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Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, MAY 14th, 1914

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The Canadian Churchman

TORONTO, THURSDAY, MAY 14, 1914.

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SUNDAY AFTER ASCENSION DAY.

(May 24th).

Holy Communion: 243, 249, 397, 567.

Processional: 186, 376, 400, 443.

Offertory, 177, 299, 390, 533.

Children: 685, 695, 716, 719.

General: 299, 438, 594, 604.

The Outlook

Votes for Women

Synod time is coming again and the question of women voting at vestry meetings will be on many convening circulars. It is a matter which should not be dismissed on a technicality or relegated to the dying hours of a Synod when no such momentous question can be dealt with adequately. When some Synods annually try to put one of their live questions in cold storage they may soon realize that for the sake of their health there is a time limit on storage. As we said last year, we have heard no cogent argument advanced against extending the vestry vote to women. Present custom does not close the question. The Church untiringly proclaims her appreciation of the interest and activity of her daughters. This is one way in which she can show it unmistakably. Those interested had better not leave preparations until the day before Synod. The matter entails a constitutional amendment and affects several points. It must be discussed whether women should have the right to become churchwardens, etc. Particularly, the right to become lay delegates would give the right of attendance at Synod and the possibility of placé on the Synod Committees. Clear definition is needed. While we feel that a vote in vestry matters is the due of every woman worker in a parish, we would not regard with pleasurable anticipation their presence in the Synods, diocesan, provincial or general. So you cannot simply move to strike out the word "male" wherever it appears in Diocesan con-

stitution and canons, or you may have granted more than you desire. A plebiscite of the vestries of a diocese on the simple question of the vestry vote for women would be a good thing for a Synod which does not feel certain on the matter.

The Moslem Peril

Now and again one reads of the inroads Mohammedanism is making in England, and only recently it was reported that three mosques had been erected, one in Liverpool, one in Woking, and another in London. It now turns out, when careful investigation has been made, that the last is a myth, the first ended in a complete failure, while the one in Woking is repudiated by all orthodox members of the Moslem faith. News of a different kind comes from Russia. At Eskabad a Batai Temple has been erected by Aza Mohammed Riza, a teacher from Persia. Abdul Bata himself gave 2,000 roubles for its erection. The journalistic activity of the Moslems is remarkable. No less than eight monthly and quarterly magazines are devoted to the propaganda. Only one magazine, "The Western World," is published under Christian auspices to counteract these. It is well known that in Africa the great opposition to Christianity is not heathenism but Mohammedanism.

Kikuyu in Japan

Japan has already a "Federation of Japanese Christian Churches," very much on the lines proposed at the Kikuyu Conference last year. Its object is to encourage cordial relations between evangelical Churches, to arrange for common work, and to take action on matters affecting the Christian Church as a whole. In its constitution there is a proviso that the Federation shall not pass any resolutions on matters which concern the faith and government of the federated Churches. Hitherto the *Nippon Sei Kokwai* (the "Anglican Church in Japan" from American and English beginnings) has not joined the Federation, but there is a strong movement for becoming associated with it. The question is to come up at the next Synod. Some of the Anglican clergy in the *Nippon Sei Kokwai* are making determined efforts to prevent the passing of a resolution in favour of association. They say: "Such action implies a recognition of non-Episcopal bodies," and "Federation implies the equal status in some sense of all the bodies which form it." Other clergy are in favour, seeing that the independent action of the Church is carefully safeguarded. The same fundamentals are under discussion all over the world in missionary and home fields. Events are certainly testing the whole Church of Christ to see how far she has not the name but the mind of Christ. That mind, at the present juncture, must first be shown by the patient, sincere and kindly discussion of differences and also cordial recognition of common points. But it must not stop there. It seems to us that Christian Churches will never be able to argue themselves into unity, but undoubtedly they can pray and work themselves into unity. The spokes of the wheel have one hub. The nearer we get to Christ, the nearer we are to each other.

Scholarships for the Wealthy?

Should the rich man's son accept a bursary even if he win it? In some "Thoughts on

Scholarships," in "The Nineteenth Century," Professor Marcus Hartog refers to what at first sight would seem an absolute scandal for the child of a millionaire to compete with the poor man's son or daughter for funds in aid of that education which the father could provide unassisted. He would not, however, absolutely exclude the son of the rich man from competition for scholarships, but would gladly see the opulent parent anxious to refund not merely scholarship money, but the full share of every endowment that cheapens his children's education. It would be well, suggests the Professor, if the practice of certain colleges in the older Universities were generalized, and that in the preliminary form of entry a space were left for a declaration that in case of election to a scholarship the endowment would be declined. In that event, if seven scholarships were competed for, and one of the first seven had signed this declaration, it would be open to the board to elect an eighth qualified candidate without further ado. But such declarations should be kept absolutely confidential. The Professor certainly puts his finger on a cause of much heartburning. We know of more than one student who paid his way through college by scholarships and then was sent abroad for three years by a well-to-do relative.

Prayer Book Revision

Next September there will be presented to the General Synod at Vancouver the result of three years' labours of the Revision Committee. As some of the sessions of the Central Committee have been held in several cities, most of us have an idea of the enormous amount of work entailed in such an undertaking. The work was limited to enrichment and adaptation and no change involving a principle could be considered, according to the instructions from the last General Synod. But even so, the careful review of the services of the Church has demanded a labour from which only love expelled exhaustion. When the report comes up at the Synod there will no doubt be a general feeling of disappointment that there were not greater alterations. But after the members of the Synod have listened to all that can be said on both sides about the insertion of a comma, or some matter of equal gravity, they will certainly wonder how so much could be accomplished. Naturally, at first there will be liberal discussion on every point, but we feel that the Synod will gradually realize the confidence they can repose in the expert judgment of such a body of men as the General and Central Committees. We hope that no hobby rider or little Anglican will throw the report back to the Committee stage again, because the Church in Canada, particularly in the new parts, has need of all the variety and nationalization of services that can be given. Let us have the relief as soon as may be.

Just the Difference

Dr. Manning, Rector of Trinity Church, New York, was asked by a reporter after the announcement of the Kikuyu affair: "Well, I suppose you will get together and fight it out!" "No," replied Dr. Manning, "we will get together and find it out." That is just the difference. It is very easy to fight. But it is of no particular interest to anyone to know that Mr. A considers Mr. B to be a false member of the Church. The point that will help is a statement of the reasons why Mr. B's position is not in accordance with the Church's

creeds, articles and formularies. It is no good for Mr. A to invite Mr. B to retire from the Church, because Mr. B can give just as cordial a farewell to Mr. A on his retirement. Mutual recriminations engender only increased bitterness and greater misunderstanding. There is something parochial about a mind that cannot get the other man's viewpoint and cannot listen to arguments against its own position without heat. The gravity of the issue should ensure steadiness and pertinence of discussion. The man who loses his temper has eventually lost the argument. He shows no confidence in his own cause. Argument must be met by argument and not by consigning to outer darkness.

Another Lost Gospel

In the tenth volume of the Papyri of Oxyrhynchus, edited by Dr. Grenfell and Dr. Hunt, there are a few shreds of text of a highly interesting character. They are six in number. These fragments may proceed from the earlier part of "an uncanonical gospel covering much the same ground as the Synoptic Gospels." They are woefully defective. The longest of them has the saying, "Pray for your enemies," which does not occur in exactly this form in the canonical gospels, but is found in the early Christian writing known as the Didache. Then comes "For he that is not against you is with you," a saying already known, but found here in a new connection. After that are the remains of what seems to be a new saying of Jesus, but, as the words which can be certainly read are only "afar off, to-morrow," its drift is exceedingly uncertain. These fragments represent the seventh discovery of the kind made at Oxyrhynchus. So far as our evidence goes we seem to have in them scanty relics of six gospels or related writings which cannot be confidently identified with any of those reported by tradition. And all these fragments were found on one Egyptian site.

World Conference

In the interests of the proposed World Conference on Faith and Order, the Commission of the Protestant Episcopal Church appointed a deputation of Dr. Newman Smyth (Congregational), Dr. Roberts (Presbyterian), and Dr. Anstie ("Disciples") to visit the non-Anglican communions of Great Britain and Ireland. The deputation met thirty-one groups in conference, including the Archbishops' Committee of the Church of England. Not only did they advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sympathy. As a direct result, an organization of about 300 young ministers of the non-Anglican Churches have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church." This strikes us as a rather large order. We wonder why the 300 were young men. Where were the older heads? We should have a little more confidence in the "rod and measuring line" project if they were in the counsels. We hope that "in the light of all new knowledge and scientific method" will not preclude the careful weighing of what previous generations have done. Frankly, "for the re-expression for our own time of the fundamentals of the faith" we feel that young men should not be left alone. But we are disquieting ourselves in vain. Nothing has been done, but only resolved.

A Philippine Bonfire

A remarkable bonfire occurred recently in northern Luzon. Twenty-five hundred Bibles were publicly burned in the plaza of Vigan, the largest and most important city of that section. These Bibles had been distributed by Mr. J. L. McLaughlin in connection with a cinematograph exhibit of Scriptural films. The Roman Catholic authorities in turn gave a cinematograph exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. Some 2,000 gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. The result, however, was that on the day after the bonfire 3,000 additional Bibles were disposed of by the representatives of the American Bible Society. This unique advertising of the Bible will doubtless make for the furtherance of the Gospel in the Philippines, as wide attention has been attracted to the event.

THE ASCENSION

It is, perhaps, because the truth of the Resurrection contains within it all that the Ascension means that the celebration of Easter has always overshadowed Ascension Day in the services of the Church. In the writings of the Fathers of the first three centuries there is no trace of its celebration, although in the days of Augustine it was kept, and he traced it back to the apostles. But the teaching that clusters around the Ascension of Christ is all-important, and should be kept well in view.

The Ascension is the natural sequel of the Resurrection. The mind can conceive of no other way by which Jesus could change the earthly state for the heavenly. The Resurrection would have meant but little if it had been followed by another death. In no other way could the Saviour have definitely shown to His disciples that all communication by word of mouth and with the sight of the eye would now be cut off. The Ascension of Christ is, then, a great fact, and from it there flows a stream of comforting truth. It reveals to the Christian all the blessings of the headship of Christ, His intercession, His glorious and royal priesthood, and the promise of our ascension. The Ascension is also closely connected with the Advent, and all that it means to the Christian of the life of watchfulness, patient waiting, and heavenly mindedness which we are to live.

There are two thoughts connected with the Ascension that are of practical importance to Christians. The first is conveyed in the words of Jesus, "I have finished the work." Had the work not been finished, He would not have ascended. But His Ascension declares the completion of man's redemption. "Love's redeeming work is done." Christ has put away sin by the sacrifice of Himself. He has "opened the kingdom of Heaven to all believers." Let us rest on this great truth. If the work of our salvation is complete, can we add to its completeness? If Christ's finished work has satisfied God, shall it not satisfy us? When we see that we are saved by Christ's work for us, not by the Spirit's work in us, we enter into rest—not before.

The second thought is, that, as believers, we have ascended with Christ, and may claim all the benefits of His Ascension. By faith we have died with Christ; by faith we have risen with Him; and now by faith we have been raised up together and made to sit in heavenly places in Christ. Let us endeavour to realize this by seeking the assistance of the Divine Spirit. "Our citizenship is in Heaven." In Christ we are already in the presence of God.

Though we are still in the wilderness, and, it may be, troubled on every side, we are, in the mind of God, "in heavenly places in Christ Jesus." And observe, we are there in all the acceptableness of Christ Himself. "Accepted in the Beloved." Near as He is near, and loved as He is loved. And this is true of all Christians, the weakest as well as the strongest, the youngest as well as the oldest. What a ground of rest and peace to the soul! Whatever He is, that the Christian is; whatever He has, that the Christian has. Wherever He is, there the Christian—in the mind of God—necessarily is, for we are "in Christ Jesus." The Epistle to the Ephesians is full of this glorious truth. The believer on earth is there viewed as united to Christ, His Head, in Heaven.

"Lord Jesus! with what sweetness and delights,
Sure holy hopes, high joys and quickening flights,
Dost Thou feed Thine! O Thou, the Hand that lifts

To Him who gives all good and perfect gifts,
Thy glorious, bright Ascension, though removed
So many ages from me, is so proved,
And by Thy Spirit sealed to me, that I
Feel me a sharer in Thy victory."

A QUESTION FOR SCEPTICS.

By the Rev. Richard Glover, M.A.,
Rector of Wotton, Dorking.

I.

Is there a God?
As wisely 'neath the Parthenon,
Beholding pillar, frieze and plan,
Ask the rough rock thou sits't upon,
Is there a man?

II.

Is there a God?
As sagely where, piled tome on tome,
The Muses' treasures lie enshrined,
Put question to the ample dome,
Is there a mind?

III.

Is there a God?
Ask first, while blood thy tongue doth move,
And make thee all thy soul impart
To wife or child in tones of love,
Is there a heart?

IV.

Is there a God?
Ask, while the sun ascends to noon,
Then westward falls, as thou yon hill
Resolv'st to climb, returning soon,
Is there a will?

V.

Is there a God?
Rest in the vale and musing lie,
And hear the daisy on the sod,
Throbbing with mystic life, reply,
There is a God!

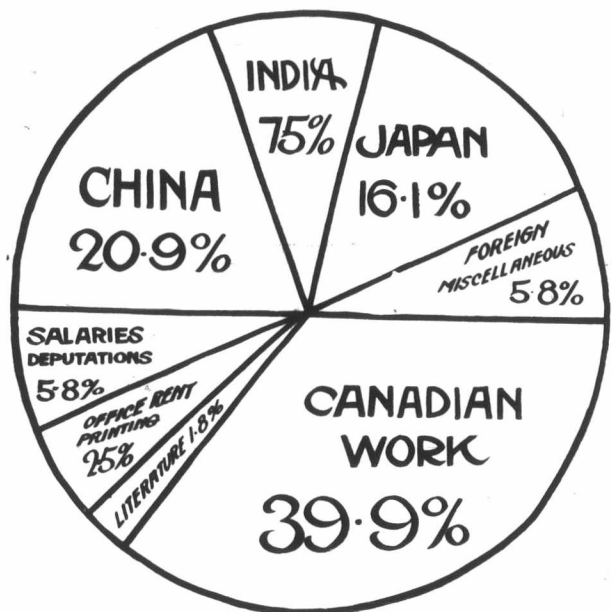
VI.

There is a God!
A voice within will make reply
Faithful as echo to each word.
What two such voices testify
Should e'er be heard.

VII.

God speaks—"I AM"! That voice my soul doth recognize
Instinctively, and all my heart
Fill'd, satisfied, at once replies
Father, Thou art!

What They Did With the Money



HOW THE MONEY WAS SPENT IN 1913
 China, 20.9%; India, 7.5%; Japan, 16.1%; Salaries, 5.8%; Rent, etc., 2.5%; Literature, 1.8%; Canadian, 39.9%; Foreign, 5.8%.

Our Givings—Three Cents Per Week!

The total receipts of the Missionary Society of the Church of England in Canada in 1913 were \$173,246.96, of which \$141,474.82 was "on apportionment." On the basis of 200,000 communicants (a low estimate) this is an average of 86 cents per communicant. Even if to this were added the contributions of the W.A., viz., \$101,000, we still have an average of only \$1.32 per annum—less than three cents per week per communicant.

Economy of Administration.

"The Spirit of Missions" recently published the following paragraph:—"It is worthy of note that 'System,' the magazine of business, has recently gathered statistics on 'The cost of doing business' from 529 concerns. The lowest percentage of cost was 14.5, the highest 25.8, with an average of rather more than 20%."

The business of M.S.C.C. in 1913 was done at a cost of only 9.6%. Out of every dollar contributed, 90.4 cents was spent in direct missionary work.

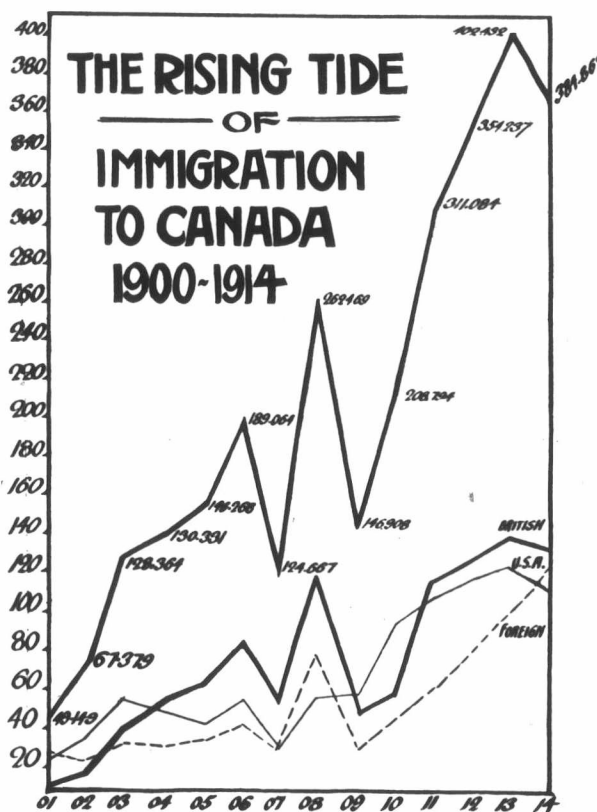
39.9% (\$69,492.33) of the total expenditure in 1913 was in Canadian Missionary work. If reckoned on the basis of amount received "on apportionment" as was done in this paper in 1913,

this percentage would be 42%. Most of this money was given in block grants to the eleven missionary dioceses in Western and Northern Canada. Two main types of work are carried on in these dioceses.

- (1) Work among settlers in small villages and rural districts.
 - (2) Missions to Indians and Eskimo.
- In addition, grants are made to:
- (1) Church Camp Mission, for work in construction camps.
 - (2) Columbia Coast Mission, for work among loggers and miners.
 - (3) Immigration Chaplaincies at Ocean Ports.

Immigration Facts.

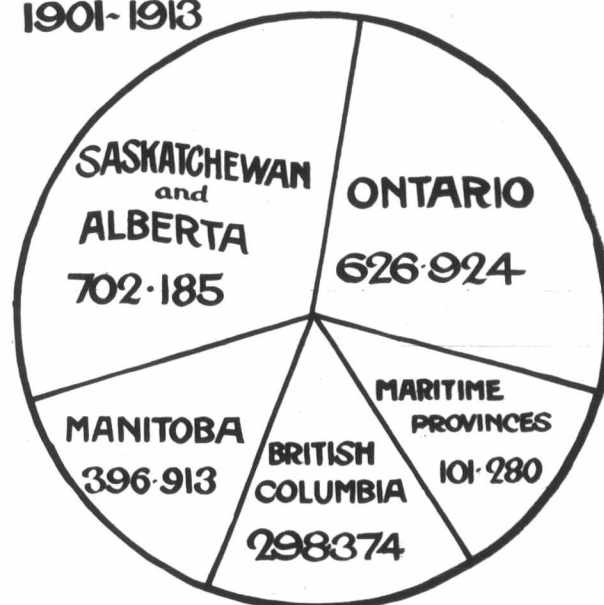
Immigration to Canada and internal movements of population from east to west are the factors



which have produced the need for widespread Missionary work in Western Canada. Fig. 2 illustrates the rapidly increasing influx in the past 13 years and the main sources of immigration. In that period 1,102,461 immigrants settled west of the Great Lakes and 1,397,472 east of the Great Lakes as shown in Fig. 4. While there is no great difference between east and west as to total

TOTAL IMMIGRATION

13 YRS. 2521,144
1901-1913

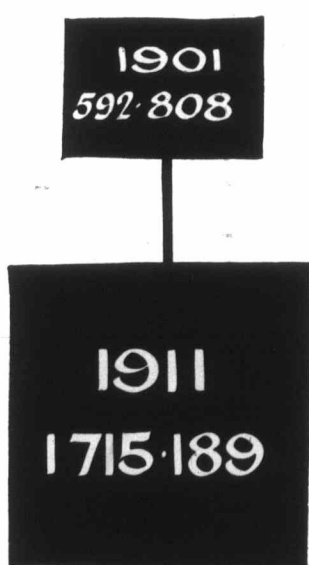
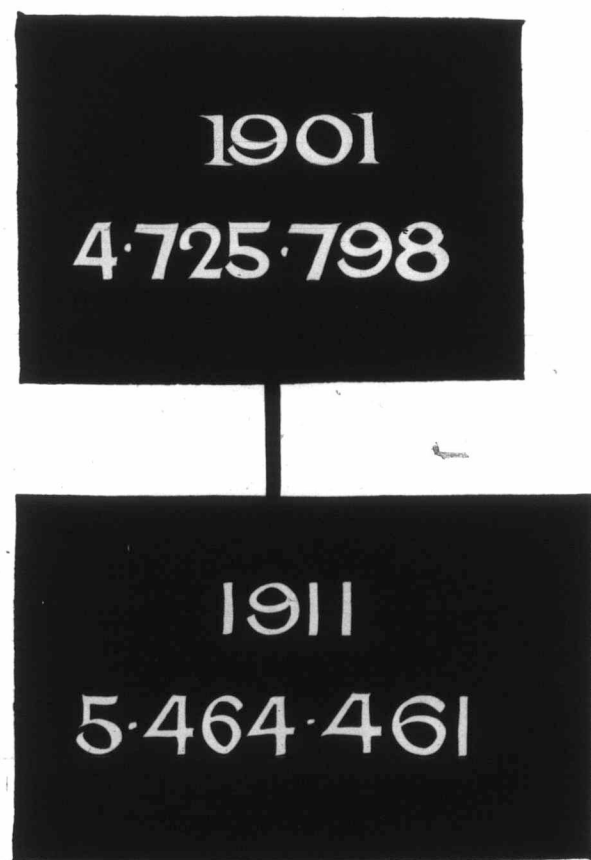


number of immigrants received by each, yet the proportion going west as compared with its population in 1900 is tremendously greater than the number settling in Eastern Canada compared with its population in 1900. Further than this there has been a general westward drift of the Canadian-born population, so that while in 10 years 1901-1911, the population of the five eastern provinces increased 15.6%, that of the four provinces of the West increased 180.8%.

50.3% (\$87,699.40) of the expenditure of M.S.C.C. in 1913 was in work outside of Canada. As only from one-third to one-half the amount of money contributed in most parishes for extra parochial purposes is sent to M.S.C.C. (the balance being spent within the diocese in which the parish is situated) it will be seen that only from one-sixth to one-quarter of our extra parochial giving is spent outside the Dominion.

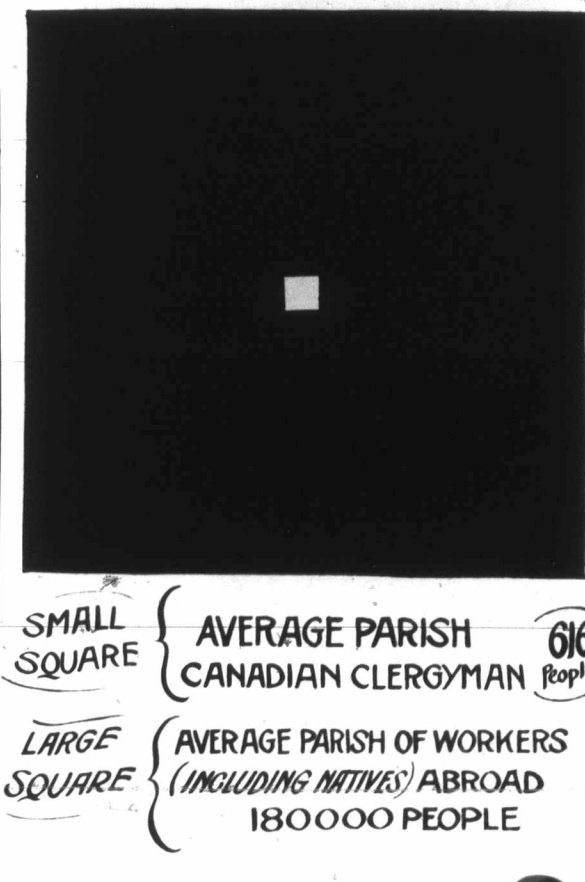
Yet compare the needs. In Canada there are (1911) 1,043,017 Anglicans with over 1,600 clergy, hundreds of Sunday School and other active workers, and a Christian atmosphere and tradition created by generations of Christian experience. In the Diocese of Honan, China, are 11,000,000 people; in the Diocese of Mid-Japan, 6,000,000 people, and in Kangra, India, another 1,000,000, among whom the Church in Canada is carrying

5 EASTERN PROVINCES 15.6% 4 WESTERN PROVINCES 180.8%



10 YEARS' INCREASE IN POPULATION

TWO PARISHES.



on missionary work. With meagre equipment and with no supporting Christian atmosphere, 48 missionaries and 52 native workers are attempting to preach the Gospel of light and love to 18,000,000 people. These millions have no other source from which to receive the message. In Canada, one clergyman to 616 Anglicans; abroad, one missionary or native worker to every 180,000 to be evangelized. The Lord of the Harvest still speaks to us as He did to His people of old by the prophet:

"It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel (i.e., Home Mission Work). I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth," (i.e., Missionary Work Abroad).

This article may be obtained in leaflet form from Anglican Laymen's Missionary Movement, 159 Confederation Life Building, Toronto.

WRECKING A MISSION

By Rev. JOHN H. HARRIS, F.R.G.S., London, England.

"We are of the opinion that the time has come when we can no longer refrain from calling the attention of the people of the British Empire to the deplorable condition of things existing in this group of islands."—Manifesto of the New Hebrides Missionaries, June 1913.

THE story of missionary enterprise in the New Hebrides is one of the brightest chapters in the modern history of Christian progress, and the Christian Church throughout the world can not but read with the deepest anxiety the appeal which the missionaries working in those islands have been compelled to issue to the British people within the empire.

The step taken by the Missionary Conference at Paœna, last June, is a grave one, for it can not fail to embitter still more the international "feeling" which has existed for some years. The missionaries will be even more violently attacked than hitherto, and will, no doubt, be charged with political bias. There is a danger of their being criticized by some of their own friends who, through lack of a full knowledge of the facts, may be led to assume that they have acted precipitately. The manifesto in question bears the signatures of Chas. F. Grünling, Frank G. Filmer, and Fred. G. Paton, representing, respectively, the Melanesian, the Church of Christ, and Presbyterian missions. These signatures, and the representative capacity in which they are affixed, should go a long way toward disarming any criticism within the ranks of the Christian Church.

The time has now come when the British nation and the whole Christian world should be told that the manifesto of June last was published only after nearly five years of friendly representation to the Governments concerned. Before me are two huge files containing the accumulated dispatches of missionaries, administrative reports, and the records of private deputations. Much of this material is strictly confidential, but it all goes to demonstrate a determination to destroy the work and influence of the Christian missionaries labouring in the New Hebrides. It is for the Christian Church to say whether or not this disaster shall be consummated.

WHAT HAS THE GOVERNMENT DONE?

What is the history of the administration in the archipelago? The islands comprise a scattered group in the Pacific Ocean north of New Zealand, densely wooded and with a scenery varied and beautiful. They produce most tropical fruits and vegetables, and under an enlightened administration the economic future of the islands would be found in copra—the dried flesh of the coconut. The population numbers about 65,000 natives and 1,000 whites.

Prior to the Anglo-French convention of 1906, there had been an embryo form of administration, represented from 1902 by Capt. Rason, R.N., as deputy commissioner, the French Government also appointing a resident commissioner. These officials were mainly concerned with the affairs of nationals, while the control of the natives remained in the hands of the Joint Naval Commission, instituted in 1887.

In 1906 the New Hebrides convention was signed for Great Britain by Sir Edward Grey, and for France by Mons. Paul Cambon. This placed the government of the islands under the Condominium administration, which to-day spells chaos in almost every department, and is coupled with increasing crime and failure to enforce justice.

The 1906 Anglo-French agreement provided for a Joint Court of Justice, consisting of three judges, one of whom should be a president. Great Britain and France have each the appointment of one judge, while the King of Spain, acting arbitrator, has the appointment of the third. It is not very difficult to see that under the best of circumstances this would be likely to prove an

unsatisfactory method of administering justice, but the worst, or almost the worst, has happened. The available judges have only a limited knowledge of each other's language, and a still more restricted knowledge of legal practise in the countries of their colleagues, while the unfortunate litigants and witnesses are seldom able to reply intelligently to any single question put to them by either of the judges! A more chaotic state of affairs it is surely difficult to imagine.

The situation was further complicated by Article XX. of the convention, which provided that Frenchmen should be tried in a French court and Britishers in the British court. These national courts have jurisdiction over most civil and all criminal cases, and appear to be giving rise to the utmost dissatisfaction, because it is asserted that there is the widest disproportion between the sentences. There is some ground for this charge, as is shown by the declared intention of certain British subjects to "become Frenchmen," in order to avail themselves of the extreme leniency of the French National Court!

The whole history of the New Hebrides is full of fraudulent, cruel, and demoralizing acts committed upon the natives of the islands, hence the 1906 convention was drafted with the object of preventing the kidnapping of women and girls and the imposition of fraudulent labour contracts on the men. No less than twenty-six out of the sixty-eight articles of the convention are framed with the object of preventing abuses upon the personal liberty of the natives, while five articles were inserted to restrict the sale of intoxicating liquors, arms and ammunition.

The missionaries assert that in spite of this convention the kidnapping of labourers for the plantations is of frequent occurrence and that with impunity. Frenchmen kidnap women and girls for immoral purposes, many of whom are taken to New Caledonia.

A SAMPLE CASE.

In the June manifesto of the missions an extraordinary case is quoted:—

A Frenchman named LeClerc was indicted before the French National Court on July 16, 1912, for the murder of a Santo native named Nip, at Big Bay, Santo, in the month of October, 1911. It appeared from the evidence of six natives and one white man, that LeClerc, who was the captain of a small recruiting ship, called the "St. Joseph," was at anchor near the shore. Several natives came on board for the purpose of trading, or partly out of curiosity.

LeClerc suddenly pulled up anchor and hoisted sail. There was then a scene of some disturbance, the seven natives protesting against their being taken away. The boy Nip jumped overboard, apparently with the object of swimming ashore. LeClerc then fired two shots at him with his revolver. Blood was seen by six of the witnesses on the boy's neck. He was seen to struggle for a moment and then disappeared from view, and has never been seen again. The accused, in his evidence, stated that he considered the boys as recruits and not as mere traders. He admitted firing one shot at the boy in a moment of excitement, but denied that the shot had touched him. He also admitted that he gave orders for a volley to be fired at natives on the beach, but states that no one was hit, and that no shots were fired in reply. The court found the accused guilty of common assault, and under Article 311 of the French penal code he was sentenced to one year's imprisonment, with the benefit of the First Offenders' Act, and walked out of the court a free man.

British missionaries and British traders argue quite correctly, that a decision of this nature could not be given in a British court, and to liberate a man upon the grave charge of shooting a native because it was a first offense is to give license to crime. This case is the more serious when it is remembered that LeClerc has been convicted several times for his treatment of natives. In one month alone he was convicted on two serious charges, but apparently the penalties were never enforced.

LAW VIOLATIONS.

An examination of the returns shows that of the cases brought into court 7 per cent. are against Tonkinese, 8 per cent. against natives, 11 per cent. against British, and 74 per cent. against French subjects.

These cases include kidnapping, the sale of intoxicating liquors, gun-running, and the seizure and violation of women and girls. The details as to the treatment to which these latter are subjected are not fit matter for publication. Even the wives and daughters of teachers and evangelists have suffered and are suffering to-day the loathsome consequences of the violations they could not prevent.

Further breaches of the convention are fraudulent "re-engagement" of labourers, non-payment of wages, and the "sale" of labourers. In the recent case of "Public Prosecutor and Stuart and Wright v. Jacomb," it was disclosed in evidence that a certain estate had been sold for an accepted sum of money—part of the assets paid for included cattle, pigs, and thirty-three labourers, the latter being valued at £1,650, or £50 apiece.

These, then, are the conditions against which the missionaries have publicly protested. For years, in conjunction with the Anti-Slavery and Aborigines Protection Society, they have made repeated private protests to the British Foreign Office, and also by friendly representations in Paris, but without obtaining effective redress.

In the French Chamber last year the missionaries were violently attacked by Mons. Victor Augagneur, who made the most fantastic charges against them. Mons. Augagneur declared that a missionary accompanied by "thirty natives armed with Winchester rifles" had attacked the sailors of a whaler. He also stated that the aim of the missionaries was "that of substituting, as far as possible, British influence for French influence," and that "the missionaries thus constitute a veritable state within the state. They are richly endowed, and dispose of considerable resources. . . . These rich missionaries go everywhere; every one of them has an income of 5,000 francs and 400 francs a year for every child over seven years old."

Mons. Augagneur, while admitting the existence of grave abuses, concluded his attack upon the missionaries in the following words:—

The position, then, is that while the English colonizers have as a basis the powerful organization of the Presbyterian missionaries, French colonizers have nothing, or almost nothing, by way of support. The Condominium is not eternal, either the archipelago will be divided between each of the two nations which hold the Condominium at the present time, or one of them will acquire the whole.

Throughout Mons. Augagneur's speech, there was no recognition of the splendid results of missionary work or the fact that it has been, and is, greatly hindered by the revolting abuses practised upon the natives; neither was there any due appreciation of the courageous stand the missionaries have made against these admitted violations. In another debate, however, Mons. Lagrosilliere admitted that "Slavery is organized in the New Hebrides."

In their extremity the missionaries' cry for succour comes ringing across the ocean to the people of Christian England to bestir themselves and save missionary enterprise in the New Hebrides from the destruction which is rapidly overtaking it. Here, indeed, is an urgent task for the Edinburgh Committee on Missions and Governments. If that committee should decide upon definite public action they need not fear the lack of hearty and effective co-operation.—Missionary Review of the World.

The upward and outward growth of the Christian is proportionate to his downward growth.

No man can expect to make progress in holiness who is not often and long alone with God.

The Mass: A Definition A Conversation with a Roman Catholic Priest

We, therefore, confess that the sacrifice of the Mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same: namely, Christ our Lord.—Catechism of the Council of Trent, part 2, chap. 4, ques. 74.

It was a Saturday afternoon in the autumn of 1904 that I visited the Roman cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness, of that central rite and institution of Romanism—the Mass. Also I had resolved to bring the question to an issue whenever I might chance to find myself in contact with any authorized exponent of the doctrine of transubstantiation.

On the Saturday afternoon aforesaid, entering the cathedral, almost the first person I observed was a Roman priest in a cassock and biretta, presumably one in residence; he came into the church from a side door, and made his way with quick step up through the length of the nave toward the chancel end of the building. With a keen presentiment that now was my opportunity, I immediately followed. The priest went forward past a huge block of granite, a monolith of some twenty tons' weight, destined for the high altar, *in situ*, but not yet dedicated,—mounted a few steps to the raised tribune, then facing round, stood and surveyed the vast space before him, which doubtless his imagination filled out with a vision of stately pomps and animated crowds of priests and peoples, in the not distant future, doing worship and homage to the Roman eucharist.

I quickly made my way after him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just in front of us, "is, or will be, the high altar at which high masses will be said?" "Yes," he replied. I then said, "Would you permit me to ask one or two questions by way of inquiry?" He assented. "I believe the teaching of your Church is that at the words of consecration uttered by a priest the matter of the elements undergoes a miraculous change and is converted substantially into the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, such that under the outward forms of bread and wine Christ in person becomes present on your altars?" "That is so," he replied. "Christ Himself then descends on the altar. He is there in propria persona, as we say." "You do really and truly believe," I continued, "that the very same Christ who lived on this earth nineteen hundred years ago and died upon a cross on Calvary is in bodily presence on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ himself in his hands?" "Yes," said the priest unhesitatingly. "We handle his body and touch him, just as I am touching you," placing his hand at the same moment upon my coat sleeve. "You mean that Christ is actually there, under the form of the wafer, as truly as my arm is under the sleeve of my coat?" I suggested, "Yes," said he. "Well," I said, "that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you allege and the dogma of transubstantiation is true, this is the question I was wishing to ask you: When you have the Lord Jesus Christ upon your altars, and actually in your hands, what do you do with him? Do you profess to put him to death?" His answer was, "Yes." "You profess," I insisted, "to slay him, to immolate and kill Jesus Christ upon your altars?" I confess a chill went through me as I proposed the question and listened for his reply.

He gave me the impression of being momentarily off his guard, but Rome has no guard for this the vital point in her system, or he might have fenced my question. I had taken him at the swell-point of a tide of feeling. Did not Rome's neotypical cathedral we stood in, and most magnificent ceremonial pageants of her cult withal, have for focus-centre, for basis and supreme *raison d'être*, the mystery of the Mass? Does not an altar connote a victim offered in sacrifice? The very word—"the host"—the wafer is known by after consecration, from the Latin *hostia*, a victim,—does it not import one that is immolated? What other victim suffers on Roman altars, according to Rome's teaching, if not

Christ? But again, does not the apostle forewarn of those who "crucify . . . the Son of God afresh, and put him to an open shame"? At what does his language point? And, whereas it was predicted the Christ should "be cut off, but not for himself" (Dan. 9: 26), says the same apostle, they do it "to themselves" (Heb. 6:6). They speak of "the adorable sacrament of our altars." They proclaim aloud to the world (to quote their own words), "Our unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour Jesus Christ, true God and true Man, ever offers himself [i.e., is offered by our priests] as a sacrifice upon the altar of our churches, and unceasingly dwells in our tabernacles."* He who died once for all, for the sins of the whole world, is thus put to death, if the dogma of transubstantiation will hold, daily in the interests of the Papacy, and for the sole benefit of its adherents, from which benefits all "non-Catholics" (for so they denominate the six-sevenths of the human race) are excluded.

Let us be thankful that St. Peter, who instrumentally opened the kingdom of heaven alike to Jew and Gentile, and St. Paul, whose commission was "to every creature which is under heaven" (Col. 1:23), never preached a "gospel" so un-catholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the Mass is the very same as the sacrifice offered on Calvary; and looking on the huge block of cold gray stone, "that," said he, "is our Calvary." "And the priests of your Church put Christ to death there?" I said. There was a momentary hesitation, when the priest again answered affirmatively. "Well, for some time I have been wanting to put this question to some one qualified to answer it authoritatively," I replied, "and you as a Roman Catholic priest should know the teaching of your Church. I felt the doctrine of the Mass must involve that conclusion, but was unprepared to hear it openly avowed as you have done. You remember who they were who put our Lord to death upon the cross?" "The Jews," he replied. "And the Romans," I added. "The priests of your church, then, who repeat in the Mass the very sacrifice of Calvary, are the successors of the Jews and the Romans; since it was they who put Christ to death by crucifying him." "O," said he, quickly, visibly embarrassed at the turn the conversation had taken, "the Jews were the instruments!" "And if you," I asked, "as you affirm, put Christ to death on your Calvary, what are you?" "O, but we don't put him to death really! We haven't his glorified body; that is in heaven. We do it as far as we can." "You do it as far as you can? you would do more if you could?" I queried. "It is not a reality, it is a representation," rejoined the priest. "Then, if it is a representation only, why not tell the people this? Say to them: 'Good people, this ceremony of the Mass is our way of representing, or showing forth, the death of Jesus Christ upon the cross.'" "No, no, it is a reality!" he exclaimed. "We believe that Christ is really upon the altar after transubstantiation under the outward forms or the species—as we say."

I said again: "Whether the miracle of transubstantiation does or does not take place, is just now not my point. I know your dogma asserts Christ to be substantially there,—his flesh, bones, nerves, and divinity,—under the 'accidents' of bread and wine (according to the catechism of the Council of Trent), from which their own substances have miraculously disappeared. My point is, I repeat once more, when you have Christ thus upon your Calvary, and so under your power, and hold him in your hands, then what becomes of him? What do you do with him? Do you put him to death?" Again the priest's answer perforce was, "Yes!" "I affirm, then, that upon your own showing, by their own words, your priests prove themselves the successors not of the apostles, as they claim to be, but the successors and representatives of the Jews and Romans."

Once more the priest changed round and protested it was only a representation. "You must forgive me," I replied, "if I say you seem somewhat in a fog about this subject. A thing can not be at once merely a representation of a reality and a reality itself. Either it is a real sacrifice of Jesus Christ, you immolate on your altars, or it is no sacrifice of him at all. If you profess to put Jesus Christ to death in the sacrifice of the Mass, do you not see that you crucify him afresh, and thus declare and convict yourselves as the successors of those on whom St. Peter himself

charged the crime, 'Ye killed the Prince of Life' (Acts 3:15), and St. Stephen branded as his 'betrayers and murderers' (7:52)? But," I continued, "'Christ being raised from the dead dieth no more; death hath no more dominion over him;' therefore your dogma of a reiterated sacrifice of Christ in the Mass is false."

By this time the priest looked very uncomfortable, and as I said the words, "If you have founded your position on a dogma which falsifies God's immutable truth, your position can not stand; it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.—"The Roman Mass Versus Communion," London. C. J. Thynne, 1913, pages 1-6.

THIS AND THAT

Thoughts of an Eastern Churchman

The keeping of Easter in some shape or form, like the keeping of Christmas, has become all but universal among Christians of all denominations. To-day thousands of churches which a quarter or third of a century ago, deliberately, not to say studiously, ignored the Easter Festival, vie with our own Church in their elaborate and spectacular recognition of the season. Easter decorations, Easter music, Easter sermons, are everywhere in evidence these days, and as in the case of Christians, what may be called its secular observance, is rapidly developing, in the shape of Easter post cards, Easter booklets, Easter gifts, not to mention Easter hats, and beef and buns. Forty years ago in many portions of rural Ontario Christmas itself used to pass practically without any recognition, except on the part of Roman Catholics and Anglicans. I well remember while teaching in the County of Middlesex, in a section on the outskirts of the city of London, being asked by some one, during the Christmas holidays, why I had closed school. "Why," I said, "it's Christmas Day." "So it is," he replied, after a moment's thought, "I had quite forgotten." Imagine any one to-day forgetting that it was Christmas Day. And now we have the observance of Easter coming upon us, with a possible orgie of present giving. To a certain extent, but only to a certain extent, the religious observance of Good Friday has kept pace with that of Easter Day, but the discrepancy is wide enough, especially in many of our smaller Canadian towns, to supply a rather striking object-lesson on the tendencies of a good deal of modern religion. How seldom, apparently, does the absurdity of keeping Easter and of neglecting Good Friday strike any of our brethren, who have revived the one and not the other. Surely the two, in a spiritual, as in a natural, sense, are essential to each other. No Crucifixion (and death), no Resurrection (and victory over death). I can understand and respect the scruples of the man who refuses to observe all ecclesiastical anniversaries, much as I may deplore them, but most assuredly not this curious, modern practice of keeping one-half of a Church season and ignoring the other. For the two anniversaries stand or fall together. There can be no victory without a battle. This one-sided keeping of Easter is one of the many indications of the present-day tendency towards a Christianity with the cross left out. The man who "keeps" Easter without the devout observance of Good Friday is keeping Easter on false pretences. The fact that tens of thousands of excellent, well-meaning people do keep the one and ignore the other, and in perfect good faith, does not alter the case. In at least ninety-five per cent. of Protestant churches, outside our own communion, Easter Day was, I should judge, observed in some outward and visible fashion, and in how many with any consistency or real justification?

A great deal of nonsense has been talked and written about the recent action of the British officers in Ireland, who tendered, or were said to have tendered, their resignations over the Ulster affair. Perhaps the silliest utterance of all, by any responsible "statesman," was that of Mr. Winston Churchill, who in a speech at Chester said that Cromwell had settled for ever the question whether the people should rule the army, or the army the people, at the battle of Marston Moor, which was fought in the neighbourhood of the city. Most assuredly he did by holding the nation down for nearly ten years under strict military rule, and incidentally turning out the Long Parliament at the point of the bayonet. I wonder if a "democratically" officered army, as some are now crying out for, would be any more disposed to blind unreasoning obedience than the present "aristocratically officered" army. At the

*Archbishop Bourne's Pastoral.

beginning of the American War scores of British officers resigned their commissions, and the Earl of Chatham forced his son to retire. As far as I can gather these men were not denounced as "traitors." They were accorded the right of "private judgment" in the matter. The readiness to deliberately sacrifice their life's career was (and is) sufficient punishment for their so-called insubordination, and surely squares accounts. In the last analysis an officer is a man, not a machine, and he is expected to think for himself occasionally. An officer may rightly strain a point in regard to orders from his superiors where a foreign fad is concerned, but when civil war threatens, it seems to me, he must form his own judgment. The invasion of Ulster, which, with what truth or falsity I know not, the Government is openly accused of planning, would most assuredly have resulted in real civil war. Face to face with this certainty the officers, in my opinion, were absolved from the ordinary rules of their profession. It was not the case of being called upon to suppress an ordinary riot or popular disturbance, or even to put down an insurrection already begun, it was to make the first deliberate move in provoking an outbreak which might ultimately involve and convulse and possibly finally disrupt the whole Empire.

The following extract from the English Guardian is very much to the point. Though a number of English officers—including Lord Pitt, the son of Chatham—resigned their commissions at the time of the American War of Independence, rather than fight against the colonists, we should probably have to go back to the age of the Stuarts for an exact parallel to the action of the present government in asking soldiers whether they would obey orders under certain contingencies. In the last year of the reign of James II., as Macaulay tells us, the men of Lord Lichfield's (now the Suffolk) Regiment were drawn up in the King's presence, and the Major commanding informed them that his Majesty wished them to subscribe an engagement binding them to assist in carrying into effect his intentions concerning the Test. Those who refused compliance must quit the service on the spot. "Whole ranks instantly laid down their pikes and muskets." Presently—which extends the parallel between 1688 and 1914—the men were told to take up their arms, and the incident closed, with a gloomy remark from James that another time he would not do the soldiers the honour of consulting them. It was this same Prince who observed that there was work to be done in Ireland which no Englishman would do. Mr. Asquith cannot even find loyal Irishmen to carry out his Irish policy.

Downeaster.

Laymen's Missionary Movement

HOLIDAY MISSIONARY CONFERENCE.

The Holiday Conference on Missions, to be held at the Brant Hotel, Burlington Beach, Ont., May 23rd to 25th, promises to be a very popular and helpful event. The theme of the Conference is to be the Challenge of Missions. John A. Paterson, K.C., chairman of the Laymen's Missionary Movement, will preside throughout. The programme is as follows:—

May 23rd—8 p.m.—Addresses, "The Missionary Message of the Bible," "The Challenge to Personal Service in View of Present World Conditions."

May 24th—9 a.m.—Address, "Prayer in Relation to Missions." 11 a.m.—Church services in Burlington. Addresses by representatives. 2.30 p.m.—Address, "The Challenge of Missions to Stewardship and Character." 7 p.m.—Church services in Burlington. 7.15 p.m.—Messages from the fields by returned missionaries from China, India, Japan, Korea and Canada.

May 25th—8.30 a.m. to 9 a.m.—Morning Prayers. 9.30 a.m.—Addresses, "The Challenge of Missions to the Business Man." 10.15 a.m.—"The Challenge of Missions to a Congregation." 2.30 p.m.—"The Only Sufficient Task—the World Task." 3.15 p.m.—Conference on the Work of the Missionary Committee. 7.15 p.m.—Informal service on verandah, with messages from the fields. 8 p.m.—Closing meeting.

Addresses, "The Challenge to Canada in View of Her World Problems," "The Challenge of Missions to the Investment of Life." Mr. J. Campbell White, of New York, will be present throughout the Conference and speak each day; also returned missionaries and laymen representing the leading cities of Ontario.

The Churchwoman

TORONTO.—THE 28TH ANNUAL MEETING OF THE W.A. was opened on Tuesday, May 5th. Miss M. Chappel, the Corresponding Secretary, reports in part as follows: The Bishop of Toronto and Mrs. Sweeney extended a hearty welcome to the delegates at a reception held at the See House on Tuesday afternoon. Wednesday morning there were seven hundred communicants present at the service held in St. James' Cathedral; the Bishop of Toronto officiated. The sermon was delivered by the Right Rev. J. C. Roper, D.D.

The first meeting was held in the afternoon in St. Anne's Parish House, Miss Cartwright in the chair. The reports showed that during the year the work has been one of expansion in every department. Mrs. Lincoln Carlisle reported total senior membership as 6,900, an increase of 109. Two new branches have been formed. The number of Life Members has been increased by 43, a total of 582.

The Treasurer, Mrs. Webster, reported the total for the year as \$23,732, an increase of \$1,418. In spite of this increase the mark of all pledges being met by the Branches has not been reached. The deficit of the pledges has to be made up from other funds, which otherwise might be used for urgent appeals. The members were strongly urged to remedy this, that there may be a balance and not a deficit.

The education of a girl has been undertaken by St. Simon's W.A., making the number of girls on the list four.

The Jewish Mission Pledge had a deficit, and the members were asked to give this pledge stronger support.

The Extra-Cent-a-Day Treasurer reported total receipts for the year \$2,383.41, an increase of \$142 for the year. Mrs. Dykes gave \$1,297 as the amount paid to the Synod for Diocesan Missions.

Mrs. Clougher, sec.-treas. of the Dorcas department, told of the increasing interest, both in the supplying of outfits and clothing for Indian schools and missions; also in the special appeals for furnishings of churches and hospitals. During the year 165 outfits were supplied, while the total number of bales, including those to the foreign field, was 400, an increase of 43 over last year. Generous responses met the new appeal this year for furnishings for the Hospital in the Kangra District.

The increase in the number of those taking part in the Missionary Competitions is a proof of the growing interest. The successful competitor of the Study Class Competition was St. Barnabas' Girls, Chester, while St. Aidan's was the prize winner of the competition for Branches holding programme meetings, and St. Mathias' Girls won the prize for Reading Union Competition. The subject for Mission study for next year will be India, for which the recommended text book is "India Awakening," with a supplementary booklet by Dr. Archer on the work of the Canadian Church in India. Mrs. Blake, the Secretary-Treasurer of the Junior Department, gave accounts of increased membership, larger contributions to missions, church and hospital furnishings and to Dorcas work, and Pledges were met with balances on hand.

The Babies' Branch Secretary-Treasurer, Mrs. Plevs, gave the total membership as 976. The total amount of money contributed by the members this year was \$358, which, with donations, gives \$390 to vote away.

The Letter Leaflet has an average monthly circulation of 4,383. The United Thank-offering Fund up to date is \$2,923.27, but as there are five months more to include before the triennial meeting it is hoped there will be a further increase.

On Wednesday evening the meeting for Girls was held, when Mr. R. W. Allin gave an address on "Our Immigrants," and Mrs. Plumtre spoke on "Conflicting Duties." The collection at this meeting was \$93. There was a good attendance on Thursday morning at the Conference for out-of-town delegates.

At the afternoon session, after the nominations were announced and the wording of certain clauses of the constitution taken up, the discussion, "What should be the Attitude of the W.A. toward the Social Problems of Canada?" was spoken on by Mrs. Plumtre, who prefaced the discussion by defining social problems as those which are connected with citizenship rather than churchmanship. The environments of the lives of citizens are being influenced at present by the number of immigrants coming into Canada and by the necessity of fitting them into the national life; that whereas in former days the Church had controlled all social problems, Christianity boasted now that the State had been educated to do this work. The speaker urged that the Church and State should work together, that all social problems should be solved on a Christian

basis. Mrs. Arthur, of Collingwood, gave an excellent account of the British workman's struggle for the first few years in this country to plant a home and to become a worthy citizen. Mrs. Cummings and Miss Jones also spoke on the subject. No definite action was taken, a resolution being passed that the W.A. take no further action until the M.S.C.C. made public their consideration of the matter.

At the missionary meeting in the Church of the Redeemer in the evening the Lord Bishop of Toronto presided. The first speaker, the Right Rev. J. C. Roper, Bishop of Columbia, gave a word picture of his life and work in a new province in British Columbia. When voting money for missionary objects at the business meeting, \$150 was voted to Bishop Roper for the work in the Diocese of Columbia. Mr. D. M. Rose, Secretary of the Laymen's Missionary Movement, placed the world before the Church as its field of action. The Life Members' funds amounted to \$1,125, and on Friday the announcements were made that \$480 was voted to the Diocese of Honan, \$445 to Jack River Mission, Diocese of Keewatin, while \$200 goes for kindergarten work in Japan. The interest from the E. M. Williamson Memorial Fund amounted to \$340, of which \$200 was given to the Midhurst Parsonage, Diocese of Toronto, and \$140 to operating-room, Palampur, India. The Century Fund, which was \$300, went to the church at Sheswegwain, Diocese of Algoma.

Mrs. Allan Adams gave an excellent paper on "The Use of the Library." The discussion, "Why do so few Girls Offer for Missionary Service?" was taken under the headings of Home Influence by Mrs. McIntyre, who said that many were deterred from offering for this work by the home's antagonistic influence, and that the influence of the W.A. should make it a recruiting-ground. The School and College was taken by Dr. Clara Benson, who urged that during the impressionable age high ideals be placed before children, that they may press forward to take up the work and responsibilities which must be their share in life.

The afternoon session was series of talks on "Circles of Influence." Miss Osler, speaking on "The Individual," urged the realization of the responsibility in the ever shedding of influence, conscious or unconscious, for good or evil, and of the importance of making our lives a power for good. Mrs. Skey, speaking on "The Home," said that the influence that was shed in the home followed us through our lives, consequently should be of the best and strongest. Miss Metcalfe spoke of standing before the community for spiritual things against the wave of secularism which is passing over the land. Miss Saunders reminded the members that great influence is exerted either for good or evil over the non-Christians by the lives of professing Christians. At the close of the "Quiet Afternoon" the members dispersed, carrying in their hearts and to their Branches the message from the President in her address. She urged that provision be made for the special work in China, India and Japan, and that the purposes of the W.A. be fully explained to the women and girls of the Church, that they may be given every encouragement to undertake the work.

On Saturday afternoon the session for the Junior Auxiliary was held, when 800 children met in St. Anne's Parish House. Mrs. Forsythe Grant, the Convener of the Junior Department, extended greetings from the Seniors. The Junior Pledge Rhymes by St. Clement's, Eglinton, brought forth hearty applause. Mrs. Blake then presented the report for the year. There are 60 Branches, a membership of 2,453, while the amount contributed is \$1,833, an increase of \$381. The Triennial Thank-offering amounts to \$30, while the collection at the meeting was \$41. More than 20 outfits have been sent, and nine children are supported in schools. The Font for the Blackfoot Chapel, donated by St. James' Branch, was shown to the children. Miss Gaviller, General Junior Secretary-Treasurer, gave a talk with lantern views on Pledges. Letters of appeal and thanks were read, the former for an organ and carpet needed for the Blackfoot Chapel. The appropriation of Junior balances were made and the certificates and W.A. badges were presented. Miss Cartwright expressed pleasure at their efforts in the mission field, and Miss Strickland said that she hoped some of the little people would become missionaries.

Church News

QUEBEC.

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

SYNOD OFFICE.—On Trinity Sunday, June 7th, there will be a service for the Ordination of Priests in the Cathedral of the Holy Trinity, Que-

bec. The preacher will be the Rev. H. M. Little, Rector of the Church of the Advent, Montreal. Mr. Little will also conduct the Quiet Day to be held on Saturday, June 6th. We much regret that, owing to ill-health, the Rev. Ensor Sharp, of Toronto, will not be able to conduct the Quiet Day for Clergy to be held at Lennoxville next June as was stated. His place will be taken by one whom it is a great joy to welcome in our midst, the Bishop of Algoma. Dr. Thorneloe has kindly promised to preach the sermon at the service for the Ordination of Deacons, to conduct the Quiet Day for candidates on Saturday and also the Quiet Day for the clergy of the diocese on June 25th.

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—A troop of Boy Scouts has been recently organized at the Cathedral under the leadership of Scoutmaster Simons and Assistant Scoutmaster Perkins. Troops have now been organized in connection with each of the Quebec churches, and the boys are working hard preparing for an inspection by His Royal Highness the Duke of Connaught in June.

TRINITY.—Five Sunday School teachers have applied to write on the Teacher Training Examinations in June.

MELBOURNE.—The Rev. P. R. Roy, Rector of Melbourne, recently had an invitation to go to Halifax, N.S., as curate at Trinity Church. This he has declined, preferring to remain in the Diocese of Quebec.

MONTREAL.

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

MONTREAL.—ST. STEPHEN'S.—The Easter collection of \$2,000 was applied on the general deficiency.

ST. BARNABAS'.—The Ladies' Guild has donated communion silver and a set of alms dishes.

ST. MATTHIAS'.—Assets over the liabilities of \$70,000 is the position in which St. Matthias' Church, built only five years ago stands. Exclusive of the amount received for the building fund, \$12,593 has been received by the church. In a letter from Mr. Howard Ransom he states that he is willing to take up \$1,000 of the \$8,300 left on the bonds issued when the church was built. Then when the remaining \$7,300 is subscribed, he offers to turn over his bonds to the church.

ST. JUDE'S.—The Rector reported the largest number of Easter communicants in the history of the parish. He acknowledged the following Easter gifts: Silver chalice, brass alms basin, a contribution to the Reredos Fund, and hangings for the Holy Table and Prayer Desk. The people's warden reported a balance of \$94. The debt was reduced \$500. The Rector's stipend was increased to \$1,400.

ALL SAINTS'.—The building fund debt has been wiped out, the chancel beautified, (the gift of Mr. J. McGillivray), the church lighted by electricity, the windows re-leaded, and the Sunday School Hall painted and tinted. An additional policy of \$2,000 insurance has been placed on the church building, and a splendid pipe organ, (now being constructed by Casavant Frères), will be installed early this fall.

ST. ANDREW'S EAST.—The work has been put in hand for the building of the new rectory which is to be completed during the summer.

ST. JOHN'S.—ST. JAMES' CHURCH.—Receipts for the year have amounted to \$3,069. Receipts showed an increase of about \$100 in the loose cash collections in church and \$274 from the Ladies' Guild. Of the expenditures \$605 was for objects outside the parish and \$235 was for insurance on church property. All missionary apportionments have been paid in full. A bonus of \$100 was voted to the Rector. 1917 will mark the centennial of the building of the church. It is proposed to procure a new organ for the church to mark that year.

STANBRIDGE EAST.—ST. JAMES'.—The Guild of St. James' have raised \$100 during the year for the endowment fund of the parish. The churchwarden's accounts showed that the receipts of the year amounted to \$1,417. There has also been raised by the Willing Workers the sum of \$75 for the installation of electric light in the church, and \$25 was paid by them towards the Permanent Diocesan Fund.

LACOLLE.—ST. SAVIOUR'S.—It was decided to do some repairs to the exterior of the church,

and also to re-arrange the chancel, before the Bishop's visit, which the Rector announced would be on June 25th.

SABREVOIS.—CHURCH OF THE MESSIAH.—The vestry meeting discussed fully the need of taking steps to repair the church and parsonage roof and a committee was appointed to assist the Rector and wardens. The expense will be very heavy for a congregation of but 11 families. They will be most grateful for any assistance from friends of the French work at Sabrevois.

ORMSTOWN.—ST. JAMES'.—The Bishop of the diocese visited this parish on April 17th, when a class of 14 was presented by the Rector for the rite of Confirmation. Five of those were adults. The Church was well filled with an earnest and devout congregation and the Bishop gave a most interesting address on the responsibility and privilege of the Christian.

VALLEYFIELD.—ST. MARK'S.—The wardens were able to report that the Church Building Debt would in all likelihood, be completely extinguished within another year, upon which they were looking forward to the solemn event of the consecration of the church. The chief difficulty with which this church in this little Cotton City, has to contend is the extremely fluctuating character of the population. 114 persons partook of Holy Communion on Easter Day, by far the largest number in the history of the church.

ONTARIO.

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

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

TWEED.—ST. JAMES'.—This church has received \$100 under the will of Richard Rayburn, a devoted member of the congregation, who passed away on January 28th.

The Girls' Auxiliary has placed in the church a reredos of quarter-cut oak, and has also given silver offertory plates.

OTTAWA.

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

FIELD DAY.—Sunday, April 26th, was "Mission Sunday" in the Anglican churches of Ottawa, when every pulpit was occupied by a special preacher, six of whom were Bishops. They were Bishop Roper, of Columbia; Bishop Sweeny, of Toronto; Bishop De Pencier, of Kootenay; Bishop Bidwell, of Kingston; Bishop Thorneloe, of Algoma, and Bishop Lloyd, of the Protestant Episcopal Church, U.S.A. Other special visiting preachers were Rev. Canon Almon, of Montreal; Rev. Lawrence Skey, of Toronto, and Rev. A. F. C. Whalley, of Manotick. The local clergy, Rev. J. H. Dixon, Rev. C. L. Bilkey, Rev. Canon Kittson, and Rev. J. F. Gorman, were also chosen as special preachers. The Bishop of Columbia, Rev. Dr. Roper, speaking in Christ Church Cathedral in the morning and in St. John's Church in the evening, stated that the Church of England Missionary Society had made very little provision for work amongst the Indians in Canada. In British Columbia many Indian missions had to be shut down on account of lack of funds.

What will go down on record as the most earnest missionary campaign ever carried on in Ottawa in connection with the Anglican Church was concluded on Monday, April 27th, when over 300 Anglicans assembled in St. George's Parish Hall to hear final messages from the Bishops of Columbia and Westminster and Bishop A. Selden Lloyd, president of the Board of Missions of the Protestant Episcopal Church of America. Hon. Geo. Perley was in the chair.

That the mission of God's Church was the foundation of social development, and that the world was only now beginning to understand the significance of the incarnation of the Word of God were the chief themes of Bishop Lloyd, who was the principal speaker of the evening. Bishop Lloyd's arguments were very profound, but were followed carefully by an attentive audience. Speaking on the question of funds, the lack of which is handicapping mission work all over the world, the Bishop said that in proportion to the faithfulness of the Church means for its support were ready.

Bishop Roper, of British Columbia, gave a highly interesting account of mission life on Vancouver Island. The dangers that are constantly met with when travelling through swamps and forests and the perils of travelling in treacherous

parts by motor boat and canoe were vividly described by Bishop Roper. He deplored the fact that the missionary society had done so little work amongst Indians.

Bishop De Pencier, of New Westminster, gave a brief address, in which he emphasized the importance of carrying on Christian work amongst the Orientals that were coming into the country. He paid a warm tribute to that worthy church organization, the Woman's Auxiliary. In regard to the question of funds, Bishop De Pencier said that he was confident that the Diocese of Ottawa would always be as generous in the future as it has been in the past.

Besides the Archbishop of Ottawa, the majority of the local clergy were present. A collection of over \$50 was taken at the meeting.

ST. ALBAN.—In the wardens' report the general purpose account showed a total of weekly subscriptions amounting to \$3,678, and the "One day's pay" contribution to provide for deficit of 1913 totalled \$535, while other amounts on old debt funds, etc., made a total of \$5,532. The expenditure for general purposes totalled \$4,651, with a balance in the bank of \$880.32. Mission collections amounted to \$1,102.

OTTAWA.—ST. LUKE'S.—The congregation has purchased a site of land on Arthur Street near Somerset for the price of \$14,500, and as soon as the building at present occupied by the congregation can be sold, a new church will be built. The total amount of the receipts was \$3,948. The Parish Guild contributed \$1,699 towards this amount. A resolution of thanks to Rev. W. A. Reid, and Rev. C. L. Bilkey, who was appointed his assistant during the year, another evidence of the growth of the work of the church was passed by the congregation, expressing its appreciation for the effective work they had accomplished in securing \$5,000 towards the required sum of \$7,500 for the building of the proposed new church.

OTTAWA SOUTH.—TRINITY.—That the income of Trinity Church was increasing slowly but surely was remarked by the treasurer at the vestry meeting, May 5th. There were now 140 children with a staff of twelve energetic teachers.

CORNWALL.—TRINITY.—A farewell was tendered May 8th to Rev. T. J. Stiles, for the past eighteen years Rector of this church. He was presented with a cabinet of sterling silver, accompanied by an address from the congregation, and a purse of gold from the Sunday School. Mrs. Stiles was presented with a mahogany table and inlaid Sheraton desk from the ladies of the congregation, and a purse of gold from the W.A.

OTTAWA.—ST. MATTHEW'S.—Although by far the largest congregation in the city, St. Matthew's is still making long and rapid strides forward. The season of Lent was fittingly observed by large and devout congregations, and Easter was, indeed, a red letter day in the history of the young parish (sixteen years old), when the number of communicants reached very nearly 600. Since Easter the Rector, the Rev. G. S. Anderson, has presented for Confirmation one hundred candidates, forty-four of whom were adults. The adults were confirmed on April 16th and the children on April 29th. On Sunday, May 3rd, there were 321 communicants. The Rev. E. A. Baker is to be succeeded in St. Matthew's by the Rev. W. B. Morgan, M.A., of the Mission of Madawaska, Ont., who will begin his duties early in June. Although the present church has been enlarged twice within the last few years, the congregation has outgrown its seating capacity, and one of the questions that was discussed at the meeting of the vestry, held on May 11th, was that of a new stone church to accommodate at least 1,000 worshippers. St. Matthew's gave nearly \$2,000 to missions this year.

ALL SAINTS'.—On April 29th, Mr. J. W. Bearder, F.R.C.O., L.I.S.M., L. Mus., organist and choirmaster of this church, gave a recital, assisted by Miss Helen Langdon, who is known in Ottawa musical circles as a splendid cellist.

TORONTO.

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

TORONTO.—SYNOD OFFICE.—The quarterly meeting of the Synod Committees are being held at this office during this week.

ST. PAUL'S.—About 600 members of the Toronto Y.M.C.A. were present at the special service held here last Sunday. Archdeacon Cody delivered a sermon on the purpose and work of the organization, and its power as an influence for good in the community. The description of a

true man given in the text (Jeremiah 5:1) showed the importance of truthfulness, which the Arch-deacon declared to be the greatest element of human character. In seeking for men of the character demanded by the prophet, the preacher pointed out the qualities to be sought for. The first of these should be reverence for his own conscience, and a second element to be sought for is that of sympathy. In the search the man who cultivates his intellectual powers should not be neglected. There is no necessary bond between piety and ignorance. A further and a most important quality to be sought for is will power, a man who will take sides on moral issues being desired. In the search, too, the audience was reminded that the true man is one who has a faith in Jesus Christ, for without this there can be no restfulness, happiness or strength.

GRACE CHURCH.—Confirmation services were held by the Bishop of Toronto here and at St. Edmund's Church, Davenport Road, last Sunday. The Bishop laid hands on some 60 candidates at the two churches. He delivered impressive addresses on the spiritual value of Confirmation. There were large congregations at both churches.

ST. PHILIP'S.—At the recent vestry meeting the total receipts were reported as about \$4,000. The congregation were greatly pleased to see their Rector, Rev. J. Hampton Teney, back again after his long illness. Rev. S. W. Hornibrook, the Curate, has resigned. Messrs. Charles Evans-Lewis and J. L. Bird will continue as churchwardens.

ST. CHAD'S.—The church building and financial committees met May 11th, and decided to prepare estimates for various improvements to the church and present to the vestry. The Men's Club held their annual supper recently. There was a large attendance and great preparations made, which expectations were fully realized. Dr. Forbes Godfrey, M.L.A., was unable to be present. The Rector, Rev. A. J. Reid, moved the toast of the Church. The Rev. H. Snarr responded to "The Church," which he said was the most misunderstood institution in the world.

ST. AIDAN'S.—The annual banquet of the A.Y.P.A. was held in the Parish Hall on Tuesday evening, May 5th. A. W. Langmuir, president of the Dominion A.Y.P.A., the churchwardens and the presidents of the various parochial associations were among the guests.

ST. ANNE'S.—Rev. R. M. Millman, who for the past five years has been doing missionary work in Japan, and who has returned to Toronto on furlough, gave a very interesting address here last Sunday. He said that he found the Japanese very willing to learn, but the work was slow there, as it was all individual, and not Mission work, where many converts were made at one time. There was also a great moral influence which did not appear in statistics, as hundreds of natives were studying and almost through their religious training, but could not yet be called converts. Mr. Millman's field was Toyohashi, a city of about 50,000 between Tokio and Nagoya, and in that city there are only two foreign families, his own and that of the Presbyterian missionary.

PENETANGUISHENE.—ALL SAINTS'.—At the vestry meeting the Rector's stipend was increased by \$120 per annum. The attendance at the Holy Communion on Easter Day was 127, the largest in the history of the congregation. The ladies of the congregation of St. James' (the out-of-town church) are working with a view to the renovation of the interior of the church.

The W.A. of All Saints' have again sent their bale to the missionary at Fort Vermillion. The Juniors have been under the superintendency of Mrs. Bourne for the three years past. The membership is about 40. The average attendance is 34. Seven of the members are entitled to the W.A. pin, not having missed more than one meeting each year. Some of these have never missed any meeting. Three are entitled to the second year seal. Ten are entitled to the seal for the first year. During the past year the girls have sewed carpet rags, from which 11 yards of carpet have been woven. They have also made a quilt, which is to be sent to a children's hospital. At Christmastide they presented their Superintendent with a suitcase umbrella.

APSLEY.—Rev. C. Lord, who is retiring from the Anglican Mission of Apsley, has been incumbent here for the past 20 years. Mr. Lord was presented with a purse of gold and a suitcase.

PERRY TOWN AND GORE'S LANDING.—The Synod assessments were met in a way unequalled for many years past. Gore's Landing removed a deficit of \$169 against the General Fund, and carried a balance of \$12; also a further amount of \$250 was paid off the new church debt. A balance of \$618 still remains against the Gore's Landing Church, which the Rector hopes will be removed this year. St. Paul's,

Perry Town, has added \$600 to the New Church Fund, making a total of \$2,200. Last year they reduced the Mission grant \$50 and have finished up the year with a further balance of \$50. During the past year Harwood has been separated from Gore's Landing and Perry Town in order to make the Mission more workable. The new church at Perry Town is on the point of commencement, and it is the earnest desire of the Incumbent, the Rev. E. Marris, that the cost of erection, which will be about \$6,000, will be raised by the time the church is completed. This will mean a united effort, but with God's help we can do great things. A parishioner writes that: "The Mission is to be congratulated at this time, in having a Rector who is indefatigable in his efforts to make this work a success."

HURON.

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

SYNOD OFFICE.—The Synod of Huron will meet in Cronyn Hall on June 16. Last year the question of admitting women to vestries created a lively discussion. The same question would be brought up again.

PARIS.—At possibly the largest and most representative vestry meeting in the history of St. James' on May 6th a resolution was passed urging the Rector, Rev. C. C. Purton, to reconsider his decision to go to St. Paul's Cathedral, Detroit, and withdraw his resignation. On receiving the resolution Mr. Purton said he would remain if he could be released from his position in St. Paul's Cathedral.

WYOMING.—The first season of the A.Y.P.A. in this parish was brought to a close on Monday, May 4th, with a very successful social. About 50 members assembled and a programme was carried out. The season for the first one has been remarkably successful. The membership has increased to 40. The watchwords, work, worship, fellowship and edification, have been faithfully observed.

In March we had a lecture on "The Hymns of Our Church" from Canon Davis, of Sarnia. The Rector addressed us on St. Patrick's Day on the life and work of St. Patrick. Other evenings have been spent in impromptu speeches, debates, papers on Biblical subjects, etc. The president for the year is Rev. J. C. McCracken and G. G. Stone is vice-president.

ST. MARY'S.—At the adjourned vestry meeting the financial statement showed that the year was the best the church had ever had. The receipts from all sources were \$4,720. The Rev. W. J. Taylor, Rural Dean, was given an honorarium of \$200. The missionary offerings were the largest in the church's history.

ST. THOMAS.—TRINITY.—At the last meeting on May 8th the A.Y.P.A. finished a very successful term having a membership of 81, with an average attendance of 49.9. Rev. T. B. Clark, of London, gave his interesting lecture on "Cathedrals of England" here recently.

ALGOMA.

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

NORTH BAY.—A matter of much importance which came up at our annual parish vestry meeting was the having of a Curate, who should be a Deacon, in the parish. It was felt that his salary could be easily forthcoming, and the vestry thought that \$200 could be counted on from the General Expense Fund. The Sunday School scholars presented \$51 in their Lenten mite boxes.

RUPERT'S LAND.

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

WINNIPEG.—W.A.—The Dorcas secretary reported only \$35 on hand, and the great trouble now was to supply trousers for the boys of the Le Pas school. She was going to devote \$24 to this important work. With \$10 more used for outfit for Indian schools, this left only \$1 for a working balance, so the meeting voted her \$6 and a hearty appreciation of her thrift. During the month the secretary had shaken the gift tree to some purpose, bringing down a windfall from the 90th Regiment in the shape of discarded uniforms, two dozen of which had been packed to Dinevor Hospital. The babies had been doing

splendid work, with over \$400 to their credit. Affairs at Dinevor Hospital had been somewhat upset through the indisposition of the matron. The balance of \$503 was rapidly dwindling under the expense of four nurses, an extra man for gardening and planting potatoes. The total credit balance in the diocesan treasury was \$3,349, with \$500 in the General Pledge Fund. St. John's Cathedral and Holy Trinity Branches were both organized in 1896, and both with 66 members, while their missionary subscriptions were within \$50 of each other. All Saints' had raised \$520 for missions entirely by free-will offerings. This plan was followed most successfully also by St. Margaret's, which raised altogether \$1,269. It was suggested that it might be better to put diocesan annual meetings on a one-woman, one-vote basis. Arguments were numerous pro and con. The pros were chiefly that it would be less clumsy, that in a standing vote a representative carrying from two to seven votes could not possibly stand and sit at the same time, and that if Branches could not vote through representatives they might strain a point to send a delegate. On the other hand, would not the country Branches feel they were not getting sufficient voice in the meeting? The matter was left open. The question whether children should be eligible for hospitality was settled on the spot by three women offering to take the three mothers and babies already on the list of applicants.

WINNIPEG.—ST. JUDE'S.—A new church, to cost \$20,000, will be built in this parish this year. This will be the second church erected by this congregation in seven years.

ST. MATTHEW'S.—A joint meeting of the various city branches of the A.Y.P.A. was held here last Monday. Ten parishes were represented, and a very enjoyable evening was spent. It is expected that the result may be a unifying of the work among the young people in the city.

The Men's Club of this parish held a banquet last week at which upwards of 300 were present. The senior branch of the W.A. recently gave a dainty tea and enjoyable programme for the 50 Juniors who for the last five years have sent outfit for an Indian girl at Lac la Ronge.

ST. PHILIP'S.—The Rev. Canon Garton has left for a six months' holiday in England.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—The position of organist and choirmaster of this church has been accepted by Mr. G. H. P. Darby, who is entering upon his duties at once. Mr. Darby has filled similar position in Toronto, where he was organist and choirmaster of St. Luke's and St. Thomas' churches for some years.

CALGARY.

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

W.A.—Mrs. E. Houlton reports that the monthly meeting of the Diocesan W.A. was held May 1st. A splendid address was given by the Rev. W. G. James, Rector of St. Stephen's Church, Calgary, on "Hasten we pray Thee Thy Kingdom that all may come to the knowledge of the truth." The corresponding secretary read a letter from East Calgary, asking if all parochial annual meetings could not be held at the beginning of the year, when most of the other Church organizations meet. It was laid over for discussion at annual meeting. Programmes from several Eastern Diocesan Boards were sent. A letter of thanks from Ladies Annual of the Presbyterian Church was read with good wishes for W.A. Board. The treasurer reported balance in hand, \$744, with a shortage still on four pledges. Extra-Cent-a-Day secretary-treasurer reported balance in hand, \$53.

COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—A report of encouraging progress was presented at the ninth annual meeting of the W.A. The treasurer's report showed an income for the year of \$270 and an expenditure of \$236, leaving a balance of \$43.

The Dorcas Society has raised \$179 and sent several parcels to the missions to various dioceses. Mrs. Dixon gave a most helpful address on "The Spirit of W.A. Mission Work," and some encouraging remarks were made by Rev. F. A. P. Chadwick on the general work of the Auxiliary.

CALEDONIA.

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

PRINCE RUPERT.—ST. ANDREW'S PRO-CATHEDRAL.—The rite of Confirmation was administered by the Bishop, April 26th, to 16 candidates presented by Canon Rix. This was followed on Friday evening, May 1st, by a special Confirmation service to meet the convenience of four men unable to be present on the previous Sunday. On May 3rd, Mr. James Gillett, of Wycliffe College, Toronto, was made deacon by the Bishop and licensed the following day to the Mission of Porcher Island to work under the general oversight of Rev. W. F. Rushbrook, Superintendent of the Prince Rupert Coast Mission.

PORCHER ISLAND.—Porcher Island is a large island off the coast, the nearest point being about 13 miles from Prince Rupert. Settlers are taking up land all over this island. Some of them have already flocks of sheep and market gardens. Services are held at Refuge Bay—where the Anglican Church has the first church building erected on the island,—also at Welcome Harbour, Warner's Beach, Spiller River and two or three other places. As Rev. J. Gillett, who is in charge, comes from the north-east coast of Newfoundland, he is well accustomed to sea coast conditions. The Bishop hopes to secure a suitable launch for him, so that he can go from cove to cove round the island.

Correspondence

PRAYER BOOK REVISION.

Editor of Canadian Churchman:— The Lord Bishop of Kingston, Dr. Bidwell, was requested by the Revision Committee on the Prayer Book to prepare for the press a statement for publication. He accepted the responsibility, and to-day finished the first instalment, which he has left with me to have typewritten copies made. I hope, all being well, to send to you by Tuesday night's post one of these copies. Other instalments are to follow from the Bishop.

Faithfully yours, Herbert S. McDonald. Brockville, 11th May, 1914.

A GOOD WORD.

Dear Sir,— Your paper of 23rd April lies before me. Some one under "Windows" gave "a column of illustrations," "Joseph gains nobler character." Will you kindly thank the writer, for from that I preached twice to-day? I made the divisions the writer did, and spoke without further notes. 39 years May 23rd since I entered the ministry, so one is truly grateful for hints. Under head of "Modesty" I also told what Dr. Dixon tells of poor student. "Credit to whom credit is due." I often read articles from your paper instead of my own sermons.

J. E. F. Canterbury, N.B., May 3rd, 1914.

LOYALTY.

The Editor of the Canadian Churchman:— Sir,—As the 24th of May this year falls on a Sunday, and coincides with the Sunday after Ascension Day, so near our annual appeal for Canadian missions, it gives a splendid opportunity to the clergyman to emphasize loyalty to the King of kings, and His Kingdom, as well as love for the Land, the Flag, and our Sovereign. God is building one of His great nations here, and it is ours to see that the foundations are well-based on His Word and will. One would suggest also the use of those fine hymns in our Hymn Book, 355, 356, 357, and 359, (554 is a good alternative tune), as well as the Canadianized National Anthem, 353.

Dyson Hague. Parkdale, May 9th, 1914.

THREE VOICES.

Sir,—Within the last few weeks three opinions have been expressed by Anglican Churchmen.

1. A Fellow of an Oxford College urges that Reunion cannot possibly come except through Rome, and that it is hopeless to seek the Greek Church first. "The breach between ourselves and the Patriarchate is far wider than that between ourselves and the Papacy. . . . We can only treat with them through our Patriarch, the Bishop of Rome."

2. A recent sermon in Canada says that Anglicanism stands midway between Rome and the various Protestant communions, and that in this "Via Media" is the best hope of Reunion.

3. Dr. Hamilton in his able work, "The People of God," says that as the divisions between us and English Protestantism were the last to be made, so they ought to be the first to be healed.

I wonder which of these is correct? Which really expresses the true view of the Anglican Church? If the second is true, that we are midway between two extremes, how is this to be reconciled with the fact that Rome and the Eastern Church do not and will not recognize our Orders and Sacraments? And how is this to be settled with the various plain criticisms of Rome in our Articles? I confess that as a loyal Anglican I am

Puzzled.

THE STRANGER TAKEN IN.

Dear Sir,—I am enclosing a copy of a letter received by the S.P.C.K. Emigration Department, Liverpool, which speaks for itself. I hope that you will be able to find space for it.

Yours faithfully, M. Latouche Thompson, Senior Port Chaplain.

Quebec, May 7th, 1914.

Dear Sir,—A little time ago I received a little book from your Society, "The Church's Care for Emigrants," also a circular, for which I am much indebted. I had a son emigrated to about two years ago, and as I was anxious that he should attend his own Church, I asked him to introduce himself to the clergyman of the district in which he lived. An opportunity did not offer for a long time. Finally he used the telephone to ask the clergyman if he could have an interview, but the clergyman refused even to listen to him for one second, although he had been attending his church for a considerable time. I then had a letter sent to the Bishop, but no notice whatever was taken of it. Finally my son went to and entered a Dental College. I wrote to the clergyman of Church, where my son attended, and also asked him to wait after service and speak to the clergyman. He did so, but was received very coldly, and no notice was taken of my letter.

When I received your book, I saw that the Bishop of was given as one to whom commendations might be given, so I wrote to him, and he has very kindly replied to me saying that he will commend my son to the clergyman of the district in which he resides. The dissenters found out my boy's lodgings and called on him and asked him to social gatherings and gave a great deal of attention to him. Several who have left my parish who had letters of commendation, some of which were countersigned by the Lord Primate have had similar experience, and in every instance have gone over to the dissenters because of the indifference of the clergy of our Church both in the States and Canada.

. Rectory, Co. Tyrone, Ireland.

EVOLUTION.

Dear Sir,—There is not the least proof that there is such a process as evolution in either earth, sea, or sky. Go back 6,000 years ago. Where was it then? Where in the name of logic is it now? Practically non-existent as far as proofs are concerned. A blade of grass, a rose, a daisy are exactly the same now as then. The grass has not evolved into a leek, the rose into a cabbage, or the daisy into a sunflower. The horse, lion and elephant are still the same old species they were thousands of years ago at the general creation. Did the advent of Adam and Eve sound the death-knell of this presumptuous theory, as we have not a trace or proof of it since? Many of the men of science to-day do not believe in evolution. What we see are the ordinary pro-

cesses of Nature following each other along the irrevocable path of set laws which all the tinkering of limping science cannot change one iota. If they could they would be performing miracles. All their jargon about the origin of species and man from the slime of the ocean through the lowest animals is merely twaddle without one iota of proof. Pray, where did the soul happen to join the march on the route upward? This pet fad would be a laughable farce but for its trend which is terribly destructive if believed in by the unthinking masses. It is quite a joke to see those would-be Solomons of science presuming to tell us how the Great Architect of the Universe should have constructed His wondrous works. How is it the Godman never told His followers that the mode of Creation, man, and the earlier chapters of the Bible were merely myths? Surely as God He knew all. He was well aware they believed in those vital problems and yet it is profoundly strange He allowed them to keep on believing them if they are false. Why have the once powerful scientific cultured empires vanished like hoar frost before the sun? For lack of the true ethics of the spirit of Christianity they sank amidst immorality to oblivion. If man has no soul, no Emmanuel, no miracles, no future life, no God-given love, if all that makes life lofty, beautiful and spiritual is to be pulled to pieces with microscope, pestle and mortar, and crucible, what is the goal of this much-vaunted modern philosophy? We are far from being what we should be now. What would we become if the grand old masterpiece of literature, the Bible, was cast aside? If the clergy and the educated Christians stand firm, aye, and tackle the spurious problems of so-called science, and handle them without gloves, we need not fear their worst assaults against the Bible. Truth must prevail.

What is more logical, or if you prefer, scientific, than the Creation? Light first, then all following step by step to man. He is made out of the soil of the earth. What more logical? There is not a particle of man's physical body but can be got in the soil of mother earth.

If Christ could make bread out of the very stones surely the Great Architect could make man out of portions of the soil. I have heard Huxley, Tyndal, Roscoe, etc., and other high priests of science. I have yet to find the man that can change in the least my convictions in regard to Divine Revelation. I have studied science for many years, and know a little about its various problems.

What is the use bothering about half-baked science. What they called rock bottom, scientific facts twenty-five years ago are looked on now as jokes, and what they propound as theories and facts now will be jokes in a few years. There are not two of their leading men who believe alike. What the educated men of the Church have got to do right now, and cannot do too quickly, is to expose and refute their illogical propositions.

A Lover of Real Truth.

PRESBYTERIANISM AND UNION.

Sir,—In answer to Mr. Holmsted's letter in your issue of the 23rd of April, I do not think that he can attribute the disintegration of Christian Churches to the Presbyterian system of Church government, as the Churches he mentions, Baptist and Lutheran (Congregational Churches are not governed by the Presbyterian system), although under Presbyterian government are separated from the Established Presbyterian Church of Scotland and its branches on doctrinal questions, not on that of government. The Presbyterian Churches in Scotland are one in doctrine, although as I said in my last communication, separated with regard to the connection between Church and State or patronage. The ordination of Presbyterian Bishops, Presbyters, call them what you like, is not by one Bishop, but by the laying on of the hands of the Presbytery as was St. Peter's act. The Westminster Confession of Faith says, "The preaching presbyters orderly associated are those to whom the imposition of hands doth appertain." 1 Tim. 4: 14, "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the presbytery." Further, "they," that is the presbytery, "are to proceed to enquire touching the grace of God in him" the candidate "and whether he be of such holiness of life as is requisite in a minister of the Gospel and to examine him touching his learning, what degrees he has taken in the University and sufficiency, and touching the evidences of his calling to the Holy Ministry, and particularly his fair and direct calling to a place," that is a parish. "His trial

to be made by reading the Hebrew and Greek Testaments and rendering some portion into Latin." So that in the Presbyterian Churches of Scotland, Canada and elsewhere, a "disgruntled Presbyterian" cannot set up a new church, "without being excommunicated from the Presbyterian Church." The Presbyterian Church recognizes the orders of the Anglican and Roman Catholic Churches, although she does not consider them altogether regular and Scriptural. All Churches have departed in many ways from Scriptural and non-essentials, and early Church practices. Different ages and conditions, require different methods. And there may be "differences of administration, but the same Spirit." We may not all on earth travel by the same roads. One may be rough through honest doubts and difficulties, another smooth, with perfect faith and hope, but they all must terminate in "the way, the truth and the life."

Toronto, April 25th.

Anglican.

Books and Bookmen

"Praying for the Dead." By the Rev. R. J. E. Boggis (London and New York: Longmans and Co. 3s. 6d.).

This is described as "A Historical Review of the Practice," and is written from the standpoint of a thorough advocacy of prayers for the dead. It is curious, however, that no reference is made either in the list of authorities or in the work itself to the well known and very able discussion of the subject by the present Bishop of Ripon, Dr. Drury, who gives an entirely different version of many of the quotations and references found here. The "Guardian" in reviewing this book some time ago said that "the lawfulness and efficacy of prayer for the dead must in the last resort depend upon belief as to their present condition in the next world, for if they attain to their final benediction and place in the hour of death prayer for them would be unnecessary and a mis-directed act of devotion." In view, therefore, of our Collect in the Burial Service, stating that the souls of the faithful "after they are delivered from the burden of the flesh are in joy and felicity," it would seem as though the dictum of the "Guardian" might well apply to this work. But in any case those who study the subject should not fail to consult Bishop Drury side by side with Mr. Boggis, in order to obtain a complete view of the discussion. It is certain that both authors cannot be right.

"The Surrendered Life." By the Rev. J. Wilbur Chapman, D.D. (London, England: Morgan and Scott. 6d.).

A new edition of five "Quiet Hour Meditations." Originally addressed to young people, it is eminently fitted for use by all who wish to enter into closer fellowship with God. Dr. Chapman writes with insight, force and spirituality, and the book cannot do anything but good.

"The Layman's Library." The Faith of the Old Testament. By the Rev. Alexander Nairne, (London and New York: Longmans, 2s. 6d. net).

The first three volumes of a new series, intended, as the title suggests, for the laymen of our Church. According to the preface a layman is to be understood as "a non-specialist rather than an ecclesiastically-minded person not in holy orders." It is thought that laymen of our Church are puzzled by the inroads of modern learning and would like to know what counsel specialists who are also Churchmen can give. The first of these books is a presentation of the critical view of the Old Testament, and to those who are prepared to accept the author's position, it will doubtless prove satisfactory. But for those who believe that conservative scholarship is truer to the Old Testament, to the Jewish history in which it is enshrined, to the testimony of Christ and His Apostles, and to the history of the Christian Church for eighteen centuries, this book will be the reverse of confirmatory. Indeed, it will make some laymen wonder what is the real value of the Old Testament, which says one thing while the author of this book says quite another. Professor Nairne has evidently not taken account of much that has been written on this subject during the last five years, but is content to endorse and express in his own way the ordinary critical assumptions which are by no means "assured results." Thoughtful laymen ought to be reminded of the fact that many of the points here assumed are as uncertain as ever. Read in the light of a book like Beecher's "Reasonable Biblical Criticism" this book will only satisfy those who go to it with minds made up.

The Family

SCHOOLBOY "HOWLERS."

Some schoolboy "howlers" are printed in a recent issue of the "University Correspondent," which awarded a prize of one guinea for the best collection of 12 amusing mistakes. The following are typical examples of various kinds:—

The chief provisions of the Great Charter were Universal Suffering, Votes for Women, and Abolition of Property.

Finally James II. gave birth to a son, and so the people turned him off the throne.

After twice committing suicide, Cowper lived till 1800, when he died a natural death.

The Tropic of Cancer is a painful and incurable disease.

The barons made King John sing Magna Carta.

When Chaucer describes the Prioress as amiable of port he means that she was fond of wine.

When the last French attack at Waterloo proved a failure, Napoleon turned very pale, and rode at full gallop to St. Helena.

Gong is the masculine of belle and vicar of vixen.

The mineral wealth of a country is ginger-beer and lemonade.

Henry IV. was the son of John o'Groats.

Quotation from Wordsworth:—

"A perfect woman nobly planned
To warm, to comfort, and command."

Julius Cæsar was murdered in the Cinema House.

Much butter is imported from Denmark, because Danish cows have greater enterprise and superior technical education to ours.

In the British Empire the sun always sets.

Wolfe declared that he would rather repeat Gray's "Elegy" than take Quebec.

The Three Estates of the Realm are Buckingham Palace, Windsor, and Balmoral.

The courage of the Turks is explained by the fact that a man with more than one wife is more willing to face death than if he had only one.

The Mediterranean and the Red Sea are joined by the Sewage Canal.

Cataract is the name of the mountain on which the Ark rested.

Milton was called the father of English poetry because he was blind and his daughter did the writing for him.

James I. claimed the throne of England through his grandmother as he had no father.

The ground on which James claimed the throne of England were also Scotland and Ireland.

An appendix is a portion of a book which nobody has yet discovered to be of any use.

An elephant is a square animal with a tail in front and behind.

The Minister of War is the clergyman who preaches to the soldiers in the barracks.

The Flannelette peril means petticoat government.

Women's suffrage is the state of suffering in which they were born.

A candidate for the Civil Service must be a neutralized British subject.

The Immortal William is a phrase applied to the German Emperor.

The shape of the earth is an obverse spherometer.

The circulation of the blood was invented by Martin Harvey.

A problem is a figure which you do things with which are absurd, and then you prove it.

Air usually has no weight, but when placed in a barometer a square inch of it is found to weigh about 15 pounds.

Q.: Under what conditions will a body float in water? A.: After it has been in the water three days.

People are vaccinated by being inarticulated with lint.

An octopus is an eight-sided figure.

A synonym is a word you can use when you don't know how to spell the one you first thought of.

Before a man can become a monk he has to have his tonsils cut.

John Bull is the patron saint of England.

Genae puellae formosae sunt.—Beautiful girls are cheeky.

Petit maria.—Little Mary.

Fulminantis magna manus Iovis.—The thundering big hand of Jove.

Il ne faisait rien sans but.—He did nothing without a drink.

A triangle is a square with only three corners.

Ambiguity means telling the truth when you don't mean to.

An anachronism is a thing a man puts in writing in the past before it has taken place in the future.

Personal & General

Bishop Reeve, who has been ill, is reported as much better.

The Rev. R. M. Millman, of Japan, has arrived home on furlough.

Archdeacon and Mrs. Fortin, of Winnipeg, celebrated the fortieth anniversary of their wedding recently.

The "Calgarian," the newest Allan Line addition, began her maiden voyage last week. She sailed from Liverpool to Canada.

Last Sunday was observed in many quarters as "Mother's Day." The white carnation was worn by men, women and children.

Sicily's great earthquake has caused once again a terrible loss of life. It may be weeks before the complete list of the dead is known.

Ven. Archdeacon Cody has left for Winnipeg to attend the Convocation

of the University, where he will receive the Honorary Degree of D.D.

Lombardi, the eminent orchestral leader and voice trainer, died in Florence, May 9th. Enrico Caruso and Mme. Calve studied singing under him.

Lady Aberdeen was again re-elected president of the International Council of Women in Rome last week, and Mrs. Willoughby Cummings president of the Finance Committee.

Mrs. Mary Shivers Gamble, wife of the late Mr. George Boyd, of Brookside, Toronto, passed away on May 7th in her 86th year, at the home of her son, Rev. J. K. Boyd, Worthing, England.

Col. Roosevelt claims to have discovered ten new tribes and a new river during his explorations in central South America. Very interesting accounts are coming to the press of results achieved.

The Canadian Cadet Team to shoot in the Imperial Cadet matches in England sailed from Quebec on Tues-

day, the fifth inst., for the Old Country. They were given a rousing send-off by the Quebec Cadets.

A warm welcome to Canada will await the new Governor-General, Prince Alexander of Teck, brother of Queen Mary, and H.R.H. Princess Alice. The appointment will prove a very popular one on this side of the Atlantic.

The Bishop and Mrs. Sweeny gave a most delightful reception on Tuesday of last week at the See House in honour of the out-of-town delegates and their hostesses for the annual meeting of the Diocesan Women's Auxiliary, and greeted some 250 guests.

A new and wonderful system, which, it is claimed, will revolutionize high-speed traction throughout the world, was demonstrated in London, May 7th, before the mechanical experts of several of the most important British railways. This new system claims to be able to reach the enormous speed of 300 miles an hour.

"My dear," said Mrs. Shaggs to her husband, "what is a canard?" "Don't you know what canard is?" queried Shaggs. "Why the word itself conveys its own meaning." "Does it? Well, really, what does it mean, dear?" "Why, a canard is something which one canardly believe, of course." "Oh, to be sure! Why couldn't I think of that!"

Last Tuesday, May 5th, was a gala day for the Scouts of Windsor, when they turned out and honoured His Royal Highness the Duke of Connaught, Chief Scout for Canada. The Scouts formed a guard of honour at the station, and were inspected by the Chief Scout, who took a keen interest in the badges worn by the boys, and spoke words of encouragement to several as he passed along the line.

A clerical gentleman was walking along the main street of a Scottish town, where he had once been a minister, and on meeting one of his old parishioners paused to speak with her. "How are you, Mrs. Jones?" said he, kindly. "Verra weel, sair,"

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replied the woman, plaintively. "And how is your husband?" "My man, sir, is in Heaven, sir, this two year." "I am very sorry to hear it," responded the clergyman, absently, as he passed on, leaving the poor woman dumb with astonishment.

The Right Rev. Charles H. Brent, American Bishop of the Protestant Episcopal Church in the Philippines since 1901, was unanimously elected Bishop of the Episcopal Diocese of New Jersey, at the annual convention of the clergy and laity of the jurisdiction, at Trenton, N.J., on May 6th. A cable message has been sent the Bishop at Manila asking him if he will accept the election. Bishop Brent was elected to succeed the late Bishop John Scarborough. He was elected on the fourth ballot. Of the 90 votes cast by the clergy he received 70 and of the 72 lay votes he was given 61. Dr. Brent was born in Newcastle, Ont., in 1862.

Invitations have just been sent by the committee of arrangements to the Archbishop of Canterbury and other members of the upper house of the Church of England to attend the Church Congress and opening of St. Alban's Cathedral next year. The reason that the invitations are being sent at this early date is that the clergy invited are of such eminence that their arrangements have to be made many months in advance. His Grace Right Rev. Randall Thomas Davidson, Archbishop of Canterbury, and Metropolitan of the Church of England, who is in his 66th year, will be welcomed to Canada with great heartiness if his engagements will permit his acceptance of the invitation.

One of the officials who last year extended to the World's Sunday School Association's Commission on the Orient a most cordial welcome, was his Excellency Tomogoro Taniguchi, Governor of Kagoshima. As a result of the visit of the tour party, the Christian missionaries gained an entrance into the home of the Governor, and the eldest son of the family—a splendid young fellow of 25—was converted to Christianity. Last fall the young man became very ill, but during the winter he had been making a brave fight for his life until the recent earthquake which destroyed the island in the harbour of Kagoshima. The shock to his nervous system was so great that recovery became impossible and on March 21st his sufferings were ended and he went to be with his Lord. He died the death of a Christian, bearing testimony to the peace of God in his heart and his sure hope of eternal life. Even the earthquake has not been an unmixed evil, for the Christian workers have gone tirelessly carrying to the people of the devastated district the message of the Gospel. Many have heard it who never before had the opportunity.

The Bishop of Uganda, the Right Rev. J. J. Willis, D.D., who has been so prominently before the public in connection with the Kikuyu controversy, was entertained at dinner recently. An English writer present says: "I have before described Dr. Willis, but sitting near him on the platform I had a better opportunity of observing his style. He is a tall, soldierly-looking Bishop, his closely-cut hair severely tinged with iron grey, and with just a suspicion of the scholar's stoop. There is a quiet, business-like air about him, which is not without its effect on men. He is not an orator, nor can he be charged with eloquence, but his words have a peculiar way of getting home. He looks at his audience with steady grey eyes, and he does not flinch from saying hard things. Naturally, he spoke first of all about his work among the black Baganda. He told us that in spite of the 700,000 population, the Baganda form a great corporate whole; the country is divided into counties, and the counties into chieftainships, and no man is lost in the crowd; each man forms an integral part of the whole social system. "People are not united like it in London," he declared; "men in London are isolated units."

Aluminium is being used in a great variety of ways nowadays, but among the latest users are The "SALADA" TEA Co., who are now making their well-known packets from thin sheets of this metal. It has been found to preserve the freshness of the tea leaves better even than lead.

British and Foreign

The Rev. Sabine Baring Gould, the author of the well-known hymn, "Onward, Christian Soldiers," celebrated his 80th birthday lately.

The Rev. E. F. Smith, M.A., late of Oxford, was recently inducted as the vicar of Tewkesbury by the Bishop of Gloucester, who performed the ceremony in Tewkesbury Abbey.

Very much pleasure was experienced by the congregation of St. Margaret's, Brighton, on a recent Sunday morning, when Dr. Lucas, the Bishop of Mackenzie River, occupied the pulpit. He was formerly a chorister in that church twenty-three years ago.

Mrs. Sarah Brooks, of Downham, Essex, widow of an officer of the Indian Mercantile Marine, was 102 years old recently. She says she remembers seeing Napoleon in the "Bellerophon" in Plymouth Sound after the battle of Waterloo in 1815, when she was three years old.

The Bishop of Gloucester, Dr. Gibson, speaking at a Church Missionary meeting at Gloucester on a recent

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A. SUTHERLAND,
Post Office Inspector.

Post Office Inspector's Office,
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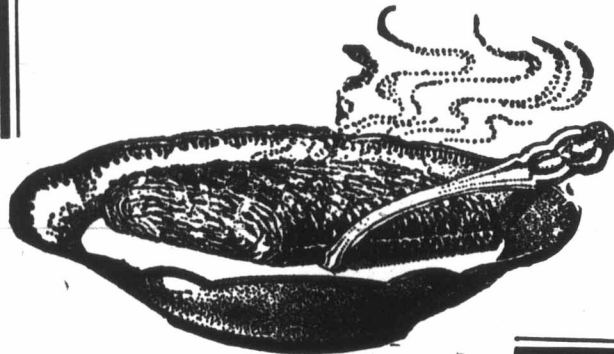
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date, said that a woman wrote to him after an appeal for funds, saying that she could not give much in the way of money, but sent him a pearl necklace for the foreign missions. He disposed of the necklace for over £800.

Mr. William Jones, of Halsall, Lancashire, who is in his 80th year, has been a church organist for 60 years,

but Dr. E. H. Thorne, organist of St. Anne's, Soho, London, beats even this remarkable record. Dr. Thorne was born in London in 1834, and he is still discharging all the duties of his office actively. His career as an organist began when at the age of 12 he became Sir George Elvey's deputy at St. George's Chapel, Windsor Castle.

Professor Adolf Harnack, the eminent historian of dogma, has resigned the chief librarianship of the Royal Library at Berlin, an office conferred on him by the Kaiser when the distinguished scholar withdrew from active and regular work at the University. Although Professor Harnack is by no means an old man, his life has been a strenuous one, and his innumerable friends and admirers hope that the resignation of the librarianship will afford him that leisure and rest to which his strenuous and useful life entitles him. Dr. Harnack is also President of the Emperor William Academy of Sciences, an office entailing considerable labour. In addition he exercises editorial oversight of several serial publications dealing with ecclesiastical history. It is only rarely that he consents to lecture at the University. In recognition of Dr. Harnack's immense services to the history of Christianity, the Kaiser has conferred honour after honour on him. The latest is that of hereditary nobility. We must now learn to think of Adolf Harnack as Adolf "von" Harnack.

Boys and Girls TO THE BOYS AND GIRLS

I am going to write the boys and girls a little letter this week upon a subject that lies very near my heart, and one in which every thoughtful boy and girl should feel a deep interest. I want to say something about that splendid, heroic band of teachers, who live and toil in our midst to-day.

You know, dear boys and girls, that, when you first came into the world little helpless babies, you did not know or understand who it was that clothed and fed and loved you with such intense devotion. Later on, as you grew older, you became aware of a gentle, loving face bending over you, and you heard a sweet voice crooning softly as you lay in your tiny crib. Then, as the days passed, you learned to take your first toddling step, with loving arms about you to protect you from all harm, till one eventful day you first learned to lisp the sacred name of "Mother."

What did that name mean to you? It became associated in your little minds with the gentle, loving arms, with the tender, smiling face, with the eyes full of love that had first looked upon you. As you grew up from toddling babies into boys and girls, and went to school with your lesson books and pencil boxes, it was still the same sweet face that smiled good-bye at the door as you went out in the morning. It was the same bright face that welcomed you when you returned home in the afternoon, and, in the evening, when the suns "wouldn't go right," and a few sorrowful tears fell upon the open exercise book, the same loving arms clasped you close while a mother's kiss was pressed upon your aching brow.

How very true is the statement that a mother is the best friend a boy or girl can have! It was at her knee you first learned to lisp the evening prayer and to repeat the dear old nursery rhymes. Sometimes, just before bedtime, seated near the blazing



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NORTHBOUND

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5.15 p. m. Leave Union Station for Beaverton, Udney and all intermediate points. (Service to Parry Sound discontinued.)

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nursery fire with baby on her knee, and the other little ones crowding round, she told you a delightful story, and you went to bed to dream of

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elves and fairies through the long night. Other events in life are quickly forgotten, but those nursery days, spent in the close companionship of a good mother, are graven forever on the memory.

I can still remember the bright, sunny nursery where I played as a child with my little sisters and brothers, the big brown cupboard with its rows and rows of shelves filled with dolls and toys; the big skin rocking-horse standing in one corner, on whose back I remember riding to imaginary cities and undiscovered countries peopled with creatures of fairy-lore; the window, from which you could see a beautiful long garden with a grass plot and a greenhouse, and a lovely lilac tree in it, and where rows of golden crocuses bloomed every springtime, and tall sunflowers turned up their large, honest faces to kiss the August sunbeams—all this I can remember as if it were but yesterday, but all the joy and happiness of that cosy little room came from the presence of my mother there. She was the light of our peaceful little home, and she has been its light ever since.

SCHOOL DAYS.

As you grow older, and your school days are drawing to a close, you will find that among the many friends you have made, your mother is still the dearest and the best. You will go to her with all your innocent questions about the wonderful mystery of life and death, and you will not go empty away. The dear mother, who has brought you up, who has loved you, and nursed you, and wept over you, is the only being on this earth to whom you can go to talk about the sweet little thoughts and yearnings after a nobler life which must come to every child of God before he or she is fitted to assume the dignity of manhood or womanhood, and the pure-hearted boy or girl will turn to no one else. Your mother is your first and greatest teacher, and all the men and women who have done great and noble work in the world say the same. Abraham Lincoln, the great and good American President, said on one occasion:—"What I am I owe to my mother." The great painter Whistler had a passionate love for his mother, and as we look at his portrait of her, seated in her chair with folded hands and calm, sweet face, we can understand something of the love that existed between this mother and son.

But although we have acknowledged the mother to be the greatest teacher, there are other teachers whose influence for good upon us is lasting and beneficial. The school teacher, if he or she is good and very much in earnest, does not teach in vain. Now, I want to say a few words to you boys

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and girls about your position with regard to your school teachers. Do you ever think of all that it may have cost them to enter the schoolroom with bright, cheerful, smiling faces? Have you ever thought that they, too, may be suffering in body or sorrowing in spirit? I have seen children during school hours so often needlessly thoughtless and noisy (I am sure I too, must have been so once), and I have looked at the teacher of the class and found her smiling and patient always, striving cheerfully to keep the unruly little ones quiet until the lesson was over. If every child who goes to school would only think a little about the comfort and happiness of his or her teacher, what a good thing it would be! I assure you, you have no idea how much they would appreciate your kindness. They are human beings just as we are, and I often think they are even more human than most of us, because they have chosen a calling which is full of divine possibilities. All great men of genius testify to the faithful love of some teacher who helped them in their struggling youth, and who influenced all their after life and work. Yes, a teacher's life is indeed a noble one! Jesus Christ is the world's greatest teacher, and even He found an earthly teacher in St. John the Baptist, and had as His pupils the twelve humble Disciples, who in their turn became the teachers of others. So you, as school children, can to a very great extent help your teachers in their difficult task.

WHEN GROWN UP.

And now, before I close this letter, I must say a few words about the teachers who come into our lives after our school days are over. These, to my mind, are our special teachers. Perhaps it is because, as we grow older, we learn to understand them better and to love them more deeply and truly. We have by this time "put away all childish things," as St. Paul says, and our minds are fixed upon a great life work. But before it can be properly accomplished we need instruction and help. So at last there come to us our best teachers—those with whom we are to work faithfully and earnestly for some years, and from whose presence we are to go forth and take up the work of our life. How can we help loving those who

have helped us to realize the mission of our lives; those who have encouraged, inspired, and led us gently on to greater and nobler achievement; those who have given us of their very best unstintingly; those in whose lives we have seen the grace of God, and whose labour and unceasing toil have made us ashamed of our weakness and idleness; those who have influenced us by their goodness and patient industry, and who will not cease to influence us in all our future life and work, until the day dawns when we shall clasp their hands and look into their faces again in the eternity that lies beyond? Above all, how can we help loving those whom we have remembered in our daily prayers to our Heavenly Father?

Remember these things, dear children, and you will never have any regrets in after life that you were unkind or thoughtless towards the good, affectionate teacher who has, to a very great extent, made you what you are. Be ready to learn all things well. Be diligent and faithful in your studies. Love your good, kind teacher with your whole heart, and I am certain that some day you, too, will be great and beloved.

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