

March 13, 1913.

WILLIS
OPTICAL ART
WORKERS
Wood Carving, Stone,
Engraved Glass, Mosaics,
Engraving.
Orders to be addressed
to:
St., London, Eng.
(British Museum),
London and Liverpool.

HITNEY
OF ENGLAND
LICE, STOLE AND
WEAVING MANUFACTURER
Sole.—Russell Cord,
Serge, \$3.04 to
\$12.18 to \$30.68.
Boys', \$1.09 to \$10.29
Boys', \$1.09 to
\$1.37 to \$4.75.
Linen.—Boys' from
\$1.34.
Suits from \$32.08.
DESIGNS AND PATTERNS FREE.

OPTICAL ART
BRASS WORK,
TEXTILES,
and No. 100 Post Free.
TAILORING
FITTING.
SUIT SURPLICES,
and self-measurements
free.
28 Margaret St
London, England,
and at Oxford.

BOYS' SCHOOL,
Port Hope, Ont.
Healthy situation,
gymnasium, &c. Boys'
societies, Royal Military
College.
For all information
write to: Rev. OSWALD
(Port Hope, Ont.).

after the Easter
Sunday, March 31
Wycliffe College
at a few young ladies
desire a course of study,
for 5 or 6 new students
WOMAN, M.A., D.D.
WYCLIFFE, ONT.

MAWR
avenue, Toronto
Day School for Girls
quart (successor to Miss
University, Cambridge
staff of Canadian and
new Prospectus from Miss

Church
Brass Work
MEMORIAL
BRASSES,
VASES,
ANDREWS
LIMITED
OTTAWA

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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



"He is not here: for He is risen, as He said." (St. Matt. 28: 6).

THE WOMEN AT THE SEPULCHRE

The picture reproduced above is in the Church at Molde, Norway. It was painted by Axel Ender, who lives in Christiania. A large copy of the picture, painted by the artist himself, is in the Chapel of Wycliffe College, Toronto. A second copy, also by the artist, is in a private house in Toronto. The subject appears as a stained-glass window in the Church of the Ascension, Hamilton.

Easter A. D. 1913

PLAYER-PIANO

"HUMAN TOUCH"

THE STANDARD OF CANADA

Our Trade Mark "Human Touch" is not an empty phrase—

But a name given the instrument because it reproduces the exact "Touch" and "phrasing" of the natural hand so faultlessly that any one listening from a separate room could not distinguish the difference

This is the result of using a special patented device in the construction, which is so simple that it lessens the complication as well.

The cut herewith shown is our style 10, ready to be used as a Player-Piano

MADE IN STYLES TO SUIT ANY REQUIREMENT. CATALOGUES AND PRICE LIST ON APPLICATION.

DEMONSTRATIONS DAILY



The NORDHEIMER PIANO & MUSIC Co., Limited
Head Office, 15 King Street East, - - - Toronto
Branches and Agencies throughout the Dominion.

Books of the Hour

NOW READY! THE LIGHT OF INDIA

A new and revised edition of "Other Sheep," the companion volume to "Broken Earthenware."

By HAROLD BEGHE Price, 35c. net (paper).

THE THREE CROSSES

AN EASTERN MEDITATION
By Rev. J. W. Falconer, B.D.,
Halifax, N.S.

THE FIRST CROSS: PUNISHMENT
THE SECOND CROSS: PENITENCE
THE THIRD CROSS: HOLINESS
Price, 75c. net.

THE LENTEN PSALMS

THE SHORTER COURSE SERIES
By Rev. John Adams, B.D.
Price, 60c. net.

MY YOUNG MAN

By Rev. James A. Boyd, D.D.
Price, 75c. net.

THE COURAGE OF THE COWARD

AND OTHER SERMONS
By Charles E. Aked, D.D.
Price, 60c. net.

THE DIVINE LIFE IN MAN

AND OTHER SERMONS
By Frederick A. Noble, D.D., LL.D.
Price, 60c. net.

HOW TO LIVE THE CHRIST LIFE

A MIXE OF SUGGESTION AND INSPIRATION
By Russell H. Conwell.
Price, \$1.00 net.

THE TRIUMPHANT LIFE

By Robert F. Horton
Price, 50c. net.

SELF CONTROL: ITS KINGSHIP AND MAJESTY

By William G. Jordan.
Price, 75c. net.

Books sent postpaid at the above prices.

At all Booksellers
WILLIAM BRIGGS
29-37 Richmond St. W.

DON VALLEY BRICK WORKS

Use Light Shade Buff

BRICKS

For lining your Churches
and Sunday Schools

As cheap as plaster and
much more beautiful.

DON VALLEY BRICK WORKS

Plant Office,

29 TORONTO ST., TORONTO, ONT.

JNO. M. BOWMAN, Manager

Vol.

Hamilton
New and
matic acti

WE WILL
to distribu
nity. Sixt
Man or v
Spare tim
BIBLE PI

The Toron
years' Tra
also the I
pital and a
tions will
Superinter

CAF

About M
COOL
Al

The Gu

71 I

Wh
and
Bo

We t
Pray
Book
beaut
ment
Pray
Litan
At
natur
Book
Here
from

Bour
Ge
gilt
Elon
Wh
r/c
Mini
Ge
gilt
Mini
Ge

Pr

Ox 2
lim
edj
Ox
rou
Ox 2
lul

Oxa
r/c
Oxa
pa
rol

If
write
catalc

H

The Canadian Churchman

Vol. 40,

TORONTO, CANADA, THURSDAY, MARCH 20th, 1913

No. 12

Hamilton Church Organ Works

New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

WE WILL PAY YOU \$120.00

to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 192 Spadina Ave., Toronto, Ont.

NURSES WANTED

The Toronto Hospital For Incurables offers two years' Training, including the Course in Massage also the Post-graduate Course in Bellevue Hospital and allied Hospitals, in New York. Applications will be received by Miss Greene, Lady Superintendent 180 Dunn Avenue, Toronto.

CAPABLE DOMESTICS

arriving from the old country About March 25th, and fortnightly thereafter COOKS, GENERALS, HOUSE AND PARLOR MAIDS APPLY AT ONCE The Guild, 47 Pembroke St., Toronto PHONE MAIN 3077. 71 Drummond Street, Montreal

OXFORD

White Prayer Books and Prayer and Hymn Books for Easter

We have a very complete stock of Prayer Books and Prayer and Hymn Books in a bewildering variety of beautiful bindings, also a full assortment of Desk Books, the Bible, Prayer Book, Book of Offices and Litany.

At this Eastertide there is a very natural demand for White Prayer Books and Prayer and Hymn Books. Here are a few selected at random from our catalogue:

Prayer Books

On Oxford India Paper

- Bourgeois 32mo. A714h, White German Calf padded, r/c, gilt edges, gilt roll. . . . \$2 40
- Elongated 32 mo. A 0724 1h, White German Calf padded, r/c, gilt edges, gilt roll. . . . \$2 20
- Minion 32 mo. A 724 1h, White German Calf padded, r/c, gilt roll. . . . \$2 00
- Minion 32 mo. A 744 1h, White German Calf padded, r/c. . . \$2 20

Prayer and Hymns

- Ox 2246, White straight grain, limp, round corners, r/g edges. . . . \$0 75
- Ox 2273, Celluloid padded, round corners, r/g edges. . \$1 00
- Ox 2280, Celluloid padded, celluloid back, r/c, r/g edges. \$1 15

On Oxford India Paper

- Oxa 2237, White Calf padded r/c, r/g edges, gilt roll. . . \$1 75
- Oxa 2243, White German Calf, padded, r/c, r/g edges, gilt roll. . . . \$3 50

If your bookseller does not keep stock, write to us direct for full illustrated catalogue.

HENRY FROWDE
TORONTO

PATENTS

FETHERSTONHAUGH & CO.
THE OLD-ESTABLISHED FIRM
Head Office, ROYAL BANK BUILDING, 10 KING ST. E., TORONTO. Branches—Hamilton, Montreal, Ottawa, Winnipeg and Vancouver, Canada; and Washington, United States.

WM. SMITH & SON

CHESLEY - ONT.
Manufacturers of
**CHURCH PEWS AND
CHURCH FURNITURE**
Send for Illustrated Folder



College Caps

For Ladies' Choir Use
HARCOURT & SON
103 King Street West . . . Toronto

P. BURNS & CO.

Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
ESTABLISHED 1856 TELEPHONE 131 AND 132
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 & 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.

Sunday School Seating

Don't make the mistake of buying common chairs or long unwieldy forms. ASSEMBLY CHAIRS are flexible and convenient. While strong and rigid in use, they can be stacked in a corner when not required. They are supplied in individual seats or in groups of two and three, with kneeler attached, making a good substitute for pews in Mission Halls. Write for quotation, stating number of sittings and space.

The BLONDE MFG. Co. Ltd.
CHATHAM, Ontario

Read this FREE Health Book

Learn more about Oxypathy, the new scientific treatment which cures without drugs or doctor bills. If you are sick or suffering it is because of poisonous waste in your blood. If you would be well again you must get rid of them. It is the mission of Oxygen to destroy them. Hence Oxygen is nature's specific for disease. When sick, what you need is not more poison in the form of drugs, but more Oxygen.



Get our Free 72-page book, "Nature's Royal Road to Health" and learn about this new treatment. It also reveals the secret of the drug evil. Pages 37-41 tell what the greatest physicians have said of their own medicine. All this information free. Send for the book to-day. It may be your turning point from sickness to health.

THE ONTARIO OXYPATHOR CO., 701 Yonge St., Toronto

Correct Dress and Restful Shoes

are successfully combined in our Dr. A. Reed Cushion Sole Shoes. No more aching, burning feet if you wear them.

H. & C. Blachford, Ltd.
Sole City Agents
114 Yonge St. . . . Toron:o

St. Augustine's Wine

REGISTERED
COMMUNION WINE
\$1.50 Per Gallon

25c. extra for containers.
\$4.50 per doz. Quarts, F.O.B. Toronto

Imported Wines and Spirits

D. G. STUART
391 Church Street, Toronto
Telephone, Main 1329.

Great Value

50c. EACH
If by mail 10c. extra

The Living Christ and the Four Gospels

By R. W. DALE, LL.D.

The Ideal Life

Addresses hitherto unpublished

By HENRY DRUMMOND

Brooks by the Traveller's Way

Twenty-six weeknight addresses

By J. H. JOWETT, D.D.

Thirsting for the Springs

Twenty-six weeknight meditations

By J. H. JOWETT, D.D.

The Redeemed Family of God

Studies in the Epistles of Peter

By J. H. JOWETT, D.D.

The Miracles of our Saviour

By WM. M. TAYLOR, D.D., LL.D.

The Limitations of Life

and other Sermons

By WM. M. TAYLOR, D.D., LL.D.

UPPER CANADA TRACT SOCIETY

2 Richmond St. E., Toronto, O. t.



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc.; Candelsticks, Vesper Lights, Memorial Brasces, Chandeliers, and Gas Fixtures; Communion Services made or refinished.

CHADWICK BRASS CO., LTD.
Hamilton Canada

Send for Catalogue.

Easter Anthems

Morning and Evening Services, Communion Services, Organ Voluntaries for Pipe or Reed Organ, and

GENERAL MUSICAL SUPPLIES

Music sent on Approval to Clergy or Choir Leaders.

ASHDOWN'S MUSIC STORE

144 Victoria Street, Toronto.

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.

FITZ CURE CO.
P.O. Box 214, Toronto



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


BELLS

THE CALL OF THE NORTH

Do you know of the many advantages that New Ontario, with its Millions of Fertile Acres, offers to the prospective settler? Do you know that these rich agricultural lands, obtainable free and at a nominal cost, are already producing grain and vegetables second to none in the world?

For literature descriptive to this great territory, and for information as to terms, homestead regulations, settlers rates, etc., write to

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



Best 40 Years ago
Best to-day

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

"The Great-West Life Offers the Best Prospect of Insurance at Lowest Net Cost."

This statement, from the 20th Annual Report, is borne out by the most ample evidence—and is occasioned by an unequalled record in the three essentials of successful Life Insurance management:—

- High Interest Earnings.
- A Favorable Mortality.
- Low Expenses.

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

8% Preference Stock

OF
THE CANADIAN-BRITISH LAND CO., LIMITED

(Incorporated by Ontario Companies Act, 1903)

A Company with a fine record
Prospectus and full particulars gladly furnished on request

Campbell, Thompson and Co.
43 King Street West, Toronto

SURPLICE LAWNS

of Linen or Cotton, in sheer or close weaves up to the finest grades, at unequalled values—pure white bleach—durable makes—qualities and prices for all requirements.

Samples with prices submitted on request.

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



KEITHS LIMITED

(Formerly the Keith & Fitzsimons Co. Ltd.)

111 King St. West
Toronto

Designers and Makers

**CHURCH LIGHTING FIXTURES
ECCLESIASTICAL BRASS WORK**

MEMORIAL WINDOWS

Scripture subjects skilfully treated in richest

English Antique Glass

Quality has first place with us.

Robert McCausland, Ltd.
141-143 Spadina Ave., Toronto

PRINTING

GOWANLOCK PTG. CO., LTD.

103 Adelaide Street West
FOR PRICES Phone M. 1359

Advertising in The Canadian Churchman Pays.

Church Chime Bell BELL
Memorial Bells a Specialty.
Matheson Bell Foundry Co., Baltimore, Md., U.S.A.

Newcombe Pianos

WE INVITE COMPARISON

THE VERY BEST MATERIALS AND THE BEST SKILL THAT MONEY CAN SECURE ARE EMPLOYED IN THEIR CONSTRUCTION.

NEWCOMBE PIANO CO.
Limited
19 and 21 Richmond St. W.
TORONTO

Do Not Forget

THE
MONETARY TIMES PRINTING COMPANY
OF CANADA, LIMITED

are equipped to do first-class
Printing in all its Branches

FAIR PRICES :: PROMPT SERVICE
RELIABLE WORKMEN

THE MONETARY TIMES PRINTING COMPANY
OF CANADA, LIMITED

Telephone Main 7404 " 62 Church Street, Toronto

Private Exchange Connecting All Departments

Can Life be Lengthened?

This is a problem that for centuries has engaged the attention of the world's greatest thinkers. Research and experience have conclusively proved that

Total Abstainers Live Longer

than non-abstainers. The reason for this, and the consequent reduction in rates of insurance extended to applicants of this class by that old-established Company

THE MANUFACTURERS LIFE

is well explained in an attractive little booklet issued and entitled "Total Abstainers v. Moderate Drinkers." This may be had on application.

Assets	- - - - -	\$16,000,000.00
Insurance in Force	- - - - -	75,000,000.00

HEAD OFFICE - TORONTO

March 20, 1913.

at-West Life
e Best Pros-
Insurance at
et Cost.

ent, from the 20th
rt, is borne out by
ple evidence—and
l by an unequalled
e three essentials
il Life Insurance
—
rest Earnings.
ible Mortality.
enses.

The
West Life
ce Company
ce, WINNIPEG

ycombe
Pianos

COMPARISON
BEST MATERIAL
EST SKILL
N SECURE
IN THEIR

BE PIANO CO.
Limited
Richmond St. W.
TORONTO

ened?

ies has
world's
nd ex-
ed that

Longer

or this,
n rates
s of this
mpany

S LIFE

e little
"Total
" This

6,000,000.00
5,000,000.00

DRONTO

Easter, A. D. 1913

TORONTO, THURSDAY, MARCH 20, 1913

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

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

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

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

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

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

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

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

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

Receipts.—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires three or four weeks to make the change on the label.

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

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

Address all communications, EVELYN MACRAE, Publisher.

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

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

FIRST SUNDAY AFTER EASTER.

March 30th.

Holy Communion: 161, 249, 259, 262.

Processional: 169, 173, 408, 440.

Offertory: 172, 394, 406, 520.

Children: 167, 715, 732, 751.

General: 170, 174, 759, 790.

The Outlook

The Easter Standpoint

The great Festival of Easter is a reminder of the essential feature of Christianity, the Living Christ. This does not in the least mean that those who value Easter overlook the necessity and importance of Good Friday; that day and Easter are inextricably bound up in history and spiritual experience. But very much depends upon the true perspective adopted by the individual and the Church, and this must of necessity be the living rather than the dead Christ. The Apostle teaches this quite plainly when he writes, "I am He that liveth, and was dead; and, behold, I am alive for evermore." While, therefore, we value the unspeakable and permanent "benefits of His precious blood-shedding," we must ever bear in mind that He is no longer on the Cross, but on the Throne. It is the living Christ Who gives force and efficacy to the Atonement, and to the Christian soul Christ is always alive. It would probably startle a congregation with great astonishment to hear the announcement on Good Friday of the hymn, "Jesus Christ is risen to-day"; and yet it is, of course, literally true that our Lord lives for evermore. We are profoundly thankful for the various aspects of His life and work as they are brought before us through the Christian year, but we dare not forget that He does not reenact His redemption year by year, and that even at Christmas time, through the Epiphany

season, during Lent and every day of Holy Week Christ is alive for evermore. It is this that will give vitality, restfulness, buoyancy, and hope to our Christian life.

Easter Vestries

The importance of these gatherings in connection with Church life cannot be over-estimated. We remember how careful the Apostles were as to the men to be selected for the work of attending to the poor saints in Jerusalem. They were to be "men of honest report, full of the Holy Ghost and wisdom." This is all the more striking when it is remembered that the original idea and purpose of this appointment was what we should call purely secular. The men were to "serve tables." It is no less important to take special care in the choice of "fit persons to serve" in the offices of Churchwarden, Sidesman, and Delegate to the Synod. As water never rises above its own level, so our Church work will never rise above the level of the spiritual life of those who are specially associated with the responsibility of ministry. Let every reader, therefore, pray that in connection with our Easter Vestries God may give "a right judgment in all things."

The Religious Census

The Census Department has issued its Bulletin on Religions as enumerated in the Census of 1911. The religions of the people, as given in this Bulletin, are for a population of 7,206,643, and the specified religions are 79 in number in 1911, as compared with 57 in 1901. The number of persons without specified religion in 1911 was 32,490, as compared with 43,222 in 1901—counting in each case those who are specified as "of no religion." The Anglicans increased in ten years 53.05 per cent.; Roman Catholics, 27.06; Methodists, 17.78; Presbyterians, 32.39; Baptists, 20.33, and Salvation Army, 82.71. Roman Catholics are now 41.43 per cent. of the total population; Anglicans, 13.35 per cent.; Methodists, 17.11 per cent.; Presbyterians, 15.64 per cent., and Baptists, 4.52 per cent. The totals of the principal denominations are as follows: Anglicans, 1,043,017; Baptists, 382,666; Congregationalists, 34,054; Jews, 229,864; Methodists, 1,079,892; Presbyterians, 1,115,324; Roman Catholics, 2,833,041. In the ten years the Roman Catholic population increased by 603,441; Anglicans, 361,524; Lutherans, 137,340; Methodists, 163,006; Presbyterians, 272,882; Baptists, 64,661; Greek Church, 72,877, and Jews, 58,163. Those who desire the full statement of figures for the various provinces and territories, and the different denominations, can obtain it from the Statistics Office, Ottawa. While Anglicans will feel thankful for the progress through the decade, it will be seen that there is still very much to be done. The large number of "Specified Religions" constitutes a particularly urgent call to consider the question of Unity.

A Splendid Example

The Quakers of the United States have recently given the Christian world a fine illustration of peace and brotherhood. The Friends have just established as their national organ "The American Friend." For nearly twenty years the Quakers in Iowa have published a State paper, "Western Work," in which the announcement is now made that its own publication is to be discontinued in order that there may be unity of support for the new paper, "The American Friend," which is com-

mended to all subscribers and their patronage solicited. In addition, the Quaker organ of Kansas, "The Central Friend," will likewise bring its existence to an end for the sake of the new national organ; and thus all the interests of Quakerism in the United States will be served still more adequately than before. No ecclesiastical legislation was necessary to accomplish these ends, but only the splendid fraternal spirit that actuates our Quaker fellow-Christians. Would that it were possible to accomplish a similar end in the Anglican and other large Churches! We should soon find as definitely that "Union is strength," as we now unfortunately learn that Disunion is weakness.

The Power of the Bible

The Bible Society's monthly magazine ("The Bible in the World"), which is invariably full of good things, recently contained a paragraph of exceptional interest. Through the kindness of Mr. R. P. Wilder, of the Student Christian Movement, a letter was received from Sir Sven Hedin, the well-known Swedish explorer, who a few years ago travelled across the forbidden land of Tibet in disguise. This is how the letter read:—

"Without a strong and absolute belief in God and in His Almighty protection I should not have been able to live alone in Asia's wildest regions for twelve years. During all my journeys the Bible has always been my best lecture and company. Stockholm, December 2nd, 1912. Sven Hedin."

The magazine reproduces Sir Sven Hedin's words in facsimile, and, in view of his attainments as a great traveller and explorer, the testimony to God and His Word is particularly welcome, and should prove useful as an evidence of the power of the Word of God to support, strengthen, and encourage in danger.

Public Schools and Righteousness

A remarkable volume has just been published by the former Comptroller of the city of New York, in which he exposes what he considers to be the utter failure of American public schools in making for righteousness. He speaks of the development in such cities as New York "of a new type of criminal, a conscienceless, fearless young brute, who murders for hire, and recognizes no moral accountability and no social obligation." He thinks that these things are due to the fact that the American public schools have become godless, and he says that charitable institutions which are under religious influence have a lower rate of mortality and a higher rate of efficiency than those controlled by the State. He argues that Protestantism in America is being completely undermined and destroyed by the present system of secular schools, and that Romanism is standing this disintegrating influence because of her insistence upon religious education. Our fellow-citizens of the Empire in Australia and New Zealand have been learning the same lesson, and Canada should take heed in the same direction. It is simply impossible for Sunday Schools to provide the necessary religious foundation for a child's life, and there ought to be no real difficulty in uniting Protestant Churches in the support of the policy of the reading and teaching of the Bible in our schools.

POOR COPY

A Pregnant Saying

Bishop Boyd Carpenter, who was in Toronto last week, has been addressing gatherings in the United States with evident acceptance and appreciation. His genial personality has been doing much to bring men and Churches together, and his messages were to the same effect. He does not believe in struggling for external unity, though he deplores the divisions of the past. He quoted with approval the words of the great Dörlinger:—

"If they declare that they belong to the Holy Catholic Church they are right; if they declare they are the Holy Catholic Church they are wrong."

This is the true spirit of New Testament Christianity. The Church Catholic consists of all those who are spiritually united to Jesus Christ, for, as Ignatius said long ago, "Where Jesus Christ is, there is the Catholic Church." And if anyone asks where Jesus Christ is, the answer is, Where the Holy Spirit is. And if anyone goes on further to enquire where the Holy Spirit is, the answer is equally clear, Where the fruit of the Spirit is. There is no real difficulty in discovering the membership of the Catholic Church. The great need, as the Bishop pointed out, in view of the wonderful opportunities opening in the mission fields, is for federation and co-operation, for many problems will only be solved by the Churches getting together and going forward. We cannot wait for the agreement of committees and Congresses, and the Bishop's words are as forcible as they are true: "If I am not able to wear your clothes, I may be able to walk with you while you wear your own."

Slander Made Easy

We have recently been reading in the English newspapers of the entire breakdown of the charges of corruption made against Members of the British Cabinet in connection with the Marconi contract. The detailed reading of the evidence brought out by the official enquiry and cross-examination of the man who was chiefly responsible for spreading the slander through the press enables us to see the utterly monstrous nature of this attack on the integrity of Ministers of the Crown. The reputation for integrity on the part of Members of the Government in England is set so high that this scandal naturally caused a great sensation, for if they were true it would mean that England had developed "graft" to an extent unimagined. The result has been to clear the Ministers, and the whole of England is stirred at once with amusement and indignation at the results of the merciless cross-examination of the man who made these charges. He frankly allowed that he had nothing to support his case beyond rumours, and, as he was driven from point to point, was compelled to say again and again, "That was a mistake"; "I should not have said it"; "I withdraw that." The question of the magazine in which many of these slanders were published is to be discussed by the British Parliament, and it is much to be hoped that the persons involved will be compelled to answer in Court for what they have said in the papers. There seems little doubt that if this is done they will be cast in heavy damages, to the satisfaction of those who are concerned for the purity of political life and the integrity of the British press. It is deplorable to realize the reckless mendacity that follows men in public life, and the disgraceful action of the press in poisoning the public mind with gossip and insinuation. We believe the lesson of this unhappy business will not

THE EASTER MESSAGE

Some years ago the religious world was stirred by the publication of a series of lectures by the great German scholar, Dr. Harnack, on the subject of "The Essence of Christianity," and many suggestions were made as to what did and what did not constitute the vital principles of the Christian religion. The only true answer is to be found in the New Testament, and if we follow carefully the great Easter chapter of St. Paul, 1 Corinthians xv., we shall have no difficulty in answering the question, "What is Christianity?" for in that chapter he declares the Gospel that he preached and the Gospel his hearers believed. How, then, shall we describe it? What is the Gospel?

It is the Gospel of Christ as Redeemer. "I delivered unto you first of all that which I also received, how that Christ died for our sins." No one can preach the Christian message aright if he omits preaching about sin, for it is only by a deep sense of sin that men will be ready to realize their need of redemption. The Scriptural order is: "God is Light," and then, "God is Love." This is where much preaching fails. Men do not proclaim the fact of guilt and the consequences of sin. But when this forms part of the Christian message, then comes naturally the apostolic doctrine of "Christ died for our sins." Not to preach the Death of Christ is to leave out the very heart of the Gospel, for, as Dr. Dale once said, "Christ did not come so much to preach the Gospel as that there might be a Gospel to preach." By the Atoning Sacrifice sin is put away, and the "Old, Old Story of Jesus and His love" becomes the power of God unto salvation. To preach the Gospel without the Cross may be a Gospel of intellect, of morality, of culture, but it certainly is not the Gospel of Christ. Like the Apostle, we say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." As Denney remarks in one of his books, "We have no standing in grace but that which He has won for us; nothing but the forfeiting of His free life has freed our forfeited lives."

It is also the Gospel of Christ as Risen. Our Lord Jesus Christ laid down His life in order to take it again, and if His righteousness is imputed to us by reason of His Death, His holiness is imparted to us by reason of His Resurrection. Christ died to save men from the penalty of sin; He lives to save them from the power of sin. The work of Christ was not only to save men from condemnation, but also to save them from sinning. "Thou shalt call His name Jesus, for He shall save His people from their sins." They are to be turned from darkness to light, and from the power of Satan to God; to be made pure in heart, and holy in all manner of living. And this is only possible as the living Christ is received into the heart and reproduced in the life.

It is the Gospel of Christ as Reigning. The great chapter in Corinthians tells not only of a Christ Who died and lives, but of One Who reigns supreme in the Church and the world. "He must reign, till He hath put all enemies under His feet." This message of the reigning Christ is the guarantee of protection, peace, and guidance, as we lift up our hearts unto the Lord and know that all is well. We see Jesus "crowned with glory and honour," and in this, as the hymn reminds us, there is perfect peace. "Jesus we know, and He is on the Throne."

It is the Gospel of Christ as Returning. St. Paul closes with the revelation and assurance of the Lord's coming again. This is an essential part of the Gospel, and, although it may not prove so attractive as other aspects, it must never be omitted. There is nothing specu-

lative about this doctrine as recorded in the New Testament; on the contrary, it is one of the most practical in daily life and experience. Out of a Book containing 260 chapters the Lord's Coming, in one aspect or another, is named over 300 times. And this alone behoves all preachers and teachers to give the truth its proper place in the proclamation of the Gospel. Why is it that so many servants of Him Who is about to return are apparently so reluctant to think and speak of His Coming? Does it betoken any lukewarmness of spiritual life? Does it imply any questionable methods of living? The enquiries should come home to us all. "Seeing that ye look for such things, what manner of persons ought ye to be?"

And so the Easter message is Christ Redeeming; Christ Risen; Christ Reigning; Christ Returning. This, and nothing else; this, and nothing short of it, is the "Essence of Christianity," and in proportion as we enter into these realities by personal experience, and then preach them out of thankful, trustful, rejoicing hearts we shall glorify God, and be the means of ever-extending influence and ever-deepening blessing.

THE EASTER VICTORY

By the late Canon C. D. BELL, M.A.,
Rector of Cheltenham, England

Christ has risen! Let the tidings sweep
through heav'n and earth and sea;
He hath burst the gloomy prison, bound the
jailer, walk'd forth free.
At a touch the gates He shatter'd, rent in
twain the brazen bars,
Spoil'd the spoiler of his trophies. Shout for
joy, ye morning stars!

Now the Saviour's tomb is empty, angels sit
beside the door;
Death, the tyrant, could not hold Him, and
He wakes to sleep no more.
Christ is risen! Raise the anthem, spread the
news with gladness rife,
For the earth in all its aspects is transfigur'd
like our life.

Wipe the eyes, all blind with weeping; chase
the sorrow from the heart;
We shall rise, for Christ is risen; scorn we,
then, Death's bitter dart.
Them that, sleeping, rest in Jesus, 'neath the
shadow of His wing,
When Creation's Easter dawneth, at His
coming, God will bring.

And our lov'd ones, whom we buried in earth's
dark and silent womb,
They shall hear the trumpet sounding, calling
all from out the tomb.
Not then with despairing sorrow do we mourn
those gone before;
They are ours, and we shall clasp them on
the calm, eternal shore.

Sad, indeed, beyond all sadness, if our human
life's bright stream
In the sea of death had ending, flash'd and
vanish'd like a dream.
But the empty tomb assures us Christ has left
that lowly bed,
Is the first-fruits of the harvest—is the first-
born from the dead.

Calmly we will walk the valley, pass along
the shadow'd way,
For, though gloom and darkness haunt it,
leads it to a glorious day.
Raise we, then, the joyous chorus, this ex-
ultant song we sing—
Grave, where is thy boasted triumph? and,
O Death, where is thy sting? Amen.
—"Church of England Hymnal," No. 140.

THE EMPTY TOMB

By the Very Rev. J. ARMITAGE ROBINSON, D.D., Dean of Wells

THE perennial question, "What became of our Lord's Body?" has received fresh attention during the last few weeks by the discussion in "Foundations," a volume of Essays by seven Oxford Tutors. In one of the Essays on "The Historic Christ," by the Rev. B. H. Streeter, the position is taken that while the historical evidence for the empty tomb is beyond all question, we must nevertheless content ourselves by saying that in our present state of ignorance we are unable to say what became of the Body. He cannot accept the New Testament view that it saw no corruption. He does not in the least reject the possibility of miracle, but feels that we must be satisfied with the continued life of our Lord beyond the grave, apart from any question as to what became of His Human Body. The appearances were objective visions which the disciples were enabled to see. Mr. Streeter's position has been subjected to an able and acute criticism by the Dean of Wells in the current number of "The Journal of Theological Studies," (London, England: Henry Frowde; 12s. net per annum; single copy 3s. 6d. net), and as it is appropriate to our Easter number we cannot do better than give almost the entire section of the Dean's paper.

The gravity of the question raised in the section which treats of the Resurrection of our Lord necessitates a somewhat full discussion; it cannot, with justice to the writer, be dealt with in a summary fashion. At the outset we must gratefully recognize the entire reverence with which the Essayist handles the subject, and the modest and temperate tone in which he expresses his conclusions. A preliminary topic is happily removed from controversy by his definite acceptance, on the ground of his reading of the history, of the fact of the Empty Tomb.

We start then with two admitted historical facts: (a) The Body of Jesus was not to be found in the tomb on the morning of the first day of the week; (b) On that same day and from time to time afterwards the Lord manifested Himself to His disciples, but "not to all the people." How are we to link up these two facts?

THE EARLIEST VIEW.

1. No question seems to have arisen in the early days. It was enough to say, "God raised Him from the dead on the third day." The Church found no difficulty in the thought that the material Body was resuscitated and left the tomb; and that by the exercise of miraculous power the Lord could make it visible or invisible, recognizable or unrecognizable, as He chose, and could at last pass up with it from earth to heaven at the Ascension.

This material view of a revival of the physical Body has in our days proved exceedingly difficult; and the difficulty has made itself felt most keenly in regard to the Ascension. The changed conception of the earth's form and of its place in the solar system made it impossible any longer to conceive of heaven as a locality somewhere far above our heads. And the question could not but be asked, Where did the material Body go to? No answer was forthcoming.

Other objections connected with the nature of physical bodies, with their natural life-story of growth, age, and dissolution, further discredited the simple notion of a revival of the Body that had been crucified. It also came to be felt that, as our own resurrection could not now be thought of as a reassembling of the material elements of our present bodies and their physical restoration to life, so too the Lord's resurrection could not rightly be interpreted in the old way, if it was indeed to be the type of the resurrection life for ourselves.

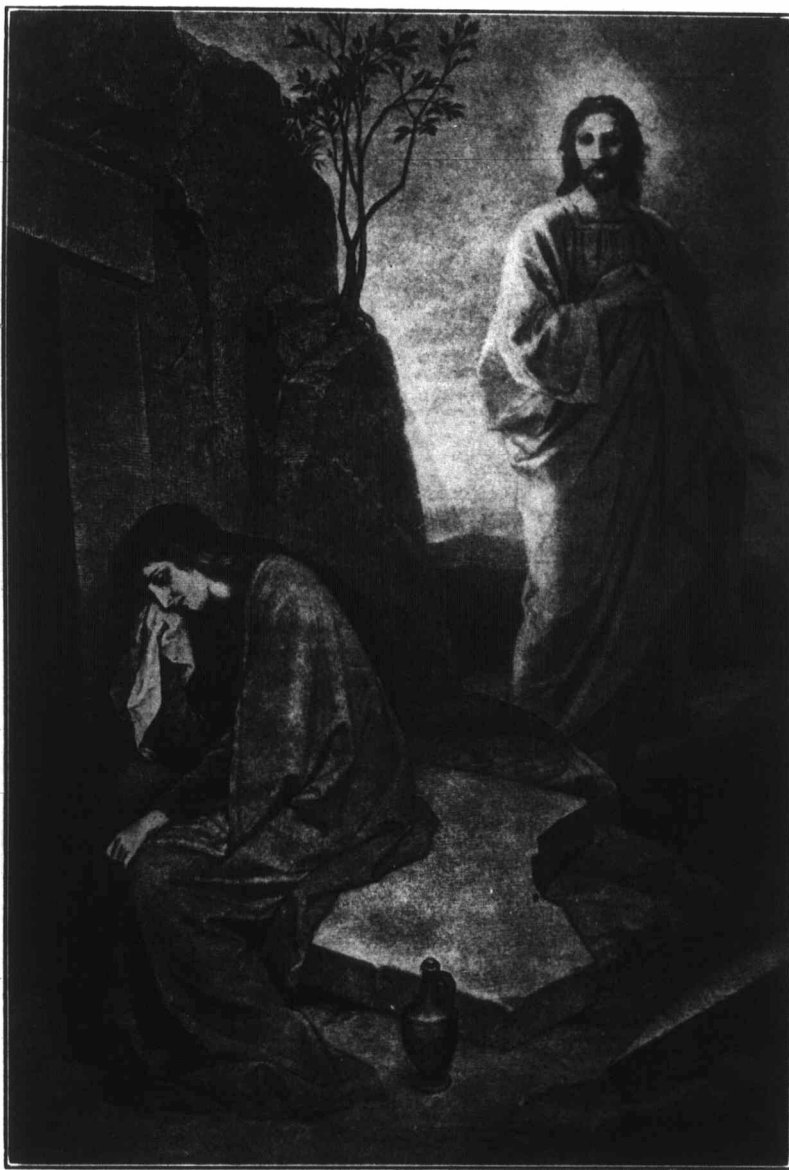
THE SECOND THEORY.

2. The sacred documents were interrogated afresh. It was observed that the various narratives included details which pointed the way to a new conception of the character of our Lord's Body after the Resurrection. A change had passed over

it. It was the same, and yet not the same. It was released from the old limitations: it was wholly under the control of the Spirit which it served.

I think it is of some importance at the present moment to call attention to the masterly exposition of this conception which was given us by Bishop Westcott in his series of studies which is entitled "The Revelation of the Risen Lord."

"Christ was changed. He was no longer subject to the laws of the material order to which His earthly life was previously conformed. As has been well said: 'What was natural to Him before is now miraculous; what was before miraculous is now natural.'"



"Woman, why weepest thou?" (St. John 20:15).

"Thus Christ is seen to be changed, but none the less He is also seen to be essentially the same. Nothing has been left in the grave though all has been transfigured."

"In each narrative the marvellous contrast is written—Christ changed and yet the same—without effort, without premeditation, without consciousness, as it appears, on the part of the Evangelists."

The Gospel narratives thus offered fresh and welcome results to a closer study. It was observed, moreover, that St. Paul, in speaking of the future of our bodies, had expressly declared that "flesh and blood" could not inherit the kingdom of God. Alike for those who had died and for those who remained until the Second Coming it would be necessary that "this corruptible should put on incorruption;" not that we desire to be "unclothed"—so ran his own hope—"but clothed upon, that the mortal may be swallowed up by life."

DIFFICULTIES MET.

In this way a new conception was gained of our Lord's resurrection; a conception which met the difficulty as to the Ascension, and also brought His resurrection again into line with the future

resurrection of Christians. A change had passed over the sacred Body in the tomb: such a change as brought it wholly under the control of the Spirit, made it spirit-ruled in the completest sense; dematerialized (if the word may for the moment be allowed), spiritualized; capable of being manifested at will, of being withdrawn at will. It could pass out of the grave-clothes without disturbing them: they were left for a witness, even as the stone was rolled back for a witness. The Lord was free to manifest Himself to whom He would, as He would, and when He would; and to close the series of His manifestations by ascending before the eyes of His disciples in this spiritual Body, which was no longer trammelled by the conditions of our earthly experience.

Now although this new interpretation removes certain obvious objections which have discredited the cruder view, and brings consistency into the statements of Scripture regarding our Lord's resurrection and the future resurrection of His followers, yet it remains altogether beyond the limits of our present experience and can only be accepted as a matter of faith. We cannot even conceive the process of change by which the material Body could be thus transformed and rendered a spiritual Body. It is a new thought offered to us by the Gospel narratives as interpreted by St. Paul's declaration as to the nature of resurrection bodies.

The appearances of the Risen Lord are thus presented to us as a Revelation of a higher mode of human existence. We may accept them as such, notwithstanding our intellectual inability to comprehend them fully or to explain them in terms of our experience of physical life. Here, as everywhere in our Faith, we come quickly upon mystery. But we may remember that mystery is not peculiar to Religion; it accompanies all investigation of life, even upon its lowest levels.

ANOTHER INTERPRETATION.

3. Our Essayist seems unable to rest in this position. He desiderates a more intelligible conception.

He does not accept the theory that the appearances were nothing more than subjective visions, which originated in the minds of the disciples, as the outcome of the unique circumstances in which they were placed and the overpowering emotion which the Crucifixion had aroused in them. He is convinced that if the appearances are to be described as visions, yet they must be held to be the result of some external stimulus. And he is satisfied to believe that our Lord, having spiritually survived His death by crucifixion, was able as Spirit acting in the spiritual sphere to convey to His disciples the certainty of His ever-abiding life and His continued presence with them: to say in effect by such self-manifestations, "I am the Living One; and I died; and, behold, I am alive for evermore;" and, further, "I am with you all your days even unto the end of the world."

That in the minds of the disciples these self-manifestations of the Living Lord took the form of bodily appearances was both necessary and inevitable. It was necessary because in no other way could sufficient certainty, or indeed any certainty at all, be conveyed to them. And that they thought of them and spoke of them as the external appearances of a material body was inevitable: they with their mental limitations could not do otherwise; nor otherwise could they have conveyed their own certainty to those to whom they spoke.

THE EMPTY TOMB.

But what then—for the question rises of itself—of the empty tomb? The historical evidence for this is to our Essayist's mind irrefragable. He can only make the suggestion that, although the natural explanations of the fact hitherto offered are quite unconvincing, we may not as yet have exhausted the possibilities of natural explanation, and may content ourselves with saying that in our present state of ignorance we cannot tell what became of the Body.

It is to be observed that our Essayist does not reject a priori the possibility of miracle, though he desires to call miracle in aid as little as possible. The "objective vision" theory, as outlined above, itself involves the intervention of the Living Lord in a manner which is quite beyond our

experience—which is, in other words, properly miraculous. "It is the Lord's doing, and it is marvellous in our eyes." But it commends itself to him on the ground that it is more nearly analogous to our experience than the conception of the dematerialization of the Body and its subsequent control by the Spirit with a view to self-manifestation in a visible form.

Each of these conceptions (2 and 3) has its own difficulty. No question is raised with either as to the certainty of the continued life and activity of our Lord beyond the grave, or of His "objective" spiritual presence with the faithful both then and now. The former conception is difficult, because it involves a transmutation of the earthly Body, and then a series of self-manifestations of the Lord in this transformed and spiritualized Body. The latter conception is difficult, because it, too, involves a series of self-manifestations of the Lord under the semblance of an earthly body. If these are not to be mere visions—and it is allowed (p. 134), that the New Testament writers give the impression that they very clearly distinguished them from subsequent appearances of the Lord in visions—they must involve a supernatural action to which our experience offers no secure parallel.

THE BEST EXPLANATION.

If this second conception appears less difficult on metaphysical grounds to certain minds, we are still bound to ask whether on grounds of history it is not more difficult than the first. The first gives an intelligible explanation of the fact that the tomb was empty: the second leaves that fact wholly unexplained. The Body must then have been conveyed away by human hands—the hands either of friends or of foes; if of friends, there was deception such as it utterly inconsistent with

the whole story and its issue: if of enemies, the old question remains. Why, when the Resurrection was proclaimed and was exercising so potent an effect, was not the Body produced? Why was the proclamation met only by persecution, when an obvious remedy was at hand?

Further, when the whole course of the history is considered, can we believe that it would have been what it was if the disciples had not been persuaded that the Body had miraculously left the tomb? Would not the second conception fail altogether as a historical explanation, supposing that the disciples could have known that the Body was still somewhere on earth passing through the stages of corruption? And if it be suggested in reply that a watchful Providence kept this fact from them lest their faith should fail of its needed intensity, are we not being asked to introduce an element of deception, or at least of permitted illusion, into the very foundation of the Christian Church?

To these difficulties which the second conception presents I can myself see no answer. The possible gain from the metaphysical point of view is altogether outweighed by the loss from the historical point of view: and this to my mind is decisive.

I can understand that by minds constructed or trained otherwise a decision will not be so readily reached. I would record my personal belief that the second conception, if carefully guarded from losing what I have termed its supernatural element, need not be considered inconsistent with the statement of the Creed, "the third day He rose again from the dead." Yet on the grounds which I have endeavoured to indicate I cannot think that it is a reasonable interpretation of the facts, or that it would commend itself to the general consciousness of the Christian Church.

THE PROBLEM OF UNITY

Continued Interest in the discussion

THE BISHOP OF SASKATCHEWAN.

In the current number of "Evangelical Christendom," Bishop Newnham tells how the Week of Prayer was observed in Prince Albert, Sask. We append the comment of the editor on the Bishop's action:—

In Prince Albert (Canada) the Bishop of Saskatchewan threw himself wholeheartedly into the observance of the Week of Prayer. He called all the Protestant ministers of the town together in early December, and, as there was no public hall available for the meetings, he arranged that the prayer meetings should be held in two Anglican, two Presbyterian, one Methodist, and one Baptist Church. It was planned that the pastor of each church should preside in his own church, and that the address should be given by a minister of another denomination. The Bishop himself spoke in the Methodist church. The attendance was good, and a spirit of harmony and brotherhood prevailed. Bishop Newnham has by his Christian spirit and hearty sense of brotherhood welded Evangelicals in the capital of his diocese into a united body. Surely God's blessing must rest upon a town where the "oneness in Christ" of His followers binds them together in common service for His honour. Cannot this excellent example of the Bishop of Saskatchewan be copied in other dioceses?

AN APPEAL TO THE LAITY.

The Signatories of the recent Circular Letter have now issued a special appeal to the laity, of which we give the substance:—

Nearly 300 clergy have already signed the Appeal. Several who did not sign were in favour of one of the two proposals. We did not think it fitting to ask the Bishops to sign, but as an act of courtesy we notified them of the action we had taken. While one or two have spoken strongly against the proposed line of action, others have expressed their sympathy and approval.

The support already received seems to justify further steps, and we now approach the laity, feeling confident that any movement in the direction of Christian Unity must depend upon their goodwill and co-operation. We ask you, therefore, kindly to read and consider the accompanying Appeal, and if you are in favour of the two practical propositions, to sign and return it to the Secretary. If you are in favour of one only, please indicate which of the two you would favour.

In asking for your support for a policy which we believe to be in accordance with the mind and teaching of Christ, and demanded by the spirit of the age in which we live, we would call your attention to the following points:—

1. The Appeal contains nothing of a revolutionary or radical character. The two practical propositions, in our judgment, do not in the least affect the question of the Historic Episcopate or the rite of Confirmation. As a matter of fact, the acts proposed have always been and to-day are practised in certain quarters of the Church. We seek to obtain definite sanction for that which is now done with doubtful authority.

2. When all the signatures, both of the clergy and laity, have been obtained, it is the intention of the present signatories to place the whole matter before the House of Bishops.

3. Further action must depend upon the measure of support received. We seek to accomplish our end in a regular and constitutional manner. No step will be taken without consultation with those who have manifested their sympathy by signing the Appeal.

At the request of a few of the signatories the Rev. A. P. Shatford, 389 Mackay Street, Montreal, has consented to act as Secretary pro tem., and all signatures and communications should be sent to him.

REV. R. J. MOORE.

In view of the recent discussion on Church Unity, no one, cleric or lay, who is in the least degree interested in the question, should fail to procure the little book entitled "Episcopacy and Unity." It is written with fullness of learning, but with absolute lucidity and charm of style. Mr. Wilson does not discuss the origin of the Episcopate or its Apostolic authority, but limits himself to the discussion of the relations of the National, Episcopal Church of England with Non-Episcopal Churches both in England and on the Continent, since the Reformation. The author tells us that study and consideration of the facts has greatly changed his views. "Having accepted, without enquiry, the common opinion as to the claim of Episcopacy to be the one and only Divinely appointed system, it came as nothing less than a shock to find how rickety was the platform upon which that theory stood." (243). He holds, indeed, that Episcopacy is the best system of Church government; he thinks any breach in the historic continuity of Bishops would be deplorable; but on the other hand, he declares that there is a wide gulf between this and declaring all non-Episcopal ministries unauthorized. "Stated quite plainly," he adds, "it is not too much to say that the narrow and exclusive theory of Apostolic Succession so commonly met with to-day, is a new thing in the English Church. It goes far beyond what High Churchmen of three hundred years ago held; it is flatly contrary to the

teaching and practice of honoured High Anglicans like Andrewes and Cosin; and is calculated more than anything else to do terrible mischief to the cause of Christian Unity." Incidentally, we may note that Dr. Sanday in his little book on the Ministerial Priesthood says the same thing.

Mr. Wilson's method is in the main historical. He deals with the compilation of the Prayer Book, describing the Reformed view of the Church, and declares that until the Caroline period "there was no hint on the part of the Protestants that the non-Episcopal churches suffered any vital loss from the absence of Bishops in their Church polity." (31). He points out how close were the relations between the Protestants on the Continent and the Church of England, and how later on political circumstances gradually led to the beginning of dissent, and then to bitter controversies. Yet even then, though higher views of the Episcopate were pronounced, High Churchmen like Bramhall and Cosin by no means regarded the Lutheran and Calvinistic ministers on the Continent as otherwise than validly ordained. An important contribution towards the solution of the problem of orders here in Canada and in England is to be found in the Chapter on Moderate Episcopacy. But space will not allow of our pursuing the subject any further. We would urge upon all Anglicans (and indeed others will find it a storehouse of useful information) to read and reflect upon the contents of this highly opportune volume.

Another book that ought to be read is called "Foundations," and is put forth by seven Oxford men, whose Churchmanship can hardly be questioned. In an article on the "Principle of Authority" Mr. Rawlinson writes:—

"Any requirement of a particular form of Church Order as a term of eventual reunion must be justified upon its intrinsic merits, and not based merely upon antiquarian precedence." Surely this marks a great change in the minds of many thinking men.

MRS. G. LOCKHART.

An incident in my life was recalled by reading an old Layman's remarks in your issue of the "Canadian Churchman" for February 13th. It may interest some of your readers as pointing to the fact of the real basic truths common to both the German and English Churches. Many, many years ago, impelled by a strong desire to become a communicant in the German Church I attended, I asked the pastor to allow me to join his classes for confirmation candidates, and for a whole year I had the privilege and blessing of his teaching, finally being publicly confirmed with my German companions.

Subsequently many years after I had engaged myself to fill a position in a Church of England School, and knowing the Head-mistress to be a woman who was a Churchwoman first, and thinking of the effect a possible knowledge of the fact of my confirmation having been accomplished in Germany might have, I enquired of the Dean of Gloucester whether he would consider it right to seek re-confirmation in the Church of England. He answered in the affirmative. Unsatisfied, I subsequently put the same question to the present Dean of Salisbury, who was holding a class for confirmation candidates, in the Church, St. Peter's, Vere Street, which I habitually attended when in London. I was an absolute stranger to him, and his reply simply voiced the true Christian spirit of brotherly honour for another church's administration of a rite implying an individual vow made to Our Father.

"My dear lady," said he, "you have recorded your vow to the Most High, never talk about it, you did so in a sister church." Surely this breadth is what is needed along with the depth, in a country like Canada, where the chief concern is to nourish Spiritual life by a true conception of the infinite Love which knows no distinction of churches, but is the Head of every one, since the truest Church is but the concourse of those who worship Him in Spirit and in Truth.

The German pastor long since dead, taught the present Emperor William and his brother Prince Henry, when as lads they respectively attended the Gymnasium and the Real Schule at Cassel, Provinz Hessen Cassel. And when, happening to be in Berlin on the occasion of the Emperor's silver wedding, I sought to join in the service at the Dorn, my feelings were stirred to their depths, as I realized two people, both trained by the same faithful pastor, the one an Emperor, the other, a simple English woman, both children of the same Father.

We are compelled to hold over several interesting and important communications. Our columns are open to all who wish to contribute to the fullest possible discussion of this important subject.

SOME
an
see
to

pounds.
bags we
sealed v
the way t
guarded
and che
intervals
all, whe
came to
the end,
of some
had beer
could te
was lead
and no g
were ret
land; t
carefully
everythin
carefully
hope of s
mystery.
been don
transpire
explanati
was able
change
lead had
when,
whose h
was know
had been
I supp
was mad
lead, bec
some di
distinguish
weights
metals. (1
ly, as hea
and the f
who had
treasure
enough
to mark
when the
to the li
some. d
ance to
ation; a
contrivar
there. (C
culties)
the reali
we carry
rough c
for mos
quire no
delicacy
are far tr
ation an
go toge
discernm
some su
We car
boxes, a
to count
very we
handle t
tical me
are dec
journey;
end, wh
are" opt
gold!
last.

I supp
less, but
the poem
and, at t
It will b
Verse:—
"I have
My las
But swea
Shall s
And havi
John Do
ever lived

LOST IN TRANSIT

Meditation for the Quiet Hour

SOME weeks ago there appeared in the papers an account of a mysterious robbery. It seems the Bank of England had to transmit to Alexandria a good many thousands of pounds. The money was placed in bags, and the bags were placed in boxes, and the boxes were sealed with seals. All the way the treasure was guarded by armed men, and checked at stated intervals. In spite of all, when the treasure came to be searched at the end, there was a lack of some £10,000. How it had been lost no man could tell. But there was lead in some cases, and no gold. The boxes were returned to England; the seals were carefully examined—everything was very carefully examined, in hope of some clue to the mystery. When all had been done, so far as has transpired, there was no explanation. No man was able to say how the change from gold to lead had taken place, when, where, or by whose hand. All that was known was the gold had been lost in transit.

I suppose the change was made from gold to lead, because there was some difficulty in distinguishing the varying weights of the two metals. One was, roughly, as heavy as the other, and the faithful servants who had to handle the treasure were not nice enough in construction to mark the difference, when they were bending to the lift. It required some delicate contrivance to weigh the variation; and the delicate contrivance was not there. One of the difficulties in maintaining the reality of the things we carry is that we are rough creatures, ready for most tasks that require no delicacy; when delicacy is necessary we are far to seek. Deliberation and a fine sense go together. A keen discernment waits on some subtlety of nature. We carry things in boxes, and it is possible to counterfeit the seals very well indeed; we handle things, as practical men must, and we are deceived on the journey; and, at the end, when the boxes are opened—lead for gold! Many that are first shall be last.

I suppose we have all felt this peril, more or less, but there are four or five lines from one of the poems of John Donne that often trouble me, and, at the same time, bid me be of good cheer. It will be found as 201 in the Oxford Book of Verse:—

"I have a sin of fear that when I've spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my Death Thy Son
Shall shine as He shines now and heretofore;
And having done that, Thou hast done;
I fear no more."

John Donne was one of the greatest penitents that ever lived; no one who has not read all his poetry

knows with what good reason. And here, at the last, he is haunted. He has consciousness of the redemption that is in Christ Jesus, and some of the moments of his religious joy and the songs of his joy are beyond compare, rich, deep, and fiery; but he is haunted. There are times when



a humble hope," said Robert Hall. It was as far as that great man could go, and yet it was of unspeakable consolation to him in that hour, as it has been to tens of thousands since. Of a good man's fears God sometimes makes a stronghold for the humble. This fear of the possibilities of the transit is accountable for much of the lack of joy in some who are supposed to be leaders of the hosts.

But John Donne has hit the exact point, has told us the sin—I have sinned "a sin of fear, that when I've spun my last thread I shall perish on the shore." I do not know that in anything I have read I have found a more delicate confession, and insight blended in nobler symbolism, than are found in this verse. It goes to the very heart of the evangelical conception of Christianity. It lays bare "the very pulse of the machine" that labours in the soul of man. There are sins of fear, sins of distrust, sins that do not fail to be sins, because they lean to virtue's side. God is greater than our hearts—and He had need be, or we should be sorely off. It is not courage to believe God; it is not presumption to take the very word and make of it all; simply, humbly, wonderingly, and with a broken-hearted joy, to say, "Henceforth there is laid up for me a crown." John Donne saw this fear was a sin, and yet he could not forbear; his memory was terribly clear, and that sin, which he had "won others to sin and made my sins their door," was a sin not so soon purged away, defiling the very fountains of all vitality, the imaginations and the thoughts of the mind. I think we get nearer the very heart of John Donne, in that poem, than in anything he has written.

To-day I saw in the papers the death of a friend long ago. When I knew him he was full of promise. I am afraid that promise was not fulfilled. But who knows? There is such a thing as lead being changed for gold. I have known more than one case of this kind. The sure testimony of the seals, the judgment of men, was just "lead," nothing but "lead," in the boxes; and then, when the seals were broken at the end of the journey, the world wondered at the heap of glittering metal. We can none of us trust to such a thing happening; but it does happen, and that not seldom. The man goes to the end, and he himself knows nothing, or very little, of the transmutation slowly proceeding. He never suspects, and would think you did but mock, if you suggested anything of the kind. It is the word the Master spake about the last being first. The strange processes of life are beyond us. As man passes down the vistas, what subtle transformations take place in the things he carries, what changes in content of the soil, what hopes unknown, what fears unuttered!

I wonder if they will find out how that trick upon the Bank of England was played—who played it, and who took part, with blind or open eyes? I do not suppose they will ever get the money back. Gold is easily dispersed; and it is quite wonderful, as one of Thomas Hardy's rustics says, how much money you can get through without either being a glutton or a drunkard. The things lost in the

transmutation slowly proceeding. He never suspects, and would think you did but mock, if you suggested anything of the kind. It is the word the Master spake about the last being first. The strange processes of life are beyond us. As man passes down the vistas, what subtle transformations take place in the things he carries, what changes in content of the soil, what hopes unknown, what fears unuttered!

dangers of transit are seldom recoverable, just because they are not like this lost gold. We dribble the treasure; it does not go at one great scoop. It is mostly a hole in the bag, a leak in the tub, the bottle unsealed, and the common air none the better for the fine fragrance that stole away and left but a filthy sediment. The unsuspected changes are the really terrible ones. A man will not believe he has changed at all, and you can do nothing with him. The fall of Peter makes possible a conversion; but what are you going to do with the man who did not fall, only evaporated?—(From an article by the Rev. Arthur Hoyle).

Brotherhood St. Andrew

LORD STRATHCONA AND THE BROTHERHOOD OF ST. ANDREW.—The English Brotherhood of St. Andrew, of which Lord Nelson is President, and our good friend, Mr. T. R. Clougher, is a member of the Council, are raising £1,000 to put the work on a strong financial basis; the following letter speaks eloquently of Lord Strathcona's generosity:—

28 Grosvenor Square, W.,
18th February, 1913.

Dear Mr. Clougher,

Referring to the conversation we had when you kindly called upon me yesterday, and also to your letter of the 17th instant, just received, having reference to the Brotherhood of St. Andrew, an association of which you are a member, I have to thank you for the information you give me regarding the Society.

Doubtless, as represented in your letter, the objects of the Association are most praiseworthy, and it cannot be otherwise than of great benefit to young men going to Canada or any other of the Oversea Dominions to be taken in hand in a friendly way by the members of the Brotherhood.

You know, however, how very numerous the appeals are for assistance to associations and individuals on all hands; and how difficult it is on that account to give as we could wish in many cases; but I am much pleased to send you as my contribution to the Brotherhood my cheque on the Bank of Montreal, London, to your order, herewith, for one hundred pounds (£100), and shall feel obliged if you will put it into the hands of the President or Treasurer of the Brotherhood.

Believe me,
Always sincerely yours,
(Signed) Strathcona.

T. R. Clougher, Esquire,
Grand Trunk Buildings,
Cockspur Street, S.W.

The Brotherhood in the West will shortly be strengthened by the presence of Mr. Francis A. Williams, who has recently been appointed Western Travelling Secretary, covering the territory from Port Arthur to the Pacific Coast. Mr. Williams was born in Montreal and spent the early part of his life in that city moving down later to Jacksonville, Florida, where he resided for a number of years. While there he was engaged in professional work as abstractor and examiner of land titles and was very active in Church work in that centre, being connected with the Sunday School and choir and holding office in both the Senior and Junior chapters of the Brotherhood. He was elected President of the Jacksonville Local Assembly, which office he held for some years and was also Secretary-Treasurer of the Jacksonville Church Clubs. He returned to Canada with the idea of taking up Mission work in the Canadian North-West having especially in mind religious work among the young. For this purpose he thought it wise to take a divinity course at St. John's College, Winnipeg. During the first summer vacation in his college career he was placed in charge of the parish in Rapid City, Man., during the temporary absence of the rector, the following year he had charge of the St. Barnabas' Mission of St. Peter's Church, Winnipeg, and the next year he returned to Florida and accepted an appointment as Field Secretary for the Episcopal Business Men's League, and helped in the organization of branches through the Diocese of Florida during the early life of this home missionary body. Upon his return to Canada he has been engaged in secular and lay work in the Diocese of Columbia pending a completion of his college course. Mr. Williams feels sure that the invitation to take up the Western Secretaryship of the Brotherhood is a definite call to service and all who know him are confident that the Brother-

hood is remarkably fortunate in obtaining the services of one so eminently qualified to take charge of our work in the Western field. He starts on his preliminary trip during this month.

HAMILTON.—Members of all the Chapters of the Brotherhood of St. Andrew in this city and vicinity, to the number of 140, assembled in the lecture hall of Christ Church Cathedral on Monday evening, March 10th, it being the first quarterly meeting of the year. President Fred. Lambe occupied the chair.

The Churchwoman

DEACONESS HOUSE.—Fine New \$17,000 Wing Added.—For the first time in the history of the Church of England Deaconess Home in Toronto, that organization presented a clean financial sheet at their annual meeting, held last Tuesday at the Church of the Redeemer and presided over by Rev. Principal O'Meara. On March 28th, 1912, the mortgage on the original property was destroyed, and also, notwithstanding the fact that a fine new \$17,000 wing was added to the Home during the past year, everything is paid up to date and there is a cash balance in the bank of \$130.52. Mr. T. R. Burpe, the treasurer, showed that the receipts for general purposes were about double those of the preceding year. Despite the memorial rooms in the new wing, the furnishings had not cost much more than had been expected, the increased revenue had sufficed to meet all requirements. The total receipts amounted to \$8,834.65, while the new wing was, of course, a gift. He made a request that a fund be founded to pay the expenses of girls in training who were not able to pay them personally. He also pointed out the advisability of making the house, with its advantages and possibilities, more widely known, and thus to have the new wing filled with workers.

Bishop Sweeney in a brief address, congratulated Miss Connell and her assistant on their splendid work, and referred to the addition to the house as an excellent incentive to their good work. He heartily commended the work of the Deaconess Home, and recommended to his clergy that they see that the work to be done by women in their parishes should be given to the deaconesses. He closed with a word of cheer, making special mention of Miss McCollum, of the Down Town Association. He bade the workers continue to keep in mind the words: "I will never leave thee or forsake thee," and gave his blessing to the movement.

An Excellent Report.—Miss Connell, head deaconess, said that it hardly felt as if she were speaking of the same organization, so remarkable was the growth and progress. She was most enthusiastic over the four rooms in which they might accommodate sick people, and a great work was being accomplished that was before impossible.

Outside work among the sick was being carried on. During the year 55 clinics had been held and 444 patients treated. There were 360 prescriptions filled, 26 operations performed in the dispensary and five in the outlying districts, and 102 dressings attended to. A number of obstetrical cases were also nursed, and altogether 1,546 visits paid.

Four students have graduated during the year, and two of the staff have gone to the foreign field. Miss Huthison, a graduate of Guy's Hospital, England, has assumed control of the medical department. There is a great need to get the support, in money and women, to carry on the work, for the applications for workers are far in excess of the number of women to fill them.

Value of Training.—Miss Bowman, recently returned from Japan, spoke, emphasizing the great value of such training as that received by the deaconesses for work in the foreign field. Miss Cartwright, President of the W.A., and Rev. J. R. S. Boyd also gave brief addresses.

The following officers were re-elected for the ensuing year: Honorary President, the Lord Bishop of Toronto; Honorary Vice-President, N. W. Hoyle, K.C., LL.D.; President, Rev. Canon O'Meara; Vice-Presidents, Rev. W. J. Southam, B.D., E. W. Trent; Secretary, Mrs. Trees; Assistant Secretary, Miss Trees; Treasurer, T. R. Burpe; Chaplain, Rev. Canon Bryan; Head Deaconess, Miss Connell.

GIRLS' FRIENDLY SOCIETY.—The regular monthly meeting of the Toronto Diocesan Council took place on March 8th. Mrs. Reeves, the Associate for missions, reported that she visited two Branches, and has also given one stereopticon lecture on the North-West. Four Branches have done special mission work during Lent. Miss Nordheimer, Convener of the Lodge Committee, gave a very encouraging report of the preparations being made for the opening of the institution. Renovations are completed, and girls will

be received by the 17th of March. The Lord Bishop will formally open the House on March 20th at 3 p.m. All interested in the welfare of the society are cordially invited to be present. To give all G.F.S. members an opportunity to inspect the house, the committee have arranged a series of social evenings and pound parties. The Committee on Finances are being loyally supported in their efforts to reduce the house debt, to meet which a lunch room will be opened at the Exhibition and a bazaar will be held in the fall. The committee in charge of the arrangements are: Mrs. E. C. Cayley, Mrs. H. D. Warren, Mrs. Winnet, Mrs. Howland, Miss Nordheimer and Miss Morris.

COLLINGWOOD.—ALL SAINTS'.—The annual meeting of the Girls' Auxiliary of All Saints' Church was held in the Parish Hall on Thursday evening, March 6th. A few of the members from the Women's and the Junior Branches showed their interest in the work by their attendance. The usual reports were read and adopted, and the rector, Rev. R. Macnamara, gave the girls a very interesting talk.

TORONTO.—THE MOTHERS' UNION.—On Wednesday, March 12th, a very successful drawing-room meeting was held at the residence of Mrs. Machell, the President. After a short business meeting of the Council a most interesting address was given by Miss Elwood on "The Child in Health." A number of questions were discussed relative to the employment and training of young girls for household management through domestic service. The growth of the Society was shown by the number of new members joining.

Church News

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

ST. JOHN'S.—The annual meeting of the members of the Church of England Institute was held in their rooms on Friday evening, February 28th, when the reports for the past year were presented, and officers elected for the coming year.

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The Institute held its thirty-ninth annual meeting, February 28, the president, Dr. M. A. B. Smith, in the chair. The report of the council referred to the progress made as follows:—

"The year has been one of steady work, marked by gradual progress towards the entire elimination of our mortgage. With a growing note of optimism respecting the growth of our city and our province, we may well sound the same note with regard to the usefulness and work of the Institute. We have a good building in the very heart of the city, nearly free from debt. In 1887 the council emphasized the need of developing the church house idea of the Institute. The report further said:—We trust that our effort may not only prove indeed a church house for the city and a centre of missionary and benevolent enterprises, but a home for all diocesan work as well. The use of the Institute as headquarters for the bicentenary celebration and Canadian Church Congress of 1910 did much to further this idea, demonstrating the great use of the Institute, not to the city alone, but to the whole diocese. The Secretary of the Institute has been appointed Secretary of the Mission Committee, and once again the Institute will be the headquarters for the Church's greatest undertaking of the year. The existence of the Institute on our chief business street and in the centre of the city, too, is surely a useful witness that the business of the Church is worthy to rank at least with the greatest of our other enterprises.

Monday, March 3rd, was a day of many meetings at the Institute, illustrating how much of the general work of the diocese finds its central home here. The Diocesan W.A. held a meeting of its Executive Committee at three, Mrs. Worrell presiding.

The Executive Committee of the Alexandra Society of King's College also held a meeting, Mrs. W. L. Payzant, the president, in the chair.

The W.A. Mission Study Class met, the subject for the day being Bishop Heber, taken by St. George's Branch.

In the evening the Sunday School Teachers' Institute held its monthly meeting.

On Wednesday morning, March 5th, the Board of the Diocesan W.A. met. On Wednesday afternoon the annual meeting of the W.A. of the Institute took place. On Thursday evening the fourth lecture on "Poets of the Church," was given, in the unavoidable absence of the Bishop, by Professor MacMechan.

ST. PAUL'S HALL.—The Ven. Archdeacon Armitage delivered a lecture in this Hall on Thursday evening, March 6th, on "Quaint Canterbury." The lecture was illustrated by stereopticon views.

CHRIST CHURCH.—In accordance with the plan arranged some time ago, special services are being conducted in this church every evening this week except Saturday. These services are an extension of those held in St. Paul's during the past two weeks in preparation for the general missions to be held in November.

ST. GEORGE'S.—As soon as the frost is out of the ground it is the intention of the Corporation of this Church to make its surroundings in keeping with the beauty of that edifice. To this end they are going to have the lawns graded and fixed, and later in the summer tennis courts will be made.

FREDERICTON.

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

CAMPBELLTOWN.—CHRIST CHURCH.—A new church which has been built to replace the one burned down a few years ago was formally opened on Sunday morning, February 23rd. Three services were held, one in the afternoon for men only. The Bishop conducted all of the services, assisted by Rev. J. E. Purdie, rector of the parish.

QUEBEC.

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

QUEBEC.—The annual meeting of the Church Society of the Diocese of Quebec was held on Thursday, February 6th, in the Cathedral Church Hall. The Bishop presided. The reports of the Central Board and the Diocesan Board gave interesting accounts of the work of the Society in the diocese, particularly on the coast of Labrador and in the Magdalen Islands, as well as in rural parishes and missions.

The retirement from the diocese of the Rev. Canon Von Iffland, who for forty-two years had been secretary of the Diocesan Board, was referred to in feeling terms.

MONTREAL.

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

ST. JAMES THE APOSTLE.—The Rev. A. P. Shatford, the rector, delivered an address to a number of business men on Sunday, March 9th, on the question, "Can a business be run on Christian principles?"

CHRIST CHURCH CATHEDRAL.—Principal Peterson, of McGill University, lectured to the Men's Club on Thursday evening, March 13th, on "The Dominion and the Empire."

MCGILL UNIVERSITY.—At a special convocation in the Royal Victoria College on Wednesday, the 12th inst., the degree of Doctor of Laws was conferred on the Rev. Dr. W. Boyd Carpenter, late Bishop of Ripon.

ONTARIO.

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

KINGSTON.—ST. PAUL'S.—The Rev. Prof. Cotton, of Wycliffe College, Toronto, represented the Dominion Alliance in the pulpit on Sunday morning, March 9th.

ST. JAMES'. — The monthly meeting of the members of the Advisory Board was held on Monday evening, the 10th inst. An effort will be made to raise \$900, needed to wipe out the church debt at Easter, toward which one

member of the congregation has offered \$300. Owing to the fact that Easter comes before the financial year is complete the annual vestry will be held on April 6th. The matter of making the seats in the church free was left over till the vestry meeting. The church will be asked to raise its contributions for missions over last year's figures.

The special preacher in connection with the Dominion Alliance on Sunday, March 9th, was Rev. T. B. Smith, of St. John's, West Toronto. Rev. Canon Greene was to have preached, but owing to a slight accident was prevented.



TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—"In order to give an opportunity to those who wish to become identified in an enduring manner with this great House of Prayer, which witnesses, by its majestic presence to God and Eternity, a suggestion has been made that the bays should be assigned separately to be built by individuals, families, corporations or the like, and named appropriately."—From the Bishop's Pastoral, 1886. The principle of the above was adopted by the Great Chapter in 1910. For further particulars address the Secretary, 87 Howland Avenue.

TORONTO UNIVERSITY.—INTER-FACULTY ORATORICAL CONTEST.—University College, with its representative, Mr. W. McL. Clarke, was winner in the inter-faculty oratorical contest held in Convocation Hall last night. Mr. Clarke was champion orator of Trinity College last year, and having won the championship of University College this year, he thus came to represent that college. In his address he dealt with the question, "Has India benefited under British rule?" and it was largely on his subject matter that the decision of the judges was based. Mr. A. D. Hone, of Trinity College, was second, with a fine oration on "High Ideals." An enjoyable programme prevented the monotony of an evening of speeches only. Mr. Owen A. Smily gave some humorous recitations, and Mr. L. C. Ellis, of Trinity College, a solo. Two delightful organ solos were rendered by Mr. Grenville B. Frost, of Wycliffe College. Dr. Thomas Eakin and Messrs. H. T. J. Coleman, Ph. D., and D. D. Moshier acted as judges of the contest, while Mr. W. D. McPherson, M.P.P., was chairman, and presented the gold and silver medals to the winners.

ST. THOMAS' CHURCH.—The Rev. John Metcalf Davenport, vicar of St. Clement's, Bourne-mouth, England, died on Monday, March 10th, at Torrairie, Dorsetshire, England. At seventy-three years of age he founded the Davenport School at St. John, New Brunswick, and for three years was rector of St. Thomas' Church, Toronto, and previous to which he held the living at St. Clement's, Philadelphia. He left Toronto thirteen years ago.

TRINITY EAST.—A.Y.P.A.—On the evening of Monday, March 10th, Mr. Eley, of Wycliffe College, gave a very interesting illustrated lecture on Mission Work in the North-West. His slides were without doubt the best set of their kind seen in Toronto, the majority being taken by the lecturer while he was working up in those regions. The speaker made an earnest plea for volunteers to take part in the work in the North-West.

PETERBOROUGH.—ST. JOHN'S.—A handsome prayer desk and choir stalls of solid oak have been placed in this church through the efforts of the Chancel Guild, and were dedicated, free of debt, on a recent Sunday. The prayer desk, given as a thank-offering for Canon Davidson's ministry, is of rich design, and is surmounted by two carved angels of exquisite workmanship in an attitude of prayer. The ends of the seats and the two screens in front are of beautiful carved work, each design being different, and giving an individuality to the whole. St. John's has been greatly enriched during the past by memorials and other gifts testifying to the affection felt by past and present members of the congregation for this historic church.



NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The Bishop held a Confirmation service on Sunday morning, March 9th, when he

confirmed fifty-three candidates. One hundred and five candidates have been confirmed in this church during the past three months, fifty-two being admitted only a short time ago. In the evening the Sacred Cantata, Penitence, Pardon and Peace, was given by the Cathedral choir.

ST. PHILIP'S HALL.—The Rev. Canon Howitt lectured in this Hall recently on the subject of "Japan and the Japanese." The lecture was of a missionary character, and was illustrated by lantern views. On the evening of Palm Sunday, Mr. Kenrick began a daily series of lantern lectures in this church on the "Sufferings of Our Lord." These are being continued every evening up to and including Good Friday.

BURLINGTON.—ST. LUKE'S.—On Tuesday night, March 11th, the last of the lectures was held in the schoolroom by Mr. D. Smith, B.A., principal of the High School. His subject was "Japan—the Flowery Kingdom and the Voyage of Life," portrayed from pictures by the great artists. The alterations are progressing quite rapidly in St. Luke's Church, and it is expected they will be finished for Easter.

OAKVILLE.—ST. JUDE'S.—The Rev. T. G. Wallace, rector of St. Stephen's, Toronto, who was at one time rector of this parish, preached to a large congregation in this church on Sunday evening, the 9th inst. Many of those present were glad to have the opportunity of seeing and hearing their former rector again.



HURON.

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

BRANTFORD.—Bishop Williams held Confirmation services on Sunday, the 9th inst., in St. James', Trinity and St. Jude's Churches, respectively. A good number of candidates were presented.

GRACE CHURCH.—The Rev. Canon Gould, General Secretary of the M.S.C.C., preached on Palm Sunday, both morning and evening. The subject of his sermons was "Christ's Entry into Jerusalem."

ST. LUKE'S.—The services in this church on Sunday, March 9th, were of a particularly interesting character. It was Boys' Sunday, and the sermons specially dealt with the subject of work amongst boys. At the morning service the Rev. H. Wright, the rector, baptized thirteen candidates.

BLLENHEIM.—TRINITY.—The death occurred on Friday, the 7th inst., from heart disease of Mrs. Jennings, wife of the Rev. E. C. Jennings, the rector of the parish. The funeral service, which was conducted by the Rev. R. J. Browne, was held on the afternoon of Sunday, the 9th, and the interment took place on the following day at Parkhill Cemetery.

We beg to extend our heartfelt and sincere sympathy to the Rev. E. C. Jennings in the great loss which he has sustained.



MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

CHAPLEAU.—ST. JOHN'S.—The three branches of the W.A. in this parish held their annual meetings during the last week of February, the parochial Branch having to adjourn to March 6th to finish business. The Branch amongst the native women, known as No. 2, which was inaugurated by Mrs. Anderson two years ago, held its annual meeting on February 24th. The report showed a very encouraging state of affairs. They have held weekly sewing and monthly business meetings during the year, and at Shrovetide had a tea and sale of work. From the proceeds of this they gave \$160 towards the church debt and \$10 towards a cot in Bishop White's hospital at Honan. Their thankoffering amounted to \$14.85. They also take 15 copies of "The Leaflet." With the exception of the President and Vice-President, the members of this Branch are native women who have to work hard for their daily bread, and they deserve the greatest credit for what they have done. The W.A. work does not by any means represent all their giving. There is no department of church work in which they do not help, often at great self-sacrifice. These people are an example to their white sisters in this matter. Indeed, if all the members of our Church in Canada gave in proportion as they do, there would be no unpaid assessments and no calls for help to the Mother Land, but a self-supporting Church.

The Junior Branch held their annual meeting February 26th, Mrs. Soanes, superintendent, presiding. There are 24 members; who hold weekly sewing and monthly missionary meetings. This is their first year and the amount of funds in hand is not very large. They voted \$5 towards the cot in the Woman's Ward of Honan Hospital. The annual meeting of the Parochial Branch was held February 27th and March 6th, as all the business could not be finished on the former date. There are now 6 honorary and 39 regular members. The receipts for the year were \$1,669 and expenditure \$851. \$500 was given towards the church debt, making a total of over \$1,500 given by this Branch, besides \$650 towards fixing the church rooms. One-tenth of all net income is given to the Diocesan Board for missionary purposes; in fact, Chapleau has practically financed the Diocesan Board until this year, when Moose Fort Branch sent \$54 towards pledges. The balance of the amount required for cot, furnishings, for Woman's Ward in Honan Hospital, \$35, was voted, so Chapleau will provide a cot in its entirety. In reply to the warden's request, \$500 was promised during 1913 towards the finishing of the interior of the church, which, after five years, requires both cleaning and decorating. The balance of the year's income, less a tenth, dues, pledges and Dorcas work, will go towards a fund for repairing and heating the rectory, the talent money made during Lent being already designated for this purpose. The thank-offering amounts to \$25.41. The Diocesan Annual will be held in this place on Tuesday, April 1st.

RUPERT'S LAND.

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

SHOAL RIVER.—INDIAN MISSION.—The Bishop of Moosonee gives an interesting account of his recent visit to the Indian Mission at Shoal River. This point, the most distant one in the diocese of Rupert's Land, was to have been visited this winter by the Archbishop, who was obliged to cancel his appointment on account of the illness and death of the late Eric Hamber. Bishop Anderson therefore arranged to hold the services for the Archbishop.

Shoal River reserve, is one of the few purely Indian reservations left in Manitoba. The Indian word describes the position of the reserve, signifying, as it does, "The passing across"—as the Shoal River passes through the country connecting Swan Lake with Dawson Bay on Lake Winnipegosis. The country in that part of the province is very pretty, flat, and well wooded with spruce, tamarac and pine.

METHOD OF TRAVELLING.

Leaving Winnipeg, Bishop Anderson proceeded by train to Mafeking, until a year ago, a post of the Hudson Bay Company. From Mafeking the Bishop drove thirty miles to the reserve, partly by horse and cutter, the remaining distance by dog sleigh. At the reserve his coming was the occasion of great rejoicing, for in the twenty-five years during which services have been held there, no Bishop has ever visited Shoal River Mission. The snug log church was filled to its utmost capacity on Sunday morning for the Confirmation service, when thirty-five candidates were presented to the Bishop by the local missionary, Rev. J. H. Dobbs, a graduate of St. John's College. The fixed attention of the Indians and the expression on their dark upraised faces showed how great an impression was created by this beautiful service. Bishop Anderson addressed his congregation in the Cree language, so nothing was lost through the necessity of interpretation. Holy Communion was celebrated on Sunday afternoon, while the following day a second Confirmation was held at the residence of Thomas Cook, further up the reserve. The candidates at both services varied in age from 73 to 14 years, and quaint indeed it was to see these young men and maidens, old men and children, come forward at this first opportunity to claim the privilege of full membership in the Church.

ARE WELL CIVILIZED.

Though the Shoal River Indians are entirely civilized, even to adopting European dress, they have retained many of their national characteristics as well as their national speech. From the list of candidates a few names will serve to show the quaint phraseology of this old-fashioned people:—

Edward Kematch, councillor, age 72; Katherine Kematch, wife of Edward; Thos. Brass, junior; Nellie Brass, wife of Thos.; Nancy,

wife of Donald Brass; Mary Cook, widow of Wm. Cook; Eliza Mary, daughter of Thos. Brass, senior; wife of Thos. Cook—Margaret.

WINNIPEG.—ST. CUTHBERT'S.—The Bishop of Keewatin held a Confirmation service in this church on Tuesday evening, the 11th inst., for the Archbishop of Rupert's Land, when eighteen candidates were presented.

SASKATCHEWAN.

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

PRINCE ALBERT.—The Bishop of Saskatchewan desires to thank the kind anonymous donor of twenty-seven dollars towards the education of a missionary's child.

KOOTENAY.

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

NELSON.—ST. SAVIOUR'S CHURCH.—All winter the various church organizations have been working energetically. The Woman's Auxiliary held its annual meeting on March 6th. During the winter the members prepared complete outfits for two Indian girls at the Hay River School, besides sending a box of dolls, books, etc., to the Yale School for Christmas. A most interesting Mission Study class, with "Japan" as the subject, has been conducted by the rector, the Rev. F. H. Graham. Among the other active organizations of the church are the St. Andrew's Brotherhood, the Daughters of the King, the Parish Guild, the Churchman's Club, and the Society of Church Helpers.

COLUMBIA.

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

VICTORIA.—Definite steps will shortly be taken towards the erection of the cathedral for the diocese in this city.

ST. BARNABAS.—Progress is being made towards the erection of a new church on the site already provided. At the forthcoming Easter vestry meeting plans are to be discussed for the purpose of advancing the construction of the building. Some money is already in hand, and the subscriptions being spread over five years, the building committee has much more promised than is actually subscribed. They have also a large amount of stone for the building stored on the site. The church will be of modern construction, with Norman tower. Plans have been approved from one of the leading Vancouver architects.

Correspondence

THE CHURCH IN BRITISH COLUMBIA.

Sir,—In your issue of February 20th there appears a letter from "A British Columbia Churchman." In this letter your correspondent makes some statements with which I am heartily in sympathy. He deprecates going to England for assistance in Church work. I do also, until we have done for ourselves all that we are able. We must build up in the Church of England a membership that shall be too proud and independent to accept help that we can furnish for ourselves. I think, however, and many others think with me, that we in Canada are handicapped to some extent by receiving from England such a large influx of members who have never been taught the necessity of supporting their clergy. Endowments in England make it unnecessary, so the people do not learn this duty. One lady said to me: "Has not the Church a fund from which to pay the clergy?" I replied: "Yes, but that fund is in your pocket." This was a revelation to her. It takes time to train such people to support their Church.

In one part of his letter, British Columbia Churchman quotes that there are 150 clergy in British Columbia. Later in his letter, he says £30,000 are to be sent out from England this year, and this means £1,000 for each parson. Surely

£30,000 will not give £1,000 to each of 150 clergy.

Our diocese of Kootenay, which is one of the British Columbia dioceses, is expecting £10,000 this summer as its Bishopric Endowment Fund. Part of this was raised by ourselves in this diocese off our own people, but, owing to regulations of the English societies, had to be sent to England first and will now come back to us as part of our £10,000. Perhaps this Endowment Fund may be part of the £30,000 spoken of.

Your correspondent gives the impression that some of the clergy will get £1,000; I doubt it. I know, at any rate, that it will be none of the Kootenay clergy. We have at the present time 33 clergy in charge of parishes and missions. We have nine self-supporting rectories, and not one of these rectors will get even a smelt of that £30,000. Two of the nine rectors get \$2,000 a year. These are our best paid clergy. One rector gets \$1,500; four get \$1,200; two get between \$1,000 and \$1,200, and the others get less than \$1,000 per annum. The largest Mission grant given a missionary is \$400 a year, which is somewhat less than the £1,000 spoken of.

Kootenay Churchmen during 1912 raised \$24,028.05 for stipends and \$47,052.54 for all Church purposes, including, of course, the aforementioned sum for stipends.

Respect for your space prevents me traversing other parts of your correspondent's letter, but perhaps I have already given facts enough to cause your readers to take the whole letter with a grain of salt.

H. Beer,
Archdeacon of Kootenay.

Kaslo, B.C.

THE OBLATIONS.

Sir.—Are you quite sure that the "historic fact and evidence" are so entirely on the side of the view expressed by Bishop Dowden and others as to the meaning of "Oblations" as to justify a summary dismissal of any other opinion?

The words, "and oblations," were inserted in 1662. Bishop Patrick, in the 1667 edition of his "Mensa Mystica," has this sentence: "We pray Him, therefore, in our Communion Service, to accept our oblations (meaning those of bread and wine), as well as our alms." This sentence does not appear in the first edition of 1660, but was added in the later editions after the insertion of the words, "and oblations," in the prayer for the C.M.

As to the contemporary meaning attached to the term "oblations," we have amongst others Dean Field writing ("Of the Church," 1621): "Oblation of the people is meant that consisteth of bread and wine, brought and set upon the Lord's Table."

Thorndike writes in 1650: "The elements of the Eucharist, before they be consecrated, are truly accounted oblations, or sacrifices."

On the other hand, Bishop Dowden points out (1) the rejection of the words "offer up" in the rubric ordering the placing of the elements on the Holy Table; (2) the undoubted fact that in the Scottish rubric of 1637 concerning the collection oblations mean money offerings. There are many other instances of this use by Andrewes, Cosin, and others.

It would appear, therefore, that at the time of its insertion into this prayer the word oblation had two recognized meanings: of the Bread and Wine, and of money offerings distinguished from alms for the poor, perhaps specially alluding to gifts for the maintenance of the clergy (see Dean Comber's "Companion to the Temple," 1675, for this meaning.)

There being no doubt of the twofold contemporary sense of the word, is it not a perfectly tenable view that both of these senses were present to the minds of the revisers, and that when Convocation put in the word, its members were divided in its interpretation and intention, and that it is another instance of the "comprehension" policy of the Book of Common Prayer, by which a phrase capable of different interpretations was used to meet the views of different schools of thought? Otherwise, it is extremely difficult to account for the definite contemporary explanations as quoted above in the opposite sense to that which you hold, or for the persistence of that view to the present time.

Dr. Keating, who writes on the subject in the "Prayer Book Dictionary," 1912, gives both views, but comes to no decision.

Walpole Sayer, in his book, "The English Communion Office," 1911, which is in small compass, but the obvious outcome of wide study and thorough scholarship, to which I am mainly indebted for these remarks, also, with all the facts before him, leaves the matter open. Bishop Dowden's opinion naturally carries very great weight, but in view of all the facts can hardly be said to shut the door finally to any other opinion.

I may add the applicat and Wine a same time refers to the to make our peculiar, an in ancient l

[We have Ed. C. C.]

Sir,—I gl ment on D his points c

1. The D Patrick in s den deals v although th many years Book of 16 sistent with ("Further s The Bisho that he had ence of his intentions o 'oblations' i opinion, the historical te meaning o 220, 221).

2. Undoul added in lations" by himself quo tioned in D three other goes furth: a proposal before the 1 great autho rejected. E to conceive sent from t and wine u in the Pray oblation." omission w "the sugge ately reject

3. Then Prayer Boo very impor "could be amples."

rubric orde place bread influence w of the rubr

4. Althou "at the tir word 'obla' of the brea distinguish not necessa were prese: cause, as I den, the pi made and and Dowd historical (the only id the rubric money or l

5. The I as "anoth of the Boo mit that st sibly be a interpretati different se tion if one other must to bread an alms. It r are mutual

6. Dowd striking d language c other devo the placing in putting words that

"The De son appoi reverently Priest, wh upon the I

"And wh shall then as he shall

Dowden mediately the fact: Cosin's N to point to

I may add that Walpole Sayer, though holding the application of the word oblation to the Bread and Wine as perfectly valid, states plainly at the same time that if this view is wrong, and it refers to the money only, there is nothing in this to make our office liturgically insufficient, or even peculiar, and gives instances of similar omission in ancient liturgies.

E. J. Bidwell,
Dean of Ontario.

[We have asked our correspondent to reply.—
Ed. C. C.]

Sir,—I gladly respond to your request to comment on Dean Bidwell's letter, and I will take his points one by one.

1. The Dean refers to the words of Bishop Patrick in support of his point, but Bishop Dowden deals with this very passage, and says that, although the interpretation was put forward not many years after the publication of the Prayer Book of 1662, "it must be dismissed as inconsistent with the text of the Prayer Book itself" ("Further Studies in the Prayer Book," p. 178). The Bishop adds that Patrick "makes it plain that he had come to this view rather as an inference of his own than from any knowledge of the intentions of those who in 1661 inserted the word 'oblations' in the prayer. . . . Bishop Patrick's opinion, then, is in truth not in any sense an historical testimony as to the commonly accepted meaning of the word when he wrote" (pp. 220, 221).

2. Undoubtedly contemporary authority can be adduced in support of the interpretation of "oblations" by "bread and wine." Bishop Dowden himself quotes the passage from Dean Field mentioned in Dean Bidwell's letter, and also two or three other well-known names. But the Bishop goes further, and says that there is evidence that a proposal with this idea was actually brought before the revisers of 1661, and supported by the great authority of Cosin, and in spite of this was rejected. Bishop Dowden adds: "It is difficult to conceive a more emphatic expression of dissent from the view that the placing of the bread and wine upon the table was to be put forward, in the Prayer Book of 1662, as an offering of oblation." And, as he goes on to remark, the omission was not a matter of carelessness, for "the suggestion was made, and it was deliberately rejected" (p. 181).

3. Then again, the influence of the Scottish Prayer Book of 1637 upon our last revision is very important, and, as Bishop Dowden says, "could be easily illustrated by scores of examples." Now, in that book the corresponding rubric orders the Presbyter to "offer up and place bread and wine," etc., and yet, even this influence was insufficient to effect the adoption of the rubric in its entirety (Dowden, p. 182).

4. Although, therefore, as Dean Bidwell says, "at the time of its insertion into this prayer the word 'oblation' had two recognized meanings—of the bread and wine, and of money offerings distinguished from alms," I submit that it does not necessarily follow that "both of these senses were present to the minds of the revisers," because, as I have already pointed out from Dowden, the proposal to refer it to the element was made and deliberately rejected by Convocation, and Dowden is, therefore, of opinion that the historical evidence supports the contention that the only idea in the minds of those who settled the rubric was that the word refers to gifts in money or kind other than alms for the poor.

5. The Dean speaks of this double meaning as "another instance of the comprehension policy of the Book of Common Prayer." I would submit that such an idea, if correct, could not possibly be adduced as an illustration of different interpretations being used to meet the views of different schools of thought, for in this connection if one interpretation of the word is true the other must be untrue. It could not refer both to bread and wine, and also to gifts other than alms. It must be to either one or the other; they are mutually exclusive.

6. Dowden calls special attention to "the striking difference and contrast" between the language of the rubric in regard to "alms and other devotions" and the language referring to the placing of the elements. I follow his example in putting the two in juxtaposition, italicising the words that bring out the contrast:—

"The Deacons, Churchwardens or other fit person appointed for that purpose, and reverently bring it [the decent bason] to the Priest, who shall humbly present and place it upon the Holy Table."

"And when there is a Communion the Priest shall then place upon so much bread and wine as he shall think sufficient" (p. 182).

Dowden says that this contrast in rubrics immediately consecutive, and especially in view of the fact that the Scottish Prayer Book and Cosin's Notes were before the revisers, seems to point to the influence of those who were un-

willing to accept the words "offer up." And he concludes by saying that "it is impossible to ignore the significance of the contrast" (p. 183).

7. Dowden also points out that the prayer for the Church Militant is ordered to be said whether there is a Communion or not, and that if no bread and wine have been placed upon the table "the minister is still enjoined to ask God mercifully to accept 'our alms and oblations.'" He considers that this is "simply destructive of the theory that the word 'oblations' refers exclusively to the elements," while other contentions that he brings forward "raise and support the presumption" that the words 'offer' and 'present' have been studiously avoided, and that, therefore, "we are not warranted in supposing" that the elements were included in the word 'oblations.'

8. The two modern writers adduced by Dean Bidwell, Dr. Keating and Mr. Sayer, are obviously not very strong evidence, since the former "comes to no decision," and the latter "leaves the matter open."

9. For my part, I cannot see how anyone with Dowden's facts before him can come to any other conclusion than that the word "oblations" was never intended to be in the slightest degree ambiguous, and that it means nothing else than "the other devotions of the people." There is no doubt whatever that both the ceremony itself and the word "oblations" were derived from the Scottish Prayer Book of 1637, and when the difference between the two is seen the meaning of our rubric is not doubtful.

10. That the word "oblations" meant "money offerings," and was quite distinct from the elements can be seen from the Injunctions of Edward in 1547 and of Elizabeth in 1549. Yet in the Latin Missal the word "oblatio" is never used in the plural. Bishop Dowden, in the article already referred to, and also the late Dean Howson in his paper on "Alms and Oblations," have shown that in Church law and by customary usage the word "oblations" did not relate to the bread and wine.

11. Cardwell in his "Conferences" (p. 391) has noticed the amendments introduced by Convocation in 1662, and the extent of these may be judged by the fact that no fewer than 41 pages of the "Cosin Correspondence" are occupied by rejected proposals attributed to Bishop Cosin.

12. I quite agree with Dean Bidwell, quoting Sayer, that on the assumption that the rubric refers to money offerings "there is nothing in this to make our office liturgically insufficient, or even peculiar." Of course not, for our office is thoroughly true in this respect to Holy Scripture. There is no oblation of the elements there. An "oblation" is not a "sacrifice"; it needs no "altar," for it is well known that what was placed upon an altar never came off again, and was never permitted to be eaten by the worshippers. I venture to conclude, therefore, that without any ambiguity the decisive fact remains that the Prayer Book nowhere authorizes the bread and wine to be "presented" or "offered," and that this omission was not due to oversight, but to the deliberate rejection of sacrificial language, which two influential committees had sought to introduce, but which the Convocations of Canterbury and York were careful to disallow and reject.

Yours, N. B.

Oh, then, how hard it is for the eye of man to discern betwixt the chaff and the wheat! How many upright hearts are now censured, whom God will clear! How many false hearts are now approved whom God will condemn!—John Flavel.

THE BLESSING AT HOLY COMMUNION.

Sir,—"Error dies hard" is an old saying. From Mr. Holmsted's letter, "The Oblations," in the current number of the "Canadian Churchman," I beg to lift the following: "In the institution of the Lord's Supper we are told that our Lord blessed the bread and wine and gave thanks. We on earth, by offering the bread and wine in sacrifice to Almighty God, are doing what we can to have it blessed. We offer it as bread and wine—that is all the sacrifice we can make, but we receive back the sacrifice as something infinitely more precious by the means whereby the faithful are made partakers of the one true, only sufficient sacrifice," etc.

I cannot say I quite understand the last long sentence, but I do not purpose in this letter of entering into that old and interminable controversy of the real Presence or otherwise. Perhaps I am not competent by education to discuss them. The matter is of very little importance to me, anyway, and I leave it for theologians to wrangle over.

I eat the bread and drink the wine but once a year, on the night He was betrayed, as an annual memorial feast, first, of the death of my Lord; and secondly, of the precious promise made by Him and hope exercised therein of His certain return with great power and glory. "Ye do show the Lord's death till He come," so Paul says. Any other blessings coming my way by this act of faith I am delighted to appropriate with thankfulness. If my brother Churchmen—cleric or lay—partakes of these elements daily or weekly, with the conviction that it alone is the "central pivot of all worship," be it so. In proportion to light is responsibility. To his own Master he standeth or falleth, Article VI. of our Church protecting our liberty in Christ.

Mr. Holmsted says: "In the institution of the Lord's Supper we are told that our Lord blessed the bread and wine and gave thanks." I can find nothing like this in the original text. He is evidently under the impression that he is correctly quoting Matt xxvi, 26. If he will kindly look it up, he will notice the pronoun (it) gratuitously supplied by the translators of the A.V., thus making our Lord as blessing the bread instead of blessing God (or giving thanks to God) for the bread. The marginal rendering shows this.

I do not know of an instance in the whole Bible (I write under correction) where an inanimate object is "blessed," and I cannot help concluding that the above instance is a pious fraud to bolster a theory.

A more harmonious translation of the above text would be: "And as they were eating, Jesus, taking a loaf and giving praise, He broke and gave it to the disciples." (E.D.)

Luke says: "And Jesus took bread and gave thanks," etc. Thanks to whom? To God, to be sure.

Paul says: "The Lord Jesus . . . took bread, and when He had given thanks, He brake it," etc. This should settle it.

Rightly may we beg that our daily food be sanctified to our use, but we bless God the Giver. As an instance see Mark vi: "And when He had taken the five loaves and the two fishes, He looked up to heaven and blessed (God) and brake the loaves," etc.

When the belief in the transubstantiation of the elements became a dogma, this error of the power of the priest to bless them underlaid the dogma. The dogma and the error stand or fall together.

G. W. Winckler, C.E.

Collingwood, March 7th.

Books and Bookmen

Works that throw light on the Bible are particularly valuable, and a new one, "From the Nile to Nebo," by Dr. F. E. Hoskins, of the Syria Mission, Beyrout (Philadelphia: Sunday School Times, \$3.00), provides a new discussion of the problem and the route of the Exodus. In the course of 33 chapters the whole field is covered, and the reader is taken step by step from Egypt to the borders of Canaan. The author has come to the conclusion that the story of the Bible is absolutely trustworthy, that the Exodus actually occurred, and that the narrative is true to local circumstances. In the course of his fascinating account, Dr. Hoskins discusses several Biblical problems, including Egyptian chronology, the date of the Exodus, the numbers of the people of Israel, and the documentary problem. He has come to the conclusion that owing to mistranslation, as he conceives of it, the numbers of the people of Israel have to be considerably reduced. His arguments will not carry weight with all his

ALTAR BRASS

Those interested in the purchase of Altar Brass and kindred articles should write for a copy of "Church Furnishings in Brass and Silver," recently issued by

Ecclesiastical Department
Henry Birks & Sons, Limited
MONTREAL

readers, but the ability and fairness are manifest at every point. The discussion of the documentary theory is particularly valuable, coming from a thoughtful, earnest, scholarly missionary working in the East, and the conclusion is substantially in accord with the conservative view of the Old Testament. He believes that ancient and revered written documents were before the editors of the Hexateuch, and that the converging of many lines of investigation and argument centres in the accuracy, truthfulness, and reasonableness of the record. The book is illustrated by 85 photographs, two plates, and a valuable map. It is impossible to enter more fully into the details of this work; it must suffice to commend it with all possible heartiness to the careful attention of all Bible students and readers. Its story is perfectly delightful, and its discussions proceed along the lines of a sane scholarship which will carry conviction to every reader.

College magazines are necessarily limited in their interest, but the first number of the "Wycliffe Magazine," a new venture connected with Wycliffe College, seems to call for a little notice. Among

the contributions are "A Wycliffe Hymn," by the Rev. C. V. Picher, which has been written for the College; an article, "Where are the Men?" by Dr. Griffith Thomas, discussing the question of candidates for the ministry, with several other brief (unsigned) articles, together with accounts of the College, and news of what Wycliffe Graduates are doing in various places. If succeeding numbers maintain the standard of the first the Magazine will prove of real value to all connected with, or interested in Wycliffe College.

The March number of the "Canada Monthly" (Toronto: Vanderhoof-Gunn Company, \$1.50 per annum), has a particularly interesting illustrated article, "Pioneering in New Ontario," by Rufus Allen Burriss, and an account of the arrangements made connected with moving pictures in "The Magicians of the Movies," by Sarah Helen Star, and illustrated with photographs. There are several attractive stories and some interesting verses. We are sorry that "Kit" in her interesting department, "The Pedlar's Pack," should have felt it necessary to reflect upon Toronto clergy and ministers in a way that is unwarranted because untrue. Her "Biblical Sayings," too,

may well have been left out as unnecessary, and really serving no good purpose.

Those who desire to keep in touch with the progress of the Broad Church School in England will be glad to read the "Modern Churchman" (London, England: Williams & Norgate, 5s. per annum; single copy, 6d. net). It is described as "A monthly magazine to maintain the cause of truth, freedom, and progress in the National Church." The February number includes an able criticism on "George Tyrrell" by Canon Rashdall, and an article on "Divorce in the Gospels" by Professor Wade." The Canadian movement for Church Unity also comes in for notice.

Once again we have to welcome "Five Thousand Facts about Canada," by Mr. Frank Yeigh. This, the 1913 edition, brings everything up to date, and, as 10,000 copies are now sold annually and find their way all over the world, scarcely anything need be said to commend it. The fresh features of the present issue are a new coloured map, new census data, and a new index. Nothing could show more effectively the wonderful progress of the Dominion. The booklet is issued at 25 cents per copy by the Canadian Facts Publishing Company, 588 Huron Street, Toronto.

Personal & General

Good Friday!—The Church mourns her crucified Lord.

Easter—the empty tomb, the risen Lord, "the firstfruits of them that sleep."

Yesterday, March 19th, David Livingstone's anniversary. This was fully covered in our last issue.

Reports show a continual slide of land into the Panama Canal. The United States' troubles are not over yet.

Old Oxford won the seventieth annual "battle of the blues," the world's greatest boat race, between Oxford and Cambridge Universities, by three-quarters of a length.

One of our city churches is discussing the propriety of ladies appearing in the choir with bared hands and arms. In Turkey it would be shocking immodesty.

Word from Victoria, B.C., says fish canneries are making preparations for a big year. Every fourth year produces a big run, and 1913 is the big year.

Light Out After 230 Years.—St. Agnes' lighthouse in England has been closed and the light extinguished after 230 years of continuous service.

Hon. John Graham Haggart died March 13th in his 77th year after a lingering illness. He was known as the Father of the House of Commons, and was born in Perth, Ont., on November 14th, 1836.

The future residence of the Prince of Wales will be Stafford House, London, and it is here that he will take up his residence when married. The purchase of Stafford House for the Prince has been completed by His Majesty King George.

A suitable monument will be erected to the memory of Capt. Scott by the citizens of Vancouver in the shape of a "Seaman's Home," to be built at a cost of \$25,000. The institution will be called the Scott Memorial Seaman's Home.

Dr. Friedmann's visit to Toronto on Friday last has given wondrous hopes of restored health and long life to 81 tubercular patients—old, young and children, a scene reminding one of the "Master," as He healed. May it prove alike successful.

The Imperial Chorus, one of the premier musical organizations of

England, having 5,000 voices, will assist the National Chorus at their Crystal Palace engagement, London, on Dominion Day. Lord Strathcona is president of the Imperial Chorus.

The Sodus Point home of the late Edward H. Harriman has been deeded by Mrs. Mary P. Harriman, of New York, to Rt. Rev. William D. Walker, of Buffalo, Bishop of the Episcopal diocese of Western New York, for the use of clergymen-in need of rest. Mrs. Harriman also gave \$1,000 to be applied on maintenance and repairs.

During the memorial service which was held in the Mohawk Church, Brantford, on Friday afternoon, the 10th inst., in loving memory of the late E. Pauline Johnson, two of her favourite hymns, "Old Hundredth" and "While Shepherds Watched their Flocks by Night," were sung by special request of the deceased previous to her demise.

The Princess May, the only daughter of the King and Queen, was confirmed by His Grace the Archbishop of Canterbury on Sunday afternoon last in the Chapel Royal at Buckingham Palace. All the members of the Royal Family at present in England, were at the service, together with a large number of the members of the household and servants.

The curate of a large and fashionable church was endeavouring to teach the significance of white to a Sunday School class. "Why," said he, "does a bride invariably desire to be clothed in white at her marriage?" As no one answered, he explained. "White," he said, "stands for joy, and the wedding day is the most joyous occasion of a woman's life." A small boy queried, "Why do the men all wear black?"

On Sunday, February 23rd, Rev. Dr. Symonds, of Montreal, delivered one of the Baldwin lectures at Ann Arbor University. His subject was "Christianity as the Universal Religion, with especial reference to conditions and movements of the XIX. and XX. Centuries." Since his return Dr. Symonds has received and accepted a further invitation to deliver one of the Slocum lectures in the same university next October.

The memory of the late Dr. Pearson is to be perpetuated in a most elaborate pulpit to be placed in Holy Trinity Church, with which he was for many years connected. It is said that the memorial is to be unlike anything ever built in Canada. Most of the woodwork will be of oak, with Virginia whitewood panels, on which

the "Sermon on the Mount," "St. Paul on Mars Hill," and other Biblical scenes will be depicted. The design is by W. J. Allen, Sc., R.S.A.

The French Minister of War, who has been studying the tests of the mechanism invented by Major Mandrin, by which an ordinary 7.5 field gun may be transformed into a Howitzer, announces that the results have been so favourable that it will be possible at an early date to discontinue the manufacture of field Howitzers. By this means an economy of \$16,000,000 will be effected. Better still when no guns will be required.

One of the best known clergymen in England died last week at the age of 92, Canon Christopher, of Oxford. His annual missionary breakfast has for over thirty years been a unique feature in Oxford life. Men of all schools of thought, of almost every Christian Church, and members of the university and city have attended, to the number of several hundreds, and leading representatives of Missions have given addresses. Canon Christopher had been over 50 years in Oxford.

Thirty-four years ago, March 13th, the Duke of Connaught married the third daughter of Prince Frederick Charles of Prussia. The ceremony took place at Windsor, the Archbishop of Canterbury, four bishops, and nine lesser clergy assisting. The late King Edward and his brother, the late Duke of Edinburgh, accompanied the bridegroom. Amongst others present were Queen Victoria, Queen Alexandra,

the present King, Kaiser William, and the King and Queen of the Belgians.

Speaking at the banquet of the chamber of commerce in London, England, on March 12th, Vice-Admiral Sir Percy Scott said: "At the end of this week I will be out of the navy. There is no reason for me to remain when I only block the path to promotion of those my junior." The Admiral added that the British navy was never more efficient than at the present time. In the last two months the admiralty had made greater strides in gunnery efficiency than in five years previously. Vice-Admiral Sir Percy Scott was for a long time director of naval gunnery practice. He is the inventor of night signalling apparatus now used in the royal navy, and of various appliances for improving heavy gun shooting. He entered the navy in 1866.

We much regret to say that the Rev. Canon Green, of Toronto, met with a very painful accident on Wednesday of last week. When about to descend the main staircase in his home his foot slipped and he fell down from the top to the bottom. He fell with great force and broke his shoulder, and was more or less generally shaken up and bruised. We are glad to say that the Canon is making fair progress, but he will of necessity be confined to the house for some time to come.

We want ladies to get subscribers for "The Churchman" in every town in Canada. Splendid commission allowed.

\$50.00 CASH GIVEN AWAY PRIZE



My Count is _____
Total _____ Dots

COUNT THE DOTS

WIN A PRIZE.

ALSO A PRIZE OF \$10 FOR NEATEST SOLUTION

Somebody who sends for particulars of this Puzzle (which will be sent) telling us how many Dots are in the "SPEAR" will receive a \$50 SILVER SERVICE or \$50 IN GOLD MONEY! Try it at once. It may be you.

Write your count in The Hand above, and put it in a letter or on a postcard and write your Name and Address plainly, and mail to us at once.

Parisian Silverware Co., Prize Dept. 46 Montreal, Canada.

March 20, 1913.

DOUGLASS
COMMISSIONERS
President
Vice-President
Vice-President
General

MET

Capital Reserve Undivided

TORONTO

A General Transacted S. J. W. D. R.

Import and Company
(Incorporated in Canada)
Founded 1888
Canada Ltd.

Debt

Company

DOUGLASS
GERARD M.

High-grade Bonds and Security.
BRENT
(Members of Canada Ltd.)

7
We are offering sharing in all year. All or a withdrawal at Bonds are \$10 paid for by sm \$10, with order
National S
CONFEDERAT

DANIEL
UNDER
Telephone

unnecessary, and

n touch with the School in England dern Churchman" Norgate, 5s. per It is described as ain the cause of in the National r includes an able by Canon Rash- e in the Gospels' nadian movement n for notice.

ome "Five Thou- Mr. Frank Yeigh. everything up to now sold annually the world, scarcely tend it. The fresh re a new coloured ew index. Nothing he wonderful pro- oklet is issued at dian Facts Pub- Street, Toronto.

, Kaiser William, nd Queen of the

e banquet of the merce in London, urch 12th, Vice-Ad- cott said: "At the I will be out of the 10 reason for me to ly block the path to e my junior." The at the British navy efficient than at the the last two months ad made greater y efficiency than in usly. Vice-Admiral vas for a long time gunnery practice. r of night signal- w used in the royal ous appliances for gun shooting. He in 1866.

t to say that the n, of Toronto, met ul accident on Wed- nek. When about to a staircase in his lipped and he fell p to the bottom. He rce and broke his s more or less gen- and bruised. We that the Canon is gress, but he will of ned to the house for ne.

s to get subscrib- man" in every town plendid commission

The Family

MARTHA: A STORY OF THE FIRST EASTER.

Spring in the year of our Lord 30. To the east of Bethany, the land all green and red and gold with spring crops and blossoms, with the pink mountains of Moab hanging against the horizon far away; to the west, the rising slope of Olivet, with its gray-green masses of dark olive trees. In a garden, on the side of the town nearest the hill, nestles a house somewhat more pretentious than the others which make the little village, half hidden now in the white of the blossoming almond trees.

The man who leans against the low parapet of the roof is unconscious of the beauty of the landscape before him. With eyes wide but unseeing he gazes through and beyond it, as one who in a dream sees things invisible. The footsteps of the woman who mounts to the roof from the house below does not rouse him from his abstraction; it is not until her hand is laid upon his arm that he awakens as from a trance and turns, half-dreamily, to look into her grave, sweet, troubled face.

"Lazarus, where can our sister be? Thou art here dreaming ever—knowest thou not it is now a day since Mary went following the Master along the Jerusalem path? and she is not returned." The voice was anxious, perturbed.

"Mary? Is it but yesterday she went? Verily, the passing of time seems now to me as nothing." The voice was toneless. "Surely she is somewhere with the other women. She is safe." "But always before they have come back at nightfall, she and the Master, to lodge here. My heart tells me some evil has befallen them. He is so brave, to thrust himself every day into yonder den of lions. Some day he will not return."

"And if he does not? Death can but send his soul into the place where I would so willingly have lingered. Why did he bring me back into this troubled world?"

"To comfort us, my brother." She was leaning beside him on the parapet. "Always where he comes he brings comfort. We were so sad. All day we had been saying to each other, it would not have been so if the Master had been here. And then he came, and the tears of love and sympathy welled from his eyes, broke in his voice—and then, to comfort us, he brought thee back."

"Ah, well, it is for good, it may be." There was a tender affection in the brother's voice. "And yet, the world is a strange place to me, since I have known the other land."

Martha had hardly listened. Full of memories, she went on as if half to herself. "He looked back, yesterday, just where the road turns out of sight, and waved to me, a second farewell. Mary and the rest were ahead of him. His face was as if he could not bear to let go the sight of this dear old home. Dost thou remember, brother, how always he

would say in speaking of us that he loved us all, and that our house was the only home he knew? May it long be home to him!"

"It seems more than half a year since first he abode with us."

"Yea, verily—yet it was at the last Feast of Tabernacles that he came. Thou didst go into the city to the ceremonies, but he stayed behind, in need of rest. Our booth of green boughs was built below in the court. It was a brilliant day, with the air of spring, and Mary and the Master sat there in the booth. I could see them as I passed to and fro. I remember how it roused my anger, to see her sitting so cool and untroubled there, while I spent all my strength to do him honour, for I loved him from my first sight of him, though I was not yet his disciple. It was the first time I had seen him. Ah, I am sorry enough now for the hasty words I spoke—I understood so little. But when he spoke of the 'good part' I left my work and came and listened, too."

"Yea, thou didst. And I, too, remember that when I and my guests came home that night from the city the meal was not prepared. Never did such a thing happen in Martha's house before." He smiled kindly.

"They say that he loves Mary best," went on the sister. "It may be so. But I cannot think him unmindful of my service to him. I know he has thanked me many a time for little comforts that I made for him, though never would I have known how to break upon his head a box of perfume. Dear Mary—" Then, with sudden remembrance at the thought of the absent one, "oh, why does she not come? And, brother, look, oh, look at the west! How dark it grows! And it is only noon! Lazarus, I am afraid."

The brother drew her to him and held her close, while together they watched the gathering darkness settle over the land. Hours they waited, unconscious of passing time in the presence of the fearful forebodings of catastrophe that untoward darkness always engenders in the human soul. A trembling of colossal evil was in the palpitating air, reaching its climax in a shaking of the earth that sent Martha weak and pale, staggering down into the courtyard of the house for safety. As the darkness lifted its veil, she set about the performance of accustomed tasks, so to occupy mind and hand until Mary should return, with the Master, or with news of him.

Not till sundown did she appear. The sad droop of her figure as she entered the house alone foretold that her news was not happy, though how unhappy they did not know until she told her hopeless tale.

"I ate the Passover at the house of Cleopas. The Master, thou knowest, was with his friends at the house of

ADVERTISERS!

The best medium in Canada to reach the Anglican community is The Canadian Churchman—it goes from Coast to Coast.

DOMINION BOND COMPANY, LIMITED

President - G. P. GRANT
Toronto

Vice-President - B. G. WINANS
Montreal

Vice-President - E. E. BOREHAM
London, Eng.

General Manager - S. MANN
Toronto

INVESTMENT SECURITIES

THE METROPOLITAN BANK

Capital - \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$181,888.28

Head Office:
TORONTO, Ont.

A General Banking Business Transacted.

S. J. MOORE, President.
W. D. ROSS, General Manager.

Imperial Loan and Investment Company of Canada
Incorporated 1869
(Incorporated by Special Act of the Parliament of Canada.)
Founded and commenced business 1869.

Capital \$1,000,000

5%

Debentures ISSUED

HEAD OFFICE
Company's Building, 37 Yonge St. Toronto

DOUGLAS A. BURNS, President
GERARD MUNTZ, Manager and Secretary

5% to 7%

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

BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Bldg., TORONTO

7% BONDS

We are offering a 7% bond maturing in 5 years, sharing in all profits, interest paid twice a year. All or any part of investment, may be withdrawn after one year, on 60 days notice. Bonds are \$100, \$500, and \$1,000, and may be paid for by small payments, after a deposit of \$10, with order. Write for particulars.

National Securities Corporation, Ltd.
CONFEDERATION LIFE BLDG., TORONTO

DANIEL STONE UNDERTAKER 82 WEST FLOOR ST.
Telephone North 282

THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00
Assets - 2,800,000.00
Total Assets - 2,800,000.00

President:
J. A. KAMMERER

1st Vice-Pres. and General Manager:
W. S. DINNICK - Toronto

2nd Vice-President:
HUGH S. BRENNAN - Hamilton

Directors:
RIGHT HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.
DAVID RATE - R. H. GREENE
W. L. HORTON - A. J. WILLIAMS

Head Office:
Cor. Adelaide and Victoria Streets, Toronto

ACCIDENT SICKNESS INSURANCE

THE Dominion of Canada Guarantee and Accident Insurance Co.
TORONTO

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

The Toronto General Trusts Corporation

Toronto
Ottawa Winnipeg Saskatoon

Cure that Bunion

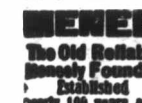
No need to suffer bunion torture another day. **DR. SCHOLL'S BUNION RIGHT** removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe.

Gives **INSTANT RELIEF** and a **FINAL CURE** of all bunion pain. Shields, plasters or shoe stretchers never cure. **Dr. Scholl's Bunion Right** is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from The I. Scholl Mfg. Co., 214 King St. E., Toronto. Illustrated Booklet Free



MENEELY & CO. CHURCH BELL

The Old Reliable Bells Foundry, Established nearly 100 years ago.



THE DOTS PRIZE.

\$10 FOR BEST SOLUTION

(Send) telling us how
SERVICE OF
It may be you,
or on a postcard and
Montreal, Canada.

THE STANDARD ARTICLE USED EVERYWHERE

THE KIND THAT PLEASES THE PEOPLE

MOST PERFECT MADE

Mark. What happened all the night I knew not, until to-day John told me, of how after supper they went out into the garden he loved so, and there that black traitor—

"Judas?" cried out the older sister.

"Thou sayest. The curse of God rest on him—I always knew him for a traitor." The harsh words sounded strange on Mary's gentle lips. "So he betrayed him," she continued, "and all the night they dragged him

from court to court, hounding him to his death. And I—I was sleeping, though my dreams were sore troubled."

"But the twelve—the eleven—they were with him? They stood by to help?"

Mary's answer rang with scorn. "Cowards, all of them. Men have none of woman's loyalty. Only John was with him. He tells me he saw Peter once, outside in the porch of the high priest's house; but he has disappeared with the rest. At dawn, Mary, Cleopas' wife, awakened me; the turmoil in the streets had startled her from sleep. We hurried out; we followed the crowd, found that they were leading him in bonds to the Roman Pilate. We pushed our way through the crowd into the Praetorium. Martha, Martha, it tears my heart to recall his face—so dear, so beautiful, so worn and anguished. So noble, so ethereal he looked, in his tattered garments, his hair all matted, his face drawn and white, beside that sleek, well-fed Roman! And he saw us—and in the midst of all his pain he smiled at us." Her voice broke and died away.

"Keep us not on the rack, sister." It was the voice of Lazarus, deep and in pain. "What was the outcome? Where is he now? Alas, if he had not crowned his fame by the miracle that brought me back to life, their jealousy would not have been whetted to this edge!"

"The outcome? Why dost thou ask? What could it be, but one thing, in that den of lions, that pack of wolves, eager for his blood?"

"Then he is dead?" cried Martha. "Crucified! Oh, I cannot tell it—it is too hideous. I was there; John and we few women stood by him to the end. We buried him, and with him the hope of Israel."

"A mistaken dreamer, men will say," mused Lazarus. "And yet—and yet—he had power to bring me back from that land whither he has traveled. I would I had been there to-day, to welcome him. Maybe the power that can fight death and hell is not of a sort to cope with the machinations of evil men."

"I know not," cried his sister, passionate at his calmness. "I care not. He is dead, and I weep not for the loss of his kingdom—I weep for him." She flung herself sobbing into the arms of Martha.

"Where have you laid him?" The practical quest loosened the moment's agonized tension.

"In the new tomb of Joseph. There is a brave man. When all his avowed friends turned cowards, he dared in the face of all the priests and scribes to go to Pilate and ask our Master's body."

"And did you bury him fittingly?" "It could only be done in haste, the eve of the Sabbath was so near. Even before I reached Bethany it was upon us. We have agreed to meet at the break of dawn after the Sabbath, to anoint his body with all the care that love can give. Thou wilt come too, sister?"

One rub with Old Dutch Cleanser

is worth four rubs any other way Saves time in Chasing Dirt

Many uses and full directions on Large Sifter—Can! 10c

"Thou needest not to ask, Sabbath or no, now will I set about preparing spices for the anointing." She raised her sister from the ground, lovingly. "Rest thy weary heart, beloved. Were the Master here, he would bid thee be of good comfort."

NORTHWAY
GARMENTS KEEP THEIR SHAPE

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

Seeds Grown by Rennie are the best it is possible to produce

RENNIE'S SEED CATALOGUE FOR 1913

Full of interesting and instructive information for the Farmer and Gardener. Tells what and how to plant. A bright book—profusely illustrated. Shall we send you a copy? If so, write to-day.

WM. RENNIE CO. LIMITED
TORONTO, MONTREAL, WINNIPEG, VANCOUVER

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 101. Est. 1858. BELLS for churches are DUTY FREE the C. S. Bell Company, Hillsboro, Ohio U.S.A.

Ready for Cold Days?

Keep your body warm and your digestion perfect by eating

SHREDDED WHEAT WITH HOT MILK

every morning for breakfast. Shredded Wheat on a cold day gives natural warmth in a natural way. Shredded Wheat makes good red blood and healthy muscular tissue—the best protection against cold and exposure. Better for children than mushy porridges because they have to CHEW it and they get more real nutriment from it.

Heat the Biscuit in oven to restore crispness; then pour hot milk over it, adding a little cream. Salt or sweeten to suit the taste. Two Shredded Wheat Biscuits with hot milk will supply all the strength needed for a half day's work or play. It is also delicious for any meal in combination with fresh or preserved fruits.

Made in Canada
A Canadian Food for Canadians



The Canadian Shredded Wheat Co. Limited
Niagara Falls, Ont.

Toronto Office:
49 Wellington Street East.

P-72

rub

ch
inserter
 rubs any other way
 in Chasing Dirt
 and full directions
 offer - Can! L&C

not to ask. Sabbath
 I set about prepar-
 ing the anointing." She
 came from the ground,
 with her weary heart, be-
 lieving the Master here, he
 would be of good comfort."

THWAY
 KITS KEEP
 2 SHAPE

ds - Rough Skin -
 cured by Campana's
 Send two-cent stamp
 free trial size, or 25c
 bottle, postage paid -
 paper - to the dis-
 tance. E. G. West &
 an.

S
 ven by
 lie are
 best it
 possible
 roduce

SEED CATALOGUE
OR 1913
 interesting and instructive
 for the Farmer and Gar-
 dener - what and how to plant -
 -profusely illustrated.
 Will you a copy? If so,

THE CO. LIMITED
 MONTREAL, WINNIPEG,
 VANCOUVER

ELLS SCHOOL
 and Special Donation Plan No. 10
 for churches are DUTY FREE
 in many, Hillsboro, Ohio U.S.A.

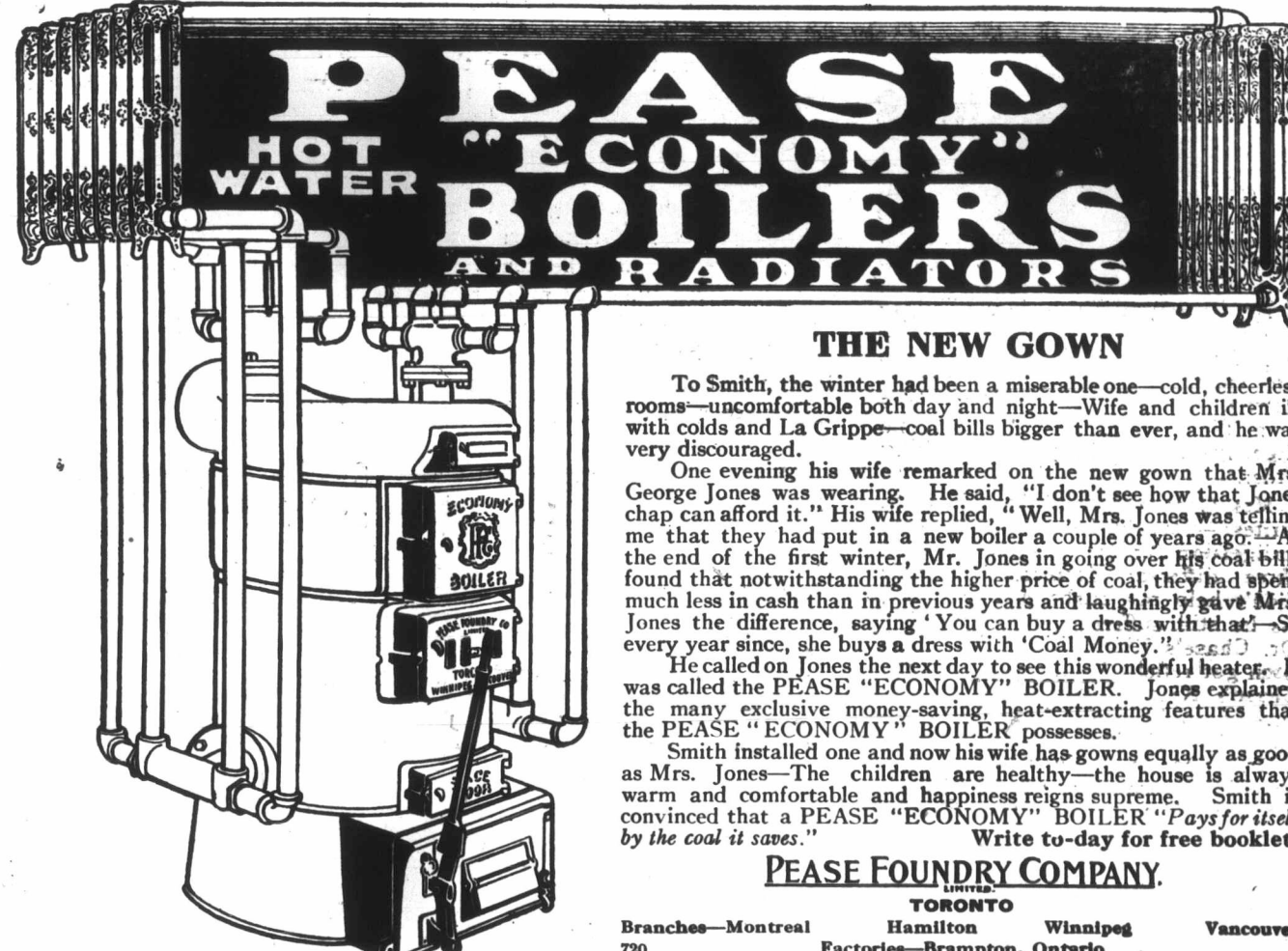
"Alas, what comfort, now he is gone?"

"I know not." The older woman's face was sad, but her eyes were illumined. "His power to help could reach across the grave, irresistible, to Lazarus, who heard and woke. May it not reach back across the grave to thee, to heal thy broken heart? And it may be—" She broke off abruptly, saying to herself as she turned to enter the house, "I will not raise her hopes, lest they be dashed again. But I cannot help the thought—did he not say to me those strange words, that he was the resurrection and the life? How could he be, if death has power to hold him? Ah, I know not. I will not think—my part is to prepare the spices, as I said. If they should not be needed—"

The Sabbath was past. At the edge of the garden, the appointed meeting-place, the two Bethany sisters waited the coming of the other women. A great while before dawn they had risen up to set out upon the two-mile walk that separated them from the city. Lazarus remained behind; Jewish custom would not allow both men and women to perform together the funeral rites, so the women must go alone to do the last sad offices. In the dusk of the hour before dawn they had traversed the rocky path straight over the hill, a shorter way than the road, and made easy by an ascending series of flat limestone beds which served as steps. Looking back, they could see the light breaking over the eastern mountains. They passed the "house of stone" where Lazarus had lain—a rock-hewn chamber where now maidenhair fern was beginning to cover the gray stone floor. Words out of the past rang in Martha's ears, spoken to her when her practical nature sought to interpose a doubt between the Master and his greatest work. "Said I not unto thee that if thou wouldst be-

Like Magic To Weak Nerves

With the nerves exhausted both mind and body are of little use. You feel tired, worn-out and down-hearted, and the organs of digestion fail to perform their all-important functions. Nervous troubles do not go away of their own accord, but gradually grow worse and worse until some form of paralysis is developed. Dr. Chase's Nerve Food can be depended upon to revitalize feeble, wasted nerve cells as nothing else can. Here is a case in illustration.
 Mr. A. Sicard, Dana, Sask., writes: "When I began to use Dr. Chase's Nerve Food, on the recommendation of a friend, my system was so much run down that I was weak and exhausted, and could not at times attend to my work. The effect of the Nerve Food was almost like magic, for in a few days the weakness wore away and I found strength and vigor being restored to the body. That cure was effected three years ago, but I generally use the Nerve Food in the spring, as I can find no treatment so effective as a spring tonic."



PEASE
HOT WATER "ECONOMY" BOILERS
AND RADIATORS

THE NEW GOWN

To Smith, the winter had been a miserable one—cold, cheerless rooms—uncomfortable both day and night—Wife and children ill with colds and La Grippe—coal bills bigger than ever, and he was very discouraged.

One evening his wife remarked on the new gown that Mrs. George Jones was wearing. He said, "I don't see how that Jones chap can afford it." His wife replied, "Well, Mrs. Jones was telling me that they had put in a new boiler a couple of years ago." At the end of the first winter, Mr. Jones in going over his coal bills found that notwithstanding the higher price of coal, they had spent much less in cash than in previous years and laughingly gave Mrs. Jones the difference, saying 'You can buy a dress with that.'—So every year since, she buys a dress with 'Coal Money.'

He called on Jones the next day to see this wonderful heater. It was called the PEASE "ECONOMY" BOILER. Jones explained the many exclusive money-saving, heat-extracting features that the PEASE "ECONOMY" BOILER possesses.

Smith installed one and now his wife has gowns equally as good as Mrs. Jones—The children are healthy—the house is always warm and comfortable and happiness reigns supreme. Smith is convinced that a PEASE "ECONOMY" BOILER "Pays for itself by the coal it saves."

Write to-day for free booklet.

PEASE FOUNDRY COMPANY.
 LIMITED
 TORONTO
 Branches—Montreal Hamilton Winnipeg Vancouver
 720 Factories—Brampton, Ontario

lieve, thou shouldst see the glory of God?" "Ah, Rabboni, if I might!" her heart cried out. But her lips kept silent for Mary's sake.

Through the shadows of the garden they could descry at last the fluttering of a woman's garments. It was Mary of Magdala, sorrowful, downcast, hopeless. No braver were the three who came after her—the other Mary, wife of Cleopas, and Salome, and Joanna. Together the dreary little group made their way through the dewy paths of Joseph's garden.

"It is where he would have loved to lie." The words of Mary of Bethany broke the silence. "He loved a garden. Dost remember, Martha, how he loved our garden?"

A sob from Mary Magdalene hurried Martha into practical speech, to break the strain. "Didst thou tell me, sister, the tomb was closed?" "Yea, verily—and a great stone rolled across its mouth."

Martha stood still, aghast. "And who shall roll us away the stone?" she cried in discouragement. "Oh, foolish, not to have thought of that! We are not strong enough." Then in her heart an echo rang, "the glory of God"; and the thought followed it, "Perhaps there will be no need to roll it away." "Come," she said to the others, who also had stood still at her words. "It may be one of the soldiers will use his strength for us. We will see."

A turn in the walk among the trees brought them in sight of the tomb. Mary of Bethany peered beneath her hand, to see whether the sight of her eyes was true.

"The tomb is open," she cried. "Wolves of priests! they could not suffer him to be at peace in death."

It was Mary Magdalene who raised an exceeding bitter cry. "Alas, my

Lord!" she wailed. "Alas! they have taken him away." She turned aside from the rest, tears flooding her cheeks. "I must go seek for him," she said in a half whisper, and before they could stop her she had darted away among the trees of the garden.

"Poor soul!" cried Salome. "She is half mad with grief. All night she hath kept watch for dawn, weeping a passion of tears."

"Let us go nearer," said Martha quietly. "It may be some of the twelve has come before us to see the body." And in her heart the echo still rang, "Thou shalt see the glory of God," and the questioning thought, "Suppose he should be risen!"

So they drew nearer. Martha hurried ahead, down the two or three low steps; stooping, she looked into the small, low room. A single glance, and she turned back with bounding step, her face alight.

"There are angels there!" she cried; then, as she saw a look of

doubt cross the other faces, "Look for yourselves," she urged. "Verily, he is risen. I felt death could not hold him."

The women trembled, stooped, peered into the gloom. The brightness at its farther end showed that the tomb was empty.

"It is a dream," breathed Mary of Bethany. "Ah, how the light dazzles my eyes!"

Then out of the bright cloud came a voice: "Ye sorrowing ones, why seek ye the living among the dead? Jesus of Nazareth truly was crucified; but he is not here, for he is risen, as he said."

Wondering, affrighted, the women listened. "Go, tell his disciples," the voice went on, musical as of heaven.

"It is a vision," murmured Salome. "It cannot be. Grief has turned our brains. It is a dream."

"But see!" cried Martha, "see where his body lay! The place is empty! That is no deception, no fruit of a disordered mind. And

WORK THIS PUZZLE! SEND NO MONEY!!



\$50. CASH PRIZE

FREE

ALSO A PRIZE OF \$10 FOR NEATEST SOLUTION.
 Somebody who sends for particulars of this Puzzle Contest telling us **WHAT THREE STATES IN THE UNITED STATES ARE REPRESENTED** by the above Three Sketches, will receive a **\$50 GOLD WATCH** or **\$50 IN GOLD MONEY!** Try it at once. It may be you.
 Write the names of the States in a letter or postcard, giving your Name and Address
BRITISH PREMIUM CO. Dept. 46 Montreal, Canada.

Indigestion for 2 Years

Few people seem to realize that chronic indigestion is a disease of the intestines rather than of the stomach. Even the doctors err in this way, as is proven by this letter.

Dr. Chase's Kidney-Liver Pills are the most effective treatment obtainable for chronic indigestion, because they awaken the action of the liver and bowels, sweep the foul impurities from the system, and set the whole digestive system in perfect working order.

Mrs. George Swan, Ashworth, Ont., writes:—"My husband suffered with indigestion for two years. We tried three different doctors, but they didn't help my husband very much. As he still suffered, he began using Dr. Chase's Kidney-Liver Pills, and soon got relief. I am thankful to Dr. Chase's Kidney-Liver Pills for the cure of my husband after other treatments had failed."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

five cannot see one vision at one and the same time if there is no reality present. Nay, but he is risen! Had we not been dull of understanding we should have remembered how he foretold it of himself, even as he foretold his death."

Little by little she urged them to a similitude of her own faith, the faith capacity for which is always more vitally present in the man or woman of action than in the man or woman of thought.

"Where are the eleven?" she asked when doubt had changed to certainty.

"At Mark's house, where they ate the Passover."

"Go you and tell them. Make them believe and take courage. I must speed to Bethany, to tell Lazarus the good news. He is alone, sad, hopeless, mourning his return to life. I must let him know. And," with a return to the care for necessary material things affecting the comfort of those she loved, "he had no morning meal to-day—he will be hungering ere this. The home cares call me. Go you and make the disciples glad and rejoice with them."

"But, my sister"—Mary sought to stay her—"it was to thy faith that our understanding is due. It should be thy part to bring the message of joy."

"I will bring it—to my brother who waits yonder alone. What care I who tells the story, if only the story be told? Only let them not doubt your tale."

* * * * *

It was drawing toward the third hour of the day when Martha mounted to the roof of the Bethany house, where Lazarus sat sunk in melancholy. Her buoyant step, her radiant face, startled him into a gaze of astonishment.

"He is not dead, brother!" her voice rang out gladly. "Our Master lives. He said that he would rise. Lo, the glory of God is risen upon Israel, even as he promised me."

Lazarus rose to his feet, stern and pale. "Woman," he cried, "what dost thou mean? Trifle not with me, talking of dreams and hallucinations. What hast thou heard or seen?"

"Heard? An angel's voice. Seen? an empty tomb, a stone rolled back. Brother of my heart, it is no dream. He has come back from the grave,

The Meaning of a Name

"SALADA"

means everything that is choicest in fine tea. "SALADA" means the world's best tea—"hill-grown Ceylon"—with all the exquisite freshness and flavor retained by the sealed lead packages.

BLACK, GREEN or MIXED

even as he had power to bring thee back."

"A hard thing to believe," he said doubtfully. "Such was never heard of among men. The great Elias, who brought back life to the widow's child—he could not delay his going; nor his son Elisha—he too died, and the grave held him."

"Verily, brother, for one who hast thyself come back from the dead, thy doubts are strange. This man—I can but feel he is no man like the prophets of old. He is the very Son of the Blessed."

"Ah, well, it may be. Where is Mary?"

"She went with the other women to tell the news to the disciples."

"Wherefore didst thou not go?"

"Ah, my Lazarus, could I leave thee here, unknowing the glad tidings? Besides even on a great feast day there is work for some one to do."

"Martha, thou careful one"—his voice was very tender—"always art thou thinking of the comfort of thy dear ones. I thank thee for thy tidings. And it may be—though it is a hard thing to believe—"

His words sank abruptly into silence; a dawning wonder grew in his eyes. His sister turned, to find what could be the reason of his fixed gaze beyond her. Then she too gazed, incredulously at first, then speedily with a transfiguring joy. A moment she stood with arms outstretched, then sank at the feet of the figure in the seamless robe that stood with wounded hands raised in blessing. "Master," she breathed, "how camest thou hither?"

"I am come seeking out my friends," said the old kind voice. "I am come seeking one who understood. According to thy faith, Martha, daughter, so now it is unto thee. Even as thou hast been faithful, thou art mine."

The woman knelt with bowed head, but half understanding the benediction of his words. At last she heard in the quivering silence her brother's voice. "Martha, he is gone!"

She raised her head. They were alone upon the housetop. But the face of Lazarus shone with a new life, as if his whole being were made new. "In his life," he said, "I find the

life I left behind me in the grave. Heaven could not keep him from among men, nor ever will. I am content to dwell among men, henceforth, on an earth redeemed by the feet of a risen Christ."

Martha was silent; then she too spoke, "He has vanished from our sight forever," she said "I know it well. But as I go among my common tasks, glorified by his praise, he will abide with me—forever."—Mabel Dodge Holmes.

The Real Cure For An All Too Common Ill

No, this does not consist of some special or new form of drug, because drugs are not a permanent cure for Constipation. The real cure for Constipation is something that will appeal at once to your commonsense, because this cure consists simply of pure sterilized water.

The sufferer from Constipation usually realizes the danger of his affliction, because from Constipation arises the vast number of more serious diseases brought about by the retention and promulgation of germ life in the system, in turn caused by our failure to get rid of this waste.

Such a sufferer has probably tried all kinds of drugs, and his experience is enough to prove that drugs form only a temporary relief, and require constant use in constantly increasing doses to be at all efficacious. The sufferer greatly adds to his illness by becoming a slave to this drug habit.

How much simpler and saner is this method of Dr. Charles A. Tyrrell, inventor of the J. B. L. Cascade—an appliance now endorsed by physicians everywhere, and used by over 300,000 people. With this system of the internal bath, you dispense with drugs entirely, and you secure a perfectly natural treatment that brings about immediate relief and gradually attains a sure and permanent cure.

Hundreds of people have enthusiastically endorsed this treatment, as Mr. E. Nighswander, of Green River, Ont., who writes: "For years I have been troubled with Constipation, ulcers in the bowels, and piles, which all the money and doctors only seemed to relieve temporarily. The J. B. L. Cascade has completely cured these troubles, and I feel it a duty I owe to my fellow-men to endorse the Cascade in the very highest terms. No amount of money could estimate the value it has been to me. No home should be without a CASCADE."

Write for Dr. Charles A. Tyrrell's book, "Why Man of To-day Is Only 50% Efficient." We will gladly send you this free if you will address Dr. Charles A. Tyrrell, Room 561-6, 280 College St., Toronto.



Pop

a packet of Edwards' Soup into the pot or pan when you are making that stew—or

that hash or sauce, or whatever it is.

Let it boil for at least half an hour. You'll find that the home-made Irish soup will make your pet recipes tastier than ever, by bringing out their full flavour.

EDWARDS' DESICCATED SOUPS

5c. per packet.

Edwards' Desiccated Soups are made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup prepared from beef and fresh vegetables. The other two are purely vegetable soups.

Lots of dainty new dishes in our new Cook Book. Write for a copy post free.

S. H. B.

W. G. PATRICK & COMPANY, Toronto
Representatives for the Province of Ontario

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

Ma
ST.
A Res
Founde
former
and Mr
Thoru
and fo
Domes
Physic
Ball, H
MRS. C
MISS
Bis
Str
Sch
Princi
MI
Vice-I
MI
A
A Bra
Prej
HI
BOJ
A R
Sch
Healt
Grad
Preps
W. T.
ground
Militar
Boys
Militar
pectus
RI
Ag
Sc
Be
rink.
M
St.
Scho
Wes
ONTA
life. Se
lars. a
ME
SWI
ENGLI
ANTI
S



ST. MARGARET'S COLLEGE
TORONTO

A Residential and Day School for Girls
Founded by the late George Dickson, M.A.,
former Principal of Upper Canada College,
and Mrs. Dickson.

Thorough preparation for the Universities
and for All Examinations in Music, Art,
Domestic Science.

Physical Culture, Tennis, Cricket, Basket-
Ball, Hockey, Swimming Bath.

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

Forty-seventh Year.

Bishop Strachan School
Wykeham Hall
College St.
Toronto

A Church Resi-
dential and Day School
for Girls. Full mat-
riculation course.
Elementary work.
Domestic art.
Music and Painting.

Principal:
MISS WALSH
Vice-Principal:
MISS NATION


Also 221 LONSDALE AVENUE
A Branch Junior Day School, Kindergarten,
Preparatory and Lower School Classes.

HILL CROFT SCHOOL
BOBCAYGEON ONT.

A Residential Preparatory
School for Boys. In the Country

Healthy Situation. Spacious Grounds.
Graduate Masters. Small Classes. Special
Preparation for Royal Naval College.
Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster



ST. CLEMENTS COLLEGE
FOR BOYS
Residential & Day School
North Toronto, Ont.

Healthy situation. Large play-
grounds, tennis lawn, rink and gymnasium
Military instruction and manual training.
Boys prepared for the Universities, Royal
Military College, and for business. For pros-
pectus and all particulars apply to

REV. A. K. GRIFFIN, Principal.

Patron—The Lord
Bishop of Ontario

St. Agnes' School
Belleville

Special Courses in
Music, Art and Physi-
cal Training. Prepara-
tion for the Universi-
ties.

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

A Residential
School for Boys
Three Miles from Toronto.
Visitor—Lord Bishop of Tor-
onto. Large and beautiful
grounds. Boys prepared for
the University, Royal Military
College, and Commercial
life. Separate house for Juniors. For particu-
lars, apply to the Headmaster.

St. Alban's School
Weston
ONTARIO

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE


STAINED GLASS

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

CHURCH OF ENGLAND

DEACONESS AND MISSIONARY TRAINING HOUSE
179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

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



Bishop Bethune College
OSHAWA, Ontario

Visitor:
The Lord Bishop of Toronto

Preparation for the
University
Young Children also Received.

For terms and particulars ap-
ply to the Sister in Charge,
or to

The Sisters of St. John
the Divine
Major Street, TORONTO.

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

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

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

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

Easter Term begins April 2, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Havergal Ladies' College
JARVIS ST. TORONTO

Principal MISS KNOX

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

HAVERGAL-ON-THE-HILL College Heights, Toronto
Junior School

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

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

WYCLIFFE COLLEGE
TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the
University of Toronto, for the purpose of preparing men for the Christian Ministry
in Canada and the Foreign Mission Field in accordance with the Principles of the
Reformation.

For Calendar, particulars as to admission to the College or other information apply to the
Registrar.
H. MORTIMER, ESQ., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

The Diocesan Theological College
AFFILIATED WITH MCGILL UNIVERSITY

A Residential College for Church of England Theological Students during their Courses
in Arts and Theology. Terms moderate. Bursaries for desirable candidates.

Alternative Courses in Arts and Theology covering the requirements for Preliminary
Certificate, the College Testamur, and the Degrees of B.A., M.A., and B.D.

Inter-Collegiate Lecture Courses under a staff of fourteen regular professors afford
unique opportunities for under-graduate and graduate work.

Special attention of Graduates in Arts is called to a new Three Years' Course, covering
the requirements for the College Testamur, and the B.D. Degree of the Provincial Board,
for which Scholarships of \$200 are available.

A Regularly Organized Matriculation Class under a tutor with three assistants (all
graduates in arts) is open to men studying for Matriculation.

For terms, information, calendars, &c., apply to
REV. DR. REXFORD, Diocesan Theological College, Montreal

ECCLESIASTICAL ART WORKERS

In Metals, Wood Carving, Stone,
Textile Fabrics, Stained Glass, Mosaics,
Embroideries

All enquiries and orders to be addressed.
43 Great Russell St., London, Eng.
(opp. British Museum).
Also at Birmingham and Liverpool.

E. C. WHITNEY
WORDSLEY, ENGLAND

**CASSOCK, SURPLICE, STOLE AND
CLERICAL CLOTHING MANUFACTURER**

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

Clergy Surplices, \$1.09 to \$10.23
Choir Cassocks—Boys', \$1.09 to
\$3.70. Men's, \$1.37 to \$4.75.

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

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART
SILVER AND BRASS WORK,
WOODWORK, TEXTILES,

Illustrated Price List No. 100 Post Free.

CLERICAL TAILORING
DEPARTMENT.
CASSOCKS AND SURPLICES.

Price Lists, patterns and self-measurement
forms free.

MOWBRAY'S 28 Margaret St
London, England,
and at Oxford.

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

Healthy situation
fireproof buildings, large gymnasium, &c. Boys
prepared for the Universities, Royal Military
College and Business. For all information
apply to the Headmaster, Rev. OSWALD
RIGBY, M.A. (Cambridge), LL.D., PORT
HOPE, Ont.

WESTBOURNE
Residential and Day School
FOR GIRLS

340 Bloor St. W., Toronto, Ont.

Affiliated with the Toronto Conservatory of
Music. F. McGillivray Knowles, R.C.A., Art
Director. For Announcement and information,
address the principal,
MISS M. CURLETTE, B.A.

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square,
NEW YORK.

The next Academic Year will begin on
the 1st Wednesday in September.

Special Students admitted and Graduate
course for Graduates of other Theological
seminaries.—The requirements for admis-
sion and other particulars can be had from
The Very Rev. W. L. ROBBINS, D.D., Dean.



Church Brass Work
MEMORIAL
BRASSES,
CUPS, VASES.

RICHARD ANDREWS
CO. OF OTTAWA, LIMITED
117-119 SPARKS ST. OTTAWA

ame
JJ
ine tea.
"hill-
freshness
ackages.

in the grave.
p him from
vill. I am con-
en, henceforth,
by the feet of

For An
mon Ill

of some special
ause drugs are
r Constipation,
ation is some-
it once to your
is cure consists
water.

tipation usually
is affliction, be-
arises the vast
iseases brought
d promulgation
, in turn caused
f this waste.

bbably tried all
s experience is
ugs form only a
uire constant use
loses to be at all
greatly adds to
a slave to this

i saner is this
Tyrrell, inventor
in appliance now
everywhere, and
ple. With this
ath, you dispense
you secure a per-
that brings about
radually attains a

e enthusiastically
s, as Mr. E. Nigh-
tiver, Ont., who
ve been troubled
s in the bowels,
oney and doctors
temporarily. The
completely cured
el it a duty I owe
orse the Cascade
ms. No amount
te the value it has
should be without

A. Tyrrell's book,
Is Only 50% Effi-
send you this free
Charles A. Tyrrell,
St., Toronto.

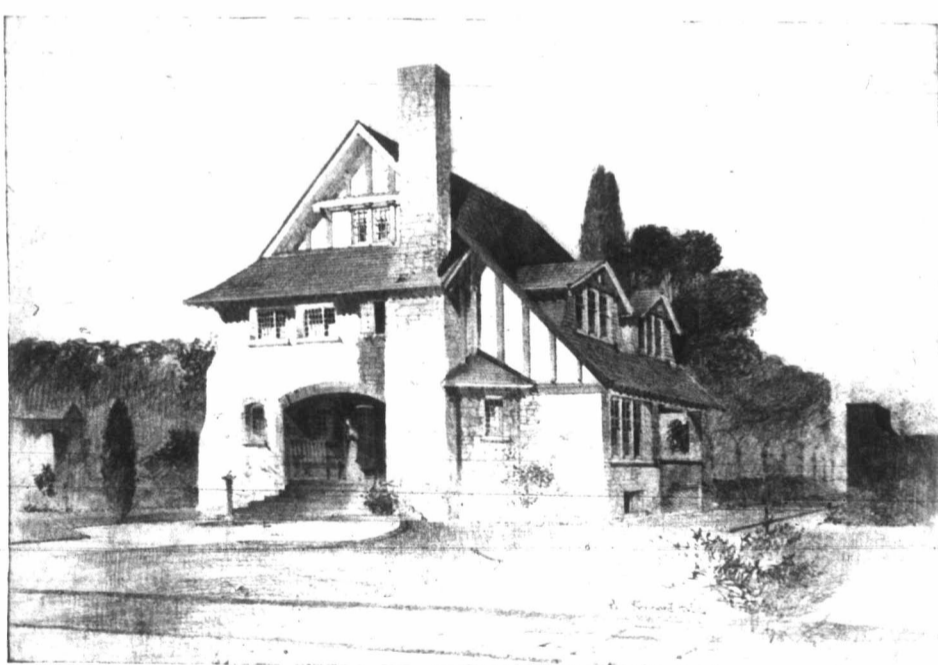


Selected List of Columbia Double-Edged Records Appropriate to the Season

- | | | | |
|--------|---|-------|--|
| A-9101 | { THE PALMS. (Faure)
{ RING OUT WILD BELLS. (Gounod) | A5424 | { NAZARETH. (Gounod).
{ THE MESSIAH. (Handel) "And the Glory of the Lord." |
| A-3323 | { CRUCIFIX. (Faure)
{ IF WITH ALL YOUR HEARTS, from "Elijah" | A5372 | { CALVARY. (Rodney).
{ LET US HAVE PEACE. (Ball). |
| A-533 | { ON CALVARY'S BROW
{ THROW OUT THE LIFE LINE. | A5364 | { NEARER, MY GOD, TO THEE. (Mason).
{ HALLELUJAH CHORUS, from "The Messiah." |
| A1130 | { HOSANNA
{ WELCOME, HAPPY MORNING. | A5342 | { ELIJAH. (Mendelssohn) (Oh, Rest in the Lord).
{ THE MESSIAH. (Handel) (He shall feed His Flock). |
| A5328 | { HALLELUJAH CHORUS from "The Messiah."
{ THEMES FROM THE OVERTURE TO ROSSINI'S
"STABAT MATER." | A5453 | { LOVE DIVINE, ALL LOVE EXCELLING, from "Daughter
of Jairus." (Stainer).
{ THE HOLY CITY. (Adams) |
| A5201 | { STABAT MATER. (Rossini) "Pro peccatis."
{ SIMON BOCCANEGRA. (Verdi) "Il lacerato spirito." | A5442 | { REQUIEM MASS. (Verdi)
{ GLORIA. (Buzzi-Peccia) |
| A5311 | { STABAT MATER. (Rossini) "Quis Est Homo."
{ STABAT MATER. (Rossini) "Fac ut Portem." | A5407 | { ELIJAH. (Mendelssohn). "Hear ye, Israel." Part 1.
{ ELIJAH. (Mendelssohn). "Hear ye, Israel." Part 2. |
| A5275 | { STABAT MATER. (Rossini) "Cujus Animam."
{ STABAT MATER. (Rossini) "Inflammatum." | A5332 | { THE MESSIAH. (Handel) Why do the Nations.
{ SAMSON. (Handel) Honor and Arms. |

All Columbia records are double-disc—a selection on each side. They may be played on any disc machine. For sale by all Columbia dealers. Write us for complete catalogue and name of nearest agent.

COLUMBIA GRAPHOPHONE COMPANY MCKINNON BUILDING TORONTO



A RESIDENCE IN LAWRENCE PARK, NORTH TORONTO

YOU CAN JUDGE A PLACE TO BUILD YOUR HOME

By the Homes already built there. The aristocratic character of the homes in

LAWRENCE PARK

is a guarantee of perpetual and increasing value to every investor. For full particulars apply to the undersigned.

DOVERCOURT HOUSE, 100 BAYVIEW AVE., TORONTO. **THE SAVINGS CO., Limited**

The
Vol.
Hamil
New and
matic ac
WANT
St. John
required.
WANT
position i
care of C
WANT
Canadian
Spare
waste.
time ev
OUT C
estate b
from \$2
during
made \$
name a
CANADI
RATION,

T
A
"O
volu
P
2

Ea
Morn
muni

GEN
ASH

E
6
FC

