

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER
ESTABLISHED 1871

Vol. 40

TORONTO, CANADA, THURSDAY, JANUARY 16th, 1913

No. 3

ES & LLIS

ASTICAL
RKERS

Carving, Stone,
Stained Glass,
Papers,
Orders to be
London, Eng.
(Museum),
and Liverpool.

ITNEY
ENGLAND
CE, STOLE AND
MANUFACTURER
—Russell Cord,
Serge, \$3.04 to
2.18 to \$30.68.
\$1.09 to \$10.23
Boys', \$1.09 to
1.37 to \$4.75.
non.—Boys' from
om \$1.34.
from \$32.08,
AND PATTERNS FREE.

ICAL ART
BRASS WORK,
TEXTILES,
No. 100 Post Free.

TAILORING
MENT.
SURPLICES,
and self-measurement
free.
28 Margaret St.
London, England,
and at Oxford.



IL LECTERNS

es, Desks, etc.; Candel-
monial Brasses, Chan-
Communion Services
Electrical Contractors.

CK BROS.
King St., Hamilton
e. near Barton St.
atalogue.

THEOLOGICAL
Chelsea Square,
NEW YORK.
Year will begin on
ay in September
mitted and Graduate
of other Theological
irements for admis-
sars can be had from
ROBBINS, D.D., Dean

The Canadian
an Pays.
Advertiser?

GLASS
THE N.T.
YON GLASS C
CH. ST. TORONTO

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

WANTED—St. Agnes' School, Belleville, Ont., a Trained Teacher for Junior Classes. Apply to Miss F. E. Carroll, Principal.

WANTED—A respectable working house-keeper for a gentleman's family in the country. References required, state salary. Address Drawer 1017, Orillia, Ont.

WANTED—Young man accepted by Wycliffe College as student, unable to proceed through lack of means, desires work as Layreader with a view to ordination without going to College. Address, Box 1, Canadian Churchman, Toronto.

Books on Important Themes

The Triumphant Life
Life, Warfare and Victory thro' the Cross.
By ROBERT F. HORTON.
Author of "My Belief," etc.
Price, 50c. net.

Why Does Not God Intervene?
By FRANK BALLARD, D.D., M.A., B.Sc., LOND., etc., etc.
Author of "The Miracles of Unbelief," etc.
Price \$1.50 net.

The Ordinary Man and the Extraordinary Thing
By HAROLD BEGBIE. Price \$1.25 net.
Post paid at the above prices.
On sale at all Booksellers.

WILLIAM BRIGGS, 29-37 Richmond Street West, Toronto

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.

IF YOU ARE ANXIOUS TO SAVE MONEY

We are ready to help you curtail your fuel account by selling you high-grade coal—the hundred-cents-on-the-dollar kind—that burns and gives out heat when burning. It's up to you.

The Standard Fuel Co. of Toronto, Limited
58 King E. Street
Phone. M4102

NORTHWAY
GARMENTS KEEP THEIR SHAPE

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

Harcourt & Son

We are specialists in Clerical Dress, and give particular attention to the nice points which mean so much to the fit and comfort of a Clerical Coat and Waistcoat. Order your next Suit from us. Samples on application.

103 King St. W., 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.

WHEN YOU FIND

B. VICKERMAN & SONS LTD.

In gold letters along the selvage of the Blue, Black or Grey Cheviot or Serge, you can rest assured that your clothes are being made from the best that British Looms have yet produced in the way of cloth.

Nisbet & Auld, Limited - TORONTO
Sole Wholesale Selling Agents for Canada

SWITZERLAND (ALL THE YEAR ROUND) Villa Clos-Fleuri, Baugy, Sur Clarens

This New Home is under the direct control of MR. and MRS. J. T. BUDD, Late of London and Folkestone.
Delightful Situation: 1,450 feet; Close to Tram and Steamers; Views of Mountains and Lake; Splendid Centre for excursions; Garden; Balconies; Electric Light; Central Heating. Charming winter or summer residence. Illustrated Prospectus on application to the above address. Reference permitted to the Rt. Rev. The Bishop of Durham, England, and Professor W. H. Griffith Thomas, D.D., Wycliffe College, Toronto.

Recent Booklets

- by the Rev. DYSON HAGUE
- "Confirmation" (4th edition) - 10c
Valuable for clergy and adult members of class
 - "The Atonement" (Strongly Church) 10c
 - "Cranmer, an Historical Study" 10c
 - "Wycliffe, an Historical Study" 10c
 - "The Higher Criticism" (4th edition) 5c
 - "Jonah, The Man and The Book" 5c
 - "The Value of The Prayer Book" 5c
 - "The Wonder of The Book" 5c

For sale at The Church Book Room and the U.C. Tract Society, Toronto

Roman Stone

(Trade Mark Registered)

Is especially adapted for churches, office buildings, banks and residences.
Write for prices when contemplating building.

The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg.
Phone Main 1060
Factory - Weston, Ont.

Just Published

The Rule of Faith: Baird Lecture
by the
Rev. W. P. PATERSON, D.D.
Prof. of Divinity, Edinburgh University
\$1.50 Net

The Preacher: His Life and Work
Yale Lectures by the
Rev. J. H. JOWETT, M.A., D.D.
Author of "Apostolic Optimism," etc.
\$1.25 Net

St. Paul in the Light of Social and Religious History
by Prof. ADOLPH DBISSMANN, D.D.
Author of "Light from the Ancient East," etc.
\$3.00 Net

The Historic Jesus
by Prof. DAVID SMITH, M.A., D.D.
Author of "The Days of His Flesh," etc.
75c Net

Great Ideas of Religion
by the
Rev. CANON J. G. SIMPSON, D.D.
Author of "Christus Crucifixus," "The Spirit and the Bride," etc.
\$1.50 Net

The Afterglow of God
by the Rev. G. H. MORRISON, M.A.
Author of "Sunrise," "Floodtide," "The Unlighted Lustre," etc.
\$1.35 Net

Bible Types of Modern Women
by the
Rev. W. MACKINTOSH MACKAY, B.D.
Author of "Bible Types of Modern Men."
\$1.50 Net

The Word of the Cross
by the Rev. A. B. MACAULAY, of Stirling.
\$1.50 Net

The Weapons of our Warfare
by the Rev. John A. HUTTON, M.A.
Author of "The Winds of God," etc.
75c Net

UPPER CANADA TRACT SOCIETY
Jas. M. Robertson, Depository
2 Richmond St. E., Toronto, Ont.

MEMORIAL WINDOWS

Scripture subjects skillfully treated in richest English Antique Glass
Quality has first place with us.
Robert McCausland, Ltd.
141-143 Spadina Ave., Toronto

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.

Advertising in The Canadian Churchman Pays.



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

**"GO NORTH,
YOUNG MAN"
WHY?**

Because there are millions of acres of agricultural land in Northern Ontario, in some cases Free, and in others at 50 Cents per acre, excelling in richness any other part of Canada, blessing and waiting to bless the strong willing settler, especially the man of some capital.

For information as to terms, homestead regulations, special railway rates, etc., write to

H. A. MACDONELL,
Director of Colonization,
TORONTO

**INVESTMENT
OPPORTUNITY**

Paying 8% Half-Yearly

We have an exceptionally attractive offering of stock in a large established commercial enterprise. The Company is well managed, and the Directors are sound business men.

It has earned over 15% on its present capital.

Shrewd investors throughout Ontario have already subscribed.

Prospectus gladly mailed on request.

Campbell, Thompson & Co.
HIGH GRADE INVESTMENTS
43 King St. West - Toronto, Ont.

**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 - - - - - }
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 RATZ R. H. GREENE
W. L. HORTON A. J. WILLIAMS
Head Office:
Cor. Adelaide and Victoria Streets,
Toronto

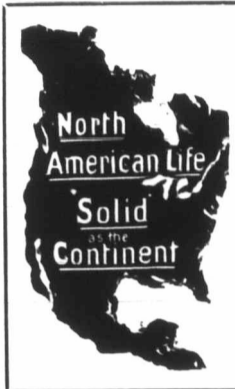
**MORE EFFICIENT
TRUSTEESHIP AT
NO GREATER COST**

IS ASSURED TO THE ESTATE
WHEN THE EXECUTOR
AND TRUSTEE IS

**The Toronto General
Trusts Corporation**

Toronto
Ottawa Winnipeg Saskatoon

For Nearly 40 Years the
Favorite Fuel
ELIAS ROGERS CO. LTD.
28 W. King St., Toronto



**High Water
Mark**

The past year recorded a healthy expansion in every department of the Company's activities.

For instance, during 1912 the

North American Life

Issued 25% More Business
than in 1911

Moreover, this most satisfactory increase was obtained without the use either of delusive promise or of extravagant expenditure.

THE
**NORTH
AMERICAN
LIFE**
ASSURANCE
COMPANY
"Solid as the Continent."

Head Office, Toronto, Can.



**Church and
Memorial
Windows**

STAINED GLASS

Designs and estimates
submitted.

Luxfer Prism Co., Limited
100 King St. W., Toronto



KEITHS, LIMITED

111 King St. West
Toronto

Designers and Makers

**CHURCH LIGHTING
FIXTURES**

**ECCLESIASTICAL
BRASS WORK**

**The KARN
Church Organ**

is not on trial. It passed the experimental stage years ago. It has been tried and tested by the foremost organists and critics, and they are unanimous in saying that it easily

COMES FIRST

**The Karn-Morris Piano
and Organ Co., Limited**

Head Office—Woodstock, Can.
Factories—Woodstock and Listowel

CHURCHMEN!

Order at once for the coming year.
No Churchman can afford to be
without The Canadian Churchman.
36 Toronto Street - Toronto

**FOR THE SIXTH
SUCCESSIVE YEAR**

The Great-West Life stands FIRST of all the Companies for Canadian Business in 1912.

The reasons for this prominence are readily found. They lie in the

**RESULTS TO
POLICYHOLDERS**

Over \$83,000,000 is now held in force by

**The
Great-West Life
Assurance Company**

Head Office, WINNIPEG

Cassock Cloths

All qualities of materials of various makes suitable for cassocks are shown by us, perfectly fast dye, durable weave and satisfactory wearing qualities. Superior value.

SAMPLES WITH PRICES
SUBMITTED ON REQUEST

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

**HOTEL CECIL
OTTAWA, ONT.**

WALTER B. WALBY - Prop.
FINEST, MOST HOMELIKE, AND
MODERN HOTEL IN THE CITY
Special Rates to the Clergy

**DANIEL STONE
UNDERTAKER** 82 WEST
Telephone North 282 BLOOR ST.



A 7% INVESTMENT

Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired. The above security is the best industrial ever offered in Canada. Business established 27 years.

Write at once for particulars.
National Securities Corporation, Ltd.
CONFEDERATION LIFE BLDG., TORONTO

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Bldg. - TORONTO



Canadian Churchman.

TORONTO, THURSDAY, JAN. 16, 1913.

THE OUTLOOK

SUBSCRIPTION \$1.50 PER YEAR

Send all subscriptions by Postal Note

ADVERTISING RATES PER LINE - 15 CENTS

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., two cents a word prepaid.

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.

CANADIAN CHURCHMAN.

Subscription Price — **ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

CLUBS.—Five or more copies 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" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to any one writing us for same.

SINGLE COPIES 5 CENTS.

January 19.—Septuagesima.
Morning—Gen. 1 and 2:4; Rev. 1—9.
Evening—Gen. 2:4 or Job 38; Rev. 21:9—22:6.

January 25.—Conv. of St. Paul.
Morning—Isai. 49:1—13; Gal. 1:11.
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.
Morning—Gen. 3; Matt. 14:13.
Evening—Gen. 6 or 8; Acts 15:30—16:16.

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

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

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

SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 238, 448, 516.
Processional: 226, 470, 536, 653.
Offertory: 103, 483, 611, 641.
Children: 422, 570, 650, 686.
General: 50, 412, 629, 637.

SEXAGESIMA SUNDAY.

Holy Communion: 274, 397, 525, 630.
Processional: 308, 384, 433, 448.
Offertory: 309, 400, 465, 516.
Children: 488, 608, 721, 727.
General: 436, 452, 459, 470.

The Mission of Help

The culminating phase, as it may perhaps be described, of the Mission of Help which was held throughout the Province of Rupert's Land last fall, will be reached at Westminster Abbey on January 21. There will be a great appropriateness in this, as the Missioners went forth from that place as an organized body. The Archbishop of Canterbury and the Bishop of London will take part in a Thanksgiving Service, including in the morning Holy Communion in the Abbey, and a conference with the Missioners; in the afternoon special thanksgivings and intercessions for Canada and the centres visited by the Missioners, and in the evening a public meeting to be addressed by several of the Missioners. It has been suggested that our Church people all over Canada, and especially those who had direct benefit from the Mission, should remember January 21 in their prayers. The results of the Mission, according to local testimony, have been very marked in the centres, and the question at once arises as to the many untouched Church points in each diocese. Is this not an insistent and pressing call to the leaders of the Church in the West to organize without delay Diocesan Missions of the same type, carefully planned and efficiently manned? Evidence abounds on every side that the need of a spiritual revival among Church people is urgent, and it will only be an inflow of a deeper, fuller, richer, spiritual life that the growing materialism of our Dominion will be met and overcome. Let us therefore pray the old prayer: "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

The Liverpool Church Census

One of the Liverpool papers, the "Daily Post and Mercury," carried out a religious census in that city just before Christmas, and the figures have naturally been giving rise to widespread comment. The broad conclusion of the census is that the Church of England and the Free Church congregations have suffered a substantial decrease in the last ten years, while the Roman Catholics have materially improved their position. On the causes of the decrease the "Church Times," and the three Roman Catholic papers, the "Tablet," the "Catholic Times," and the "Catholic Herald," are unanimous in the conviction that the Roman Catholic increase is due to that Church's tenacious hold on its day-schools, and that the Free Church decrease is to be attributed to the lack of such training ground. The "British Weekly," approaching the problem from a different point of view, also finds the key to the problem in the Sunday School, and pleads for steady, daily work on the part of both ministers and congregations, to bring children to the Church, and then to lead them into the full responsibilities of their position. Without this, that paper declares, "the ministers and Sunday School teachers must see the people steadily slipping away, the Sunday School becoming smaller, the Church becoming thinner, the religious atmosphere falling year by year." Only a little while before the census the Roman Catholic Bishop of Liverpool expressed himself in very frank terms, by saying that:—

"The Anglican body, which was very strong in Liverpool, was spending half a million of money on a magnificent Cathed-

ral; but what were they doing for their schools? . . . The Anglicans and Nonconformists were wringing their hands and wondering what was the cause of falling off in Church attendance. . . . He assigned the cause to the fact that they were giving up their schools; for if Catholics had not got their schools they would very soon have empty Churches."

We are not able to pass any opinion as to the truth of the Roman Catholic Bishop's contentions, but his words are worth while noting on the principle of "seeing ourselves as others see us." Archdeacon Madden holds that much of the decrease is due to movements of commercial and other people from the centre of Liverpool to the suburbs, his own parish having gone down two thousand in a short time, while the main body of Roman Catholic people, being poor, are naturally compelled to remain in Liverpool. Whatever may be the explanation, the facts remain, and they have a message for Canada as well as for the Old Country. We shall probably return to this subject; meanwhile let us face the problem as it meets us in our own cities, towns, villages, parishes, and missions.

Why?

The other day in Chicago the City Council passed an ordinance, granting to Marshall Field & Co. certain sub-surface rights, involving a passage beneath an important street. This ordinance has been vigorously opposed by a number of organizations on the ground of a dangerous precedent, the inadequacy of compensation, and the limitless complications possible with future civic developments in the matter of subways, drainage, and the like. During several months of agitation the news reports in the great Chicago daily papers were quite meagre in respect to any real information about this ordinance, and with one exception not a leading paper had a single editorial reference to the matter. The parties involved included the largest retail store in the world, a daily paper which every morning boasts that it is "the world's greatest newspaper," and one of the most concentrated business districts in the commercial world. Yet from a press that is often recklessly personal on questions of national politics there was not a word on social welfare. A single alderman earnestly opposed the ordinance, and a few days later practically every newspaper connected him with an unsavoury incident on mere hearsay evidence. Two papers, one socialist and the other independent, fought the measure strenuously, and the answer of the latter to the above question, "Why?" was simply these significant words: "The publishers have sold themselves, body, soul, and honour, to their advertisers." This episode provides food for thought in many other places besides Chicago. All who are interested in the problem of journalism naturally desire, and should demand, a press absolutely free from suspicion of taint or influence. As an American paper rightly says, the real importance of such disclosures lies in the reactions that are certain to come. "The masses who view the incident as another instance of the power of special privilege will harbour the memory resentfully long after the principals have forgotten it."

Suffragan Bishops

A number of leading laymen in the county of Buckinghamshire, Eng., have written very strongly protesting against the proposal to sever that county from the Diocese of Oxford. They urge a

XTH
YEAR

Life stands
Companies
ness in 1912.

this promi-
ound. They

TO
LDERS

is now held

st Life
ompany

NNIPEG

loths

ds of various
assocks are
ly fast dye,
satisfactory
superior value.

PRICES
EQUEST

& SON
ast, Toronto

CECIL
ONT.

Prop.
LIKE, AND
THE CITY
the Clergy

STONE
82 WEST
BLOOR ST.

N &
IRE
E
MPANY

STMENT

one year or at end
160 days' notice if
urity is the best
Canada. Business

rticulars.

orporation, Ltd.
BLDG., TORONTO

7%

onds, Corporation
cks. Absolute
on request.

ON & CO.

ock Exchange)
- TORONTO

WELLS

Belle & Specialty
y Co., Baltimore, Md., U.S.A.

number of reasons why the connection should be continued, and yet all the five Bishops of Oxford who have had the care of Bucks have found the burden of the diocese in three scattered counties far greater than they could bear, while the relief afforded by the appointment of a Bishop Suffragan of Reading was at best an inadequate stop-gap. The Bishop of Oxford, Dr. Gore, is far too well aware of the actual conditions of the case to be unduly troubled by this appeal, even though it comes from leading men in his diocese, and there is a very general impression in England that the Suffragan system has proved on the whole what the "Guardian" rightly calls "a lamentable failure." The Bishop of Worcester spoke out on the subject not long ago, after thirteen years' experience as a "Curate-Bishop" in South London, and no severer condemnation of the system could have been given. Bishop Gore has replied to the protest with equal frankness in saying that "to adopt the method of Suffragans is to adopt the worst alternative." And this he urges on two grounds: "partly because the system of Suffragans prevents the Diocesan Bishop coming to be known in all the parishes as the real Chief Pastor, or Father in God; partly also, because the office of the Suffragan is in itself an unsatisfactory office." This experience of the Old Country will doubtless be borne in mind in Canada, for even though there is no likelihood of the Suffragan system being introduced into our Church, the English experiences ought to be sufficient to prevent its realization.

Why not the Small Town?

An American paper has been arguing in favour of the small town—the town, or city of from three thousand to ten thousand people, "where men and women live as neighbours," and where the enormous power of great funds for the promotion of mental, social, and moral betterment is lacking. There is no doubt that while there are problems in every place, yet it is in the large cities that the greatest concentration of reformatory agencies is to be found. The writer says that those who are born and reared in a small town and have since gone to large communities always love to go back at Graduation time. Human nature is just as likely to be human nature in small communities as in large ones, and not a few instances can be adduced as to the need of social and moral reformation even in small towns. But there is much to be said for avoiding huge aggregations of population and for developing life in smaller communities. The problem has become acute in England and in the United States, with so many from the country flocking to the large cities, and we in Canada have dangers in the same direction. It behoves all who love their country to do their utmost to cultivate "community consciousness" even in small places, so as to make life worth living to our young people in the smallest locality.

The Advent Hope

The season of Advent has not passed too far away to call attention to a fine sermon by that great Cambridge theologian, Dr. Swete, which was reported in the "Guardian" of December 13. In the course of his remarks Dr. Swete gave expression to the following important statement of what the New Testament view of the Advent really is, and he warned people against abandoning the substance of the primitive hope:—

We abandon the substance, I submit, if we content ourselves with the prospect of a gradual improvement in the conditions of the present order; or if for the final apocalypse of the Great High Priest, we practically substitute the departure of each Christian soul and each successive generation to be with Him. Early Christianity held forth both these great

hopes, the hope of the individual soul and the hope of the whole Church, neither confusing them with one another nor letting either slip. The very epistle in which St. Paul speaks of his own desire to depart and to be with Christ in a disembodied life represents the Saviour as coming from heaven to fashion anew the body of our humiliation. Our departure to the Lord is one thing, and the Lord's Coming to His whole Church is another. Both hopes are to be jealously guarded and retained, unless we would lose some part of the spiritual heritage which the Catholic Church has handed down to us from Apostolic times.

We are grateful for these words, for there is far too great a tendency to identify "a gradual improvement in the present order" with the coming of the Kingdom of God, and an even greater tendency to "substitute the departure of each Christian soul" by death for the coming of the Lord. Both dangers must be strenuously avoided if we would keep true to the New Testament. The Kingdom of God is still future, and cannot possibly be set up until the King Himself comes, while death is not to be identified with the coming of the Lord. The New Testament truth is that death "may" come, while the Lord "will" come.

THE OUTLOOK IN JAPAN*

By the Rev. Prebendary H. E. FOX, M.A.

The moral, social, and religious, not to say political, problems of Japan lie far deeper than a passing visitor can fully penetrate. Four months, however, spent in various places, both town and country, with freedom from ordinary occupations, and with unusual opportunities of observation and of intercourse with people of many classes, Japanese and foreigners, missionaries and others, may allow even an outsider to express, without the assurance of a globe-trotter, some of the impressions which have been left on his mind.

That Japan is passing through great and rapid changes any stranger can see in his first day ashore. In dress and manners, in buildings and conveyances, in the shops where native and foreign goods lie side by side, and signboards where grotesque English competes with the picturesque script borrowed hundreds of years ago from the Chinese, in the ancient temples and moss-grown shrines and groves of giant pines entangled in a network of telephone poles and wires and the motor horn challenging the temple bell, in the train or tramcar rattling through the rice fields where the farmer is ploughing his little patch as his fathers have done for generations, one sees that East and West have met, and how quickly one is assimilating itself to the other. And such are but outward signs of graver transitions, in which, if Japan is gaining much, she is losing not less. The old simplicity of domestic life among the upper classes is disappearing. With the passing of the Shoguns, the feudal system could not, of course, survive. But the spirit of patriotism and something of the chivalry and respect for authority which it produced still in a measure exist. Will they stand the growing pressure of the new order? Will Bushido, that noblest asset of Japanese history and character, hold its own against the democratic drift and all that it brings from America and Europe? And will the changes make for higher moral conditions and

*The author was Honorary Secretary of the Church Missionary Society for several years. The deep interest of the Canadian Church in Japan makes this paper specially valuable. It was contributed to the "Record."

the development of those qualities which alone give strength and stability to a nation?

These are questions which thoughtful Japanese are asking themselves; and it was, doubtless, in consideration of such as these that the Government lately summoned a conference representing Shintoism, Buddhism, and Christianity to discuss the relation between religion and ethics. The inclusion of the followers of Christ, when it is remembered that almost within a generation Christianity was proscribed in the severest terms, and the massacre of Christians at Nagasaki took place, is as notable as any of the other changes that have come over Japan. I have never been able to learn what the conclusions, if any, of the conference were. But it may naturally be asked how far are any of the three religions named, whether combined or separate, in a position to control the increasing forces of unrest, of lawlessness, immorality, and irreligion. Let each be looked at by itself. Shintoism has been declared by the highest authority to be not a religion but rather a patriotic sentiment. It has great traditions and generous instincts. But it has no moral power. It may lead a man to suicide, as in a recent case, about which too much has been said, but it cannot make him a pure man, nor even an honest one, if his inclination runs the other way. Buddhism is equally unable to cope with the new order. If atheism by any stretch of terms can be called a religion, Buddhism is one which prates loftily about goodness but cannot produce it. The esoteric notions which represent Buddhism to some thinkers are as incapable of regenerating a single soul as the countless images, worshipped by the Japanese Buddhist, are of keeping him from a single sin.

What then about Christianity? In the Gospel of Christ there undoubtedly resides a Divine energy which, as it can save the man who believes it, can renovate the nation which receives it. The nation is the aggregate of individuals, and can only be influenced as the Spirit of God deals with each man. The man must hear before he can believe, as St. Paul has reminded us. And those who know Christ are God's appointed medium to communicate the knowledge to others. But here lies the weakness of Christian influences in Japan. The Church has failed both in the extent of her witness and in the character of much of it. The supply of missionaries from the home churches is utterly insufficient. Probably not a quarter of the people (less than that proportion in many districts) have ever heard of the Saviour, fewer still have had the message of His love set fully before them. However good the missionaries and the Japanese clergy and their workers (of those whom I have met I cannot speak too highly), however sincere the converts, the number of all, including Romans and Greeks, is far too small to influence the nation to any appreciable extent. Add to this the divisions among the Reformed Churches. The Anglican has its two wings, and though, in the face of heathendom, friction cannot be tolerated, it is impossible that intelligent Japanese fail to see the difference. In the other Churches a graver cause checks their influence.

Rationalism has spread widely. From Britain as well as from America have come teachers of what St. Paul would have described as "another Gospel which is not another." I saw and heard enough to convince me that the statement made by the late Bishop Honda (than whom few knew his people better) in his report to the Edinburgh Conference (vol. iv. p. 113) was painfully true. In such a ministry as he describes the holy fire burns no longer; the Church is paralysed. When a distinguished missionary can write a book such as "The New Testament of Higher Buddhism," which seeks to minimize the difference between that religion and the Gospel of our Lord Jesus

(Continued on Page 39).

"THE PEOPLE OF GOD"

Dr. H. F. HAMILTON'S NEW BOOK ON UNITY

By the Rev. W. H. GRIFFITH THOMAS, D.D.

CURRENT discussions on Church Unity give special point to the publication of two large, well-printed volumes, with the above title, by Dr. H. F. Hamilton, son of the Archbishop of Ottawa, and formerly Professor at Lennoxville (Toronto: Henry Frowde, \$5.75). The work is intended as a contribution to the subject of Christian Unity, and as such it will be welcomed by all Canadian Churchmen. The first volume is concerned with "Israel," and deals with the authority of the Old Testament and its religion. The second takes up "The Church," and deals with the origin of the Church and the Ministry. The main thought is that Divine revelation was bestowed first on the Jews and then on the Christian Church, and that as the former was the preparation for the latter, so the latter was the development of the former. According to Dr. Hamilton, "Christianity is simply the religion of the Jews re-organized by Jesus the Messiah." The volume on "Israel" is written from the standpoint of a moderate higher criticism, and while its points are well and ably stated it is impossible to read it without feeling that there are more recent discussions of the Old Testament which have tended to modify Wellhausen's position, and to re-open questions thought to be closed, and apparently assumed to be so by Dr. Hamilton. Thus we are told that it is difficult to say:

"In what relation the Israelites stood to Yahweh before the Exodus—possibly the name stood for the local Deity of Sinai."

The familiar reference to David being unable to worship outside Palestine is once again made in spite of Robertson's able and convincing discussion, and Deuteronomy is still regarded as Josianic in spite of recent books to the contrary. But much water has run under the bridge since Wellhausen wrote and Robertson Smith popularized his work. Only a few years ago Dr. Burney wrote an article to prove that the Decalogue with its Monotheism is Mosaic, whereupon Dr. Hastings, in the "Expository Times," said, that "If the Decalogue can be shown to come from Moses or from his age the present critical position on the early religion of Israel will have to be abandoned." And a well-known writer, Professor Sellin, of Vienna, has expressed the opinion that it would be "timely for the masters of the Wellhausen school to revise once for all their old copy books and text books, and to admit this proposition: against the Mosaic religion and the Decalogue no reasonable ground can be discovered." All this is unfortunately absent from Dr. Hamilton's pages, and makes his discussion seem somewhat remote from present-day realities. Then, too, there is apparently no mention of Robertson and Orr, though their books take a view of Israel's religion which should certainly have found a place in this discussion.

But we naturally turn to the second volume where Dr. Hamilton's main purpose is exhibited. The way in which Judaism develops into Christianity is skilfully stated, and the Church is said to have become "the New Israel." Here, too, we are inclined to question the exegesis and the perspective, because though the Church is in



THE DUCHESS OF CONNAUGHT

whose recent serious attack of peritonitis has recurred, necessitating her removal by special train from Ottawa to the Royal Victoria Hospital in Montreal. Latest news is hopeful and encouraging, and the whole of Canada prays for her complete recovery.

a spiritual way, the "Israel of God," yet in reality it is something far more and other than "the New Israel." Dr. Hamilton does not seem to us to have allowed for the essential and fundamental difference between the Kingdom and the Church. The former, rather than the latter, is the counterpart and complement of Israel. All this, however, leads up to discussions on Christian Unity by a reference to Christian origins, and on this point the preface to Volume II. is particularly interesting and illuminating. Dr. Hamilton frankly states the difficulty found in Anglican isolation, as it retains a ministry which reaches back behind the Reformation, and yet it is one of "the Reformed Communions." While he holds tenaciously to episcopal ministry and succession, he admits that, "Christian divisions are nowhere

more grievous and unnatural than between Anglicans and Nonconformists." And this because, "These men are of the same blood and the same stock; they have the same thoughts and the same political ideals; by nature we belong to them in religion as in other matters." He remarks with profound truth that, "As these divisions were the last to be opened they must be the first to be healed." Like many more, he is of the opinion that, "When they are closed reunion with Rome and the Churches of the East may come within the sphere of practical possibilities." The situation is shown to be specially acute in new countries, "Where men are more conscious of the future than of the past," and "Where the religious life of the future will refuse to be confined to so many parallel but separate channels." He believes that, "To us Anglicans there comes home with special emphasis the duty of thinking out our position clearly and conscientiously." On the one hand we have no right to sacrifice "Our ancient ministry at the demand of an uninformed popular opinion." But on the other hand, "Other Christians have a right to ask of us that if we maintain our position we should make clear the grounds on which we do so."

Dr. Hamilton's book is a contribution to this end, and, as such, we welcome it with heartiness. Space forbids our stating, still less discussing, the details of the writer's position; it must suffice to say that he sees in the New Testament an unique position given to the Apostles with especial reference to presidency at the Holy Communion.

"Had there been no institution of the Eucharist, the entire course of Church history would have been very different from what it has in fact been, and the nature of the Christian society would not have been what it is."

Further, "The Eucharist is the great central fact in the origin and development of the Christian ministry. The presbyters or priests are those who possess the authority of the whole Church to represent it at the breaking of the bread; the Bishops are those who possess the authority of the whole Church to confer this representative character upon others."

But in order to reach this position Dr. Hamilton has admittedly to make many assumptions, and to argue very largely from silence. As we went through his pages it was impossible to avoid noticing the great frequency of such terms as "may be," "would be," "probably," and other similar expressions, all of which were necessary to make his case arguable. But, as he would probably allow, a position which rests so much on contingency can hardly be proved conclusively to be of Divine and absolute obligation, and yet it is on these grounds alone that Dr. Hamilton bases his plea for the retention of a threefold ministry. The prominence that he gives to the Eucharist is strikingly different from that which obtains in the New Testament, and even the Bishop of Oxford, in his well-known book, "The Church and Ministry," admits that the New Testament is silent as to the officer who is to preside at the Holy Communion. In the face of such a significant silence it is difficult to argue for any particular Divine right, and Dr. Hamilton cannot be surprised if other scholars hold that a position for which so little

absolute proof can be given cannot be said to be of sole obligation. And he knows well that leading men in our own communion like Lightfoot, Hort, and Gwatkin, are entirely opposed to his view of the ministry. But we welcome the book even though we fail to agree with it, because of its ability, its frankness, its largeheartedness, and its sympathy. Thus, when enquiring whether the view here held a judgment of those Christians who think otherwise, Dr. Hamilton says,

"One must protest against the use of the expression to 'unchurch.' It would be quite impossible to make those who have once been baptized to be other than members of the Church. It is just because we who are divided are all brethren in Christ, are all members of the Body of Christ, that the schism is so grievous."

At the same time he believes that separate communions involve sin, even though he refuses to apportion the guilt. Again, we read that,

"To the mind of the present writer there can be no doubt that grace has been and is given through the sacraments administered by non-Episcopal ministries. The presence of the Holy Spirit and the blessing of God upon their work are manifest."

This is a fine and welcome testimony, though Dr. Hamilton rightly believes that the present divisions of Christianity are not justified. And he concludes that if we look abroad without prejudice, we shall see many who are under the historic ministry largely by accidents of birth and education, and thousands under other ministries whose position is due to similar accidents, and who "cannot be accused of wilful separation." Not only so, but in regard to the outward manifestations of the working of the inward spirit, "It would be difficult to say that one body is very much superior to all the rest."

Dr. Hamilton, therefore, pleads for union, because the present loss of power falls upon the whole organism. . . . One part cannot be made perfect without the other." And when Churchmen like himself desire the return of their brethren "to the Eucharist of the historic ministry," it is not simply because they favour their own form of government, "But because the Church cannot be what it ought to be without that return. . . . We sorely need them and the spiritual strength they would bring with them."

Such a noble spirit as is expressed in the preface to Volume II., and the concluding chapter is eminently worthy of the attention of all Churchmen. We thank Dr. Hamilton for a work which will be of great service to the cause of Christian Unity. It will do Evangelicals good to read a book so full of material, so instinct with careful scholarship, so loyal to what its author believes to be the true position, so thoroughly animated by sympathy with others who disagree with him, and so charged with devotion to our common Lord. If our discussions on Church Unity are carried on in the spirit of this book the accruing result will be great and lasting. With some more of Dr. Hamilton's words from the preface we close a book of genuine interest and value:—

"A united Christendom alone can rise to the unique opportunities which the heathen world now presents and meet the crying social evils of our Western civilization. Re-union is indeed the most imperative need of the time. And any man or any body of men who are guilty of obstructing that consummation by selfish considerations alone incur a serious responsibility."

WANTED—A SAMARITAN.

Prone in the road he lay,
Wounded and sore bested;
Priests, Levites passed that way,
And turned aside the head.
They were not hardened men
In human service slack:
His need was great: but then
His face, you see, was black.
—Benjamin B. Warfield, in "The Independent."

Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Selected.

CHRIST THE LIFE*

By THE BISHOP OF DURHAM

MY theme belongs to the inner sanctuary. There is no deeper secret in the shrine of the Gospel than that which lies in such as these: "Christ, which is our life"; "I live by faith in the Son of God"; "I live, yet not I, but Christ liveth in me"; "If Christ be in you, the spirit is life"; "God hath given us eternal life, and this life is in His Son; he that hath the Son hath the life."

Strength in Weakness.—But this secret, like all the secrets of the Gospel, is as luminous, as radiant, as much a thing of the heavenly daylight as it is inward and intimate. In the great temple of Eleusis, the adytum, the central place of mystery, was a chamber open to the living azure of the Athenian sky. We may use the pagan shrine as a parable of the truth of Christ, the Christ Who is, in the wonderful words of St. Paul (Col. ii. 2), if Lightfoot gives us the original reading, Himself the "mystery"; "The mystery of God, even Christ." The truth that Christ is our Life is far from being a matter for only the meditation of the mystical recluse. It is strong meat for the faint spirit in the stress of common life to-day. It means a power lodged within the man that it may work itself into manifest evidence without. It is timely and operative, if ever just when the believer realizes around him a world clamorously, and unfortunately modern, and the soul seems nearly stifled in an atmosphere more and yet more materialistic. On purpose that the Christian just now and here may live and breathe, and use all his powers with joy, and find his service freedom, he is commanded to know that Christ is his Life. Here is, indeed, a strength which finds its perfection in his weakness. Let him dread no exhaustion here as he looks forward. Let him take no thought in this respect of the spiritual morrow. There is no need to fear that he will fail to last. "Does it last?" was the question put to a dear friend of mine, half mockingly, about his happy and overcoming spiritual life. The answer, short and simple, was of perfect and profound significance: "He lasts." Yes, he had no anxieties about duration. His secret for a perpetual continuance was at once personal and eternal; Christ was his Life.

A Reminiscence.—No wonder that the first actual recognition of this divine fact, as it kindles into realization, can make an epoch never to be forgotten in the history of a Christian soul. George Macgregor is a name ever dear to me; a heart-friend whom I made, twenty-three years ago, in the tent at Keswick, and who passed to his heavenly rest about eleven years later, after a brief radiant course of witness and service. In his student days he was helping his father, one summer vacation, in their remote Highland parish, and, after a Mission service among the hills, was walking home in the long gloaming. He had been speaking on Col. iii. 3, and had explained the terms of the verse, no doubt with characteristic point and clearness. "But as I stepped over the heather," he said, "and repeated my text almost automatically to myself, it flashed on me on a sudden that it was wonderfully true, and true for me; Christ was my life. And within those few yards I passed into what I can only call a new existence." For him the secret, personal and eternal, had unfolded its hidden glory of rest and power. And truly it bore finest fruit magnificently practical, in a service of God and man equally spiritual and methodically practical, as full of dutiful diligence as of magnetic power. In a short time, woefully short for his friends, but not for him, he fulfilled a long time; he received sure testimony that he pleased God; and then he was not found, for God took him.

An Immense Possession.—Macgregor's experience, acute and decisive, stands assuredly for innumerable others, acute or not, many of them no doubt so gradual that no crisis ever touched the consciousness. But the spiritual phenomenon in all such cases was this—that the soul which had been attempting, more or less, to live as it were upon its own resources and energies, relying in a general way upon God but in effect treating itself as the basis of its action, found itself in possession of "the unsearchable riches" of Christ, Who is our Life, and set about applying in detail that immense possession. Suddenly or not, it became apparent that there need be no running dry; that the tension of self-dependence, precarious and ex-

*Paper read at the Devotional Meeting of the Church Congress at Middlesbrough.

hausting, could be relaxed, at once and for ever; that while there was, and always would be, of course, enough abundantly for the will to do, even to the end, it need never for a moment trouble itself with the provision of the basis, with the supply of the mainspring and the repose. That was Another's work. Nay, that was Another. For the secret, be it said once more, had come to reveal itself as at once personal and eternal. It was not it but He, as all the facts of the Christian faith, in their last analysis, are found to be. The believer's life, the wonderful, beautiful, almighty, all-gentle antithesis in his inner world to exhaustion, discouragement, decay, and death, was not this thing or that, however true; it was, it is, the Christ of God. To have the Son, in the simplicity of the most elementary reliance on His Word—that is to say, upon Himself expressed, is to have the life, because the life is He. Then the resultant service and sacrifice, rich in that inexhaustible possession, passes out of bondage into freedom. It enjoys the liberty of wealth and rest at the centre, which is precisely what sets free action at the circumference, unshaking, unshaking, because the centre is the Lord.

What It Is Not.—As we think of this great glory of the Biblical theology, this unsearchable treasure of the experience of the disciple, we own, of course, that it defies all crudely confident analysis. Abit in mystery. It goes off into the shadows and sanctuary of the Eternal. Yet it is lawful and helpful, within humble limits, to clear up in some measure our thought upon what we may not comprehend but apprehend about it. To take it negatively first; we may say with certainty some things which it is not. Particularly, it means nothing for a moment properly pantheistic. It means no absorption or abeyance of our personality, with its mysterious centre of consciousness, will, responsibility. It does not mean that if you analyse the true Christian man to his ultimate he will turn out to be not just himself, but a phase or function of Christ. No, the whole Biblical doctrine of sin rules that out. The mystery of our awful accountableness lies with all its weight against it. And so does the infinitely wonderful and moving request of the Eternal for our love. St. Paul does, indeed, say, "I live, yet not I, but Christ." But he concludes, let us remember, "not I, but Christ liveth in me." The ego is for ever there, itself and distinct. Only, it is inflected, from I to me. It is no longer the seat of self-will. But it subsists as ever to be the nidus of the Indweller's life.

The Scriptural Idea.—But when this is safeguarded (and it needs safeguarding, in view of some present-day lines of even Christian thought, not to speak of the extremer mysticism of former ages), then assuredly we may go far in reverent confession of the glory of the Scriptural idea of Christ our Life. It is no mere figure of speech, this profound formula of three syllables. It means vastly more than that the thought of Christ is to animate us. His example to quicken our flagging devotion, the hope of His glory to overbear our fear of death. Nay, more, it means not only, what is so infinitely and vitally true, that His atoning death has come, and now abides, between us and that second death of which His own lips warn the sinner; that His Cross, not our cross, God forbid, but His, is the reason why we are delivered from the wrath to come and welcomed as the reconciled children of the Father, into the life of the family of grace. Christ our life leads us on into things of which the sacred atonement is the holy threshold, or rather the foundation, while they are the temple built upon it. "Christ our Life" is a word which speaks of impartations and embraces close and wonderful beyond our comprehension. It indicates a personal presence of the Son of God within the personal being of the Christian. It means a vital flow of His tenderness and His power along, may I dare to say, the spiritual nerves and veins of our thoughts, and love, and will. It tells us of such a nexus set up by His promised Spirit between the Lord and the believer as can only faintly be imagined by the vine and the branch, the head and the limb, the bridegroom and the bride. "He that is joined unto the Lord is one spirit." So says St. Paul (1 Cor. vi. 17) in a context of wonderful significance. He is dealing with sensual, sexual dangers of new-made converts at Corinth, scarce escaped yet from the hideous mire of the lower life of that city of sin. He invites them to

an immedi
how? No
by this a
are vitally
gether.
spirit." T
aspect, wa
to the dev

The P
Pauline p
grand pra
presence.
temptation
ject for t
the gift o
and form
It is g
meant to
wildered
rounding
with grief
and to lif
immense
very being
A great
Henry Ve
of his par
when com
toil, cover
contempt-
him calm
hath the S

Wonderf
shall light
caution, i
range of
the action
God upon
of pain, t
on a very
He Who n
ing, and
no, and n
ing, and
ordinary
dwelling
the maint
pure and
of what w

And wh
power for
which is
the spiritu
the indivi
of the Ch
more ama
the Life
welcomed
of hearts,
ends, the
rising of
hope, wil
true fitne
pure and
divine se
Christ is
and all r
poses alt

"Consi
thoughts
First, tha
the glory
says the
than som
and little
mysterio
thirty ye
so calmly
that He i
ber in Ga
friend w
weeping,
fect Man
earliest d
followers
same sin
being, at
life of b
which wa
ers, that
them, of
self, and
their ete
This por
supremes
It proved
truth an
stantly b
tian cha
the same
lasting a
amazing
He is no
that fact

an immediate and transcendent moral victory; and how? Not by mere precept, however august, but by this amazing reminder that Christ and they are vitally interlaced and, as it were, fused together. "He that is joined to the Lord is one spirit." Their life, so frightfully exposed in one aspect, was from the other immune, impenetrable to the devil, for it was hid with Christ in God."

The Power of the Inner Presence.—That Pauline passage may remind us once again of the grand practicality of this secret of the inner presence. Christ our Life is no curiosity of contemplation for the devotee; still less is it a subject for the cold leisure of the mere student. It is the gift of God for human souls amidst the full and formidable realities of the world's life. It is given for use and wear. It is meant to meet the man, the woman, tired and bewildered with fierce temptation, scared by surrounding denials or derision of the faith, broken with grief, loaded with care, dismayed by death, and to lift and carry them over it all with this immense answer and antidote seated deep in their very being.

A great English saint of the eighteenth century, Henry Venn the elder, tells his children, in one of his parting letters, how in early life, at a time when complex cares and burthens were upon him— toil, poverty, domestic losses, opposition, obloquy, contempt—one word of the heavenly Book carried him calm and cheerful through it all—"He that hath the Son hath life."

Wonderful affirmation, Christ is our Life! Who shall lightly limit its reference? We need reverent caution, indeed, in the application of the highest range of spiritual promise to our corporeal life, to the action, direct and mysterious, of the touch of God upon sickness; for the evil of weakness and of pain, the evil of physical disorder, is an evil on a very different plane from that of sin. Yet He Who made us made us body and spirit, one being, and our body is the temple of His spirit. It is no unauthorized influence surely to say that, in the ordinary workings of the disciple's life, the indwelling secret of the Lord will assuredly tend to the maintenance or the restoration of all that is pure and peaceable in the physical order, to issues of what we know as health rather than otherwise.

And who, again, shall speak adequately of the power for the spiritual community, the Church, which is designed to flow from Christ the Life of the spiritual limb, the believing individual, and to the individual again from the common treasure of the Church? Can anything make our existence more amalgamable with others than the one Lord the Life of each, the Life of all? Let Him be so welcomed and be so realized, and the fellowship of hearts, the harmony of wills for the highest ends, the banishment of the death-life of self, the rising of the tide of common love and common hope, will have behind it not only the infinitely true fitness of it all, the benefit, the beauty, the pure and perfect rightness, but this basis of the divine secret, this fact that the one Lord Jesus Christ is the inexhaustible resource on which each and all rest and from which they draw, for purposes altogether of His glory.

"Consider Him."—I close with two detached thoughts suggested by this wonderful subject. First, that it must set us afresh upon considering the glory of Christ our Lord. "Consider Him," says the great Epistle. Let us do it, far, far more than some of us do in these days of many words and little meditation. Consider Him, this all-mysterious, all-glorious, Jesus Christ. Some thirty years only before St. Paul wrote about Him, so calmly and as of a settled and admitted fact, that He is our Life, He had been a familiar member in Galilean and Judean circles, man with men, friend with friends, walking, talking, sleeping, weeping, eating and drinking, dying at last; perfect Man. Yet somehow, in that early day, that earliest day, it had become entirely natural to His followers to speak of Him, with precisely the same simplicity, as transcendent and eternal, as being, among other things, this—the Life of the life of believing man. It is impossible to say which was the simpler certainty to His first followers, that He had lately wept and had died for them, or that He was on the throne of God Himself, and at the same time around them here as their eternal air, within them as their eternal life. This portentous collocation of beliefs was either supremest sanity or spiritual and mental madness. It proved itself then, and proves itself now, to be truth and soberness above all by the fruit it instantly began to bear and bears to-day—the Christian character. Yes, the mystical Christ is at the same time and essentially the Christ of everlasting and digestive fact, self-evidenced. The amazing affirmation that to all of them that believe He is nothing less than their very Life is just that fact in application.

A Primary and Vital Need.—Then, and lastly, let us all be sure that whatever other needs the Church at large has to-day, and our Church in particular, this need is primary and vital!—the need of a vastly developed manifestation through us all of Christ our Life. Theological orthodoxy, good Churchmanship, and what is called scholarship, what are they without this? Sounding brass echoed from a granite wall. But with this, the faith of the Creed, live in us with a divine power, and will shine for us and from us with glimpses of the light of heaven. A Church of members thus living with the life of the triumphant and returning Head will learn to forget her internal strifes, and will come to know nothing as her hope and her message but Him, till the world will believe, in the presence of Christ our Life, that the Father sent the Son.

NOTES AND QUERIES

From time to time we receive enquiries from correspondents asking information on matters affecting Church life and work. It is sometimes possible to reply direct, but, as many of the enquiries are of general interest, we have opened a column with the above heading to deal with all such questions as may be regarded as suitable for discussion. We would, therefore, invite our readers to send in notes, suggestions, and questions on anything affecting Church thought, life, and work, and we will give them the best possible attention. Address "N.B." at the office of the paper.

"Y.D."—"Referring to the enquiry last month as to the meaning of the word 'Mass,' can the meaning of the un-meaning term 'mass' for Holy Communion have any connection with the terminal of Christ-mas, Michael-mas, etc? The usual derivation of 'missa' seems very far-fetched."

Yes, undoubtedly, the word Christ-mas refers to the word "mass," meaning Christ's mass, Michael's mass. But our statement last month was absolutely correct, as to the usual derivation of the word. There is no real difference of opinion that the word comes from "missa," "sent," and was probably part of a phrase, "ite, missa est": "Go, the congregation is sent away." As already stated, the word was retained as the subtitle of the Office of Holy Communion in the Prayer Book of 1549, but was removed in 1552.

"J.J."—"Should the congregation join in the General Thanksgiving, or not? The custom varies in different churches."

The most recent authority, that valuable compilation, "The Tutorial Prayer Book," rightly says that "There is no authority for its repetition by the congregation, however appropriate the practice." One great proof of this is that the words are not broken up into short clauses, with capitals at the commencement of each, as is the case with the General Confession. But, notwithstanding the absence of authority it is probable that the practice of repetition will go on as at present. It is equally true that there is no authority for processional and recessional hymns, vespers, and many other things in common use. One clergyman is known to have caused such a stir over the people repeating the General Thanksgiving that he destroyed his usefulness in that parish. On the other hand a leading layman in England belonging to the High Church school, although surprised and even shocked when he heard the Thanksgiving repeated for the first time, came before long to value and enjoy it, and so much was this the case that he was anxious to provide an endowment for the Church including a stipulation that the Thanksgiving should always be repeated. In cases of difficulty on a point of this sort it would be perhaps as well to do what the Dean of Canterbury reminds us, we are expected to do in matters of doubt, "resort to the Bishop of the Diocese" (see "Concerning the Service of the Church").

"S.S."—"Is it true, as is frequently stated, that the Prayer Book of 1549 'was based mainly on a revision of the Sarum use?'"

The best answer to your enquiry is that given by Professor Sadler, a leading High Churchman of his day, who wrote: "The Eucharistic Service of the Church of England is substantially a new service. . . . The office of 1549 occupies twenty-three closely printed pages in Mr. Maskell's 'An-

cient Liturgy of the Church of England'; and of these not above two pages are to be found in the Sarum Missal."

"L.E."—"How can I explain the words of Isaiah 45:7, where God says, 'I create evil?'"

The word "evil" is used here as an antithesis to "peace," and means trouble. A similar passage in Amos 3:6 is rendered in the Revised Version: "Shall evil befall a city, and the Lord hath not done it?" A large portion of Isaiah is taken up with proclamations of God's judgments upon different nations because of their sins, and on the other hand the Jews are promised restoration to God's favour, and prosperity after punishment. In this chapter the prophet is impressing the people with the truth that all these things, blessings and punishment, were sent by God, and the whole tenor of the argument proves that the word "evil" refers to material and not moral evil. The word is not the usual Hebrew term for "sin." God does not create moral evil, but He did create beings who were capable of choosing and doing evil, and He still permits those who choose evil to do it. While we are not responsible for the fact that we are born with a tendency to evil, we are responsible for every voluntary choice of evil which we have made. God has provided for us by the infinite cost of Calvary a means of deliverance from sin, and our condemnation will not be, not that we are sinners, but that we have refused to avail ourselves of the Divine redemption (John 3:19).

"A.D."—"How are we to understand the words, 'Baptized for the dead?'"

You have raised a problem which is perhaps insoluble. One writer has collected no less than thirty-six explanations. The latest commentary, by the Bishop of Exeter (Dr. Robertson), and Dr. Plummer in the "International Critical Commentary," favours the view that the passage refers to persons previously inclined to Christianity who sometimes ended with being baptized out of affection or respect for the dead; i.e., because some Christian relation or friend had died, earnestly desiring and praying for their conversion. Such persons, the commentary says, might reasonably be designated as those who "received baptism on behalf of the dead." A book just issued by a well-known German scholar, Dr. Carl Clemen of Bonn, insists that the only possible translation is "baptized in substitution for the dead," and he believes that the reference is to a notion of some Corinthians, which is used as an argument by St. Paul without necessarily approving of it. Dr. Clemen is strongly of opinion that in this case, "Paul can hardly have agreed with the Church," even though he was prepared to argue "ad hominem" in support of the resurrection. Another view is that of Canon Evans in the "Speaker's Commentary," who associates the text with the ordinance of baptism, and points out that as baptism is always associated with death and resurrection, the sacrament has no meaning unless the resurrection is accepted. "If the resurrection is null, the sacrament is void: if the first is a myth, the second is a farce." These are the only three views of the text that seem worthy of notice.

THE OUTLOOK IN JAPAN.

(Continued from Page 36).

Christ, it is no wonder if less distinguished missionaries follow the same lines, and that the other New Testament, and the Person of Whom it is full, are no longer to them what they were to their fathers and to long generations of the saints of God through the ages. Christianity under such conditions has hardly any more power to uplift a nation than has the Buddhism with which it might ally itself.

Leaving, however, the wider aspect of the influence of Christianity on the national life, much hopeful work can be reported, especially from C.M.S. Missions, both in the towns and country districts. The well-known schools at Osaka furnish models of what Christian education can be and do. Regular preaching, both by Europeans and Japanese, in many Mission rooms, and the patient and earnest work of ladies in their

special spheres, are full of encouragement. The Japanese Evangelistic Band, an inter-denominational agency under wise leadership, is being much used by God for blessing to individuals. A recent and very interesting development of missionary enterprise is the effort to reach the Chinese students, who are again coming in large numbers to get an education in Japan which they cannot obtain in their own country. Already several have been baptized, and a considerable number attend the classes conducted by Mr. Elwin in Tokyo, while a still larger number are influenced by him and his assistants, Chinese converts themselves. It is the practice of the latter to meet their countrymen as they land at Yokohama, offering them a courteous welcome, helping them to find suitable lodgings, and giving them introductions to the Y.M.C.A. officials and others who will be their friends. The day I left Japan I came across one of these Christian

A SLUMP IN A GOLDFIELD

THE Porcupine gold-mining district is situated about five hundred miles north of Toronto, in the province of Ontario, the extreme point reached by the Temiskaming and Northern Ontario Railway. The country for many miles in all directions is rough and wild; except for the spaces cleared for building and for mining operations, it is covered with a dense bush.

Villages have suddenly sprung into existence on the shores of Lakes Porcupine, Pearl, and others. The houses are hurriedly and roughly built for temporary use. Little care or money is expended beyond what is absolutely necessary, as the majority of the people do not expect to remain there very long. The fear of forest fires also accounts for carelessness regarding the stability or comfort of their dwellings. The district has passed through the usual experiences of a mining camp.

The prospecting period is over. The prospects of a great "find" are very remote; consequently the prospector is withdrawing from the neighbourhood. The rush of gold-seekers is past, they follow the pioneer; but these are as a rule of a roving temperament, they come with vague hopes, with vaguer ideas, stop for a short time and then disappear—where? No one seems to know or care. Many are without money or means of earning it, yet they wander on and live somehow.

The boom in the value of building lots, mining claims, and shares in mining companies has changed into a slump. The hopes and spirits of the remaining residents seem to have followed suit. The prospector has lost all; the inventor has lost much; the storekeepers are losing money, some have become bankrupt. Those who are able to leave have done so; those who had not the means or the opportunity of liberating themselves or their capital remain.

These are the conditions under which we are struggling to carry on the Church's work. These conditions are in one respect favourable. In visiting from house to house, shack to shack, we meet men who may be truly described as of "all sorts and conditions." If things were going well with them the "Sky Pilot" would not be so heartily welcomed or so readily listened to as he often is under the adverse circumstances.

It gives one the greatest pleasure to recall the hearty hand-shake and the look of intense gratitude given on leaving the rough, comfortless dwellings of ruined men—ruined morally and physically as well as financially. This is the time to appeal with effect to the mind, heart, and soul. The world has bitterly disappointed them; they are helpless and hopeless! We have a message equal to the needs of even these. Making friends with and endeavouring to help those who are stranded in this isolated desolate district is one of the greatest joys of missionary life. The influence of the missionary is needed in the "public" life and affairs of the district. Tact, wisdom, and courage are needed to check wrongdoing and to bring about desirable changes in matters which concern the moral welfare of the community. We have good laws, but it is difficult sometimes to get them duly enforced. Those responsible for their administration are not al-

Chinamen; who told me that he had come to meet a party of forty-five Cantonese and to conduct them to Tokyo. It is impossible to exaggerate the importance of what may grow out of this, when these men, many of them belonging to good families and possessing high mental powers, having been won for Christ return to their own country and become leaders in the new movements which will speedily change the face of that hitherto unchangeable land.

I would ask every reader of this brief summary to give a place in daily prayer for the Empire of Japan, its rulers and its people, that the Church's witness may be wide and true and clear; that every Christian organization, in every one of its members, may be so full of the Spirit of God in His mighty power that what seems now an impossible dream may become a great reality, and the whole nation recognize Jesus Christ as its Saviour and Lord.

By the Rev. W. G. WAKEFIELD,
PORCUPINE

ways willing to fulfil the duties of their office, and sometimes share in breaking the laws they should preserve and enforce. The usual restraints of civilization are not felt up here.

The population is made up of all nationalities, varying socially and educationally. The greater part are of a careless, wild nature, ready to disregard all law and order at their own sweet will. The missionary, by living with and moving freely and sociably amongst the people, has many opportunities of helping to improve matters. Many, though rough in appearance and grown careless and almost godless, have a spark of regard for the good and the pure left. When this is touched the result is often seen in their co-operation being enlisted in the cause of the public good.

We have two buildings erected which do duty as "churches"—one on the north shore of Lake Porcupine, the other on the south. These are merely "shells" built of lumber, with one thickness of boards and one layer of paper inside. They serve very well for the summer, but in rough weather they are really unfit for use. It is impossible to make them even tolerably warm and comfortable in a temperature often 50 deg. below zero. The clergyman in charge has lived in a small room in one of the churches, but this cannot continue during the coming winter. He must find lodgings somewhere—not an easy thing to do where everyone is living more or less in "picnic" fashion.

To improve the churches is an absolute necessity; a house for the clergyman is equally so; but we have no funds whatever. There are no prospects of raising funds, not because the people will not give, but simply because they cannot, for in addition to the effects of the slump as mentioned everyone suffered severely in the appalling disaster of the forest fire which swept over the district in July, 1911. Very few buildings escaped, many lives were lost.

We are grateful indeed for the help your Society has given us. Without it the work could not have started. The struggle is great, the hardships to be borne are not light, yet there is infinite satisfaction in the knowledge that God has greatly blessed our efforts and has made our life and work a blessing to many who are in the direst need.

Mining operations are being carried on by a number of companies. The future of the district depends upon the results of their experimental work. The mines are expected, when developed, to yield gold in paying quantities. If this proves a fact, Porcupine will become one of the most important centres in Northern Ontario.—(Greater Britain Messenger.)

Did you ever think how your rector or curate would appreciate a gift of a copy of this paper, filled with Church news and live Church reading? 52 issues only \$1.50 for a year. Won't you subscribe for him? Do it now!

Brotherhood of St. Andrew

MARITIME TRIP OF THE GENERAL SECRETARY.

On October 28th last I left Toronto for Montreal, and the next evening met the members of the Executive Committee of the Local Assembly in that city. St. Johns, Quebec, was visited on October 30th; an address was given at the evening service and a number of boys and young men of the parish met in the rectory immediately after the service. A Brotherhood Chapter will soon be formed. The two Chapters in Sherbrooke, Que., were visited on October 31st.

St. John, N.B.—In New Brunswick, the city of St. John was the first place to be visited. November 1st and 2nd were spent in that city, preparing for meetings to be held the following week. Fredericton was reached on the evening of November 2nd. During the Sunday School hour the members of the Boys' Bible Class, in charge of Dean Schofield, were met and an effort made to interest them in junior Brotherhood work. A probationary Junior Chapter will in all probability be formed in connection with the Cathedral in the very near future. At the evening service an address was given to the Cathedral congregation. The next few days were spent in attendance at the services and meetings held in St. John in connection with the Synod of the Diocese of Fredericton. Bishop Richardson and the members of the Synod were very kind, and gave me an opportunity of speaking on Brotherhood work on three different occasions. On the Thursday of this week a most enjoyable visit was



J. A. BIRMINGHAM,
General Secretary, Brotherhood of St. Andrew
in Canada.

paid to the Boys' School in Rothesay, and the same evening gatherings of men in the parishes of the Church of The Good Shepherd, Fairville, and St. Luke's, St. John, were addressed on men's work in the Church. Two active chapters, junior and senior, are at work in St. Jude's parish, and a number of boys and young men were met there on the evening of Friday. The following Sunday morning an address was given to the congregation in St. Mark's (The Stone Church); in the afternoon a splendid meeting of men and boys was held in Trinity Parish Hall, and in the evening an address was given in St. Mary's Church.

Before leaving St. John arrangements were made for meetings to be held in December in some of the city parishes, and in some of the other parishes of the diocese, the Synod presenting a splendid opportunity for meeting the clergy personally.

Prince Edward Island.—On my way to Prince Edward Island a short visit was made to Moncton and the men and boys met there on the evening of November 11th. The next evening a very encouraging meeting of the Churchmen of Summerside was held, and Brotherhood work explained to the men present. A Senior Chapter will soon be formed in this parish.

In Charlottetown, St. Paul's Parish was visited early on the evening of November 13th, and an address given at the service. Later the same

evening a n
St. Peter's
is hoped th
St. Peter's
of very lik
St. Paul's
evening and
ing of the
the Rectory

Owing to
unable to vi
Island and
N.S., on N
Pictou have
is hoped th
be revived.

Most of t
Breton, and
ings held.
address wa
Bay. In th
James' Re
the evening
Church, Sy
Chapter be
vice. Mon
St. John's
the next ev
Sydney Mi
Society is
but a Broth
formed as
organization
ciety is als
ney Pier, a
Sydney Mir
near future
ber 20th an
vice. The
in connecti
Christ Chu
ing of Nov
Men's Soci
men and ot
parishes.

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Just here i
Society in
bably the
Diocese of
mony with
hood men
tunity for
its membe
Mulgrave
small but i
that eveni
Bee's Chu
dress give
noon a me
was held b
ing the Se
same ever
visited, an
tion, and t
ton is ano
preparing

Andrew

GENERAL

Onto for Mont-
eal members of
ocal Assembly
was visited on
n at the even-
nd young men
mediately after
ter will soon
n Sherbrooke,

ck, the city of
visited. No-
that city, pre-
the following
n the evening
unday School
ble Class, in
t and an effort
Brotherhood
pter will in all
ion with the
At the even-
to the Cath-
ays were spent
meetings held
Synod of the
Richardson and
ery kind, and
ng on Brother-
ions. On the
able visit was



of St. Andrew

esay, and the
in the parishes
herd, Fairville,
addressed on
active chapters,
St. Jude's par-
-ing men were
day. The fol-
s was given to
s (The Stone
did meeting of
ty Parish Hall,
is given in St.

gements were
December in
some of the
Synod present-
ing the clergy

way to Prince
ade to Moncton
on the evening
vening a very
chmen of Sum-
ood work ex-
Senior Chapter

ish was visited
r 13th, and an
ater the same

evening a number of men and boys were met in St. Peter's and a short address given them. It is hoped that in the near future the chapter in St. Peter's will be revived as there are a number of very likely men available. The members of St. Paul's Chapter were met again early the next evening and later in the evening a larger gathering of the young men of the parish was held in the Rectory.

Owing to the limitations on my time I was unable to visit any other points in Prince Edward Island and went from Charlottetown to Pictou, N.S., on November 15th. The two chapters in Pictou have been inactive for some time, but it is hoped that as a result of the meeting they will be revived.

Most of the following week was spent in Cape Breton, and a number of very encouraging meetings held. Sunday morning, November 17th, an address was given in St. Mary's Church, Glace Bay. In the afternoon the congregation of St. James', Reserve Mines, was addressed, and in the evening another address was given in Christ Church, Sydney, a short meeting of the Senior Chapter being held immediately after this service. Monday evening the Brotherhood men of St. John's parish, North Sydney, were met and the next evening a number of men were met in Sydney Mines. A branch of the Church Men's Society is at present working in Sydney Mines, but a Brotherhood Chapter will probably soon be formed as some of the men feel the need of both organizations. Another branch of the Men's Society is also at work in St. Alban's parish, Whitney Pier, and the Brotherhood Chapter, as in Sydney Mines, is likely to be revived here in the near future. This parish was visited on November 20th and an address given at the evening service. The largest gathering held in Cape Breton in connection with this visit was that held in Christ Church Parish Hall, Sydney, on the evening of November 21st, when the members of the Men's Society and a number of visiting clergymen and other Churchmen came from the nearby parishes. A very enjoyable evening resulted. Just here it might be mentioned that the Men's Society in Christ Church, Sydney, which is probably the largest and most successful in the Diocese of Nova Scotia, works in complete harmony with the Brotherhood Chapter, the Brotherhood men using the Men's Society as an opportunity for work and as a recruiting ground for its membership. Returning from Cape Breton, Mulgrave was visited on November 22nd, and a small but interesting meeting held in the Rectory that evening. The next Sunday morning St. Bee's Church, Westville, was visited and an address given to the congregation. In the afternoon a meeting in St. George's, New Glasgow, was held by the men and as a result of this meeting the Senior Chapter has been revived. The same evening Christ Church, Stellarton, was visited, and an address given to the congregation, and the men met after the service. Stellarton is another parish which has a Men's Society preparing the way for the Brotherhood.

(To be concluded next week.)

THE BONDS OF CHRIST.

The Son of God with chains was bound
That I might go forth free;
He, chafed with cruel fetters, found
Unbounded grace for me;
Around His wrists the cords of pain
Harsh, agonizing, lay:
From me in that dread hour sin's chain
Unfastened fell away.

Lord, let the bonds that bound Thee hold
Me bound in bondage pure,
Kept 'mid temptations manifold,
Shut from the world's allure;
That so my will, untrammelled, free,
Whiles here I dwell below,
May aye Thy ready servant be.

This boon, dear Lord, bestow!
(After the Icelandic of Hallgrim Petursson.)

THE WAY OF THE CROSS.

The pathway of Thy Passion
To follow I desire;
Out of my weakness fashion
A character of fire.
When the weak will sinks failing,
And flesh starts back afraid,
Before the dread Cross quailing,
Lord, grant Thy Spirit's aid.
(After the Icelandic of Hallgrim Petursson.)

The Churchwoman

Toronto.—The Girls' Friendly Society have long felt a very pressing need for a lodge or boarding house for women and girls in Toronto. The Society is now able to report that a desirable house for this purpose has been purchased at 109 Pembroke Street, and necessary alterations are well under way. The Lodge will accommodate 40 girls and will be a home in the highest sense of the word, under wise supervision, at a moderate charge. Girls of all classes, professions and religious beliefs will be received. The committee take this opportunity of asking for much needed assistance. Money and furniture, not necessarily new, will be gratefully received. Information may be secured from Mrs. Ashcroft, York Mills, and Mrs. C. Robinson, 77 Lowther Avenue, Toronto.

Georgina House.—The annual meeting in connection with this Institution will be held at the "House" at 3 p.m., on Tuesday, the 28th instant. This work is constantly growing in its usefulness and good work for our young women.

Girls' Friendly Society.—At the Girls' Friendly Society Diocesan Council meeting which has just been held, the following officers were elected for 1913:—President, Mrs. Ashcroft; Vice-Presidents, Mrs. Christopher Robinson and Mrs. Fred. Winnett; Secretary-Treasurer, Miss Erret. Fifteen Associations were elected as members of the Council.

St. James' Cathedral.—The members of the Parish Women's Club had a most successful annual supper on Thursday evening, the 9th inst., in the gymnasium of the Parish House. Over a hundred members of this flourishing club were present.

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The annual Christmas entertainment and prize-giving took place in the school-house on Thursday evening, January 2nd. The occasion marked the 130th anniversary of the opening of the school, which is the oldest Sunday School on the American Continent. A Cantata was rendered by the pupils of the school during the evening. Archdeacon Armitage presented the prizes for the year, and referred to the honourable history of the school, founded by Dr. John Breynton, the first Rector of St. Paul's, and of the special interest taken in it by Bishop Charles Inglis.

Halifax.—Church of England Institute.—An interesting meeting of the Sunday School Teachers' Institute was held at this Institute Monday evening, the 6th inst., the Rev. C. W. Vernon in the chair. After the reading of the minutes the chairman referred to the loss the Institute had sustained in the death of its President, Dean Crawford, and an appropriate resolution was carried by a standing vote. At the request of Mr. H. D. Romans, one of the representatives of the Diocese on the Sunday School Commission, the Institute discussed the suggestion to change the name of Children's Day to Sunday School and Children's Day, and unanimously decided in favour of retaining the present name. In the absence through indisposition of the Rev. S. J. Woodroffe, Miss Hiltz read his interesting paper on "The Teaching of Scripture." Miss James then gave a most interesting talk on the new series of primary lessons, which was followed by an interesting discussion.

Windsor.—King's College.—Great progress has been made in this College during the past year. The number of resident students has advanced from 34 to 52 and in addition there are 14 non-resident students. Forty-eight are taking the Arts course and eighteen the Science, while some thirty intend entering the ministry of the Church. During the summer a new wing was added to the College building, in which 18 men and a professor have rooms. This addition also provides three lecture rooms for the Professors of Chemistry and Physics and an excellent science work shop. Further accommodation, however, is imperative in the near future, as the indications point to a considerably increased attendance in 1913. Convocation Hall, at a cost of about \$1,200, has been thoroughly overhauled and put into first-class condition. The Forward Movement is progressing steadily and surely, the special fund now amounting to some \$70,000. Excellent work was

done during the summer by Professor Harley in Cape Breton and Prince Edward Island. Among those who have contributed generously to the College is Lady Haliburton. The President when in England last summer, succeeded in interesting her in the University, with the result that she promised a fixed yearly contribution. Lady Haliburton has presented the University with a beautiful oil painting of her husband, the late Lord Haliburton, son of Judge Haliburton (Sam Slick.) Both the late Judge and his son were educated at King's College, Windsor. Dr. Powell has since his return expressed himself as being even more firmly convinced than before of the need of small universities like King's College, to aid in upholding our national life. The preservation of individuality and independence is of the most vital importance in the interests of permanent strength."

FREDERICTON.

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

St. John.—The Rev. Dr. W. T. Street, sub-Dean of the Cathedral, died at his residence in this city on Monday, January 6th, aged 81.

QUEBEC.

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

Quebec.—The members of the Prayer Book Revision Committee appointed by the last General Synod commenced a series of sittings on Wednesday, the 8th, in this city, and they continued in session until Wednesday, the 15th.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Bishop of Montreal, celebrated the fourth anniversary of the date of his consecration to the Episcopate, Epiphany, 1909, on Monday of last week.

Montreal.—The Committee in charge of the Diocesan Endowment Fund have received a good response to their appeal for assistance from churches throughout the diocese, and have now in hand a sum in the neighbourhood of \$200,000. This is not as much as it was hoped to raise before the end of the year, a quarter of a million being the amount required to comply with the conditions made by Mr. Robert Reford when he made his generous offer of another \$250,000 to the committee. The committee expect to be able to make a final statement with regard to the fund at the end of the month.

In view of the attempt that is being made to raise the sum of \$100,000 for the Endowment Fund of Bishop's College, Lennoxville, in connection with the Diamond Jubilee of that institution, a letter has been issued by the Bishop of Quebec, who is President of the College, and the Bishop of Montreal, vice-president, appealing to the Church people as a whole of the Province of Quebec for their assistance towards the fund.

A special series of mid-day services for business men during Lent has been arranged by the Brotherhood of St. Andrew. The services will begin on February 5th, and continue daily, with the exception of Saturdays and Sundays, up till Easter. They will begin punctually at 12.30 and finish equally punctually at 12.50, and will be held in the Herald Building, at the corner of Craig and Alexander Streets in this city. The following well-known members of the city clergy have promised to officiate:—February 5-7, the Lord Bishop of Montreal; February 10-14, Rev. Canon Almond; February 17-21, Rev. Dr. Symonds; February 24-26, Very Rev. Dean Evans; February 27-28, Rev. J. L. Flanagan; March 3-7, Rev. Canon Paterson Smyth; March 10-14, Rev. H. M. Little; March 17-20, Rev. Allan P. Shatford.

St. Martin's.—The following words of Holy Writ have been chosen for the motto for this parish for the present year:—The Master's Voice, "What I say unto you, I say unto all, Watch!" "Behold! I come quickly!" "And there shall be no more death!" The Response of Faith, "Even so, come, Lord Jesus!"

OTTAWA.

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

Morrisburg.—The Festival of the Circumcision was duly observed in both St. James' and Trinity Churches. In the former church the service began

shortly before midnight, when an unusually large congregation was present. Immediately after midnight the Holy Communion was celebrated when there were more than eighty communicants, after the service was ended the members of the choir were entertained at the rectory.

TORONTO.

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

Toronto.—Havergal College.—During the last two or three years the business section of Toronto has been swiftly and stealthily moving northwards, and as banks, stores and apartment houses take the place of the old-time family residences, churches and schools, whether they will or no, have to relinquish site after site and move northward and westward if they do not take their flight altogether into the country. Bishop Strachan, for instance, is laying the foundations of a new school on Russell Hill Road. Havergal College has three or four acres and a preparatory school on St. Clair Avenue; St. Andrew's has purchased a large site at York Mills, and other schools have purchased land outside the city limits, although the exact particulars are not as yet forthcoming. As far as boarding schools are concerned, this northward and out-of-city movement, especially in the case of boy's schools, is satisfactory; but for the day scholars a site in the heart of the city becomes increasingly difficult to find and yet, if pupils are to come north, south east and west, it is absolute necessity. It is, doubtless, with this thought in view that the Directors of Havergal College, during the past two or three weeks have acquired the property lying immediately north of the College, known as the Rutherford House and grounds. The original college, built in 1898, stands on the old apple orchard of the Rutherford property; the Assembly Hall and skating rink on the Rutherford gardens; the King property having been used for the Junior School and tennis grounds. The college can be congratulated on this latest addition as it rounds off the property besides making a large addition to the playing grounds of the school. Whether in the next five or ten years Havergal in turn, like Bishop Strachan and other Colleges, may not have to abandon this central position remains to be seen, but for the present at any rate a property equally large in the heart of the city would be difficult to acquire.

St. James' Cathedral.—The Bishop occupied the pulpit at St. James' Cathedral last Sunday evening.

St. Anne's.—The annual banquet of the Men's Association of this church was held in the new parish hall on the evening of Wednesday, January 8th, when over six hundred men sat down. The banquet was a great success despite the fact that Colonel the Honourable Sam. Hughes, the Minister of Militia and Defence, was unavoidably prevented from being present. The guests included the Bishop of Toronto, Assistant Bishop Reeve, Bishop Stringer, Sir Edmund Osler, and a number of other well-known citizens, including Mr. A. Monro Grier, the Rev. Canon Gould, M.D., and the Ven. Archdeacon Davidson, of Guelph. Dr. Gould made a patriotic speech in proposing the toast to "Canada." One of the most striking addresses of the evening was delivered by Sir Edmund Osler, in responding to the toast to "Canada." He emphasized the importance of true sentiment, and referred in scathing terms to the much to be regretted overlapping in Church work through denominational pride. He referred particularly to the smaller places in the Western portion of the Dominion, and said that one of the greatest hindrances to the growth of the country was this very thing. In a municipality of 500 population, he said, Methodists, Presbyterians, Anglicans and other denominations would all put up churches when only one large church could be afforded, thus starving the people and hindering each other. Sir Edmund was also rather hard on the clergy and the Church in general, more on account of the hypocritical tendency on the part of so many people supposed to be good church members. He was the son of an English Church missionary, he said, though his hearers might not think so from his remarks, and had been a strong member of that denomination because he was brought up to it. He enjoyed the service very much, indeed, though he seldom enjoyed hearing the sermon. He said that people nowadays wanted too much, and grumbled like the very mischief because they could not lay their hands on all they wanted. They should remember the immense handicaps their forefathers met and shouldered, and they would not be so dissatisfied with their lot.

Chief Inspector Hughes, who replaced his brother, the Minister of Militia, spoke to the same toast, and his address was a stirring one, with particular reference to the influence of cadet training on the youth of the country. A feature of the evening was the presentation to Mr. Albert E. Lowrey of a gold watch on behalf of the Association by the Bishop of Toronto. Mr. Lowrey won a membership contest.

Under the auspices of the Missionary Education Movement, and in co-operation with the Sunday Schools of the city, a Missionary Institute will be held in St. Anne's Church, January 20-22. Conferences will be conducted by the Rev. Dr. T. Albert Moore, Dr. Murdock McKenzie, Mrs. Dr. F. C. Stephenson, and Miss J. Thomas. Archdeacon Cody, Rev. L. E. Skey, and Rev. J. Wesley Dean, will give addresses. Group study and conferences on Missionary methods in church and Sunday school will be conducted by two outstanding specialists, namely, Dr. G. H. Trull, and Miss Mendenhall, both of New York City. The Bishop of Toronto has signed a letter commending this effort to the attention of all Church Sunday School workers.

Church of the Epiphany.—The opening sermon of the January Campaign of the Laymen's Missionary Movement was preached in this church on Sunday morning last by the Rev. Professor Griffith Thomas, D.D., from Acts 13. The presentation of the subject was a most striking one. God's view of missions as shown in the sending, under the guidance of the Holy Ghost, of Paul and Barnabas, the ablest of the apostles, to extend the Church, into the then foreign fields, even at the loss to the important work of the great city of Antioch was ably presented, and many convincing instances in later days were cited of similar selection of the best men for missionary fields; such as Geo. Pilkington, one of Cambridge's first scholars for Uganda, where his abilities were used to translate the Bible and Prayer Book into the Uganda language; Geo. T. Manley, Senior Wrangler at Cambridge, for some time in foreign field, and now C.M.S. Secretary, and many other similar cases. A deep impression was made on the large congregation by the clear, deep, yet simple, arguments advanced of the Churchman's duty towards the evangelization of the heathen and the retroactive blessings on the Church at home. Rev. Dyson Hague, M.A., will continue the campaign next Sunday.

Parkdale.—St. Mark's.—The Christmas services were very bright and well attended. The Rector, the Rev. W. L. Armitage, B.A., had the Rev. Prof. Foster, of Trinity College and the Ven. Archdeacon Ingles, assisting him at the Holy Communion. The choir appeared in new cassocks and surplices, presented by the Women's Guild from the proceeds of a very successful bazaar held recently. The Rev. W. L. Armitage, was presented with a very handsome silk cassock and surplice by the members of the guild. The Ven. Archdeacon Ingles preached an inspiring sermon in this church on the subject of Missions on Sunday evening last.

North Toronto.—St. Clements'.—Mr. W. F. Maclean, M.P., for South York, delivered an address on Tuesday evening of last week before the St. Clements' Literary and Musical Club in the Parish Hall. The subject of the lecture was "Some Facts About the British Empire."

Lindsay.—St. Paul's.—A Layman's Missionary Movement supper was held recently in the school-house. His Honour, Judge Harding, presided. Some 70 men attended in all. Addresses were given by Mr. D. M. Rose, Secretary, Laymen's Missionary Movement, and Mr. L. A. Hamilton,

EASTER COMES EARLY THIS YEAR

Therefore those intending to take up the matter of

Ecclesiastical Gifts for Easter Delivery

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

Ecclesiastical Department
Henry Birks & Sons, Limited
MONTREAL

who has spent 20 years in the North West, and who had also visited China, Japan, India, Palestine, Turkey and Egypt.

Toronto University.—The Right Rev. Dr. Anderson, the Bishop of Chicago, preached the University sermon in Convocation Hall on Sunday morning last, when large numbers of people were present. In the course of his sermon the Bishop propounded the view that religion is a life, not a creed or a Church, and only in so far as man lives religion can he know anything about it. Further, should the Bible and the present Church and creed be swept out of existence the thing religion would remain, and another Bible, Church and creed would come. He chose for his text the words of St. John: "He that saith, 'I know God,' and keepeth not His commandments, is a liar," and he pointed out that while a man might be a great theologian he might not be a religious man. Mere theism lacks the warmth and love that is the life of religion, and also the necessary demonstration of man's destiny and life hereafter. Reason, by which we judge truths for ourselves—the instinct wherein is to be found the basis of religion—conscience, the voice of religion and the spirit of God which is our own personal tribunal—and experience by which we all can prove the wonderful truth and power of Christianity—all these are avenues of religious knowledge. One cannot know the majesty of the Christian creed until it passes through you, and it must be a personal experience. "You cannot prove religion to anyone else," said Bishop Anderson, "but you can prove it up to the hilt for yourself." The people who are redeeming the world to-day are people who have been redeemed by Christianity themselves. They are those who are living religion and doing things through Christ who have learned by experience.

NIACARA.

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

Hamilton.—A banquet was held at the I.O.O.F. Temple in this city on Tuesday evening, the 7th inst., under the auspices of the Laymen's Missionary Movement about 400 men were present, and Mr. G. C. Copley presided. The principal speakers were; President Falconer, of Toronto University, the Rev. Dr. Renison, the rector of the Church of the Ascension in this city and Mr. H. K. Caskey, of Toronto, the General Secretary of the movement in Canada.

Milton.—Grace Church.—The Rev. O. F. Cooke was duly inducted as the rector of this parish on Tuesday evening, January 7th. The Ven. G. F. Davidson, M.A., the Archdeacon of Wellington, performed the ceremony and preached the sermon. He was assisted in the service by the Rev. F. W. Hovey, of Burlington, the Rural Dean, and the Rev. A. F. Burt, of Campbellville. Although the evening was a stormy one, there was a large congregation present at the service.

HURON.

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

Brantford.—Grace Church.—The condition of Mrs. Richard Brooks, who was so seriously injured in a runaway accident on Christmas Day, is reported by the hospital authorities to be greatly improved, and they now hold out every hope of her ultimate recovery. She has regained consciousness and is in every way progressing favourably. Mr. Brooks, who was hurt at the same time, but far less seriously, has almost completely recovered from the effects of the accident.

Trinity.—A very enthusiastic meeting was held in the school room on Tuesday evening, January 7th, when a Men's Association was organized. The officers are as follows:—President, Rev. M. Latimer; vice-president, Mr. L. E. Kingerley; second vice-president, Mr. Crumpling; secretary-treasurer, Mr. H. Wm. Kingerley; executive, Messrs. Bailey, Sage, Morison, Brazil, Smith and Tucker. This marks an important step in the history of this church as the men expect to have a rector for their parish in the near future.

Sebringville.—"The unflagging zeal of a mere handful of women connected with the W. A. of the parish of Sebringville and Ellice Township is well worthy of mention. In spite of very limited membership and bad weather and roads, they have kept up their meetings with unflinching regularity. During 1912 besides receipts amounting to about \$30, this Auxiliary sent out a bale which at a conservative estimate, values at quite \$20.

Glencoe.—A missionary at an interesting of Tues illustrated by the Rev.

Geo. Thorne

Sault Ste.

Society for Sac Diocese of A the Rev. T. Muskoka, Or Society, whic England, exi clergy to ful gent "in the in such stud same." This sional pamph leaflets, issue portant subj of history, vi of the Bible. psychology, study are giv necessary on heavier type. fully given; point, wheth a clergyman where to get information the leading of the world.

wers to ques interest the marriage of agnostics, a A number of Muskoka an the Algoma added his na for other Al do so. Nam Warden at I twenty-five o quarters in receive at his publications compel a cle study, but Study circle connection v

North Bay

is the organ sented on C of the congr preciation c church has r by Mr. Will made through the Bishop c

Samuel P

Manitou.—trip to the succeeded in the head of dermat, wil in Manitou. from Mr. G The Pem held at Pilot readjustmen for discussi

McAdam H

Regina.—Bishop atte sack, and tl Margo, wh built church day, Decem tion at Kan substantial parish hall, been provid begun a li Tuesday, I Pelly, for C a church an

Glencoe.—St. John's.—Miss Norah Bowman, a missionary at home on furlough from Japan, gave an interesting lecture upon her work on the evening of Tuesday, January 7th. The lecture was illustrated by lime-light views which were shown by the Rev. J. E. Lindsay.

ALGOMA.

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

Sault Ste. Marie.—A Branch of the Central Society for Sacred Study has been formed in the Diocese of Algoma. The Bishop has appointed the Rev. T. Bird Holland, B.D., of Port Carling, Muskoka, Ont., as Warden of the Branch. The Society, which has its headquarters in Oxford, England, exists for the purpose of helping the clergy to fulfil their ordination vows, to be diligent "in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same." This it does by issuing leaflets and occasional pamphlets upon subjects of interest. The leaflets, issued every quarter, contain lists of important subjects for study, e.g., certain periods of history, vital parts of dogmatics, selected books of the Bible, courses of reading in apologetics, psychology, philosophy, etc. With the subjects for study are given lists of the best books, the more necessary ones being distinguished by titles in heavier type. The prices of the books are carefully given; also some account of their standpoint, whether conservative or critical. Hence, a clergyman can at once tell what to read and where to get the necessary books; moreover, this information is absolutely reliable, coming from the leading divinity professors and librarians of the world. The occasional pamphlets give answers to questions on all manner of subjects which interest the clergy, e.g., marriage and divorce, marriage of unbaptized persons, answers to noted agnostics, a "second chance" after death, etc. A number of clergy in the Rural Deaneries of Muskoka and Parry Sound have already joined the Algoma Diocesan Branch. The Bishop has added his name to the number. Now is the time for other Algoma clergy to join if they wish to do so. Names should be sent in at once to the Warden at Port Carling with the annual fee of twenty-five cents. This fee is forwarded to headquarters in England, and entitles the member to receive at his own address all the above-mentioned publications of the Society. Membership does not compel a clergyman to undertake any course of study, but it helps him if he wishes to do so. Study circles in Canada are generally formed in connection with the various Rural Deaneries.

North Bay.—St. Simon's.—Miss Freeman, who is the organist of this Mission Church, was presented on Christmas Day by the rector, on behalf of the congregation, with a purse of money in appreciation of her services as organist. This church has recently been presented with a fine bell by Mr. Willcock, of Montreal. The present was made through Mr. R. C. Thornloe, the brother of the Bishop of the diocese.

RUPERT'S LAND.

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

Manitou.—Rural Dean Gibson made a holiday trip to the Riding Mountain in December, and succeeded in securing as a trophy a fine moose, the head of which now is in the hands of a taxidermist, will soon grace the walls of the rectory in Manitou. Wycliffe College received an elk head from Mr. Gibson a couple of years ago.

The Pembina Rural Deanery meeting will be held at Pilot Mound at the end of this month. The readjustment of the neighbouring parishes is up for discussion.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

Regina.—On Saturday, November 30th, the Bishop attended by Rural Dean Terry, of Kamsack, and the clergy of the Rural Deanery, visited Margo, where the Bishop dedicated the newly-built church and held a Confirmation. On Sunday, December 1st, the Bishop held a Confirmation at Kamsack. In this parish there are now a substantial church, a large and well-appointed parish hall, and a comfortable vicarage. These have been provided where the work of the Church was begun a little less than seven years ago. On Tuesday, December 3rd, the Bishop proceeded to Pelly, for Confirmation. During the last two years a church and a vicarage have been built at Pelly.

On Sunday, December 8th, the Bishop visited Oxbow, in the southern part of the diocese, and consecrated the stone chancel which has recently been added to the church as a memorial to the life and work of a clergyman of the Church of England. In the afternoon the Bishop drove to Alameda and preached to the people at Evensong. After this there was a Confirmation at Oxbow. Large numbers attended both services. The Bishop returned to Regina, having made a railway journey of over six hundred miles to visit this portion of his diocese. On the afternoon of December 12th, a very interesting event in the history of the Diocese occurred, when the Bishop opened the new Grisdale Hall at Indian Head. This beautiful hall cost over five thousand dollars. A large number of the clergy of the diocese gathered for this service, and at the service held at 3 p.m., an overflowing congregation was present. At the evening service the Archdeacon of Regina was the preacher. On Sunday, December 15th, the Bishop held a Confirmation at Grace Church, in the east end of the city of Regina, of which the Rev. E. C. Earp is the incumbent. Twenty persons were confirmed. The Ruridecanal Conference was held at Moosomin on December 17th and 18th. All the clergy of the deanery, with one exception, were present, as well as a large number of lay-delegates. The Rev. William Watson, who for the past three years has been incumbent of Sintaluta, has been appointed incumbent of Kindersley, an important and growing town on the Canadian Northern Railway, and Rural Dean of Kindersley.

Rural Dean Cornish, rector of Yorkton, a clergyman in the diocese of many years' standing, has been appointed a Canon of the diocese. Archdeacon Dobie officiated at the dedication of a new chancel recently added to the church at Balcarres, where Rural Dean Davies is incumbent. The Archdeacon on the 8th of December also officiated at the dedication of a new church at Mariton. The present St. Chad's Hostel is now full to overflowing, some of the students being housed in the shack constructed by professors and students. The excavation for the new college on the recently-acquired diocesan site has been made and building operations will be begun with the opening of spring. The Bishop has called a meeting of the Synod of the Diocese to be held in Regina on the 29th of January. There are now ninety-six clergy in the diocese and more than two hundred lay-delegates to the Synod. Great development is taking place in the north-west and in the south-west of the diocese. During the past eighteen months some forty towns have sprung into existence. This means that at least an additional twenty-five clergy in priests' orders will be required for the spring work. The need is for men to work in areas absolutely untouched by either the Colonial and Continental Church Society, or the Railway Mission. The work of the Church in the city of Regina grows apace. There are now five Anglican Churches, the Mother Church of St. Paul's, the church at the Royal North West Mounted Police barracks, which has been used for the services of the Church for the past twenty-eight years; St. Chad's, which has recently been enlarged so that it now will seat over two hundred persons; St. Alkmund's, in the north-east part of the city; and Grace Church in the east, which is too small to accommodate the worshippers who seek regularly to worship there, and which will be replaced by a large church in the spring.

CALGARY.

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

Calgary.—The following is taken from the Diocesan Magazine which has just been published:—Archdeaconries defined. For the better organization of the diocese and because of the large number of clergy in the diocese comparatively new to the country, the Bishop has decided

to divide the diocese into four Archdeaconries: of Macleod, of Edmonton, of Calgary, and of Red Deer. Ordinations: On St. Simon's and St. Jude's Day, in St. George's, Calgary, Rev. J. B. Sneddon, who has been curate in the parish was ordained to the priesthood. On Sunday, December 22nd, in St. Barnabas' Church, Hillhurst, the Revs. C. H. Popham and G. W. Dominey were ordained priests. Confirmations: The total number of persons confirmed during 1912 are 441, a larger number by far than in any other year in the history of the diocese. Mr. R. W. Allin, M.A., Field Secretary of M.S.C.C., spent three weeks in the diocese commencing in Edmonton on November 17th. It is generally felt that his visit will be of inestimable benefit to the diocese. Death of the Rev. G. G. Edwards: The Rev. G. G. Edwards, who was incumbent of the Langdon Mission, died on December 28th, in St. John, New Brunswick, after a serious operation. He was on his way home to England with his wife and young family. Mr. Edwards was one of our older clergy, being eleventh on our present clergy list in point of service. He was ordained deacon by the Bishop in 1904 and priest in 1905. The deepest sympathy is felt for his wife, on account of whose health chiefly Mr. Edwards started on his journey.—Geo. H. Hogbin, secretary.

COLUMBIA.

John Charles Roper, D.D., Bishop, Victoria, B.C.

Victoria.—The work of the Church has been widely extended during the past year, new parishes having been formed in several places. Among the clergy recently added to the diocesan roll are Revs. T. C. Des Barres, rector of Sydney; A. Wells, vicar of Northfield and Wellington; R. Hugh Wilson, vicar of St. Anne's, French Creek; A. G. Price, missionary at Alert Bay; L. A. Todd, in charge of the West Coast Mission; Rev. G. A. Andrews, St. Mary's, Oak Bay; and Rev. Mr. Dawe, assistant at Christ Church Cathedral. It was recently decided that the new cathedral, which will have accommodation for a congregation about three times larger than the present one, should be erected on the site of Bishops' Close. The Synod Hall and Sunday School will probably be combined, while a residence for the Bishop, the Dean, the Archdeacon, Canons, and the choir school will probably all be grouped on the same site which is ample for the purpose.

Correspondence

AN APPEAL.

To the Editor, of Canadian Churchman.

Dear Sir,—I desire to make known the need of workers for Mackenzie River Diocese, with the hope that someone may volunteer for this very arduous but needy field. A man is needed for Fort Norman, about the centre of the diocese. He might be required also to take charge of Fort Simpson, in the absence of Archdeacon Lucas, the Bishop-elect, and also to itinerate to other places in the neighbourhood. The work would be chiefly among natives, though a number of whites would also be reached. We also require one or two men for the Eskimo work on the Arctic Coast at the mouth of the Mackenzie River and to the East. This is a most inspiring and helpful field of work for men of the right kind, who are willing to endure isolation and hardship if necessary. A man is also needed to occupy Herschel Island, which is geographically in Yukon Diocese. Men in orders or prepared for ordination preferred. I would also invite correspondence with any clergyman willing to spend one winter at Fort McPherson, partly at his own cost. During Reverend C. E. Whittaker's absence, there is no one in Priest's orders to administer the Holy Communion, and attend to the Spiritual needs of the several hundreds of Indians and Eskimos who will assemble at McPherson, during the coming summer and winter. Anyone volunteering for the above fields, would have to leave early in May. These spheres of work, may seem remote and trying, but surely the spirit of our Pioneer Saints is not dead. Who will offer? For applications, or further particulars, address me at Wycliffe College, Toronto, for the next week or so. After that applications should be made to Reverend C. E. Whittaker, 98 Victoria Street, Brantford, Ontario.

Isaac O. Stringer, Bishop,
Commissary for Mackenzie
River Diocese.

Toronto, January 6th, 1913.

January Investments

The present is a favorable time for the purchase of Government and Municipal Securities and Bonds of well organized, efficiently managed companies, with adequate assets and established earning capacities.

Our Quarterly "Investment Bonds" just issued gives full particulars of a selected list of bonds.

INQUIRIES INVITED.

A. E. AMES & CO.
Investment Bankers
TORONTO MONTREAL

THE DOWN-TOWN PROBLEM.

Editor, Canadian Churchman:—

Sir,—On the first page of your issue of December 26th, you have two short articles side by side, one referring to the down-town church problem, which you conclude, "It is no time for moving out to the suburbs, but for the suburbs to concentrate all their energy, money and sympathy on the thousands who live in city parishes;" the other referring to the proposal to spend \$85,000 upon an organ for Liverpool Cathedral, and the criticism of "The Guardian" thereon, which you conclude, "This is a timely message for Canada as well as for England, for most assuredly if we spend so heavily upon ourselves, it will be absolutely impossible to help forward expansion in spiritually needy places."

Now to a casual observer the down-town district for which appeals are now being made is rapidly becoming a district of shops, warehouses, factories and larger company and public buildings, and if amongst all these there is so great a congestion of population as reported, mainly, we are now being told, Jews and foreigners, it would seem the duty of the city rather than the Church, to deal with the difficulty, and that by moving half these people to more outlying districts. In these down-town districts are many of our largest and handsomest churches, most of them with rectories attached, some with fine parish homes, several with considerable private endowments, nearly all practically free of debt and furnished with a staff of fairly, if not munificently paid clergy. And what of the suburbs? Many of the rich people are moving out to them; but these mainly concentrate in selected districts, where possibly, being all of a kind, they may attend their parish church; whereas if they move into less "fashionable" districts, they, for the most part, continue their connection, with the aid of street cars and motors, with their down-town church, and the suburban parish receives little or no assistance from them. On the other hand, thousands of the poorer classes, who work in the down-town districts and elsewhere, are also moving to the suburbs. These out of their scanty means must purchase a small piece of land at an exorbitant price, put up a home or shack with materials which at present values costs them a fortune, and maintain their families with food at almost famine prices. Consequently, if there are churches, they are loaded with debt, while many of them are hardly more than shacks, too small for their needs, without parsonage, and with clergy whose stipends hardly suffice to procure them the necessaries of life. A few years ago the question of extending the Church into the outlying districts was that most earnestly pressed upon us, and so urgent was the matter considered that one year an appeal was made for \$100,000 for the purpose. But the money did not come, the Church Extension Fund and all connected with it appears to have utterly collapsed, and all "the energy, money and sympathy" of the Church is being diverted into other channels. In a few years, it may be, the tide will turn again, and Church extension will be once more to the front. But will it be too late, and those who are Churchmen now know the Church no more? Meanwhile down-town parishes are disestablished their buildings sold, and the proceeds used, not for the benefit of the down-town districts, nor yet to assist the Church in the poorer parts in the suburbs, but to build magnificent churches and rectories for the richest and most highly favoured districts; while the clergy of the city and township, even those with the smallest incomes are called upon to make good the loss by contributing out of their share of the rectory fund for the benefit of the down-town parishes. Surely the down-town problem, however urgent, is not the only one at present demanding the attention of the Church.

T. W. Paterson.

CO-OPERATION IN THEOLOGICAL EDUCATION.

Editor, the Canadian Churchman:—

Sir,—You refer your readers to the interim statement, recently put forth by the Principal of the Montreal Diocesan Theological College, concerning the working of the plan for co-operation in theological education recently adopted by that institution.

After having read through the above pamphlet, kindly permit me to say that the Interim Statement, so far from removing, bears out the objections that were made in my letter.

In that Statement, it is provided that the teaching of Church History, Systematic Theology and selected portions from the Scriptures, should be handed over to men who may or may not be members of the Church of England, and who give

their lectures to common classes composed of Congregational, Methodist and Presbyterian, as well as Church of England, students; and further, it is provided that "in the case of new appointments, each college agrees, as an essential feature of any plan of co-operation, to consult with the other colleges before filling vacancies," on the teaching staff.

We could not ask for better proof of the disloyalty of the whole scheme than this.

A. R. Kelley.

*Quebec, January 3rd, 1913.

CO-OPERATION.

Sir,—It seems to me that the different critics of college co-operation in Montreal have overlooked one very vital point which no doubt had a great deal to do with the co-operative scheme, and that is the financial side of the question. A few gentlemen have endeavoured to prick bubbles in the scheme from a theological standpoint, but I have not found one yet offering to come forward and meet the deficit year by year, that the maintenance of a full-fledged staff of experts by the Diocesan College would entail. To-day you must have experts or nothing. The rawest student refuses to listen to verbiage or teaching that cannot be proven by chapter and verse. And where are those experts to be got? And who is going to pay for them? Combine the Diocesan and Bishop's! Well, I don't know if that would help very much. I consider the college authorities at Montreal are pursuing the only wise and sane course. Beginning in this small and humble way to build up one strong Theological faculty that will rank with Arts, Science, in Medicine, in numbers and scholarship. The only fault I have to find with the whole scheme is that it is about fifteen years late. It was always a cause of wonder to me that the sensible business men of Montreal were content to have their good money spent by four different institutions in duplicating lectures when there could have been a saving of at least one-half. And as for the argument that these students will be influenced by non-Church professors, it is scarcely worth considering. I have never known a student of theology who had not his Church opinions formed long before he ever entered college, and if he receives a little more light with respect to these preconceived ideas it will be all the better for him. But for these Churchmen to admit that it is dangerous for these young men to hear the opinions of others (which, however, under this scheme they will not hear), lest they should be shaken in their faith, speaks very little for the strength of their convictions or the arguments by which they can be upheld. Obscurity is a splendid condition for ignorance and weakness, but light and ventilation never killed anything except destructive germs. As a graduate of a college and university I can safely say that the man who above all others firmly anchored me on the rock of Christianity was the Professor of Philosophy in the university, and he was a Presbyterian, but he never breathed a word against our Church, and the eulogies he would express at times with reference to our great scholars and thinkers made me all the prouder that I was a member of that great historic Communion. The scheme that is being worked out at Montreal should be begun in other university centres. Why could we not have a strong theological faculty at Saskatoon and Edmonton, where the great Provincial Universities are being founded, instead of each body worrying their respective members to death, to supply them with money to build great individual colleges? Let each communion have their respective hostels and residences, but let the great bulk of the work be done in a Union Theo-

logical Faculty. I believe that if the churches could agree upon a basis to work from, the Government authorities would consider the matter. If listening to Presbyterian or Methodist ministers is going to destroy the faith of the students of the Church who might attend these Universities, that will happen in any event, for the President of one is an ex-Methodist minister, and the President of the other is an ex-Presbyterian minister, and they hear them theologically, too, for the President of one of the institutions preaches a sermon to the students about once a month. If the Church has got such a great and glorious fountain of truth for goodness sake open it up and let it try and leaven the great Protestant lump. Let your light shine and not hide it under a bushel. A man very seldom marries a girl until he becomes acquainted with her, and if we are ever to have union one with another we had better first of all get an introduction. We have a General Synod Committee on Church Union, and the Bishop of Quebec, I believe, is the Chairman. Now, if we want to show our separated brethren that this is not a Committee on Church Absorption, let us frankly accept every approach they make that will lead to the elimination of differences, and the better understanding of each other's position. The Presbyterians and Methodists are stronger to-day than we are. But sane men in each are beginning to ask what is the use of all this waste of effort, waste of men, and waste of money. If the churches do not soon in some practical manner deal with this question we shall lose from membership the brightest and best in all of the communions. Timid souls, of course, will hold back, but let them not be fearful, you cannot alter the diamond or decompose light: the eternal truths of God will still prevail, and whatsoever things are true, pure, and peaceable in the Church of England, will continue to lighten and bless the world.

Yours very truly,

C. Carruthers.

SS. "TITANIC."

To the Editor of the Canadian Churchman:—

Sir,—I think it should be of permanent interest to know which tune for "Nearer My God to Thee" was played on board the SS. "Titanic" on the night of April 14th, 1912. I have never seen the least allusion to this subject, and so I make the enquiry, through your paper, from any one who may know. Of the three tunes enshrined in our Canadian Hymnal I have found that the most familiarly known on this side of the Atlantic is "Excelsior," but in England the tune "Horbury" is the one almost exclusively in use within the Church of England, at least, I think this to be the accurate fact of experience. If you deem the enquiry as to "which tune" was used to be of sufficient importance, will you kindly insert this letter in your correspondence column, and oblige.

Yours sincerely,

Frederick C. Smith.

THE MISSION OF HELP.

Sir,—In the English parish magazines the returned members of the Mission of Help are publishing their impressions of the new Western Canada. On the whole they are hopeful, but they do not overlook the Roman Catholic organizations and the Presbyterian and Methodist successes and compare (unfavourably in some respects) our own Church work. But they realize the work and the need to bate not a jot of the heart and hope. One very reassuring statement is made, as to the devotion of the settlers to their old Church. How often both in the States and in Canada has it been recorded that the English immigrant, as a rule, evinced no affection for the Church, but was ready, even seemed to prefer, to affiliate with any other religious body, especially for those which claimed him and her as brothers and sisters, and made them welcome. If there really is a change then the work and money of the Archbishops' Fund and the other agencies will bear fruit. We pass over the remarks about our Bishops and our clergy who, poor fellows, are too often obliged to take up life work with less preparation than is desirable. But our clergy as a class have done well and are to be found all over the world. We noted recently the appointment of an Edinburgh clergyman to an English parish, the cleric is a Wycliffe man, and to find a Toronto man in Edinburgh seems like sending coals to Newcastle; the quality must have been superior.

But there is a criticism from another quarter which deserves serious consideration. It is stated that of the students in our colleges a very small proportion are native born. In the eighteenth century one of the sons of a family should, the parents hoped, be led to take Holy Orders. How

many in our largely dependent, and influenced by up our parish can hope for year joining Canada?

THANKS!

Sir,—As I of copies of Mrs. Thos. the sender for ing them to able delay. present ad William, and the past fav Wadsworth's

BOG

There are parochial m of "The Pa L. Sheppard does not fav provides "A and Mission to both clas experience, exceedingly from the E serviceable f who are cor may be led freshly-writt ance of sou not fail to spiritually p feature is th erature here Man, himse sympathetic is calculated in Canada, the Anglica worthy of c

The devot ing point of little book, (Toronto: I G. Trumbul day School tional Studi his observat messages s so rich and down for h were not wr personal us to readers. searching a ing. The l for the quie

"The Lif Blakiston (ory, 2/6 net teaching o described a of age," bu panion for the Transfig "first Easte lessons are help both t pages on " short treati vividly port tinct, the t and the que There are and in a fo critical rem Gospels, w If these we one both fo

Every th in need of has yet be the pioneer the early c must have men, scatte



OAK EAGLE LECTERN
(Hand Cut)
for Holy Trinity Church,
Chatham, Ont.
Made and carved by
The Blonde Lumber and Manufacturing Company
Chatham - Ont.
Manufacturers of Ecclesiastical Wood Work.
Send for catalogue of designs - Memorial work a speciality.

many in our families are doing so to-day? It largely depends upon the parents' prayers, and example, and mode of life, and they in turn are influenced by the clergy. Are our clergy stirring up our parishioners to so train their sons that we can hope for at least one from each parish in each year joining a theological training school in our Canada?

R. M. G.

THANKS FOR "CANADIAN CHURCHMAN."

Sir,—As I have for some time been the recipient of copies of the "Canadian Churchman" from Mrs. Thos. Wadsworth, I desire publicly to thank the sender for her kindness and to state that sending them to "Aspdin Post Office" causes considerable delay. Aspdin was never my address. My present address is St. Luke's Rectory, Fort William, and I would appreciate a continuance of the past favours, and would like to know Mrs. Wadsworth's address.

W. A. J. Burt.

BOOKS AND BOOKMEN

There are those who believe that the day of parochial missions has gone, but the publication of "The Parochial Mission," by the Rev. W. J. L. Sheppard (London: Robert Scott, 2s. net), does not favour this idea. Mr. Sheppard here provides "A Handbook for the Use of Incumbents and Missioners," and it will be of great service to both classes. The author writes out of a wide experience, and his suggestions cannot but prove exceedingly useful. While necessarily written from the English standpoint it will be quite serviceable for Canadian conditions. Those clergy who are contemplating a Mission, and any who may be led to conduct one, should consult these freshly-written pages. They will find an abundance of sound, apt, helpful suggestions that cannot fail to make any parochial mission more spiritually profitable. Not the least important feature is the facsimile illustration of mission literature here given. The Bishop of Sodor and Man, himself a missionary of experience, writes a sympathetic preface. Mr. Sheppard's little book is calculated to have a mission of real helpfulness in Canada, and even those who do not belong to the Anglican communion will find his plans worthy of consideration.

The devotional study of the Bible is the crowning point of our use of the sacred volume. In a little book, "Messages for the Morning Watch" (Toronto: F. H. Revell Co., \$1.00 net), Mr. C. G. Trumbull, the well-known editor of the "Sunday School Times," provides a series of "Devotional Studies in Genesis." The writer found in his observance of "the Morning Watch" that the messages suggested for his personal needs were so rich and often unexpected that he noted them down for his own keeping and reference. They were not written primarily for publication, but for personal use, and they will prove of similar value to readers. They are personal and practical; searching and satisfying; instructing and inspiring. The book will prove a worthy companion for the quiet hour.

"The Life of Christ" (Vol. I.), by Rev. F. M. Blakiston (London: National Society's Depository, 2/6 net), is our latest help to the study and teaching of the Gospels. On the cover it is described as "Lessons for Scholars over 14 years of age," but it is also a most suggestive companion for the teacher. This volume runs up to the Transfiguration, with two added lessons on the "first Easter" and "first Whit Sunday." These lessons are admirably arranged and cannot fail to help both teacher and scholar. There are 44 pages on "the Sermon on the Mount," i.e., a short treatise, and every event in Christ's life is vividly portrayed. The paragraphs are very distinct, the type is clear, the footnotes are useful, and the questions on each lesson very suggestive. There are two slight blemishes. In the preface and in a footnote (p. 133) the author makes some critical remarks on St. Matthew's and St. John's Gospels, which are unnecessary and disturbing. If these were omitted the book would be an ideal one both for teacher and taught.

Every thoughtful man must feel that Canada is in need of a literature, which will do more than has yet been done to conserve the traditions, and the pioneer Church work of Eastern Canada. In the early days of the nineteenth century, there must have been a great band of faithful Churchmen, scattered all over the Maritime Provinces

and Ontario. The memories of these men should not be allowed to fade; a hearty welcome should be accorded to every book that will help to keep their memories green. Such a work is "Pickanock," by the Rev. W. Bertal Heeney, rector of St. Luke's Church, Winnipeg, (Bell and Cockburn, Toronto, \$1.25). It does not pretend to be a novel, in the modern sense, but simply a plain tale of Church life, and work, in the lumbering districts to the north of Ottawa. The reader at once perceives that the author knows whereof he writes, in fact, that he himself is a child of the picturesque district in which he has laid the plot of his story. We should not be at all surprised to hear that some of the sketches are autobiographical. Mr. Heeney's book will not only afford pleasant reading for winter evenings, but it cannot fail to widen the outlook of all who have at heart the best interests of the Church. Some of Mr. Heeney's descriptions of scenery and rural life are most graphic. His characters are well drawn. There is an absence of mere sentiment, such as is too often found in books of this kind; and, no effort has been made to produce a sensational effect. There is a fine, manly, reverent tone, throughout. Every mission, library, and every Churchman's bookcase, ought to have a copy.

"The Lenten Psalms," by Rev. John Adams, D.D. (T. and T. Clark, Edinburgh, 6oc.), is one of the "Short Course Series" now being issued, and is a wholly admirable exposition of the seven penitential Psalms. These Psalms, which are all appointed for Ash Wednesday, form a group of the deepest possible significance and are very suitable for course preaching. The present volume gives instances of the deep mark they have made on some lives. Psalm 6 was on Calvin's lips as death approached. Psalms 32 and 51 describe David's turning from sin to God. Psalm 130 aroused John Wesley to a career of self-denying evangelism. Psalm 143 drove Savonarola into a monastery, and the whole seven Psalms solaced the dying hours of St. Augustine. Dr. Adams has, with keen insight, unfolded many of their hidden treasures. His style is clear and attractive, and his exposition is always illuminating and uplifting.

The Sunday School is coming into its own in England. In 1911 the Bishop of London appointed the Rev. H. A. Lester "Director of Sunday School work for the Diocese of London." Already a series of London Diocesan Sunday School Manuals has been projected, of which the first five volumes have appeared. The introductory volume, "Sunday School Teaching: Its Aims and its Methods," by Mr. Lester himself, is admirable and should find a place in every teacher's library (60 cents). The other four books are "God's Love and Care," by the Rev. S. Kirshbaum, B.D., a series of Bible story lessons for the primary department; "Catechism: The Life of Faith and Action," by the Rev. H. A. Lester, M.A., and the Rev. E. G. Wainwright, M.A.; (iii.) "Catechism: Prayer and Sacraments," by the Rev. Canon Morley Stevenson, M.A.; (iv.) "Our Lord and Saviour Jesus Christ," by the Rev. Prebendary E. Hobson, M.A., a course of lessons on the life of Our Lord, for the intermediate department (45 cents each). Of these books, the two on the teaching of the Church Catechism concern us Canadian Churchmen most. These contain much good material and would undoubtedly prove useful to any teacher, as a sup-



To guard against alum in Baking Powder see that all ingredients are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

plement to our own Lesson Helps. The lessons given, however, seem both too heavy and too full to be used in our Canadian Sunday Schools as they stand. They are also frankly written from a standpoint which will make them more acceptable to some Churchmen than to others. The sacramental side of religion is emphasized to the neglect of its mystical aspect. We do not hear much of the direct approach of the soul to Christ in penitence, consecration and communion; and yet it is only if our scholars can be brought to find Christ that they will be brought also to find the Church. All these are published by Longmans and Co., and can be obtained from their Canadian agents, the Renouf Publishing Co., 25 McGill College Avenue, Montreal.

The issue of The Canadian Almanac for 1913, which forms the sixty-sixth of the series, is unusually valuable, and is indispensable to every office and library in the Dominion. Many of the lists given are not found elsewhere, and in no other volume can so much information about Canada be found in so small a space. It contains among other things:—Astronomical calculations, eclipses, star tables, latitude tables, complete Customs tariff, Panama Canal Treaty, banks with branches and names of managers, full Canadian militia list, postal information, complete list of post offices, with railway on which located, or nearest railway station—more than 10,000 alterations and corrections have been made to this list this year; list of newspapers published in Canada, with their circulation and politics, Dominion and Provincial Governments, and names of officials, with their salaries, complete clergy list of all denominations, educational institutions, bank and other stocks, showing dividend and highest and lowest prices at which sold. Included in the almanac for 1913 are three engraved maps of the provinces of Ontario, Alberta and Saskatchewan, and New Brunswick, Nova Scotia and Prince Edward Island. Size of each map about 8 x 11 inches. 520 pages. Handsomely bound in texoderm. Price, \$1.00. Published by The Copp, Clark Company, Limited, Toronto.

Family Reading

A CREDIT TO HIS MOTHER.

Into the car, one rainy morning, a woman came slowly with her hands and arms filled with bundles, to say nothing of an umbrella. She found it hard to reach a seat, for a bundle dropped, and while picking it up two more slipped to the floor; just then a lad sitting opposite came to her help. He smilingly steadied her to a seat, then gathered up all her bundles (some were wet and dirty), placed them beside her and with a bright look at her sad face, he returned to his book. Before long the woman signaled to the conductor and began to gather up her bundles. I glanced at the boy, who seemed wholly absorbed in his book, but he was watching with one eye, and he stepped right up to her and relieved her of a part of her load. Saying "Steady," and supporting her with his hand, he got her down the steps where, judging by the sound, all the bundles dropped. The conductor had his hand on the cord, but he waited, and the boy finished what his hand had found to do, with all his might. I did not hear the woman express a word of thanks, but as the boy lifted his hat and sprang up the steps, she said, "How your mother must love you."—E.I.S.

erment interest My God to Thee" "Titanic" on the ve never seen the d so I make the om any one who enshrined in our d that the most of the Atlantic is : tune "Horbury" n use within the ink this to be the you deem the en- sed to be of suff- ily insert this let- in, and oblige.

HELP.

magazines the re- of Help are pub- he new Western hopeful, but they olic organizations list successes and respects) our own the work and the t and hope. One ide, as to the de- ld Church. How anada has it been grant, as a rule, hurch, but was affiliate with any for those which and sisters, and ally is a change rchbishops' Fund fruit. We pass ps and our clergy bled to take up han. is desirable. lone well and are We noted recently clergyman to an Vycliffe man, and ough seems like quality must have

another quarter tion. It is stated ges a very small a the eighteenth mily should, the oly Orders. How

THE DOMINION BANK

SIR EDMUND B. OSLER, M.P., President
W. D. MATTHEWS, Vice-President
C. A. BOGERT, General Manager

Capital paid up	\$ 4,900,000
Reserve Fund	5,900,000
Total Assets	73,000,000

Financial Headway

of the sure and permanent kind is rarely made without the assistance of a Savings Bank Account. It stimulates saving, keeps the money in absolute safety, increases it with interest, and provides the ready cash to take advantage of the business opportunities which come one's way.

THE METROPOLITAN BANK

Capital - \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$181,888.26

Head Office:

TORONTO, Ont.

A General Banking Business Transacted.

S. J. MOORE, President.

W. D. ROSS, General Manager.

NORTHERN CROWN BANK

Head Office .. WINNIPEG

Authorized Capital ... \$6,000,000
Paid-up Capital ... 2,200,000

President—Sir D. H. McMILLAN, K.C.M.G.
Vice-President—Capt. W. M. ROBINSON
General Manager—ROBERT CAMPBELL
Supt. of Eastern Branches) V.F.
and Manager Toronto Branch) CRONYN
General Banking Business Transacted.
Special attention given to Savings Bank Accounts.

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.

MENEELY & CO. WATERLOO, (West Troy), N.Y.
The Old Reliable Church Bells Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER BELLS

Personal and General

Provost Macklem has returned from his visit to the South.

Bishop Stringer is again in Toronto at work as usual in the interests of his vast diocese.

The Calgary news of a \$2,000,000 fire in the largest meat packing establishment in Western Canada is a very serious loss.

Bishop Anderson, of Chicago, was in Toronto last Sunday, and preached the University sermon, as given in another column.

An interesting visitor in Toronto was Mrs. Stebbins, of Los Angeles, Cal., the first woman policeman in the United States.

Canadian railways carried 41 million passengers in 1912, 1,330 miles of rails were laid during the year, making a total of 27,727 miles.

John D. Rockefeller, Jr., has placed his untold millions back of the "National Rescue Body" of the United States to fight the white slave traffic.

The latest news from Montreal, we are thankful to state, of the Duchess of Connaught, is a continued improvement in her condition, and her strength is maintained.

Bishop Reeve has some books for distribution and will be glad to give them to any of the clergy who will call either at the Synod Office or at his house, 544 Huron Street.

Rev. L. N. Tucker, rector St. Stephen's Church, McKee's Port, Penn., Diocese of Pittsburg, was a welcome visitor of our office last week, he is in Toronto on business.

Ella Ewing, "The Missouri Giantess," said to be the tallest woman in the world, died last week at the age of forty years. Miss Ewing was 8 feet 3 inches in height, and for many years traveled on exhibition.

The decision of the United States Secretary of War to refuse to license the great Chicago drainage canal is of vital import to Canada, as the diversion of the water of the Great Lakes would have been immense, viz.: 10,000 cubic feet per second.

The service of intercession of the Laymen's Missionary Movement in All Saints' Church on Tuesday night, was largely attended by men only, the service was conducted by the Rural Dean, and Rev. W. J. Southam, the rector. The addresses were most impressive by Archdeacon Warren and Canon O'Meara.

Lady Aberdeen arrived in Montreal on the 12th from New York, and was driven at once to the residence of Lady Drummond, Sherbrooke Street, accompanied by Miss Asquith, attending Divine service at St. Paul's Church. In the evening Lady Aberdeen and her travelling companion left for Ottawa.

Her Excellency the Countess of Aberdeen arrived from Ottawa Tuesday morning in her private car, and breakfasted at Government House. The city entertained her at luncheon at the Queen's Hotel, after which she attended the reception at the Margaret Eaton School, taking tea at Government House. She left Toronto at 5.20. A genuine flying visit.

The musical service at St. Augustine's Church on Sunday was of a special character. Several old English carols, such as "Sleep, Holy Babe," and "All This Night Bright Angels Sing," were sung with orchestral accompaniment. Other carols for boys' voices were also given with pleasing effect.

The grand-daughters of Charles Dickens have just received the first dividend from the fund recently subscribed for their benefit in England and America. They got \$262.50 each. Speaking for herself and her sisters, Miss Dorothy Dickens said: "I am

BOVRIL



A Lunch for School or Home

The most nutritious Sandwich is made with buttered bread slightly spread with BOVRIL, the great body-builder.

8-1-13

grateful, as we all are, to all the good people who helped to get this money for us."

It is reported that in the absence of the minister in a church not far from Loch Awe, the catechist made the following pulpit intimation: "My friends, there will be no Sabbath service here next Lord's Day, as I am to preach at the bottom of the Loch." This is almost quite as good as the intimation heard recently in a Cornish church: "The preacher for next Sunday will be found hanging in the church porch on Saturday."

In the "Scottish Chronicle" we were pleased to read the signature of "James Gammack, LL.D., West Hartford, Conn." When Dr. Gammack left Scotland he sojourned for a time in East Toronto, then called Norway. We are glad to find Dr. Gammack writing in his old style to our contemporary on an interesting old Jacobite Church which he reopened in 1865. There are still a few who remember him in his much-changed parish.

A Queen's Telephone.—The Queen of Spain possesses what is said to be the most remarkable telephone in the world. It is of solid silver with a gold transmitter and is supported by four bronze figures, among which a boy leaning against a Spanish coat of arms is conversing by telephone—a golden wire—with an English girl in close proximity to a British lion. Above the mouthpiece are two goddesses. This work of art stands on her majesty's writing table and connects with the royal nursery only.

A clergyman, called suddenly away and unable to officiate at the Christmas service in his own church, entrusted his new curate with the duty. On his return home he asked his wife what she thought of the curate's sermon. "The poorest I ever heard," she declared; "nothing in it at all." Later in the day the clergyman, meeting his curate, asked him how he had got along. "Finely, sir, finely," replied the curate. "I didn't have time to prepare anything myself, so I preached one of your sermons."

In round figures, the grain crop of the Western provinces last year was worth \$260,000,000. That sum is nearly \$200 for every man, woman and child in the district. The wheat would make flour to feed, for one year, the entire population of England, Ireland and Scotland, and take care of the Dominion besides. From the proceeds of the oats crop, one could hand every person in the Dominion a ten dollar bill. The barley and flax crop would fill 49,000 large-sized box cars. To move this entire grain crop requires 473,000 cars, equal to a train reaching from Montreal to Vancouver, and enough cars left over to make another smaller train reaching from Winnipeg to Calgary. These cars would be equivalent to 11,825 regular-sized trains, and if they passed through your town, one behind the other, at thirty miles an hour, one would have to stand on the station platform six days and six nights to see them through.—Monetary Times.

38 TONS OF PAPER.

This enormous quantity of paper was used in printing the 1913 edition of the Na-Dru-Co. Almanac, just off press. As each Almanac weighs a little less than two ounces, this means that 700,000 copies were printed—one copy for every 11 individuals, or for every two families, in Canada. Stronger evidence could scarcely be given of the wonderful popularity which has already been won by the Na-Dru-Co. Almanac now only in its fourth edition. This is due to the rich fund of useful information which it contains, and to its valuable hints on health and physical comfort. Your druggist has a copy for you. See that you get it.

British and Foreign

New Bishop of Leicester.—The Right Rev. Dr. Mitchinson, Master of Pembroke College, Oxford, and Canon of Gloucester Cathedral, has resigned the office of Assistant Bishop for the Diocese of Peterborough, which he has held since 1881, and that he has been succeeded by the Suffragan Bishop of Leicester (Dr. Clayton), who has in turn resigned his office of Bishop-Suffragan, which carried with it the title of Bishop of Leicester. It is also announced that the Rev. Norman MacLeod Lang, Vicar of St. Martin's, Leicester, the younger brother of the Archbishop of York, has been appointed Rector of Aylestone and Bishop of Leicester. Mr. Lang graduated from Christ Church, Oxford, in 1900, having in the previous year been at Cuddesdon College. He was ordained in 1900 to the curacy of Portsea, during the Vicariate of his brother, but in 1903 he went to South Africa and became curate of Bloemfontein Cathedral. In 1905 he was appointed Vicar of Kroonstad, but in 1906 he returned to England, and served for three years as curate of Christ Church, Lancaster-gate. In 1909 he was appointed Vicar of St.

MARY AND THE BAIRN.

By J. Dodd Jackson.

A Story in Three Parts

PART III.

"Then—oh, how can I tell it as it happened?—then that hitherto cruel woman knelt down by the bairn's bed in the dark, and put her arms around him, and drew him to her breast as he shivered, and cried, 'My bairn,' she said, 'my bairn, I wunna, I wunna, never no more will I bate my bonnie lad that I ha' used

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

IN ANSWERING ADVERTISEMENTS PLEASE MENTION "THE CANADIAN CHURCHMAN."

A Mess From

Mr. T. Babin Hotel, Ottawa you to consist from him. I ally, but ple. vertisement print, but in and urgent re

"I cannot ex not think I enough. I h for two year of me. In re it for all the not buy anot

"Through m number of m it with the s troubled wit Godsend. I to help poor

Dr. Tyrrell's treatment fo and all the: over 300,000 physicians ev You who su tion, Bilious stipation—th with terribl about.

The J.B.L. (Dr. Tyrrell's is Only 50% ing treatise and which D you free if y. A. Tyrrell, A Street, Toron

so hard. Fo gi'e me! Fo Jesus has fo be a mother as long as gi'e me fo hard heart. fell upon th rain, and st little bairn,

D RUE SCO SCRUI WI Old Cle

HAS NO EQUAL FO CLEANING METAL

"And wh For a whi utterly surp only sob, a to her heat other drear would awal often drear fore, and

To s T N Your D anything NA

A Message of Happiness From One Who Knows.

Mr. T. Babin, proprietor of the Alexandra Hotel, Ottawa, states that he would like you to consider this a personal message from him. He cannot talk to you personally, but please consider this printed advertisement not in the light of cold black print, but in the light of an enthusiastic and urgent recommendation. He states:

"I cannot express myself as I feel. I do not think I could find words explicit enough. I have used the J.B.L. Cascade for two years and it has made a new man of me. In reality I feel that I would not sell it for all the money in the world, if I could not buy another.

"Through my recommendation I know a number of my friends who have been using it with the same satisfaction. For people troubled with constipation I think it is a Godsend. I only hope that this will tend to help poor suffering humanity."

Dr. Tyrrell's J.B.L. Cascade is a simple treatment for Constipation, Biliousness, and all the attendant ills. It is used by over 300,000 people and is endorsed by physicians everywhere. It will cure YOU. You who suffer from not only Constipation, Biliousness, but all the ills that Constipation—this blocking of the system with terribly poisonous waste—brings about.

The J.B.L. Cascade is fully explained in Dr. Tyrrell's book "Why Man of Today is Only 50% Efficient," a truly interesting treatise that you will be glad to read and which Dr. Tyrrell will be glad to send you free if you will address him—Charles A. Tyrrell, M.D., Room 561-5, 280 College Street, Toronto.

in the cold churchyard. It might—but no! it could not be. No dream had ever been like this. In a flash the truth of things burst into his mind, and the bairn's thin arms stole around the woman's neck, and his lips found their way to her cheek, and all in the dark they laughed and cried together. With a new gentleness Mary lifted the boy out of bed, and, carrying him into the kitchen, set him in an armchair by the fire to wait while she prepared the supper. As she bustled about she talked from very joy—surely it could not be that she expected the lad to understand the story she told him—and related how everything had come to pass. It was all the result of waiting to hear that blind man sing just one song, and then lingering to listen while he spoke only a few words. All at once something had broken in her heart, and she had found herself kneeling in a row of weeping penitents, and praying, 'God be merciful to me, a sinner.' What a struggle she had had! How deliverance had come she could not tell. Someone had only told her to throw all her sins on Jesus, and all in a minute it seemed as if the sun rose, and she was happy, happy, happy! Again she laughed, and again, at one and the same time, she cried, and the bairn, poor thing, did the same. It was all so wonderful, so sweet to be petted and loved.

"That night the bairn waited long for his supper, but it was a supper when he got it, and for the first time since Joe Meadows died he only ceased to eat because he had had enough. When, at almost midnight, he went back to his bed, Mary added to its scanty covering one of her own blankets, and the lad lay snug and warm. Next morning she forbade him to rise until she had mended his clothes and brought him boots from the town. In the afternoon she sent him to school once more. So the bairn came into a new world. Often in those days he wondered whether heaven could be any better, and his one regret was that poor Joe Meadows had not lived to see how everything was changed. You may be certain that there was a great sensation in Piper's Buildings over Mary's conversion, and many a tongue proclaimed that she would be sure to fall away. But the people at the little chapel gathered around her, and drew her into fellowship, and constituted themselves her friends, and strengthened her with counsel and help and love. She kept her vow, and the lad learned to understand what it was to be mothered. It meant a grim, wearing struggle, for times were bad, and it was a fight to keep the wolf from the door, but the child was always well fed, always warmly clad, and daily sent to school, though sometimes Mary went hungry and

? Why use Teas of uncertain quality and value, when delicious

"SALADA"

Tea can be had on demand.

Black, Green or Mixed. Sealed Packets Only.
FREE Sample Packet on Enquiry. Address: "SALADA," Toronto

threadbare to do it. In time he came to working age. She would have him learn a trade, and he chose to be a carpenter. Men in those days still acquired their trades under a system of indentured apprenticeship which lasted for years and was almost unpaid. To maintain the lad during this period Mary almost worked her fingers to the bone. Time passed; the boy reached nineteen years of age. He had joined the church in whose bosom Mary had found her grace. More than that, young though he was, he had actually become a lay preacher, for he was studious and zealous to be saving souls, and they said he had 'a gift.' One morning a letter came to Number Seven, Quality Row. It was addressed to the bairn. It was from a circuit in the North of England, calling him to give his life to the work of the Gospel; it invited him to become what we Methodists call a travelling preacher! Think of it—he a minister—almost without education, certainly lacking all theological training. But they did strange things in my Church in those old times—called men into the ministry from the bench, the anvil, the plough-tail, and gave them a training as they went on with the work. The lad ought perhaps to have known better—to have been less presumptuous—but his heart was hungry for the souls of men, and he was ready to accept the call. His master was a Methodist and would cancel his indentures. There was but one difficulty. In the evening of that memorable day, Mary came upon him engaged in looking over his poor wardrobe. She guessed his thoughts, and putting her arm through his, she whispered, 'Never fear, lad. Only say thou'lt go, an' the Lord will provide.'

"And the lad did say he would go, and the Lord did provide. The morning of his departure arrived. Very early he arose. By his bed, on the only chair the room contained, lay a suit of blacks. A little brown purse and a silver watch lay upon the uppermost garment. The watch had belonged to Joe Meadows. There were five sovereigns in the purse. Out of her hard-earned little, Mary had saved them for such an hour as this. Out of the same meagre exchequer she had bought the suit. The lad sought her in the kitchen, and, failing to find her there, opened the door of her room. She was kneeling by

the bed. He could see that she was praying, and he could hear that, as she prayed, she sobbed. He caught the sound of his own whispered name. He—"

At this point the veteran's voice began to break. A tear ran down his furrowed cheek. "You must excuse me," he faltered. "I do so want you to believe this story. You see, I was the bairn!"—The British Weekly.

Psoriasis All Over Body

Doctors Said Incurable, But Now
There is No Sign of Disease,
Thanks to Dr. Chase's
Ointment.



Mde. N. Massey.

Psoriasis is one of the most dreaded of itching skin diseases. It is a sort of chronic eczema. The itching it causes is almost beyond human endurance, and doctors are accustomed to give it up as incurable.

But here is a case that was given up and pronounced incurable. The result proves that Dr. Chase's Ointment almost works miracles in curing the worst form of itching skin disease imaginable.

Mrs. Nettie Massey, Consecon, Ont., writes:—"For five years I suffered with what three doctors called psoriasis. They could not help me, and one of them told me if anyone offered to guarantee a cure for \$50.00 to keep my money, as I could not be cured. The disease spread all over me, even on my face and head, and the itching and burning was hard to bear. I used eight boxes of Dr. Chase's Ointment, and I am glad to say I am entirely cured, not a sign of a sore to be seen. I can hardly praise this ointment enough."

The soothing, healing influence of Dr. Chase's Ointment is truly wonderful. Eczema, salt rheum, barber's itch, ringworm and scores of such torturing ailments are relieved at once and as certainly cured if the Ointment is used persistently. Mothers find Dr. Chase's Ointment invaluable in preventing and curing the skin troubles of babies, such as chafing, irritations of the skin and baby eczema.

Dr. Chase's Ointment, 60 cents a box. All dealers, or Edmanson, Bates & Co., Limited, Toronto.

so hard. Forgi'e me, forgi'e me forgi'e me! Forgi'e me as the dear Lord Jesus has forgi'n me this night. I'll be a mother to thee, bairn, a mother as long as life shall last. Only forgi'e me for my cruel hand an' my hard heart.' As she spoke her tears fell upon the face of the child like rain, and still she cried, 'Oh, bairn, little bairn, forgi'e me, forgi'e me!'

DO YOUR RUBBING SCOURING SCRUBBING WITH Old Dutch Cleanser

HAS NO EQUAL FOR CLEANING METAL & WOOD

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

"And what did the little fellow do? For a while nothing. He was too utterly surprised to speak. He could only sob, and sob, as she held him to her heart. It might be only another dream, perhaps in a moment he would awake to be beaten. He had often dreamed of pleasant things before, and awakened to wish himself

To submit to a headache is to waste energy, time and comfort. To stop it at once simply take

NA-DRU-CO Headache Wafers

Your Druggist will confirm our statement that they do not contain anything that can harm heart or nervous system. 25c. a box. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 124



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

School
is made with
with BOVRIL,
8-1-13

F PAPER.
quantity of paper
g the 1913 edition
Almanac, just off
lmanac weighs a
ounces, this means
were printed—one
individuals, or for
n Canada. Strong-
arcely be given of
arity which has al-
z the Na-Dru-Co.
in its fourth edi-
o the rich fund of
hich it contains,
e hints on health
t. Your druggist
See that you get

Foreign

Leicester.—The
chinson, Master of
xford, and Canon
dral, has resigned
nt Bishop for the
orough, which he
and that he has
y the Suffragan
r (Dr. Clayton),
signed his office of
which carried with
p of Leicester. It
d that the Rev.
Lang, Vicar of St.
er, the younger
hbishop of York,
Rector of Aylestone
ester. Mr. Lang
hrist Church, Or-
ng in the previous
edon College. He
o to the curacy of
e Vicariate of his
he went to South
curate of Bloem-
In 1905 he was ap-
Kroonstad, but in
to England, and
ears as curate of
ancaster-gate. In
nted Vicar of St.

THE BAIRN.

d Jackson.

Three Parts

III.

can I tell it as it
hat hitherto cruel
by the bairn's bed
at her arms around
im to her breast
and cried, 'My
ny bairn, I wunna,
no more will I
ad that I ha' used

SCHOOL

cial Donation Plan No. 70
urchases are DUTY FREE
Hillsboro, Ohio, U.S.A.



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.

Bishop Strachan School

Forty-seventh Year.

Wykeham Hall
College St.
Toronto

A Church Residential and Day School for Girls. Full matriculation 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.

Lent Term begins Tuesday, Jan. 14th, 1913.
W. T. COMBER, B.A. (Oxford), Headmaster

St. Alban's School

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

GLEN MAWR
Spadina Avenue, Toronto


A Boarding and Day School for Girls
Principal—Miss J. J. Stuart (successor to Miss Weals), Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart.

ONTARIO COLLEGE OF ART
G. A. REID, R.C.A., Principal

Department of Education Bldgs.
St. James Sq. ... TORONTO

Second Term of Session of 1912-1913
opens Jan. 22. Courses for study in all
branches of the Fine and Applied Arts,
and for Teachers of Art.

PROSPECTUS on APPLICATION



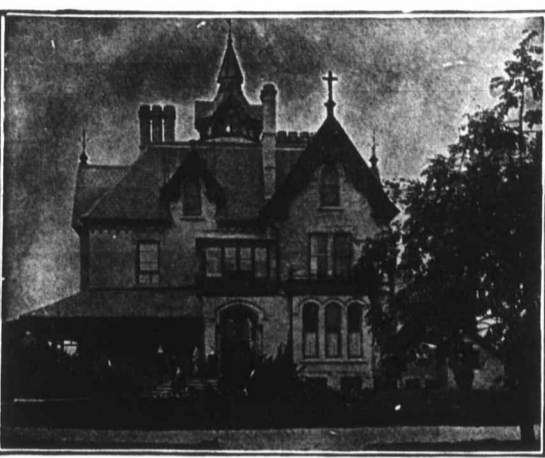
ST. CLEMENT'S COLLEGE

FOR BOYS
Residential & Day School
North Toronto, Ont.

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

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

Thorough training given students entering upon Deaconess or Missionary Work.
Lectures in Scripture Knowledge and Church Teaching.
Practical Christian Work. District Visiting, Bible Class and S.S. Work.
Mothers' Unions, Girls' Clubs. Social and Moral Reform.
Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men).
Practical Medical and Surgical Work in Dispensary and District under Supervision of Resident Trained Nurse. TERM OPENS JANUARY 7th, 1913.



Bishop Bethune College
OSHAWA, Ontario

Visitor:
The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

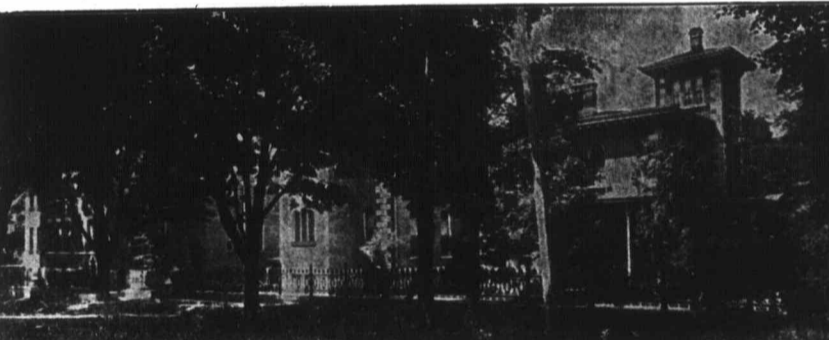
For terms and particulars apply to the Sister in Charge, or to
The Sisters of St. John the Divine
Major Street, TORONTO.

"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 Mistresses. Foreign. Domestic Science Teacher, Graduate MacDonald Institute, Guelph, Ont. Preparation for the Universities.
Perfect Sanitary Conditions.

Lent Term begins Jan. 15, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.



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

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

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

Havergal Ladies' College
JARVIS ST. TORONTO

Principal MISS KNOX

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

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

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

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

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

Healthy situation, fireproof buildings, extensive playgrounds, large gymnasium, skating rinks, &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.

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

DO NOT FORGET
OUR ADDRESS IS
62 Church St., Toronto
N.W. COR. OF COURT ST.

OUR PHONE IS MAIN 7404

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

The Monetary Times Printing Co. of Canada, Limited.

JONES AND WILLIS

ECCLESIASTICAL ART WORKERS

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

All enquiries and orders to be addressed
43 Gt. 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 \$10.29
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.



EAGLE AND RAIL LECTERNS

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

CHADWICK BRASS CO., LTD.
Hamilton Canada
Send for Catalogue.



Church Brass Work
MEMORIAL BRASSES, RAILS, VASES.

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

MEMORIAL WINDOWS
ENGLISH ANTIQUE

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

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

Vol. 4

Hamilton
New and rebur
matic actions.

WANTED
Junior Classe
Principal.

WANTED
would accept
family, no chil
est references
Canadian Chu

FOR SAL
to the Mathey
the Church
Goderich, Ont.

E
Impo
Here
REV. J. E
Re
FI
How
REV. J. I
Re
WILLIAM S

East
Morning
munion
for
GENERA
M
ASHDO
144

IF Y
AN

We are
your fac
high-gra
cents-on
and giv
It's up to

The
of T

