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# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER  
ESTABLISHED 1871

VOL. 40

TORONTO, CANADA, THURSDAY, JANUARY 30th, 1913

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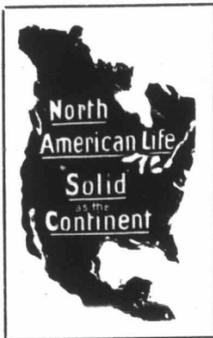
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### Lessons for Sundays and Holy Days.

February 2.—Purific of Mary the B. V.  
Morning—Exod. 13:1—17.  
Evening—Hag. 2:1—10; Acts 20:1—17.

February 2.—Quinquagesima.  
Morning—Gen. 9:1—20; Matt. 18:21—19:3.  
Evening—Gen. 12 or 13.

February 9.—1 Sunday in Lent.  
Morning—Gen. 19:12—30; Matt. 22:15—41.  
Evening—Gen. 22:1—20 or 23; Acts 24.

February 16.—2 Sunday in Lent.  
Morning—Gen. 27:1—41; Matt. 26:1—31.  
Evening—Gen 28 or 32; Rom. 1.

February 23.—3 Sunday in Lent.  
Morning—Gen. 37; Mark 1:1—21.  
Evening—Gen. 39 or 40; Rom. 7.

Appropriate hymns for Quinquagesima Sunday and First Sunday in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 50, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 429.

### FIRST SUNDAY IN LENT.

Holy Communion: 105, 112, 262, 473.  
Processional: 380, 465, 496, 534.  
Offertory: 110, 113, 117, 125.  
Children: 707, 716, 720, 723.  
General: 108, 109, 118, 120.

## THE OUTLOOK

### The English Church and Canada

At the special meeting at Westminster last week in connection with the recent Mission of Help several interesting remarks were made bearing on life in Canada. The Archbishop of Canterbury declared that "the day will come when help will be sent to England in time of spiritual need from those prolific Provinces, but at this moment the call is to us." The Bishop of London admitted that Anglicans had shown less foresight regarding Canada than the other denominations; "we ought to give all honour to the Presbyterians, who have already done such wonderful work there." The Bishop spoke enthusiastically of the absence in Canada of denominational jealousy. Canon Stuart, who was a prominent member of the Mission of Help, said that he was almost inclined to think that the name "Church of England" was unfortunate, and ought to be changed to "Church of Canada." He also said that, while there was immense loyalty to the King, there was more loyalty to Canada, "and every little city thought it was going to become a huge universe." It is well for Canadians to see themselves as they are viewed by leading Churchmen in the Old Country, and it is a satisfaction to realize that the spiritual interests of our Church and Dominion are a matter of such great concern to leading Churchmen in England. The results cannot be otherwise than real, widespread, and lasting.

### A Terrible Indictment

The Judge and Grand Jury of the Assizes at the City Hall, Toronto, last week referred to the recent verdict in the Star Theatre case. Both Judge and Jury spoke in the strongest terms, and, as their remarks have such a definite bearing on the duty of every Churchman on behalf of moral reform, we do not hesitate to quote them, and thereby give them fresh and wider circulation. Mr. Justice Latchford spoke as follows:—

"It has been notorious for years that at least one, and possibly two, vile theatres have existed in this city. They appeal to the very basest of passions and to nothing else. There is no real humour in indecency. Yet, as I understand, these theatres are thronged from one end of the year to the other at every performance, very often by children, or those who are little more than children, who there receive undoubtedly their first suggestions of wickedness, have their imaginations tainted, have subjects suggested to their thoughts—and evil thoughts lead to evil acts—and the community suffers grievously. We may all have some responsibility in these matters. It is idle for us who live in Toronto to say that we are not affected by them. No man knows how soon he or his family may be affected by the evil which starts or spreads from these plague spots."

The Grand Jury expressed their amazement at the self-contradiction seen in the findings of the Petty Jury verdict, which they described as illogical and extraordinary. And the Jury went on to say that the civic authorities of Toronto cannot be excused:—

"The police department are either incompetent or utterly indifferent to the morals

of the young men of Toronto; if not, why license an obscene, indecent or questionable show?"

No words are needed to press home the seriousness of such charges delivered by a high legal tribunal.

### The World of Missions

In accordance with its annual rule "The Missionary Review of the World" publishes in its current number statistics of Protestant missionary operations for the year 1912. Taking the whole world, the figures are as follows:—

	1911.	1912.
The Home Income of foreign societies . . . . .	\$25,297,074	\$30,404,408
Income from the fields . . . . .	\$5,519,174	\$7,902,256
Total number of Protestant missionaries in the field . . . . .	22,058	24,092
Total number of native workers . . . . .	88,309	111,982
Number of communicants . . . . .	2,304,318	2,644,170
Total adherents, including communicants . . . . .	4,876,454	6,055,425
Added last year, adults and children (incomplete) . . . . .	152,216	212,635

The gifts from the Churches of Canada and the United States record an increase of something over 18 per cent., but it is unsatisfactory to notice that the number of adherents during the year is less than the previous year by 36,000. In 1911, 152,000 adult communicants were received, but in 1912 only 116,000. We are unable to give the reasons for this diminution, but we hope it does not imply any check in the progress of missionary work. The need is greater than ever, and there must be no retreat and no retrenchment, but a constant pressing forward with missions and men if we are to accomplish the task that God has set before His Church. We are all hoping and praying that the Epiphany Appeal and the Every-Member Canvass connected with the Laymen's Missionary Movement will produce great results all over the Dominion.

### Grande Prairie and Temperance

The late Bishop Holmes, of Athabasca, was accustomed to speak of Grande Prairie as the last Canadian North-West. Attention is being increasingly drawn towards this remarkable tract of the Dominion, extending about 250 miles north of Edmonton, which is rapidly filling with settlers, even though at present there are no railway facilities. Thus far these people have lived quite easily without liquor licenses, but now we hear that someone is anxious to obtain the right to sell liquor in that area. But the people do not want it, and no less than 96 per cent. have signed a petition to this effect. The question at once arises whether the Alberta Government will grant a liquor license under such circumstances. The fact that 96 per cent. do not want it ought to weigh very heavily in the scales, and we sincerely hope that the Government will heed the desires of this overwhelming majority and prevent any licensed drink shops from establishing themselves in this new country. In view of the awful ravages of strong drink on young and old the very best interests of the people are being safeguarded by keeping any part of the country free from the public sale of alcohol.

### Y.M.C.A.

We have received a copy of "Association Men," giving a review of the work of the Y.M.C.A. throughout North America. It is interesting to know that on this continent there are now no fewer than 566,101 members of the Y.M.C.A., including many leading business and professional men, and the sum of \$81,000,000.00 has been given for the work of the Association. Canada has taken a prominent part in this development. New buildings are either complete or nearing completion in several of our large cities, at a total cost of nearly three and a quarter million dollars. Of the many branches of the organization in America there are few superior to the one in Toronto. Over one million dollars has already been spent in buildings, and some of the best-known men of the city are active supporters of the work. The total membership in Toronto reaches 6,405, and when the new building on College Street is opened there will doubtless be a large increase. It is of particular interest to remember that the founder of the Y.M.C.A., Sir George Williams, was a devoted member of the Church of England, and whenever and wherever Churchmen take their rightful place in the work of the Y.M.C.A. they are enabled to do much to help forward the cause of young manhood in our Church and land.

### From the United States

A leading official has recently declared that during this fiscal year the immigration into Western Canada from the United States will reach 200,000 persons. If this proves to be correct it will mean an increase of more than 50 per cent. over last year's figures. There is, of course, a possibility that the increase may not continue, but it is quite as likely that it may extend still more widely. Active efforts are continually being made to show the advantages of Canada, and we learn that many of the agricultural States in America are becoming alarmed at the departures northward. Indeed, this year four of the States actually refused to grant Canada space at their State Fairs, while another in considering such action decided that to refuse would only give Canada a new advertisement. From the Canadian point of view the immigration is, of course, satisfactory, though it must be remembered that it increases our national and religious responsibilities to a very serious extent. The question becomes urgent whether these people who come in such large numbers are being provided for by the churches. It would be an untold disaster if they and their children should not have the privileges of worship within reasonable reach. The future of Western Canada depends more upon the godly character of its inhabitants than on any other feature.

### Theology and Brotherhood

In connection with the death of a well-known Unitarian minister, a newspaper remarked that "he cared little for theology, but everything for his fellowman." No wonder that a religious journal spoke of this as "an absurd collocation of ideas." In view of the fact that theology is our knowledge of God it is obvious that we must know God in order to care about Him, and the more we know the more we certainly shall care about Him. But beyond this, it is a familiar fact that those who know and care about God are the keenest in their knowledge and care for their fellowmen. One side of the truth is, of course, this: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But the other side is: "Let us love one another, for love is of God." It is so cheap and easy to speak cynically of theology when we ought to know that this is the strongest and most influential motive for effort on behalf of our fellows. Even the dead clergyman must have learned to care for his fellowmen because of what he had learned about God, for it is a simple matter

of fact that all real convictions about the brotherhood of man find their sole basis in the conviction of the Fatherhood of God.

### "Full of the Spirit"

In a well-known and valuable little book, "The Spirit-Filled Life," by an Australian clergyman who died a few years ago, there is a striking exposition of the appointment of the seven who are usually called "Deacons." They were required to do the secular work of feeding the poor, and yet the men demanded for such temporal business were required to be "full of the Spirit." On this the writer of the book comments as follows:

"When an election of office-bearers is taking place, nowadays of men, say, to manage the temporal affairs of Christ's Church, whoever thinks of looking out men full of the Holy Ghost?"

Men are elected on account of their social position, or their possession of means, not on account of their spirituality, whereas God's Word plainly teaches us that all Church work, temporal or spiritual, requires men "full of the Spirit." Unfortunately there is a slack demand for such, because it is little realized that only such men can really do the Lord's work. And the slack demand is largely responsible for the scanty supply.

## LENT

Lent is derived from the old Anglo-Saxon word meaning Spring. Spring is the yearly miracle of the awakening of all nature to growth and work. So it is fitting that Lent should be the name of the season in which the Church calls upon us to strengthen our spiritual life and to increase our spiritual growth. All men are in need of special calls and seasons, some more than others. For in spite of the fervour of our resolutions, made when the vision of our life transformed in Christ was upon us, the resolutions have weakened as the vision has faded. There is not a follower of the Master who has not had at some time a vision of what his life might be if only the Lord were really Master of the life. But we have never allowed Jesus Christ to show us how the Master-life could be lived in our own particular circumstances. We have rather presumed that our circumstances were a severe handicap, and thus have relieved ourselves of the obligation of absolute obedience. The time of our Lord's testing in the wilderness is a period we may well spend in laying bare all our deficiencies and in pleading for a renewal of that vision and greater strength to fulfil our resolutions. The three duties of Lent, according to the Collect for Ash Wednesday, are: (1) Repentance, (2) self-discipline, and (3) special devotion.

Repentance conveys a meaning clear to all minds. Regret and Resolution are the two parts in Repentance, Regret for the past, Resolution for the future. Even from the earliest times of God's revelation, repentance has always been the condition for the remission of sins and for the restoration of the sinner to God's approval. There are no shadows where there is no light. A man does not know the exceeding sinfulness of his sins until he has seen them in contrast to the holiness and strength of our Lord. True and adequate repentance can come only after the knowledge of the Lord's demands. So repentance implies the turning back to God's revealed Will and Word. Bible reading must be a real part in any true Lent.

Self-discipline ought to be clear to every mind, but experience shows us that it is through a misunderstanding of this duty that people lose the spiritual value of this season. The Lent of some is made up of abstinences from indulgences. The mere abstinence is of no value in itself.

The abstinence is a means to an end. The end is the growth of spiritual life. Unless that is attained the abstinence is worse than useless, for its appearance deceives the man himself and others. The time, the energy, and the money saved from indulgences is to be spent not in an increased indulgence after Easter, but in devotion, work and support of Christian things. But all this is on the negative side of self-discipline. The positive side is the difficult but valuable part. Of what use is it to clear the ground unless good seed be sown? So daily devotion to prayer and Bible-reading and Christian works is the essential of true Lent-keeping.

Special devotion has its object supplied in the climax of Lent, that is, our Lord's Crucifixion. Nothing will so humiliate and, at the same time, so strengthen the soul as the continual memory of Our Lord's death. It will give to our meditation the keen personal edge that saves up from the barrenness of general statements. When we get face to face with God alone in the quiet of our own heart the point at issue is not, then, "God so loved the world," but "God so loved me," "Christ died for me." Throughout this coming Lent let our thoughts be much on the Lord's death and the forgiveness that it brought to the world. So surely as this Lent may be to us a time of spiritual growth and refreshment, so shall we realize that we can make our rule for Lent the rule for life. When the possibility of growth is revealed by this special season we shall see how continual growth and blessing may be ours. Life has no limits save our own desires.

In order that we may not fail to observe aright this holy season, let us give heed to some suggestions for private devotions during Lent. (1) Begin each day with a thought gained from Holy Scripture. (2) Ask God to leave you in no doubt regarding His will for any time or action in that day. (3) Resolve to live just that single day in consecration to God by the power of the Holy Ghost. (4) When your mind is at liberty through the day, direct your thoughts to Christ and His holiness. (5) In the evening honestly confess your failures to God and ask forgiveness through His Son. (Do not be satisfied with a general statement; mention every sin.) (6) Thank God devoutly for guidance, preservation and blessing. (Do not be satisfied with a general statement; acknowledge each blessing). (7) Close the day by reading a passage from the Gospels, so that your last thoughts shall be about our Lord and Saviour Jesus Christ.

### "AT HIS TABLE."

"That we may evermore dwell in Him, and He in us."

In the quiet consecration  
Of this glad Communion hour,  
Here we rest in Thee, Lord Jesus,  
Taste Thy love, and touch Thy power.

All the service, all the sorrow,  
Laid in silence at Thy feet,  
All life's questions, all its burdens,  
Earth ties dear, and friendship sweet.

Here to learn through hallowed symbol  
What Thy grace for all can be,  
By that wonderful indwelling—  
Thou in us, and we in Thee.

Thou—the living Bread from Heaven,  
Thou—whose Blood is drink, indeed,  
Here "by faith and with thanksgiving  
In our hearts" on Thee we feed.

By Thy Death for sin atoning  
By Thy Resurrection Life,  
Hold us fast in blessed union,  
Gird us, nerve us for the strife.

While afar in solemn radiance  
Shines the Eucharist to come—  
After conflict, toil and testing,  
Thy great Feast of love and Home.

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# INDUSTRIAL UNREST

## WHAT OUGHT THE CHURCH TO BE DOING?\*

By The Right Rev. CHARLES GORE, D.D., Bishop of Oxford.

**T**HE Bishop of Oxford after pointing out the conditions of Labour Unrest as felt amongst ourselves, proceeded to deal with the question, what ought the Church to be doing in this matter?

**Avoid Preaching to the Labour Movement.**—1. I trust that the Church and the representatives of the Church will not attempt to preach to the Labour movement and point out its faults. Faults and mistakes may be patent enough, as they are in fact in the middle class, among the clergy, and in every class and movement. But it is not for us to point them out in the Labour Movement. By doing so we irritate only and do no good. The fact is we have not got the moral right to rebuke or guide them. If we as a National Church had been forward to feel and to represent the undoubted wrongs of Labour, like the old prophets, it would have been different. But we must confess that our record is lamentably bad in this respect. Probably we drugged our souls with the fatalism of what we called political economy. Anyway we almost confined ourselves to going about relieving misery. That is a good work. But it is felt and seen to have been no substitute for a real effort to get justice done. Now the call is all for "justice"; not for charity; and we are discredited. The Church, moreover, is felt by Labour to represent in its assemblies the classes it is opposed to. As a matter of fact in our constitutional assemblies at present, Kuridecanal, Diocesan, and central, the Labour interest and point of view is almost unrepresented. Thus it comes about that though the matter of our admonition may be just, the Church and its representatives will do no good at all by preaching to Labour. They will not be listened to. They will only embitter and exasperate.

**Encourage Trade Unions.**—2. There is amongst Churchmen a widespread dread of Socialism: not merely in its strict sense as a particular economic theory, but in a more general sense as a name for the tendency to invoke State interference to remedy the evils of society. We hear a constant expression of alarm at the coming bureaucracy and the age of State officialdom. I will not discuss the grounds of this alarm which in part I share; but I want to point out that the appeal to State intervention has come because Labour seemed to have come to the end of what it could do by trade unions and generally by voluntary organization. In spite of the mistakes or offences of trade unionists (and what organized class, religious or political, has not committed mistakes and offences?)—I believe that they have been among the most beneficial organizations at work in the last fifty years. If you want to minimize State action, you should be stalwart supporters of trade unions. I do not believe that we have come to an end of what can be done by these unions. If the State must act, I would have it act as far as possible in strengthening, supporting, and giving freedom to trade unions. The most serious peril about the Insurance Act is the peril of its weakening the unions. I would say to all those who would postpone or minimize State action and State officialism, by all means strengthen and encourage trade unionism in town and country, among men and women. It has by no means yet accomplished the whole of its great work.

\*Substance of a paper read at the Church Congress at Middlesborough.

**Look After the Villages.**—3. . . . I have been inclined again to ask myself whether there is not a special opportunity for the Church in that part of the social field which is, I am persuaded, coming into prominence as the most important of all—I mean the country villages. All men of knowledge and thoughtfulness seem to be feeling that the problems of the towns will not be solved unless first of all the problem of the country is dealt with. The foundation of the common welfare is in the land. The most imperious call to the nation at present is to put new life into agriculture and the pastoral industries. The convergence of opinion from all sides upon this point is remarkable. Now in other lands where there has been agricultural and pastoral recovery or reconstruction, the Church, and in particular the country clergy, have played a great part—notably in Belgium and Ireland. Cannot the Church do something here in the period that is just coming? We know the condition of things in the villages; we know why the young people emigrate to towns or overseas: we know the problem of houses and wages. The country clergy and their wives know these things—hardly any other people have had the like opportunity to know them. I believe that the old resentment on the part of the agricultural labourer



GREAT PARADE IN MELBOURNE

Over 18,000 Australian Cadets marched through the city to the Federal Parliament House. All Melbourne turned out to see the Parade and Lord Denman, Governor-General, is shown at the saluting base. The Prime Minister expressed his opinion that "in spirit, bearing, and discipline the Cadets were equal to any troops he had ever seen in any part of the world."

By courtesy of The Mail and Empire

against the clergy (due in part to their attitude at the time of Mr. Arch's movement for the foundation of the Agricultural Labourers' Union) has largely passed away. Cannot we to-day—in our parishes, our rural deaneries, our dioceses, through social service committees and other channels—really contribute something out of our intimate and special knowledge to help the nation over this problem? Cannot we assist and encourage the formation or spread of an Agricultural Labourers' Union such as would really make it possible to find out by organized collective bargaining whether the labourer under present conditions of land tenure and agriculture can be paid a wage which would enable him in his turn to pay an economic rent for a decent house as well as to support his family and himself on sufficient food; and if not, how the living wage, which is the labourer's right, is to be provided? Surely if ever any religious body was in a position to help the whole country towards the solution of its great problem, the Church of England in the country places is in this position.

**Help the Workers to Acquire Knowledge.**—4. Again, can we not do something to help the workers in country and town in the acquisition of knowledge—economic and historical knowledge—such as is necessary to emancipate them from the tyranny of rhetoric? The chief need of the labour movement is knowledge within its own ranks. However strong it may become in voting power, ignorance will always be trodden down under the foot of knowledge. If labour is to hold its own it

### THE SCOUT IN THE CHURCH

By Scoutmaster Allan B. Johnson.

MOTTO, "BE PREPARED."

The influence of the Boy Scout Movement in Canada has been so extensively felt that we already have scout troops organized as a branch of many of our larger churches. They are universally looked upon as an important and desirable unit for the Church, its Sunday school and its future outlook. The church troop is in no way differentiated from that of any other, in that it comes directly under the supervision of the district Scout Council. The Church officers supervise its policy, both in an indirect and direct way; they can see that it adheres to the general Scout principle better than the district council can do because of the closer touch they have with it, and they directly supervise its Church functions. When Church officers fully understood the principle and aim of the movement it became evident to them that if a troop were organized under the auspices of a church, it would become an important attraction to the Sunday school for the boys of the district. Although the activities of the troop are in no way religious, yet the very fact that it bears the church name, meets in the parish rooms, and that its officers are members of the congregation draws the boys to the church and its work. The scout unit is known as a troop. This is commanded by a scout master, and as many assistant scout masters as may be necessary to carry on all branches of instruction. The troop is divided into patrols, each of which is under the command of one of the boys who is known as a patrol leader. These patrol leaders are chosen for their character and influence over the boys under them. A number of troops in a vicinity comprise a district under the control of the district scout council. It only remains now for the various councils and churches interested to work in unison and accord to produce a wonderfully efficient and enthusiastic source of future Churchmen.

must have knowledge within its own ranks. The Workers' Educational Association is labouring gallantly to supply this need, gallantly and successfully, and is extending its operations to country districts. What I am asking is, whether the Church in its clubs, classes, and men's and women's societies could not in country and town do much more than it is doing at present to awaken the sense of the supreme importance of knowledge and to show the way to its supply? Thus without any interference it could prepare the way for the Worker's Educational Association and any similar organizations.

**Inform Our Own Moral Judgment.**—5. But of course the chief way in which we as a Church can help towards the solution of the problem is by informing our moral judgment and so being in a position to enlighten the judgments of others. Is not the fundamental claim of the labour movement—the claim for a fairer distribution of the proceeds of industry, for better opportunities of life for the mass of the workers—just claim? ought not the Church itself to have made the claim all along? Is not the principle that the proper payment of the labourer is the first charge upon an industry, the principle to which as Christians we must assent? If these things are true, then there is needed on the Church's part a very serious and deliberate re-assertion and re-application of those principles of personal and social righteousness which form one chief characteristic of Old Testament religion, and which are indeed the only basis on which the Gospel can be rightly preached.

# CHRISTIANITY IN JAPAN

LETTER FROM A CANADIAN MISSIONARY

By the Rev. F. W. KENNEDY, M.A.

THE subjoined which is written by a Japanese may be useful to you. The figures, I expect, are about as accurate as you can get them because they were used by the Home Office in their late investigations. I have given the details of the prefectures which form the new diocese over which Bishop Hamilton is to preside.

Out of 6,213,100 souls we have the very large number of 4,500 Christians, and the majority of these people live away from the civilization of the Capital, Tokyo. We have a magnificent task before us and I feel sure that Canada will not be carried away by the more than foolish statements made by some people that Japan is already Christianized. The Bishop has doubtless been asking for more men and money. Now is the time to invest the latter, and we must have the living agents to superintend the wise expenditure of it. I am in charge of the south half of Nagano Prefecture. The town farthest to the south of me is over 60 miles away, and can be reached in a day by train, electric railway and motor bus, all three have to be used. To the north a big town lies 25 miles from me. I have catechists in three places in the centre of my district each 40 miles away, by train 6 hours return. There must be 900,000 people in the district which contains one city 35,000, five large towns from 10,000 to 20,000 each, and the rest are scattered in villages throughout the mountains. There is work in this one part of the field for three missionaries instead of one.

To the Editor of the Japan Advertiser.

Dear Sir,—Will Japan ever be properly Christianized, or will it be a matter of impossibility to make her a Christian country? These are hard questions to answer. There are constantly many indications which, if properly interpreted, would make even the most earnest and most staunch worker for His cause discouraged or even doubt of his ultimate success in bringing here the Kingdom of God. But I would not deny, on the other hand, without fear of contradiction that there are some encouraging signs, in the success that Christianity has attained so far; yet the signs, favourable as they are, are not sufficient. I am inclined to believe, to make an unbigoted observer predict with certainty that Japan will ultimately become a Christian country.

Those who ever take any interest in the progress of Christianity in Japan must have already noted that although the religion had until quite recently been despised by both the Government and the majority of the people, it has now come to be recognized as a religion worth at least deep study, the consequence of which being that the general standing of Christians has been somewhat raised. Even those who were formerly deadly opposed to Christianity now recognize the merits of the religion and have now ceased to treat Christian believers with contempt. In support of my statement, even the Government who used to watch Christian movements with rather suspicious eyes, have changed their attitude.

I take the case of the Triple Religious Entente first proposed by the Home Office. Having found the importance of the moral elevation of the people and also the usefulness of religion for the advancement of human welfare, the authorities proposed the Conference of the three religions, namely, Christianity, Buddhism, and Shinto. This was a memorable event in the history of Japan as well as in the history of Christianity in this country, for the Government favoured Christianity for the first time.

I wish to cite another instance to show that the attitude taken by the general public towards Christianity has quite changed. I know a certain Buddhist priest who was deadly opposed to Christianity and its followers, and if there was anything abominable in his eyes, that was Christianity. Not very long ago, I called on him and happened to discover among many books in his study a copy of the Bible. Referring to the Book he told me that he had bought it in order that he might "study a little bit," as the world made such a fuss about it. This was a noteworthy change in the man, I thought to myself, knowing that he had had so much prejudice against Christianity.

There is another favorable sign. The study of English literature is in great vogue among the younger generation at present, and as English literature is closely connected with the Bible, many Japanese students of English take up the

study of the Bible. No matter whether they are interested in Christianity itself or not they will eventually come to recognize the lofty ideals and principles embodied in the religion. Even if they take up the ethical side of Christianity or the philosophical side only, that will be far better for them than not to study it at all, if they are not saved heart and soul. There may be a few other signs as favourable and encouraging as those mentioned above, but let us now see next what the discouragements or difficulties are.

The result of the past fifty years' missionary work can be seen from the following table based upon the recent investigation of the Home Office, showing the number of Shinto, Buddhist, and Christian believers in each ken or prefecture. Of course I cannot guarantee whether the figures exactly correspond to the real numbers, yet they will serve us to see the influence of the respective religions:—

Prefecture.	Population.	Shinto.	Buddhist.	Christian.
Niigata	1,955,600	303,800	525,700	700
Aichi	1,789,200	378,800	605,000	1,900
Gifu	1,074,800	226,600	207,300	300
Nagano	1,393,500	353,100	553,300	1,600
	6,213,100	1,262,300	1,891,300	4,500
Rest of Japan	43,375,127	14,606,627	19,074,974	145,467
	49,588,227	15,868,927	20,966,274	149,967

From the above we can readily understand that although some Christians are proud of their success in winning souls, they have so many large fields before them and that the influence of Christianity is still very weak. Is not this result discouraging when we take into consideration the fact that many workers in the fields have been working so long? It is always difficult to get a right person in the right place, and it is especially so in religious circles. Young men who are qualified for any position of responsibility seldom go into the Ministry. It is a great shame that there are very few Godlike, earnest, tactful patient, broad-minded, learned ministers here in this country. This is perhaps one of the reasons why Christianity has not made so much progress.

The Japanese are thorough-going people. You cannot lead them to God by the Bible-says-so-system. As long as a drastic reform is not effected in the choice of ministers and evangelists, we can hardly expect any striking and significant progress in the propagation of Christianity.

There is another difficulty with most of the Japanese pastors (I am not trying to find fault with them); that is to say, they are over zealous in making new converts than to keep the old. I have met many a person who says:—"I have once been a Christian, but am not now." The chief reason why there are so many backsliders is that their pastors neglected to properly look after them. The lack of missionary spirit among Christians, marriage customs, the lack of concentration, inconstancy, etc., on the part of the Japanese form great obstacles in the progress of Christianity in this country.

At present physical persecutions are entirely unknown to Christian workers, yet there is still a greater difficulty to overcome, for the Japanese are too eager to drink the cup of material civilization. To most of the Japanese the question as to whether there is a life beyond the grave or not does not matter; most of them will be satisfied if they have plenty to eat and drink. To convert such people heart and soul is certainly a tremendous task. The question still arises, will Japan ever be properly Christianized? or will it be impossible to make her a Christian country?

Respectfully yours,

J. Suzuki.

Tokyo, November 6th, 1912.

**Splendid chance for young people to make money. We want canvassers in every town in Canada. Use your spare time in getting subscriptions for this paper. Write us at once for particulars.**

## POWDER AND SHOT

Suggestions for Temperance Workers

As many of our readers are engaged in temperance work throughout the country, it is hoped that this column, which will appear occasionally, may prove of service by the provision of facts and illustrations dealing with one of the greatest evils of the present day.

The Bishop of Stepney, addressing a temperance meeting the other day, said some people thought it was a great risk to give up the use of alcohol in middle life, but only two years ago, at the age of fifty-five, he (the Bishop) became a convinced teetotaler. He had not a strong physique, but he could say that he had never been better in his life than since he gave up alcohol. He hoped thousands of people in the prime of life would be induced to emulate him, because the world was living twice as fast as it used to live, and it was better for man to keep fit by abstaining from alcohol.

An outdoor preacher was interrupted by some men, who said religion was humbug and a sham. Then another man walked up, and said: "You know me, and know that I used to drink heavily, and was always getting into trouble. It is a long time since you saw me drunk—and why? Because I got converted, and now trust in Christ to keep me. Can religion be a sham when it has done that for me?"

Dr. Forbes Winslow, speaking on the increase in the number of imbeciles and lunatics committed to the metropolitan asylums, says that there is one certified lunatic to every 269 of the population. He regards drink, cigarette smoking, and heredity as the three principal causes, and prophesies that the increase will continue until the drink problem has been properly dealt with.

A national appeal to doctors from the British Women's Temperance Association points out that many unfortunate victims of the drink habit can quite honestly trace their downfall to a medical prescription of alcoholic stimulant. To minimize such regrettable cases the B.W.T.A. appeals to doctors to confine the prescription of alcoholic liquors to those cases in which they regard alcohol as being essential and feel unable to employ as a substitute any drug less seductive to the patient and not obtainable with such fatal ease as is alcohol.

Not all the significant temperance news comes out of prohibition and anti-saloon headquarters. This time an item comes from the stronghold of the brewers—Milwaukee. The retail liquor dealers of the state are proposing radical legislation, making it a misdemeanor for a brewer to participate in the retail business or to control saloon property in any way. Incidentally they want to limit saloons to one for every 1,000 of population.

The Women's Total Abstinence Union is organizing a crusade against medicated wines, many of which are strongly alcoholic, so that the every day use of them is almost certain to awaken or cultivate the alcoholic habit.

A doctor recently gave a temperance address illustrated by blackboard diagrams, and one of his illustrations referred to the well-known difference between the desire for food and the craving for drink. It was one of the properties of food, he said, that sooner or later it created a feeling of revulsion, whereas a poison created an appetite for itself. Having graphically described how belladonna, arsenic, strychnine, and other powerful drugs, gradually increased their hold on a man until the organs for which they have a selective affinity were controlled and deranged, he asked us to imagine what would happen if our food-stuffs thus begot a morbid appetite. "Fancy," said he, "a man getting so enslaved that he ate nothing but eggs for breakfast, eggs for dinner, and eggs for tea, and slipped out to have an egg at eleven in the morning and another at three in the afternoon! Or fancy a man slapping his friend on the back with the words, 'Come along, old man, let's go and have an egg.'"

Any person wanting to make extra money in their spare time write the "Canadian Churchman."

SHOT  
e Workers

# CHURCH UNITY

CANON SCOTT AND CANON SYMONDS

**C**ANON SYMONDS forwards the letter written by Canon Scott to the "Church Times," which we publish, together with Canon Symonds' reply to that paper.

## SERIOUS DANGERS IN THE CANADIAN CHURCH.

Sir,—At the present moment the Canadian Church is face to face with a danger so grave that the difficulties of the Welsh Church pale into insignificance before it. Ever since the Laymen's Missionary Movement was taken up by our Church five years ago, there has been a growing tendency on the part of Churchmen to accept a position of careless indifference to the fundamental principles of ministry and sacraments for which the Church stands. Many priests who were carried away by the flash of enthusiasm for missionary work, kindled at that time, now that they see the danger which lurked in "interdenominationalism" deeply repent their action. We were assured at the time that "interdenominationalism" was not "undenominationalism," and that the position of the Church was neither to be questioned nor interfered with. In this way we went with the multitude, and now bitterly repent it. The growing indifference of our laity to our distinctive Church principles has at last culminated in certain quarters in a definite appeal to the clergy of the Canadian Church to express their approval of proposals for admitting dissenting ministers to our pulpits, and dissenting lay-people to Communion at our altars under certain safeguards. A circular letter has been sent to all the clergy, asking them to sign this appeal. We are told that two hundred and fifty out of a possible total of fourteen hundred priests have done so already. Among the signatories there is a Western Bishop, and there are some archdeacons and canons and one dean. The circular letter states that the securing of the names is only a preliminary step to a campaign in the several Synods to secure the necessary changes in our formularies to make the new state of things possible. So we are face to face with a crusade to undermine the Catholic Faith.

There are many causes which have contributed to the present state of religious laxity. First, there is the growing materialism of our people. The marvellous development of Canada, the rapid increase of values, the power of the dollar and the power to make dollars—all these are things dinned into our ears on every side. Then there is the appeal on economical grounds. It would be cheaper to keep up one united church in our Western towns than three separate ones.

No doubt a large proportion of the laity will be in favour of the unity proposals, and henceforth the Canadian Church will be divided into two camps, mutually distrustful and hostile. The solemn declaration prefixed to the constitution of our General Synod will ultimately prevent anything being done to the text or rubrics of our Prayer Book. In the meantime, however, with aggressive Romanism on one side and with aggressive Protestantism on the other, and with a weakened and divided front, the Canadian Church must set herself to her gigantic task in a spirit of humble faith. The Church is founded on the rock and she has weathered storms before. It is better, too, that her foes should come out into the open, than work in secret as they have been doing. We ask for the prayers and sympathy of the Mother Church, and implore our brethren in the old land to think twice before they take part in interdenominational movements.

The fact that Bishops and priests of unimpeachable Churchmanship took part in the Edinburgh Congress is now used as a weapon against those who are defending the Catholic Faith, and is made to justify the overturning of Church order in a land where the Church is young and weak.

Frederick George Scott.

St. Matthew's Rectory, Quebec, December 6th.

Editor, "The Church Times."

Sir,—As one of the signatories to the circular to which Canon Scott, of Quebec, refers in his communication to your columns, may I ask you to publish the following remarks:—

1. Although it is true that Canon Scott does not say so, yet your readers might easily draw the inference from his words that the circular was in some way connected with the Laymen's Missionary Movement. If so, they would be in error. The Laymen's Missionary Movement has nothing

whatever to do with it. I doubt whether we have received a single signature more than we should have done, had there been no Laymen's Missionary Movement. On the other hand the powerful appeal for unity from the Mission Field as it found voice in the Edinburgh Conference has probably had considerable influence with some at least of the signatories.

2. It is surely highly immoderate and inflammatory language to talk of the circular or its promoters as initiating "a crusade to undermine the Catholic Faith." The Church of England has never taught or insisted upon the doctrine of Apostolic Succession. It is futile to adduce the Preface to the Ordinal as evidence to the contrary. The real test is to be found in the action of the Church's rulers. Has any one of the thousands of Bishops and clergymen, who, since the Reformation, have not held this doctrine, ever been condemned for maintaining that Episcopacy is not of the esse of the Church. If Canon Scott is right he is the minister of a Church of which a very large part, perhaps the larger part, of its members have been "undermining the Catholic Faith" ever since the Reformation. The signatories to the circular have not the remotest thought of abandoning the Historic Episcopate. On the contrary, they believe, and are able to give reasons for their faith, that the adoption of their very moderate proposals would tend to its extension.

Nor in view of the fact that the Lambeth Quadrilateral does not include Confirmation in its terms of unity, and of the great divergence of opinion with respect to the interpretation of the rubric at the end of the Confirmation Service, (see Rev. H. A. Wilson's excellent book, "Episcopacy and Unity"), can it be said that the proposal, under certain restrictions, to admit members of other Communions to our altars is an "undermining of the Catholic Faith." What we ask for is the regularization of what is now done in very many, perhaps in nearly all our churches, with the cognizance of the Bishops, and in some cases with their formal authorization.

3. It is hard to write patiently of Canon Scott's extraordinary assumption that our efforts to enter into closer relations with our brethren of other churches is an evidence of "religious laxity." I can only understand such perversity by supposing that Canon Scott's annoyance has temporarily deprived him of his common sense. It is the divisions of Christendom that to-day are a source of religious laxity. The endeavours, to be observed in many directions, to heal the breaches, are a happy sign of a reviving religious vitality.

4. It is further necessary to enter an emphatic protest against Canon Scott's assertion that we (described as the "foes" of the Church) have been working in secret. It is absolutely false.

In another part of your paper of the same date, I note that a correspondent speaks of the satisfaction with which the Bishop of Quebec's pastoral has been received in that diocese. I do not doubt it, but it is not universal. I received a copy of the Quebec "Chronicle," in which it was published from a well-wisher in Quebec with this comment written on the margin. "Quebec laity indignant with this Pastoral." Another prominent Churchman wrote me that he did not at all agree with it, and asked me to let him know what he could do to advance our cause.

Yours, etc.,  
Herbert Symonds.

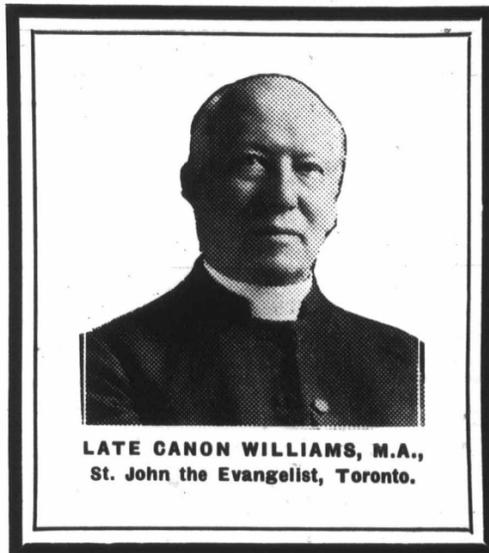
P.S.—Since despatching the above to the "Church Times," I have received its issue for December 27th, which contains a letter from Rev. T. G. Devitt, "lately rector of Hatley, Quebec," who finds an evidence of "religious laxity" in Canada, in the fact that on board ship crossing the Atlantic, an Anglican clergyman from a Western Diocese, before a celebration of the Holy Communion, posted this notice, "Members of all churches cordially invited." Is not this the kind of "religious laxity" that the Scribes and Pharisees found in Christ Himself? H. S.

The gift of silence is one of the best of gifts. Often hearts are burdened, pressed, and full of sorrow, and they must unburden themselves; and how frequently they pour their sad secrets into ears that prove like trumpets to proclaim them through the world. Some people seem constitutionally unfit to keep secrets. They are so shallow that they slop over, and boil over, and empty all that is within them. "A fool uttereth all his mind." Such persons are a source of endless mischief and trouble in the world, especially to their friends.

## THE LATE CANON WILLIAMS

Canon Alexander Williams, M.A., for 47 years rector of the Church of St. John the Evangelist, and one of the oldest and best-known members of the Anglican clergy in Canada, died last Thursday, after a brief illness. Born on August 3, 1832, near the village of Burlington, Ont., the late Canon Williams spent his entire life in Canada. After receiving his primary education at the public schools, he entered Trinity College, and had the unique distinction of being the first Canadian graduate of that institution. After completing his theological course at Trinity he was ordained to the ministry in 1855 by the Right Rev. Bishop Strachan. Young, vigorous and enthusiastic in the pursuit of his chosen profession, the unlimited possibilities and the crying need of the home mission field made an immediate appeal to him, and in company with two other missionaries he took up work in the vicinity of the St. Clair River. The field that these three young clergymen were called upon to look after was 60 miles long and 12 miles wide.

Canon Williams' life however, was not destined to be devoted to mission work. Increased responsibilities, family and otherwise, induced him to accept an appointment to the curacy of St. Paul's Church, Toronto, then situated in Yorkville Avenue, Toronto. The Rev. Canon Saltern Givens was rector of the church at that time. After serving at St. Paul's for some time, he was appointed rector of the Church of St. John the



LATE CANON WILLIAMS, M.A.,  
St. John the Evangelist, Toronto.

Evangelist in 1865, where he remained in active service, devoting practically his entire time and energies to parochial work until death.

When Canon Williams was appointed to the rectorship, St. John's was one of the fashionable Anglican Churches in Toronto. It was situated in the heart of the residential district, and its membership was large and influential. In those days Wellington Street was the chief residential thoroughfare of the city. As time went on conditions gradually changed, until at the present time the parish is as cosmopolitan a section as can be found in the whole of Toronto. Canon Williams, however, adapted himself to the changing conditions, and his work among the needy of his parish is well known in local church circles.

His lovable and benevolent disposition, his willingness to relieve distress among the people of his parish, irrespective of religious distinctions, endeared him to them, and he will be mourned in many a humble household as well as by the citizens at large.

Canon Williams was a veritable "Vicar of Wakefield" in his parish, and was noted for the vast number of people whom he had united in marriage. His reputation in this regard was well-known, and many a young couple none too well supplied with the good things of life were wont to enlist his services, knowing well that no fee would be necessary and that none would be expected. His death is a loss to the city and a loss to the Church in whose service his long life was spent.

CROWDS AT ST. JOHN'S.

The picture presented by the mourning crowds, formed a most striking tribute to a beautiful life.

over 3,000 men, women and children passed the coffin, draped with the Union Jack, to take a last glimpse of the venerable form of their beloved rector as robed in his surplice, he lay in his last long sleep. The four sentries picked from the Royal Canadian Regiment, of which Canon Williams was Chaplain, formed the guard of honour in the Chancel. For one hour and a half the long line passed; many the lingering look, many the sad faces, many the tear-dimmed eyes, a veritable host in numbers, told in unspeakable words the loving veneration in which the dead was held.

The service was conducted by the Bishop of Toronto, assisted by Archdeacon Cody, Rural Deaf Cayley, Canon Plummer, and Rev. J. R. McLean, the assistant rector of the church.

The solemn music was conducted by Mr. Arthur Lye, (acting organist since the death of Professor Arlidge only last week). The opening voluntary was "March Funebre." Batsists as the procession entered the church; the hymns were, "Nearer, my

God to Thee," "Peace, perfect peace," and "On the resurrection morning." And as the coffin was raised on the shoulders of the six stalwart R.C.R. men and borne down the aisle the "Nunc Dimittis" was sung, followed by the Dead March in "Saul, Handel.

The 63 men present of the Royal Canadian Regiment were under the command of Major Kaye and Capt. J. S. Brown, R.C.R.

The honorary pall bearers were: General Otter, Dr. Spragge, Mr. A. R. Boswell, K.C., Mr. D. M. Harman, Mr. Robt. McCausland, and Mr. C. W. Postlethwaite.

The chief mourners were: his son, Mr. Alexander J. Williams, and Mr. Lightbourne and Mr. Henderson, sons-in-law. Nearly every clergyman of our communion in Toronto was present, and the church was packed, every available inch of space being occupied. The burial took place in St. James' Cemetery.

The Bishop preached the memorial sermon on Sunday evening at St. John's Church.

## FIFTH ANNUAL BANQUET OF ANGLICAN LAYMEN'S MISSIONARY MOVEMENT

DEAN DUMOULIN, OF CLEVELAND, SPOKE.

Last Thursday night's banquet for the L.M.M. of the Anglican Church showed the highest point of enthusiasm and accomplishment that has yet been reached. The L.M.M. is no longer an experiment. The reports proved conclusively the success of the undertaking. After the company of about three hundred had done justice to the good things provided by a committee of ladies of St. James' Cathedral, Mr. W. C. Brent, chairman of the Anglican L.M.M., introduced the first speaker, the Bishop of Toronto. After congratulating the members on their success, the Bishop bore his testimony to the fact of the unquestionable assistance which the L.M.M. had given in increasing the missionary contributions. He quoted details of the giving of the diocese to M.S.C.C. for the last year which totalled \$49,340. In closing he made felicitous reference to the speaker of the evening, Dean DuMoulin of Cleveland, recalling the fame of his father, Bishop DuMoulin. The Bishop bespoke a right hearty Canadian welcome for the Dean such as he could not receive in the land of his sojourn.

MR. W. C. BRENT,

The chairman, next spoke of the encouraging results of the L.M.M. in Toronto. The missionary offerings had increased 43% in the last five years, by an annual rise of 8.6%. The total for 1911-12 was \$83,613. During the year parochial contributions in the city churches had increased 13.4% so no one could say that missions had been supported to the neglect of the parish responsibilities. He instanced the Church of the Redeemer (of which he is a member) which by the systematic canvass and weekly offering had increased their contribution by 100% in four years. But tremendous possibilities are still before the Church, for the average for each member was only two cents a day; 13,000 members gave nothing systematically. The aim now is to raise \$100,000.

THE REV. CANON GOULD.

Dr. S. H. Gould, the General Secretary of M.S.C.C., was the next speaker. He commended the system of regular weekly offerings. He instanced one small church in Cape Breton which, while carrying a heavy local debt, gave twice their apportionment without crippling themselves. The duplex envelope was the ideal method. He knew of churches which had increased both the number of its subscribers and the amount of its subscription by 300% through this method. But to make the matter a success there must be faithful, energetic, personal canvass of each member each year. He gave the instance of St. Matthew's Church, Winnipeg, which had increased its Sunday School offering 275% in one year by the duplex envelope, and was now supporting its own missionary in Honan. He hoped congregations would support men missionaries, leaving the support of women to the W.A. He noted with satisfaction the increase of \$18,200 in the undesignated offerings to M.S.C.C.

DEAN DU MOULIN

The Chairman introduced the guest of the evening "an honoured son of a most honoured father," by happily recalling the great influence which Bishop DuMoulin had exerted while in

Toronto. He spoke of the rapid progress and great success of the Dean in Chicago and Cleveland, where he is noted for his administrative and pulpit ability. On rising to speak the Dean received a splendid ovation. "I thank you for your kind reference to myself and a thousand times for your words about my dear father. Nature does not give greatness in successive generations. But though I cannot speak with the eloquence of the noble servant of God who has passed, I trust my heart is aflame with the same love for men and devotion to the Master's Kingdom." This was the modest beginning. The Dean went on to say that the missionary appeal was inherent in the very nature of Christianity. The Church gets its world-wide vision not only from the great Commission but also from the message itself. The Commission is interpretative, not mandatory. Psychology gives us no sadder thing than the pathos of arrested development. As the mind of a child in the body of a man is lamentable, so arrested religious development is inexpressibly sad. The physiologist tells us that man meant for expansion bears the result of limitation in the weakening of his whole nature. Philips Brooks says that no truth universal in its bearing can be limited in its application without losing its vitality. A great city meant to spread in miles of streets and wide areas is hemmed in with the result of slums and tenements, and lower morality shows the civic festering sore. A thing universal cannot be held to a parish, a diocese, a nation or even a continent. It must and will by its very nature take the whole world in its scope. Otherwise it loses its vitality for even the work of lesser scope. Hence the utter fallacy of the excuse of the man who says: "Attend to needs at home before sending abroad."

VISION REQUISITE.

A world vision is needed by all men now. We are living in a new world. National exclusiveness has gone. The world unity is felt through all the nations. It is inherent in the race of men, one brotherhood, one common humanity. Only one division remains to-day, only one gulf, and that is fixed between the Occident and the Oriental. "The East is East and the West is West." What will heal this last division? Can commerce or culture? Culture can only polish. Commerce is taken up entirely with material things. Union cannot be on these bases. Only that which touches the deepest in human nature can unite. Beneath each emotion, each action, each temptation, and each aspiration, is religion. Man's religious feelings are the basis of his being. We in the West are boastful in an exclusive claim to success and enterprise. But national introspection shows us the need of something deeper and stronger. The East has more of the deep things of life, the mystical elements. What do we owe to the East? A religion which will elevate the practical life to the level of their great thoughts. That is one debt. The Orientals are remarkable for their conception of the Unseen. "The things that are unseen are eternal" is truer for the Oriental mind than for the Occidental. Aspiration is a mark of the Orient. The habit of aspiration is reduced to a system. Reverence for the past pervades the Oriental life.

Contemplation on truth is more usual for the Eastern mind. But when we test these great thoughts and aspirations by their influence on the social, philanthropic and moral side of human life we find them utterly at a loss. The Easterner cannot relate his high thinking to human life. Barbarities, violences, cruelties unspeakable, incongruities abound. The sum of human happiness seems less than in the West. The Christian religion is the only dynamic for the East and the only social force.

Buddhism started with its great intent of help, but fell by the wayside. Hinduism with its promise of high thinking translated into action also fell by the wayside. Mohammedanism, according to the words of a Servian General speaking in Cleveland last week, was no religion. It was only an astute form of organized political trickery and debauchery. Christianity was separated from all other religions by its prayers, beliefs, and teachings. God and one man are enough for other religions. God and two men are imperative for Christianity. The religion of service and sacrifice alone could revolutionize the East.

What would the East give to us? The message of the Gospel would come back enriched by its application. There in India's teeming millions would be worked out some solution of the social problems. But most of all we should benefit by the high thought and intellect of the East. The doctrine of the Incarnation would come back the glory and colour all its own from the Oriental interpretation. By the exercise of consecrated intellectual qualities would be shown doctrines in their true development. Only an Oriental could understand and interpret the deep mysticism of St. John's Gospel.

The new century is a missionary century. We ought to be grateful to God for putting our life in this crisis and supreme epoch. We are living in a "grand and awful time." The nations are now most sensitive to suggestion. Formative, plastic, receptive is their condition. We have the entrance to all. We can mould the results of political revolution. One man now is worth one hundred men a generation before or after. One dollar now will do more than one hundred could twenty-five years ago. Psychology tells us that expression and impression are necessary for appropriation. No man has Christianity until, as well as receiving it, he has also transmitted it. Expression is the principle of life and action is its essential. Concluding, the Dean urged the members to be true to the world vision of the Master. Mr. N. F. Davidson moved a vote of thanks to the speakers, and Mr. Evelyn Macrae a vote of thanks to the Ladies' Committee of St. James' Cathedral.

### LATEST NEWS OF THE M.S.C.C.

The Executive Committee of the M.S.C.C. met on Friday, January 17th, 1913, and, among other business, received the report of the General Treasurer for the year 1912:—I. The total amount received for the year 1912 was \$167,385.09. Of this total (a) \$142,208.96 was received on an apportionment of \$146,400; (b) \$12,595.46 was given on the appeal for \$20,000 for the extension of our work in Japan, China and India; (c) \$12,580.73 was received at the office for objects other than those covered by the apportionment, such as Jewish Missions, &c., and hence not available for grants.

II. The total received for the previous year, 1911, was \$155,570.71. Of this total, (a) \$136,502.91 was received on an apportionment of \$143,000; (b) \$9,633.33 was received for objects not covered by the apportionment and not available for grants; (c) \$9,434.47 was received in response to the special appeal issued on behalf of the sufferers from the famine in Honan.

III. Comparing I. and II. we find that for 1911 we received a total directly available for the work of the Society of \$136,502.91, and for 1912 a similar total of \$154,804.42, or an increase in 1912 as compared with 1911, of \$18,391.51.

Twelve dioceses either paid in full, or exceeded, their apportionments for the year, and every diocese in Canada, with one exception, made a very distinct advance in the total raised for the work of the Society. The general result is that the Society has been able to meet the heavy obligations resulting from the extension of the foreign work of the Church, and at the same time make a distinct advance, as compared with 1911, in the ratio of its grants to the missionary dioceses in Canada.

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CHURCHMEN URGE HELP FOR CANADA

ADVICE TO ANGLICANS.

The Archbishops of Canterbury and York and the Bishop of London spoke in behalf of the Church in Western Canada at Westminster, January 21st. "The day will come," declared His Grace of Canterbury, "when help will be sent to England in time of spiritual need from those prolific provinces, but at this moment the call is to us."

The Bishop of London, speaking of Canada's loyalty, exclaimed: "Do not let us tamper with it. It is a great asset." His Lordship admitted that the Anglicans had shown less foresight regarding Canada than the other denominations. "We ought to give all honour to the Presbyterians, who have already done such a wonderful work there," he said.

The Bishop spoke enthusiastically of the absence in Canada of denominational jealousy. "Why, when I was there, every chapel minister was on the platform with me. What I pray is that Canada may be British, Christian and of the Church."

Canon Stuart, who recently visited Canada, said that he was almost inclined to think that the name "Church of England" was unfortunate, and ought to be changed to "Church of Canada." There was immense loyalty to the King, but more loyalty to Canada, and every little city thought it was going to become a huge universe.

Brotherhood of St. Andrew

Extract from the Annual Report of St. Matthew's Senior Chapter, No. 267, Winnipeg, Man.

"The St. Matthew's Chapter received its charter on October 11th, 1902, and has, therefore, been in existence for ten years. During this time its membership has steadily increased from two to twenty-four members. This is the largest membership the chapter has had since its inception. Besides being a record for St. Matthew's Chapter, we believe it is the banner chapter of the Dominion, at least we know that in the July number of St. Andrew's Cross, the chapter was quoted as having the largest membership in the Dominion. Through removals we have lost four members but have gained eight new members, which gives the net increase of four. The chapter meets every Sunday afternoon in the vestry of the church from 2.15 to 3 o'clock, and has held 52 meetings during the year, with an average attendance of 12.

"In looking over the year there are many pleasing features which have contributed to our success. First of all, we have had the full support of our rector. Secondly, we are very fortunate in having such an admirable director as Mr. Hargreaves. Besides being President of the Local Council, and a busy churchworker in many of its departments, Mr. Hargreaves has been whole-hearted in his devotion to the chapter. Thirdly, our members have always been willing to take on any special work which has come along. These three contributing features have all helped very much to make our chapter strong, both in numbers and activity.

"Visiting work has gone on steadily right throughout the year. Every Sunday afternoon, a small card is given to each member with names and addresses obtained either from the rector, or the members, or, direct from the Emigration Authorities. Each member visits his "card" and leaves a small printed list of the services and meetings in connection with the church, and gives a cordial welcome to him to come to church. A verbal report of the visit is given to the meeting on the following Sunday, and the card handed back with report written on. During the Lenten season a special effort was made to the securing of candidates for confirmation. The chapter has taken services at the Convalescent Home. Also helped with the work at the King Edward Settlement. Corporate Communion is held 3rd Sunday in every month at 8 o'clock service, after which new members are usually admitted.

"It is a noticeable fact that most members continually wear the Brotherhood button, which often invites the question as to what it represents, thereby offering a splendid opportunity of doing 'Brotherhood work.' During the year the chapter subscribed liberally to the Extension Work Fund, this being done individually and not as a chapter.

"Besides the above, the majority of the members are engaged in other branches of church work, being Sunday school teachers, members of the choir, of the Bible class, and officers in other departments.

The Churchwoman

**Kitley.—(Frankville).—**The annual meeting of the Frankville Branch of the W.A. took place at the rectory, on January 10th, at 2 p.m. The officers were elected for ensuing year. The society starts another year's work under good auspices.

**Kitley.—(New Bliss).—**The annual meeting of the W.A. was held on January 13th, when officers were elected for the coming year. There was a good attendance of members.

**Hemmingford. St. Luke's.—**The annual business meeting of this branch of the W.A. of St. Luke's Church, also of St. John's, Hallerton, was held lately at Mrs. Moulpied's residence. Mrs. Geo. W. Keddy was re-elected president, Mrs. Agnes Collings vice-president, and Mrs. Hutchings secretary-treasurer; delegates to the Diocesan Auxiliary, Miss Annie Ellerton and Mrs. W. C. Collings. The secretary read an encouraging report of the year's work, stating that about \$50 was given for missionary pledges, and also stated that a bale of articles, valued at \$115, was forwarded to the Indian Mission of Garden River, Ont., in the Diocese of Algoma.

**Hamilton.—**The all-day monthly meeting of the W.A. was held in the Ascension Parish on January 8th. The officers gave most interesting and satisfactory reports followed by a few words from Miss Metcalf, convener of the Literature Committee, who said her committee wished to lay before the board a review of the new aims of the W.A. Miss Ambrose then gave an outline of the plan arranged by Canon Gould for the work of the W.A. This was followed by two interesting papers by Mrs. Gwyn, of Dundas, and Miss M. Clark, on the work of the Canadian Church in India. Miss Frances gave a clear and interesting statement of the work we are accomplishing in Japan. Miss Ball spoke of the work in the Canadian Diocese of Honan, China, which was listened to with much interest. Miss Metcalf gave a short review of the three papers, and urged the members of the W.A. to loyally support their officers in the work undertaken by them. Miss Metcalf will conduct a mission study class in St. Mark's Parish House every Thursday afternoon during Lent. At the afternoon meeting the Auxiliary had an address from the Rev. Mr. Whittaker, of Herschel Island, who gave an encouraging account of work among the Eskimos. A report was read from the committee connected with Palestine Exhibition. After paying expenses the W.A. realized \$258.22 towards the work among the Jews in Hamilton. Mrs. Tracy, convener of the committee, was presented with a badge and life membership in the W.A.

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

**Halifax.—St. Matthias'.—**One of the most successful congregational meetings ever held in this parish took place on Monday evening, January 20th, when much important business was transacted. The reports were encouraging and indicated advance in every department of Church work. During the year a considerable deficit has been obliterated and a substantial balance remains on the right side. The choir was recently supplanted and a piano purchased by the combined efforts of the Young People's Society and Ladies' Aid. The fund for the erection of a new church has reached over \$6,000 in cash and promises for about \$2,000 more, and it is expected that the work on a new building to cost \$30,000 will be commenced in the spring. The rector, the Rev. T. H. Perry, had his salary increased by \$200. The Sunday School, which now numbers 360, without the Home Department and Cradle Roll, is gradually growing and is manned by a band of loyal and efficient teachers and officers. The Men's Bible Class shows an enrolment of nearly 50 with an average attendance of 30. The missionary givings for the year exceeded the apportionment by \$144.88. The prospects for the future are very bright. The Senior Brotherhood has been revived with a membership of 15, and a

Junior Chapter has just been organized with a membership of 7.

As an aid to the important work of careful preparation for the General Mission for the reviving and deepening of the spiritual life, which D.V. is to be held in this city next November, all the Anglican churches of the city will this Lent unite in holding devotional services at St. Paul's Church every day at five o'clock. This decision was reached at an important meeting called by the Bishop and held at the Church of England Institute. The meeting consisted of the clergy of the city, the Religious Work Committee of the Church of England Institute, representatives of the Local Assembly of the Brotherhood of Saint Andrew, the Church Men's Society and other interested laymen. It was generally agreed that united efforts to be made this Lent should be concentrated on the work of preparation for the Mission, and, after careful discussion of the best way to effect this result, it was decided to unite in the daily services at five o'clock, which have for many years been held at St. Paul's, all congregations uniting to make the attendance as large as possible. The clergy of the Deanery will arrange a list of subjects and speakers, and the following committee was named to make the necessary arrangements and to promote this important work:—Rev. C. W. Vernon (Convener), all the clergy of the city ex-officio, and Messrs: J. M. Donovan, A. B. Wiswell, H. D. Romans, J. W. DeWolf, J. E. Parker, and C. A. Prescott.

MONTREAL.

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

**Montreal.—Ministerial Association.—**A request to reporters to withdraw as the meeting was of a private nature and it was desirable to hold it "in camera" was the somewhat unusual procedure adopted by members of the Protestant Ministerial Association last week, when Mr. John A. Roberts addressed that body on the Theatre Royal episode—a question of public interest. The following gist of the address was given after the meeting: Insistence upon the cancellation of the license of the theatre, a more effective method of censorship and the creation of public opinion against such performances as were recently given in the place in question were the points upon which the speaker based his address. The president, the Rev. A. P. Shatford, occupied the chair, and it was resolved, on motion of Rev. E. M. Fuller, seconded by the Rev. E. I. Hart: "That the Protestant Ministerial Association, representing more than 100 congregations in the city, do hereby protest to the Mayor and Board of Control against the continuance of the license of the Theatre Royal and demand its immediate revocation." It was also decided that an interview should be had with the Mayor and Board of Control to present this matter, this interview to be attended by all the Protestant ministers of the city. At the same time a request will be made for a more effective censorship of theatrical performances, whether in moving picture shows or theatres."

**L'Eglise du Rédempteur.—**The Bishop held a Confirmation service in this new church on Friday evening last when he bestowed the Apostolic rite upon ten candidates.

**The Diocesan Synod** is in session this week, the Synod convening for business on Tuesday, the 28th inst. At 10 a.m. on that day the Holy Communion was celebrated in Christ Church Cathedral, the Bishop being the celebrant. At the special Synod service the sermon was preached by the Rev. J. J. Willis, the rector of St. Jude's, Montreal. On the evening of the opening day a special Synod reception was held by the Bishop and Mrs. Farthing in the Synod Hall. This reception was a new feature. Another new departure this year was the arrangement by which the session on Wednesday evening, January 29th, was given over to the discussion of Missions and the consideration of the report of the Missionary Committee, while on Thursday evening the question of Sunday school work will be considered in connection with the report of the Sunday School Commission. This arrangement separated the discussion of these two important questions from the daytime agenda, and the action of Synod with regard to these reports will be taken at the evening meetings.

The committee in whose hands has been the work of collecting for the Diocesan Permanent Endowment Fund since last May, have not succeeded in raising the sum of a quarter of a million dollars by the end of the year as they had hoped, but on the other hand they have collected a good deal more than the pessimists prophesied, having raised a sum in the neighbourhood of two hundred thousand.

Feeling that there exists in the city a general demand for better trained Sunday school teachers, the Sunday School Union have organized classes in four different parts of the city to enable teachers to gain a more thorough knowledge of their work. That one which will shortly be started at Westmount will be under the guidance of the Rev. Professor Howard, of the Diocesan Theological College. Among the new lines of work contemplated by the Sunday School Union of the province is a house to house visitation throughout Montreal, to be undertaken in co-operation with all the various religious denominations. This question, with several other important matters, will be discussed at the annual convention, which is to be held in the city on February 11-13. Two important features of the convention will be a banquet, and a demonstration on the power of boy-life.

## ONTARIO.

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

**Kingston.—Queen's University.**—The Rev. Dr. Symonds, the vicar of Christ Church Cathedral, Montreal, preached before the University in Convocation Hall on Sunday afternoon last. In the morning he preached in St. James' Church, and in the evening in St. Paul's. On Monday last Dr. Symonds addressed the members of the Ministerial Association in this city.

**The Synod.**—The meetings of the committees of the Synod of Ontario opened in Synod Hall on Thursday, the 23rd instant. The Rev. Canon Starr submitted the report of the committee on Social and Moral Reform, which stated that the committee learned with pleasure the general advance made in the cause of temperance the past year and especially the reduction made in the licenses of Kingston from twenty-five to fifteen, and it strongly recommended that steps be taken in securing a thorough inspection of all liquors sold, whether in public houses or in other licensed places, and that the Synod bring the matter before the proper authorities. It recommended, also, in view of the many cases of juvenile crime, that the clergy urge upon the parents of their respective congregations the necessity of instruction in the home in religion and morals and of keeping the children off the streets after nightfall. It heartily approved of the adoption of a children's court. A standing vote of sympathy was extended to families of the clergymen who have passed to rest during the past year. The Anglican Church has suffered a great loss in the passing of the Venerable Archdeacon MacMorine, the rector of St. James' Church, the Rev. J. R. Serson, of Gananoque, and the Rev. Canon Cooke, chaplain at the penitentiary.

The 48th session of the Diocesan Synod began on Tuesday, the 28th, at 10.30 a.m. On that day the Holy Communion was celebrated in the Cathedral, and at noon the first business session took place. At 3 p.m. the Bishop delivered his Charge and at 8 p.m. on the same day the Synod service was held, the sermon being preached by the Very Rev. H. P. A. Abbott, M.A., the Dean of Niagara.

On Wednesday, at 8 p.m., a meeting of the Sunday School Commission was held in the Synod Hall, and addresses were given by the Rev. R. A. Hiltz, Secretary, Sunday School Commission and others.

On Thursday, to-day, at 8 p.m., the annual missionary meeting will be held in the Synod Hall.

**Portsmouth.—St. John's.**—The Rev. H. D. Raymond, of Wycliffe College, Toronto, preached in this church on Sunday, the 19th, in the morning. On the evening of the same day he preached at St. James', Kingston.

## TORONTO.

**James Fielding Sweeney, D.D., Bishop.**  
**William Day Reeve, D.D., Toronto.**

**Toronto.—St. Alban's Cathedral.**—At the annual "At Home," which was given by the Bishop and the clergy in the crypt of the Cathedral last Thursday night to the members of the Chapter and the congregation, Bishop Sweeney announced that subscriptions to the amount of \$30,000 had been obtained on the second \$100,000 of the St. Alban's Cathedral Building Fund, and that in the spring the work on the Cathedral would be greatly increased because of this financial encouragement.

**St. Anne's.**—In the Parish Hall on Tuesday evening of last week, Archdeacon Cody delivered an interesting address on that great missionary, Dr. David Livingstone. It was a fitting climax

to a great day of missionary effort, and the second day of the Missionary Sunday School Institute. The Bishop of Toronto presided. Mr. J. H. Gundy presided at the afternoon meeting, and Mrs. F. C. Stephenson conducted a helpful conference on missionary teaching. Miss Mendenhall, of New York, gave a comprehensive address on "Missionary Teaching in the Intermediate Grades."

**St. Matthew's.**—The Men's Association held their second meeting on Monday evening, the 20th inst., when over 70 men were present. An illustrated lecture on "Birds and Bird Life," given by Mr. J. Maughan, Jr., was thoroughly enjoyed. The next meeting will be addressed by Mr. E. D. Finlayson, who will speak on India, and this meeting will be held in the Parish House, Monday, February 3rd.

**St. John the Evangelist.**—Prof. J. C. Arlidge, the organist of this church, died at his house in this city on Wednesday, the 22nd inst. after an illness of some weeks. He was born in England, and came to Canada when quite young. After some years here he returned to England, and for ten years was headmaster at Holmes, Wimbledon. As a musician he travelled with noted artists, including Madame Albani. His last period of residence in Toronto was for 27 years, and during that time he presided at the organs of several churches.

**Wycliffe College.**—The Wycliffe College Literary Society's annual conversation took place last Friday evening in the College, when over five hundred guests were present. The buildings were beautifully decorated. An orchestra provided excellent music. Mr. Grenville Frost, of Orillia, the organist, played in the chapel; his rendering of a difficult programme was the treat of the evening, while an interesting programme was given in Convocation Hall. The patronesses were: Mrs. J. F. Sweeny, Mrs. H. J. Cody, Mrs. N. W. Hoyles, Mrs. T. R. O'Meara, Mrs. R. A. Falconer and Mrs. F. C. Jarvis. Mr. J. D. Mackenzie-Naughton, President, and Mr. W. R. R. Armitage, Secretary, were in charge of the function.

**Trinity College.**—The annual conversation took place in this College on Thursday evening last, when amongst other things, a most enjoyable musical programme was given in Convocation Hall. A very pleasant evening was spent by all who were present, adding one more to the many happy evenings spent at old Trinity.

**The Pocket New Testament League.**—The remarkable success of the Pocket New Testament League among the young business women of Canada and Newfoundland was shown at the annual meeting of that organization which was held in this city on Tuesday, the 21st inst. The report of Mr. Harold A. Waite, secretary, showed that the present membership enrolled was 31,887, of which fully three-quarters were women engaged in commercial work. Though the last meeting of the league was held in May, the January meeting was necessitated by the decision to change the year of the organization so that it would conform with the calendar. The report for the nine months was a most optimistic one, and showed that the League had made rapid strides during that time. Since the last meeting there has been an increase of 12,224 members, and 204 branches have been opened since May 1. This now brings the total number of branches to 563, of which 23 are in Newfoundland. The remainder are situated in the various provinces of the Dominion, embracing the cities and larger towns from the Atlantic to the Pacific.

## EASTER COMES EARLY THIS YEAR

Therefore those intending to take up the matter of

### Ecclesiastical Gifts for Easter Delivery

should do so with as little delay as possible, and more particularly where special designs have to be submitted.

Ecclesiastical Department  
**Henry Birks & Sons, Limited**  
MONTREAL

**St. Peter's.**—The 50th anniversary of the opening of this church was observed by the congregation on Sunday last when the Bishop of Toronto was the preacher at the morning service. The Rev. Lawrence Skey, the first curate of the parish, who is now the rector of St. Anne's, preached in the evening. There were large congregations present at both of the services, which were of a special character, and appropriate to the anniversary, which was being celebrated on that day. In the course of his sermon the Bishop alluded to the fact that the congregation first met on the site of St. James' Cemetery, the first rector of the church being the late Archdeacon Boddy. Two years later the present building was started and a little later on the first service was held therein which have continued ever since that time. Twenty years later both north and south transepts were added to the church. The offertories during the day amounted to the sum of \$500. The Rev. F. Wilkinson is the present rector, and doing a splendid though quiet work.

**Church of the Messiah.**—A meeting was held last night in the schoolhouse for men only, in the interests of the Laymen's Missionary Movement, at which stirring addresses were given by Messrs. S. Casey Wood, Jr., and D. M. Rose.

**Holy Trinity.**—The Lord Bishop of the diocese held a Confirmation in this church on Wednesday evening, January 22nd, when twenty-one persons were presented by the rector, the Rev. D. T. Owen. The Bishop in his address dwelt strongly upon the words from the Epistle for the week; "So run that ye may obtain." At the close of the Confirmation service the rector left for Louisville, Kentucky, where he is to preach an eight-days' Mission at the Church of the Advent. The use of the "Duplex" envelope is being introduced into this parish.

**Trinity East.**—On the evening of January 13th St. Mary's Branch of the A.Y.P.A. was entertained by the branch at Trinity East. A short but enjoyable programme was rendered, the Misses Adair, Robinson, Day and Moody taking part. Addresses were given by Mr. Burt, President of the Toronto Presidents' Association; Mr. Peacey, Editorial Secretary for the Dominion, and Mr. McGee, President of St. Mary's Branch. The Rev. Canon H. C. Dixon gave a stirring address of welcome, Mr. Burt and Mr. Peacey replying. After the serving of refreshments the meeting was closed by the singing of the Doxology and the pronouncing of the Benediction.

**North Toronto.—St. Clement's.**—St. Clement's College Old Boys' Association held their second annual dinner on Wednesday evening of last week in the Woodbine Hotel. There was a very good attendance of the Old Boys of the school and college present and the greatest enthusiasm was manifested during the whole proceedings. Letters of regret were received from various Old Boys and members of the staff and corporation, and a telegram also was read from the late Principal of the school, the Rev. Dr. Powell, President of King's College, Windsor, N.S. Ald. S. Morley Wickett was the speaker of the evening, and gave a very scholarly and interesting talk on "Some Thoughts of Civic Life." Among the members of the corporation present were: The Rev. Provost Macklem and Messrs. R. J. Lovell, James A. Catto, and H. Waddington, as well as the Rev. A. K. Griffin, Principal of the College, and his assistant, Mr. D. F. Appleton.

**Sunderland.—St. Mary's.**—A most successful missionary service was held in this church on Monday evening, January 20th, when the Rev. J. R. S. Boyd, rector of Orillia, gave an address upon China. In spite of the unpleasant weather a large number of people were present and showed great interest in hearing Mr. Boyd's reminiscences. An endeavour is being made to increase the missionary spirit in the parish and the contributions therefrom to the M.S.C.C.

## HURON.

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

**London.—Huron College.**—The Rev. Benjamin Watkins, formerly Principal of this College, and one of the best known of the older members of the Anglican clergy in Canada, died on the 24th inst. in England. The Rev. Benjamin Watkins was the son of the late Mr. William W. Watkins, of Llancayo, Usk, Monmouthshire, England, and was born there. When quite a young boy he was sent to Rugby, where he received his primary education, and was elected an exhibitor of the school. In 1871 he entered Jesus College, Cambridge, and graduated with high honours in classics, his brilliance as a student attracting much attention. After graduating he

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took up educational work, becoming master of Bradfield College, Berkshire. He was ordained to the ministry in 1884, and in 1892 he was married to Miss Alexandra Nugent, daughter of Dr. Alex. Johnston. He came to Canada in 1888, and was professor of classics at Bishop's College, Lennoxville, until August, 1895. He was appointed Principal and Professor of Divinity at Huron College shortly after severing his connection with the Lennoxville institution. He was also appointed Provost of the Western University, London, Ont. He resigned in 1901, and became rector of Trinity Church, Quebec. Since 1905 he had been vicar of Dunkswell, Honiton, Devonshire.

The London clergy lately carried out most successfully a series of noon-day services for the week of prayer at Cronyn Hall. The arrangements were made by Rev. Principal Waller who had them well announced and advertised. Arrangements have since been made for noon-day services in Lent by a committee consisting of Dean Davis, Canon Craig and Dr. Tucker. The services will be 20 minutes long and the clergy in the following order will be responsible for three days each:—Dr. Tucker, Canon Craig, Rev. G. F. B. Doherty, Dean Davis, Rev. T. B. Clarke, Professor Wright, Rev. G. M. Cox, Principal Waller, Rev. C. R. Gunne, Dr. Sage, Rev. R. W. Norwood, Rev. E. A. Appleyard. These meetings will be well announced in all churches, and it is expected that similar success will attend them.

**Palmerston.—St. Paul's.**—A building committee has been formed at this church and a meeting of the same was held on the evening of Wednesday, the 22nd inst. A personal canvass has been decided upon, and an effort will be made to raise \$500 before certain needed improvements will be commenced. The improvements are to be a new pine ceiling and cathedral-leaded glass windows.

**St. Thomas'—Trinity.**—The Bishop spent Sunday, January 10th, here, and held two Confirmation services. There were 41 candidates presented at Trinity and 27 at St. John's.

**Aylmer.—Trinity.**—The Bishop held a Confirmation service on Sunday afternoon, the 19th inst., when he confirmed seven candidates. On the evening of the same day he held a similar service in the church at Port Stanley.

**Lucan.—Holy Trinity.**—Anniversary services were held on Sunday, the 19th inst. They were conducted by the Rev. Wm. Lowe, the rector of the parish, who was assisted by the Rev. R. W. Norwood, the rector of the Memorial Church, London, who was the preacher at both of the services. Through the canvassing efforts of Mr. Lowe the collections amounted to \$2,000, which will go towards paying off the debt on the church.

**Leamington.—St. John's.**—The Rev. John Morris, the rector, has been offered and has accepted the rectorship of a church in Winnipeg. Mr. Morris came to Leamington from London three years ago, where he was for a time curate at the Bishop Cronyn Memorial Church.

**Tyroconnell.—St. Peter's.**—The Bishop of the Diocese visited this parish on Monday, January 20th, when four candidates were confirmed and welcomed into the full membership of the Church.

**Millbank.—Grace Church.**—The annual Sunday School entertainment was held in Mr. J. R. Ritter's hall on the evening of December 26th, and was a great success, the hall being filled to its utmost capacity. The recitations by the children were exceptionally good, and the musical selections well rendered. The drill and carols by the children were excellent.

**ALCOMA.**

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**Port Arthur.—St. John's.**—The quarterly meeting of the Deanery of Thunder Bay was held in this parish on Wednesday, January 22nd. The following members were present:—The Rev. Rural Dean King, Rev. Canon Burt, Rev. R. C. Bartels, and Rev. A. A. Adams (Secretary), Fort William; Rev. Canon Hedley and Rev. F. G. Sherring, Port Arthur; Rev. E. H. C. Stephenson, Schriber; Rev. P. F. Bull, Nepigon. The Holy Communion was celebrated at 8.30 a.m., the rector of St. John's being the celebrant, assisted by the Rev. F. G. Sherring. After breakfast the Rev. A. A. Adams gave an interesting paper on the Epistle to the Hebrews; and the Rev. E. H. C. Stephenson gave an analysis of the Greek part of the seventh chapter of the same epistle. Noon-day prayers were said by the Rural Dean, after which the minutes of the last meeting were read and the programme outlined for the next meeting. After dinner a very instructive and interesting debate was held on "The Circular on Church Union," and many helpful and practical sugges-

tions were brought out in the discussion. In the evening a meeting was held in the Parish Hall, the Rural Dean presiding, at which the subject of "Church Services" was presented. The Rev. Canon Burt, in a very helpful and practical manner, pointed out that the services should be rendered in a reverent and thoughtful manner. The discussions throughout the day and the interchange of thoughts were most helpful and inspiring, and the Deanery adjourned to meet at the call of the Rural Dean. A vote of thanks was tendered to the Rev. Canon and Mrs. Hedley for their generous hospitality to the members of the Deanery during the day. At the close of the evening meeting, Mrs. Hedley entertained at supper the wives of the members of the Deanery being also present.

**RUPERT'S LAND.**

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

**Somerset.**—The meetings of the Rural Deanery of Dufferin were held in this parish on Tuesday and Wednesday, January 21 and 22, 1913. The clergy present were: Rural Dean Anderson, and Revs. F. Halliwell, H. Hamilton Brown, S. J. Roch, R. Martin, W. A. Fyles, D.S.S.F. Secretary, F. C. C. Heathcote. The meetings were opened with prayers by the Rural Dean. The Rev. Mr. Halliwell was appointed Secretary-Treasurer for the Deanery, also for the Sunday Schools. Four able papers were given: 1—The Teacher and the Child, by F. Halliwell; 2—The Incarnation and the Church Mission, S. J. Roch; 3—Ministers of Christ, Rural Dean; 4—The Cruciality of the Cross, H. Hamilton Brown. In the evening service was held in St. Barnabas Church at 8 p.m. Rev. W. A. Fyles gave a most valuable paper on "The Sunday School Hour." The Rev. F. C. C. Heathcote then gave an inspiring address, and based his remarks on Rev. 21-2, 16. After the service, a little helpful conference took place at which F. C. C. Heathcote spoke on the subject of the Diocesan Funds.

On Wednesday morning at 8.15 there was a celebration of the Holy Communion. The celebrant was the Rural Dean, assisted by the Rev. F. Halliwell. At 10.30 the clergy gathered in the parsonage when a business meeting took place. A letter was sent to the clergy of the Deanery of Winnipeg, expressing sympathy in the loss they have sustained by the deaths of Revs. S. G. Chambers and G. I. Armstrong. The next Deanery meeting is to take place at the Rural Dean's Parish on April 15 and 16, 1913.

**Correspondence**

**THE "TITANIC."**

Editor,—One of the passengers who had been saved, who apparently was not familiar with hymn-tunes, said that as the ship sank the band was playing a waltz. Evidently, therefore, the tune was "Excelsior," as that is one which might easily be mistaken for a waltz.

**THE CHURCH IN THE WEST.**

A subscriber of the "Canadian Churchman" read with great interest your letter from a recent English Missioner to Canada of his views upon the Church in the West. Alas! I can only fully endorse his mild criticism of a few of the outstanding conditions that impressed him during his visitations in town and country. The writer, a communicant Churchman, living in a large prairie town, has long noticed an intensely strong materialistic tendency entwining itself around the minds and hearts, not only of the so-called church-goer, but embracing the great mass of the residents in the West, both male and female, and only

too soon spreading like fire upon the thousands of immigrants continuously pouring into the country from all parts. It is quite true and a shame to our ancient and great organization, that the vast majority of our clergy are too meekly paid, and as a result of constant anxiety for a mere existence his best work is dwarfed, leaving him, no doubt, often well nigh compelled to enter into dubious speculations in order possibly to squeeze a mere pittance to supplement his actual sustenance, to say nothing of preparation for the future education of his family. The poorly-equipped church is also a fair criticism—the reason, no doubt, also gently inferred being, that with such tremendous chances to "get rich quick" on every hand, selfishness is an outstanding characteristic of the man in the West, and he is content to let the so disposed exercise what self-sacrifice they may upon religion, or see his church or his clergy half-starved, while he labours incessantly to build and fill his barns with plenty.

"Western Churchman."

**AN APPEAL.**

Editor,—A clergyman in Northern Ontario desires to obtain a pocket communion set either as a gift or at a reduced price. If any one can donate this, the name of the clergyman may be had on application to the office of this paper. "He is worthy for whom" this might be done.

W.

**THE CHURCH IN BRITISH COLUMBIA.**

Editor, Canadian Churchman:—

In your issue of 2nd inst., there is an account of the work of the Mission Boat, "Northern Cross," used by the Prince Rupert Coast Mission. The writer, the Rev. W. F. Rushbrook, who seems to be sky-pilot and pilot-in-ordinary, is evidently doing a good and useful work. But why should he end his story with the following part of a still stronger paragraph?

It is a grief to the missionary that the "Northern Cross" was purchased and is almost wholly supported by English money, thus pauperizing the Canadian Church in the worst sense, by giving it poverty of spirit.

The Canadian Church, as a whole, is not deserving of any such censure. In the older provinces, and particularly in the smaller parishes, contributions for Missions often entail a good deal of self-denial, both on the part of clergy and people. The Canadian Church, as such, is not soliciting subscriptions in England, but appeals are being made by two distinct organizations: one for Western Canada and the other for British Columbia. Now the Canadian Church cannot very well prevent personal or sectional appeals of this sort, but Mr. Rushbrook's criticisms would be more to the point if they were directed against the newspaper advertising of the British Columbia Church Aid Society. From time to time, and for a considerable period, extravagant advertisements have appeared in the "Record," "Church Times," and "Guardian," giving the impression that British Columbia is not a part of Canada, and that it is a poor new colony, peopled by immigrants who cannot afford to pay for religious ministrations, and that nothing stands between the Province and heathenism except a handful of missionaries who are entirely dependent on English support. That the Church is well-organized in British Columbia, that its dioceses receive substantial grants from the M.S.C.C., and that its cities at least are notoriously wealthy—all these factors are conveniently overlooked. Nor is any allowance made for the work of Roman Catholics, Methodists, Presbyterians and other religious bodies, who are quite as well established in British Columbia as we are. I am astonished that Churchmen in British Columbia allow their Province to be so continuously misrepresented, and that in half-page advertisements, in display type. It must be a very expensive form of publicity.

William Q. Phillips.

Sarnia, Ont.

**BOOKS AND BOOKMEN**

The value of a knowledge of what missions have done is becoming increasingly felt, and "Outlines of Missionary History," by Dr. A. D. Mason, (Toronto; Upper Canada Tract Society, \$1.50 net), will be particularly welcome. It is the result of the writer's work in conducting a class of students, endeavouring to acquaint them sufficiently with the topic, and to induce interest in it without burdening the memory with a mass

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of information that might soon be forgotten. The result is a careful review of the spread of Christianity from the beginning down to the present day. Dr. Mason has given a bright and attractive picture of the field, and although he has had to cover an immense territory he writes with vividness, and we are carried along with increasing interest. Naturally, coming from the United States the book is written largely from the American standpoint, and it is, perhaps better in the earlier chapters than in those which refer to the present day. Anglican Churchmen will be able to supplement it with Dr. Eugene Stock's "Handbook of Christian Missions." Meanwhile we thank Dr. Mason for an admirable piece of work, which we gladly commend to all students of Missions.

One of the constant concerns of the ordinary parochial clergyman is the need of freshness in his preaching and teaching in view of the fact that there is usually so much familiarity with Biblical themes. Any book, therefore, that enables a clergyman to invest his topics with helpful novelty is welcome, and this is true of an admirable book of twenty sermons, "The Uplifting of Life," by the Rev. John Reid (Toronto: Upper Canada Tract Society, 90 cents). While the sermons are intended especially for young men and women they are equally applicable to ordinary Christian life, and the author's treatment of his texts is full of point, force, and suggestion. The title expresses the main idea of the book, and its purpose is fully realized.

Everything that helps to make our times of devotion more thoroughly helpful is sure to prove a spiritual blessing, and for this reason we have read with interest "The Unfettered Word," by the Rev. J. D. Jones, B.D. (Toronto: Upper Canada Tract Society, \$1.25), who gives a series of readings for the Quiet Hour. They are very brief but uncommonly attractive and helpful in their presentation of spiritual truth. They illuminate Scripture; they are full of inspiration for life, and they are marked by definite personal application. Whether for private devotion or as helps for speaking, this book is sure to do good service.

Almost every month we hear of discoveries illustrating some part of the Bible, and during the last few years facts concerning Bible lands have rapidly accumulated, with the result that many Christian workers have found it difficult to keep in touch with explorations. In "Exploring in New Testament Fields," by Miss Ada R. Habershon (London, England: Morgan and Scott, 1s. 6d.), we have a brief but admirable account of some of the most important of these researches. After an introduction, showing the bearing of archaeology on the New Testament, we have chapters on "Palestine and Jerusalem"; "Luke the Historian"; "The Churches of Asia"; "The Language of the New Testament"; "The Catacombs"; and "Paganized Christianity." The authoress writes with keen enthusiasm for her subject, and her little manual will prove of genuine service in providing illustration and confirmation of the Bible narrative. Preachers and Bible Class leaders should make a note of this useful work.

The current number of "The East and the West" is not quite so interesting as usual, though it contains several articles of value, (London, England: S. P. G., 1s. net quarterly). The first article is by Dr. C. R. D. Biggs on "The Cross and the Crescent in the Balkan Peninsula." The Rev. W. A. Rice, of Persia, writes with force on the appropriate topic of "Baháism from the Christian Standpoint." The Bishop of Singapore has an article on "Inter-Marriage between Europeans and Natives," and other contributions include "The Training of Indian Clergy"; "The Church and the Expansion of the Empire"; and "Elementary Education in India." Under the Chinese title of "The Chung Hua Sheng Kung Hui," Anglicized as "The Church of China," the Rev. L. Byrde gives an interesting account of the Anglican Dioceses, to which reference was made in the diagram issued in our Christmas number.

One of the most welcome of our monthly visitors is the "Jewish Missionary Intelligence," published by the London Society for Promoting Christianity among the Jews. (1d.) The current number has an interesting article on "Palestine in Canada," referring to the recent Palestine Exhibition in Montreal, which is now being shown in Victoria and Vancouver, and will come to Toronto in May.

Received:—"The International Journal of Apocrypha," the quarterly magazine of the International Society for the promotion of the study

of the Apocrypha, (London, England: I. S. A., 15 Paternoster Row, 6d. net monthly). "The Twenty-fourth Annual Report of the Jerusalem and the East Mission." The annual volume of "Our Empire," a children's weekly paper, published by the S.P.C.K., written expressly for Sunday School use.

## Family Reading

### CHANGING PLACES.

(A Child of India to Children of Canada).

From lands of lingering shades of night  
To this fair realm of Gospel light  
I come to speak to you:  
You bid me say, in briefest space,  
What I, if I were in your place,  
Would surely try to do?

Sincerest thanks my heart would give  
For these glad homes in which you live,  
With friends so true and kind:  
For there are lands beyond the seas  
In which such happy homes as these  
No one should ever find.

And unto me the School would be  
The place in which I might be free  
To meet the good and wise:  
For in those lands for which I plead  
The children are not taught to read  
And seek the highest prize.

And I in thankfulness would pray  
To Him whose light can drive away  
All gloom and fear and dread;  
For where my needy kindred dwell  
There is no messenger to tell  
Of rising from the dead.

And I in Sunday School and Church  
Would for those precious treasures search  
Of which your Scriptures speak;  
For in that place from whence I came  
No Scriptures tell of His great name  
Who comes the lost to seek.

And I would use my voice to sing  
The praise of Him who came to bring  
The gift of life divine:  
For where I dwell, so far away,  
They nothing know of that glad day,  
Whose beams around you shine

With joy I would the call obey  
Of Him who makes the sacred day  
To be so richly blest:  
For in that land where I was born  
The toilers never hail the morn  
Of God's glad day of rest.

If I might change my lot for yours  
I surely would use all my powers  
His kingdom to extend:  
For where my fathers buried lie  
They know not of that home on high  
Where "Sabbaths have no end."

And I would in the labours share  
Of those who for the sick ones care,  
And to their wants attend;  
For where the Saviour is not known,  
The sick are left to die alone,  
Without one loving friend.

And I would help, if in your place,  
All those who preach that word of grace  
Which heals the heart and mind;  
And I would willingly be sent  
To where my life might all be spent  
For Him who saves mankind.

From "Baptist." T. WATSON.

### A PRINCELY GIFT TO THE BRITISH NATION.

One of the greatest gifts ever made to the British nation is the gift by Sir William Lever, of Stafford House. It is one of the few famous houses of the world, partly because of its chequered history, partly because of its position next to St. James' Palace, but chiefly because of the hospitality of the Duke and Duchess of Sutherland in the interests of charity, art and freedom. Not only kings and queens and foreign princes and potentates from the Shah of Persia to the Queen of Honolulu, but scores of people with a good cause to plead have been entertained there. Poerio, with his band of fellow-sufferers from Neapolitan dungeons; Garibaldi, Mrs. Harriet

Beecher Stowe, Dr. Livingstone, Charles Sumner, Garrison (president of the American Anti-Slavery Society), and many other famous men and women have found a welcome there. And not only a welcome, but a temporary home: Garibaldi stayed ten days, and it was in his room in Stafford House that he went through the alarming experience of sitting to eight artists at the same time Malibran, Grisi, Tamburini, Lablache, Rubini and many artists and actors have been guests there. It was there, too, that the famous protest of British women against slavery was drawn up in 1853. It is the most palatial house in London. In size and grandeur it ranks next to the royal palaces. Its majestic staircase is one of the finest in the world. Its picture gallery, 130 feet long and 32 feet wide, has housed a collection of paintings unrivalled in London, rich in Titians, Rubens, Murillos and Vandycks. The house is quadrangular in shape, and from outside is more dignified than beautiful in design. The north or principal front has a projecting portico of eight Corinthian columns. The hall, which is of noble dimensions, leads to the grand staircase, which has been the scene of a play, and has formed the setting of a picture when crowded with guests, and with the host escorting the Queen of England. On the first or principal floor are the state apartments, rooms that have seen some of the most brilliant gatherings in London. No wonder that Samuel Rogers called Stafford House a "fairly palace," that Disraeli thought it "not unworthy of Vicenza," that Dr. Waagen found that "in extent, grandeur of proportion, solidity of material and beauty of situation, it excels every mansion in London," and that the hall has been compared to a setting for a picture by Paolo Veronese. This spacious hall, the glass doors that used to be opened only for royal guests, or when a bride was leaving, the incomparable staircase leading to the unrivalled gallery, the stately Corinthian columns of white marble, the red and white marble floors, the walls after Giallo Antico, all make a whole of unique splendour. Although the house is comparatively new—it was built in 1825—it has had a chequered history. The Duke of York, who is said to have designed it himself, died before he could live in it. On his death in 1827 it was bought by the government, who offered it to the Royal Society. Nothing came of the proposal, and in the end it was sold for £2,000 to the Marquis of Stafford, the great-grandfather of the present Duke of Sutherland. The government used the money to lay out and preserve Victoria Park, that precious oasis in the east end. Not satisfied with the Duke of York's conception of a home, the marquis added another story at a cost of about a quarter of a million pounds sterling, but he, too, died before the work was finished. An uneasy fate seems, indeed, to hang over the palace. No one seems to succeed in living there. The present Duchess of Sutherland has said that she would rather live in a cottage, and now Sir William Lever, far from attempting to live in it, generously gives it to the nation. Perhaps it is too cold and austere to be a home. Perhaps the days of palaces are gone. Certainly, when one goes over such a place as Arundel Castle, one is inclined to wonder "Where does the duke sit down? Where does he draw his chair up to the fire on a frosty winter's evening? Where does he smoke his pipe? Where does he talk? And where, above all, does he laugh?" And even when one comes at last to a little room, with a plain desk covered with books and magazines, and two easy chairs drawn up to an open fire, one is not surprised that the late Duchess of Norfolk built a little homely house by the side of the Arun.

One has much the same feelings in Stafford House. It is magnificent, but it is very cold and big, and as overpowering as the Alps. It must be as difficult to live among marble as among mountains, and Stafford House is nearly all marble. The purity, loftiness, and the long vistas of it are beautiful, but they are enough to crush a man. Palaces are worthy of nations, but men are learning that they destroy the sense of home. What will become of the palace is still a secret kept by Sir William Lever. There are rumours that it will be a picture gallery, or a museum, but no one knows except Sir William Lever, and he is in the Congo. Only one thing seems to be certain—that never again will it be a home. Instead of the glass doors opened for the passing of a bride, there will perhaps be turnstiles and the uniformed figure of an attendant. And perhaps some of the public will feel trespassers there, as they feel at Kensington Palace when they go into the little room where Queen Victoria played as a child into the other room where she slept, and when they look at her toys. But everyone trespasses now. The age of palaces is past. This is an age—perhaps a more healthy age—of turnstiles.

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Charles Sumner, an Anti-Slavery man and woman not only a well-known man. Garibaldi stayed in Stafford House during the same time as the guests there. The house is outside is more noble than the north or portico of eight which is of noble staircase, which has formed the bed with guests, seen of England. the state apart- ment of the most No wonder that house a "fairly not unworthy of that "in extent, of material and ry mansion in ven compared to Veronese. This that used to be when a bride was use leading to tely Corinthian nd white marble ico, all make a igh the house is in 1825—it has ce of York, who , died before he n 1827 it was offered it to the f the proposal, 000 to the Mar- dfather of the he government reserve Victoria east end. Not s conception of story at a cost ounds sterling, k was finished. hang over the d has said that e, and now Sir g to live in it, Perhaps it is e. Perhaps the nly, when one Castle, one is the duke sit chair up to the Where does he lk? And where, even when one h a plain desk , and two sur- one is not sur- Norfolk built a the Arun. gs in Stafford s very cold and Alps. It must ble as among is nearly all the long vistas ough to crush tions, but men sense of home. s still a secret e are rumours a museum, but Lever, and he eems to be cer- home. Instead : passing of a es and the uni- d perhaps some there, as they ey go into the ayed as a child ept, and when one trespasses his is an age— unstill.

**THE STANDARD ARTICLE USED EVERYWHERE**



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**Personal and General**

St. Patrick's day falls on the Tuesday of Holy Week.

Prof. W. H. Griffith-Thomas, D.D., is lecturing at the Theological Seminary, Princeton, N.J.

St. James' Cathedral spire is a sad sight these days, where is our friend, the steeplejack, surely the weather is not too cold?

Captain Roald Amundsen was in Toronto last week. This noted explorer, who discovered the South Pole, well deserved the enthusiastic reception he received.

Lent begins early this year—February 5. Easter Sunday falls on March 23, the earliest since 1818, when the date was March 22. Not until after the year 2000 will it come so early again.

The electrification of railway trains is seemingly fast coming into vogue in various countries. The latest report is that 10,000 miles of mountain railway in the Western States is to be electrified within the next few years.

The Board of the Upper Canada Tract Society gave a luncheon on Monday last in the Temple Building, to the clergy and Sunday school superintendents of Toronto, splendid addresses on the work of the Society were given.

The following item is said to appear in a list of police regulations posted up on a highway in Ireland: "Until further notice every vehicle must carry a light when darkness begins. Darkness begins when the lights are lit."

Col. Sir William Henry Manning has been appointed Governor of Jamaica to replace Sir Sydney Olivier, who has held that office since 1907. Col. Manning has been Governor and Commander-in-Chief of the Nyasaland Protectorate since 1910.

Mr. Tertius Noble, the organist of York Minster, who is at present paying a visit to this side of the water, gave a most enjoyable recital on the organ in the Convocation Hall of Toronto University on Wednesday afternoon last. A large number of people were present at the recital.

The King has signified his intention of inspecting the battle cruiser New Zealand, contributed by that Dominion. The vessel leaves Portsmouth on a 40,000-mile cruise on February 6th, spending three months

in New Zealand waters, returning home via Vancouver.

Lord Hardinge, Viceroy of India, made his first public appearance on Monday since the attempt was made to assassinate him on December 23, as he entered the rehabilitated ancient capital. The Viceroy presided at a formal sitting of the Council, and apparently was in excellent health. His appearance was greeted with cheers.

The committee of citizens who have taken hold of the "General Booth Memorial Fund," to aid in the campaign, we see by the papers, include the following Anglicans, Provost Macklem, Col. Sir Henry Pellatt, Hon. J. K. Kerr, W. S. Dinnick, Principal Auden, Hon. S. H. Blake, P. Howland, Noel Marshall and W. D. McPherson, M.P.P.

Recently in the Chapel Royal, St. James' Palace, by permission of the King, the christening of the infant son of Lord and Lady Charles Fitzmaurice took place. His Majesty was one godfather, Lord Durham being the other. The child is a grandson of the Marquis and Marchioness of Lansdowne, and of the Earl and Countess of Minto.

The New York State Marriage and Divorce Commission was told a few days ago that in 1912, the number of divorce decrees in the United States exceeded 100,000. More than 70,000 children, mostly under the age of ten, were deprived of one or both parents from this cause. Such figures are startling in their portrayal of the growth of this great evil—for evil it is as legalized by the laws of many American States.

Lieut.-Col. Hon. A. J. Matheson, Provincial Treasurer of Ontario, is dead. The end came to the aged legislator late on Saturday night at his home in Perth, and came as he wished it to come—suddenly. If ever a servant of the people died in harness it was the late Col. Matheson. The people of Perth, and of the whole Province, will sincerely mourn and sympathize with his family in the loss of one so well known to all.

Nineteen cadets from the Royal Naval College at Halifax will sail by the Tunisian for Liverpool. They are to spend one year on the Berwick as cadets, the first part of the training probably to be in the Mediterranean. The cadets will go in charge of Lieut. Law, who will also accompany them on the Berwick during the period of training. Of the

nineteen cadets eight are from Halifax and ten from other parts of Canada.

A report from Suakim, Egypt, states three hundred and fifty Mohammedan pilgrims from India to Mecca were drowned on the 22nd January by a flood which overwhelmed the entire caravan at its encampment midway between the sacred city of Medina, Arabia, and the Port of Yembo, on the Red Sea. A sudden avalanche, accompanied by great torrents of water, swept down the mountain in the neighbourhood of the camp, carrying away in its path people, animals and tents. Only fifty of the 400 pilgrims composing the caravan were saved and have since reached Yembo.

For the first time in the history of London a policeman was killed on point duty. Londoners so thoroughly appreciate the services of the constable directing the traffic of the metropolis that the news created a sensation. G. John Smith was the victim, and the scene was Ludgate Circus. Smith was run over by a motor bus, the front wheel passing over his head. An eye witness said the vehicle skidded with the wheels locked as though on ice runners. The streets were very greasy. Twelve metropolitan police were injured by horse-drawn vehicles while directing traffic in 1912.

A temperance campaign will be started at once which if successful will mean the abolition of all bars and liquor licenses on the Island of Manitoulin, Ont. The voting will take place on Thursday, January 30th. The fight is based on the Canada Temperance Act, and not on local option, the difference being that whereas local option has to do with a municipality, the Act deals with an entire county. There are twelve licenses in Manitoulin, and if the "drys" win these will be taken away. "After many attempts at delay by the liquor men, they must face an issue at the polls."

During the last three weeks there have been 33 deaths at the Infants' Home, due largely to an epidemic of measles and diphtheria, and so bad has the situation become that Dr. Adams, city epidemiologist, has taken charge. Unfortunately, the second housekeeper has been struck down with the disease at the very hour when her help is most needed, and the situation is a very serious one. The epidemic was caused by one child who, after being admitted to the Home, developed a malignant form of measles with diphtheria. The greatest difficulty was experienced in dealing with the situation owing to the crowded condition of the Home, and the lack of money. The authorities are acting promptly, and it is hoped the disease will be shortly stamped out.

With Home Rule hanging in the balance, a good deal is heard about the religious side of the question. The following story is an admirable example of the Irish religious controversialist. A Protestant mission meeting had been held, and this was the gardener's contribution to the controversy that ensued: "Pratestants!" he said with lofty scorn. "Twas mighty little St. Paul thought of the Pratestants. You've all heard tell of the 'pistle he wrote to the Romans, but I'd ax ye this, did any of vez iver hear of his writing a 'pistle to the Pratestants?"

Giving to others does not exhaust our own supply. The apostles had twelve baskets full of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hearts. Showing kindness to those we meet does not empty our own hearts of kindness.—J. R. Miller.

**British and Foreign**

The Treasurers of the S.P.G. lately received an anonymous donation of £1,000.

"A Friend" recently sent a donation of £4,000 to the Queen Victoria Clergy Fund.

The Society for Promoting Christian Knowledge lately received an anonymous donation of £500.

Mr. J. P. Goulden, who lately resigned the post of organist of Ringway Church, near Altrincham, Cheshire, held that position for 51 years.

The King recently conferred upon Mr. Robert Walker, the diver who carried out the operations in connection with the restoration of Winchester Cathedral, the Silver Medal of the Royal Victorian Order.

The Rev. H. R. Gamble, the rector of Holy Trinity with St. Jude, Upper Chelsea, has been appointed preacher to the Honourable Society of Lincoln's Inn for the ensuing five years in succession to the Dean of Norwich.

Mr. W. Gosling, for the seventy-second year, took part in ringing the Christmas peal in the belfry of Mansfield Parish Church. Mr. Gosling lately celebrated his 85th birthday, and he is said to be the oldest campanologist in England.

The Right Rev. Dr. Earle, Bishop of Marlborough and Dean of Exeter, celebrated his 85th birthday lately. He preached in the cathedral on his birthday, on which day he had a large family party at the Deanery. As Bishop of Marlborough, Dr. Earle served as Bishop-Suffragan in the Diocese of London for 12 years under Bishops Temple and Creighton.

The King has presented a handsome Bible and Prayer Book for use in St. Mark's Cathedral, George, Cape of Good Hope, in recognition of the creation of the See of George on April 23rd, 1911, the centenary of the place, George having been named in honour of King George III. The books are sumptuously bound in scarlet leather and they bear an inscription in gilt lettering on the covers.

You must go to the New World for daring experiments. They made one in Melbourne during "Cup Week," when all the world of the Southern Hemisphere is assembled. The Esperanto Congress was being held, and St. James' Old Cathedral was hired for the occasion. A service was specially printed in the language which claims to be able to supersede all the languages of the earth, and the rector of St. Paul's, Murrumburrah (Goulbourn Diocese), the Rev. W. S. Kennedy, was preacher.

Church Tower Lantern. — Weldon Church, near Kettering, Northamptonshire, is, perhaps, the only church in England where, from its tower, the Old Year is lighted out and the New Year in by means of a huge lantern 15-ft. high. The lantern, built two centuries ago, used to be lighted on dark nights to guide wayfarers through the dense Rockingham Forest, which Kingsley so graphically described in "Hereward the Wake." The lantern was lighted on last New Year's Eve as soon as darkness set in.

An Octogenarian Bishop's Rule.—The Rt. Rev. Bishop Earle, Dean of Exeter, celebrated his eighty-fifth birthday on a recent Sunday, and preached in Exeter Cathedral in the morning. Dr. Earle, who was formerly West London's Bishop under the title of the Bishop of Marlborough, recently gave the following rules for longevity:—Live simply and deserve no foe. Find a safe doctor; rarely take his pills. Sleep when you are



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sleepy and get up when you wake. Work hard, muse much, encourage lively thought. Hate none. Believe that happiness is earned, not bought. Don't bother about health. Don't have a fad. Live in the past as well as the future.

Two memorials were recently dedicated in St. Jude's Church, White-chapel, by the Bishop of Stepney in memory of the Rev. E. C. Carter, the vicar of St. Jude's, and Mrs. Carter, who lost their lives in the "Titanic" disaster. The first memorial was a tablet, bearing relief portraits of Mr. and Mrs. Carter. The inscription referred to the fact that Mrs. Carter was the daughter of Tom Hughes, the author of "Tom Brown's School-days," and that she refused to leave her husband when offered a place in a boat when the ship went down. The other memorial is a font carved by Mrs. Carter.

A Curious Church Dole.—A somewhat unique distribution took place at St. Gregory's Church, Sudbury, on St. Thomas' Day, when about 120 pairs of stockings, 60 pairs of boots, and more than a hundred shirts were given away to the poor of the parish. This annual gift dates from the year 1706, being bequeathed by Thomas Carter, a wealthy inhabitant of Sudbury, who died in that year, and whose costly altar tomb, with the following curious inscription, is one of the curiosities of St. Gregory's Church:—"Traveller I will relate a wondrous event. On the day on which the aforesaid Thomas Carter breathed his last a Sudbury camel passed through the eye of a needle. If thou hast wealth go, and do likewise. Farewell."

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honour and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas that familiarity with prayer does not always increase our appreciation of its magnificence!—F. B. Meyer.

### Children's Department

#### WHAT THE BIBLE IS.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the

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traveller's map, the pilgrim's staff, and the prophet's compass, the soldier's sword, and the Christian's charter.

Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the call of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of life. It will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labour, and condemns all who trifle with its holy contents.

### A CHILD'S PETITION

By Anne Vetch.

"From refusing to obey."  
It was a lovely April afternoon. "Just like summer," every one was saying.

The sky was a deep blue, flecked here and there with white, drifting clouds. In the country the air was laden with the scent of violets and wallflowers, and even in the heart of the city the bright window-boxes told spring had come.

About three o'clock a tiny breeze found its way into a deserted looking street somewhere near the West End, and entered the wide open window of a large schoolroom, where a golden-headed child sat frowning over a French exercise. Splash; a tear had fallen on the open page, making an ugly blot.

"What a silly I am!" said the girl, "for a good thing there's no one to

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see me; but, oh, how lovely, how very lovely it must be at home today, and only three weeks ago I was in it all. It was mother's birthday, and I took her to see the robin's nest in the flowerpot; then that horrid telegram came ordering father's regiment out to India. If they had only let me go with them! I don't like school, I don't like the teachers, and oh, I just hate Nappy."

Certainly if Gussy disliked being at school, it was no pleasure to Miss Napier having her.

Although the other boarders were all high-spirited, independent girls

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## A Commonsense Message of Cheer To People With Bad Complexions

All too many people try to cure pimples, skin blotches, and bad complexions without stopping to think what really is the cause of their affliction. In the majority of cases the reason lies in the fact that their systems do not get properly rid of the waste that accumulates in the human body. This waste accumulates and clogs in the lower intestines and generates poisonous matter, which is absorbed into the system, permeates the blood, and displays itself not only on the surface of the skin, but in various ways that cause illness more or less serious.

There is one common sense way to cure this, and it is not by the aid of drugs. Drugs give only temporary relief, and have to be constantly taken in increasing doses, and in the end make us slaves to the drug habit.

The scientific way, approved by physicians everywhere, and used by hundreds of people, is the internal bath, the simple treatment calling only for pure water. Does this not appeal to your common sense? If you are a sufferer from any of these tortures, profit by the experience of Wm. DeVoy, 703 Seventh Avenue, Lethbridge, Alberta, who tells his experience as follows:

"After using your J. B. L. Cascade I feel it my duty as a thankful patient to express my enthusiasm for the great blessing it has been to me. You cannot feel my emotions as I write this letter in praise of your great work; words fail to express my thankfulness for first learning of your Cascade. Previous to using it I could not go a day without a drug of some sort. Since using it I have not on my word of honor, swallowed five cents' worth of drugs. I spent over \$300 in two years previous to hearing of the J. B. L. Would that all the young men and women I see in this town with their faces covered with horrid, unsightly pimples use it. They would soon get rid of them as I did."

You owe it to yourself to learn more about this simple and remarkable treatment. Write to-day a personal letter if you wish, to Dr. Charles A. Tyrrell, Room 561-4, 280 College Street, Toronto, and he will send you full particulars together with his free book, "Why Man of To-day is Only 50% Efficient."

in a way, still, they were accustomed to school discipline, and knew how to keep within bounds; but poor Gussy never remembered keeping a rule in her life, and her untidiness and unpunctuality were quite beyond any ordinary teacher's patience.

She had been punished only in a very slight way as yet, and this was the first day she had been kept in.

"I wonder if it would be nicer to stay with grannie." Then she jumped up and clapped her hands. "I know, I'll go and see grannie."

**SCRUBBING** is well begun and half done when you start it with —  
**Old Dutch Cleanser**

Won't Nappy be in a way when she comes back to find the schoolroom empty!"

So Gussy slipped out of the house. After half an hour's walk she began to get tired and bewildered. Once she asked a bystander if she was in the right direction, but he had answered rudely. As she dragged her feet slowly along a quiet little street, a lame girl, coming along leaning on a crutch, and carrying a basket of provisions, took her fancy.

Gussy pulled herself together: "Please can you tell me," was on her lips, when out of a court ran some idle, mischievous boys.

"What's in your basket, Nellie?" shouted one; "eggs, three eggs; well I never!"

"Oh, please don't touch them," said Nellie, beginning to look frightened; they are for our supper."

"Well, just let's see," cried another, seizing the handle of the basket roughly.

"Don't you dare!" said Gussy, seizing the basket; and just at that moment a policeman came round the corner, and the boys made off.

"Thank you very much, miss," said Nellie. "You did manage them," she said, admiringly. "Won't you come in and see grandad?"

"I think I will," said Gussy, who felt that at last she had made a friend.

"Oh, what a funny room," as Nellie opened the door; then she stopped short, feeling she had said something rude. But the moment she caught sight of grandad she forgot everything except she was looking on the very kindest, strongest face she had ever seen.

When Nellie told him how they had met he took her little hand in his own. "You are a brave little lass," he said simply. "Bring a chair for her, Nellie, she looks a bit tired; but perhaps your mother will be seeking you?"

"Mother," said Gussy in surprise; "mother is in India."

"But you have some one with you?" glancing at the daintily dressed child.

"No," she faltered, "I—I have lost my way; that is, I have run away from school."

She glanced nervously at grandad, but there was nothing but sympathy in his keen blue eyes; so then, with a sigh of relief, she told him her story. When she had finished, the old man laid a kindly hand on her shoulder.

"When first you begin fighting to get your own way and being disobedient and all that, you think you are going to have a fine time, don't you? Then, by-and-by, things go wrong, you feel miserable, but are too proud to give in. Isn't that so?"

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"Yes, I think so," answered Gussy, shyly. "There's a verse my little Nellie says every morning:—

From refusing to obey,  
 From the love of our own way,  
 From forgetfulness to pray,  
 Save us, Holy Jesu."

You will find it in your hymn-book." Gussy gave a long sigh. "Shall I go back to school now, and do what Miss Napier tells me?"

"Yes, but Nellie will give you a cup of tea first, and I'll tell you a bit of a story."

"When I was a lad about fourteen," he began, taking up a little boat he was carving, "I had a terrible longing to go to sea. Father wanted me to join him in the tannery, where I should get a good wage, but grandad, who was a seafaring man, had filled my head with the wonderful countries which he had seen beyond the seas, and the grand life to be 'lived on the ocean wave.' At last my parents gave in, and I was all ready for my first voyage, when one day father was brought home so terribly injured that the doctor said he would never be fit for much again. Of course, after that I saw for myself that I must take his place at the tannery, and do all I could to help mother and the little ones, but I rebelled against it all the same, and I don't think for six weeks I spoke a civil word to any one." He paused a moment, and Gussy slipped a hand shyly into his. "Please tell me what else," she said, eagerly.

"Well, one night I was sitting by the fire, with mother opposite me darning stockings.

"Aren't you going out for a walk, Sonny; it's a fine evening?" she said. "No," I grumped, sulkily; "there's nothing to go out for." She said no more, but by-and-by I saw her raise her hand and brush away a tear. I just crossed over to her, and, bending down, kissed her furrowed brow. After that, I was glad and proud to bear anything for her sake."

When grandad and Gussy arrived at the school about half an hour later they found the teachers in a great state of anxiety over her disappearance. She longed to see Miss Napier at once and ask her pardon, but it wasn't till seven o'clock that a summons came from her sitting-room; she was there nearly an hour and when she came out looked very

subdued and quiet. That night, when the children had gone to bed, the little girl next Gussy sat up and whispered in a very low tone:—

"Do tell me what Miss Napier said; was she very awful?" "Miss Napier's a dear"; and that was all Gussy ever said on the subject.

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