

# Canadian Churchman

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Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, APRIL 2nd, 1914

No. 14

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# The Canadian Churchman

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## EASTER DAY.

(April 12th.)

Holy Communion: 163, 252, 253, 397.

Processional: 157, 164, 168, 169.

Offertory: 159, 166, 167, 173.

Children: 691, 701, 704, 751.

General: 160, 162, 165, 170.

## The Outlook

### The Wondrous Cross

On Lone Mountain, around whose base cluster the cemeteries of San Francisco, was formerly a tall, white Cross. After some years it was destroyed by a wind storm. The sailors who were accustomed to enter Golden Gate Harbour had it replaced at their own expense. They wished to see the welcome and familiar sign and could not bear its absence. What a beautiful testimony this is to that which is specially brought before us at this time of the Christian Year! The heart of the Gospel is in the Death of our Lord, and Good Friday is coming once again with its inspiring truth of the Atoning Sacrifice. It is recorded that Lord Tennyson once asked an old woman what was the news. She replied, "Jesus Christ died for sinners." Then said Tennyson, "That is old news, and new news, and good news."

### The Mother of Our Lord

The recent occurrence of the Festival of the Annunciation has called renewed attention to the long line of types and prophecies of the Incarnation, reaching from the first promise of redemption in Gen. iii. 15. This chapter is the First Lesson on March 25th, and the Church plainly intends us to link our Lord's Incarnation with the wonderful promise made to our first parents when they fell. The first half of the 15th verse tells of the "enmity" between the serpent's seed and the woman's seed, while the second half speaks of the actual "conflict" between them. "It shall bruise thy (the serpent's) head." Who, or what is meant by "it"? Who will tread the dragon under foot (Psa. xci. 13)? "The God of peace shall bruise (or tread) Satan under your feet shortly," wrote St. Paul (Rom. xvi. 20). "The Son of God was manifested that He might destroy the works of the devil," wrote

St. John (1 John iii. 8). The Septuagint uses a neuter noun for "seed," but employs a masculine pronoun ("He") where our Version reads "It," and so shows that the Hebrews then applied this prophecy to "Christ." So (says Bishop Wordsworth) the old editions of the Vulgate had the masculine pronoun (ipse). Wordsworth quotes Irenæus, Cyprian, and Pope Leo I. as applying this prophecy to Christ, but the modern Church of Rome, in her Latin Bible, uses the feminine pronoun (ipsa) and applies it to the Blessed Virgin; and Pope Pius IX. builds, on this modern reading, the doctrine of the Immaculate Conception of the Lord's Mother. This obvious clash between an early and a late Pope, on the subject of the first promise of redemption, and the revealed certainty that the devil was in St. Peter after his great confession (Mark viii. 33) discredit Papal infallibility and all the high-sounding claims built upon it, and they show that the modern Church of Rome, by an unwarranted reading, is not only corrupting the Creed of the Church, but is committing the grave error of making the Blessed Virgin a rival to her Divine Son.

### A Fine Temperance Testimony

The South Polar Expedition now being arranged by Sir Ernest Shackleton is said to be the biggest undertaking ever attempted in that direction. The purpose is to travel overland nearly two thousand miles. One steamer will land the party on one side of the Continent, and the other will meet them at the farther side. The men chosen are between 25 and 40 years of age, and there is to be a working day of one hour's preparation, four hours of marching, one hour of rest, and again a four hours' march. It is obvious that under the severe conditions of the Antarctic region strong men and proper food will be required, and one of the most significant features is that there will be no beverage stronger than tea or cocoa. Alcohol is not to be allowed. This has, of course, been done on former occasions, but it is said to be particularly worthy of note that British explorers have come to the same conclusion that explorers of other nations have reached, that alcohol is not good for cold weather and hard work. This is in entire harmony with all that is known from medical science of the utter powerlessness of alcohol to give warmth and strength to the body. We are glad of this fresh witness to a fact that needs constant emphasis and frequent iteration. It shows that one after another of the supposed scientific arguments for alcohol are baseless; indeed, we have almost arrived at the only real explanation of the use of intoxicating drinks, namely, that people like them.

### The Athanasian Creed

Controversy has again broken out in England over the use of the Athanasian Creed. In the Canterbury Convocation the Bishop of London suggested that by means of a new translation and the use of the Creed on one Sunday only in the year, Trinity Sunday, most of the difficulties could be removed. Dr. Ingram said that the first verse should be understood as follows: "Which faith when you have once got it must be kept unstained and unimpaired by moral guilt, or you will be committing a deadly sin unless you repent and turn from your sin." It is hardly surprising that the Bishop of Oxford, Dr. Gore, replied that this explanation was "ludicrous," and that "he had always felt that he had no answer to the people who said that when they repeated the second clause of the Creed they were saying something with their lips which

they did not accept in their minds." In addition to this, one of the Cambridge Professors, Dr. Barnes, has written a strong letter, charging the Bishops with "opportunism," and "paltering with truth." And so the controversy goes on. It certainly does seem difficult to understand how the repetition once a year is essentially different from the repetition thirteen times, and it is generally understood that a new translation would be an utter waste of time, since the Prayer Book Version conveys quite accurately the meaning of the original. It is hardly possible to doubt that whoever wrote the Creed said exactly what he meant and meant exactly what he said. The High Church Bishop of Chester, Dr. Jayne, writes to the "Times" in very plain terms of "the intolerable burden" of the present Rubric, and he gives an account of what the York Convocation has proposed, namely, that a real relief should be given, and that it should be given with as much consideration as possible for the consciences of those who value public recitation of the Creed. Churchmen in Canada will watch with interest the further developments of this discussion, because it has an important bearing on our own position. It would seem, however, that the Canadian plan is, on the whole, the best, for by commencing the Communion Service on Trinity Sunday, or any of the other occasions, after the third Canticle the Athanasian Creed is avoided in Churches where the repetition is deemed inadvisable.

### American Church Statistics

The annual statistics of the American Churches, compiled by Dr. H. K. Carroll, have just been made public. They show that the gains of 1913 are considerably larger than those for 1912, both in communicants and church attendants. The net increase in churches is 2,032, in ministers 1,841, in communicants 655,908. The grand totals are: Ministers 175,637; churches, 223,294; communicants, 37,280,370. The largest denominations are: Roman Catholic, with a membership of 13,000,000; Methodist Episcopal, with 3,415,000; Southern Baptists, 2,471,000; Methodist Episcopal (South), 1,996,000; Baptist (coloured), 1,946,000; Presbyterian (Northern), 1,402,000; Disciples of Christ, 1,362,000; Baptists (North), 1,176,000. Then follow the Protestant Episcopal (986,000), the Lutheran Synodical Conference (831,120), Congregationalists (831,120). The Friends number 100,000; Jews, 143,000; Christian Scientists, 85,000; Moravians, 20,000; Salvation Army, 27,000; Unitarians, 70,000. The Churches with the greatest increase of communicants are the Methodists, Roman Catholics, Baptists, Presbyterians, Lutherans, and the Disciples of Christ. These figures will enable Canadian Churchmen to compare the state of religious Communions in Canada with that of those in the States.

### The Result of Competition

As the effect of the pressure of competition by the Parcel Post, the United States Express Company is going into liquidation. Reports of business during recent months show an enormous decline in comparison with corresponding months a year ago, and it is said that the small surplus that existed on December 1st last year had by the close of February been converted into a large deficit. In order to preserve its assets the stock-holders have decided to dissolve the Company and wind up its affairs after sixty years of continuous operation. The concern has 15,000 employees

and a yearly pay-roll of about six million dollars. This is a very significant fact, and will doubtless have its influence in other directions. It shows beyond all question that the public can reduce the cost of living and can obtain the transit of their parcels at a decidedly lower rate. Everything should be welcomed which tends to guarantee "the greatest good of the greatest number."

### An Admirable Enterprise

The Sunday School Commission of our Church has been contemplating for some time the publication of a Reading Course for advanced students of Sunday School work. It has been felt that there are many engaged in this service who would welcome guidance and suggestion as to the best books to read. The Commission, therefore, appointed a Committee to draw up a list of the best books dealing with various aspects of religious education, which should be at once so compact that an earnest student might not be afraid to work from them all, and yet of such high quality, that any book might be found well worthy of study by those who have only a little time at their disposal. The Committee has, therefore, issued a list of books, and it is believed that they will be found both interesting and instructive. We strongly recommend our readers to enquire about this project from the Rev. R. A. Hiltz, 137 Confederation Life Building, Toronto. The project seems to us an admirable one for clergy, superintendents, and teachers, while parents would also derive an immense benefit from a careful consideration of some of these books dealing with child-life and character.

### A Frank Confession

In these days when we hear so much about Social Service in connection with the Church, it is surely remarkable that a paper which stands for the interests of the working classes should affirm that "to tamper with the character of a people by bribing them with the promise of a new heaven and a new earth at other people's expense" is likely to cause more trouble than it relieves. And yet this is what has been actually said, and it certainly describes with remarkable accuracy the attitude of some well-meaning people, who seem to think that the Millennium is sure to arrive if only a gradual improvement of social and moral conditions is made. The statement suggests further that the working people themselves are fully aware of the actual state of the case, for as the same writer truly says, "Men and women do not change much from generation to generation. The world to-day is very much what it was—here better, there worse." By all means let us do all the good we can in relieving conditions and changing environments, but there is no warrant for any such development in goodness as will usher in the Millennium. There can be no Kingdom without a King, and until our Lord Himself arrives we need not expect universal improvement. The people of God must undoubtedly do their utmost in all forms of philanthropic work, but the supreme effort must be always that of winning men for Christ. Philanthropy is only a means, not an end, and we must take care that in our "social service" people are brought face to face with the Gospel of Christ as the power of God unto salvation. Apart from this all efforts will prove of merely temporary value.

## ATONEMENT

The word Atonement is not to be found anywhere in the New Testament. In the Old it is often met with, in the New, never. One text, Roman v. 11, as it stands in our common Bible, may seem to be an exception, but it is

not really so. It should be "reconciliation" there and not atonement, and so it is rendered in the Revised Version. A moment's reflection will show that this is right. We do not receive the atonement, even though it is for our sakes that it is made. Atonement is Godward. It is He who receives it and sets His seal to its all-sufficiency. But though the word is not in the New Testament, the thing itself is there, clear as day, and blind indeed is he who, reading his Bible, fails to find it.

But what is meant by the Atonement? Our answer is: that satisfaction rendered to Divine Justice in respect of the sin of man which makes the Throne of the Majesty in the heavens favourable unto us. There are other aspects of it, giving to it greater breadth and fullness and particular application, but this will suffice for our present need, as the heart of the Good Friday message. And let it be well noted that it is altogether of God's grace that atonement should be possible. The gracious thought originated with Him because He is full of compassion and His name is Love. With Him, too, it rests, and not with us, to say what the nature and extent of it should be. Surely the transgressor has no right to frame the law that deals with his offence, nor is it for him to dictate to the judge as to the sentence it deserves. In like manner, if sin at the first was a daring assertion of our own will in opposition to the known will of God, a deliberate revolt against His authority, Who had it in His heart to do us nothing but good, then to God alone belonged the right to determine what would meet the exigencies of the case. To visit the sinner with the due reward of his deeds were an easy matter. For God to pardon the offender, to bring him into His favour, to enrich him with blessings such as man in innocence never had, to do all this without violating the fundamental laws of His government, this was the problem to be solved. The atonement is the solution of it. Death was the penalty of sin. "In the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17). Yet not physical death only. There is spiritual death—the soul's separation from God. From the day that Cain was born this is the condition of all men—dead in trespasses and sins. Out of this condition we are only brought by the quickening power of God. Physical death is but the door into the larger penalty. And so it is written, "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27). The atonement, whatever it be, must bear some relation to the penalty of sin under which we lie—death, separation from God, the hiding of His face Whose name is Holy.

The Christian doctrine is that the Son of God came forth from heaven, His dwelling-place, to deal with this great and solemn question. It was the will of God that He should do so. In the volume of the Book it was written of Him—the Book of Eternal Counsel—"Lo, I come to do Thy will." Nor did He fail in this momentous undertaking. He set His face as a flint until the last tittle of that will was accomplished, though the pathway of obedience lay through Gethsemane and Calvary. By man sin had entered into the world and death by sin, so by Man should sin be overthrown and death ultimately destroyed. But this was serious business. It meant the facing of God's holy and righteous (not vindictive) wrath, it meant the endurance of sin's penalty after such a measure as should demonstrate once for all the awfulness of sin. The sufferings which human hands meted out to Him were great indeed, and all the greater as coming from those for whom He had nothing but love. But there were other sorrows immeasurably more profound. "It pleased Jehovah to bruise Him and to put Him to

grief." Who shall tell of those inward sufferings which His spirit felt when this took place and when all God's waves and billows went over Him? Alone, forsaken, in that dread hour! Here human thought and speech break down and can go no further. Here we stand, so to speak, on the shore of a dark and stormy sea on which the Son of Man sets sail. We watch the boat with its lonely Occupant until it passes into the gloom and out of mortal sight, and as we stand and watch, we hear a cry coming across the wild waste of waters: "My God, My God, why hast Thou forsaken Me?" But what that meant to Him no one can ever tell.

Out of the gloom and darkness of the grave Christ has come. God has raised Him from the dead and given Him glory at His own right hand. And now pardon, peace, and life eternal are preached to men—to all men everywhere, freely, without money and without price. The Atonement has brought all this about, and if through sin we have lost an earthly paradise it throws wide open the gate of the paradise of God, and bids the banished enter in. And if any ask—Why could not the result have been attained in some other way? If God be eternally and everywhere supreme, and if there be no will higher than His, could He not have remitted the penalty of sin without any atonement at all? If God can do everything, could He not do that?—in answering, let us distinguish between things that differ. In the material and physical sphere there is indeed nothing that the Almighty God cannot do. The sun and moon and rolling stars proclaim His greatness and His glorious power. With Him Who built the spacious universe, with its myriads of wonders which excite our astonishment and inspire us with awe, with Him nothing is impossible. But when we enter the moral sphere all is changed. There are difficulties, yea, impossibilities with God. It is impossible that God should lie. He cannot deny Himself. He must be ever true to His Name and character. Just and holy is He. Who would wish it otherwise? It is this that makes atonement necessary if anything but wrath is to be our fate. And He Who saw the need has met it. "Deliver him from going down to the pit: I have found a ransom." (Job xxxiii. 24). Christ is that Ransom, and the ransom price is the Atonement which He has made.

### CHRIST LIFTED UP.

By the Rev. Canon Duncan, M.A.,  
Newcastle-on-Tyne.

(Author of "Popular Hymns: Their Authors and Teachings.")

If I be lifted up from earth  
Upon the cross of sin and shame;  
I will draw all men unto Me,  
And they shall glorify My name.

If I by faithful preaching be  
Proclaimed as Saviour, Lord, and Friend;  
I will draw all men unto Me,  
And they shall serve Me to the end.

If I by Christian living be  
Displayed as Holy, true, and kind;  
I will draw all men unto Me,  
And they in Me their joy shall find.

If I by hopeful dying be  
Revealed as Comforter and Guide;  
I will draw all men unto Me,  
And lead them to "the other side."

Lift, lift Me up in life and death,  
To friend and foe, by word and deed;  
That I may draw them all to Me,  
And save and bless them in their need.

# THE CHURCH AND SOCIAL LIFE

By The Right Rev. J. C. Farthing, D.D., Bishop of Montreal.

(Reply to the addresses of welcome delivered by the Right Honourable the Prime Minister of Canada, the Right Honourable Sir Wilfrid Laurier, and the Mayor of Ottawa, to the Social Service Congress of Canada, in the city of Ottawa.)

ON behalf of this Congress, I would thank the Right Honourable the Prime Minister, and Sir Wilfrid Laurier, and the Mayor of Ottawa for the kind welcome they have extended to us this morning, and to assure them that we most heartily appreciate their words and their sympathy. We have been brought together to-day by the overwhelming sense of the necessity of our common life. There is wonderful potentiality here represented. All religious communions in Canada, together with the leaders of the two great political parties which are striving for the power to rule this Dominion, combine with the municipal authority. It is a powerful combination, which if sincere in the professions made by all, and inspired to enthusiastic action, could accomplish much for the welfare of the country.

The evils which we are fighting are not new. They are most of them as old as humanity itself. They may find a new method of expression at times, but the evils themselves are very old. The social evil is as old as the race. Sunday desecration is older than the days of Moses, for the ancient Babylonians found it necessary to pass Sabbath laws, which for their strictness made those of Moses seem mild. Industrial troubles would seem to be as old as the days at least of Lamech when that father of artificers slew two men in his wrath, if I am right in my surmise. Child-training perplexed Adam and Eve, and Cain's lamentable crime was the evidence of Eve's failure in her home discipline. Political corruption is as old as the history of human government. All forms of governments have been corrupt. Autocratic, oligarchic and aristocratic; and, perhaps the most corrupt of all, Democratic, for here there are more taking part and therefore more to share in the corruption. New aspects of old evils must be met by modern methods.

We in Canada are handicapped in the fight against these threatening evils. Every Nationality has its common life and traditions; inherits its ideals which are its own, after which the people strive. "The generating, the sustaining force of States is not material but spiritual." We are not one nation, we are a heterogeneous people. People of many nations are in the Dominion, and many national traditions and ideals are contending for recognition. To harmonize these, to assimilate them, so that there shall be one high ideal of honour and truth, is a hard thing to do. In the effort to do it we are apt to lower the ideals, so that the best in each may be lost.

This is an age of specialization. We are for ever dividing life into departments. Religion and morality are sharing the common fate. We have a "business life," "a family life," "a public life," and a "church life." Each has its own standards and its separate conscience. A man may be honest in one and think it no wrong to be dishonest in the other. We all condone public dishonesty too much, while we would not think of tolerating the same conduct in private life. We have to assert in no uncertain tone that there is "no opposition between the things of Caesar and the

things of God." Life is one. It is not divisible. "While the Divine and human must ever be kept separate in thought, the more they are united and harmonized in action the better." We have to find a common ground for action. Life is a continuous whole. It cannot be divided into compartments. What the Christian does he must do as a Christian and we must ever insist that our

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also the Rector, Rev. F. Wilkinson, Archdeacon Ingles, Mr. T. R. Burpee and Mrs. S. Trees, Mrs. Reeve and Miss Connell. The various reports given by the secretary, Mrs. Trees, and the president of the Associates, Mrs. Reeve, showed the good work that is being carried on. This year there are more students than in any previous year. Increasingly numerous spheres of labour are open to the graduates, who are scattered throughout the Dominion of Canada from the Atlantic to the Pacific, as well as in India, China, Japan, Egypt, Persia, etc. Four graduates have been set apart by the Bishop during the year and every department shows progress. Splendid work is being accomplished in the dispensary. The medical department shows 57 clinics held, 406 patients attending, 57 operations, 99 obstetrical cases attended, 1,546 visits paid in district. Ten parishes in the city avail themselves of the services of a deaconess. Miss Connell, the head deaconess presented an admirable report of the many activities of the House and made a deep impression on all by the record of work done for the Master, among the sick, the poor, the unfortunate, the immigrant, and in parish work, teaching and visiting, and also in the numerous classes and work centring in the House itself. Greater interest is being shown in the Mothers' Meetings, there being an average attendance of about 30. One of the deaconesses is engaged among the girls, in industrial work, and a great deal is being done among the domestics. The undergraduates of the University of Toronto have a club, and assist in parochial sewing. This helps to deepen interest in missionary service. The medical work under Miss Phillips, referred to above, is a work of which the Church of England should be justly proud, and only lack of space causes failure of an extended account. Mr. Burpee gave the treasurer's report, which showed that subscriptions to the amount of \$9,998 had been received during the year, and the disbursements were \$8,406, leaving a comfortable balance. Most encouraging was the assistance given by Churchmen generally. The great desire is for the work to become better known, with more students offering



DEACONESS HOME - PEMBROKE & GERRARD STS.



MISS PETERS, MISS GUETTING AND MISS PHILLIPS (HEAD NURSE)

THE Annual Meeting reported on this page calls the attention of Churchpeople to the invaluable work of our Church of England Deaconess and Missionary Training House. It deserves the help of all Canadian Churchmen and Churchwomen. Parents and friends are particularly asked to realize the call and opportunity it presents for training for women's work at home and abroad.

DEACONESS HOUSE.—The annual meeting of the Church of England Deaconess and Missionary Training House was held on the 19th inst., in St. Peter's School-house, which was crowded by friends of this splendid institution. Principal O'Meara was in the chair. On the platform were

for service, that the House may be filled. Addresses were given by the Rev. Canon Dixon, of Trinity Church, and the Rev. L. E. Skey, M.A., of St. Anne's. Archdeacon Ingles brought the meeting to a close with the Benediction.

## KIKUYU

A Canadian View

By the Rev. DYSON HAGUE.

(Our readers will be glad to see this paper reproduced from "The Record.")

WILL you permit a Canadian Churchman to say a word about the Kikuyu affair? It revives a question far deeper than a rubric of 1662 or 1549. There is a primitive and fundamental question involved in it, a question of principle; and there is a modern and non-essential question, a question of order and procedure. The deeper question is age-long and involves a principle which touches the very heart of the religion of Jesus Christ. It is wider than that of any National Church, and represents in its essence the primitive contention and the primitive victory of the religion of Jesus, as reported in the 11th chapter of the Acts and the second and third verses: "And when Peter was come up to Jerusalem they that were of the Circumcision contended with him, saying Thou wentest in to men uncircumcised and didst eat with them." The very essence of Christianity lay at stake in this verse; in fact, the very existence of Christianity. From age to age men have attempted to narrow the Catholic Church of Jesus by nationalizing or denominationalizing it, and we thank God that that day Peter stood to his guns and emerged victor, carrying the Church with him. Later on Paul had to fight the same battle over again, and, *mirabile dictu*, with St. Peter himself, the very man who not long before had so bravely asserted the principle which he afterwards deserted; and in Gal. 2: 11-16, we are told that the great apostle of the Gentiles again laid down the permanent principles of the breadth and liberty of the Church of Jesus Christ. When one thinks of the scene at Kikuyu, and our good missionary Bishops demonstrating their essential fellowship with their brethren in Christ Jesus, and the Bishop of Zanzibar, after the manner of those that were of the Circumcision, contending with them because they admitted men unconfirmed and did eat with them—why, it is simply a case of Church history repeating itself. In fact, it seems to me that this matter has touched the very bed rock of essential Christianity, and the last command of Jesus to love and to go to, and, inferentially of course, to fraternize with, and eat with, and work with all who love the Lord Jesus Christ as really as we, and this queer little word Kikuyu has perhaps arisen in God's will to show that the battle that Paul so strenuously fought has got to be fought over again in these terminal days.

With regard to the question of Prayer Book rubric and Anglican order. It is, after all, unquestionably a secondary and subsidiary one. That the rubric applies, strictly speaking, only to the members of the Church of England can hardly be disputed historically and liturgically. In this, its legitimate application, no Churchman, of any stripe whatever, would dream of ruthlessly disregarding it and, as a matter of fact, Evangelical Churchmen probably are just as careful in this matter as extreme Catholic Churchmen. It is a matter of exception when it is not observed, and the particular (the post-confirmation rubric) is submerged in the general (the nobly broad and Christian invitation: "Ye that do truly and earnestly repent . . . draw near with faith!").

There is one other question that does not seem to have been referred to in your columns and that is, the somewhat delicate question of the limits of diocesan episcopacy. I don't know what the rule is in England or in the missionary field, but if one of our Canadian Bishops were to go to a conference where Presbyterians and Methodists and Baptists were present, and were to join with them in some service, and even commune with them, and one of his brother Bishops were to write him a letter censuring him, I am inclined to think that he would possibly receive a most courteous answer to the effect that in his own diocese he was the Bishop of the diocese, and that he was acting in the sight of God upon his own responsibility, and that as a Bishop he was probably as familiar with his duties and knew as well as a Bishop what to do as his critical or censoring brother diocesan. If every Evangelical Bishop of the Anglican Church were to write a letter of protest to the Archbishop of Canterbury every time a so-called Anglo-Catholic or ritualistic Bishop in the home or Colonial or Missionary Church were to be guilty of some rubrically unauthorized ritual practice the Primate might possibly have his hands full of problems.

As to the danger and difficulty of the proposed supradenominational comity, one has only to refer to the practice of that Catholic-minded Bishop, George Augustus Selwyn, first Bishop of New Zealand and 90th Bishop of Lichfield: "We make a rule never to introduce controversy among a native people. If the ground has been preoccupied by any other religious body we forbear to enter. I speak from observation—that wherever this law of religious unity is adopted then the Gospel has its full and unchecked power."

This truly is the spirit of Christ. Surely every true Churchman must rejoice to think that these Bishops are trying to preserve these distant African Christians from the calamity of our unhappy divisions in the Church at home, and that the outcome of it all will be the settlement of the primitive Church, and the happy termination of Acts 11: 18 and Acts 15: 3-31.

## CHURCH UNITY

(Among several recent opinions on Unity the following seem to be specially noteworthy from different points of view.)

### BISHOP OF CHESTER.

The Bishop quoted the decision of the Lambeth Conference in 1888 in regard to the possibility of reunion with the Church of Rome. The Church of England, he said, stood—and he hoped would more and more stand—for reunion under the spirit of the Holy Spirit of wisdom, and love, and truth. In talking of reunion, their attention should first be directed towards those who were nearest them. It was not very much use dreaming of what was for the time being—they hoped not always—a practical impossibility. This was how the Lambeth Conference regarded the question of reunion with Rome. Their hearts yearned towards Rome, and would be glad indeed if, on reasonable terms on which they could expect the blessing of God, they could draw nearer to the great Church which had done so many great and splendid works. As long as the position was as laid down by the late Cardinal Manning—claiming an infallible Pope—it was worse than useless, for they could not sacrifice what they knew to be the conclusions of sound learning and Scriptural truth; and therefore it was that the Lambeth Conference reluctantly called upon the members of their Church to turn their eyes in a different direction. While they were talking about reunion, and all their hearts yearned towards that, although they might not see eye to eye, they had also to cultivate unity among themselves.

### BISHOP OF MANCHESTER.

The grave question which has been raised at Kikuyu may then be presented in some such form as this. On the one side there is the claim of a visible organization, with whatever inherent difficulties of its own (its triple disunion of Greek, Roman and Anglican), to be the purpose for which Christ was manifested, the Church which He came on earth to found, the Body of Christ, the one Sanctuary, the Bride of Christ, the fullness of Him who is being all in all fulfilled. If the claim be admitted it was the manifest duty of the rulers of this organization to maintain with strictness its laws, its organization, and its doctrines—and it is charity on their part to warn all mankind that without the Church there is no salvation. On the other side that claim was repudiated as having no foundation in Scripture, and so being contrary to the purpose of God, which is larger than any visible organization, and a hindrance to that purpose, especially in the great work of the evangelization of the world. It is contended that it is not the work of man but of the one Spirit to form the one Body; that it is not for any human architect but for God to lay down the lines of the Divine Sanctuary; that the new Jerusalem is not earth-born, but cometh down out of heaven as a bride adorned for her husband; that the note of the true Church is not narrowness but fullness, "the fullness of Him Who is being all in all fulfilled." It is of God's great mercy that this question is being clearly presented to the consciences of English Churchmen who have too long been hypnotized by the great mediæval reaction.

### THE WORLD CONFERENCE.

The Committee of the World Conference on Faith and Order have issued a letter dealing with the subject as follows:—

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the Mission field the long outstanding problem of Christian unity has been brought by the providence

of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit. Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's Prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore, urge all who hold positions of leadership or authority in the Church to labour without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace.

### PRINCIPAL MCKINNON.

At a recent meeting of the Halifax, N.S., Clericus Club, Principal McKinnon of Pine Hill Presbyterian College, read a paper on Church Union from the Presbyterian standpoint. He first expressed the readiness of Presbyterians to unite with Anglicans. The question of doctrine would cause little trouble, as the Articles would be accepted as they stand. Nor would ritual be a cause of difficulty. And there would be no objection to episcopacy. But it would be necessary to exclude exclusiveness and to recognize others than those now in Episcopal orders. Granted this, and there would be no insuperable difficulty from the Presbyterian side. And as there is no possibility, at present, of union with Rome and the East, it behoves Protestant Churches in Canada to unite and form a Church suited to her national life.

### THE SCOTSMAN.

In an important article the other day this leading Scottish daily paper discussed the question of union. After pointing out that Anglican orders are denied and declared invalid, both by the Roman and Greek Churches and also that from Cranmer to the Restoration, the English Church recognized the orders and sacraments of the other Reformed Churches, these remarkable words follow:—

"The fateful fact for the future of Christianity (he contends) is that the Church of England has now to decide which way it is to turn its face—whether towards Rome, with which union can only come by the path of submission, repentance and humiliation, or towards the Reformed Churches, which, it can lead towards the goal of unity. The Reformed Churches recognize the Church of England and its orders and would gladly follow its lead. The reunion of all Christendom is the goal of Christianity—remote, but yet to be sought. That reunion can only come by the coming together of the Churches that are near to each other. Let the Reformed Churches unite, and a great step forward will be gained. . . . Here is the great opportunity of the Church of England. Let it take the lead in bringing the Reformed Churches together, and then it and they, having come to unity, can approach Greek and Roman. If the Church of England decides that it is not a Reformed Church, and that it can only look to Rome for union, then fatal consequences must ensue for the Church of England. . . . Is the Church of England in the near future to be a Reformed Church or a Roman Catholic Church? That is the question. . . ."

# The Place of Music in Church Worship

## From the standpoint of a Layman.

MUSIC has from earliest times been associated with worship. It is one of the natural modes of expression which the soul seeks in its attitude towards God. All past religious movements of a spiritual character have been accompanied by, and productive of, a spiritual music. Think, for instance, of the Reformation with those inspiring Lutheran hymns and the grand German melodies which have come down to us. Or take, again, the revival under the Wesleys, the spiritual atmosphere which it created found its expression in many of the best hymns and finest tunes which are to be found in our hymn books to-day. The same may be said of the Evangelical Revival. Music is the language of the soul, and the soul truly inspired for worship finds a natural avenue for expression in the music of song. Thus has sprung up, as inseparably connected with worship, our present system of services in which music plays a large part. This consecration of music to the service of religion is found from earliest times.

There are very few to-day who would dispute the need and propriety of music as an aid to worship. But the question arises, What is its place to be? Few also would deny that it is possible to turn its use into abuse. Where, then, does its use cease, and its abuse begin? What limitations are we to place upon the use of music in our services? This paper does not claim to solve the problems involved; its object will be rather to state some of them and suggest avenues for further consideration.

We might lay down three general principles which would seem to cover all ordinary emergencies in regard to the regulation of Church music.

### THE AIM OF MUSIC.

1. The aim and purpose of our services is to provide the means of spiritual worship for the people in a corporate capacity. Our aim is worship. Any form of music, therefore, which will foster and give expression to the soul's utterances should be welcomed; but conversely, anything—whether it be music or anything else—which does not serve this purpose, or which positively hinders it, is foreign to the true ideal of public worship. And it is here that much of our modern system is open to criticism. There is much music rendered in our Churches to-day which may be very good in itself, and would be edifying and enlightening to the musical tastes of many if given as a Wednesday evening diversion in the schoolroom, but which has no legitimate place in a service of worship. It is quite true that worship has created a music of its own. But it is when we seek to introduce into our public services a type of music which does not have its root in the soul, and is neither created by, nor creative of, the spirit of worship—it is then that the "musical service" (so-called) is destructive of the true principles and purpose of "Common prayer." Simplicity is the atmosphere in which the soul best finds its expression, and simplicity of service will go a long way to ensure sincerity of worship.

Here arises the question of intoning and monotony of the service. Can this be said to increase the spiritual force and ministry of our liturgy? We should be considered eccentric—not to use a stronger term—were we to seek to engage in conversation with an intimate friend after the manner of intoning. Why then should we adopt such an unnatural and artificial method in our approach to God? Why place the deadening work of formalism and artificiality as a barrier to the most sacred relationship of life—the intercourse of the soul with God? To my mind nothing is more subversive of the spirit of true worship than to hear a man—often with a "cracked" and unmusical voice, attempting to sing and thereby ruining the sublime prayers of our liturgy, thus depriving the would-be (perhaps we ought to say, should-be) worshippers of the inspiration and exquisite soul-expression which the service should afford. It is often argued that in large buildings the intonation of the service becomes an acoustic necessity. Be it so! Such cases are special and exceptional, and as such call for special treatment. But what should be the exception is often applied as the rule, and this artificial and unnatural expression in prayer thus becomes a common deterrent to spiritual worship. As a matter of fact, in the great majority of cases where intoning obtains, we find that it cannot be attri-

buted to acoustic necessity. It is adopted in small as well as large buildings and almost invariably in association with a certain type of teaching and churchmanship. But apart from its associations in this respect, intoning—being, as it undoubtedly is, unnatural and artificial—can hardly be supported as an aid to spiritual worship, but rather does it tend to stiff formalism.

### CONGREGATIONAL MUSIC.

2. The second principle which we may say should govern our Church music is to be found in the congregational spirit of our Prayer Book service. We meet together for "Common prayer" and worship, in which all may have the privilege of joining. The musical arrangements of the service should recognize the right of all the people to enter into all the acts of public worship as such. This democratic spirit should also enter into the musical parts of the service. Any innovation which transfers the right of participation from the whole to a small part of those present, is a violation of Prayer Book and Church of England principle. What, we may ask, is the function of the choir? The choir does not exist for itself, its own efficiency and perfection; it exists for the people, in order that by their leading, the whole congregation may the more reverently and orderly unite in Common prayer and praise. The choir usurps its position when it ceases to lead, and instead monopolizes worship. To be congregational the music introduced into the service must be such as is within the reach of the average person in the congregation—such as he can enter into, in the spirit and attitude of a worshipper. It may be urged that one's congregation is various in tastes—some are musical, others unmusical. Some feel that a highly musical service is an aid to devotion, others, of different tastes and perhaps less musical talent, feel that it is a hindrance to spirituality of worship. One cannot lay down an absolute law. Yet even where the majority may favour an elaborate musical service, it is safer and more satisfactory to have a simpler service, which will answer to the needs of all—the minority as well as the majority.

Then, too, we often find choirs attempting music which is not only beyond the congregation at large, but also beyond the scope of their own capacity and powers. Especially is this the danger with country choirs. It seems to be considered something novel and decidedly meritorious to be able to scramble through an anthem however imperfectly. Consequently, we find the choir in some small churches where both the quantity and quality of musical talent is considerably limited, attempting a piece of music which would be more suited to the Mendelssohn choirs—the results are neither inspiring nor musical. If such choirs would concentrate on the more congregational parts of the service and bring the singing of the hymns, canticles and Psalms to a higher standard, they would spend their energy to a much greater purpose, and would materially assist the congregation in making the service of greater spiritual value to all.

### NOT ENTERTAINMENT.

3. A third principle which appeals to me (but which some may dispute on certain grounds) is that music should not be introduced into the service merely for the entertainment of the congregation. We are living in an age when the idea is widely abroad that if we are to secure congregations in our churches we must offer some sort of encouragement in the way of musical entertainment. The ordinary, simple Prayer Book service is too dull in our modern day, and to attract people to church we must have something more entertaining to offer them. And so we turn our service of worship into a music hall performance, with a 10-minute sermon in the interval. This may seem rather too cynical and severe a judgment. Yet, look through our Saturday evening papers for the announcements of some of the Sunday services, and there we find the "star" quartettes and other accomplished artists advertised in large letters to appear at the coming Sunday services. (The minister's name, with the subject of his discourse may be found in small letters at the foot.)

It is argued by some that if we can once get the people to church, even though it be by such methods, we have there the opportunity of preach-

ing the Gospel to those which otherwise we might not reach; and that the end justifies the means. But the probability will be that such people come to church because the picture palaces and theatres happen to be closed on Sundays. In justice to ourselves, let it be said that the Church of England fortunately is not by any means the worst offender in resorting to these means.

The organist must not escape our notice, for the extent of his influence in the spiritualizing of worship cannot be overestimated. The organist is usually the leading light in the musical affairs of a church, he is allowed much freedom in the choice of music; he usually is the framer of the choir; he largely determines the extent of usefulness which the musical arrangements will afford. His manner of playing the organ, too, will largely contribute to the impressiveness of the service. Yet he can best do this by attracting as little attention as possible during the service. There are some organists who make their playing the great feature of the service. They insert variations here and there; first performing light touches on the high notes, then drowning the voices with the thunder of the bass notes, while the choir is struggling with the air. In the rendering of the 94th Psalm they make the mountains skip like rams, and the little hills like young sheep, and at the voice of thunder the organ is afraid. In another Psalm, some even attempt to make the organ "Grin like a dog and go about the city." These musical acrobatics may be clever and entertaining in themselves and may lend an artistic effect from the musical standpoint; but they are not conducive to worship. They distract the mind of the worshippers, and instead of thinking of the words they are singing, their attention will be directed to the music which the organist is playing.

The solution would seem to be that of seeking as an organist, a Christian person who is spiritually minded and fully in sympathy with the true spirit of worship. One whose first motive in the work is not the salary which the office secures, nor the musical tastes the indulgence of which the position affords him, although these may rightly be secondary considerations, but one whose primary motive is the desire to make the services as devotional and spiritual as possible, and to introduce only such music as will serve towards this end is the ideal. Such an ideal may seem too idealistic and impracticable; but it is, nevertheless, the ideal.

But the clergyman, after all, is the final court of appeal in these matters. To him belongs the right to veto anything which in his opinion does not serve the true ends of worship. And the clergyman should not fail to exercise this right of supervision, nor surrender it by allowing "the powers that be" in the choir to wrest it from him and arrange the services according to their own musical fancies. Much tact and care will be necessary; but it is the duty of the minister to see that when the people come together in church it shall be for worship, and that "Common" worship.

## THE CHURCH AND SOCIAL LIFE

(Continued from Page 213).

Christian faith shall be the rule of our whole life. We are either Christians in all or in none of the relations of life, though one man may shine more in one than in the other, the same standard of life must govern his actions in everything.

The Church is the Body of Christ, and the Church as such must be in the whole of life—in the family, in business, in social life, in politics, in the legislature, and in the Halls of Parliament. The Church must be there to insist that the standards of Christ's own life shall govern there, shall be supreme there in all things. She is not to be there through her Hierarchy, her Priesthood, or through her official Ministry, but through her members. The duty and work of the official Ministry is to teach and inspire all the members of the Church so that they will uphold Christ and His high ideals of Life wherever they are. The responsibility rests upon each member to witness for Christ in every relation of life in which he may be placed. He can never lower Christ's standard in one place without lowering his own life, and dishonouring his Master.

This Life of Christ is the common standard upon which we can all unite. It gives great opportunity and brings the privilege of service to each and every member of the Church however lowly and humble he may be, or however exalted. The statesman in his office is just as much Christ's minister to serve Him in his office as a member

of His Church—His Body—as the clergy who stand to minister in the Church. It has been a delight to hear the noble words of the Prime Minister to-day showing that he realizes his responsibility, and that in his work he is actuated by the highest ideals. The leaders of the Church must never rest until they have stirred up the members of the Church to this conception of service.

Morality is not a question of denomination, of race or nationality; much less is it a matter of party politics. To read the events of recent days one would be inclined to think that many among us consider it to be so. Morality for the Christian is a question of Christ. Morality must never be allowed to become a matter of section or party strife. Men may differ in policies of trade and such like, and they will contend about these things; there is no particular harm if they contend honestly. Once a moral wrong is done, all else should be dropped and contending parties should unite as one man to wipe out the wrong done to the honour of all. Men should be all the more anxious to wipe out the wrong done by their own party, because that more intimately affects them, as they are associated together, and to remain silent would seem to approve the action. There should be no party division in a matter of morality.

That "no man liveth to himself and no man dieth to himself," is manifestly true. The social evil threatens us all. It is your family to-day, tomorrow it may be mine, if not in its moral degradation, yet in the disease resulting, which may ruin the innocent as well as the guilty. Business and political morality affects the whole nation.

Materialism is rampant in Canada. Perhaps it is natural in a new country busy in developing its resources, when it is inevitable that we should be dealing with the material things through sheer necessity. That is natural. Its dangers should make us all the more careful to guard ourselves. It seems to me that the great sin of our day is covetousness. "Late and soon, getting and spending we lay waste our powers." We forget and neglect the claims of life in our eagerness in accumulating the means of living. These material advantages will prove no blessing to us apart from intellectual, moral and spiritual considerations. This greed causes great evils. It leads men to betray trusts which are most sacred, it dulls the perception of honour, honesty and truth; it destroys the finer and the spiritual qualities of life. Nothing destroys character more than the demon of covetousness. Morality and covetousness do not long travel together. The whole fabric of our social system is based on morality. In the present day we have seen evils exposed which show that morality is being driven from business and public life. There are men in our business and public life who are thoroughly honourable and who could not be bought to do a dishonourable thing. At the same time there is the other side, and a few more exposures such as we have recently had in Canada and the good name of the Dominion will be a thing of the past. It is a serious thing. Our commerce is depending on the morality of our men in business. Let the impression of our laxity go forth, and the much-needed capital for our development will be driven from us; our progress will be retarded; and, not least, our national honour will be tarnished. It is ours to awaken, or if necessary to create, a national conscience. Educate the people in morality, and make all feel the personal sense of responsibility, and especially make our political leaders feel that responsibility. See to it that all corrupt men are forced out of public life, and that none of them shall be tolerated in any position of public trust. Take it for granted that the man who condones, excuses or palliates wrong-doing is a partaker of the wrong, and cannot retain the confidence of honourable men. Let our public men know that we regard it as a shameful thing to uphold wrong doing. This means sacrifice, of course it does, but sacrifice—as Bishop Westcott said—alone is fruitful. For the sake of our country we must be prepared to make sacrifices.

We cannot attain unless we have a clearer and more effective recognition of personal responsibility, and of corporate dependence. We shall get this by bringing men to the recognition of the law of Christ, not by legislation. Legislation is the last and not the first thing in social reform. "The function of legislation is to register each successive advance in popular conception of the just conditions of life." (Westcott). There is much to be done before we crystallize reform in legislation. We must have a deeper sense of personal responsibility, and this responsibility must be to the body corporate. In the individual life and the life corporate the one law of Christ

must be the standard. Individually we are "in Christ," and in Him we are all united to each other, for as St. Paul said, "we are all one man in Christ Jesus." That is the root-principle of our Brotherhood, and is the inspiration of our social service.

There have been empires built upon force, and they have passed away; diplomacy with its intrigue, and oftentimes fraud, has been relied upon to further the interests of nations; but the power of love as a basis of a state has never yet been tried. Now is our hour of opportunity. We have the chance of doing a new and a great thing, to build up a nation on the high standard of the love of God. That is a strong foundation indeed, nothing can destroy or shake it. "The victory of love through sacrifice is assured, for there can be no final defeat to God's righteous love." (Westcott).

### Laymen's Missionary Movement

SASKATOON.—The interdenominational missionary conference opened in Saskatoon March 9th, for a three days' session. Present at the meeting were a number of clergymen and laymen prominently identified with the missionary movement, both home and foreign. Archdeacon G. E. Lloyd, Principal of Emmanuel College, gave an address on "Missions the Life of the Church," treating the subject in his usual earnest and eloquent manner. He said the Church was a means to an end—not the end itself—being the machinery for a very definite object. Christ's work on earth was not to spread the Gospel, but make the Gospel. It remained for His disciples to spread the truth, to teach, preach and heal. When the Church was only able to maintain its base there was something wrong. When whist drives, clubs or dances usurped the place of the prayer meeting or the missionary conference, the devil was getting in his work. Principal Lloyd urged that the missions kept the churches healthy. More interest should be taken in missionary work. The great need now was to carry God's message of love for men. The heathen belief was founded on fear, the direct antithesis of love.

Mr. Caskey spoke of prayer, the life of the Church, educational work, financial aid, and personal service. He would remember in prayer the work in certain foreign fields by name. In a canvass for funds with which to aid the work, Mr. Caskey pointed out the advisability of enlarging the committees. Upon completing the canvass the funds should be carefully handled. "The Dominion Government spent over \$6,000,000 to bring thousands from foreign lands, and yet after getting them here doesn't do a thing for them so far as their spiritual welfare is concerned. Now these foreigners are called a menace. We must do something for them."

At the banquet, C. B. Keenleyside, B.A., of Regina, was introduced as the first speaker of the evening. He stated that the missionary propaganda was the outcome of three universalities, the universal fatherhood of God and brotherhood of man, the universal need in the human heart, and the universal remedy for sin provided by God. If only there could be a universal enlistment in the work of evangelizing the world, the results would be swift and sure.

D. M. Rose, Secretary of the Anglican Missionary Movement, spoke on "Missions as a Business Proposition." He thought it would be a good thing for the Church if the men would import a little more into their religion. It took a hundred years to make the first million converts. It took twelve years to make the second million. It will take six years for the next, and before long there will be a million converts a year. But this work can only be accomplished through the work of the laymen of the Church. It is not the mere supply of men and women to preach the Gospel or the raising of millions of money which is necessary—all our resources must be at the hand of God for the result.

At the close of Mr. Rose's address, Alderman Clare proposed a resolution indorsing the "Every-member canvass," and recommending that this method be adopted by the churches of Saskatoon. The motion was adopted by a unanimous vote.

Rev. Murdoch McKenzie, moderator of the Presbyterian Assembly, was greeted with the Chataqua salute. He spoke of Scotland, the land of his birth, Canada the land of his adoption, China dearer to him than either country. Dr. McKenzie took his audience bodily to China on a magic carpet of eloquence. He pictured the teeming millions on the broad and fertile plains of

China; the great temples where tens of thousands gathered to their idolatrous services, with their degrading rites. He showed the proud, cynical Chinese scholar, the simple, superstitious Chinese peasant, transformed by Christianity. He described the slow awakening, the difficulty of making clear to the Chinaman the life, the sacrifice of Christ, and the noble examples of true Christianity as shown in fiery trials through which these Chinese Christians had to pass. "Christ must reign until He has put all His enemies under His feet."

The singing of "All Hail the Power of Jesus' Name," and a few earnest words from Dr. Sparling, the chairman, closed the meeting, Dr. Morgan pronouncing the Benediction.

### Brotherhood St. Andrew

The Trinity College Chapter of the Brotherhood is arranging an open meeting, under the auspices of the Local Assembly Council, to be held in the College Convocation Hall, on Friday evening, April 24th. The Right Rev. Dr. Richardson, Bishop of Fredericton, has kindly consented to address the meeting. It is now definitely confirmed that the Right Rev. Dr. Roper, Bishop of Columbia, will also speak. Provost Macklem will take the chair. Every Brotherhood man in the city is most cordially invited to be present, as well as any others who may be interested.

### The Churchwoman

LONDON.—The annual meeting of the Diocesan W.A. was held in Cronyn Hall, March 24th-26th. The opening service was a celebration of Holy Communion at 11 a.m., with several hundred delegates in attendance. The Bishop of Huron preached from "No man cometh unto the Father but by Me." The two-fold idea contained in this text that Christ is the only means of access to God and that all religious teaching otherwise lead to retrogression and decay, is behind all missionary activity of to-day, just as it was the moving factor in St. Paul's great work. "The text," said the Bishop, "has both an inclusive and an exclusive meaning. If a follower of a heathen religion grasps the light afforded him among the superstitions of his belief he has won God by accepting Christ, although not aware that he has done so. There is also the exclusive sense that Christianity is the only way of coming to the Father; Christ is the only Saviour and the Gospel the only guide." He appealed to his hearers to go into the matter of the social service work strongly. He stated that it will be "a day of new beginnings" when each minister has the women's auxiliary as his assistant in this line. The thankoffering at this service amounted to \$1,006.

In the afternoon 700 children between the ages of 5 and 15 years crowded to the Hall. The Bishop was chairman and Rev. J. R. S. Boyd was the speaker. In an intensely interesting fashion he spoke of boy and girl life in China, urging the children to give China a big place in their prayers. He hoped some would be called to the foreign field. In the evening the Bishop and Mrs. Williams were at home to the delegates at Bishopstowe.

On Wednesday morning, the president, Mrs. G. B. Sage, gave the annual address. In reviewing the General Board meeting at Toronto, she mentioned the emphasis placed on the teaching of the Bible to young children. The year had been one of advancement and prosperity. She spoke of the increased gifts to Missions and explained the situations in China, India and Japan.

At the election in the afternoon, Mrs. G. B. Sage was reappointed president. Mrs. de la Hooke was made first vice-president, and Mrs. Richardson, wife of Archdeacon Richardson, second vice-president. Miss Beatrice Taylor was made recording secretary, and Mrs. Charlotte D. Bartlett corresponding secretary. Mrs. Alice Smith, with of the late Canon Smith, was re-elected treasurer.

The Bishop spoke on the relation of the W.A. to the M.S.C.C. Miss Connell, head-deaconess of the House in Toronto, gave an address on the Deaconess House and work. She illustrated the work of the students by references to the good accomplished during the recent distress in Toronto, along social service lines. The young women have been of great help, not only as distributors, but as investigators of cases.

At a public meeting in the evening, Rev. Dr. Tucker spoke on the Edinburgh Continuation

Committee and Rev. J. R. S. Boyd on the Opium Traffic of China.

Thursday morning was taken up with committee reports. In the afternoon, at the Quiet Hour, Miss Connell gave a devotional address. The Bishop concluded the conference by congratulating the W.A. on their good financial standing and the move for increased Bible study.

The Educational Committee reported six children are being supported in the North-West and \$620 had been subscribed to Huron College. A cablegram from Bishop White announced that Miss Nash, the missionary from London, was improving in health. Miss Pierce of Ridgetown, volunteered for work in the N.W. Canada. Her offer was forwarded to Ottawa. At the meeting of the board of management, the report of the executive committee was presented. In accordance with a resolution from the general board a committee was appointed to look after the social service work in the diocese. The resolution favoured work among the foreigners who are presumably not members of any church, as well as newcomers who are members of the Church of England.

## 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.

BATTERSBY, Rev. H. F., Incumbent of Stouffville, to be Incumbent of Beeton and Tottenham. (Diocese of Toronto.)

STILES, Rev. T. J., Rector of Trinity Church, Cornwall, to be Rector of St. Alban's, Ottawa. (Diocese of Ottawa.)

NETTEN, Rev. W., M.A., Rector of Pembroke, to be Rector of Trinity Church, Cornwall. (Diocese of Ottawa.)

CROLY, Rev. E. H., M.A., Rector of Wingham, to be Rector of Port Burwell. (Diocese of Huron.)

BRAY, Rev. H. E., Rector of Hespeler, to be Rector of Thamesford. (Diocese of Huron.)

### FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—At the W.A. meeting here, March 11th, Rev. J. L. Cotton gave an address and Mrs. C. F. Woodman read a paper on "Social Problems." Mrs. R. P. McKim was elected president of the branch.

ST. JOHN.—ST. JOHN'S.—At the March board meeting of the W.A. held here, Miss M. A. Williston of Bay du Vin, was made a life member.

### NOVA SCOTIA.

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

HALIFAX.—ST. MARK'S.—On March 22nd, the band of the Royal Canadian Regiment was present at this church, accompanied by several companies of the officers and men of the regiment. The Cadets of the Naval College were also present. The sermon was preached by Rev. C. K. Whally.

ST. PAUL'S.—Dr. Grierson, of Korea, addressed the Sunday School, March 22nd, and spoke of his particular Mission field in a way which greatly interested the children.

DARTMOUTH.—CHRIST CHURCH.—"Astronomy" was the subject of a lecture delivered by Rev. S. H. Prince, before the A.Y.P.A. He exhibited many interesting lantern slides.

KING'S COLLEGE.—Archdeacon Martell gave an address on purity to the students and the boys of the Collegiate School on March 20th, at evening chapel. His kindly, earnest, fatherly talk was listened to with rapt attention. He has a command over men and boys which few possess. On March 24th, Archdeacon Armitage delivered two lectures to the students. In the one on Missions, he gave many useful suggestions on the

duty of the parochial clergyman. The Church's first aim must be an interest in world-wide Missions. In the afternoon the Archdeacon lectured on the Roman doctrine of Papal Infallibility, and in his convincing way pointed out the error of this doctrine by following its development from the germ idea to its present accepted position in the Roman Church. The Archdeacon is a fluent speaker and his addresses were listened to with the greatest interest.

### QUEBEC.

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

BERGERVILLE.—ST. MICHAEL'S.—The Rev. Anthony Aaron von Iffland, who was for 42 years Rector of this church, died at Caterham on March 25th, at the age of 75.

### MONTREAL.

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

MONTREAL.—ST. MARTIN'S.—At a special committee meeting it was announced that satisfactory arrangements had been made with the Diocesan College authorities, whereby the church can hold its services in the building for an extended period. The Rector and wardens of the Cathedral also extended the privilege of holding services in their parish. There were no new developments regarding the disposal of the church property.

L'ÉGLISE DU REDEMPTEUR.—The Bishop visited this church on March 22nd, and administered the rite of Confirmation to 22 persons, all but four being adults and all but one having been brought up outside the Church of England. 17 were converts from Romanism. The special preacher was Rev. D. Larivière, who addressed the candidates on behalf of the Bishop in their own language. A copy of the Bible, the gift of the hon. superintendent of the Gabrevois Mission, Mr. George Hague, was presented to each person confirmed. Afterwards the churchwardens presented an address to the Bishop. The candidates were instructed by Rev. H. E. Benoit, the Rector.

CANADIAN CHURCH UNION.—At a well-attended and enthusiastic meeting in the Synod Hall, March 23rd, a diocesan branch of the Canadian Church Union was formed. The union originated in the diocese of New Westminster, B.C., last November, and is being favourably received in the East. Its objects, as stated in the constitution adopted at the meeting, are to give members of the Church opportunities for meeting for mutual encouragement, information and instruction in Church matters and to help realize the Church as the divine society with the Holy Communion and the three creeds as the bond of fellowship. The officers elected are:—President, Dr. L. H. Davidson; vice-presidents, Rev. Canon Almond and Mr. A. S. Maynard; executive, Rev. R. Y. Overing, Rev. W. Robinson, Rev. A. French, Rev. J. E. Ireland and Messrs. A. Dancy, C. O. Thomas and Henry Tyner; secretary-treasurer, Mr. H. G. Goodfellow, P.O. Box 1135, Montreal. Membership is open to all communicants of the Church who express their adherence to the above principles, and subscribe \$1 per year to the funds of the branch which they join.

### OTTAWA.

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

CHRIST CHURCH CATHEDRAL.—Continuing an interesting series of illustrated lectures on English Church History, Rev. J. H. Dixon, M.A., B.D., Curate of this Cathedral, dealt with "The history of the Church of England from the reign of Queen Elizabeth to the reign of William III." in the Lauder Hall, March 24th, to an audience of over 100. He dealt with the relation of the Church to political troubles in the reign of the Stuart kings, and the difficulties that Queen Elizabeth had in settling the religious quarrels between Romanists and Puritans.

Speaking from personal experience gained in the campaigns in which he had been a war correspondent, Major C. F. Hamilton gave a vivid narrative of the South African War, at a meeting in Lauder Hall, March 24th, under the auspices

of the Cathedral A.Y.P.A. He paid particular attention to the part taken by Canadians in the war, especially at Paardeburg.

The Archbishop of Ottawa is especially busy during the Lenten season. Besides preaching two sermons every Sunday, his Grace visits city churches for week-day services, and every Friday evening preaches in St. Matthias' Church, Hintonburg.

The coming to Ottawa on April 26th, the Field Day for Missions, of the Bishops of Toronto, Algoma, Columbia and New Westminster, and the Right Rev. Dr. Lloyd, an American Bishop, is being looked forward to with great interest. Canon Almond of Montreal, Rev. L. Skey of Toronto, Rev. Bedford Jones of Brockville and Rev. Cecil Whalley of Manotick are also expected.

ST. ALBAN THE MARTYR.—In order that this church may be consecrated on the last Sunday of Archdeacon Bogert's rectorship, the wardens are endeavouring to remove the debt, \$1,550. If the wardens are successful in their efforts, the church will be consecrated on Sunday, May 3rd.

ST. BARNABAS.—The annual meeting of the Girl's Auxiliary of this church took place on March 23rd, with an unusually large attendance. The reports showed that great progress had been made by the auxiliary. An "Extra-cent-a-day" movement has been started. It was decided that the balance of the funds be devoted to Missions in North-West Canada and India. Misses Stethen and Barclay were appointed delegates to the annual diocesan meeting to be held on May 12th to 14th.

ALL SAINTS.—That the Children's Auxiliary of this church is doing splendid work, was made evident by reports read at the annual meeting, March 24th, in the parish hall. The treasurer's report showed that 75 dollars had been contributed for the maintenance of a blind boy in India. Miss Winifred Black, superintendent of the St. Matthew's Children's Auxiliary, gave a brief address on missionary pledges.

A.Y.P.A. CENTRAL EXECUTIVE.—A Central Executive has recently been formed here, which will fill a long-felt need in view of the various A.Y.P.A. branches which have been organized in all the city churches. It was agreed that the executive should be comprised of presidents of local branches, with their vice-presidents to act as substitutes. This will keep the branches in touch with one another, and help along their work by many useful suggestions. The following officers were elected:—Hon. president, Rev. C. L. Bilkey; hon. vice-president, Rev. J. Dixon; president, Mr. F. H. Plant; secretary, Mr. J. Bannell. It was proposed that all Y.P.A. not at present affiliated with the A.Y.P.A. should be admitted to all the privileges of the Central Executive.

CORNWALL.—TRINITY.—At the 20th annual meeting of the Parochial Guild, on March 25th, the reports showed that the actual amount realized during the year was \$884, but, with the substantial balance on hand, the Guild was enabled to contribute \$1,313 towards the improvement of the church and Trinity Hall.

### TORONTO.

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

CHURCH OF THE RESURRECTION.—Under the auspices of the A.Y.P.A., an interesting series of illustrated lectures on Social Problems is being given by the Rev. C. S. McGaffin on Tuesday evenings. The problems dealt with are: "Hours and Wages," "Housing," "Women and Children in Toil," "Amusements," "The Battle for Health" and "The Coming City." On St. Patrick's Day, Mr. J. W. Storey gave an entertaining lecture on Ireland. The A.Y.P.A. have recently purchased a new electric lantern.

CHURCH OF THE ASCENSION.—Rev. C. E. Whittaker, who is soon to return to the far north, lectured on "Life in the Arctic with the Esquimaux" here, March 25th, under the auspices of the W.A.

ST. LUKE'S.—The Right Rev. Bishop Reeve held a Confirmation service in this church on Sunday morning last when he bestowed the Apostolic rite upon 15 candidates, who had been prepared by the Rev. G. F. B. Doherty, the Rector of the parish. On Sunday next the new organ, recently installed, will be used for the first time, and Mr. Vernon, Mus.Bac., the recently-appointed organist, will take charge.

**TRINITY COLLEGE.**—Last Saturday the Convocation Hall here was crowded for the concluding lecture of the Lenten series, which was given by Mr. David Duff, M.A., B.D., on "The Poetic Art of Robert Browning." He spoke of the obvious faults of the poet, his obscurity and his philosophy overburdening his poetic art. But he sympathetically dwelt on his power of description, his ability to seize dramatic situations and his frequent dramatic surprises. The lecturer estimated that along with Shakespeare and Milton, Robert Browning would be immortal, because of his strong individuality. It is this strong note of individuality which has given him a certain arresting power, so that even through the chance reading of his poems he had come to many as a revelation. His was not only a new world of thought and imagination, but a new poetic art—an art free from convention, and intense in its virility.

**CHURCH OF EPIPHANY.**—The Rev. Dr. Griffith Thomas preached here on Sunday morning last from Exodus III.: 2. The burning bush denoted the Presence of God. God's time, not Moses', had come for action. He appeared in

Rector, Rev. E. C. Cayley, preached at Grace Church.

**M.S.C.C.**—The next meeting of the Board will be held in St. James' Parish Hall at 10:30 a.m., Thursday, April 23rd. The meeting will be preceded by a celebration of the Holy Communion in St. James' Cathedral at 9:30.

**WYCLIFFE COLLEGE.**—On March 24th, Dr. Griffith Thomas delivered the fourth of his lectures on the special subject, "From Oxford to Kikuyu." He stated that the 19th century opened in Great Britain with a great deal of concern. The effects of the French Revolution were causing dismay as to the future of the social order, and religion was at a very low ebb. In July, 1833, John Keble preached a remarkable sermon declaring the nation to be apostate. The speaker then traced the Tractarian movement, culminating in the storm which arose upon the publication of Tract 90. In 1845, one of the leaders, Cardinal Newman, went over to the Roman Church. The lecturer mentioned the secret interview of Newman and Froude with the Pope about terms of reception into the Roman Church

**DEER PARK.—CHRIST CHURCH.**—The Bishop of Toronto confirmed 27 candidates here last Sunday morning, who had been prepared by the Rector, Rev. G. W. Paterson.

**COOKSTOWN.—ST. JOHN'S.**—The Sunday School Convention of the Deanery of South Simcoe was held here on March 23rd. Archdeacon Ingles was chairman. Seven parishes were represented. The chairman spoke on the work of the Sunday School Commission, Missionary work in Sunday School, and Temperance. The Rev. R. A. Hiltz spoke on "The Preparation and Planning of the Lesson," and conducted a Round Table conference. The Rev. B. N. De Foe Wagner, Rector of Alliston, read a paper on "The Personality of the Sunday School Teacher." At the evening service, conducted by the Rector, Rev. E. F. Salmon, Rev. R. A. Hiltz preached on the necessity of co-operation between the Home and the Sunday School.

**UXBRIDGE.**—Rev. C. A. Robinson of Uxbridge has resigned his charge, and is returning to Ireland.



**F**IVE years ago the Right Reverend James Fielding Sweeny, D.D., was consecrated Bishop of Toronto on the Feast of the Annunciation. The above is a group of the Bishops, Chaplains and Rector of St. James' who were present on that occasion. The only face probably unfamiliar to our readers is that of Bishop Darlington of Harrisburg, Penn., U.S.A., who is sitting at the left. Last week on the anniversary, the Bishop celebrated Holy Communion in St. James', assisted by Bishop Reeve and Bishop Lucas, and Archdeacons Ingles and Warren. A large number of clergy and laity were present. The Bishop received many congratulations during the day, in which "The Canadian Churchman" heartily joins.

Midian, not Palestine, so he is present in the office, the workshop, the kitchen and everywhere. It denoted the Holiness of God; no lesson is more needed, for "Holy and reverend is His Name." It showed the Faithfulness of God. "I AM," is in the past, present, future and always. The Power of God is denoted also. Moses was never the same again. The call to Moses is the call to all mankind. Men and women may have everything desirable, physically, morally, intellectually, but each must have Christ to be perfect, even St. Paul with all his intellectuality needed Christ.

**ST. THOMAS'.**—The Revs. Rees and Fitzgerald of the Community of the Resurrection, England, are at present making a short stay in Toronto. On Sunday last Mr. Rees preached. On Thursday evening he gives an address in the Parish House on "The Community of the Resurrection." Next Sunday he will preach special sermons and will give special addresses all through Holy Week including the Three Hours' service on Good Friday.

**ST. SIMON'S.**—Rev. J. S. Broughall of Grace Church preached here last Sunday morning. The

three months before Keble's sermon on apostasy. Then came the other movements, such as the Plymouth Brethren, certain Protestant societies, the great wave of interdenominationalism, the growth of nonconformist bodies, and the expansion of the C.M.S. into the largest missionary society in the world. These had been going on until the end of the century saw a great longing for unity and this longing for unity had expressed itself particularly in the Kikuyu conference. The broad manner in which the speaker is dealing with his subject has attracted a growing attendance at each lecture and the Convocation Hall was entirely filled.

**MOTHERS' UNION.**—The annual service was held in St. James' Cathedral on the Feast of the Annunciation, the day observed by the Mothers' Union for special intercession and thanksgiving. The address was given by Prof. F. H. Cosgrave, of Trinity College, on "How to make religion real to children." There was a large attendance.

**WEST TORONTO.—ST. JOHN'S.**—The third of a series of illustrated Lenten lectures was delivered by Mr. S. Johnstone, March 24th, under the auspices of the A.Y.P.A. The subject of the lecture was on Egypt.

**SUNDERLAND.**—The induction of Rev. A. C. Miles, B.A., as Rector of this parish, deferred owing to the illness of Bishop Reeve, took place on March 26th. The Rev. A. C. Cummer and Rev. G. R. Maconachie, the former Rector, assisted in the service. The Bishop's practical words, based on Col. 4: 11, were attentively listened to by the large congregation.

#### HURON.

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

**SYNOD OFFICE.**—At the recent executive committee meeting, the report on the glebe lands in Chatham was held for further consideration. The two churches, Holy Trinity and Christ Church, are finding agreement as to exact terms difficult. \$2,000 in cash and promises has been subscribed to Huron College Jubilee Fund. A grant of \$75 was set aside for the conduct of services at Erieau this summer. Applications for leave to build were granted to Trinity Church, Burford, for a parish hall; Port Lambton, a new

church; Thorndale, a new church, Trinity Church, Simcoe, a parish hall.

LONDON.—A.Y.P.A.—There was a rally of all the city branches in Cronyn Hall, March 20th. Rev. Arthur Carlisle and Rev. T. J. Charlton gave addresses. The three-minute reports from the different branches were of a most candid nature. The delegates told of their discouragements and of successes. On the whole the year has been one of marked progress. A union, composed of the presidents of the associations in the rural deanery of East Middlesex, has been formed, having as its honorary president Bishop Williams.

INGERSOLL.—ST. JAMES'.—Rev. R. J. M. Perkins, the Rector, gave an address on the Church of England before the Reformation, before the A.Y.P.A., March 23rd. Miss Ackert read a paper on the Early Britons.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—At the Confirmation service here, March 24th, the Bishop confirmed 12 candidates. Sub-Dean Sutherland acted as chaplain and the Rector, Rev. C. A. Sparling, presented the candidates.

RUPERT'S LAND.

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

SYNOD OFFICE.—After holding a Confirmation in Kildonan at St. Martin's Church last Sunday, the Archbishop left for Edmonton, where he will preside at the consecration of the new Bishop there. On his return journey he hopes to stop at some points in his diocese for confirmations, so that he will not return to the city till the end of the month. On Sunday, March 29th, Bishop Grisdale has very kindly consented to hold a Confirmation in St. John's Cathedral in the place of his Grace, who will be out of the city.

The date of the Diocesan Synod has been fixed for June 2nd. The annual meeting of the Diocesan W.A. will take place at the same time. The preacher of the special Synod sermon has not yet been selected, but it is understood that Rev. S. S. Quainton, the new Rector of St. Matthew's, Brandon, will give the addresses at the Quiet Day.

The Archbishop's appointments up to Easter are March 29th, Edrans; April 1st, Christ Church, Winnipeg; April 5th, Holy Trinity and St. George's, Winnipeg; April 10th, Portage La Prairie.

WINNIPEG.—HOLY TRINITY.—During Holy week the Brotherhood of St. Andrew will hold noon-day services in this church. The addresses will be given by the Rev. Dr. Robinson, Warden of St. John's College.

ST. LUKE'S.—Work has been begun on the new parish hall for this parish. The building will cost about \$40,000 and the fittings \$5,000.

SASKATCHEWAN.

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

RED DEER.—ST. LUKE'S.—Dr. G. B. Archer, of the M.S.C.C. Hospital, Palampur, Kangra district, Punjab, India, delivered an address in the parish hall here recently. He spoke of efforts to establish a hospital with 40 beds, the only one in his district which includes a population of six million souls. The people can be reached far better by medical missionaries than in any other way. It costs \$50 for a bed for a year, and many beds have already been promised. This Sunday School will likely offer to maintain one bed.

COLUMBIA.

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

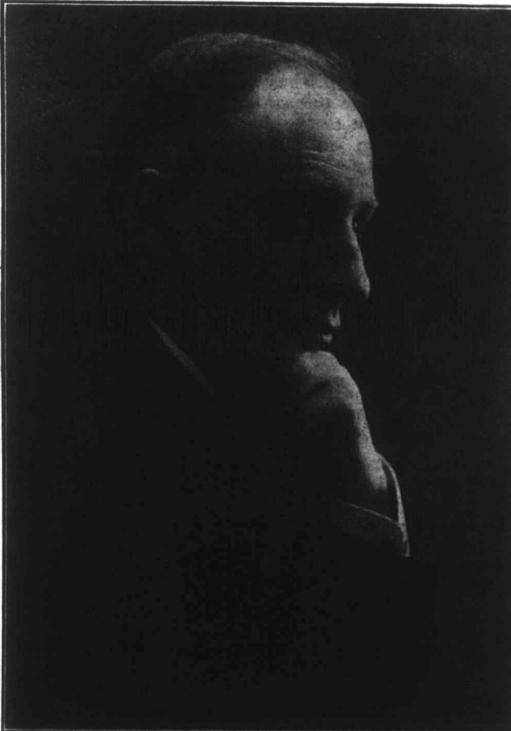
VICTORIA.—THE CATHEDRAL.—"Thirty Years on Vancouver Island" is a subject replete with interest and possibilities, and no one is better qualified to deal with it than Archdeacon Scriven, whose lecture on March 19th, in the Cathedral schoolroom, was enthusiastically received by a large audience. The Dean of Columbia, who occupied the chair, drew attention to the

fact that the proceeds of this and the preceding lecture were to be devoted to the funds of St. Mark's Theological College, Vancouver.

EDMONTON.

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

EDMONTON.—With impressive ceremonial, the Venerable Henry Allen Gray, D.D., was consecrated first Bishop of Edmonton on the Feast of the Annunciation in All Saints' Church. The Most Reverend S. P. Matheson, of Rupert's Land, Primate of All Canada, Bishop Pinkham, of Calgary, and Bishop McAdam Harding, of Qu'Appelle, were the consecrating Bishops. It was a great occasion for Edmonton; it was a great occasion for All Saints' Church congregation, whose Rector was chosen so enthusiastically as Bishop; but it was also a momentous occasion for a certain little silver-haired lady who was ushered into the very front seat, beside the Lieutenant-Governor, long before the ceremony began, the mother of the newly-created Bishop. The consecration sermon was preached by the Bishop of Calgary from the text: "Lo, I am with you always, even unto the end of the world." The elected Bishop was presented by the Bishops of Calgary and Qu'Appelle. The record of the



The RT. REV. HENRY ALLEN GRAY, D.D. First Bishop of Edmonton.

election and the certificate of the Metropolitan was read by the chancellor of the diocese in the absence of the provincial registrar. After the questions were put by the Archbishop, the Bishop-Elect retired and arrayed himself in the rest of his Episcopal habit, and "Veni Creator Spiritus" having been sung by the clergy and congregation, the actual consecration by the laying-on of hands took place.

CHINA.

SHANGHAI.—The Rev. Dr. Taylor, M.A., of Shanghai, has been appointed to a new work in China of a most important character. Bishop Roots, of Hankow, says, "it is the greatest work for Christ that could be given to any man." It is that of head of the National Staff of the Religious Work Department of the Y.M.C.A., throughout the whole of China, which has just been organized. This will put Dr. Taylor in charge of the work for native students in all the Christian colleges, the hundreds of thousands in the Government schools, and in all the city associations in Shanghai, Peking, Tientsin, Foochow, Canton and some 15 other great cities, the field being the whole student body, both Christian and non-Christian. Dr. Taylor asks the prayers of all who know him, that he may prove faithful to this important charge, and to God's work in the great land of China.

A PRAYER

Thou Who didst hang upon a barren tree,  
My God, for me;  
Though I till now be barren, now at length,  
Lord, give me strength  
To bring forth fruit to Thee.

Thou Who didst bear for me the crown of thorns,  
Spitting and scorn;  
Though I till now have put forth thorns, yet now  
Strengthen me Thou  
That better fruits be borne.

Thou Rose of Sharon, Cedar of broad roots,  
Vine of sweet fruits,  
Thou Lily of the Vale with fadeless leaf,  
Of thousands Chief,  
Feed Thou my feeble shoots.

—Christina G. Rossetti.

Correspondence  
CONFIRMATION.

To the Editor,—  
In commenting on the concluding Rubric in the Confirmation Service restricting admission to Holy Communion to those confirmed, or, at least, ready and desirous to be confirmed, Bishop Barry says that "This embodies ancient directions on the subject, and lays down as a matter of Church order that Confirmation shall precede Holy Communion"; but, as it allows those "who are ready and desirous to be confirmed" to come to the Holy Table, it does not appear to make Confirmation absolutely necessary, whenever there is the right spiritual preparation.

It might be urged, further, by those who wish to allow spiritually-minded persons of other denominations to partake of the Holy Communion in Anglican churches, that the greater portion of this ancient Rubric was taken from the Office of 1549, when every one, nominally at least, was a member of the English branch of the Catholic Church, and the formation of non-conforming denominations was not contemplated by the revisers of our Prayer Book. The addition of the words to the Rubric allowing those ready and desirous to be confirmed to partake of the sacred elements was one of the concessions made at the Savoy Conference in a futile attempt to hold in the Church's ranks the many who favoured Presbyterian ideas and doctrines, but who, nevertheless, had not formally broken away from the Church at that time. Why, if otherwise, were they willing to accept our Prayer Book with certain amendments?

It is hardly fair, therefore, under these circumstances, to quote this Rubric as deciding in the negative the legality of admission of members of other denominations to the Holy Communion, because, as Bishop Barry says, it was drawn up to govern members of the Anglican Church.

I believe that a considerable step forward towards unity, or, at least, a better understanding, with our Protestant brethren will have been accomplished, if they are allowed to partake of the Holy Communion in Anglican churches. As a matter of fact, some of them do so now, without the officiating priest being any the wiser, while others, more conscientious, wish to partake, but are deterred on account of the Rubric referred to.

It might not be an unfair inference to draw from the readiness and wish of some non-Anglicans to partake of Holy Communion in our churches that they value Holy Communion as administered by Anglican clergymen and our beautiful, solemn service more highly than when they receive it in their own churches. Then, by all means, encourage them to come. Many of them are former members, or descendants of former members of our Church, and deep in their hearts can oftentimes be found love and respect for the Mother Church, from which they should never have been allowed to break away.

Toronto G. de W. Green.

Sir,—As a contribution to the discussion now proceeding in your columns, will you allow me to pass on this letter which appeared in a recent number of the English weekly paper, the "Spectator"? It refers to an incident connected with a murder in Liverpool a few weeks ago:—

"A young man commits a most atrocious murder, is condemned, and almost to the last vehemently denies his guilt. With the terror of the scaffold before him he confesses and repents on the day before his execution. A Bishop is sent for, who confirms him, in order, one must suppose, that he may receive the Communion. And the elements of this Communion the missionaries who are labour-

ing in Africa are not fit to receive if they happen to be Nonconformists! Comment is unnecessary." Yours, Veritas.

Sir,—I am reading with interest and care the various letters on this subject, and with your permission I would like to ask one or two questions and make some comments.

1. Is it really possible to argue from so slight a basis that because our Lord was with His Apostles forty days, that therefore He must have taught them about Confirmation during that time? On this view one might justify almost anything, but it is an argument from silence that will only carry weight with those who wish to get some Scriptural support for that which is otherwise without Scriptural basis. I wonder whether those who take this view are aware that it is the very position adopted by the Church of Rome, which assumes that our Lord instituted Confirmation "either at the last Supper, or between the Resurrection and Ascension."

2. Is it not a fact that Confirmation is included among those five rites which our Article says "are not to be counted for sacraments of the Gospel," and this, on the ground that "they have not any visible sign or ceremony ordained of God." How, then, can Confirmation be spoken of as "part of the first sacrament" when our Article deliberately excludes it? I was interested the other day in reading Bishop Jewel's words on this subject, who said, "Christ did not command it; He spake no word of it. Therefore you may conclude that it is no sacrament." As he was the last reviser of our Articles, and his book, "The Apology," was almost official in his day the words seem to me to be of special weight.

3. Is it quite certain that Hebrews 6:1 refers to our Confirmation? Certainly the word rendered "baptisms" refers to Jewish "washings," for the original is never found applied to John's baptism, or Christian baptism. There are very weighty commentators who argue that the passage is altogether Jewish rather than Christian, and I notice that the new Prayer Book Dictionary allows that the Christian reference is not clear.

4. Will someone tell us precisely what is the essential nature of Confirmation in view of the differences connected with it in various churches? Thus, the Greek Church allows the clergyman to confirm, though using oil blessed by a Bishop. In the Roman Catholic Church, if I am rightly informed, the Bishop does not always and necessarily lay his hands upon the head of each candidate, but extends them over a number kneeling at the same time. The Lutheran Church, like the Greek, confirms by the ordinary parish clergyman. Our Church limits Confirmation to a Bishop, and requires the laying-on of hands. It would therefore be interesting to know precisely what is Confirmation? Is there any really "Catholic" custom on the subject?

5. What is the force of the word "Hereafter" in our Confirmation Service? "None hereafter shall be confirmed." It seems to me to imply that the Church of England was then and thenceforward laying down a rule for it distinct from what had been the case in early days, and this is certainly true to fact. Roman Catholic Confirmation and the Confirmation of our Prayer Book have nothing in common save the name. The Romish rite is intended to be administered to infants after baptism, although at the present day, in English-speaking countries at least, they allow children to reach the age of seven before Confirmation. Consequently candidates are not required to say a single word from the beginning of the service to the end. But the essence of Confirmation in the Anglican and Lutheran Churches is first to elicit from the candidates a ratification and confirmation of baptismal vows, and then to invoke the Holy Spirit upon them to enable them to carry out what they have promised. So that whereas Roman Catholic "Confirmation" has, as the Article says, come from "a corrupt following of the Apostles," our Confirmation is "a state of life approved in the Scriptures," because it is the position of a baptized believer whose repentance and faith have been justified to the Church, and who has therefore been formally admitted to all the privileges of membership in that society of which he was made a member in baptism.

6. If Confirmation is a sacrament, or part of a sacrament, or in any way sacramental, then it ought to satisfy the condition of the Catechism and Article, and have "a visible sign or ceremony instituted by God." Will someone tell us what this is? Roman Catholics assert that in Confirmation the oil they use is the outward sign, but of course there is no trace of Christ having instituted Confirmation with oil, or, indeed, without it. So that if it is a sacrament, it is necessary to show where Christ ordained Confirmation.

## A LITANY

Jesus, Who didst touch the leper,  
Deliver us from antipathies:  
Who didst dwell among the Nazarenes,  
Deliver us from incompatibility:  
Who didst eat with some that washed not before  
meat,  
Deliver us from fastidiousness:  
Who didst not promise the right hand nor the left,  
Deliver us from favouritism:  
Who didst condone Samaritan inhospitality,  
Deliver us from affront taking:  
Who having called didst recall St. Peter,  
Deliver us from soreness:  
Who didst love active Martha and contemplative  
Mary,  
Deliver us from respect of persons:  
Deliver us To-day while it is called To-day,  
Thou Who givest us To-day and promisest us  
not To-morrow.

—Christina G. Rossetti.

Laying-on of hands is a Scriptural ceremony used even by our Lord as a token of benediction, and so far as I have been able to discover the only reference to the New Testament laying-on of hands in our Confirmation Service is the reference to "the example of Thy holy Apostles." But nothing warrants us in saying that our Lord instituted this rite, still less, that He made it a sacrament.

7. Referring to the general subject of Confirmation before Communion, I have been interested to notice that the great Cambridge scholar, Professor Gwatkin, has just issued a Tract on the subject, and establishes beyond all doubt that the Rubric is for our own Church people alone, and he says that to lay down the indispensability of Confirmation to Communion "would make Confirmation as necessary as Communion itself, and would therefore contradict the express statement of the Catechism that two sacraments are necessary, and only two."

8. On what grounds do Royal Princes and Princes from Germany and Denmark receive our Holy Communion without being confirmed by a Bishop? Do we recognize Lutheran Confirmation? It is very evident from the various letters in your paper and elsewhere that very great differences exist between Churchmen on this subject and it would be a real help to many of us to be told precisely what the Church of England means and teaches about Confirmation. It is quite evident that of the three Archdeacons, whose statements have appeared in your columns, two of them are poles asunder from the other, and it does not take a clever man to see that both sides cannot be right. As long as the Church in Canada speaks with these two voices nothing but weakness can result.

Yours, A. P.

## FASTING & COMMUNION.

Sir,—I noticed some weeks ago a letter making enquiry as to the origin of Early or Fasting Communion. Lately I came across the following extract from a book entitled "The Pastoral Use of the Prayer Book," by the late Bishop Paret, of Virginia. I understand he was an old-fashioned High Churchman. This is what he says on page 100 about Fasting Communion:—

"I have very little respect for the reality of such fasting as that. It is a caricature, a sham. It is not at all the same as that which is called fasting in Holy Scripture. That was not simply postponing of a meal for a half or three-quarters of an hour, or the doing of something just before meal time. It was the going without a meal, or several of them, as an act of positive devotion. Think of the fasting of Moses, of Daniel, of our Lord, or of His first Apostles, think of any of the instances given in Holy Scripture, and then compare them with this fasting made easy. One rises half an hour, perhaps, before the usual time, hurries into clothing, hurries to church, receives the Holy Communion, leaves perhaps before the service is fully ended, and reaches home in time to take breakfast at the usual hour of eight. And this is dignified with the name of Fasting Communion. There is no fasting in it. No meal was omitted or delayed. It was not a spiritual condition at all, but a mere bodily condition or accident of not having yet eaten, when the hour for eating had not come. . . . I honour true fasting. . . . If one wants real Fasting Communion let him come at the later service and fast with spiritual purpose up to that hour and I will honour his sincerity."

Yours, Reader.

## PRESBYTERIANISM AND UNION.

Sir,—Has not Mr. Holmsted made a mistake when he says, "That the Presbyterian system has proved itself an utter and complete failure as a preservative of union, and on the contrary, has demonstrated itself to be a fruitful cause and means of separation, and the setting up of 'new churches' by Christians who nevertheless profess to believe in 'one Catholic and Apostolic Church.'" All of the Presbyterian churches are one in doctrine, and united in Canada, and form one church, although they are in Scotland divided on the question of connection with the state, but not in doctrine. However, in Scotland, that state of things is being overcome, and the Presbyterian churches will before long be united.

Yours, Anglican.

## Books and Bookmen

"Hymns of the Early Church." By the Rev. J. Brownlie, D.D. (London, England: Morgan and Scott. 2s. 6d.) A number of translations from Greek and Latin sources together with several original pieces. Dr. Brownlie has a decided poetic gift and these renderings of early Church hymns will be welcome to many. We should have liked some historical allusions to their source and dates, but as they are, the hymns are exceedingly interesting and helpful.

"The Cabala." By Bernhard Pick. The Open Court Publishing Co., London and Chicago. Price 75 cents. The Cabala is a book of Jewish wisdom (?), of which the earliest strata belong to the seventh century A.D., and the latest to the 18th. It was, and is still, considered by uncritical Jews to be of great authority and antiquity, ranking quite on a level with the Old Testament and the Talmud. There are very few books in English on the Cabala and the reading world will be grateful to Mr. Pick for this neat and compact little volume of 109 pages, which gives the busy man just the facts he wants and no more. It is devoted to a description and analysis of the Cabala and contains very little of comment. But this is not necessary. One can see at a glance that the Cabala is the happy hunting ground for Hebrew (in some cases even for Christian) mysticism. It derives the most recondite and mysterious truths from numerals, letters of the Hebrew alphabet, and even from the Hebrew vowel-points. However, it is interesting as showing what the human mind is capable of when let loose on a sea of speculation without a rudder.

"Marriage: Its Antecedence and Sequence." By the Rev. A. M. Hubley. (Toronto: William Briggs. 75 cents.) A delightful little book of 64 pages, with marriage certificate, thus showing its suitability for a gift at the time of marriage. It deals with its subject in simple and fitting terms, and no young people can read it and follow its contents without learning some of the deepest secrets of true home happiness and blessing. The author hails from Belleville, where he is Rector of Emmanuel Church.

"By Siloa's Brook." By W. T. Webb. (London, England: Hedley Bros. 1s. net.) A little book of poems, entitled "Songs of the Faith," a very true description, for they are all concerned with elements and aspects of the spiritual life. The author is a real poet, and his work reads well and must prove helpful to mind and heart.

RECEIVED.—"John Wesley versus Modernism." By the Rev. G. G. Bennetts. (London, England: Morgan and Scott. 2d. net.) A fine testimony against certain forms of critical rationalism in English Methodism. "Religion at Home." By L. H. M. Soulsby. (London, England: Longmans and Co. 2d. net.) An address given at the annual conference of the Mothers' Union in October last. Some useful advice, though chiefly adapted to one type of Churchmanship only—High Churchmanship. "A Comparison between Christianity and Theosophy." A lecture by Principal A. G. Fraser. (London, England: Society for Promoting Christian Knowledge. 4d. net.) A stringent criticism of Mrs. Besant and a theosophy which she teaches. It deserves careful study and wide circulation. "A Book of Anthems for Easter, Lent and General Use." No. 25. February, 1914. (New York: H. W. Gray Company, 2 West 45th Street. Agents for Novello and Company, London.) Organists and Choirmasters will be particularly glad to have their attention called to this new collection of suitable music for the present season. All tastes and powers seem to have been considered. The same firm, send Book 4 of their "Easter Carol Services."

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Most powerful is he who has himself in his power.—Seneca.

Cambridge won in the great annual boat race. The light blues defeated Oxford after many years of previous defeat.

Rev. Joseph Fennell and Mrs. Fennell are in Nashville, Tenn. They expect to return to Toronto the first week in April.

Rev. W. J. Southam is expected home from the South next week, greatly improved in health after his prolonged rest.

Church of the Epiphany.—The Men's Club hold their annual banquet on Thursday of Easter week. The special speaker will be Dr. Renison of Hamilton.

The Indian Witness states that in Burdwan, Baroda, Muttra, Rurki, Punjab, Meerut and Bastar nearly 150,000 have been baptized, and that it is hoped shortly to make 2,500,000 converts.

One of the two speakers at a great provincial conference meeting held in Winnipeg recently, was Principal Lloyd, of Emmanuel College, Saskatoon. The Principal was at his best, and was thoroughly appreciated by the great audience.

The Good Friday morning service held in the Massey Hall by the Salvation Army has become one of Toronto's annual events. This year, under the title of "Calvary," the first Good Friday will be fittingly commemorated. The decorations will be appropriate and unique.

The word "lumber" is said to have had its origin in Boston because the merchants lumbered the wharves with "wood goods." The term, it is claimed, is merely a modification of the word "Lombard" because the Lombards were the first pawn-brokers and because it originally carried with it the notion of rubbish.

A wonderful story of pluck and determination is revealed by the announcement that Armand Mackenzie is one of the new masters of arts at Cambridge. Mr. Mackenzie is deaf and dumb, and is the first individual so afflicted to take the degree of M.A. at an English university. He paid the fees out of his own earnings.

At a cost of only \$50 the Dominion Forestry Branch recently erected a lookout-tower fifty feet high, overlooking two hundred square miles of woodland. Similar towers are being built on all the Dominion forest reserves in the West in order that fires may be seen and extinguished before they have time to spread beyond control.

The Dowager-Empress Haruko of Japan is seriously ill at Numazu, a watering place to the south-west of Yokohama, where she resides in the Imperial villa. Her Majesty is suffering from heart disease, and her illness causes considerable anxiety to the members of the Imperial family. Several Court physicians have left to attend her Majesty.

Bishop Frank Du Moulin, formerly Rector of St. Peter's Church, Chicago, now co-adjutor of the Protestant Episcopal Diocese of Ohio, is a patient at a hospital in Baltimore, where he went after preaching Lenten noon-day services. Bishop Du Moulin has been in poor health, and when he was invited to preach in Baltimore he decided to remain for treatment.

Rev. Horace H. Jackson, Rector of St. George's Episcopal Church, De-

troit, and formerly head of the East Side settlement, died Saturday morning in Harper Hospital after a short illness of pneumonia. Mr. Jackson was 38 years old and his rectorship began on February 1st. Deceased was born in Clinton, Ont., and received his education in Kenyon College.

Playing recently against Fifteen of South Canterbury at Wellington, N.Z., an Australian team which is touring in New Zealand, scored 922 runs for nine wickets. Of that number, Mr. J. N. Crawford, who it will be remembered, was one of the members of the Australian team who played in Canada and the United States last summer, made no less than 354, at one time knocking up 50 runs in ten minutes!

Four hundred and sixty-two men were in line Sunday morning for the free breakfast at the Yonge Street Mission and to hear Rev. Canon O'Meara, principal of Wycliffe College, give an address. Clothing is still needed for members of the 1000 poor families on the Mission's list of deserving cases, especially for women and children. A distribution will be made on Thursday and contributions are hoped for by Superintendent Davis.

Seventeen cadets from the Royal Military College at Kingston acted as pall bearers and guards at the funeral of Cadet Gilbert S. Fry, accidentally killed in a fall at the college. Numerous messages of condolence were received, among others from the Governor-General and the Minister of Militia. The funeral took place from the home of the deceased on March 23rd to St. George's Church, where services were conducted by Archdeacon Paterson Smyth, Revs. E. I. Rexford, D.D., H. G. Ascah and Dean Evans.

Lord Hardinge, Viceroy and Governor-General of India, arrived in Bombay, March 20th, and formally opened the new Bombay docks, the foundation stone of which was laid by King George in 1905, when he visited India as Prince of Wales. The new docks comprise the Alexandra wet dock, which provides three miles of deep water, and the Hughes dry dock which is said to be the largest graving dock in the world, able to accommodate the largest ship afloat. The combined works are estimated to have cost more than thirty million pounds sterling.

The Archbishop of York was speaking the other day to a company interested in education; and since he has passed the age allowable for this diversion—something over forty—he was in a reminiscent mood. He told of his student days; and, being a Scotsman, he told of his student days in Glasgow:—"Still fewer among us were able to understand or appreciate the marvellous powers of Lord Kelvin. Certainly no member of his class was ever able to appreciate his branch of science less than myself, because, as I have since had the happiness of reminding him, he was once compelled to say of an answer which I gave in his class, 'Surely ignorance could no further go?'"

"Home Rule is to me not a political but a religious issue entirely," says Rev. Canon Troop, late of Montreal. "With my experience of thirty years in the province of Quebec it could not be otherwise." Canon Troop felt that the present crisis was a most serious one, but he was perfectly sure that the Ulstermen were ready to sacrifice their lives in what might be even a hopeless cause, because they were fighting for a religious principle as their forefathers in both Ireland and England had done, and he failed

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to understand the attitude of the English nonconformists for this reason. Personally he would strenuously object to Home Rule irrespective of what party opposed it.

Having at heart the temporal as well as the spiritual welfare of their respective flocks, the clergy of Ottawa have entered into the fight for pure water, and at a special meeting of the Anglican clergy, held in St. George's Church last week, a strong resolution was passed: "Resolved, that we, the clergy of Ottawa, having at heart the physical as well as the spiritual well-being of our people, hereby place on record our profound conviction that our City of Ottawa will serve the best and most enduring interests of the people by adopting the recommendations of Sir Alexander Binnie, and so securing from the Gatineau hills a supply of pure, wholesome water for all time." The resolution was signed by fourteen representative Anglican clergymen of Ottawa.

At the meeting of the Committee of the Church Missionary Society lately, it was reported that the promises for the Special Swanwick Fund now approximate £110,000. On the recommendation of the Finance Committee it has been decided that after the £75,000 has been restored to the working capital, which has been depleted to this extent in order to meet the accumulated deficiencies of recent years, the balance should be set aside to form a permanent fund to provide buildings in the Mission field on terms which provide for its replacement at the rate of 10 per cent. in lieu of rent, thus meeting a need long felt by the missionaries of the society. In case of need the same fund will also provide on the same terms any sum required to complete the society's new buildings in Salisbury-square. Further, it has been decided that, in the event of there being an increased income for the year 1913-14, as anticipated in the Swanwick appeal, the surplus of income after meeting the already sanctioned expenditure shall be transferred into an Immediate Advance Fund for the furtherance of plans for advance already put forward in another direction by the Foreign Committees.

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## British and Foreign

A set of Communion vessels in gold, the chalice being adorned with precious stones, has been presented to St. Nicholas, Guildford, by an anonymous donor.

One of the chapels in Lincoln Cathedral has been allotted by the Dean and Chapter as a soldiers' chapel, and in it will be placed all the military memorials which are now in the Cathedral.

There has just been placed in St. Paul's Church, Edinburgh, a beautifully-carved pulpit, surmounted by a massive sounding board, to the memory of the late Bishop of Aberdeen, who was the Rector of this church from 1884 to 1906.

A quarter of a century's service without stipend was recognized by the Churchpeople of Yafforth, near Northallerton, lately, when they assembled to present gifts to the Curate-in-charge, the Rev. A. W. Denham and the members of his family.

The north transept of Selby Abbey has been further enriched by a fine stained-glass window, which has been unveiled by the Bishop of Beverley. It is known as the St. Germanus window, and is the gift of Miss Mary Stander of Selby in memory of her parents. St. Germanus is one of the patron saints of the ancient abbey, and the window presents forty-four scenes of his life and work.

A famous old City church, St. Katherine Cree, has just celebrated its patronal festival, and it is interesting to recall that Archbishop Laud officiated at the consecration on January 16, 1631. The Bible and prayer-book used by him on that occasion were on view during the celebration. At the special service the Rector preached, and afterwards the parishioners were welcomed at St. Katherine's Hall by the Rector and Mrs. Gordon Hall.

## Boys and Girls

### THE LAST LOVED

By Ethel MacNish Klower.

Eric looked up from the book into which he was laboriously pasting pictures, as the sound of horses' hoofs beat up the lane. "Someone coming" he called to his mother in the kitchen. "Oh! and it's Uncle Donald and he's got the two black horses! Look, Ruth, aren't they beauties?"

But Ruth, at Uncle Donald's name, had flown out of the dining-room and reached the driveway just as Uncle

Donald had swept up, and with coaxing of hand and voice was trying to persuade the two prancing horses to keep at least three of their dainty feet on the ground at once.

"Hello, Girlie!" he called out in his big, cheerful voice, "where's mother?" Then as she appeared on the steps behind Ruth, "Oh, there you are! No, thanks; I can't come in just now. I've just got to run down the side road to see Jim Sears about some seed wheat, and then I'm on my way to Northwich for some fixings for the harrows. Say, I haven't a minute now, but I'll be back from Jim Sears' in about half an hour. Just bundle up Girlie a bit, will you, for the wind seems cold, and let her come to Northwich with me. Oh, there's Eric! How are you to-day, son?"

"Pretty well, thanks, Uncle Donald," his shrill, little voice called out gaily, but his mother knew that the pink in his cheeks meant only excitement, and she saw that he stood in the doorway so that his crutch might be hidden as much as possible. Even in three long, brave years he could not get used to it, and her heart was sore for him.

"Just think, Eric," cried his sister when Uncle Donald had turned and rattled out of the yard with a flourish and great prancing, "I'm going to Northwich with Uncle Donald! Isn't that lovely?"

"But it's my turn!" cried the boy, looking at her blankly. "It is my turn, isn't it, mummy? What can't I go?"

"Because you can't. Uncle Donald

asked me to go," answered Ruth, importantly.

"But he didn't know," interrupted Eric, looking appealingly at his mother. "Mummy, why didn't you tell him?"

"Why, dearie, I hadn't time, and he asked Ruth the very first thing. You see, he couldn't know that you and Ruthie took turn about at any treat that comes along," she explained gently, but Eric broke in, "But Ruth went to the box social only last week at the Epworth League!"

"Oh, that old thing!" cried his sister. "Nobody there but just the neighbours!"

"Careful, Ruth!" warned her mother, "I remember someone who was very anxious to go to that same social."

"But, can't I really go to-day, mummy?" pleaded Eric.

"Why, dear, I daresay Uncle Donald wouldn't care which of you went, and if Ruth wants to stay and give you your turn—" She glanced at Ruth enquiringly.

"Stay home from Northwich! I guess not!" she cried. Then she added, feeling that maybe her refusal sounded too curt and selfish, "and I can match that linen for you, mummy, when I go. Eric couldn't do that!"

"I could take a sample," began Eric, hopefully. But she broke in, "No, you couldn't! I want to go myself, so there! Don't be mean, Eric Robson, just because you weren't asked. What'll I wear, mummy?"

When she had dashed upstairs Eric turned to his mother, and in spite of

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his eleven years, two big tears found their salty way down his cheeks. But no one saw them, for they were crushed against mother's blouse. "Don't cry, Eric, boy," she was saying. "I wish you could both have gone, but we mustn't spoil Ruthie's pleasure by looking sorry. Maybe you and I can go somewhere by ourselves this afternoon."

Eric choked back a sob. "No, mummy; you haven't time. Never mind; there'll be something else turn up."

Meantime Ruth, in front of her looking-glass, was combing her hair and pulling savagely at the snarls. As she combed, she talked aloud. "Well, I don't care. Uncle Donald didn't want him or he would have asked him. And he couldn't get the linen anyhow." Then her eyes wandered to the white roadway with the warm spring sun on it, and the blue sky. "I don't care if 'tis his turn," she answered the girl in the glass. "I want to go—that old box social wasn't much. Well, I know it cost a quarter, and what if I did coax to go? How did I know what it would be like?" She dragged on one shoe with a jerk. "Northwich!" she said.

## 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.

"Maybe he'll take me to the moving pictures! Wouldn't that just be great. Eric's never seen them!— Well, I wish he could go, too—but—"

"Come, Ruth; come and get some lunch before you go," came a voice up the stairs, and she hurried down.

But Eric, with his little crutch leaning against his chair, and his eyes all reddened, was sitting pasting pictures again. Somehow, looking at him, Ruth's merry chatter failed her, and mother, too, seemed rather quiet. She soon slipped back to her room to finish dressing.

"Well, I wish he could go, too, she admitted to the girl in the glass. But Eric's white face seemed suddenly to have spoiled all her pleasure. Her new blue dress was very pretty, and yet it was not a happy-looking little girl who put on her hat. She gave the mirror a vicious tip to see herself better, and down fell a little Christmas card that she had stuck in at the edge of the frame. She glanced at it as it fell. "Love thyself last," met her eye. Angrily, as though someone had found fault with her, she gave it a knock and brushed it to the floor. She settled her hat to her satisfaction, got out her gloves and the purse that Eric had given her at Christmas. She held it a moment, looking at it, and the thought of his disappointment came home to her. She drew on one glove slowly. "He wouldn't have time to get ready now," she argued to herself, and "Love thyself last" stared up at her from the floor. "He would like to go," she gave in, "and he can't walk many places. If it was anything else but Northwich! Oh, I can't—"

The little card looked up almost appealingly. "He might take a sample of mummy's linen, but I want to go." Then she picked up the silent accuser from the floor. "Ruth Robson," she cried, "you are just a selfish little beast. You know Uncle Donald wouldn't care a bit, and Eric would let you go, if he were in your place! Poor kiddie!" she finished, as she threw the card on the bed and rushed downstairs impulsively.

"Ready, Ruth? I expect Uncle Donald back in a few minutes," called her mother from the kitchen.

"Oh, mummy!" she burst out. "Let Eric go, won't you? Has he time to change his things? Here, Eric, I'll help you!" to the boy, who had reached for his crutch and was standing with shining eyes and pink cheeks. "Oh, Ruthie!" he gasped, but she was gone for his boots, while mother bustled, without a word, to get a clean collar and Eric's cap and overcoat. Then, "you run and make Eric a sandwich, Ruthie," she said, "and then, if Uncle Donald comes before we're ready, Eric can have it with him. Fifteen miles is a long drive."

Eric looked down at his mother as she put on his rubbers, "Oh! I did so want to go," he said. "Isn't Ruthie just splendid?" At which Ruth, coming from the kitchen, reddened rosily, as she gave her brother his hasty luncheon.

And when the two black horses had whisked away a very smiling little boy and a big fur-coated man, mother drew a happy-looking girl toward her and kissed her understandingly.

## What and Why Is the Internal Bath?

By C. Gilbert Percival, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And, inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them, and which, if steadily practised, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever-present, unconquerable Canadian Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself, who is optimistic, cheerful and impresses the world with the fact that he is supremely confident always — for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong — who lack the confidence that comes with the right condition of mind, and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words, our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple, and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give — that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously, sometimes, if there is a local weakness.

This accumulated waste has long been recognized as a menace, and Physicians, Physiciculturists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational and perfectly natural process to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and strong—clearing the blood of the poisons which made it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found by disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing.

Drugs force Nature instead of assisting her — Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon constantly clean drugs must be persisted in, and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing as this new process, for in a crude way it has, of course, been practised for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; causing less strain on the system and leaving no evil after-effects.

Doubless you, as well as other Canadian men and women, are interested in knowing all that may be learned about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called "The What, The Why, The Way of the Internal Bath." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., Room 569, 280 College Street, Toronto, and mentioning that they have read this in The Canadian Churchman.

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observations make me very enthusiastic on Internal Bathing, for I have seen its results in sickness as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.

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