, Toronto).

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

ESTABLISHED 1856  
**P. BURNS & Co., LIMITED**  
Wholesale and Retail Dealers in  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
OFFICE AND YARDS—  
BATHURST ST. Telephone Adel. 1968 & 1996  
PRINCESS ST. Main 190  
LOGAN AVE. Telephone Gerrard 151  
DUPONT Hillcrest 1825  
MORROW AVE. Telephone Junction 3786.

## Administration of Estates

Much experience is required to economically and safely administer an estate to the profit and satisfaction of the heirs and in conformity to the terms of the will. Our thirty-two years' experience in this work is a great assurance that if you appoint us as executors, your estate will be ably administered. Our booklet "The Making of a Will" might interest you.

Capital and Reserve - \$3,000,000.00  
Assets - \$63,055,883.97

THE  
**TORONTO GENERAL TRUSTS**  
CORPORATION  
Bay and Melinda Streets. Toronto Ont.

ESTABLISHED 1888  
**STOCKS BOND**  
**G. TOWER FERGUSON & Co.**  
(MEMBERS TORONTO STOCK EXCHANGE)  
Investments carefully selected in  
Standard Dividend Paying Issues  
Large or Small Amounts Write for Particulars  
23 TORONTO STREET TORONTO

## THE SILVER BLACK FOX INDUSTRY OF PRINCE EDWARD ISLAND

Has Now Become One Of  
CANADA'S GREAT NATIONAL ASSETS.

We are interested in several of the leading fur farming Companies in the Province and can quote prices for shares, also for live stock with which to start Ranches. We solicit the closest investigation into every proposition we have to offer before investors become interested

## The Royal Investment Exchange

Offices--Royal Bank of Canada Building,  
Charlottetown.

Directors,  
Hon. John Agnew  
John G. Hyndman  
George D. DeBlais  
William E. Agnew  
Address all correspondence to the Royal Investment Exchange.

  
**Cassocks, Surplices  
and Mortar Boards**  
For Choir use at reasonable prices.  
**HARCOURT & SON**  
103 King St. W., Toronto

## FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.  
Big stock of select makes always on hand  
Out of town Customers efficiently served by Mail.

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

**GENERAL ANTHEMS**  
Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and  
**GENERAL MUSICAL SUPPLIES**  
Music sent on Approval to Clergy or Choir Leaders.  
**Anddown's Music Store**  
144 Victoria Street, Toronto.

Pure **ICE** Exclusively  
**GRENADIER**  
ICE AND COAL COMPANY  
"CHAPMANS LIMITED."  
Main 217 & 712 Head Office: 337 CON-  
Park 103 FEDERATION LIFE  
Tels. Junction 1260 BLDG., Cor. Queen &  
North 7056 Victoria Streets.  
Lowest Rates. Your Order solicited. Storage capacity 50,000 tons. City Rates—12 lbs. daily, \$2.00 per month.

## DO NOT FORGET

OUR ADDRESS IS  
**62 Church St., Toronto**

N.W. COR. OF COURT ST.  
OUR PHONE IS MAIN 7404


We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing  
Co. of Canada, Limited.

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

**ST. AUGUSTINE WINE**  
 REGISTERED  
**\$1.50 Per Gallon**  
 25c. extra for Jar.  
 \$4.50 per doz. Quarts.  
**D. G. STUART**  
 391 Church Street, Toronto  
 M. 1329

Try Rogers' Coal this Winter  
 You'll be glad you did  
**ELIAS ROGERS CO. LTD.**  
 28 W. King St., Toronto



**A REAL LIFE STORY**

"A few weeks ago at a public banquet a resident of one of our Western Cities was suddenly seized by illness and taken to the hospital. Death occurred within a few hours. In the pocket of his coat the hospital attendants found a letter from The Great-West Life Assurance Company. It referred to a Policy taken some time before. It had been permitted to lapse but had, after some correspondence been reinstated, and the letter was official notice that this Policy for \$2,500.00 was in force again."

Take Life Insurance, and when you take it—take the best.

Ask for personal rates.

The  
**Great-West Life Assurance Company**  
 Head Office, WINNIPEG

**THESE ATTRACTIVE HOMES ARE ALREADY BUILT IN GLEBE MANOR**



Why are these houses and a dozen others already built on Glebe Manor and why are builders now erecting, or planning to erect, about 40 more during the next few weeks? Because Glebe Manor is close in—is convenient—is only 25 minutes from Queen and Yonge—is just north of Rosedale and a little east of Upper Canada College—is one and a half miles nearer Yonge and Bloor than High Park District and is selling at

**Less Than Half the Price \$32 Per Foot Up**

The builders and investors who are buying in Glebe Manor are not buying without investigating. If they could buy cheaper land better located elsewhere, they would not buy Glebe Manor. The fact that they have purchased \$62,150 worth during the last two weeks is surely convincing proof that they and you cannot do better or as well. These buyers are convinced that Glebe Manor is the best improved land now available for builders, or for investors, and so will you be convinced if you investigate. Shall we show you the property? Our automobiles are for your use, or send you plans. This coupon signed and mailed will bring you all particulars.

**DOVERCOURT LAND BUILDING & SAVINGS COMPANY-LIMITED**  
 W. S. Dinnick, President. 82 to 88 King St. East Toronto  
**LARGEST OWNERS & DEVELOPERS OF REAL ESTATE IN CANADA**

THE DOVERCOURT LAND BUILDING AND SAVINGS CO. LIMITED  
 82-88 KING ST EAST TORONTO

GENTLEMEN: KINDLY SEND ME PLAN, PRICES & FULL PARTICULARS OF GLEBE MANOR.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_  
 C. C.

**The Best Spring Tonic**

Ten miles a day into the country and back in a pair of our  
**Dr. A. REED CUSHION SOLE SHOES**

They make walking a pleasure.  
**H. & C. BLACHFORD Limited**  
 114 Yonge Street, Toronto

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

**War Declared—Dust, Dirt, Germs—Must Go**

Every time you use a broom you merely stir up the dirt and re-enliven the germs. **DON'T DO IT.**

Remember the floor is the natural playground for the children, keep it clean and the kiddies healthy.

**HOW—Use The Sweeper=Vac Vacuum Carpet Sweeper**

3000 now in use in Toronto alone, just ask your neighbor or phone or write us for free trial proposition.

New model "S" Sweeper=Vac full auto roller bearing complete with carpet sweeper. Special offer to Church Members.

300,000 Sold in 3 Years Our Record.

Write Dominion Sales Company, Toronto Arcade, Toronto, Ont.



This 3 in 1 Combination Sweeper=Vac Model S

# The Canadian Churchman

TORONTO, THURSDAY, MAY 21, 1914.

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

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.

**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

**ADVERTISING RATES PER LINE, 15c.**

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

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

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

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

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

**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

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

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

Address all communications.

EVELYN MACRAE,  
Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

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

**EMPIRE DAY.**

(May 24th.)

355, 356, 357.

**WHITSUNDAY.**

(May 31st.)

Holy Communion: 191, 242, 434, 435.

Processional: 470, 536, 625, 626.

Offertory: 187, 188, 189, 441.

Children: 190, 576, 577, 701.

General: 186, 538, 594, 604.

## The Outlook

### The Stranger Taken In

In last week's Correspondence Column there was a letter under this heading which made poor reading for some of our clergy. We hope it was only the sad exception which proves the rule. During the last Immigration season we said our say about the necessity for raising the educational, physical and efficiency tests on the materials which we must assimilate. There may be two ideas about continuing the present policy, but there can be only one idea about looking after the people when they get here. Some of us have, no doubt, been bitten by newly-arrived immigrants. But that is no reason why the Church should not shepherd them.

### Prayer Book Revision

In this issue will be found part of the official Statement of the alterations and additions recommended by the Committee of the General Synod on the Adaptation, Enrichment and Revision of the Book of Common Prayer. This statement has been prepared at the request of the Committee by the Bishop of Kingston, who, it will be remembered, almost three years ago asked for the recommendations of the clergy and laity regarding the matter, and presented to the Committee tabulated reports of the sundry and various recommendations. The Bishop has been in close touch with the work from the first, and is particularly qualified to make this statement. The rest of the Statement will appear as it is sent to us. Our Correspondence Columns are open for the

discussion of this question. May we suggest that a published signature carries greater weight than a *nom de plume*, and in some cases induces pertinence and moderation?

### Convention in Tokio

Interest in the next World's Sunday School Convention, to be held in Tokio in 1916, has already assumed large proportions. This convention is being promoted by a group of distinguished Japanese, including Count Okuma, the newly appointed Premier of the Empire; Baron Shibusawa, Japan's great captain of industry, and Baron Sakatani, the Mayor of Tokio. These men are deeply interested in the moral welfare of the youth of Japan. During the visit of the tour party connected with the World's Sunday School Association, under the leadership of Mr. H. J. Heinz, Chairman, these prominent leaders manifested great interest in the Sunday School as an agency through which the character foundationing of the young people of Japan might be effected. The American Sunday School party was given a reception by Count Okuma at his home, and on that occasion the Count expressed the hope that America might become the teacher of Japan in the religious education of the young. The Japanese people are looking forward eagerly to the convention for help in suggesting ways of solving their problems of moral and religious education.

### Prayer and Work

Our Lord and Saviour Jesus Christ did not pray for the world as we sometimes do. Such a prayer as "O God, save India!" or "O God, have mercy upon the millions of China!" so common in our missionary prayer-meetings, would never have been heard from those inspired lips. Jesus Christ died for the world, but He did not pray for it. His followers pray for the world, but they very rarely die for it. This is the main point of a little book on prayer (called *The Golden Censer*) by Mrs. Florence L. Barclay, the popular novelist. Such prayer as she describes conflicts, in her opinion, with the great spiritual law of free will, and is therefore unreal and futile. She says that if a soul could be prayed into the Kingdom of Heaven, it would cease to be a free agent, and would become an automaton. The world will be saved when it believes, and the duty of the Christian, therefore, is to preach and to pray for those who are preaching. Mrs. Barclay has got hold of a good point but we fancy she would be far from saying that prayer for the spread of God's Kingdom is useless unless directed for preaching. The Lord has other witnesses than that of the human voice.

### Insight

Our Lord declared that men may have eyes without being able to see, that is, sight without insight, power to look without ability to perceive. This is illustrated in every walk of life. In a new biography of a leading English statesman it is said that "he looked at pictures, but he never saw them," that is, he had no power to penetrate to their inner significance and appreciate their artistic glory. If the statesman had to be endowed with the requisite gift it could only be done by the artist imparting something of himself. The onlooker must become partaker of the artist if he is to appreciate the artist's work aright. The realm of poetry illustrates the same principle. Wordsworth said that his poetry would have

to wait until the requisite power of appreciation had been attained. This means that it requires a Wordsworth to appreciate fully a Wordsworth. The bearing of all this on spiritual religion is evident. The Psalmist said, "In Thy light shall we see light." And our Lord once said with profound significance that "Except a man be born again he cannot see."

### Voices of the Hour

Three modern objections to Christianity were dealt with some time ago by the Dean of St. Paul's, Dr. Inge. (1) The man of the world says: "We are prepared to accept you along with other teachers of enlightened morality and religion, but we can give you no exclusive place." (2) The student of evolutionary science says: "I do not altogether like the Christian ethic. It thwarts the beneficent action of Nature, by protecting the weak against the strong. It preaches forgiveness, whereas Nature never forgives. It encourages the good to sacrifice themselves for the bad, whereas the bad ought to be sacrificed for the good." (3) The atheistic socialist says: "You 'sky-pilots' offer us cheques on another world in order that we may tamely submit to be swindled in this. We don't want to hear of a heaven and hell. We want better wages and shorter hours." Dr. Inge rightly said that the only genuine defence of Christianity was to set forth the vital and fundamental principles of the religion of Christ as recorded in the New Testament without any anxiety as to whether such a presentation would satisfy human demands. It is possible to be too much concerned for "the man in the street." Let us by all means endeavour to adapt our message, but in so doing we must take care not to weaken or destroy it.

### The Power of Prayer

A remarkable testimony has just appeared which ought to encourage all Church workers. A certain building which had cost over \$10,000.00 was to be opened, and those associated with it had been led to feel that it ought to be opened free of debt. On the morning when the place was to be opened the amount in cash and promises was only \$5,000.00, and, as the mail only brought in some very small amounts, it seemed to all human appearance as if defeat were inevitable. Then came a telegram from a religious paper announcing that a reader had promised a gift of \$1,000; but even so, by the end of the day there was still an amount of over \$600.00 to be met. Friends advised contentment and thankfulness, and urged the use of the building with that deficit, but as those associated with the place had publicly declared that they would not do this, they determined that they could not use the new Church on the following Sunday unless the whole amount had been obtained. Sunday morning came, and still there was a deficit of over \$350.00. The result was that the morning service, held in the old building, was turned into a Prayer Meeting in the hope that before the evening the deficit might be met. Then followed some wonderful experiences. Gifts and promises were forthcoming, and a continual procession of visitors brought in gifts far beyond the amount asked for, and this without a single personal request. Needless to say there was evening service in the new Church, a great congregation, a time of wonderful joy, and a season of spiritual blessing. This is a bit of quite recent history that gives point to the old word, "Them that honour Me, I will honour."

### "Nothing Better"

A lady once said to the great Lord Chesterfield, "Sire, I believe that the Parliament of England is composed of 500 or 600 of the best-informed men in England." "They are certainly supposed to be so," replied Lord Chesterfield. "Then," said the lady, "what is the reason why they believe such an absurdity as the Christian religion?" Lord Chesterfield turned with dignity to the foolish questioner, and said, "Madam, I believe it is because they cannot find anything better to take its place." It is the Old Sword—"none like it"—and men will seek vainly for a religion more elevating and pure and lovely. Carry out Christ's ideals, and what a world we should have of loving-kindness and goodness! The mistake is that while some men write and speak of Christianity being "played out," it has really never been "played in."

### "The Second Mile"

A preacher has just taken as his subject what he calls "the Second Mile," which is described as "a plea for the highest type of Christian living." The reference is, of course, to the Sermon on the Mount, and, taking his stand on the truth of the new birth, the preacher pressed home argument after argument for "the second mile" type of living. Here is the suggestive point made:—

The first mile was the Law; the second Grace. The first mile was "I have to"; the second, "I want to." The first mile was a bit of influence; the second, an unanswerable argument. The second mile is the spirit and practice of Jesus.

Nothing could well be more apt in regard to essential Christian living, for the Lord's question should be asked again and again, "What do ye more than others?"

### Life's True Measurement

The story is told of a young widow who became greatly concerned when the administrator of her deceased husband's estate informed her that his wealth had been greatly over-estimated, that they had been living in a style far too lavish, and that she could not expect an income of more than \$3,000.00 a year. But to ease her feelings he said he understood that the lady's mother would make her home with the daughter and that she had a good income. The widow thereupon replied that her mother had only \$5,000.00 a year, and that of this only \$2,000.00 could be put into household expenses. The result would be that they would not be able to keep half the servants, or more than one automobile, and the lady added, "I might as well be dead as to have to pinch along in such a way." We doubtless smile at the absurd hardship of two women trying to "pinch along" on \$5,000.00 a year, but we are so accustomed to measure life by the dollar that our distress would be equally serious if our income were suddenly cut down by one-half, no matter how small it is. The most important thing in life is to have a true measurement, and to test things in a proper way and with a genuine value.

### The Warmth of Love

The story is told of the late Henry Ward Beecher, who, leaving his Church in Brooklyn one bitterly cold night, saw two small boys selling, or trying to sell, newspapers. He gave them some money and spoke to them kindly, saying, "Poor little chaps, are you not very cold?" One of the lads, in his thin clothes, shivering from the cold, answered, "Yes, sir, we was cold—till you passed by." It was his great, loving heart which warmed them as much as his gift. What a fine testimony if others were cheered and helped as we "passed by!"

### The Book of Certainties

This is an age in which certitude is demanded, and in connection with religion people are particularly desirous of being able to say, "I know." It is, therefore, interesting to observe that in the Old Testament these words occur, "That I might make thee know the certainty of the words of truth" (Prov. 22:21); and in the New Testament, "That thou mightest know the certainty of those things wherein thou hast been instructed" (Luke 1:4). It is the special value of the Bible to provide this assurance. "For ever, O Lord, Thy word is settled in heaven" (Psa. 119:89), and the entire book is written for the purpose of providing that guarantee which the soul requires (2 Tim. 3:16, 17). Whenever the Word of God is questioned there can be little doubt, as to the result, while, on the other hand, when God's Word is humbly and reverently accepted and experienced it provides its own blessed assurance by giving an experience of the Lord Jesus Christ as Saviour, Friend, and Lord. It was this that made the Apostle Paul, and still makes every believer able to say, "I know Whom I have believed."

### Christ's Three Appearings

The greatest events that have ever taken place are the Incarnation, Death, and Resurrection of the Lord Jesus Christ. No salvation can come to man save as the direct results thereof. Heaven would be without the multitude that no man can number, and could never resound with the mighty anthem of the redeemed, were it not for what Christ accomplished when He died for sinners. Christ's first appearing was in view of His Death on the Cross. It is said to have taken place "in the end of the world," or, more properly, "in the consummation of the ages" (Heb. 9:26). Man had been tested in various ways. Age succeeded age till the hour for the final testing arrived when the Son of God came into the world. Then "in the consummation of the ages" God declared Himself, full of pity and patience, a God of infinite resource and power. The crucifixion of the Lord Jesus, man's crowning act of wickedness, was thus turned into an occasion for the unfolding of God's love. The work done by the Holy Sufferer on the Cross satisfied the claims of Divine righteousness, and enabled God to freely forgive sinners.

Christ's second appearing—in the presence of God for believers—is consequent on the first (Heb. 9:24). If His work upon the Cross had failed in the slightest degree, He could not have been our representative in the presence of God. But because of the success of His work on the Cross, He represents each believer on high. This is the truth of the Ascension and needs constant emphasis. Now, representation implies maintenance of relationship. An ambassador at a foreign court both represents his sovereign, and also maintains relations between the countries. When relations are no longer maintained representation ceases. When war is to be declared the ambassador is recalled. What peace it gives to the believer's heart to think of having such a Representative at the court of the Majesty on high! Christ is appearing in the presence of God for us. Are we beset with infirmities? Are we filled with forebodings? Let us remember our great High Priest, ever ready to sympathize, to succour, and to save. Have we committed sin? He is our Advocate with the Father, Jesus Christ, the Righteous. He is righteously our Advocate, because He has settled once and for ever the question of our sins. It is on the basis of His first appearing that He maintains us in union with God. Nothing can break down His representation,

nor upset His maintenance of relations. His service in this connection is in view of our communion, when broken by sin. He exercises His advocacy that we may be brought to judge and confess our sin in the light of His grace, and of the Cross, where it was put away. Thus the communion that befits the relationship in which we stand is restored. Even the sin of a true believer cannot break down the representation of Christ on high on his behalf. For if ever this representation broke down, it would be equal to saying that the work on the Cross had failed. If His representation depended in ever so small a measure on our conduct, it would immediately cease, for our conduct is far from perfect. How assuring it is to turn away from self to Christ! His work is perfect, and, therefore, His representation abides for all His people.

Christ's third appearing will be at His coming in glory. We are in this world as strangers and pilgrims. Generations of the Lord's people have fallen asleep since St. Paul wrote his Epistle to the Thessalonians (1 Thess. 4:13-18). But the bodies of all the saints in the graves are still precious to the Lord. They have been redeemed by Him in virtue of His work on the Cross, and the hour draws near when He will complete their salvation by raising them and giving them a fashion like His own. We, too, who are alive and remain till the Lord's coming shall have our bodies of humiliation changed like unto His body of glory, and we shall be caught up, with the raised saints, to be for ever with the Lord. In Hebrews 9:28 we read, "He shall appear the second time without sin," that is, apart from the question of sin. The reason why He does not raise the question of sin at His second coming, is because He settled it at His first. To raise this question again would mean certain doom for us, for Christ will suffer and die no more. Moreover, His coming again for His saints emphasizes the full value of the work done at His first appearing. So fully has He settled the question of sin for the believer at the Cross that it can never be reopened. So completely has every requirement been met that at any moment the believer may be translated from a scene of infirmity and sorrow, delivered from a body of humiliation, into a realm of perfection and glory. Our acceptance in Christ is complete. Righteousness forbids that sin should ever be imputed in the smallest degree.

The sense of all this, the knowledge of our standing in grace, will necessarily work in us carefulness of walk, and beget in us a deep desire to be pleasing in our ways to Him who, by His Death, has made us for ever fit for God's presence, and will one day transfer us there "in the twinkling of an eye." The knowledge of what His first appearing has effected, and His second appearing is maintaining, will enable us, without a particle of distrust or fear, to wait for His future appearing. The three appearings may be said to remind us of a telescope. One follows the other, and all are mutually dependent on each other, as each part of a telescope draws out and is dependent on each other part. The Incarnation and Death lead on to the Ascension, and this, in turn, points to the Coming. Thus Ascensiontide is midway between the coming in grace and the coming in glory, and the more we realize what the Ascension means, the more fully we shall understand and appreciate the power of Bethlehem and Calvary, and the more keenly we shall anticipate and exult in the "glorious appearing" in the future. It is a serious loss that the Ascension does not obtain the attention given to Easter and Whitsunday, and this makes it all the more necessary for us to remember the call to "lift up our hearts" in order that we may be occupied with Him Who once died, and Who is now alive for ever, and is one day coming again.

# PRAYER BOOK REVISION

Morning and Evening Prayer, the Athanasian Creed, and the Litany.

## The Adaptation, Enrichment, and Revision of The Book of Common Prayer

RIGHT REVEREND. E. J. BIDWELL, D.D., BISHOP OF KINGSTON.

**A**T the closing session of the Committee of General Synod on the above subject, which met in Toronto from April 28th to May 2nd, sitting eight to nine hours a day for five days, the Bishop of Kingston was requested to prepare for the Church papers and general press a statement of the proposals and proceedings of this committee, which will come before General Synod at its meeting in Vancouver next September. The committee had before it (a) the report of the Central Revision Sub-Committee which has held nine meetings averaging about eight days each, with sessions of eight hours a day, and which has dealt with the main body of the book; (b) the Lectionary Sub-Committee which has met about the same number of times; (c) the Psalter Sub-Committee; and (d) the Special Services Sub-Committee, both of which have devoted much time to their work. These reports, after an exhaustive examination, were finally accepted as amended, and a Draft Book embodying all the proposed adaptations, enrichments and revision will be placed in the hands of all delegates to the General Synod before September. It should be added that no change was made or new matter introduced unless carried by a two-thirds majority of those present. The Central Revision Sub-Committee had followed the same rule, also requiring every decision to be confirmed at a subsequent meeting. Between 40 and 50 members of the General Committee were present at the meeting at Toronto from all parts of the Dominion. The salient points of the proposals adopted by the Committee are given in the following account.

(1) Rubric governing the Order for Morning and Evening Prayer. In addition to the present rubric, which together with the Ornaments Rubric is left unchanged, a new Rubric appears as follows:—

Upon any days except Sundays, Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday and Ascension Day, the Order for Morning and Evening Prayer may be shortened by the omission of the Venite (in Morning Prayer), of one or more Psalms, of one Lesson, of one Canticle as appointed, of the Lesser Litany and the Lord's Prayer after the Creed, and of the Prayers following the third Collect, except the Prayer of St. Chrysostom and the Grace of Our Lord.

Note that, when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein from "brethren" down to "I pray," or else instead thereof he may say, "Let us humbly confess our sins to Almighty God."

Note that the permission granted to use the Shortened Form is hereby extended to Sundays and Holy Days, when the Minister, on account of special circumstances, shall deem it advisable. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

The following Combinations of Services are permitted:—

1. Morning Prayer and Holy Communion.
2. Morning or Evening Prayer and Litany.
3. Litany and Holy Communion.
4. Morning Prayer, Litany and Holy Communion.

Note. When taking the first, the Minister may end Morning Prayer with the Canticle after the Second Lesson, or he may add the Salutation and "Let us pray," followed by the Versicles and the Second and Third Collects. When the Litany is taken in combination with any service, the Shortened Form of the Litany may be used. When taking the fourth, the Minister may proceed to the Litany immediately after the Te Deum, saying "Let us pray."

### The Order for Morning Prayer.

(2) At the end of the Opening Sentences the following Sentences have been added:—Psalm 96: 9, Isaiah 55: 6, 7 and Isaiah 57: 15. Then follow Special Sentences for Advent (St. Matt. 3: 2, transferred from its place in the present book); Christmas, St. Luke 2: 10, 11; Good Friday, Isaiah 53: 6; Easter, St. Luke 24: 34 and 1 Cor. 15: 57; Ascension, Hebrews 4: 14, 16; Whit Sunday, Acts 2: 17 and Acts 1: 8. The penitential note which characterizes the General

Sentences has been preserved as far as possible in the Special Sentences

(3) The Rubric before the Venite now reads as follows:—

Then shall be said or sung this Psalm following; except on Christmas Day, Good Friday, Easter Day, Ascension Day and Whit Sunday, for which days proper Anthems are appointed, to be found with the Collect for the day. On the nineteenth day of the month the Psalm shall be omitted in the ordinary course of the Psalms.

The Special Anthems suggested, on the analogy of the Easter Anthem, for the above Holy Days are:—

Christmas Day.—Isaiah 7: 14, Isaiah 9: 6, 1st St. John 4: 9, St. John 1: 16, Ephes. 1: 3.

Good Friday.—St. John 1: 29, Isaiah 53: 5, 1st St. John 4: 10, Revelation 5: 12.

Ascension Day.—Psalm 24: 9, Psalm 24: 10, Psalm 68: 18, Hebrews 7: 25.

Whit Sunday.—Psalm 98: 1, Acts 2: 23, Galatians 4: 6, 2nd Corinthians 3: 18.

(4) The Rubric before the Te Deum has been rearranged and amended as follows:—

Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament as is appointed in the Calendar; except there be proper Lessons assigned for that day; He that readeth so standing and turning himself, so that he may best be heard of all such as are present.

Note that before every Lesson he that readeth shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book; And after every Lesson, Here endeth the First, or the Second Lesson.

After the First Lesson shall be said or sung in English the Hymn called the Te Deum Laudamus daily throughout the year.

(5) The following Rubric is inserted after the Apostles Creed:—

Note that the words in the Creed "He descended into Hell" are considered as words of the same meaning as "He went into the place of departed spirits."

(6) The insertion of this note necessitates the change of the word "that" in the following Rubric into "the Creed."

(7) After the Third Collect the Rubrics now are:—

Here may follow an Anthem or a Hymn. Then these Prayers following are to be read here, except when the Litany is used.

(8) Two new Prayers are added after the Prayer for the Royal Family.

1. A Prayer for the Governor-General of the Dominion of Canada, and the Lieutenant-Governors of the Provinces.

LORD of all power and mercy, we beseech thee to assist with thy favour the Governor-General of this Dominion, and the Lieutenant-Governor of this Province. Cause them, we pray thee, to walk before thee in truth and righteousness, and to use their power to thy glory and the public good, through Jesus Christ our Lord. *Amen.*

The following Prayer may be read instead of the Prayers for the King's Majesty, the Royal Family, the Governor-General and Parliament.

O Lord God Almighty, who rulest the nations of the earth, we humbly beseech thee with thy favour to behold our Sovereign Lord, King George, that in all things he may be led by thy guidance and protected by thy power. Bless also our gracious Queen Mary, Alexandra, the Queen Mother, Edward Prince of Wales and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Empire and all who are set in authority over us; that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations, through Jesus Christ our Lord. *Amen.*

This Prayer is adapted from a similar one in the Scottish Prayer Book.

(9) In the Prayer for the Clergy and the People, the phrase, "Who alone workest great marvels," is altered into the "Giver of all spiritual gifts," and "Clergy" is substituted for "Curates."

(10) Then follow the Prayer for all Conditions of Men, and the General Thanksgiving, inserted here from "Prayers and Thanksgivings."

(11) A new Rubric is placed over the General Thanksgiving as follows:—

To be said by the Minister alone, or by the Minister and people together.

(12) A final Rubric is added at the close of Morning Prayer.

Here a Sermon may be preached, and the offerings of the people received in the appointed manner.

(13) The changes made in the Order for Morning Prayer were adopted also for Evening Prayer in the places in which the two Orders are identical.

### The Athanasian Creed.

(14) The Central Revision Sub-Committee made no report on this matter, because, although they had given much time to the consideration thereof, the proposal they made, though carried by the requisite two-thirds majority at one meeting, was not confirmed at the subsequent meeting. The subject, however, was brought up at the General Committee, and after a prolonged discussion the proposal carried by the Central Revision Sub-Committee, but not confirmed by them at their subsequent meeting, was adopted by a two-thirds majority in the General Committee. The proposal is as follows:—

The Athanasian Creed to be retained in the Prayer Book in its present place exactly as it stands without any alteration in text or rubric, but that a liturgical version omitting verses 1, 2, 28 and the last verse, be printed immediately after the Creed as it now stands with the direction: "Or else this that followeth." This means that permission is given to use the liturgical version where preferred instead of the Creed as it now stands. One or the other must be used on all the appointed days.

### The Litany.

(15) A new Rubric is placed before the Litany as follows:—

The Litany.—A General Supplication, which may be said or sung on Sundays, Wednesdays and Fridays, and on the Rogation Days, and at other times when it shall be commanded by the Ordinary, after the Third Collect at Morning or Evening Prayer; or before the Administration of the Holy Communion; or as a separate service; provided that it shall always be said at least once a month on a Sunday.

When the Litany is used as a separate service, there may be also a Hymn, a Lesson and a Sermon, at the discretion of the Minister.

When the Litany is not used as a separate service, the Minister may, at his discretion, omit all that followeth the Lord's Prayer, except the Prayer of St. Chrysostom and The Grace.

The words "from fire and flood" are inserted after "from lightning and tempest." After the petition for Bishops, Priests and Deacons the following petition is inserted:—"That it may please thee to send forth labourers into thy harvest; to make thy saving health known unto all nations; and to hasten thy Kingdom."

The following is substituted for the petition for the Lords of the Council, etc.:—"That it may please thee to endue the Governor-General of this Dominion and the Lieutenant-Governor of this Province, with grace, wisdom and understanding."

Then follows a new petition:—"That it may please thee to bless the Parliaments of the Empire, and to direct their consultations to the honour of thy Name and the Welfare of thy people."

After the petition for the Magistrates the following new petition is inserted:—"That it may please thee to bless and protect all who serve mankind by learning, labour and industry." "An heart to love and dread thee" is changed into "An heart to love and fear thee." In the petition and response after the Lord's Prayer the word "after" is changed into "according to." The General Thanksgiving is printed after the Prayer, "We humbly beseech thee," with the direction: "To be used at the discretion of the Minister."

To be continued.

# THE SPIRIT OF SOCIAL SERVICE

## How a Chicago Man Swung the Crowd.

REV. R. L. BRYDGES, M.A.,

Secretary of Moral and Social Reform Work for the Diocese of Toronto

THE Social Congress at Ottawa was a splendid illustration of the strength and activity of moral feeling in the community and of the kind of service needed to promote a hearty and aggressive public opinion on those things which make for the betterment of the living conditions of the people. The great Congress formally marks the advent of a social renaissance in Canadian history. But it is much to be regretted that the representation at the Congress was not still more comprehensive so as to include representatives in the departments of Social Service from the Roman Catholic Jesuits and Unitarian bodies at work in this great field of service throughout the Dominion.

To secure the greatest good of the greatest number is the motive and incentive of all engaged in Social Service to-day. This motive expresses itself in two ways, amelioration and prevention; but the emphasis must be put on the latter, because it seeks to deal with reform at the root. In other words, social reform is a science rather than a sentiment. The greatest results can be achieved by working out this science into practical terms of legislation and social reconstruction.

Among the most commanding presentations of the various phases of Social Service were the child as the central figure, the home and the school in civic and rural communities. Unusual interest was stirred up by the addresses of Rev. Charles Stelzle, Consulting Sociologist of New York, on the Church and Industrial Life. Mr. Stelzle was at one time a machinist himself, and still is a member of the American Federation of Labour. He presented the workingman's viewpoint in a manner which must have been strikingly new to many in the audiences who listened to him.

### ANARCHISTS.

Reviewing the world-wide conditions, the speaker told of the number of trade unionists, anarchists and that class of Russian peasants who for years had suffered death for an ideal handed down to them by one man. In this day we require thinking men who see that it is the era when man is come into his own. "Men died fighting for democracy of thought; then on battlefield for political democracy; and to-day are fighting for labour democracy. They are marching on and no human power can stop them, nor will the divine power." There is so much religion in the labour movement that some day it will become a question whether the Church will capture the labour movement or the labour movement capture the Church. We hear a good deal of the churches saving the masses. Some day perhaps the masses will save the churches. It is far more important to have mechanics in the Church than to have millionaires in the Church. The average working man is religious, though he may not always give expression to his religion in the orthodox way. The great mass of working men acknowledge Jesus Christ and believe in His Divinity.

When you talk to a workingman you need never apologize for religion. If you do, down in his heart he will have nothing but contempt for you. In the end there will not be one answer to the social question, but religion will be one answer. Socialism and anarchism stripped of their political problems are moral and religious problems. Working men are to-day responding to the appeal of the Church as they have never done in the history of the Church in the past 25 years.

The illustrations of the spirit of service in the example of industrial democracy as shown by the employees of the firm of Hart, Schaffner and Marx, of Chicago, was instanced by Prof. Graham-Taylor, of Chicago Common Settlement, and Dean of Chicago School of Civics and Philanthropy.

"Two scenes stand out in sharp and significant contrast just now in Chicago. Against a dark background of hunger, despair and desperation, thousands of garment workers—men and girls, mothers with their children—stood for hours in a pitiless wintry wind on the great baseball ground which was the only place where they could hold their big mass-meeting free from police interference. For sixteen weeks these men and women had sacrificed their all—some of them even the milk for their babes—in brave insistence

upon having something to say themselves upon the conditions under which they earned their living and lived so much of their lives.

### A MAN AGAINST A CROWD.

"A pact of peace was pending between them and the great firm which employs between six and eight thousand of them. A great labour union hall was packed with the striking shops' crews to ratify or reject the new agreement wearily reached by the officials of workers and of firm after their long, bitter and fateful struggle. A young man only twenty-three years of age stood in the midst of the surging, excited throng of eleven nationalities that shouted approval and dissent in many languages. Some of them had been misled by a fanatical national religionist to take their oath on the crucifix never to accept the agreement which had been fairly and squarely negotiated by the chosen representatives of both sides. A vote to adopt the pact had been reported to the meeting when the radical fanatics attempted to overthrow the decision. Then at this crisis of the struggle, the young man who had led the negotiation of the treaty stood forth and declared, 'You may take my life, but you shall not repudiate this agreement while I live.'

"That brightest spot in the dark scene glowed all through the atmosphere of the other scene—a lowly banquet in a side-street restaurant, given in honour of this young man, Sidney Hillman, by the shop chairman and others of the Hart, Schaffner and Marx employees. They had gathered to tell him what they thought of him, for he was leaving them to go to New York to become chief clerk of the Skirt and Cloak Makers' Union, and to represent them under the protocol of the preferential union shop. On either side of Mrs. Raymond Robins, who as toastmistress represented the Woman's Trade Union League, were representatives of the employing firm on the trade board and the board of arbitration—an eminent lawyer and a college professor. Between them sat the sturdy chairman of the trade board, James Mullenbach.

"Through the long evening, twenty-two shop chairmen and others, with the accents of several dialects, but the language of only one spirit, paid wonderfully heartfelt tribute to the man they honoured as mediator of their 'new industrial democracy.' Most of these speakers were the chosen representatives of the many shops in which they work with six thousand of their fellow workmen and women. Each of these shop chairmen presides over a weekly shop meeting, and through him or her every worker can reach the deputies of the firm and the whole body of employees, with any grievance or suggestion, which, if not adjusted, is finally decided by the chairman of the trade board, James Mullenbach, or in case of appeal, by the chairman of the board of arbitration, J. E. Williams.

"Representatives of firm and workers, while vying with each other in paying tribute to the integrity and ability of Mr. Hillman, which they did not hesitate to recognize as 'genius,' agreed, too, in proclaiming the agreement which created their preferential union shop, as 'an historical document introducing a new industrial era,' 'the working basis of a new industrial democracy,' or as Mr. Hillman called it, 'the new idealism in industry,' 'the new element in the labour movement.'

"From the two extremes equally remarkable attestations were given. The lawyer and professor took pride in their part in carrying out the instructions of the firm to the effect that 'the business is built up only by the good-will of the customer, which depends upon the good-will of the employees.' In obeying the firm's mandate, 'You get it,' each admitted how much had been learned from the other, sometimes more in being defeated at the other's hand, always in decisions of the chairmen of the trade and arbitration boards, which almost invariably had been 'right.' This expression of confidence in the integrity of each other, and of respect for the fairness of the final decisions and the friendly justice of the two men who made them, was echoed as heartily by the shop's chairmen 'our friends the enemy.'

"Most notable was the admission of the radicals who had bitterly opposed both Mr. Hillman and the whole peace pact until their opposition was overcome by the loyalty and justice with which

it has worked out. 'When we were hot-headed, he kept us back, when we were asleep, he waked us up.' 'When we tried to prevent him from speaking he always won our respect, so that we had to hear and agree with him?' 'We radicals, too, have learned a lot.' A man, who when the strike was on worked for another firm, said 'When I heard the whistle blow and hundreds left all to come out, tears came to my eyes. In thirty-two years I had never seen the like in the labour movement. That young man in the midst reminded me of a face I had seen in Germany—the face of the man who proclaimed by word what Hillman declares by deed, 'The world is my country, to do good is my religion.'

"Then Sidney Hillman stood forth again, holding in his hand the watch and chain which these thousands of his fellow workers had given to him as their young 'father.' He began by saying, 'There seems to be a certain Mr. Hillman who has been referred to, but he isn't myself. It is not I. It is the personification of the new idealism of our organization which you have referred to. If I had done the work, it would have been wasted because it would not have endured. It is the result of a movement bigger than any man or any locality. Out of this movement for industrial peace and democracy you and I are getting more than we give. Confidence in the movement was given us by the honesty, sincerity and integrity of those on both sides.'

"This new spirit of men and women is infinitely more important than any money or material thing contributed to the movement. The labour movement can never succeed under any other programme, not unless it is honest and works for peace. The benefits are greatest when the spirit is fairest. Our foundations are the spirit of brotherhood, of union through sacrifice and the making of peace not to settle war but as the best method for all, the best and only way to call out the highest qualities of democracy. Thus only will the greatest values be earned by trade and enrich the lives of all engaged in it."

These two wonderful scenes enacted in real life augur well for the highest spirit of consecration and devotion for the uplift of men through Social Service.

## Notes from England

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

THE question of paramount interest at present is the Bishop of Oxford's "Open Letter" to the clergy of his diocese on "The Basis of Anglican Fellowship in Faith and Organization." Dr. Gore deals with three topics; "The Claim of Liberalism," "Protestant Federation," and "Romanizing in the Church of England." At the present moment attention is being called to the first of these, and the Bishop takes a very strong line in regard to the Virgin Birth and the Resurrection, saying that any man who pledges himself to the constant recitation of the Creeds in his capacity as a clergyman is not sincere, if he personally does not believe that these miraculous events occurred. Bishop Gore is ready to give liberty for discussion, but he holds that we have adequate grounds for asserting that our Lord was born of the Virgin and rose again the third day from the dead. This position has already led to some letters in the "Times," one of the most important being from Dr. Sanday, who deprecates and even deplores the Bishop's attitude, holding that it is impossible to ignore the results of Biblical scholarship in the way indicated. We are therefore apparently in for a thorough discussion of the question of the miraculous element, and it remains to be seen what will be the result. According to the "Churchman," the monthly magazine of the Evangelicals, the second and third sections of the Bishop's letter give "almost as much pain as the first affords pleasure." Dr. Gore takes a very definite line against the action of the Bishops of Uganda and Mombasa in regard to Kikuyu, and the treatment of "Romanizing in the Church" is also considered to be very unsatisfactory. There is no question whatever as to the vital importance of the letter, or of the certainty that, coming from the source it does, it will have profound results in the Church. So far as possible I will endeavour to keep your readers informed of the developments of the three subjects, and especially of that which is now occupying the most serious attention. There seems to be no doubt that what is generally called "Modernism" in the Roman Church will have to be faced in the English Church as well.

One peculiar point of interest connected with the Bishop of Oxford's letter is that he is himself being charged with being heretical because of his association with "Lux Mundi"—20 years ago. He has expressed indignation at this charge, and has challenged the proof of it. Whereupon the Dean of Salisbury, Dr. Page Roberts, a Broad Churchman, supplies passages from Dr. Liddon and Archdeacon Denison which clearly prove that they considered Canon Gore (as he was then) heretical. Dr. Lock, the Warden of Keble College, Oxford, deprecates any attempt to quote as authoritative statements in letters or biographies, and expresses the opinion that the problems of today are too serious to be associated with personalities. In other words we are asked to discuss fundamentals without thinking of authorities, and

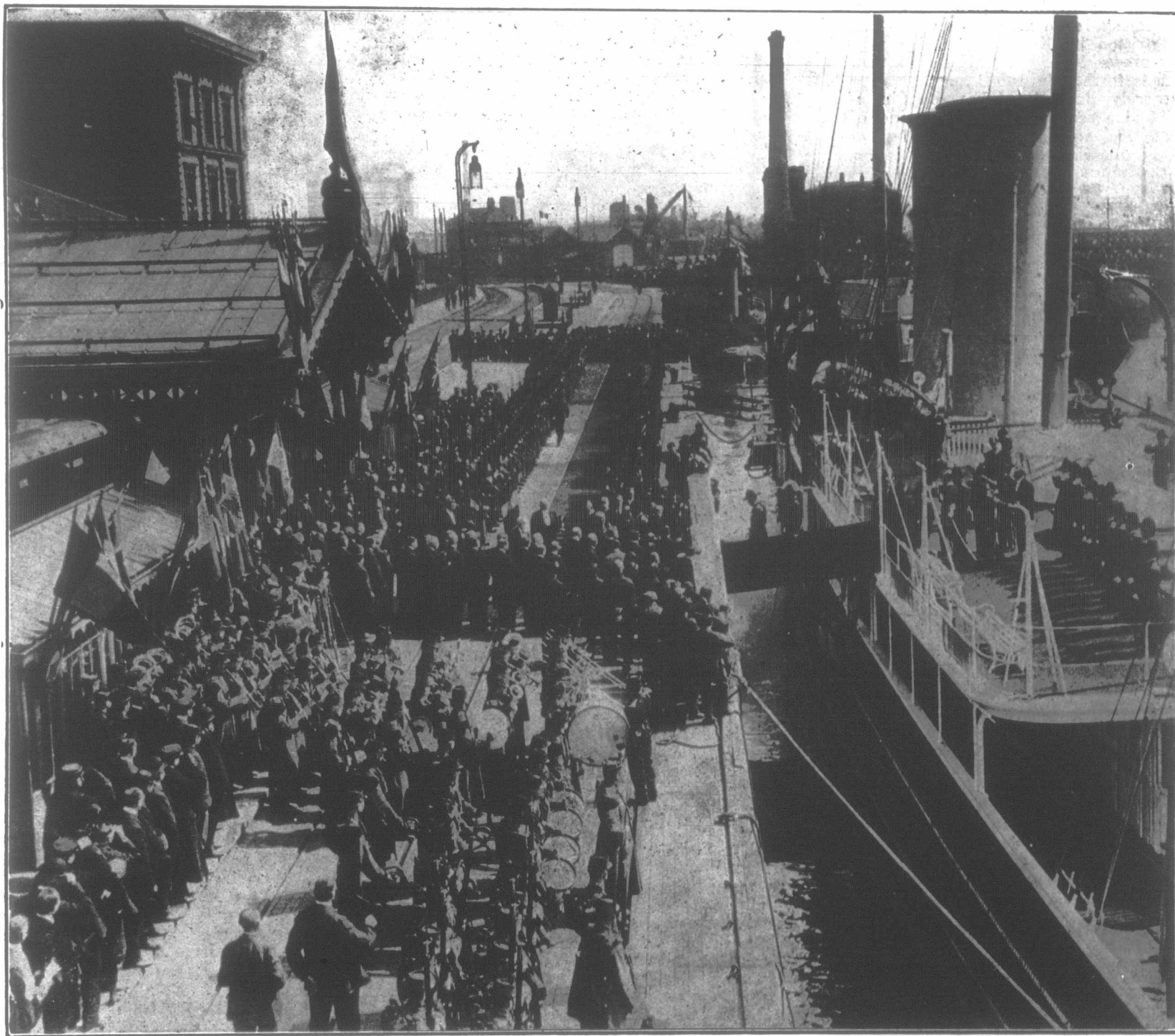
sides of the Channel, and is certain to have a deep political influence in confirming and strengthening the Entente Cordiale commenced ten years ago. The "Times" speaks of the deep significance of the policy involved in the Entente with France, and the consequent association with Russia, saying that it has not only served its members well, but has served "Europe and the world even better." It is rightly described as not directed against any other Powers, but is "a conscious and formidable bulwark against any effort or combination of efforts to circumvent the political and moral freedom of the Powers that oppose it."

An appeal has been made over here by the Premier of Newfoundland on behalf of the suffer-

The important Vicarage of Hull has been given to the Rev. L. G. Buchanan, Vicar of St. Luke's, Wimbledon, and it is one of the best appointments that could have been made. Mr. Buchanan, who is a Graduate of Trinity College, Dublin, served curacies in Ireland and in London before undertaking the task of organizing the new parish at Wimbledon where he has made his mark. He goes to a post of great influence in Hull, and there is every reason to believe that he will be thoroughly successful in the great work that lies before him.

During the coming summer a party of English University students and a party of English Public schoolboys are for the first time to join the Summer Vacation Camp in the Timagami Forest

KING GEORGE LANDING AT CALAIS



**K**ING George and Queen Mary entered the French capital April 21st, in the tenth anniversary year of the Entente Cordiale, which was established by Edward the Peacemaker. The Royal guests were welcomed with spontaneous demonstrations of regard. They drove through crowded streets under triumphal archways. In the great working-class quarter round the Place de la Bastille the crowd stood shoulder to shoulder, and a whole-hearted welcome was given to the Royal visitors. When their Majesties were received at the Hotel de Ville by the Prefect of the Seine and the President of the Municipal Council, the Prefect said, "Paris salutes your Majesties, who even as Duke of York and Admiral of the British Fleet personified the destiny of a nation whose glory the sea will always be." King George, who addressed his French audiences in their own language, praised the artistic and delicate taste of the decorations with which the splendid city had adorned itself for the visit, and returned thanks for generous hospitality. A gold cup of exquisite workmanship was offered to the King by the City of Paris, and to the Queen a beautiful mirror set in a silver frame. "We shall never forget the warmth and enthusiasm of our reception," said the King in the first words spoken to his own people after landing. Before leaving French territory he sent a telegram of renewed thanks to the President, and received in reply a not less cordial message:—"The City of Paris and the whole population of France feel grateful and charmed at a visit they will never forget."

it is therefore particularly important to ascertain what is really fundamental and what is not. Meanwhile a very piquant interest has been imported into the discussion by the reference to the attitude shown years ago to Biblical Criticism by Dr. Gore. It would seem as though he was of the opinion that the Old Testament can be criticized quite freely, but that the New Testament must be kept sacrosanct. He has evidently to be shown that this is an impossible position, and it remains to be seen what will be the outcome.

The visit of the King and Queen to France has been the occasion of great enthusiasm on both

ers from the recent disaster to the Sealing Fleet. A very encouraging amount has already been promised. The plight of the relatives of the fishermen has naturally made a strong appeal to those in Liverpool who are connected with the Newfoundland trade. Dr. Grenfell, of Labrador, has written a letter to the "Times," pointing out that every man lost was a picked man, embodying the peculiar seafaring qualities that have given us our Empire, and he says that never before have the people on the Coast been called to face so cruel a disaster, since the women and children can earn little or nothing in the small villages scattered along the coast line.

Reserve in Ontario, where they will have opportunities of meeting Canadian boys and students in circumstances favourable to the growth of mutual understanding and sympathy. Camp life at Timagami should be extremely interesting to the English visitors. The University party will leave Liverpool on July 11 and the Public School party on August 1. Both will return from Montreal on September 5. Sir Charles Lyall is acting as treasurer.

Discussion proceeds in connection with the recital of the Athanasian Creed, and the "Times" writes a leading article pleading for some modi-

fiction in the Rubric whereby the Creed should not be recited as at present. The article favours the plan adopted by the Church of Ireland in retaining the Creed in the Prayer Book, but without the Rubric, ordering its use in public worship. Failing the possibility of this, it is suggested that the use should be made permissive, and it is thought that either of these methods would be better than the present compulsory recitation. There is no doubt as to the strength of the movement in support of greater freedom, and it is an effort that is being prosecuted entirely on non-party lines, since some strong High Churchmen are in favour of freedom, while equally strong Evangelicals are opposed to any alteration.

Very great interest has been aroused by the appearance of three hitherto unpublished poems by Keats. Sir Sidney Colvin, the well-known authority on Keats, communicates these poems to the "Times," and has written a Commentary on them. The "Times" in an article says that any line of verse written by Keats is of exceeding interest, and throws light on "his astounding genius," which is further described as "a miracle of genius, scarcely less than that of Shakespeare." It is also remarked that the mind of Keats was "still advancing to the conquest of new beauty; and the more that is known of his development the more appreciable becomes his achievement, and the more lamentable his loss." The great critic, Mr. Theodore Watts-Dunton, bears similar testimony to the "amazing genius" of Keats, and says that even when in his great poem, "Endymion," he descends into "prattle," which he sometimes does, "it is always the prattle of a baby Olympian."

At a meeting of the Victoria Institute Mr. E. W. Maunder, the well-known astronomer, formerly at Greenwich Observatory, delivered an address on "The First Chapter of Genesis," and strongly denied that there was anything in the chapter contrary to science, arguing that there is no conflict between the teachings of the chapter and the discoveries of science. "To maintain the allegation that such conflicts exist there must be proof that the discovery adduced was one, the significance of which in this relation could not possibly be altered by any discovery in the future—a position no truly scientific man would adopt." Mr. Maunder's eminence in the scientific world gives great weight to his statements, which may be commended to the attention of those who think that religion and science cannot be reconciled.

Echoes of Kikuyu are still heard, and letters are appearing telling of the way in which English Churchmen were associated with Nonconformists in the 18th century. One writer says that he possesses an account book of missionary collections for the Baptist Missionary Society in the latter part of the 18th century, to which the contributors were Bishops, Cathedral Dignitaries, a large number of beneficed clergymen, and other well-known English Church people.

The "Times" has an interesting article on "The May Meetings," which tend to increase in number and extend far beyond the limits of the month whose names they have appropriated. Indeed, they go on practically from March to July. Although they have often been made the butt of the cynic or satirist, the "Times" rightly says that "it would be difficult to overestimate their value, the sense of comradeship they inspire is of the highest value." Not only are missionaries on furlough able to compare their experiences with each other, but they find fresh interest and enthusiasm in the sympathy of their different Churches, and thus "missionary zeal is called forth, philanthropy encouraged, and Christian fraternity acquires a new meaning." It may be truly said that the May Meetings constitute a genuine evidence of practical Christianity, and, to quote the conclusion of the "Times" "it is safe to predict that May Meetings will long hold an important place in the religious life of England."

Last summer Messrs. Macmillan selected a dozen or so from among their most widely-appreciated works on religion, and issued them in neat cloth-bound volumes under the title of "Macmillan's Shilling Theological Library." Evidently the venture met with success, for we note that the series is to be immediately augmented by the publication of six other books. These are Dr. J. R. Illingworth's "Christian Character," the Rev. Bernard Lucas' "Conversations with Christ," the Rev. William Temple's "Kingdom

of God," Dean Kirkpatrick's "Divine Library of the Old Testament," Dr. F. J. A. Hort's "Christian Ecclesia" and Charles Kingsley's "True Words for Brave Men."

It is announced that the Church Missionary Society's income for the past year has exceeded two and a half million dollars, and has thus created a "record" in the history of Missionary Societies. In my next letter I hope to give some account of the Anniversary Services and Meetings of this, the largest Missionary Society in the world.

### DIOCESAN COLLEGE CONVOCATION

At the annual convocation of this college, May 13th, a large audience was present. The Bishop of Montreal presided. The opening service was conducted by the Rev. T. M. Ball, president of the College Association. In the annual statement, Rev. Dr. Rexford, the Principal, said that 28 students were engaged in the course of training, while another was doing post-graduate work. 7 students were combining their theological course with an Arts curriculum at McGill University. 7 students would graduate and offer themselves for ordination. The college was attracting young men to the work of the ministry in three ways: first by getting in contact with young men and trying to stimulate their sympathy; second, by establishing bursaries; thirdly, by giving help at the outset of their careers to pass the matriculation examination in general knowledge. The Principal, after dealing with statistics, complained of the lack of candidates for the Christian ministry. He attributed the cause to the lukewarm manner in which congregations supported the youth of their church. He emphasized the fact that home life was not the factor it should be in giving the young man the correct point of view at the most plastic time of his life, and that the truths of religion were not honoured by parents and guardians as they should be. The sacred call of the ministry dwindled into insignificance when the young man saw about him members of other learned professions—the bar, medicine, engineering, the Senate, the camp—becoming rich in this world's goods, while the clergy received a precarious living. He exhorted the congregations of Montreal to be up and doing, and to encourage the youth of the Church by means sympathetic and tangible. He announced the early building of a joint hall, in which students of different denominations could with advantage to themselves take courses together. A travelling scholarship to encourage the post-graduate pursuit of study at some European University would shortly be established. He referred with regret to the resignation of Rev. C. E. Scrimgeour, M.A., the resident tutor, and announced the appointment of W. P. Powles, M.A., as his probable successor, and that the leave of absence for a year had been granted to Dr. Howard to pursue his studies.

Mr. P. Powles then gave the valedictory address, punctuated by quip and epigram and the local allusion so dear to the students' heart.

The speech of the evening was the calm and earnest address of Archdeacon Forneret, D.D., which did not miss its mark either on the departing students for whom it was intended or on the audience generally. The nucleus of his topic was "The essential elements necessary for success in a Modern Parish." He impressively dwelt upon the three great essentials (1) vision; (2) vocation; (3) mission. After illustrating these by figure and anecdote, he urged the students to cultivate these to the exclusion and at the expense of other qualities. Certainly, personality, physical attributes and other characteristics, were not to be despised, and all and each had their charm, but without the former qualities, the labour of the ministry was lost. He especially warned them against the mammon of worldliness, and urged them above all things to be men.

The presentation of prizes was made to the following students:—The Robert Reford prize of \$90 to T. G. Beagley, M.Sc., for the rendering of church services; the Lieut.-Col. Carson prizes for sermon delivery and public speakings—first, W. J. Bradbury, B.A.; second, G. T. McCormack; third, J. Burton; the Bishop's prize—P. Powles, M.A.; the Garth prize—P. Powles; the Buchanan prize—J. Burton; the Blagrave prize—P. Powles; the Hague prize—G. J. McCormack; the Renouf prize—P. Powles; the Rev. Dr. Boyle prize—W. J. Bradbury; the Mrs. James Norris prizes—F. M. Brown and H. Andrews.

Testamurs were presented by the Bishop to P. Powles, W. H. J. Lurmis, W. J. Bradbury and

Rev. J. Norman. The degree of Bachelor of Divinity was conferred on Rev. F. W. Steacy, M.A.

### Brotherhood St. Andrew

#### THE PRIMATE TO THE MEN OF THE CHURCH.

Dear Brethren,—The Nineteenth Dominion Convention of the Brotherhood of St. Andrew, which is convened biennially, is to be held in Winnipeg, from Thursday, September 24th, to Sunday, September 27th next, inclusive. The Convention is not of the nature of a Synod for the discussion of the business affairs of the Church, but is a gathering together of laymen with a large sprinkling of clergy to learn and discuss the ways and means for deepening the spiritual life, in a practical way along the lines of the Church, not only amongst Brotherhood men, but also amongst many who are not yet enrolled as members. May I ask you to take particular note of the literature which the Convention Committee is now supplying both privately and in the press; and also to remember the Convention in your private and family prayers that this Convention may, by God's Holy Spirit, promote His Kingdom among men, and especially among young men?

Your Faithful Friend and Chief Pastor,  
S. P. Rupert's Land.

April 27th, 1914.

Dear Sir and Brother,—The Convention Committee in Winnipeg, while deeply sensible of the great responsibility incurred by the holding of the Nineteenth Dominion Convention in this city, ventures to approach you in this first communication with much confidence that you will receive it with interest and sympathy. It is now seven years since the Dominion Convention was held in Winnipeg, but during the intervening years not only has Winnipeg greatly enlarged its borders and population, but also our Church has grown stronger as a spiritual force. In this latter respect the Brotherhood has shared, especially since the impact of the Mission of Help in 1912. It is the ambition of the Winnipeg Brotherhood to gain additional spiritual vigour by the influence of the forthcoming Convention, and to share it with their brethren from East and West.

After careful consultation with the Dominion Council, the date of the Convention has been fixed for Thursday, September 24th, to Sunday, September 27th next, inclusive. This date will follow at a convenient distance the close of the General Synod of our Church, which will meet this year at Vancouver during the second week in September. Thus our Convention will be able to obtain very conveniently the attendance of many of our spiritual leaders, both clerical and lay, as they return homewards. The opportunity is too great to miss.

We would remind you that the Convention is but five months distant, with the summer holidays intervening. As our weather conditions in late September are usually delightful, it may perhaps be convenient for you to arrange your holidays to take in this Convention. Early registration, if possible before the holidays, will greatly assist the local management. Hospitality will be provided for all who desire the same. Standard Convention rates may be obtained on all railways.

Since it is probable that the special circumstances will attract a large representative body of Anglicans to Winnipeg, the Convention Committee, after careful consideration, has decided to call for a preliminary social gathering of all Churchmen, regardless of Brotherhood affiliation, on the evening of Thursday, September 24th, in order that as many non-Brotherhood men as possible may have the enlightening opportunity of meeting and hearing the leaders of our Church. In taking this step the Convention Committee is acting in harmony with the Dominion Council, and does not fear any misunderstanding. The spiritual side of our work is our chief aim; it will be strongly emphasized in every subsequent gathering; and in view of the great need of a spiritual awakening amongst the men of our Communion, we beg of you most earnestly to remember daily in your prayers, and as often as possible in the Chapter, and in the services of our Church, our need for such intercession. "Brethren, pray for us!"

Faithfully yours, W. H. Hammell, Chairman  
Convention Executive Committee; W. A. Cowperthwaite, Secretary.



## The Churchwoman

OTTAWA W. A.—At the May meeting of the board of the W.A., the treasurer, Mrs. F. D. Smith, reported expenditure of \$916 since last meeting. Miss McNabb, Dorcas secretary, reported 8½ bales sent out; Mrs. Code, corresponding secretary, reported that four new life members had been added since the last meeting, namely, Miss Reade and Miss Botterel, of St. Luke's parish; Mrs. George Hodgins, of Gallingertown, and Mrs. I. Johnston, of Ottawa East. Mrs. E. A. Anderson, convener of the Babies' Branch Committee, reported that a branch had been opened at Richmond since the last meeting. The total membership for this year is 572, an increase of 180 over the preceding one. The total receipts for the year were \$261. The devotional exercises were conducted by Rev. George Scantlebury, of Trinity Church, Ottawa, South.

## Church News

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

### PREFERMENTS AND APPOINTMENTS.

LOVE, Andrew, Rector of Rosthern, Sask., to be Superintendent of Humboldt Missions. (Diocese of Saskatchewan.)

### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The A.Y.P.A. gave an entertainment here last week consisting of a programme and play. Rev. A. H. Prince, the curate, was decidedly the singer of the evening.

### FREDERICTON.

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

OROMOCTO.—The adjourned Easter meeting of the Parish of Burton was recently held at Oromocto. As there is no rector, Henry Wilmot was appointed chairman. As delegates to the Synod the parish appointed Messrs. Henry Wilmot and J. W. Gilmor.

### QUEBEC.

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

QUEBEC.—HOLY TRINITY CATHEDRAL.—The Rev. Walter C. Western preached here and in St. Matthew's Church on May 10th. He made an eloquent appeal on behalf of the Canadian Church in Western Canada. Mr. Western also preached in Trinity Church Tuesday evening, May 12th.

NEW CARLISLE.—The Rev. B. Watson has resigned from the parish of New Carlisle and Paspebiac.

LENNOXVILLE.—The Bishop has summoned his clergy to a conference and quiet day at Bishop's College, June 23rd to 26th inclusive. The following papers will be read on June 23rd: 1. "The Priest in His Study and in the Church," Rev. J. W. Wayman; 2. "The Priest in the Parish," Rev. J. C. Tannar; 3. "The Church and Her Mission in the World," Rev. Prof. Vial; 4. "The Church's Call to Service," Rev. Geo. Pye; 5. "Prayer Book Revision," Rev. W. T. Wheeler; 6. "Prayer Book Revision," Rev. J. S. Brewer; 7. "The Catholic Heritage of the Church," Rev. A. R. Kelley; 8. "The Basis and Hope of Church Union," Rev. A. R. Beverley; 9. "The Observance of the Lord's Day," Rev. W. F. Seaman; 10. "The Place of Worship in the Christian Life," Rev. R. J. Fothergill. Discussion will follow each paper. Each day at 7.30 a.m., there will be a celebration of the Holy Communion, and at 5.30 p.m., Evening Prayer will be said. The

Bishop will give his charge at 9.30 on June 23rd. The evening of the 24th will be in preparation for the "Quiet Day" which will be conducted by the Bishop of Algoma.

### MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—One of the most satisfactory reports ever presented to a Christ Church Cathedral vestry meeting was that given by Mr. P. R. Gault, people's warden, his statement showing the revenue of the year to be \$24,846 and the expenditure \$24,013, leaving a cash balance of \$833 for the first time in the church's history. The floating debt of the church has been entirely cleared off as well, the pew rents are larger as a result of the greatly increased attendance, and in every department of church endeavour encouraging reports were given. The work of the Men's Club and the Women's Club was commented upon, and the satisfactory state of the finances in connection with them, these institutions being managed separately from the general church funds. The Vicar's salary was raised to \$4,500 and the Rev. A. H. McGreer's to \$1,000. Messrs. E. Goff Penny and Dean Adams were elected lay representatives to the Synod.

ST. GEORGE'S.—It developed during the vestry meeting of St. George's Church that all would be in readiness to call for tenders for the construction of the magnificent new church at Dorchester and Aqueduct Streets, which the congregation has decided to build to replace the structure on Windsor Street, opposite the Canadian Pacific station, which was sold for \$1,180,000 some time ago. It was announced last night that the purchasers of the old property were living up to their contract, and that the eight or nine hundred thousand dollars which the new property and the building upon it would probably cost could therefore be expended with a substantial balance left over. The plans of the new church were on view, and Ven. Archdeacon Paterson Smyth gave a detailed explanation. It is expected that construction work will start this spring and that the church will be ready for occupancy next summer. The Mussen property on the south side of Dorchester Street and at the corner of Aqueduct Street is just opposite Bishop Street, and the main entrance of the handsome Gothic structure will face that street. The property is about 352 feet by 240 feet, and the church itself is about 200 feet long. The cloisters, the school-house, the close and the Rectory are all united in one harmonious scheme. The church will seat 1,200. Ample room remains for the church to build settlement houses or to carry out schemes that will make it an active force in promoting the community's welfare. There has been a slight increase in the general offertories, and the Diocesan Mission Fund shows an increase over last year. The excess of expenditure in 1913 was \$3,218.11. This year it is \$2,817.65, a move in the right direction.

KNOWLTON.—ST. PAUL'S.—At the annual vestry meeting a committee in connection with the installation of a pipe organ was appointed consisting of Canon Carmichael, Mr. F. A. Knowlton, Mr. J. E. Fay and Mr. K. Erskine.

IBERVILLE.—TRINITY.—The expenses for the year have been larger than usual, as a hot water furnace had been put in the church and school, but the church has no debt. The Ladies' Guild during the year has given \$100 to the furnace expenses, had paid for the electric wiring and the fixtures for the rectory, and on Easter Day presented the church with a brass desk for the Holy Table. The church received other beautiful gifts, which were dedicated and used for the first time at Easter. These included a set of white silk book markers, four brass vases, and a brass cross. The vases and the cross were memorial gifts.

LACHUTE.—ST. SIMEON'S CHURCH.—A resolution was unanimously passed at the vestry meeting expressing the appreciation of the members of the beautiful gift of silk embroidered hangings for the Communion Table, donated by the late Mrs. Parris, and of the further gift by her and by Mr. Parris, of a sum of money for the beautifying of the church and placing in it a handsome pulpit in memory of Mrs. Parris.

### OTTAWA.

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

ST. BARTHOLOMEW'S.—The financial statement showed that the congregation had enjoyed a prosperous year, and commenced the new year with a surplus. The total receipts for the year were \$2,500, and the givings to missions amounted to almost \$335, which is considerably in excess of other years. A hearty vote of thanks was passed to T.R.H. the Duke and Duchess of Connaught for church decorations and flowers throughout the year.

A.Y.P.A.—Nearly four hundred members of the A.Y.P.A.'s of the city assembled in St. George's Parish Hall on April 28th for the first banquet given in their honour by the newly-formed central executive of the associations. Mr. A. W. Langmuir, president of the Dominion A.Y.P.A., came from Toronto to be the chief speaker. In a very thoughtful speech he urged the young people to recognize the serious side of the work, and told them that to realize one of the greatest objects of the associations they must look beyond the meetings in their own particular church and do their best to help young people who did not belong to any church. The forming of the Ottawa Central Executive has marked a new era in the history of the Ottawa A.Y.P.A.'s. Splendid work is done by the young people, there being about 800 members in the city. A special train is to be chartered on May 24th to carry about 200 members for the first annual picnic.

CORNWALL.—TRINITY.—At the closing meeting of the A.Y.P.A., Miss Marjorie Stiles was presented with a bouquet. The president, Mr. Theobald, expressed his own regret and that of the Guild at the loss of so valuable a member, both of the Guild and the Dramatic Club. A programme was afterwards rendered.

### ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Gananoque branch of the A.Y.P.A., about 30 strong, of Christ Church were entertained by St. George's A.Y.P.A., at St. George's Hall, May 14th. Rev. William Cox, of Gananoque, was chairman for the evening and a good programme was rendered. Mr. Cox stated in the course of his remarks that the visit of the Gananoque and St. George's branch would be an annual affair.

PRESCOTT.—Bishop Bidwell held a three days' deanery meeting at Prescott recently. The Bishop gave addresses on the comprehensiveness of the Church of England and upon the revision of the Prayer Book.

### TORONTO.

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

TORONTO.—SYNOD OFFICE.—The Bishop of Toronto will conduct a Confirmation service and preach in St. John's Church, Weston, next Sunday at 7 o'clock.

ST. ANNE'S.—On May 13th, a congregational reception was held for Rev. R. M. Millman, M.A., missionary in Japan, who is supported entirely by St. Anne's congregation. Rev. L. E. Skey, the Rector, spoke in warm welcome of Mr. Millman, and the former curates Rev. G. S. Despard and Rev. G. F. Saywell, with Rev. G. R. Bracken were present to greet him. Mr. Millman replied in a warmhearted fashion, thanking the congregation for their support and prayers. He said that the outlook in Japan was encouraging. Surface indications were deceptive. The deep need was religious and Christianity could best answer that.

The congregation took advantage of their gathering, and incidentally of their Rector and his wife, to mark the 20th anniversary of Mr. and Mrs. Skey's marriage. They presented them with a combination dinner and tea set in Limoges china marked with initial and a Crown Derby tea set, about 150 pieces altogether. One of the wardens read an address which expressed most cordial appreciation of their work and influence.

**ST. JUDE'S.**—The annual meeting of St. Jude's Men's Club was held recently, when the officers for the current year were elected. After the business of the evening was completed a banquet was held in the main hall, at which some 75 members and their friends sat down. Speeches were made by the chairman, John Harris, J. A. MacMurtry, Col. MacQueen, W. H. Price, K.C., and H. Holdroyd.

**ST. LUKE'S.**—Services in connection with the 33rd anniversary of the laying of the corner-stone will be held in this church next Sunday. Invitations have been sent out to all the former members of the parish. The Rector, Rev. G. F. B. Doherty, M.A., will preach at both services.

**CHRIST CHURCH.**—Canon Brooke, the new Vicar of Christ Church, Deer Park, and Mrs. Brooke were warmly welcomed at a congregational reception recently. Mr. G. Larratt Smith read an address, voicing the pleasure of the congregation at being sent a priest so eminently suited to the needs of the parish. Canon Brooke's reply contained an earnest request for enlistment under the banner of goodfellowship. Canon Brooke's departure from the Sault was a matter of regret, not only to his own congregation and the Bishop, but to the townspeople generally. He comes to Toronto with the reputation of being zealous in every good work, a faithful pastor and a fearless preacher.

**SUNDAY SCHOOL ASSOCIATION.**—The annual service of the Church of England Sunday School Association, of Toronto, was held on Monday evening in St. Alban's Cathedral. The Bishop of Toronto preached a most thoughtful and helpful sermon to the large attendance of the clergy and others present.

**OBITUARY.**—The congregation of St. John's Church, Norway, and the whole diocese, mourn the loss of their respected Curate, Rev. J. F. Rounthwaite, M.A., who died from heart failure, May 12th. Although suffering for some time, Mr. Rounthwaite was able to attend to his duties until about ten days ago, when he became seriously ill from an attack, which resulted in his death. He was a graduate of Trinity College, and took his M.A. degree in 1898. Previous to assuming his duties at St. John's, Norway, four years ago, he was Rector of St. John's, Brantford, and Curate of St. Matthias', Bellwoods Avenue. He was very popular among the young people of every parish with which he was connected, and at his last church was president of a large branch of the A.Y.P.A., and also chaplain of the Toronto branch of the Dominion A.Y.P.A. The late Mr. Rounthwaite is survived by his mother, two brothers and four sisters. The funeral service took place last Thursday at St. Alban's Cathedral, and the remains were conveyed to Collingwood for interment. Rev. Canon Macnab officiated at the service, and the pall-bearers were Rev. V. E. F. Morgan, Rev. A. A. Bryant, Rev. R. Gay, Rev. J. Bushell, Rev. F. H. Hartley and Rev. D. T. Owen.

**OBITUARY.**—There died at Lindsay on Sunday, May 3rd, Mr. George S. Patrick, who for more than 30 years had been the efficient vestry clerk of St. Paul's. For some years he had been treasurer of the church, and also secretary of the Laymen's Missionary Committee. He was an unassuming but devoted Churchman. His faithful services, painstaking to a degree, will be much missed by the congregation.

**GEORGINA HOUSE.**—To-morrow, at noon-day, the first completed Georgina House will be formally opened and the "Anne Osler" addition will be dedicated by Field Marshal, H.R.H. the Duke of Connaught. The Bishop of Toronto will conduct the religious ceremonies.

**CARTWRIGHT.**—The delegates to Synod, elected at the annual vestry meeting were J. H. Devitt, Robt. Spinks and Jas. Parr. Receipts, \$2,247; disbursements, \$1,736. The work of improving the cemetery, which was begun last year, will be continued this year. The Rector, Rev. J. H. Kidd, who underwent an operation in Easter week, is rapidly recovering. The parish offers him condolences on his recent bereavement in the death of his father.

**THORNHILL.**—Rev. T. W. Paterson, secretary, reports that the Ruridecanal Chapter of West York met at Thornhill. The service on Monday evening was taken by Revs. Canon Plummer, A. Hart and A. J. Fidler, the sermon being preached by the Bishop. Prior to Evening Prayer the Bishop dedicated a new memorial Holy Table, a brass desk and office book, chancel rail, pulpit and lectern, all gifts of members of the parish. There was a large congregation

present. On Tuesday morning Holy Communion was celebrated by Rev. W. Creighton assisted by the Rector of the parish. At the business meeting the Greek Testament reading was given by Rev. R. Ashcroft, and two interesting papers were read—by Rev. G. S. Despard on Eschatology and Rev. W. J. Creighton on the book "Foundations." There were seven members and five associate members present who were entertained by the Rector, Rev. S. A. Lawrence.

**LINDSAY.—ST. PAUL'S.**—Last Sunday, two excellent and needed gifts were made to this church. Mrs. Hugh McMillan gave a beautiful brass lectern in memory of her mother. Mrs. S. J. Fox gave a quarter cut oak pulpit in memory of her husband, who for years was M.P.P. for West Victoria, and a devout worshipper at St. Paul's Church. The handsome and useful gifts are much appreciated by the Rector, Canon Marsh, and the congregation.

\*\*\*

**NIAGARA.**

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

**SYNOD OFFICE.**—The Agenda paper for Synod is at the printers and will be in the hands of the clergy and delegates at the end of this week. Synod will be held on the 27th and 28th inst. A meeting of the Diocesan Sunday School Association will be held on the evening of the 26th in the Church of the Ascension Schoolroom.

The Rev. S. Bennetts of York has been appointed to Marshville.

**DUNDAS.**—The Bishop lately unveiled a beautiful window in St. James' Church, Dundas, presented by Archdeacon and Mrs. Irving in grateful memory of 35 years' service. The subject of the window is the Ascension.

**ACTON.**—The Bishop held Confirmation at Acton on May 8th and at Orangeville on the 10th, and visited Erin the same day.

**ORANGEVILLE.—ST. MARK'S.**—On May 10th, the Bishop visited this parish for Confirmation. This was the second visit in eight months, and the third Confirmation within the year, making a total for the parish for the year of 85 candidates. On Saturday evening the Rector and Mrs. Tebbs held a reception at the rectory for the parishioners which was largely attended. On Sunday morning chairs had to be placed in the aisles of the church to accommodate the congregation. A large class was presented for the sacred rite, including several adults, some of whom were baptized previous to the service. The contract for the \$2,000 organ has been awarded to Messrs. Edward Lye and Sons, Toronto, and will be installed in the fall. The present pipe organ has been sold to the Anglican Church at Harrison, Ont. Almost the whole amount for the new organ is in hand. As a result of an every-man canvass in the parish, the members of the congregation who use the duplex envelopes have increased 45 per cent.

**THOROLD.—ST. JOHN'S.**—The memorials in this church to the memory of the late Queen Victoria and the late King Edward, were viewed by Field Marshal, H.R.H. the Duke of Connaught and Princess Patricia, May 11th. A window representing the Apostle St. John was placed in the church in 1902, as a memorial to the Queen and the organ chamber and vestry, which were erected in 1910 were dedicated as memorials to King Edward. The interior of the church was beautifully decorated with flowers—Easter lilies and carnations. A large cross with purple satin ribbons adorned the organ chamber and a large St. George's cross decorated the window. When the Royal carriage stopped at the church, they were met by Mr. Keefer, K.C., and a guard of honour consisting of the Rector, churchwardens and select vestry. At the carriage the Rector was presented, at the church door the wardens were presented and then all marched up the aisle together. A pause was made at the window, then all retired to the vestry, where their Royal Highnesses signed the register. The party then went to the north of the church and inspected the organ chamber and vestry, and read the inscription on the corner-stone. The crowd gave three cheers and the chimes rang when the carriages left.

\*\*\*

**HURON.**

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

**BRANTFORD.—GRACE CHURCH.**—Canon Tucker preached special missionary services in this church, May 10th.

**BRANTFORD.—GRACE CHURCH.**—Provost Macklem, of Trinity College, preached in this church last Sunday morning and evening.

**SIMCOE.—TRINITY.**—At a vestry meeting of this church, May 12th, it was decided to call for tenders at once for the erection of a parish hall to be built as a memorial to the late Canon R. Hicks, and to be named the Richard Hicks' Memorial Hall. The committee appointed at a former meeting, to solicit subscriptions, reported that the members had been successful in obtaining more than \$6,000, which will enable the work to be started at once. The cost of the building is estimated at \$8,000.

**OWEN SOUND.**—Rev. W. H. Hartley, Deanery Secretary, reports that the Deanery Meeting of Grey County was held in St. George's Church, Owen Sound, on May 11th. Various important matters were dealt with, among them being the advisability of forming an A.Y.P.A. county organization. It was also decided to try and extend the circulation of the "Mission World" in the deanery. Rev. Jas. Ardill read an excellent and helpful paper on "Preaching." The September meeting is to be held in Clarksburg. Next day at the same place some fifty delegates from various Sunday Schools of the county met in annual convention. The attendance was good when we consider the busy season of year, and the long distances that divide the parishes. No delegates were present from Meaford owing to an unfortunate accident in which one of their most active Sunday School workers was killed on Sunday, his funeral being held on the day of the convention. A message of sympathy from the convention was telegraphed to Rev. Jno. Berry, Rector of Meaford. The reports received from the various departments showed progress throughout and indicates that our schools are gradually adopting the up-to-date methods and organization. The Rev. R. A. Hiltz, M.A., Dominion Field Secretary, was present, and by his clear and forceful address and "Round Table Talk," gave some valuable hints and information. The importance of missions in the Sunday School was emphasized. The convention proved to be one of the most helpful and practical we have held in years. It was decided to adapt the Sunday School Commission's examination at Advent. The ladies of St. George's proved excellent hostesses and entertained the delegates delightfully. The convention next May is to be held at Shelburne.

\*\*\*

**RUPERT'S LAND.**

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

**MIDDLECHURCH.—ST. PAUL'S.**—A very helpful time was spent by the Woman's Auxiliary of the Selkirk Deanery at their meeting here, May 8th, writes Miss N. E. Thomas, Deanery Secretary. The meeting opened with a celebration of the Holy Communion. Rev. H. W. Baldock preached an inspiring sermon.

After the service the delegates from the different branches assembled in the schoolhouse for the morning session, Mrs. Baldock presiding. Most encouraging reports from the various branches were read. A vote was then taken in regard to adding women to the voting list at parishioners' meetings, but did not carry. The members of the Middlechurch Auxiliary served luncheon.

The afternoon session was opened with prayer, Miss Millidge presiding. Mrs. Goodeve, of Stone-wall, read a very interesting paper on "The Work of Our Church in Africa." The reports of the Junior Branches were then read, after which Mrs. Stokes, of Selkirk, read a most helpful paper on "How to Interest Our Branches in Missionary Work." Miss Millidge then said the closing prayer. This brought a very successful meeting to a close.

\*\*\*

**SASKATCHEWAN.**

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

**SASKATOON.—ST. GEORGE'S.**—The deanery meeting and Woman's Auxiliary convention was held here May 12th. Holy Communion was celebrated by the Rev. H. R. Canham, of Perdue, and Rev. J. T. Tuckey, and an inspiring sermon was preached by Rev. Canham who urged upon the delegates the necessity of hard work and co-operation. The deanery thankoffering amounted to \$29.50. At the business session which followed, the recording secretary reported the re-

organization of two branches, at Newnham and Asquith. The treasurer's report for the deanery shows receipts of \$30, and an expenditure of \$28. The president asked that letters of sympathy be sent to Mrs. Johnson, of Perdue, and Mrs. Sullivan, who are ill at one of the local hospitals. Miss Field gave a helpful address, setting forth in clear form the object of the W.A., and the mission which the members were pledged to perform. Miss Bolton gave an instructive address on "Sunday School by Post," telling how her work had grown and prospered. To begin with she had 247 members, and 1,000 had passed through the books. She now has 500 children studying with her. Her work started about eight years ago, and through constant effort she had so increased her classes that in 1911 an assistant was required. One-fifth of the proceeds of this Sunday School work is devoted to the M.S.C.C. Miss Bashford gave an illuminating talk upon the work performed by the pioneer missionary in the west in the days when there were no railways. Mrs. R. Hawkins gave a Bible reading. A paper on the "Eugenic Problems and Diocesan Deficit," by Mrs. Jourdan, Vermilion, was read. "The Diocesan Magazine" was the subject upon which Mrs. A. F. Burdoin spoke, and sharp discussion took place as to how it might be made more interesting. A committee was formed to attend to this matter. The deanery and chapter meeting was the other event of interest. A paper reviewing Churchill's book, "Inside the Cup," was read by Rev. J. Whiting, Humboldt. He set forth the leading points brought out by the writer, and showed how he had signally failed to discriminate between the different branches of the church.

MACKENZIE RIVER.

James R. Lucas, D.D., Bishop,  
Chipewyan, Alta.

Word has been received by friends that Archdeacon Whittaker, missionary to the Eskimos, in the far north, while launching his new boat at Athabasca Landing, became entangled in a rope, and had his foot severely injured. The water in the river is too low for the party to proceed at present.

NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S HALL.—The closing of the hall occurred on the 20th ult. During the day the annual meetings of the corporation and council were held. In the evening an informal social gathering took place in St. Paul's Parish Hall, at which Principal Seager gave a review of the year's work, and the Ven. Archdeacon Scriven, of Victoria, who was in Vancouver to attend the corporation and council meetings, gave a brief address.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

ST. MARK'S GUILD.—The Victoria branch of Women's Guild of St. Mark's Hall has been very busy during the past few months in connection with the Provincial Theological College, eighty annual subscriptions of \$1 each having been made, and several drawing-room meetings, lectures, etc., having been held by the Principal, Rev. C. A. Seager. Regular monthly meetings, at which a considerable amount of needlework for furnishing the hall was prepared, have been held, and in all \$167 has been raised for the work during the past five months.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross,  
Yukon Territory.

From England comes the good news that Bishop Stringer has already \$35,000 of the \$50,000 needed for the Episcopal Endowment Fund of this diocese.

CHAMPAGNE.—Mrs. Brett, wife of the Rev. C. C. Brett, of Champagne, has spent a very trying winter. Her health has twice necessitated her taking the long trip to Whitehorse by sleigh. As she did not improve, it was necessary for her

to leave the country. She has returned to her home in Comber, near London, Ont.

WHITEHORSE.—CHRIST CHURCH.—During the past three months at the Indian service there has been an average of 27. After the church service the rector with the Indian male choir visits the South Camp, where there are three very sick Indians, and has a service for their benefit. The Indian day school at Whitehorse has been renovated; new seats and windows have been installed and the walls have been freshly painted. The Rev. G. W. Blackwell, our Rector, made a 12-day trip to Klauane Lake, Archdeacon Canham and Rev. W. T. Townsend supplying the services, visiting the Indians, mining camps and road houses along the trail. Services were held at each stop, children baptized and medicine administered to the sick Indians. The service at Canyon, about 100 miles northwest of Whitehorse, was attended by 30 Indians and seven white men. Several children were baptized at this service. Seven marriages have been arranged for the months of May and June. The missionary found the Indians prosperous, and, with the exception of some old people, on the whole healthy.

SELKIRK.—Rev. C. Swanson, B.A., of Carmacks and Little Salmon made a second visit to Selkirk in February. There were five baptisms on the Sunday.

MOOSEHIDE.—ST. BARNABAS.—Bishop Bompas' Memorial Church has now been furnished with new seats of cedar wood from Vancouver. Bishop Stringer had them sent in last fall and they have all been fixed in place by the missionary.

Books and Bookmen

"Advent Certainties." By F. B. Macnutt, M.A. (London, England: Robert Scott. 3s. 6d. net).

Six sermons on the Second Coming, with six more on subjects connected with the Cross and the Spirit. Canon Macnutt's work is thoughtful, well written and eloquent, and marked by wide reading of modern authors, though there are not many indications of a knowledge of older authorities. On the Advent he limits himself to the outstanding facts, and to the more practical aspects, and so, students of eschatology will not obtain guidance in regard to details. The sermons on the subjects of our Lord's Atonement and the Work of the Holy Spirit are also helpful. Preachers will find many suggestions which they can elaborate, especially as the work consists rather of sermon essays than sermons pure and simple, since they lack personal application. But as they stand, they are earnest, thoughtful and pointed by many references to current literature. We notice that the well-known German writer, Schweitzer, is miscalled Schweizer in every place that he is mentioned, four times on one page.

What is the Gospel? or Redemption: A Study in the Doctrine of Atonement. By J. G. Simpson, (London and New York: Longmans, 2s. 6d. net).

Dr. Simpson here gives another interpretation of his now familiar view of the Atonement, and his work makes us thankful that so fresh and powerful a voice is pleading in England to-day for "the Old, Old Story." He calls his book "A Study in the Doctrine of Atonement," and on this and the allied subjects of Redemption and Justification the teaching is admirable and refreshing. We are not quite so satisfied with the author's view of sin, which, as in former books, strikes us as not quite accurate, and his view of "Salvation in the Church" is a little too Ritschlian to be true to the New Testament. To say that the object of justification is the community in the first instance is certainly not Pauline, but is probably due to the exigencies of an ecclesiastical position from which the writer has not yet freed himself. But the careful reader will see all this and will distinguish it from the New Testament teaching. On the Atonement it will rejoice his heart and deepen his experience.

Some Alternatives to Jesus Christ: A Comparative Study in Faiths in Divine Incarnation. By John Leslie Johnston, (London and New York: Longmans, 2s. 6d. net).

The sub-title of the third volume is "A Comparative Study of Faiths in Divine Incarnation." After an introductory chapter dealing with "The Problem and Method of Treatment," Mr. John-

ston devotes two chapters to "Buddhism," two to "Hinduism," two to "Babism," and one to "Hellenism." Then comes the vital question of the historical connection of these faiths with Christianity together with "The Value of Non-Christian Beliefs." The last two chapters discuss "Historical Features of Christianity," and "The Marks of Christian Devotion to Christ." The book though covering a good deal of unfamiliar ground is exactly suited to many present-day needs when Christianity is thought to be a syncretistic religion, the result of several faiths. No one will read Mr. Johnston's thoughtful, timely, and able book without coming to the same conclusion as himself, that the Incarnation of Christ is absolutely unique as a fact and as a spiritual power. This is just the book to lend to thoughtful, educated laymen, who are puzzled by some of the recent presentations of comparative religion.

Correspondence

TUBERCULOSIS AND ALCOHOL.

To the Editor:—

"At the meetings of the United Kingdom Alliance in Manchester, England, leading doctors all over the world, including Chinese physicians, of the highest rank and reputation in their profession were present. They all spoke of alcohol as a protoplasmic poison which lowers the vitality and renders the system more liable to disease, especially consumption. This most terrible of all diseases is the most deadly disease in the world. A great Paris doctor found that there was no question that the man who took alcohol in however small quantities introduced into his blood that which tremendously lowered the power of the white cells to overcome the microbe. That has been proved directly and indirectly by statistics of persons who have visited Paris in order to be treated for various diseases."

"Sir Arnold White has discovered that the germs of consumption are found in greatest numbers in the bedroom of a victim of tuberculosis, and that the second prolific site of this deadly enemy of mankind is the public barroom. Most medical officers of health are in perfect accord with that opinion."

Some time ago the International Congress on Tuberculosis met in Paris, and was attended by the world's greatest experts in that disease. That Congress passed unanimously a resolution which they forwarded to the government of every country to the effect that the fight against tuberculosis must everywhere be combined with the fight against alcohol.

The doctors who passed that resolution were not temperance cranks, but men who devoted their lives to the study of tuberculosis, and they said, "If you are going to fight this you must simultaneously fight alcohol." In view of these facts what tomfoolery it is to talk about stamping out consumption without attacking one of the causes.

And what folly it is to maintain places that cause consumption, and at the same time to be spending thousands in an attempt to stamp out the disease.

H. Arnott, (M.B., M.C.P.S.)

CONFIRMATION.

To the Editor:—

Sir,—In thanking you for inserting my letter in your Easter issue, I would ask a little further space to call attention to a phase of the question, which did not occur to me when I last wrote, and I observe that the Venerable Archdeacon of Simcoe also overlooked it in his admirable letter in your same number. The Eastern Churches have an advantage over us in the matter of their nomenclature, and their modes of thought being more in accordance with those of Bible times. And in nothing is this more observable than in the name of Confirmation. The Rev. A. A. Beeston, editor of the Church Cyclopædia of the American Church, calls attention to the fact that they have two names for Confirmation derived from Scripture which we seldom use. Thus in St. Paul's writings it is referred to as "an anointing" and a "sealing" (2 Cor. 1: 21, 22, Gal. 4: 6-8, Eph. 1: 13, 14, Eph. 4: 30—compare Acts 2: 17, 18 and Acts 2: 38, 39, also Acts 1: 5, 8). And St. John refers to it as an "unction" and "anointing" (1 St. John 2: 20, 27). Now these are the

names by which the rite we call Confirmation is known in the Oriental Church, and these are some of the texts adduced by them in proof of its Scriptural character, and importance and mode of its administration. To my mind these considerations strengthen very greatly the attitude our Church takes as to the importance of Confirmation in the Christian Church, and the plain duty of all to receive it when it may possibly be had. And in this connection the beautiful eighth chapter of Romans may be looked upon as a practical dissertation of the importance of Confirmation and the great individual blessing of the gift of the Holy Spirit to each one of God's faithful people.

And, although in some branches of the Eastern Church the Priest is permitted under certain circumstances to administer the rite, we have no direct Scriptural authority for its administration, except by an Apostle. In this respect it is with this as with ordination. St. Paul had companions travelling with him whom he styles "The Apostles of the Churches, and the glory of Christ." (Compare 2 Cor. 8: 23 in Greek with Acts 20: 4.) These he sent from time to time with special and temporary instructions to certain churches which he could not at the time visit. Two of these, Timothy and Titus, he subsequently appointed as permanent Apostles, or Bishops as we now call them, to Ephesus and Crete respectively. These we might style as Suffragan Bishops, but for a time at least they were still under St. Paul's instruction. Afterwards this higher order was called also, as we learn from the Book of Revelation, Angels of the Churches. But their duties and responsibilities were precisely those clearly assigned to Timothy and Titus at Ephesus and Crete, and now performed by our Bishops. These were the men on whom subsequently devolved the duties of ordaining and confirming. And it is a remarkable and significant fact that while now episcopally ordained ministers have not hesitated to celebrate the Holy Communion, they have very rarely, if ever, ventured to administer the sacred rite of Confirmation, or the laying on of hands for the bestowment of the Holy Ghost on the baptized.

J. Maclean Ballard.

#### JAPAN FAMINE FUND.

Previously acknowledged . . . . .	\$100
"M." Lindsay . . . . .	3
"S.G.," Philipville . . . . .	1
Reader of "C.C.," Pictou . . . . .	2
A Friend . . . . .	2
	\$108

#### E. M. S.

It is impossible for us to publish letters where the name of the writer is not given to us, even though it is published with a *nom de plume*. May we suggest that you frame your letter in a more kindly spirit. The people you mention have their own way of worshipping, even though it is not our way.—Editor, Canadian Churchman.

#### AN ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and Mission house at Carmacks, Yukon diocese, in memory of Bishop Bompas:—

Previously acknowledged . . . . .	\$235.85
F.W.B., Ingersoll . . . . .	1.00
St. James' Church, London . . . . .	2.00
Mrs. Green, Wortley Road, London . . . . .	1.00
Mrs. Boyd, London . . . . .	1.00
L.O.L., Atwood (per Rev. J. M. Shaw) . . . . .	7.75

London, Ont. Rev. T. G. A. Wright.

#### THE WORK OF THE REVISION COMMITTEE.

Sir,—I would like to thank you very heartily for your admirable leaderette on Prayer Book Revision in your issue of May 14.—It is really the first bit of sympathetic comment on the work of the Revision Committee that I have seen in the Canadian, especially the Canadian Church Press. Who has been at the back of it, I cannot tell, but in numbers of our papers there have been articles from time to time of late suggesting that the work of the Prayer Book Revision Committee, has been of a very unimportant character, and even insinuating that it lacked any authority, and was of

a merely tentative and one-sided character. There must have been something more than ignorance behind these suggestions. As a matter of fact a more representative committee has never undertaken a similar work in any branch of the Anglican Church, and the work that has been done is work of which no Churchman need be ashamed. In the judgment of more than one it is far better than that of the American and Scotch Church revisionists, and superior in many respects to that of the so-called "experts" of the Upper and Lower Houses of the Convocation of Canterbury. All Prayer Book revision is necessarily ticklish work on account of the inherent conservatism of the Anglican mind, but as you wisely say, "no hobby rider or little Anglican should throw the work back now."

A Member of the General and Central Committee.

#### RENTED PEWS.

Dear Sir,—May I venture to draw the attention of your readers to an incident which illustrates what I have often felt regarding churches where pews are rented? I wonder if it has anything to do with the lack of "Sociability in our Churches." A poor woman who could not afford to rent a pew was overlooked and neglected first in one church and then in a second; although in the second she made bold to speak of her own difficulty and that of others in poorer condition than herself. "The Living Church," commenting on this, says:—"It is not pleasant to say it, and the fact is disguised by most of these churches as successfully as they can do it, but a church with rented pews is necessarily a church for people who are able and willing to rent pews. To that extent the church is the private leasehold of the pew-renters. There are always a certain number of pews set aside for 'the poor.' The occupants of those pews are welcome to them. But they do not share equality with pew-renters. They are labelled with the badge of their opprobrium; they are 'the poor.' They are present on sufferance. They are the recipients of 'charity.' Of course none of this is intentional. Brotherhoods and girls' friendlies bear testimony to the desire of the pew-renters to bring the 'masses' into the churches. There are no better intentions anywhere than those of the pew-renters. They have made Episcopalianism the most respectable sect in Christendom. But happily the free-church idea has taken such hold upon American Churchmen that over 80 per cent. of our churches are now emancipated from rental of pews. But there has to be a big ideal set before a parish before it dares to enter upon a larger, emancipated life; and until the people have seen that ideal, it is impossible for them to seek emancipation. The well-to-do within its borders pay considerably more for their religious privileges than it would cost them in a rented-pew church—and they obtain much less for their investment—unless one counts spiritual things. There is a good deal said about money in the free church, and the people of small means are frankly told that they are expected to help. But there are no seats for 'the poor,' and everybody enters upon a precise equality with everybody else in the parish. A 'free church' does not mean a church that costs nothing; it means a church in which offerings are freely given without expectation of buying privilege, and in which accommodations are free irrespective of the size of the offering. It is the people, rather than the church, that enjoy freedom."

I am glad that someone speaks out on this question. I myself have suffered the haughtiness of pew-renters. They took no pains to conceal that they considered me

An Outsider.

### The Family

#### THE MEANING OF "CANADA."

##### Some Absurd Folk Etymologies and Speculative Origins.

S. P. Foley, of Los Angeles, Cal., writes to the New York Sun as follows:—

An article in the "Sun" credited to a London publication says that the name "Canada" came from the exclamation of some disappointed Spanish gold hunters who looked up a gulch, saw no gold and exclaimed "Aca nada!" Hence the name "Canada," meaning "nothing here."

In Gannett's "Origin of Certain Place Names," published by the United States Geological Survey as Bulletin 258, it is recorded that "Sir John

Barlow says the Portuguese who first ascended the St. Lawrence, believing it to be a passage to the Indian Sea, expressed their disappointment by saying 'Canada,' 'Nothing here.' As a matter of fact "aca" means in both Portuguese and Spanish "hither," motion toward. Rest in a place is expressed by "aqui" in both languages, and it is impossible for anyone conversant with either language to say "hither nothing" when they mean "here nothing." He would say "Aqui nada."

In the same Gannett book "Canada" is further defined:—

Father Hennepin says the Spaniards were the original discoverers of the country, but upon landing they were disappointed in the general appearance of the country and expressed their feelings by saying "Il Capa di Nada," "Cape Nothing."

It does seem amazing that such puerile explanations should be made and accepted unchallenged. "Il" and "di" are neither Spanish nor Portuguese. Both are Italian, and the first is the masculine definite article "the," in this case improperly used with a feminine noun. "Di" is Italian for "of." "Capa" is not Italian, but Spanish and Portuguese, and means "cape"; but it is the kind of a cape that a woman or a bull-fighter puts around his shoulders and not the kind of a cape that juts out into the water. "Nada" is both Portuguese and Spanish and means "nothing."

If "Canada" were spelled phonetically it would be "Canyada," with the accent on the second syllable. It is a common Spanish word and means a ravine or gulch. If it is very deep or long or has very abrupt sides it is called a "canyon," with the accent on the last syllable. The name was probably given by Spanish explorers, who called the country "Las Canyadas," or the valleys, on account of its broken or undulating surface; and the name has survived in the singular number "Canada."

#### WHAT OF THAT?

"Tired!" Well, what of that?  
Did'st fancy life was spent on beds of ease,  
Fluttering the rose leaves scattered by the breeze?  
Come, rouse thee, while 'tis called to-day;  
Coward! Arise, go forth upon the way!

"Lonely!" And what of that?  
Some must be lonely; 'tis not given to all  
To feel a heart responsive rise and fall,  
To blend another life into its own;  
Work may be done in loneliness; work on!

"Dark!" Well, and what of that?  
Did'st fondly dream the sun would never set?  
Dost fear to lose thy way? Take courage yet;  
Learn thou to walk by faith and not by sight;  
Thy step will guided be and guided right.

"Hard!" Well, and what of that?  
Did'st fancy life one long summer holiday,  
With lessons none to learn and nought but play?  
Go, get thee to thy task; conquer or die!  
It must be learned; learn it, then, patiently.

"No help!" Nay, 'tis not so!  
Though human help be far, thy God is nigh.  
Who feeds the ravens, hears His children cry;  
He's near thee, wheresoe'er thy footsteps roam.  
And He will guide thee, light thee, help thee home.  
—Lyle E. Dow.

#### A REMARKABLE BIBLE.

There is one edition of the sacred Book, of which only one copy is in existence. This is in the famous library of Wolfenbuttel in Hesse. The volume, published in 1580, has always been treasured, but until two or three years ago, nobody knew what made it of special value. The discovery of some papers solved the mystery. It appears that in the passage in Genesis where God tells Eve that Adam shall be her Master, and shall rule over her, an error occurs. The German translation should read, "Und er soll dein herr sein." Instead of "herr," which means master, there appears the word "narr," which means fool. The alteration was a piece of spite on the part of the printer's wife. The pair had quarrelled, and the vindictive woman stole into the composing-room during the night, and changed "herr" into "narr." The mistake was not detected until the book had been printed. The printer was arrested, but was released on the testimony of a wakeful apprentice, who had seen the woman make the alteration. The woman had then to take her husband's place and answer the charge of blasphemy. A sentence of imprisonment was passed upon her and all copies of the edition except one were destroyed.

**7% WITH SAFETY**

We are offering for investment the Seven Per Cent. securities of a Company which has practically earned its bond interest and dividend requirements for the entire fiscal year in the last six months.

This investment might well replace any of your less productive holdings or the securities of any company which may have been affected by industrial or financial depression, and whose earnings might consequently have been affected.

Please write to us for all particulars.

**GIBSON & COMPANY**  
LIMITED  
INVESTMENT BANKERS  
CANADIAN PACIFIC RAILWAY BUILDING  
TORONTO

**5% to 7%**

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request.

**BRENT, NOXON & CO.**  
(Members Toronto Stock Exchange)  
Canada Life Building - Toronto

## As a Depository for Your Savings

We ask you to consider the strength and stability of this old-established institution. From 1855 to the present time citizens of Toronto and people in all parts of the world have found it a safe and convenient place to deposit their savings. The thrifty and conservative Scottish investors have entrusted it with many millions of pounds sterling. In the history of our city and our country there have been many "lean years," many periods of "hard times," there have been national and international financial stringencies, and several financial panics, but there has never been a moment's delay in returning any funds of our depositors when called for. To-day the Corporation has

**Six Million Dollars**

of fully paid-up capital, backed up by a Reserve Fund amounting to

**Four and one quarter Million Dollars**

Its Assets, which are all most conservatively invested in the safest possible securities, exceed

**Thirty-one Million Dollars**

But, though the Corporation has grown to such dimensions, it encourages as much as ever the Depositor of small sums. It has many small accounts; in fact, its invested funds are to a large extent the accumulation of many small sums. It has also some large accounts which have grown to their present proportions from very small beginnings. For this reason it cordially welcomes the deposit of a dollar, knowing that in most instances the incentive to save and the regular addition of interest will ensure a steady increase in the balance at the depositor's credit. Interest is credited to the account at

**Three and one-half per cent.**

per annum and is compounded twice each year.

Open your account with us to-day.

**Canada Permanent Mortgage Corporation**  
Toronto Street - Toronto  
Established 1855

**Church Bells**  
Memorial Bells a Specialty.  
Wholesale Bell Foundry Co., Baltimore, Md., U.S.A.

## Personal & General

To-day is Ascension Day.  
Rev. F. de V. Vair, of Otterville, was in Toronto last week.

The Governor-General has consented to become the Patron of the Quebec Church Society.

Bishop Brent of the Philippines has declined the Bishopric of the Diocese of New Jersey, to which he was recently elected.

The annual sports were held last week at Upper Canada College. Principal and Mrs. Auden afterwards held a reception.

St. Margaret's College held their closing physical culture classes last week, and two French plays were given by the senior pupils.

Mr. John Wanamaker of Philadelphia has been elected a member of the Central Committee of the World's Sunday School Executive.

The Toronto Garrison held their semi-annual Church parade last Sunday. 6,171 of all ranks were in line. The cadets for the first time were present, hence the record numbers.

The Rev. J. P. Whitney, B.D., Professor of Ecclesiastical History at King's College, London, has been appointed by the Bishop of Chelmsford as one of his examining Chaplains.

Through the liberality of English Churchmen, Bishop Stringer has now received £7,400 of the £10,000 required for the Yukon Bishopric endowment fund, says an English cable.

The annual games at St. Andrew's College, Rosedale, are to be held to-day. Her Royal Highness the Duchess of Connaught has graciously consented to present the prizes at half-past four.

The approaching marriage is announced of Miss Kathleen Chipman Sweeny, daughter of the Bishop of Toronto, to Mr. Cecil Lidrich, Montreal, the ceremony to be held June 10 in St. Alban's Cathedral.

A mammoth which, it is claimed, lived 40,000 years ago has been found in Siberia buried in an ice block, and is so perfectly preserved that the flesh shows no sign of deterioration, and in one vein were found a few drops of blood, which had remained liquid throughout the 400 centuries.

Mrs. Harriet Tice, who claimed to be the original of Dickens' "Little Nell" in the "Old Curiosity Shop," is dead. She was born in 1827 in a house, which it has been claimed, was the original of "The Old Curiosity Shop." Mrs. Tice claimed that her father, John Pepperell, was the original of "Little Nell's grandfather."

A well-known Suffolk clergyman is in a very curious way the child of the blustering month of March. He

was born in March, he went to college in March, he was ordained in March, he was married in March, his first child was born in March, his last child was born in March, and his first living was given to him in March. "And," he says, "I expect to march off in March."

Many royal relics are not above suspicion, but the Southampton corporation museum has acquired an unquestioned and remarkable relic of Charles I. in the form of a heart-shaped locket bearing upon one side the legend: "Prepared bee to follow mee," the initials C. R. (Carolus Rex), and a death's head. On the reverse side is a heart pierced with two arrows and the wording: "I live and die in loyalty." Inside the locket is fastened a silver medallion portrait of the martyr king.

The vicar of a very large parish, after telling that there was not a single leisured person in it, went on to remark that no parson had a more willing band of workers than he had. "There are school teachers," he said, "and many other busy people, who, after their day's work is over, visit the poor and the sick far more diligently than do some district-visitors in wealthy parishes who have nothing else to do." This is a common experience. Busy people are always the most willing to help. They belong to the first of the two classes into which mankind may be divided, according to Oliver Wendell Holmes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"

An effort is being made to save the field of Waterloo from the hands of the builder. It may be argued by those who hate war in all its aspects that no good purpose is to be served in maintaining the memory of any battlefield. But the memories of Waterloo cannot be obliterated, and for generations to come visitors will gaze with awe on the scene of one of the world's epoch-making battles. Seen from the Lion Mound, Waterloo presents a somewhat commonplace landscape, dotted here and there with memorials. Yet he is a stolid Briton, indeed, who can, without emotion, view the green undulations where Wellington prayed for night or Blucher. It is appropriate that the present Duke of Wellington should be associated with the movement to save the field, and there will be general hope that the appeal for the necessary £10,000 will be successful.

Our harbours are national gateways, and the Dominion Government is expected to contribute over \$6,000,000 to this particular project. The works now in progress at Toronto should prove of national importance. The works proposed are of three kinds: (1) Industrial development, (2) Commercial and dock development, (3) Park and boulevard improvements. They involve the filling

**LONDON & LANCASHIRE FIRE INSURANCE COMPANY LIMITED**

**Mail Contract**

SEALBD TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 19th June, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Caledon (North) and Rural Mail Route, from the Postmaster General's pleasure 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 Caledon and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,  
Post Office Inspector.

Post Office Inspector's Office,  
Toronto, 5th May, 1914.

## Free Land for the Settler in New Ontario

Millions of acres of virgin soil obtainable free and at a nominal cost are calling for cultivation.

Thousands of farmers have responded to the call of this fertile country and are being made comfortable and rich. Here, right at the door of Old Ontario, a home awaits you.

For full information as to terms, regulations and settlers' rates, write to

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

HON. JAS. S. DUFF,  
Minister of Agriculture,  
Parliament Buildings,  
TORONTO, Ont.

**TORONTO TIME TABLE**

Departure (Daily except Sunday)  
Union Station **EASTBOUND**

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

**NORTHBOUND**

Effective February 2nd.

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

Lunch counter at Cambridge Station. First-class a la carte service. (Dining car service discontinued.)  
Ticket Offices, 52 King Street East; Main 5179. Union Station: Adel. 3488.

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 70. Estd. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

**5% DEBENTURES**

INTEREST PAID EVERY SIX MONTHS

Capital Paid Up, \$2,000,000.00  
Assets \$5,000,000.00

Those who have the intention of making an investment, should write us for particulars of our five per cent. debentures. The safety of this security is easily explained and the splendid interest return makes them very attractive.

COMPLETE REPORT FOR 1913 SENT ON REQUEST

**STANDARD RELIANCE MORTGAGE CORPORATION**  
Head Office, 82-88 King St. E. Toronto



Why doesn't she take

### NA-DRU-CO Headache Wafers

They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets. Ask your Druggist about them. 25c. a box.

NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 122

in of Ashbridges Bay and the establishment there of a model industrial district with first-class railway and lake transport facilities; the deepening of the inner harbour and building of new docks; and the construction of a beautiful 12-mile driveway, extending along the entire water-front, with a protected channel for small craft for the whole distance, lagoons, parks, islands, amusement grounds, bathing beaches, and everything that could be desired for summer pleasure. It is expected that the entire project will be completed in 1920, and at an estimated cost of upwards of \$19,000,000. When completed, it should place Toronto in an enviable position, giving it one of the finest harbours on the Great Lakes, stimulating its industrial and commercial expansion, and providing its people with unrivalled recreation facilities at their very doors.

Very soon you will be buying "SALADA" Tea in a new Aluminium packet. So light is this wonderful new wrapping that the whole half-pound package, label, aluminium and everything, only weighs a fraction over half a pound, yet the same full weight of tea is inside as before.

## British and Foreign

The Rev. A. J. W. May, who is at present in charge of the parish of Chertsey, Surrey, has been appointed by the Archbishop of Canterbury to the Bishopric of Northern Rhodesia, in succession to Bishop Hine.

The death has occurred at St. Peter's, Thanet, Kent, of Mr. John James Sackett, aged ninety-four, the oldest Wesleyan Methodist lay preacher in Kent. He had lived all his life at Myrtle Cottage, the house in which he was born. He slept only twice under another roof.

The Rev. Robert Jones, until lately vicar of Hitchin and honorary canon of St. Alban's, but now Archdeacon

of Chichester, has been appointed Suffragan Bishop of Lewes, in succession to Dr. Burrows, the new Bishop of Sheffield; and Bishop Ormsby, vicar of Eglingham, Alnwick, Northumberland, has been appointed Archdeacon of Lindisfarne in place of the Rt. Rev. H. B. Hodgson, Bishop of St. Edmundsbury and Ipswich.

On a recent date at Southwark Cathedral the Bishop of the diocese admitted to the Order of Deaconesses four ladies who had undergone training at the Rochester and Southwark Deaconess Institution, Clapham-common. Deaconess Dora Gallop is to be licensed to serve in the Parish of St. Andrew, East Greenwich; Deaconess Grace Ashfield was ordained at request of the Bishop of Birmingham for service in his diocese; Deaconesses Edith Loch and Sybil Turing are about to return to India to serve in the Dioceses of Calcutta and Lahore. The Ordering took place in the Holy Communion Service after the Nicene Creed. The Head Deaconess of Lahore, Katharine Beynon, who is home on sick leave, was present at the Ordination, and received the Indian Deaconesses at the hands of the Bishop.

A bronze statue of Dr. Gore, the first Bishop of Birmingham, and now Bishop of Oxford, which has been erected outside the west front of the Birmingham Pro-cathedral, was unveiled by the Archbishop of Canterbury. It is the work of Mr. Stirling Lee, London, and shows the Bishop standing upon a low pedestal habited in Convocation robes, his right hand upraised in the act of bestowing episcopal blessing and the left hand holding his pastoral staff. The Lord Mayor accepted the statue on behalf of the city. The Archbishop said he never came away from intercourse with Charles Gore without deepened appreciation of his charm of manner, his unsullied purity of purpose, and, above all, the unflinching courage which had marked his versatile life of devoted service to what he felt to be the deepest needs of the community, and especially of the poorest of its members.

## Boys and Girls

ELSA OWNS UP

A Class-Room Crime, and the Sequel.

By Douglas Gray.

Bobbie Carmyle walked home rather more slowly than usual. Her head was slightly bent, which meant that Bobbie was thinking hard. Yes, Bobbie was a girl. Her real name was Bertha, but she was always called "Bobbie."

Bobbie was rather small for her fourteen years; her head was crowned with dancing flaxen curls, which were nearly always getting in their owner's way. Her face was, perhaps, too round to be called beautiful, but pretty it certainly was; her blue eyes were bright and full of mischief, and she had the dearest little mouth imaginable.

But Bobbie was worried to-day. And the reason of her thoughtful expression was this: There had been a mathematics examination to-day, for which Bobbie had worked very hard. While Mr. Simpson, the master, lay back in his chair, half-asleep, trimming his finger nails, suddenly he was brought back to a sense of his responsibility by a sharp cry of "You're cheating!"

The speaker was Bobbie, who, with hair tumbled over her shoulders and eyes positively ablaze with anger, pointed an accusing finger at a tall, dark-haired girl who sat opposite her.

It was characteristic of Bobbie to give vent to her feelings on the spur of the moment; but an accusation of this kind was totally unexpected, most of all by Mr. Simpson. For some obscure reason or other, Mr. Simpson had a strong dislike of Bobbie, which dislike was reciprocated by Bobbie with interest. The man always jarred on her with his common, unrefined talk; but Bobbie never allowed this to affect her deference in addressing him.

\* \* \* \*

"What's this?" came from Mr. Simpson, as with swift, cat-like tread he came forward. "What right have you to accuse Elsa of cheating?" he inquired loudly.

"So she was," Bobbie flung back stormily.

"Be careful what you say, now, Bertha," warned Mr. Simpson, who knew well, and had had personal experience of the sharp edge of Bobbie's tongue.

"Look at her paper, and see for yourself," commanded Bobbie, quickly.

Meanwhile the one accused had, with a few deft strokes of her india-rubber, erased all figures which she had copied off Bobbie's paper. She had been cheating, but the temptation had been very great. Her only relative, a grand-aunt, with whom she lived, had threatened, if she did not win a prize this term, to take her from school; and school was very dear to Elsa's heart.

Maths was the only subject for which Elsa showed any aptitude, yet it was a great struggle on her part to



## EASY FOR THE HOUSEWIFE

No more climbing on chairs and ladders and getting down on knees if you use an

# O-Cedar Mop

Polish

Try one and you will never again be without one. Keeps your hardwood floors in fine condition the whole time. Buy from your dealer.

Channell Chemical Co., Ltd.  
369 Spadina Ave. Toronto

## Common Sense Exterminator KILLS RATS AND MICE

It dries up the carcasses and absolutely prevents the unpleasant routine attending the use of inferior preparations.

Common Sense Reach and Bed Bug Exterminator sold under the same guarantee.

25c., 50c., and \$1.00, at all dealers.

If not at your dealer's, write us and we will see that you are supplied.

29 COMMON SENSE MFG. CO.  
281 Queen St. W., Toronto.

bring up her marks above 50. But of late she had been working well, and was getting dangerously near Bobbie, much to everyone's surprise.

Bobbie, herself the soul of honour, never dreamt of covering her paper with her arm, a very common habit amongst school girls—each suspicious of her neighbour. But, on looking up suddenly in the middle of her working, Bobbie had seen Elsa deliberately bending forward intent on her paper, and then writing down what she had read.

## Child had Bronchitis

Once people get acquainted with the wonderful control which Dr. Chase's Syrup of Linseed and Turpentine exerts over bronchitis, whooping cough, croup and colds it is not easy to persuade them that anything else is "just as good." This is why the imitators never get very far.

In 1902 Mrs. Eugene Iler, King Street, Truro, N.S., wrote as follows:

"From an infant one of my children was troubled with bronchitis, and the least cold would aggravate the trouble. We could not get anything to help him, and were often greatly alarmed. Hearing of Dr. Chase's Syrup of Linseed and Turpentine as a treatment for bronchitis, we used it, and are glad to state that it effected a complete cure. If any of the children take a cold or cough I give this medicine, and have never known it to fail to bring relief."

Mrs. Iler now writes that she has since proven this medicine to be a cure for whooping cough, and would not be without it in the house.

### THAT COLD MEAT

—in the larder: what's to be done with it?  
Going to have it again for dinner—cold,  
tasteless, unappetizing? What you need is a

## Maxwell

**"HOME 65" FOOD CUTTER**

to mince it up into nice little pieces (with any cold vegetables you have) and make a tempting, savory repast of hot meat balls or rissoles.

**There are FOUR different Cutting Plates**

or you can have three plates and a nut grater with the "Home 65". Made in the usual family size, with close-fitting cap, so that no food nor juices can escape. The open-end cylinder makes it easy to clean. "Cuts clean as a whistle."

A useful "Food Chopper Cook Book" given free with every "Home 65." Ask your Dealer.

**MAXWELLS LIMITED ST. MARY'S, ONT.**

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

# NO TROUBLE TO KEEP INFANTS BOTTLES

SWEET, CLEAN and SANITARY WITH

## Old Dutch Cleanser

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10¢



Meanwhile, Mr. Simpson had confiscated both the girls' papers, and dismissed them from the class, remarking as he did so: "I will report you to the rector, Bertha, for disturbing the class during an exam; and as for the charge you have made against Elsa here," laying a chalky hand on Elsa's sleeve, "well, we shall have to prove it!"

In silence the two girls went to the cloakroom. Elsa stood calm, indifferent, gazing at Bobbie, who gave vent to her indignation. "You mean sneak!" she exclaimed, passionately. "I am surprised that you'd lower yourself to copy! You must have precious little self-respect!"

Elsa's lip quivered; she sent a quick look of appeal in Bobbie's direction, but that young lady did not see it, for she was marching off home.

Several times during the evening did Bobbie's thoughts revert to the scene in the class, and when she went to bed she could not sleep for thinking of it. For a school scrape is just as real to a girl as are the more serious of the world's trials or grown-ups.

"It must be true," were her last wakeful thoughts when at length she dropped off to sleep. "It must be quite true that Elsa was as heartless as the girls said she was, else she would have confessed."

Next morning, as soon as Bobbie set foot in school, she was informed that Mr. Simpson wished to speak to her. When she got to his room she was surprised to find Elsa, looking tired and sad, yet cold as ever, standing erect and dignified before Mr. Simpson's desk.

"Well, young lady, you've got yourself into a mighty tight fix," was his gentlemanly greeting.

Mentally, Bobbie compared him, rough, unpolished, with the English master, refined, sensitive, afraid lest he would hurt anyone's feelings.

"What do you mean?" she asked, quickly, looking him between the eyes.

"I mean that you have wrongly accused an innocent girl of cheating," he went on, glad to think that at last Bobbie would have to eat humble pie. It was what the proud little fool needed, was his opinion.

"I have not," replied Bobbie, firmly.

"Don't contradict me!" thundered the little man, growing purple with his exertions. "I tell you I have proved that Elsa did not cheat. There is not one figure in her working which would give evidence of it. And I now ask you, insist, in fact, that you apologize for your unjust accusation."

"I cannot believe that I have cause for apologizing to Elsa, Mr. Simpson, for she knows whether or not I owe it to her."

"You refuse?" gasped Mr. Simpson, blankly. Was this chit of a girl actually defying him?

"Then I'll have you reported to the Rector," was his parting shot.

Bobbie merely shrugged her shoulders, for this threat of Mr. Simpson's was rarely, if ever, put into execution. It was a well-known fact that the pompous little man had a great fear of his superior, and deemed it wiser

## THE DEMAND

Is increasing enormously Can we tell you the Reason Why?

"A Trial Package will bring Enlightenment"

# "SALADA"

CEYLON TEAS "ARE DELICIOUS TEAS"

BLACK, MIXED OR NATURAL GREEN REFUSE SUBSTITUTES SEEALED PACKAGES ONLY

to punish his pupils without appeal to the Rector.

After that day things went on very much as before. The incident was becoming hazy in the minds of the class; only Elsa and Bobbie were reminded of it continually.

Bobbie was working hard for the mathematics prize, and her marks were much above the average. It was to be a close fight between Elsa and herself for the prize—and only one day more remained to settle it.

There was great excitement among the girls, and much speculation indulged in on the result. The preponderance of votes went to Bobbie, for not only were her marks decidedly above those of Elsa, but Bobbie was a general favourite on account of her sunny nature, and because her standard of honour was set high.

Elsa certainly had her friends, but no one could quite fathom her. She was old for her fifteen years, and was inclined to hold aloof from the girls, and smile at their pretty ways. But she, too, held a high reputation for honour, which made this episode all the more incomprehensible.

As Bobbie was walking away from school one afternoon, the day before their last test for the coveted prize, she noticed Elsa's tall, lithe figure a few yards in front of her. Somehow or other a feeling of pity surged through her, and she determined to speak a few words with her, just to show her she had forgotten all about it. Forgive her she could not, since she knew that Elsa would never confess to having acted dishonourably.

Making up on her, Bobbie slid her arm through Elsa's, and said brightly, "Hello Elsa!" She got no farther, struck dumb by the tragedy in the other girl's face.

"Why, what's up?" she asked, concernedly.

"Oh, Bobbie, Bobbie!" cried Elsa, brokenly; "I've been so unhappy since—since that day." She faltered over the last part of her sentence.

Bobbie knew quite well to which day she referred.

"Well, Elsa, dear, I want you to forget all about it. Perhaps I was too sharp in speaking up, and maybe I just thought I saw you—"

She stopped, not wishing to inflict further pain.

"No, no!" cried Elsa, and Bobbie saw that her eyes were full. "You were not wrong at all. I did cheat! But, oh, Bobbie, how I was tempted!"

"Can you tell me about it?" coaxed Bobbie, and soon Elsa, whom none of the girls had understood, whom they had thought cold and distant, was pouring out her story in the sympathetic ears of the girl she had wronged.

She was only human after all. The temptation had been very great. She had fallen. She was but a child, crying out for pity—for love.

Bobbie guessed from Elsa's tale that the girl did not lead a very happy home life, and her quick sympathy, once roused, could never again sleep.

"Look here, Elsa," she said at length, giving her arm an affectionate squeeze, "do come and have tea with me, and then we can both talk this matter over afterwards in my den."

Elsa gratefully accepted the kind invitation.

And what was the result of it all? Well, the class, Mr. Simpson included, marvelled that, when the quarter's marks were added up, the prize went to Elsa; and the curious thing about it was that it was only in the very last paper that Elsa had scored so heavily, while Bobbie, whom they all knew to be really brighter, had done wretchedly.

But perhaps what surprised them most of all was the fact that from that day onward Bobbie and Elsa were inseparable chums.

## HERE IS THE SECRET OF LONG LIFE

While looking forward to health and long life it is possible that you are unaware of the conditions necessary to attain healthful old age. Careful eating, and consequent preservation of the health and vitality of the digestive and excretory organs, is of the greatest importance.

Overeating is the usual cause of torpid, sluggish liver action and when the liver fails additional work is thrown on the kidneys and they break down. Kidney disorders are the great source of suffering in old age. Rheumatism, bodily pains, aching arms and legs, backache and lumbago are the result.

By the use of Dr. Chase's Kidney-Liver Pills to regulate the liver, kidneys and bowels, as occasion requires, you not only overcome the suffering, inconvenience and unpleasantness of attacks of biliousness, indigestion and constipation, but you actually prolong life by keeping these organs in good, healthful condition. This medicine is a wonderful source of comfort for people in old age.

## HELPS FOR THE AFFLICTED



For fifty years we have been making and fitting each individual case with the correct appliances suitable to the conditions, giving ease, comfort and satisfaction.

Trusses, Artificial Limbs and Deformity Appliances

**AUTHORS & COX**  
135 CHURCH ST. TORONTO MAIN 2267

## THIS INVESTMENT HAS PAID 7% PER ANNUM

half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet.

**NATIONAL SECURITIES CORPORATION, LIMITED**  
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

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

**Bishop Strachan WYKEHAM HALL School** **Forty-seventh Year**  
 College Street TORONTO

A Church Residential and Day School for Girls. Full Matriculation Course. Elementary Work. Domestic Arts. Music and Painting.

Miss Walsh PRINCIPAL  
 Miss Nation VICE-PRINCIPAL

Preparatory Dept., 423 Avenue Rd.  
 Under the management of Bishop Strachan School

Head Mistress, Miss R. E. Churchard (Higher Certificate National Froebel Union).

**St. Agnes' School** **Patron—The Lord Bishop of Ontario**  
 Belleville

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

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

**CLEMETT'S COLLEGE**  
**FOR BOYS**  
 Residential & Day School  
 North Toronto, Ont.

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

**Ridley College**  
 ST. CATHARINES, ONT.  
**CANADIAN CHURCH SCHOOL FOR BOYS**

Special Preparatory Department for boys under fourteen, with separate buildings, staff and grounds.

The College won three Scholarships at the June Matriculation, 1913.

Rev. J. O. Miller, M.A., D.C.L.  
 Principal.

**TRINITY COLLEGE SCHOOL,**  
 Residential School **Port Hope, Ont.**  
 for Boys

Healthy situation. Fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School Brockville).

**Church Brass Work**  
 MEMORIAL BRASSES  
 RAILS, VASES.

**PRITCHARD ANDREWS**  
 CO. OF OTTAWA, LIMITED  
 264 Sparks St. OTTAWA.

Chimes, Peals, Church, School and other **Bells**  
 Unequaled musical quality  
 88 years' experience  
**MENEELY & CO.,** Watervliet (West Troy) N. Y.  
 Highest Grade Cast-iron Bell Metal. Memorials.

**"Edgehill"**  
**CHURCH SCHOOL FOR GIRLS, Windsor, N.S.**

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

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

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

Easter Term begins April 1st, 1914. For Calendar apply to Rev. H. A. Harley, M.A., Sec'y

**HAVERGAL COLLEGE, WINNIPEG**

A Residential and Day-School for Girls with Kindergarten Department.

PRESIDENT:—His Grace the Archbishop of Rupert's Land.

Preparation for Manitoba Matriculation. Special advantages for study of Music and Art. Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.

PRINCIPAL—Miss E. L. Jones.  
 For Calendar apply to Bursar. Next term opens September 10th.

**CHURCH OF ENGLAND**  
**DEACONESS AND 'MISSIONARY TRAINING HOUSE**

1179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

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

**DIOCESAN THEOLOGICAL COLLEGE**  
 (Affiliated with McGill University.)

A Residential College for Theological Students of the Church of England during their courses in Arts and Theology. Terms moderate. Scholarships and Bursaries for desirable candidates—a Travelling Fellowship of \$800 a year tenable for two years.

INTER-COLLEGIATE LECTURE COURSES under a staff of fourteen regular professors.

A NEW THREE YEARS' COURSE for graduates in Arts qualifying for the College Testamur and the B.D. degree.

A WELL ORGANIZED MATRICULATION CLASS under experienced masters.

For Information, Calendars, etc., apply to Rev. Dr. Rexford, Diocesan College, Montreal.

**ST. MARGARET'S COLLEGE**  
 TORONTO  
 A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work. Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus  
 MRS. GEORGE DICKSON, President MISS J. E. MACDONALD, B.A., Principal

**Havergal Ladies' College**  
 JARVIS ST. TORONTO

Principal - MISS KNOX

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

**HAVERGAL-ON-THE-HILL** College Heights, Toronto  
 JUNIOR SCHOOL

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

For illustrated calendars and prospectus apply to the Bursar.  
 R. MILLICHAMP, Hon. Sec.-Treas.

**THE HOME BANK**  
 OF CANADA ORIGINAL CHARTER 1854

Nine Offices in Toronto

Savings Accounts of One Dollar and Upwards specially solicited.

Full Compound Interest Paid.

This institution was originally established as a savings bank, and it now does a very large volume of business with thrifty depositors.

M2.

**THE METROPOLITAN BANK**

Capital - \$1,000,000.00  
 Reserve Fund \$1,250,000.00  
 Undivided Profits \$182,547.61

Head Office:  
**TORONTO, Ont.**

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

**JONES AND WILLIS**

**Ecclesiastical Art Workers**  
 In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries. All enquiries and orders to be addressed.  
 43 Great Russell St., London, Eng. (opp. British Museum).  
 Also at Birmingham and Liverpool.

**J. WIPPELL & CO. LIMITED**  
 MANUFACTURERS OF **CHURCH FURNITURE**

The following Catalogues forwarded upon application:  
 (A) Embroidery and other Church Textile Work.  
 (B) Church Furniture & Fittings in Wood & Stone.  
 (C) Ecclesiastical Metal Work.  
 (D) Church Lighting.  
 (E) Communion Plates.  
 (F) Stained Glass & Mural Decoration for Churches.  
 (G) Memorial Tablets and Grave Monuments.

Makers of **CLERICAL OUTFIT**.  
 Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.

Illustrated Price List and Patterns on application.

EXETER: 55 & 56, High Street. LONDON: 4 & 5, Duncannon St., and Cathedral Yard, Charing Cross, W.C. ENGLAND.

**ECCLESIASTICAL ART**  
 SILVER AND BRASS WORK,  
 WOODWORK, TEXTILES,  
 Illustrated Price List No. 100 Post Free.

**CLERICAL TAILORING**  
 DEPARTMENT,  
 CASSOCKS AND SURPLICES,  
 Price Lists, patterns and self-measurement forms free.

**MOWBRAYS'** 28 Margaret St., London, England and at Oxford.

**E. C. WHITNEY**  
 WORDSWLEY, ENGLAND  
**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**

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

Clergy Surplices, \$1.09 to \$10.23

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

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

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Are You Going to **EUROPE**

An interesting tour of England, Wales, and Scotland is arranged, under the auspices of the

National Brotherhood Councils of Great Britain and Canada.

The Victoria College Glee Club, of Toronto University, a Male Voice Choir of 25 young men, will accompany the Delegation, and provide entertainment during the voyage.

Sailing Date, June 2nd Next

Friends desiring to travel with the Brotherhood Party write W. M. MURDOCH, International Secretary, 32 Coady Avenue, Toronto, for particulars covering rates and plan of tours, etc.

**MEMORIAL WINDOWS**  
 ENGLISH ARTISTS

**STAINED GLASS**

THE N.T. LYON GLASS CO.  
 141-3 CHURCH ST. TORONTO, ONT.

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