

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, JANUARY 22nd 1914

No. 4

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

We can save YOU 20 to 40 per cent. on your Gas or Gasolene
Let us prove it to you!
The GAS CONTROL CO., Limited
80 Yonge St., Toronto. Phone Main 894

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 Building - Toronto

Gowanlock Printing Co., Ltd.
103 Adelaide West
PHONE ADEL. 129
"FEATURES OF OUR FAITH," 30 copies, \$1. Cheap and effective Confirmation Manual
Printing Executed Quickly

ESTABLISHED 1856
P. BURNS & CO., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996
PRINCESS ST. Main 190
MORROW AVE. Telephone Junction 3786
TELEPHONE MAIN 131 AND 132
LOGAN AVE. Telephone Gerrard 151
DUPONT Hillcrest 1825



From selected mines—
Rogers' THE coal
ELIAS ROGERS CO. LTD.
28 W. King St., Toronto

Harcourt & Son

We give special attention to
Clerical Tailoring

Now is a good time to order a suit.

103 King St. W., 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.

NO TIME LIKE THE PRESENT!

"No Churchman can keep abreast of the times without the Canadian Churchman"

Leading in Church thought
Constructive in its Churchmanship
Loyal to the Prayer Book
Necessary and helpful for the clergy

Appealing to the whole Church
Progressive in its leadership
Faithful to the Holy Scriptures
Instructive and interesting for the laity

Its Editorials fair and fearless on all questions of Church interest. Its Special Articles from the pens of its ablest sons of every shade of thought in the Anglican Communion both at home and abroad.

IF not already a subscriber send in your subscription by the first mail. Support the Church Paper, and by so doing support and strengthen the Church of England in Canada.

Write us for further particulars:

THE CANADIAN CHURCHMAN
36 Toronto Street, TORONTO

N.B.—If already a subscriber, get your fellow Churchman to subscribe also. We will allow highest commission, or if preferred, club rates.

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

**ENGLISH STAINED
GLASS WINDOWS**
MOSAICS, CHURCH DECORATIONS
MEMORIAL BRASSES, etc.
*Booklet, Designs and Estimates
on application to*
HEATON, BUTLER & BAYNE
(By appointment to the late King
Edward VII.)
14 GARRICK STREET
LONDON, W.C. - ENGLAND

DRINK HABIT
THE DRINK HABIT thoroughly cured by the
Fittz Treatment—nothing better in the world.
Rev. Canon Dixon, 417 King St., E., has kindly
agreed to answer questions—he handled it for
years. Clergymen and doctors all over the
Dominion order for those addicted to drink.
Write for particulars about a ten days
free trial. Strictly confidential.
FITZ CURE CO.
P.O. Box 214, Toronto

 **TORONTO
TIME
TABLE**
Departure (Daily except Sunday)
Union Station **EASTBOUND**
9.30 a. m. Express for Malvern, Oshawa,
5.40 p. m. Bowmanville, Port Hope, Co-
bourg, Brighton, Trenton, Picton,
Belleville, Deseronto and Napanee
and intermediate points.
Connection at Trenton for Central
Ontario Railway at Napanee for
Bay of Quinte Railway. Cafe-
Parlor cars Toronto-Napanee.
NORTHBOUND
8.50 a. m. Mount Albert, Pefferlaw, Beaver-
ton, Washago, Parry Sound, Sud-
bury, Ruel, and intermediate
points. Parlor car service Toronto-
Parry Sound.
5.15 p. m. Richmond Hill, Beaverton, Udney,
Parry Sound, and intermediate
points.
Dining car service all trains.
Ticket Offices: 52 King Street East: Main
79 Union Station: Adol. 3488. 135

MILNES Phone
COAL Main
5597
Quality and Service
Unexcelled
**THE MILNES COAL CO.
LIMITED**
88 King Street East

**The Standard
Fuel Company**
58 King St. East
NOEL MARSHALL ... President
Some Other Coal
May be as GOOD
No Other Coal
is BETTER.
TELEPHONE 4103

**Holmes
Restaurants**
LIMITED
Offer for Public Subscription
Balance of 10,000 Shares of the Holmes Restaurants,
Limited, Par Value \$10 each. Lowest Amount
That Can Be Subscribed For Is Five Shares.
Authorized Capital, \$250,000 . Shares \$10 Each
**YOUR OPPORTUNITY
SECURITY—"PEOPLE MUST EAT"**
Bankers—Standard Bank of Canada.
Auditors—S. A. Morrison & Co., C.A., Kent Building.
Architects—Hand, Harris & Merritt, 16 King St. West.
Place of Subscription—36 Toronto Street.
Holmes Restaurants, Limited
PARTICULARS OF BUSINESS
This Company is being organized to operate a chain of restaurants throughout the
Dominion in cities having upwards of 50,000 population.
The first site has already been leased at 83 Yonge Street, Toronto, just one door north
of the new Royal Bank Building, on corner of King Street—an ideal location. These
restaurants will be similar to the Childs' restaurants in the United States. Mr. Holmes
and Mr. Holbrook have both had years of practical experience in the management of some
of Childs' largest restaurants. These men know every detail of the business, and their
experience will guarantee the shareholders of Holmes Restaurants, Limited, of the
competent management that is bound to lead to success.
If you pass by Childs' Restaurant or Bowles' or the Cafeteria at meal hour you will
find them overcrowded, and, in fact, at lunch hour, in the case of at least one of these
restaurants, there will be a line up of people waiting to get in.
The enormous profits made from these places will serve as an example of the possibili-
ties for the shareholders in Holmes Restaurants, Limited. Lyons of London, Eng., is
stated to make a profit of 60 per cent. Childs' Toronto Restaurant has sent \$59,000 net
profit to New York, they having just bought a new lease for \$85,000 in rear of their Toronto
store, in order to increase their seating capacity. The Cafeterias pay a dividend of 27 per
cent. annually on a capitalization of \$75,000. The Baltimore Lunch is reported to have
made \$25,000 last year. Mr. Holmes makes a conservative estimate based on his experi-
ence that the net profit on our first Toronto restaurant for the first year should reach
between \$40,000 and \$50,000.
With our system of management, there is absolutely no waste of food materials. Every
day the exact cost of operation may be figured out. Taking into consideration the fact that
this is an absolutely cash business, the safety of an investment of this nature is greatly
enhanced.
Under these conditions there is no reason why the name of "HOLMES" should not
mean to Canada all that the word "Childs'" means to the restaurant catering public of the
United States.
These restaurants will be opened day and night. The cuisine will be of the very best.
The Directorate of this Company is composed of responsible and successful men in the
business world. It is altogether an unusual opportunity.
The allotment of shares set aside for public subscription is limited to 10,000 at par, \$10
per share, a minimum subscription of five shares being necessary by shareholders. This
investment is in a company that will be in operation as fast as the builders can finish our
first restaurant on Yonge street, on which they will start as soon as the present lease
expires. He who doubts the absolute success of this business must be skeptical indeed.
It is one of the most promising investments that have been placed before the Canadian
public for many a day.
FACTS WORTH CONSIDERING
There is no such thing as a SLUMP in the restaurant business—people
MUST eat.
When you invest in what people eat you cannot go wrong.
Our location is conceded the best in Toronto for a popular priced restaurant.
Our management was good enough for Childs', it should be good
enough for you.
Our interior and exterior plans surpass anything at present in Toronto.
This is the parent company and you will draw profits from all subsidiary
companies formed in the different provinces.
DON'T HESITATE—ACT
In case of over-subscription, cheques will be returned immediately to those
whose cheques are received last. Prospectus has been published in local
dailies, and will be forwarded on application.
OFFICERS AND DIRECTORS
President—ROBERT H. HOLMES, Toronto, formerly manager for Childs'.
Vice President—C. M. PRESTON, LL.B., Toronto.
Treasurer—A. W. CONNOR, B.A., C.E., Bowman and Connor.
Secretary—J. H. HANSULD, Toronto.
Director—GEORGE S. C. GARRETT, Toronto, Garrett Hardware Co.
Director—B. F. HONSINGER, St. Thomas, manufacturer.
Director—D. H. HOLBROOK, Toronto, formerly with Childs'.
Director—W. R. H. TAYLOR, Toronto, merchant.
Holmes Restaurants, Limited
36 TORONTO STREET. Telephone Main 2310

**EVEN
BETTER THAN
THE BARGAIN**
The Great-West Life has just an-
nounced a new phase of SERVICE
TO POLICYHOLDERS, whereby in-
stalment Policies will, in future,
share in the surplus earnings in
addition to the guarantee of 3½%.
Thus it will be seen that, generous
as is the bargain made with every
Policyholder, The Great-West Life
endeavors to give even better than
the bargain.
Ask for the pamphlet
"LIFE INSURANCE INSURED"
The
**Great-West Life
Assurance Company**
Head Office, WINNIPEG
Ask for one of the "Old-Timer" Calendars

**SURPLICE
LAWNS**
of Linen or Cotton, in sheer or close
weaves up to the finest grades, at
unequalled values—pure white
bleach—durable makes—qualities
and prices for all requirements.
Samples with prices submitted on
request.
JOHN CATTO & SON
55-61 King Street East - Toronto

Telephone Main 7404
**Do You Want the
BEST PRINTING?**
The best paper, the best inks, the best
workmanship, and most modern designs
of type faces—if you want all these, let
us do your printing. We make a specialty
of commercial work.
**The Monetary Times Printing
Co. of Canada, Limited**
62 CHURCH ST., TORONTO
N.W. COR. OF COURT ST.

**STUDIES IN CHARACTER:
AND OTHER SERMONS**
By the late Rev. WILLIAM WATSON,
M.A., D.D. (Gathered together by two
of his friends.) Price net \$1.25.
THE WEAVING OF GLORY
Sermons. By the Rev. G. H. MORRI-
SON, M.A., D.D., author of "Flood-
tide," "The Afterglow of God," etc.
This new volume will be as welcome as
any of Dr. Morrison's previous books.
Price net \$1.25.
**ANTICHRIST; AND OTHER
SERMONS**
By J. N. FIGGIS. Stress is laid on the
evils of our present industrial and social
system and the duty of severe self-exam-
ination in this regard. Price net \$1.50.
LIFE'S FLOOD TIDE
A new volume of Sermons. By Rev. J.
STUART HOLDEN, M.A. "The Doc-
trine is unswervingly evangelical; the
appeal earnest and hopeful." Price net
\$1.25.
THINGS THAT MATTER MOST
Short Devotional Readings. By Rev. J.
H. JOWETT, M.A., D.D. "Of supreme
interest; the thought is original, often
beautiful, and always helpful. The
serene and lofty spirit of the great
preacher breathes in every chapter."
Price net \$1.25.
THIRTEEN APPRECIATIONS
By Principal WHYTE, D.D., LL.D. Mas-
terly Studies of Bishop Andrewes, James
Fraser, Bishop Butler, etc. Price \$1.25.
UPPER CANADA TRACT SOCIETY
JAS. M. ROBERTSON, Depositary
2 Richmond St. E. Toronto

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

The Canadian Churchman

TORONTO, THURSDAY, JAN. 22, 1914.

SUBSCRIPTION - - \$1.50 PER YEAR

Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

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

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

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

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

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

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

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

The Word "Redemption"

We are particularly glad to see that attention is being called to the danger of giving words a meaning different from their original idea. A new use of the word "Redemption" is becoming quite common, and we hear of the "redemption of society," and redemption connected with social service. There is scarcely a magazine or paper on Social Reform that does not in some way or other bring in this word. Now if we are to be true to the New Testament, "Redemption" is a spiritual word connected with the Cross, while Social Service means the renovation of conditions of living. The latter is valuable and essential, and is, of course, one of the ways in which our Christian life is to express itself. But there is real danger in using the word "Redemption" in connection with it. It will be in every way better to retain the word in its original connection and keep it in close and sole association with our Lord's redemptive work on the cross. So far from this making the work of Social Reform less important or pressing, it will, on the contrary, make it all the more powerful by giving it the only true and adequate motive power, which comes from the grace of God in Christ.

Sociability in Churches

It is almost incredible that a man and his wife should attend a certain Church for four months, during which time not a single greeting was extended to them on the part of any member of the congregation. They came and went entirely unnoticed. It is to be hoped that the case of such lack of interest is rare, but lest others should have similar experiences it may be well to point out the absolute necessity of brotherliness in connection with our Church life and work. For a man to attend a service of worship week after week and receive no recognition on the part of those who constitute the regular congregation is really intolerable. What is the reason of this lack of sympathy? Is it due to the need of more organization? If so, let some be appointed who will be responsible for a few pews in their immediate vicinity. Systematic watchfulness has often proved exceedingly effective. Or is it a lack of the Spirit of Christ, a feeling on the part of Church-goers that everyone is to mind his own business and then to go away without expecting any social contact with others? This lack of fellowship is sometimes charged definitely against our own Church, and we have heard of young people who have been drawn to other Communion by the warm welcome they have received on entering a place of worship. Let each Church member face this question, and by power and effort see that no strangers are allowed to pass out Sunday after Sunday without some little recognition and assurance of a welcome.

Battleships and Big Business

The connection between battleships and big business is gradually growing clearer. We have heard something of such a connection in Germany, where Krupps has long been a powerful concern; we hear of it in England; Secretary Daniels says it exists in the United States. Can a trust influence a nation's foreign policy or use it for its own interest, or dictate a nation's expenditures for armament? Here are some of the facts. In Germany the profits of the Krupp Company (as stated in their report) have risen from over \$5,000,000 in 1910 to \$10,000,000 in 1913. During the last year they have increased their dividends from 12

to 14 per cent. The political disorders and rumours of last year have brought a wealth of orders for war material from all quarters of Europe. Peace is not profitable to the armour-plate business. In England, as Mr. F. W. Hirst says, the battleship "Queen Elizabeth" "is a splendid example of what the oil interests could effect. It was extremely important, at the time of the oil boom, that the British Admiralty should abandon coal and take up oil; the enormous naval advantage involved in the possession of the best steam coal in the world was lightly thrown away. The enormous cost of oil as compared with coal is a point which, of course, would not weigh with those who spend the public money. If a Dreadnought costs \$1,000,000 a year to maintain, an extra bill for fuel does not matter." The oil interests are satisfied. And in America we find Secretary Daniels speaking of the excessive prices charged by private manufacturers of armour plate, guns and gun forgings, powder, torpedoes and other supplies and munitions. He refers to his efforts to obtain reasonable prices from the armour companies, and asserts that the Government would be at the mercy of three manufacturers in time of war. History does not warrant an assumption, he adds, that the patriotism of these companies will prove superior to their desire for profits. The report comments upon contracts made by the companies to supply foreign navies with armour at prices much below those charged their own Government, and directs particular attention to the fact that they at present supply armour for the Japanese cruiser "Haruna" at \$406.35 a ton while charging \$504 to \$440 a ton for armour for the American battleship "No. 39." It would seem from this as though there is a close connection between battleships and big business.

A Fine Testimony

Dr. Woodrow Wilson, the President of the United States, has given an interesting impression of his contact with D. L. Moody. These are his words:—

"I was in a very plebeian place. I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

Could anything be more beautiful as a testimony to the reality and power of Christian character and influence? So true is it that character makes the man and Christ makes the character!

The Theatre

In one of the English papers there has been a discussion on the perennial subject of theatre-going, and among the contributions was the record of a conversation with the late Dr. W. F. Moulton, one of the best known

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

FOURTH SUNDAY AFTER EPIPHANY.

(February 1st).

Holy Communion: 241, 242, 260, 261.

Processional: 43, 44, 636, 664.

Offertory: 399, 541, 605, 627.

Children: 457, 713, 714, 726.

General: 33, 523, 531, 780.

The Outlook

Emigration Methods

A great deal of attention has been given to the case of a family in Toronto sent to this country from England by a charitable organization. They crossed as paupers, were pauperized immediately on arrival by the gift of a sum of money, and during the two years and seven months of residence here the man was unemployed for quite twelve months. This is some of the information given by the Rev. J. Russell Maclean, of St. John's Church, who rightly criticizes the emigration policy of Canada in not attending to the quality of the people who come, for owing to laxity unfit persons are allowed to enter and to become dependents on charitable organization. Mr. Maclean goes as far as to say that not more than five per cent. of the people in his parish who call for charity are native-born, while seventy-five per cent. of the British-born who ask aid have been pauperized in the Old Land. It is no wonder that he protests against such people coming to this country to be a burden, and we hope his frank words will be made known in England, and people told the true state of the case. As he says, there are still those in the Old Country who are foolish enough to think that a person who is a failure at home will be an assured success in Canada. The sooner this idea is removed the better. Poverty we shall always have with us, but we ought to get rid of pauperism, and certainly of pauperization.

New Testament scholars in England. The man had expressed to Dr. Moulton his desire to see a good historical play, which he felt would be an education and free from harm, but that somehow he had been kept from going, so that he had actually never seen the inside of a theatre. To this Dr. Moulton replied:—

"I am very much in your position," said the Doctor; "I have never been inside a theatre in my life, though I agree with you that going might have been an education without involving for myself any moral harm. But from another point of view I have felt that I was debarred from going." I listened for that other point of view. "Every play that I know," said the Doctor, "has an evil genius in it, and apart altogether from what are known as the morals of the stage, I have felt that it must be difficult, if not impossible, for anyone to play the part of the evil genius night after night for weeks together without sustaining moral injury. Take 'Faust,' for example, as a type of play that many would wish to see, and I think of an English maiden playing the part of Margaret for a succession of evenings, shut up to that part, to realize and interpret the emotions and passions of Margaret, and I cannot believe it possible for any girl to take that part, and not lose something of the fine bloom of her modesty. That being the case, I have felt that for myself I could never seek an advantage that involved such cost to a fellow-creature."

This is a point which calls for more attention than it often gets from theatre-goers. We ought to consider the subject not merely from our own point of view, but from that of those who have to play the parts, and therein to realize unworthy emotions and evil passions night after night for weeks and months. It is, indeed, a question whether anything of the sort can be done by a man or woman without some moral degeneration, and if so, are we right in taking part in that which is so costly to a fellow-creature?"

A Real Weakness

Bishop Neligan, formerly of Auckland, made a striking statement at the Annual Meeting of the Melanesian Mission, which had better be given in his own words:—

"I cannot help thinking," he said, "that we are in rather a dangerous spell in England just now in the Church. I am not certain that we are not in danger of making our religion a little bit of a Juggernaut. I believe we have got twenty times too many services, guilds, and addresses. The holiness, the beauty of life in so many ways of some of our men here at home puts me to shame, but I long to see some of them doing men's work instead of old women's work."

It was well that these words should be said by someone in authority, for all who know the organization of many parishes must admit that there is far too much routine work, and also that this falls on too few people. It is possible for a parish to be over-organized, and to have such a number of Guilds and Societies that they prove a weakness instead of a strength. If only some of these organizations could be amalgamated the result would be double the power. It is too often the case that in an emergency the best way is thought to be the commencement of a new Society, but in reality the result is prejudicial to the best spiritual interests of the parish. With half the organizations the spiritual work of many a place would often go forward by leaps and bounds.

"The Word of God"

The deepest need of men is a revelation of and from God, and it is Christ Who explains God to us; He is the interpreter, or rather the revealer of the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). And so He is called "the Word." The title "Word of God" is used both of the Living and written Word, and this suggests certain resemblances between Christ and the Bible. We have, first of all, certain verbal resemblances. "I am the Bread of Life," said the Saviour. "If any man eat of this bread he shall live for ever" (John 6:35, 51). "Man shall not live by bread alone, but by every word of God," was spoken by Him of the written Word (Luke 4:4). Again He said, "I am the Light of the world" (John 8:12); and we put alongside of this the words of the Psalmist, "Thy Word is a light unto my path" (Ps. 119:105). The Living Word "is able also to save them to the uttermost that come unto God by Him" (Heb. 7:25); and we are exhorted to "receive with meekness the engrafted Word, which is able to save your souls" (Jas. 1:21). Many other verbal resemblances might be traced out between the Living and written Word. Further, Christ and the Bible are both divine and human. In what a remarkable manner do the deity and humanity of our Lord display themselves at Sychar's well, where the Son of Man, wearied with His journey, asks for a drink of water from the woman, and afterwards offers her living water! And how human are the love stories of the Bible, of Boaz and Ruth, of Jacob and Rachel. At the same time what wondrous and unfathomable revelations are contained in such a book as the Epistle to the Ephesians. The living and written Word resemble each other in that while both are Jewish, both are universal. Our Lord was a Hebrew of the Hebrews, of the royal line; but He is the Saviour of the world. The Bible, on its human side, is an Eastern book, written in the East by Jewish penmen, and having an intensely Jewish outlook; while at the same time its message is universal in its application. Lastly, the Holy Spirit is needed to understand both the Person and the Book. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3); and the same Interpreter is necessary to enable us to understand the spiritual messages of the Bible (1 Cor. 2:14).

The Bible is the Book of the Christ. He is its centre and circumference, its heart, its life, its glory (Luke 24:27). Take Christ from the Bible and what have we left? All through the Old Testament our attention is drawn to a coming King and a coming Sacrifice. In promise and prophecy and picture we are pointed to a coming One, whose sufferings and death and subsequent glory are in certain parts depicted with minute detail (1 Pet. 1:11). When we reach the Gospels we see that the coming One has come; we are face to face with the wondrous Person of the Christ of God. Passing on to the Acts, we behold the power of the same Person exhibited in and through His disciples on earth. The Book of the Acts might fittingly be called "The Acts of the Risen and Glorified Saviour, by the Holy Spirit through His servants." In the Epistles we have, among other glorious things, our Lord's precepts, while the Apocalypse gives us the programme of events that will take place at the revelation of Jesus Christ. What does Christ say about the Bible? He stretches one arm, as it were, over the whole of the Old Testament, and sets upon it the seal of His Divine authority. Speaking of the Old Testament Scriptures, He said, "They are they which testify of Me" (John 5:39). And again, "Had ye believed Moses, ye would

have believed Me; for he wrote of Me." With these Scriptures He confuted his opponents. To these He appeals in proof of His Messiahship. And He takes up those Old Testament miracles which are often called in question to-day—the Flood, Jonah and the whale, Lot's wife—and He reaffirms them as matters of fact (Luke 17:27, 32; Matt. 12:40). And He stretches His other arm over the whole of the New Testament when He promises that further teaching to His disciples which they were not in a position to receive until His death and resurrection and the coming of the great Interpreter, the Spirit of Truth, Who was to lead them into all the truth (John 16:12,13). It is the Son of God Himself Who again and again declares Himself to be co-equal with the Father (John 10:30); and it is He Who underscores His atoning death (Matt. 26:28); and it is He Who affirms so emphatically the awful truth of eternal punishment (Matt. 25:46). In short, Christ sets His seal upon all that the prophets have spoken, so that the question, "Do I believe the Bible?" resolves itself into the question, "Do I believe Christ?" Christ and the Bible stand or fall together. The living Word and the written Word testify to each other. Said Martin Luther, "There is only one Person, and only one Book." Blessed is he who rests his soul on the Person and the Book. Nothing can touch him.

Proofs are in great demand to-day. Men say they will not accept that for which they have no evidence. Honest doubt is not to be rebuked. Nathaniel was an honest doubter. "Can any good thing come out of Nazareth?" he asked. But he was open to conviction; he was ready to receive the truth; and after his interview with the Saviour, it was he who gave expression to the bold confession, "Thou art the Son of God" (John 1:49). Christ did not call for a blind, unreasonable faith. He said, "If I do not the works of My Father, believe Me not" (John 10:37). The Bible proves itself. Think of its unique position in the world, its miraculous preservation, its fertilizing effect on the mind of man, its wonderful moral power over the lives of those who receive its teachings. It bears its own credentials, it authenticates itself. It reveals God and makes known man, and unfolds the wondrous plan of redemption in the Person and Work of the God-Man. But to the believer the strongest proof that the Bible is God's Book is the fact that he possesses the key to the Book—Christ Himself. The believer does not accept the Bible as the Word of God ultimately on the authority of any man, or Church, or council. God Himself has given him the assurance that it is His Book. It is in the Bible and in the Bible alone that the spiritual man finds the explanation of the change through which he has passed. By believing on Christ he has the key to the Book. The truths of the Bible are bound up with the experiences of his new life. He might as well deny his very existence as deny that the Bible is God's Word. His conviction of the inspiration and authority of the written Word is unshakable, for he has a personal knowledge of its theme and life and glory—Jesus Christ Himself.

THE REIGN OF LOVE.

Where shine the higher aims of life,
Where sweet content and gladness move,
There dwell not envy, malice, strife,
But only love.

When wrong is held no longer right,
And War no more a scourge shall prove,
Then shall succeed hate's gloomy night,
The dawn of love.

When force and might are empty names,
When Man seeks guidance from above,
Then may be hailed with glad acclaims,
THE REIGN OF LOVE.

Ernest C. Mackenzie.

The Significance of the Kikuyu Conference

By the Rev. Professor Ferguson, B.D., St. John's College, Winnipeg

(In our issue of September 25th we gave an account of the Kikuyu Conference from the pen of the Bishop of Uganda. We now provide our readers with a further elucidation of its meaning in this paper, together with the second leading article from "The Times," the first having been given in our issue for January 8.)

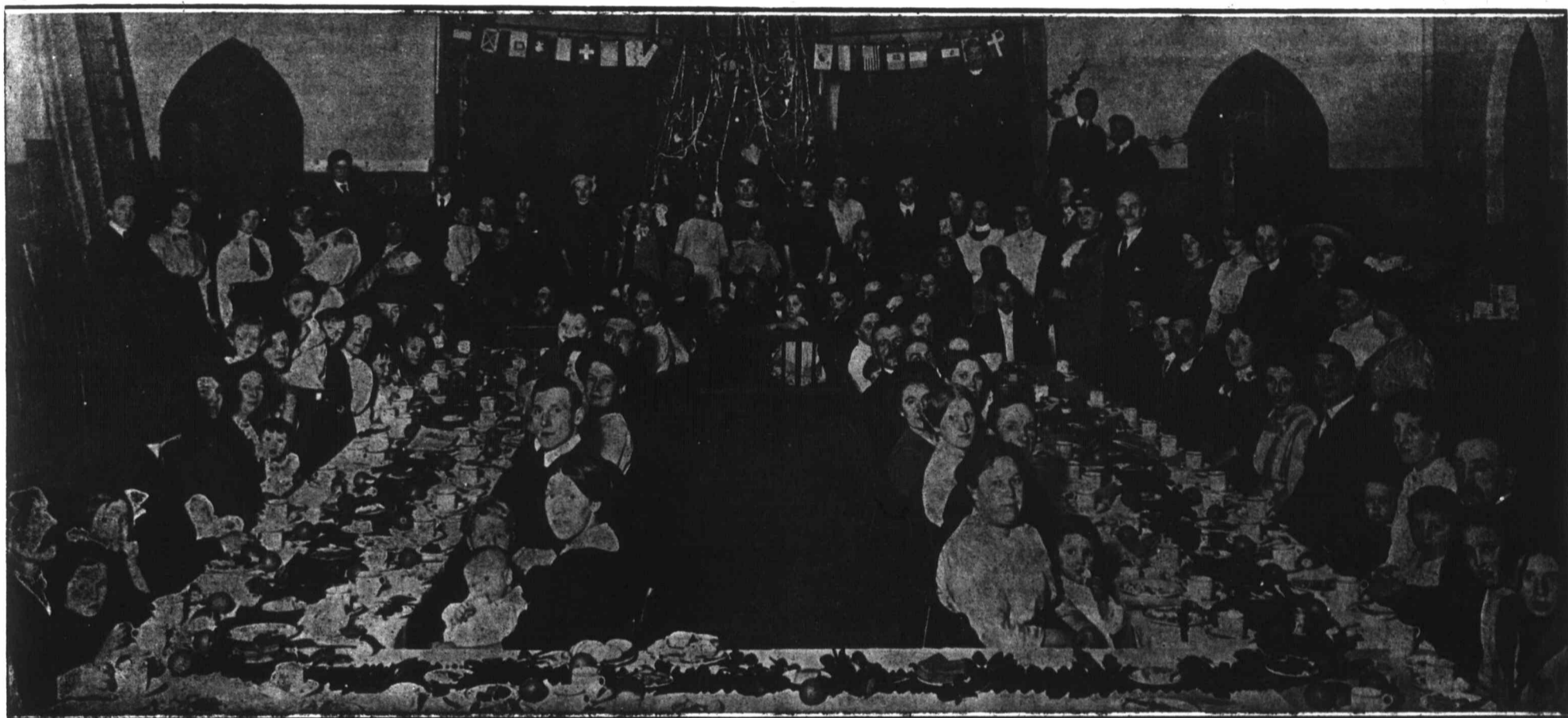
It is a natural tendency in most of us to imagine that we live in critical times. Perhaps it is not a serious mistake and even those who see the passing hour in the truest perspective will admit that every moment is full of infinite possibilities. And yet there are occasions, as history shows, in which we come to a real crisis, as it were the summit of the watershed, where the decision to go this way or that, unimportant though it seems at the time, leads to momentous consequences. It is a strange destiny that would make a conference of missionaries at Kikuyu, an unknown East African Mission station, one of the

ed, and that in all cases the form "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost," be used. Communicants in other Churches would be admitted to the Holy Communion in Anglican Churches, by the modification of the rubric about Confirmation—a concession often granted already, in the case of Non-conformists, in England, Canada and elsewhere. Ministers of other Churches, though not qualified to administer the Sacraments in an Anglican church, might be permitted to preach. An attempt is made to safeguard the future native ministry by an agreement on a required course of

Church of the future." No Church and no Society was definitely committed: All that was done was to agree upon a proposed scheme of federation with a view to submitting it to the proper authorities.

In all fairness these proceedings must be judged of in relation to the circumstances which gave rise to them. It is misleading to think of them out of their setting. In East Africa, as Bishop Willis explains, the natives are savages, but lately brought into contact with civilization. They are still pagans, but their paganism will probably yield easily to the first strong religious influence which is brought to bear upon it. The pressure of Mohammedanism upon these "malleable" tribes therefore constitutes a serious danger. Mohammedanism presents an unbroken front and comparatively speaking an easy creed. Its adherents are active and powerful propagandists. To oppose it there are the Christian Missions, consisting on the one hand of the Roman Catholic missions, and on the other what the Bishop describes as "a dozen different agencies working independently each in its own way."

"When thou makest a dinner, call not the rich neighbors, but call the poor."



WE reproduce in this number from *The Weekly Star* a flash-light photograph of the Annual Christmas Dinner given at the Church of the Ascension, Toronto, which is referred to by the reporter as one of the most interesting works carried on in this section of the city at this season.

One of the unique features of the gathering is that it is a family affair, the fathers and mothers coming with their children to partake of a bountiful Christmas dinner, to share in the excitement of unloading the Christmas Tree, and to be reminded of all the glad tidings that the day suggests. The fortunate and the unfortunate of the congregation all take this opportunity of mingling together and each has a share in promoting the spirit of Christian fellowship and goodwill that Christmas cheer engenders.

As Christmas is the children's season it is very fitting that none should be left out, and so it happens that a record number of new babies enjoy themselves thus on this their first Christmas. As the photograph shows they are the favoured guests.

In the considerable amount of care and labour which an affair like this entails the Rector, the Rev. J. E. Gibson, is well backed up by the faithful members of his congregation, always keenly interested in these good works, while as the observer will note the members of the Church of England Deaconess and Missionary Training House and the students of Wycliffe College are well represented among the workers.

landmarks in Church history. Nothing less than this, however, seems likely to be the case; likely, that is, if the Anglican Church will fairly face and answer the question that it has raised.

What then was done at Kikuyu? The Bishop of Uganda published last month an able statement of the whole business from which we gather the following facts. The representatives of the Anglican and other Protestant Missions, working in East Africa, met in conference and drew up proposals for federation to which all present gave their consent. The object in view, as the Bishop makes clear, was to agree upon some scheme of federation looking to "the ultimate union of native Christians into one native Church." The nature of the proposals is sketched by the Bishop. First it is desired to recognize the Comity of Missions, by dividing British East Africa into distinct missionary districts and leaving each Church a free hand within its own district. All the Churches of the proposed Federation would loyally accept the Holy Scriptures and the Apostles' and Nicene Creeds as the basis of the Faith. Baptism by any of the Churches would be recognized as valid by the others, provided that a certain standard of previous instruction or catechumenate be observ-

theological study, by the stipulation that in every case a minister must be "duly set apart by lawful authority" (i.e., such authority as is lawful in his own Church) "and by the laying on of hands." The questions of the position of Churchmen residing in districts worked by other denominations and the jurisdiction of the Bishops over the members of their own Church thus situated are also dealt with.

It is further suggested that to obviate the strangeness that would be felt by a member of one Church compelled by his place of residence to attend the services of another, a common form of service should be occasionally used in all churches so as to form a link between them. This form would however not include the administration of the Sacraments, the details of which would be left to each individual Church.

In all this, as the Bishop points out, there was no thought of compromising the position of the Anglican Church or of the other Protestant denominations. It was simply an earnest attempt to draw together on the basis of a common Christianity "that the way might not be closed against a union which if impossible for ourselves in the present day might be possible to an African

To the minds of many such a situation is in itself a clear leading to the Reformed Churches to draw together their divided forces in the face of the common danger. We thank God that the Spirit of Christ has so far prevailed in the councils of the East African Missions, as to overcome the difficulties and enable them to arrive at some measure of agreement.

Unfortunately this, however, is not the view of the whole Anglican Church. What seems to some men Christian statesmanship, appears to others a betrayal of the Catholic heritage. No sooner were the transactions of the Conference known, than the Bishop of Zanzibar entered a formal protest against his fellow-Bishops, who took part in it. His letter has received a good deal of support even from some of the English Bishops, and will doubtless receive more, and there are those who talk seriously of a trial for heresy. There is indeed a strong section of the Anglican Church in the Old Country who deliberately appeal to the "whole Catholic religion and practice as professed and practised by East and West" as the true standard.

Here then is a clear issue. Is the Anglican Church to retain its Reformed character and affi-

nities, and move forward, strong in faith, with that Christian and Catholic comprehensiveness which is her glory, or is she to become more and more rigidly exclusive and, must we not add, faithless? The question is of far-reaching importance. It is hardly too much to say that the whole future of Protestant Christianity with all its possibilities and hopes of ultimate re-union may depend upon the answer which the Anglican Church gives to it. Certainly the matter is of immense interest, not only to the Church in England, but also to ourselves in Canada, for we cannot forget that we have our own problem of re-union to face. It is a time when those who feel that ultimate unity is in accordance with the mind of Christ, ought to make their voice heard, and that even before the final decision of the ecclesiastical authorities is given.

At present the outlook is hopeful. An influential section of the Church, both clergy and laymen, in England is in sympathy with the action of the Conference. Dr. Moule, the Bishop of Durham, has given an inspiring lead by declaring himself willing to take his stand by the side of the missionary Bishops and to share their position. Dr. Henson, the Dean of Durham, has pointed out in his trenchant way, the critical nature of the choice that the Church is called upon to make. The Committee of the C.M.S., as soon as the facts were before them, passed a resolution expressing their "whole-hearted sympathy with the Bishops of Mombasa and Uganda and their brethren in their desire for fuller co-operation and advance along the pathway towards such re-union as may eventually be according to God's purpose." These things are good; but even more hopeful and significant for the cause of unity are the weighty articles which have appeared in both "The Times" and the "Spectator," in support of the Bishops' action, which has also the sympathy of a third great paper the "Pall Mall Gazette." These indications of the layman's point of view are of special interest.

Though the important issues raised at Kikuyu must of course be settled by the central authorities of the Anglican Communion, yet the question is one which should be a matter of prayer and interest to every member of that Communion wherever situated. It would really seem as if the circumstances in East Africa—the danger from Mohammedanism, the plastic condition of the native tribes, and the weakness of divided Protestantism—were the pressure of God's hand, compelling the Reformed Churches along the path towards unity. No pride of historic place, no ecclesiastical prejudice, must be allowed to hinder the Anglican Church from playing her part, possibly the central part, in this great movement.

A living Church which believes in the guidance of God's Spirit will be willing, where necessary, to make new departures, and to venture greatly for so great an object as the future of Christianity in East Africa, and the still larger hope of an ultimate unity. In such a matter we shall do well to see that we do not through prejudice, wilfulness, or blindness, hinder the purpose of the ages "lest haply we be found even to fight against God."

KIKUYU AND RE-UNION.

From *The Times*.

The Christmas festival, with its message of peace to men of good will, comes with a special sense of urgency at a time when Christian re-union is occupying so prominent a place in public attention. The letters which have appeared in "The Times" during the past three weeks, show that the action of the Bishops of Mombasa and Uganda in admitting missionaries of various denominations to the Holy Communion at the conclusion of the Kikuyu Conference has aroused much feeling. The reports of the Conference and the service which followed it have been welcomed by many who are specially interested in foreign missions and to whom the divisions of Christendom appear to be one of the great hindrances to their success. On the other hand, what took place in British East Africa is regarded with much anxiety by others who, while equally enthusiastic in their desire to repair the divisions which at present separate Christians, fear that disregard for Church order and ecclesiastical tradition may increase the difficulties in the attainment of that end. The Bishop of Zanzibar's "Open Letter" to the Bishop of St. Albans gave passionate expression to views which no doubt are held by a section of Churchpeople, though many of those who would desire to identify themselves with the Bishop's main contentions may be unwilling to endorse his way of stating them. On the other hand, the Bishop of Uganda's account of the Con-

ference, in which he took a leading part, has been warmly welcomed by many whose devotion to the Church of England is beyond question. It may be counted one of the distinctive as well as one of the most honourable characteristics of the Church of England that it always has been able to find a place for men who hold divergent opinions on such questions as those raised at Kikuyu. Both sides in the present controversy may claim to be true to the *Ecclesia Anglicana*, and so long as they recognize the rights of each other and refrain from any attempt at mutual exclusion nothing but gain can result from a frank discussion of their differences.

Thoughtful observers have long been aware that the revived interest and zeal in foreign missions, which have marked the religious life of this country during the last 50 years, must vitally affect the relation of the different Christian bodies with each other. Years ago Bishop Westcott, with that wide and lofty vision which placed him in the true succession of the prophets, declared that re-union, when it comes, will come from the circumference rather than from the centre. He looked for the first movement towards a deeper fellowship in those mission outposts where devoted men representing various Christian Churches learn how small their differences are in comparison with their fundamental agreement, and how the matters to which all give cordial assent are just those which they must needs emphasize in their dealings with non-Christian races. As this becomes plain, and it becomes plainer every year, Christian missionaries will inevitably attempt to sink their differences and seek for methods of co-operative action. Confronted with a native population, roughly estimated at 4,000,000, mainly pagan and readily responding to the efforts of Mohammedan missionaries who are vigorously at work in East Africa, it is natural that Christian leaders there should come to feel the shame of their separation and the great advantage of closer union. When Bishop Peel admitted the representatives of the different denominations at Kikuyu to the Sacrament of Fellowship he was prompted by a spirit of Christian fraternity which merits the respectful recognition of the Church at large. He did, in fact, do nothing more than what has been done repeatedly at home by leaders of the Church of England whose loyalty to her creed and discipline few would care to challenge.

Every one who has followed the discussion in "The Times" must have noticed how repeatedly it has been declared that the theory of apostolic succession held by some of those who write as members of the Church of England is an effectual barrier to its recognition of the ministry of other denominations. Sometimes this theory is expressed in terms which would make the existence of the three orders of Bishops, priests and deacons vital to the Church's life. This view has won wide acceptance since the rise of the Oxford Movement; in few matters were its leaders more explicit than in their affirmation of the divinely ordained government of the Church by Bishops. But we have learned much of the history of the early Church since the middle of the last century, and consequently not a few who, in other respects, cling to the Tractarian tradition, find themselves compelled to restate their theory of apostolic succession in a less exclusive form than that held by their predecessors. Meanwhile, as a result of their study of Christian origins, many outside the Anglican Church have come to see the importance of succession in the ministry of the Church. In so far as a theory of apostolic succession stands for continuity, loyalty to the historic faith, and a vindication of the Church as a Divine Society, it is accepted by many who do not believe that any fixed law for the ministry was laid down by Christ and the Apostles, and who regard the monarchical episcopate as a later development of Church order. For them ministerial succession is found in the solemn act of the Church which sets apart some of its members for its service, and authorizes them to give themselves to the ministry of the Word and the Sacraments. It is in this approximation of view that a real ground of encouragement may be found for those who so anxiously desire to promote Christian fellowship among the various bodies serving in a common cause. It is worse than useless to disguise or minimize the difficulties which confront them. Obviously a complete plan to settle the problem will require long years of sympathetic knowledge and co-operation before it is formulated. But the fact that the two East African Bishops and their colleagues are animated by so high and noble an ideal is a pledge that the spirit of union is already active. To attempt to quench that spirit is to incur a responsibility which no man should face without misgiving.

EDMUND J. PECK

APOSTLE TO THE ESKIMOS

By S. E. Young

(We reproduce here an article published in *The Pacific Presbyterian* of recent date. It is a fine testimony to our noble Anglican missionary.)

I SAW the Gospel Herald go
To Afric's sand and Greenland's snow,
To save from Satan's thrall:
Nor home, nor life he counted dear,
Midst want and peril owned no fear,
He felt that Christ is all.

"Not one of us was worthy to sit at table with him," declared the minister's wife after entertaining the missionary. "He fell down from heaven to save the Eskimos," assert those dwellers by the Arctic Circle. What Moffat was to Bechuanaland, what MacKay was to Uganda, Judson to Burmah, Paton to the New Hebrides, that is Edmund James Peck to the "Raw-flesh Eaters"—which signifies Eschimos, Esquimaux, Eskimos—whose thirty thousand people inhabit the treeless, herbless solitudes of snow that mantle America's farthest north. His adventures by dog-sled and boat and ice-floe, his battles with icy blasts and hunger, his sojourn in iglos and skin tents, his perils on the frozen fringe of the world, quite equal to exploits and experiences of Franklin or Kane or Greeley or Nansen or Cook or Abuzzi or Peary—and Peck has done all for the Gospel's sake. I wish every boy could hear him tell how the dogs ate the church—a church devoured the night of January 23, 1895, by the ravenous sled-drawers, a church made of seal-skins—and how lads up there play ball with seal bladders and how the hunter waits by snow shelter beside a breathing-hole for the seal to come, then spears him, chops the ice around the hole and drags the game home, where it is eaten without taking time for cooking. I wish the girls might have his description of the way he let Eskimo girls peep at themselves in his never-before-heard-of looking-glass, while he offered them soap and melted snow to reduce the grease and dirt on their faces, and how when they perceived that the novelty of washing one's face was attended by no stupendous calamity, they slowly unearthed themselves. I wish women could get his pictures of Eskimo mothers carrying their babies in their fur hoods and of the latest sheath gowns worn by their arctic sisters and of those housewives conducting the culinary department, consisting of a stone lamp, with moss wick and blubber oil. I wish our men might learn how fiendishly certain whalers and traders visiting those regions import the vices of drink and immorality to defeat as far as they may this noble missionary's efforts—I wish they would, indeed, and get mad enough to stop such damnable bestiality of the white men. Students of language would find striking peculiarities in the agglutinative speech of the Eskimo, into which Mr. Peck has translated large portions of the Scripture, using the syllabic character devised by Mr. Evans for the Indians, one simple little Eskimo word, by no means the longest, being Tekkokapreanashooangncalyangela, which means "We will not see him soon." Surely we will not, if we must talk to him in words of that size! Sunday School teachers would be entertained and saddened by the strange beliefs of the Eskimos in taboos, in the universal animation of anything that is not ice, their unalterable conviction that a watch is something living, their opinion that the devil is a woman, that diseases can be cured by conjurers, and that Heaven is a blizzardless spot where there are plenty of seals. And what a lot of good it would do some church members I know who almost go into nervous prostration and threaten to leave the church if the slightest draught blows upon their delicate physiques or the pew is uncomfortable, to sit an hour in one of Mr. Peck's services in which the congregation hoyer next to a wall built out of snow blocks and seat themselves on chunks of snow! Then also we who make much of our sacrifices and the crosses we bear might complain less loudly after we had read of Mrs. Peck's separation from her husband in order that she might be with the sick children in England while he served alone in Baffin's Land, Mr. Peck receiving the mail just once a year by a little whaling vessel, the answers to his letters coming the next year—two years between writing and receiving a reply—and when his little daughter died in England the heart-rending news reached him one year and three months afterwards. Mr. Peck was born April 15, 1850, at Rusholme, near Manchester, England, the eldest of four children. His father often

remarked that he had a bushel of children—four Pecks. When Edmund was ten his mother died; when he was thirteen his father died. Edmund entered the British navy and received deep religious impressions from fellow sailors. He conceived a desire to become a missionary and on September 7, 1896, arrived at Moose Factory, on James Bay, as missionary under care of the Church Missionary Society of the Church of England, and began his northward itinerating among the Eskimos, where he has continued with a few brief intervals until this present time.

No statistics can accurately express his achievements. It is yet too early to speak of numbers of converts in such a region and among such people, although he gathers sometimes one hundred and ninety children in a single snow house for religious instruction, and has baptized as many as twenty-four adults in two days, and native preachers and teachers of Christianity are threading through these northern wastes. He has instituted Christian marriage and Christian burial, and the closest approach possible to a Christian Christmas for the boys and girls. He has brought the Scriptures and the ideals of religion into many hundreds of Eskimo homes and has received in his own home one Eskimo family each day for two hundred and twenty-four days at a stretch, thus coming into touch with their intimate

thoughts and behaviour. Many of his converts have lived for years saintly lives and borne faithful testimony unto death. The records of the work of the spirit of God through this sincere, humble missionary, to whom any praise of himself is an offense and who gives all credit to God, constitute new chapters in Christian evidences showing the power of the Gospel to transform the lowest human lives. Nothing can be more beautiful than the great love which these dusky children of the North have for their spiritual father. At the time of his parting from them, women brought knives and asked Mr. Peck to cut their flesh very deeply so that they might always bear the scars to look at and remind themselves of him. It may not be that they really expected him to inflict such suffering, but the request showed in the most emphatic manner their exquisite appreciation of and affection for the missionary who is now taking a respite from his labours at Barrie, Ontario, and is taking every occasion to summon workers and support for the most neglected of mortals. Some of us who have looked often upon his kindly face and heard his gracious voice, and tasted of his companionship, do not wonder that a life so filled with the Spirit of Christ has been so blessed and devoted to multitudes of needy men and women and children in the lonely northern land.

Bishop. Mr. Wei preached at the morning service, and Mr. Ward in the evening. In the afternoon they called on Mr. Townsend, the only missionary in all this vast district. He represents an independent Faith Mission. Mr. Ward then went to visit the famous temple where the gods represent the three stages of man's development, from the primitive dress of fig leaves, with the tiger's skin over his shoulders—to the highest type clothed in beautiful silk robes.

At Kwei Teh great interest is shown by the women in the services, but as yet they have no woman worker there. This seems a great pity, as it is difficult for a man to reach them. Mr. Tsao has done very well, and Miss Robins is going up for a little while during the new year school vacation. She is now the only one of the first three lady missionaries on the field, as Miss Sedgwick and Mrs. Jones are both away on account of sickness.

On Monday, the 24th, the Bishop and Mr. Ward and Mr. Wei began the homeward journey. It was turning considerably cooler, and a raw wind was blowing from the east. They had still one more city to visit, Che Cheng, and this took them a long distance out of their way, in a south-westerly direction. They stopped here for the night at the house of the student catechist, were met by a number of enquirers outside the city wall, and also had an escort of soldiers to act as a guard of honour. In the evening Mr. Wei preached, and the hall was crowded with men. The next night they spent at Swei Chow where Mr. Wei baptized two adults. Then they returned as quickly as possible to Kaifeng, reaching here on Wednesday night the 26th.

In Kaifeng the new St. Paul's Hospital is nearing completion. The orphans have moved into their splendid new building. The schools have had successful terms. Ten of the girls were baptized the other day, and several of the boys are desirous of entering the catechumenate class. We are indeed very thankful to our Heavenly Father, that since the summer we have had no serious case of sickness in the mission, and we feel more and more the power of your co-operation in the Home-land, not only the support by money, though it is most necessary, but the continual lifting up and sustaining of our hands by your prayers.

WORK IN HONAN

LETTER FROM THE REV. W. M. TRIVETT

Kaifeng, Honan, December 15th, 1913.

To the Editor of the Canadian Churchman:—

To see the city of Kaifeng covered with a foot of snow is indeed a strange sight. It makes one almost believe that he is at home despite the Chinese houses on either side of the street. We have the beautiful, pure, clean, white snow instead of the dirty, unwholesome, evil smelling streets. It speaks to us of the Christmas season now so close at hand, and of all the joy that it brings to many weary souls all over Christendom, the hope of sin covered, the hope of a new life where all is pure and good. How we long that the knowledge of this glorious Gospel might cover China, as the snow covers forest and plain, might cover the whole wide world "as the waters cover the sea." Is this our one desire, our great object in life?

The new year is to see a great change in our mission field, not anything of a sudden nature but a gradual expansion. Catechists, or students in training for that office, have been sent out into several new fields and now foreign missionaries are to go into the important districts centering around Swei Chow, and Kwei Teh Fu.

The Bishop and Mr. Ward have just returned from a trip in which they visited many of these new cities and towns. You will no doubt be interested to hear something about their visit. With Mr. Wei, our native clergyman at Kaifeng, they left the city early on Monday morning, November 17th. About noon they reached the little city of Chen Liu. The mission work of this place, as you know, is supported by the offerings of the Kaifeng church. The population consists of not quite a thousand families. Chen Liu is only 45 li from Kaifeng. They stopped here for dinner in the little room on one side of the courtyard; at the end of which is the building used for a church, while on the opposite side is an enquiry room where there are also books to sell and tracts given away.

As they left Chen Liu the dust began to blow very badly, and this made the never pleasant experience of travelling in the slow native cart very disagreeable. This storm kept up all afternoon and when they reached Chih Hsien, they were quite ready for supper and bed. Up at 3 a.m. the next morning, they reached Swei Chow at 9 o'clock, after a dusty ride and stopped at a native inn for breakfast. After breakfast the bishop went to see Mr. Chen, the catechist. This is a very promising place and we have been able to secure some nice buildings. Mr. Simmons will move here after Christmas, as this forms a centre of a very needy district, mid-way between Kaifeng and Kwei Teh. The catechist at Swei Chow is a Fukien man, he has been here over a year, and is doing very good work; several of the new stations in this district have been opened by him. Here, there is also a reading-room with newspapers and periodicals. On Tuesday night they arrived at Ning-ling, stayed at a very good native inn and in the evening had a short service in the church-hall which has just been opened here. At 4 a.m. they left Ning-ling and

at 9 o'clock stopped at a promising looking place called Kuo Chen Hsien. Here they found a student in charge, with a preaching hall, and regular services being held. At one o'clock they arrived at Kwei Teh Fu, and went to the comfortable church-quarters. Here Mr. Tsao, another Fukien catechist, has a nice place. After dinner at Mr. Tsao's house they spent the afternoon in looking at prospective sites for a permanent church, and in looking about the city. In the evening they had service in the hall, where Mr. Ward had the pleasure of preaching to a large number of men.

They left Kwei Teh on Thursday the 20th, at 5 a.m., for Hwei Ting, some 110 li south-east. Here they arrived about dark and put up at an inn. After supper they saw the preaching-hall. This is a new place, just opened, and is in charge of a student catechist. They left Hwei Ting early on Friday morning. The surrounding country about here is very good, trees are numerous, and the farmers look prosperous. Oranges are grown and quite a lot of wisteria is to be seen. At 9 a.m. they arrived in Sia Yi and proceeded at once to the church-quarters. In charge here is a man who was an ex-fortune teller. The buildings are not very good, but they are only temporary, until some more suitable place can be procured. Leaving Sai Yi they went on toward Su Cheng. At noon they stopped for dinner at a small village; during the meal at a dirty little inn the people of the place came swarming around them—they had never heard the words Shang Tih (God), nor, of course, the Gospel; neither had they heard of the change in the government and could not understand what "the Republic of China" might mean. Late at night the travellers arrived at Yu Cheng, and put up at the church-quarters. The buildings here are good. They are also in the charge of a student catechist, under the supervision of Kwei Teh. At Yu Cheng a number of the leading men of the place came in to see the Bishop, one, a local member of Parliament. They expressed disappointment at the Bishop's inability to stay over Sunday.

On Saturday they left Yu Cheng at 7 o'clock and came to Ma Mu Chi, where they stopped and had dinner in the church-quarters. Here also a deputation from the citizens of the town came and made an address of welcome to the Bishop. This will be quite an important place in the future. It is situated half-way between Yu Cheng and Kwei Teh, not far from the new railway, and it will be the junction of a line to Su Chow and of another to Shantung. It will also be the station for Kwei Teh. When in sight of Kwei Teh they were met by a procession of the Kwei Teh church; and a procession of the Kwei Teh church school, with two Republican flags, marched ahead of the Bishop's cart singing the National song.

The Bishop spent a busy time at Kwei Teh. Many things had to be decided. Mr. Williams is to leave for there at once and will be in charge of this important centre. On Sunday morning the Holy Communion was celebrated by the

The Churchwoman

LINDSAY.—At the last meeting of the W.A., Mrs. Lamont was presented with a life membership from her sister, while Mrs. Marsh, on behalf of the branch, expressed her pleasure in giving her the gold badge connected with it. The "Parish Workers" presented for use in the church, a beautiful silver chalice. This, with some beautiful Communion linen, worked by Mrs. Leary, was first used on Christmas Day. The "Parish Workers" gave \$25 for the poor at Christmastide.

HEMMINGFORD.—The annual business meeting of the W.A. in connection with St. Luke's Church, Hemmingford and St. John's, Tallerton, was held on January 14th. A bale of useful articles, valued at \$120, was sent to an Indian Mission in the diocese of Algoma, in December, and about \$35 given towards the missionary pledges.

HAMILTON.—The monthly meeting of the Niagara Diocesan W.A. Board was held in the schoolroom of the Church of the Ascension on January 7, opening with Holy Communion in the church. At the meeting, the Rev. A. Howitt, curate of the Church of the Ascension, gave an interesting address on the "Third Clause of the Lord's Prayer." The secretary reported that there were two new life members, Mrs. Carter and Mrs. D. R. Smith, of Port Colborne. Miss Jacob has been secured as Deaconess, to begin her work October 1, 1914. In the meantime a great necessity is felt for a substitute to begin work at once, particularly in the east end of Hamilton, and to continue work until the arrival of Miss Jacob in the autumn. St. James' Church, Dundas, has opened a Girls' branch. The Junior branch at Font Hill has begun a mission study class. Oakville has started a Girls' branch. The secretary of the literature committee announced that "Our Opportunity in China," would be the book used for the Mission Study Class in the diocese this year. Because it was practically impossible to continue this line of work on the present basis of income, it was unanimously agreed that a pledge of \$50 should be given annually by the W.A. to the literature committee. Mrs. Clark, secretary of Babies' branch, announced 800 as total membership. The reports of the Dorcas secretary and the president of the "Extra Cent a Day Fund,"

were then read, the latter urged the members to raise \$25 annually. The voluntary offering for church work in the east end of Hamilton amounted to \$489, following this announcement a prayer of thanksgiving was offered up by the president, which was followed by the singing of the Doxology. Papers were read by three members of the literature committee on "The Foreigners in Hamilton." Miss Clark described who they are, their nationalities, their religion and their characteristics. Miss Reiger spoke on their social and industrial conditions, their housing and their occupations. Miss Francis informed us as to what is being done and what agencies and methods were used. It was agreed that the astonishing facts which these papers revealed should be made known throughout the diocese by having a thousand copies struck off and distributed and that copies should also be sent to each church organization in Hamilton. Voluntary workers for the work among the English speaking immigrants in Hamilton were asked for. Miss Snider volunteered to take charge of a committee for the purpose. Any one wishing to help will send their names to her. She has already received several offers.

After luncheon, the afternoon session was opened with a missionary prayer and a much enjoyed address by the Rev. Canon Spencer, which was followed by addresses by Miss Elwood and Mrs. Plumptre, Toronto. Miss Elwood gave a very interesting account of the work done among the foreigners in that city. There are, it is estimated, 40,000 Jews in Toronto, with a great number of Greeks and Macedonians and people of numerous other nationalities. Mrs. Plumptre spoke on "What can be done for the foreigners, as a body and individually." It was decided to send a telegram of congratulation to Archbishop Hamilton upon attaining his 80th birthday. Also to Dean DuMoulin upon his consecration as Bishop Co-adjutor of Ohio. It was announced that there would be a meeting every Wednesday afternoon at 3 o'clock in "Central Room" of the W.A. for Foreign Work. The meeting was closed with the Benediction by Archdeacon Forneret. A large number of clergymen of the diocese were present at the meeting throughout the day.

Laymen's Missionary Movement

Announcement was recently made of the Inter-denominational Campaign in British Columbia. It is expected that men's missionary conferences will be held at the following places:—February 13, Nanaimo; February 16, Victoria; February 17, Vancouver; February 18, New Westminster; February 19, Chilliwack; February 24, Vernon; February 25, Kelowna, Rossland and Grand Forks; February 26, Summerland and Nelson; February 27, Penticton and Cranbrook; March 1, Fernie; March 2, Kamloops; March 3, Revelstoke. Each conference will consist of an evening and afternoon session; the afternoon being devoted to a consideration of methods, the Every-Member Canvass in particular; while the evening meeting will be in the form of men's missionary supper. The Anglican Laymen's Missionary Movement will co-operate in this series of conferences, as was done in the Ontario campaign during November. They are sending their secretary, Mr. D. M. Rose, to British Columbia, and the head office is now in communication with clergy and laymen throughout the province, urging them to co-operate in the conferences and to carry out the Every-Member Canvass in every parish during the third or fourth week of March. Members of the Vancouver Anglican committee are actively preparing for the work in that district. Mr. W. T. Clark is secretary of the Vancouver Conference. After the British Columbia Campaign there will be similar conferences at Lethbridge, March 3rd; Battleford, March 6th; Saskatoon, March 9th; Prince Albert, March 11th. Following these the Anglican Laymen's Missionary Movement will assist in the Saskatchewan Diocesan Campaign to introduce the duplex envelope system and Every-Member Canvass throughout the diocese before the 1st of April.

Let us not sorrow that we are stripped of all we love, but rather rejoice that God accepts us; let us not think that we are left here, as it were, unseasonably alone, but remember that, by our own bereavements, we are in part translated to the world unseen.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

DONE, Rev. J. G. B., to incumbency Southampton and Queensbury (Diocese of Fredericton).

PATERSON-SMYTH, the Rev. Charles, M.A., curate of St. Alban's Cathedral, Toronto, to be curate of Grace Church, Brantford. (Diocese of Huron).

NOVA SCOTIA.

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

HALIFAX.—The centenary of the Halifax branch of the Nova Scotia Auxiliary of the Canadian Bible Society was observed January 9th, by the holding of a meeting at the First Baptist Church at which there was a very large attendance of supporters of the society and the general public. Interesting and forceful addresses were delivered by Canon Powell, President of King's College, Windsor and Rev. C. W. Campbell, President of the Ladies' College at Sackville, N.B.

DARTMOUTH.—CHRIST CHURCH.—The first annual meeting of the Northend Mission was held on January 11th, when the various reports showed a successful year completed. The rector, Rev. S. J. Woodroffe, presided. The total amount received in subscriptions and collections, etc., amounted to \$1,646.41, and after paying all liabilities there is a balance on hand of \$132.74. Average attendance Sunday School, 85. Average attendance regular church services, 120. Average number of communicants, 20.

FREDERICTON.

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

ST. JOHN.—The committee for the Every-Member campaign about to be held in the city met on January 12th. Mr. D. M. Rose, of the Laymen's Missionary Movement, will arrive in St. John on Wednesday, January 28, and Dr. Archer and Mr. R. W. Allin, of the M.S.C.C., will be here from February 1 to the 8th. It was decided to hold a general banquet in either St. Luke's or Stone Church schoolrooms on February 3. On Sunday, January 25, the various rectors will bring the subject before their own congregations and during the first week in February meetings will be held in each parish and be addressed by the visitors. The Every-Member Canvass will take place from February 9 to the 16th.

ST. LUKE'S.—A large number of people in the schoolroom, January 14th, heard Rev. G. F. Scovil deliver a very interesting as well as instructive lecture on China. He dealt principally with the missionary work being carried on there, and made special reference to Bishop White's labours in Honan. He also spoke about the ability of the Chinese people, and their wonderful engineering skill. He exhibited numerous lantern slides which showed the old wall of China, bridges, etc., which are acknowledged as wonderful engineering feats, and many other fine pictures. He also spoke of their ability as manufacturers and showed pictures of many crude articles made by them.

CHURCH OF ENGLAND INSTITUTE.—At the Council of the Church of England Institute on January 11th, announcement was made of the magnificent gift to the institute of the residence of the late Dr. M. Sheffield at 116 Princess Street. It consists of a freehold lot 40 feet by 100 feet on which is a substantial brick dwelling and will be an admirable building for the purposes of the institute as well as for the Synod uses. This is a fine gift and the hearty thanks of all Churchmen should be given to the layman who so nobly made it. But there is still opportunity for the generosity of others for it will need \$3,000 to alter the private dwelling so that it will suit the needs of institute and Synod and those who would like to have some share in this good work may send their contributions to any of the St. John clergy. As it will be diocesan in character we confidently

expect some handsome subscriptions from laymen throughout the diocese.

HARTLAND.—Rev. A. Franchette, lately appointed to the mission of Hartland, writes very encouragingly of his field of labour. A new church will shortly be begun at Hartland. The services there are well attended. Services are also held at Glassville and Beaufort. A small church will be built at Beaufort, for which a building fund has been started.

BURTON.—Rev. F. J. Wilson has taken temporary charge of the parishes of Burton and Maugeville, Sudbury County, with headquarters at Oromocto

QUEBEC.

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

QUEBEC.—SYNOD OFFICE.—A meeting of the corresponding committee of the M.S.C.C. was held at Bishopthorpe on January 13th when it was decided to accept the increased M.S.C.C. apportionment of \$10,450, and to send a circular to all the clergy in the diocese requesting the different congregations under their charge to increase their missionary offerings.

The 78th annual meeting of the Quebec branch of the Canadian Bible Society was held in the Y.M.C.A. hall on Wednesday evening, January 14th. The address of the evening was delivered by the Rev. H. Symonds, D.D., of Montreal. Dr. Symonds alluded to the wide circulation of the Scriptures. He drew attention to the power of the Bible, the vitality of the Bible and the supremacy of the Bible. Its universality was shown in that although a Hebrew book, was so adapted to the needs of all peoples that in English and German it had exercised a much greater influence in the language and literature of these nations than any book that was written in those languages. In accounting for the power and supremacy of the Bible Dr. Symonds pointed out that it contained practically the whole literature of the Hebrew people and that it dealt with the most vital of all topics—namely, the religious needs and aspirations of the human race.

BISHOP'S COLLEGE.—Dr. Parrock, the Principal of this college, in his last report to the Church Society, stated that in place of Mr. R. J. Shires, B.A., Mr. C. P. Gwyn, B.A., has been appointed preparatory Arts lecturer, Mr. Gwyn graduated in 1910, and has since completed a three years' course at Emmanuel College, Cambridge, where he gained honours in the Medieval and Modern Languages Tripos. Owing to the pressure of work in mathematics and science Mr. W. H. Ladd, one of our senior Arts students has been appointed to lecture in preparatory mathematics and preparatory science. This can be regarded only as a temporary arrangement and it will be necessary to appoint either a Lecturer or Professor of Science for next session. One of our graduates, Mr. A. M. Rollitt, of Montreal, has promised a subscription of \$1,000 or more if necessary, to provide a laboratory and lecture rooms in the Library Building. Seven of our Divinity students completed their course last session, of these one has returned for an extra year, four have been ordained for the Diocese of Quebec, one for missionary work in Western Canada, and one is to be ordained almost immediately for the Diocese of Ottawa. Six graduated in Arts and one of these has returned to take his Divinity course. The number of old students on the list this session is thirty-six, and I am glad to report a good entry of new students, especially in Arts.

SHERBROOKE.—ST. PETER'S.—At the last meeting of the St. Francis District Association, the Rev. A. Stevens reported: "It is just seventy years ago since the St. Francis District Association of the Church Society of the Diocese of Quebec was organized. The first meeting was held in the Court House in Sherbrooke on the 23rd day of February, 1843. The meeting was called by the Lord Bishop of Montreal, who was the coadjutor of the Bishop of Quebec; the Diocese of Quebec then included the whole of the Province. There were then nine clergymen of the Church of England in the district. These were all missionaries of the S.P.G., and their salaries were wholly paid by that Society. The St. Francis District Association was the fifth that was organized in the diocese for the promotion of the objects which the Church Society was endeavouring to fulfil. The amount of money raised the first year in the district was £73.15. In 1851, the

amount raised was £611, and in 1852, £674, or about \$3,370.

We have now in the district 30 parishes and missions with 31 clergymen in active parish work, 5 clergymen engaged in educational work at Bishop's College and School, and 2 clergymen in the retired list, 38 in all, about one-half of the clergy in the diocese, and the district has been divided into four Rural Deaneries. At Ayer's Cliff a new church has been built during the year and will be ready for service early in January.

Our educational institutions are as usual doing good work. Bishop's College celebrated its Diamond Jubilee last June, and is reaching out for an enlargement of its work. There are in the college at present 60 students, and the number of those entering last September was the largest in the history of the college.

At B. C. School a large sum was expended on the building during the summer vacation, and there is this year the usual number of boys in attendance.

The trustees of King's Hall not being able to raise a sufficient sum of money to erect new buildings as contemplated in Coaticook had to give up the generous offer made by the people of that town, and decided to make additions to the old building in Compton. Under the able supervision of Mr. James Mackinnon, of Sherbrooke, and Robert Campbell, of Quebec, the old building was thoroughly renovated, and a new wing erected. When the whole plan is completed King's Hall will have a set of buildings of which every Churchman in the diocese may well be proud. A small farm has been purchased and a great deal of the butter, milk, eggs and vegetables required for the school will be home grown, and the Lady Principal hopes shortly to add to the curriculum a course in Domestic Science. There are at present 60 girls in attendance and a fairly good waiting list on record. The amount expended this year has been in the neighbourhood of twenty thousand dollars. Surely we have, brethren, notwithstanding some drawbacks and discouragements, every reason to thank God for His mercies and to take courage.

HOPETOWN.—ST. JAMES'.—The Ladies' Guild spent the money gained from their harvest supper on matting for the aisles, and the putting in of a new door.

MONTREAL.

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

MONTREAL.—Montreal Anglicans will be asked to contribute \$20,000 to the \$200,000 required by the Church of England in Canada for Home and Foreign Missions this year. On January 11th, an appeal was made by the clergy of the churches for the amount. This year's appeal is for \$4,000 more than last year. Last year's total collection was \$160,000. The reason for the increase is that on account of the great increase in the number of immigrants, a greater field for Mission and Church work is opened up.

ST. GEORGE'S.—The corporation of this church, on January 15th, exercised its option to purchase the Mussen property on Dorchester Street West, known as Bellevue Hall. The property has a frontage of 358 feet, a depth of 242 feet, with a total area of 86,616 square feet. The price was \$520,000, payable \$100,000 down; \$100,000 in May, 1915; \$120,000 in May, 1916; and the balance in January, 1917. It is proposed to erect a church costing \$300,000. The congregation is to receive about a million and a quarter dollars for the old site.

OTTAWA.

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

OTTAWA.—SUNDAY SCHOOLS.—A fund for the training of Sunday School teachers has been started in Ottawa through the interest and generosity of 29 members of the Church. The first practical step towards the attainment of their object was taken when the clergy of Ottawa decided to apply to Rev. Hume Campbell, Principal of St. Christopher's College, Blackheath, S.E., for an experienced up-to-date teacher to visit Ottawa for at least three months, with the possibility of continuing the arrangement for a longer time. St. Christopher's College was opened by the Archbishop of Canterbury in 1909. Its course is specially designed to train ladies that they may,

in turn, train the Sunday School teachers over a given area. Miss Higham was one of the first students at the College. We are told that her qualifications are excellent, she is a good teacher, an artist and one of the best exponents of the blackboard in England. She will be in Ottawa at the end of this month. The detailed development of the scheme and the arrangement of classes must necessarily await Miss Higham's arrival, but as far as possible arrangements are being made beforehand so that she may begin her work without delay.

CORNWALL.—TRINITY.—The 4th annual conference of the Stormont Deanery Sunday School Association was held in Trinity Hall on Friday, January 16th. An exceedingly interesting feature of the programme was an illustrated lecture on "Recent Experiences in Palestine," by Rev. Dr. Rexford. Dr. Rexford spent some time in Palestine last summer, and the lantern slides used to illustrate his lecture were selected by him while on his visit there. The conference programme was as follows:—8 a.m., Holy Communion (in Trinity Chapel); 10 a.m., opening of Conference; 2-3 p.m., Education of the Hebrew Child in the Days of Our Lord.—Rev. Canon Kittson, D.C.L.; 3-4.30 p.m., address by Rev. E. I. Rexford, D.D.; 4.30-6 p.m., Some Features of an Ideal School.—Rev. R. A. Hiltz, M.A.; 7.30 p.m., Evensong (in Trinity Chapel); 8 p.m., illustrated lecture, "Recent Experiences in Palestine."—Rev. E. I. Rexford, D.D.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Setting-apart service for deaconesses took place in this Cathedral last Friday evening. The Bishop set apart Miss Marsh, Miss Hamilton, Miss Peters and Miss Strickland, who were presented by Canon Bryan, the chaplain of the House. Other clergy present were Archdeacon Ingles, Principal O'Meara and Canons Bryan, McNab, Morley and Rev. W. L. Baynes Reed. The sermon was preached by the Rev. E. A. McIntyre, M.A., B.D., from Isaiah 6: 1-6. All the graduates will work in the city parishes, with the exception of Miss Hamilton, who goes to her uncle, the Bishop of Mid-Japan. After the service the Bishop and Mrs. Sweeny entertained the clergy, the board of management, the candidates and their friends at the See House.

JEWISH MISSION. — Archdeacon Ingles preached to a faithful few on January 12th inst., on "Our indebtedness to the Jews and how we have met it." Our Church recognizes this debt in her Litany, "O Son of David have mercy upon us," and in Article 6, "It was the sins of both Jew and Gentile that crucified Jesus Christ. We owe also our Old Testament Scriptures and the careful preservation of them to the Jews. How have we met this debt?—with scorn, neglect and persecution. Ought we not to fall on our knees with shame. God is giving us opportunity to pay this debt by sending so many Jews to our country."

ST. THOMAS'.—On January 12th and 13th, a series of tableaux of the life of Christ was presented in the Parish House. It consisted of nine tableaux from the Annunciation to the "Triumph of the Cross," and so splendidly did the several characters acquit themselves that the result must have been gratifying to the promoters, especially to the Rev. C. Ensor Sharp, who had written the blank verse used, Mr. Richard Tattersal, director of music, and Miss Aileen Barr, who fulfilled the duties of stage manager. The scenery and the dresses were simple yet effective. A deal of the credit for the success of the performance must be accorded Miss Grace Saunders, who filled the role of "Mary."

EPIPHANY.—MEN'S CLUB.—The usual gathering was held on Thursday last, President Lawson presiding. Mr. F. L. Blake of the Meteorological Department gave an illustrated lecture on the sun, moon, stars and the wonders of the universe. His auditors came away filled with figures of millions of miles in the vast range of the heavenly bodies, and in wonderment at the marvels revealed by the great telescopes.

ST. HILDA'S.—A large gathering of the congregation of the parish of St. Hilda, Fairbank, were present at the inaugural entertainment and social held in the new basement hall, January 13th. Within the past year improvements have been made costing \$2,500. The church has been

moved from the ground on to the fine brick and stone basement, and a new furnace to heat the basement hall and church has been installed. The dimensions of the basement are 30 feet by 60 feet, with a clear height of 11 feet. At present there are upwards of 250 families faithful adherents of the church, and the contributions have more than doubled. There are about one thousand persons in the parish.

WEST TORONTO.—ST. JOHN'S.—During the cold weather the congregation of this church have placed their new parish house entirely at the disposal of the poor people of the west end of Ward Seven. The doors are open night and day and shelter is afforded all who wish to avail themselves of it. During the daytime soup is served free to all who ask for it, and while sleeping accommodation such as beds are not provided, the building is kept warm, and any who require food and shelter may obtain it free of charge.

UNIVERSITY CONVOCATION HALL.—Archdeacon Cody preached the University sermon last Sunday morning to a gathering of the faculty students and their friends that completely filled Convocation Hall. The City of God, present and yet future, announced in symbolic form by the great Apostle St. John in his revelation, with its three-fold gates on each of the four sides, was his subject. The meaning of the description of the city's gates is to show that in every age there is abundant access to the City of God from every quarter. St. John, Dr. Cody declared, was drawing a picture of a great spiritual reality which stands for the grand consummation of all things: the end and goal of hope.

"To-day, when all problems seem to centre in the city, with its sins and sorrows and needs, it is well to have sounded in our ears this idea of a city as a goal." The progress of the age as portrayed in the Bible is from the solitude of the garden to the co-operative effort of the city. The symbol of a wall which the apostle uses implies the barrier which must exist between the City of God and those things which may not enter, "whatsoever maketh a lie or worketh abomination." The safety of the State, as well as the health of the Church, depend upon these. Dr. Cody exhorted his hearers never to allow any speculations to make dim the distinction which every man realizes, through his conscience, exists between right and wrong. The picture of the twelve gates never shut, was declared to symbolize the ever-ready love of God, and that the ideal of the Church should be to be wide enough to receive all who would come to God. The symbol of the twelve gates proclaims the worldwide appeal of the evangel of Christ.

Looking to the East, the fact is apparent, said the preacher, that Asia is going to school. This is the important fact in the world to-day, and pointed out that the Renaissance and the political and industrial revolutions which covered centuries in Europe, are all occurring within one generation in the East to-day. "Surely if a man wants to make a good investment of his life, it is in the East to-day. The East craves knowledge, and it is not averse to linking education and religion. It is not possible to find a greater opportunity. The 'yellow peril' is, as has been said, only another name for the golden opportunity." The world conditions at the time of writing of St. John's revelation were reviewed by the preacher, and he showed the all-embracing power of Christianity. The true Church of Jesus Christ on earth must stand as a copy of the ideal City of God, and so far as she fails to realize a broad catholicity she will fall short of her ideal.

With a special appeal to the students present, Dr. Cody urged them to face the realities, not living a double life, but going all the way with conscience. By doing the will of Christ a hundred intellectual problems will fall into their right places.

MEMBERS OF THE ANGLICAN CLUB of the University of Toronto and their friends spent a most enjoyable time on Monday evening last at the Church of England Deaconess Training House on Gerrard Street. The guests to the number of 200 participated in games of all kinds, after which refreshments were served. The Bishop of Toronto gave New Year's greetings to the young ladies who are destined for work in the Church.

COLLINGWOOD.—ALL SAINTS'.—The Sunday School of this church has presented Mr. A. H. Cuttle, who is leaving the town, with a beautiful reading lamp as a slight recognition of his labours in its interests. For several years he has occupied the responsible position of superintendent and during his term the school has made wonderful progress.

WHITBY.—ALL SAINTS'.—A chapter meeting of the Rural Deanery of East York was held on January 13th here. At 8 p.m. a special service was held, the preacher being the Rev. Canon Robinson, M.A. On Wednesday morning Holy Communion was administered at 8 o'clock. At the business meeting, the Rev. H. F. Battersby was nominated as Rural Dean, and great regret was expressed that the Rev. G. I. B. Johnson had been compelled to resign from the office through pressure of work. The Rev. C. P. Muirhead then gave a paper on Sunday School work, and the Rev. C. E. Luce followed with one upon "Parish Problems on the fringe of a great city." These papers led to interesting discussions.

AURORA.—TRINITY.—The first Missionary Institute held in Canada, solely in connection with the Anglican Church, was held here on January 12 and 13. A blizzard was blowing on the first day and on the second day. The official thermometer registered 30° below zero. The programme as outlined in our issue of the 8th inst., was carried through with great profit and inspiration to the delegates. Not only the task, but also the means to be used were emphasized. It was a helpful thing that the matter of responsibility and means was regarded so much from the standpoint of a Rural Deanery. By the quickening of the smaller units only can the great unit, the Church, be entwined for its stupendous task.

NIAGARA.

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

HAMILTON.—Bishop Newnham of Saskatchewan was the speaker at the Canadian Club here on January 15th. His theme was "Far Flung Saskatchewan," and in a most felicitous speech he traced the history and growth of the new Western province of the Dominion. He sounded a note of warning against people in the East being carried away by the glowing optimism found in the blue books, and in literature distributed by promoters, and sometimes in articles appearing in the press of the country. Saskatchewan, he considered, had made wonderful progress in the past decade, and he based his opinions on what he had observed during the past ten years since he became Bishop of the diocese which includes the northern section of the province. Tracing the growth of Saskatoon, Prince Albert, and other places, he referred to the outlook before these cities, and the rest of the province, and made a strong plea for mixed farming as against merely the growing of wheat and failure to fertilize the soil from which the crop was taken year after year, literally starving the soil, which was all too common in some parts of the West.

CHURCH OF THE ASCENSION.—At the evening service on January 11th, the Bishop of Fredericton preached on Luke 15: 4-7. He delivered a most able and inspiring sermon, concluding with a strong appeal to those who may have wandered into the wilderness of sin, to face about and seek God, who, he said, was always close at hand to welcome back the lost sinner. Encouragement and inspiration to men and women who have strayed from the redeeming influence of Jesus Christ was the burthen of the whole sermon.

ST. MATTHEW'S.—Canon Spencer gave an illustrated address on "Children in Many Lands" at the Christmas treat which over 300 children attended.

ST. CATHARINES.—ST. GEORGE'S.—The members of the sub-committee of the General Committee for the Revision of the Prayer Book, concluded their work January 15th. Three sessions each day have been held in St. George's Parish Hall since January 9th, and while definite conclusions have been reached on many important points, no result of their deliberations can be published until the report is accepted by the larger committee, consisting of 70 members. The General Committee for the reception of the sub-committee's report will meet in April, at a point not yet definitely decided upon, but which will likely be Toronto. The report as approved or amended by the General Committee will be laid before the General Synod, which will convene in September at Vancouver. The committee has worked with the principle of simplification in view, and has also aimed to enrich the Prayer Book by the addition of special prayers, special services and special lessons for special occasions, with an aim also to changing the phraseology where it has become antiquated. Right Rev. Dr. Williams, Bishop of Huron, pre-

sided and Dr. Armitage, Archdeacon of Halifax, acted as secretary.

DUNDAS.—ST. JAMES'.—On January 14th, the new parish hall erected by this congregation, was formally opened by the Bishop of the diocese. An informal but interesting programme was then rendered and during the evening addresses of a congratulatory nature were delivered by the clergy present, Archdeacon Forneret, Rural Dean Davis, Rev. Canon Daw and Rev. E. M. Rowland. A short address was delivered by W. H. Moss, ex-mayor of Dundas. Archdeacon Irving of Dundas, presided.

HURON.

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

SYNOD OFFICE.—The Bishop of Huron will visit the various parishes in the Deanery of Elgin and hold confirmation services as follows:—West Lorne, Burwell Park and Port Stanley, Sunday, January 25; Port Burwell, January 26; St. John's Church, St. Thomas, January 27, p.m.; Trinity Church, St. Thomas, January 28, p.m.

BRANTFORD.—ST. LUKE'S.—On January 14th, the members of the choir was entertained to a supper in the Sunday School. An interesting speech was delivered by the Rev. C. Lester. Mr. W. Clark, the organist, was presented with a sum of money in appreciation of his excellent services.

ST. JUDE'S.—Rev. C. E. Jeakins, M.A., B.D., has assumed charge of this parish and conducted the service for the first time on January 11th. On Monday a reception was held in the schoolroom for Mr. and Mrs. Jeakins. The Mayor, the rector's warden and the oldest member of the congregation gave enthusiastic addresses. Sympathetic reference was made by Dr. Lundy to the Rev. T. A. Wright, late of St. Jude's, and Rev. H. A. Wright, son of the former, in a short address, enlarged upon work in religion in Brantford and Clinton.

GRACE CHURCH.—On January 13th, 75 members of the A.Y.P.A. visited the A.Y.P.A. in connection with St. James' Church, Paris. The journey was made by sleighs, and needless to say the trip to and from the town was greatly enjoyed.

The Rev. Charles Paterson-Smyth, the son of the Ven. Archdeacon Paterson-Smyth, has been chosen to succeed the Rev. J. C. Potts as the curate of this church. Mr. Paterson-Smyth is a graduate in theology of Trinity University, Toronto; a B.A. of McGill University, Montreal, where he was the winner of the Chapman Gold Medal in classics, and an M.A. in Hebrew of the University of Toronto, taking honours in Hebrew. He will not assume his duties here until June 1st.

WALKERTON.—ST. THOMAS.—This church is to be consecrated by Bishop Williams on the first Sunday in February. This will be the third anniversary of the opening of this church, having been built three years ago and opened for service on the first Sunday in February, 1911. Bishop Reeve, of Toronto, will preach morning and evening on the second Sunday in February. A gathering of the congregation will be held on Monday, February 2. A Christmas entertainment was given by the Sunday School children, under the guidance of one of the teachers, Miss Bethel. The proceeds amounted to \$21. The adults put on a play in the opera house, the proceeds of which were \$149.

AYR.—An interesting lecture was given in Reid's Hall, January 13th by Rev. Canon Tucker, M.A., D.C.L., of London, under the auspices of the church. The subject chosen for the lecture was "Canada in the Making." He traced the growth of Canada from the early French regime to the present day. He predicts a marvellous future for the Canadian Northwest. Under the Rev. H. W. Snell, the affairs of the church are prospering.

RUPERT'S LAND.

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

WINNIPEG.—About three years ago All Saints' congregation opened a settlement house in the foreign quarter of the city, which has been operated ever since as the King Edward Settlement House. Subsequently other congregations rendered some assistance in the work, and recently an effort was made to get the support of the entire city through the Rural Deanery. After

careful consideration, however, it has been decided that it is not possible to continue the work in this way. Many difficulties have presented themselves, the insurmountable one being the unsuitability of the present building. It was felt that if the work was to be continued a new building would be required, and the work would need to be greatly enlarged, and it was thought to be unwise to attempt to accomplish this at the present time.

ALL SAINTS'.—The congregation gave a delightful reception to Rev. and Mrs. W. M. Loucks on Thursday evening. There was a large attendance, and a spirit of optimism and loyalty was manifested. Addresses were delivered by the wardens and Messrs. W. J. Tupper and G. W. Baker, in which every assurance was given to Mr. Loucks of unanimous and enthusiastic support from the entire congregation. Mr. Loucks replied in a most appropriate manner. During the evening an address of appreciation was read to Dr. R. C. Johnstone, who so ably held the congregation together during the interregnum.

DAUPHIN.—The new church for St. Paul's parish is to be opened for services on January 25th. The Archbishop of Rupert's Land will be present, and the special services will be continued on the following Sunday.

PORTAGE LA PRAIRIE.—ST. MARY'S.—The new parish hall here, which was formally opened on January 8th by the Archbishop, is one of the finest in the West. The contract building without furnishings cost \$16,000. It provides gymnasium, billiard-room, kitchen, primary department, ladies' club-room, and men's club-room on first floor. On the second floor there is auditorium with a seating capacity of 550. Also vestry, library and janitor's quarters. On the evening of the opening, after the supper served by the ladies of the congregation, an excellent programme of music by the St. Mary's orchestra, and tableaux and drills by the girls and boys was given.

Rev. D. T. Parker, the rector, presided. He said the occasion was greatly honoured by having His Grace the Archbishop present. He briefly outlined the objects for which the Hall would be used, explaining the different classes in connection with the gymnasium.

Rev. E. C. Nicholson was present as representative of the Portage Ministerial Association, and in a happy manner conveyed the greetings of that Association, extending congratulations to the rector and congregation of St. Mary's upon the achievement of the erection of such a magnificent hall, with its varied facilities for work among the young people.

Rev. W. A. Fyles, Superintendent of Sunday Schools in the diocese, made a suitable address, rejoicing in the fact that the new hall has been opened. He spoke in complimentary terms of the excellent work done by Mr. and Mrs. Parker in the Sunday School work of the parish.

On rising to speak Archbishop Matheson was greeted with hearty applause. After felicitous opening remarks, he referred to the fact that he had visited Portage la Prairie as a Free Mason to lay the corner-stone, and stated he was pleased, as Archbishop of the diocese, to be present to formally declare the building open. He congratulated the rector and his vestry upon having one of the finest Parish Halls throughout the diocese. He asked, "What are you going to do with it?" It required to be motored and impelled so that the beautiful, spacious building would prove of great usefulness. He was confident, however, that the dynamo of activity and energy that had erected such a fine structure would prove equally efficient in using it in the most beneficial manner. The Archbishop expressed the hope that the building would be found beneficial for Sunday School work and for the welfare of the young people, as no church had a healthful future that had not a good Sunday School. Speaking to the older ones present he said: "When you and I were young, the work of the Sunday School was done at home. Now we are living in an age of machinery—an age of doing things by proxy. What used to be done sacredly in the home is now relegated to the Sunday School. It is, therefore, essential that the Sunday School should be invested with the necessary equipment and environment. He hoped there would be no shortage of teachers. No duty I ever performed brought me the same joy as teaching in the Sunday School." He touched upon the tendency of the age to omit Bible teaching in the schools, referring to the splendid old parish schools that once existed in the West, where the Bible was taught extensively, but it had been of late expelled from our schools by the exigencies of politics. The school question had become a political football for both political parties, and in the meantime our children were starving for religious instruction. He hoped

the day would come when this question would be entirely lifted out of politics. His Grace concluded his address by expressing the hope that the building would be used for God, and that those enjoying its benefits would be made sound of mind in the Sunday School, and sound of body in the gymnasium.

CALGARY.

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

DIOCESAN ITEMS.—The number of confirmations in the diocese during 1913 was 530, compared with 441 in 1912, and 320 in 1911.

The Rev. T. L. Bruce has resigned his incumbency of All Saints' with St. George's, Calgary, to take a curacy at Ottawa. Mr. Bruce has worked at All Saints' for the past two years and was the recipient of a present from the congregation in appreciation of his work. St. George's, he had only recently taken charge of, it being made possible for him to take charge of two parishes by the appointment of Mr. P. L. Dickson as honorary lay reader, to take services alternately at both. The problem of working our smaller city parishes might be largely solved by a more extensive adoption of this plan.

The Rev. A. T. Eller has resigned his charge of Brooks and district, where he has worked for about a year, previously working at Crossfield, in this diocese. He has now left the diocese.

The Rev. A. W. Sale, M.A., will resign his incumbency of All Saints', Cochrane, and district, in February, in order to join the Rev. H. Speke, who recently left the South Alberta Mission to start another mission in connection with the Archbishops' Western Canada Fund at Grouard, Athabasca.

Arrangements have been made for the holding shortly of Quiet Days for the clergy of the dioceses of Calgary and Edmonton. They will take place at Calgary, Edmonton and Lethbridge.

As an instance of what can be done in country districts containing neither towns nor villages, the work of the Rev. H. E. Scallon, M.A., who was appointed to a new district called the Gough Lake Mission in August, is worth quoting. The district includes no less than 22 townships and in the last quarter of 1913, Mr. Scallon took 34 services at 10 different centres, the congregations totalling 440. Other splendid records of one quarter's work are those of the Rev. W. H. F. Harris, who with some assistance from Mr. C. E. Fleming as honorary lay reader, took as many as 20 services at 4 outlying centres in addition to 33 at St. George's, Stettler; the Rev. M. W. Holdom, B.A., who took 17 services at 6 widely scattered centres in addition to 38 at All Saints', Castor; the Rev. A. W. Sale, M.A., who took 25 services at 9 centres in addition to 18 at All Saints', Cochrane, and the Rev. J. G. Hathaway, who took 31 services at 4 centres in addition to 17 at St. Michael's, Strathmore.

COLUMBIA.

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

VICTORIA.—Throughout the first week of the New Year, most of the churches joined in special services of prayer held in the lecture room of the Metropolitan Church. On the Friday evening the Bishop of the diocese addressed the gathering on "Families, Educational Establishment and the Young." Dean Doull conducted the service on the Thursday evening and Rev. F. P. Chadwick on the Wednesday.

ROCK BAY.—Judgment making the Columbia Coast Mission jointly liable with Dr. Stuart Tidey for the verdict of \$1,000 damages awarded to Benjamin Thompson by a Supreme Court jury in December, has been handed down by Mr. Justice Macdonald. The plaintiff Thompson is an aged labourer, who dislocated his shoulder while shovelling gravel into cars at Rock Bay in November, 1912. He had been deducted \$1 per month for hospital attendance by his employers, so went to Rock Bay hospital, operated by the Columbia Coast Mission, to whom his hospital dues had been paid. Dr. Stuart Tidey, the physician in charge of the hospital, told him he was suffering from rheumatism and gave him a liniment. As no relief came from the treatment, the plaintiff came to Vancouver General Hospital in January,

1913. The doctors there told him he was suffering from a dislocated shoulder, and that owing to his age and the long time that had elapsed since the dislocation took place, it was then too late to repair the injury. The jury which heard Thompson's claim against the Columbia Coast Mission and Dr. Tidey for damages for negligence awarded Thompson \$1,000. Both at the trial and since the verdict was rendered the Columbia Coast Mission maintained that as a charitable institution, not operating for profit, it was not liable for damages for the negligence of its servants. In his judgments his lordship said that it is unreasonable to suppose that in the event of want of care in medical attendance on workmen who pay monthly hospital dues, that they can only seek redress from the physician who may not be financially responsible, and concerning whose appointment and dismissal he has no voice. His lordship ordered judgment to be entered against both defendants with costs.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for, owing to increasing pressure on our space, preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is, of course, understood that we are not to be held responsible for the opinions of correspondents.

SOCIAL SERVICE COUNCIL OF CANADA.

Sir,—I have received the following letter from the Secretary of the Finance Committee of the Social Service Council of Canada, it speaks for itself. May I ask you kindly to insert it? If those throughout Canada who are interested in the work of the council will contribute voluntarily towards the \$250 asked of the Church of England in Canada it will obviate the necessity of allotting any amount to the several dioceses. I will gladly credit the amounts received not only to the person contributing, but to the diocese to which the contributor belongs, if he will indicate what diocese it is.

Chas. L. Ingles,
Hon. Secretary, Committee on Moral and Social Reform,
General Synod of Canada.
408 Brunswick Ave., Toronto.

The Finance Committee of the Social Service Council of Canada, under instructions of the Executive, has made careful estimate of the money that will be required for its work during the current year, covering the following items:—Unpaid accounts, printing and postage, clerical help, sundries, expenses of the Social Service Congress to be held the first week in March in Ottawa, and find that this calls for a budget of \$1,000. This amount was apportioned to the churches as follows:—Church of England, \$250; Methodist Church, \$250; Presbyterian Church, \$250; Congregational Church, \$50; Baptist Church, \$200.

"You are asked to assume responsibility for the getting of the amount apportioned to your church. This you are free to do in any way you wish. It is desirable that the money should be contributed, if possible, by the 1st of February. If the whole amount cannot be paid by that time, as much as possible of it should be secured and sent to the Treasurer."

A SERIOUS MATTER.

To the Editor:—

The question raised by Mr. Kittson consists of two branches, the first, is the priority given to Monsignor Stagni. He is here as the diplomatic representative of the Pope, an office which entitles him to priority of all the consular body, and was the only one who seems to have had the courtesy to wait upon the Governor.

The other is the priority shown to all the Roman Catholic clergy. The official who could be guilty of such rudeness ought to be cashiered,

if the facts are correctly stated. It was an insult to the Governor, a member of the Church of England, and to the English people who are,—smooth it over as we will,—entitled to priority through the cession of Canada by the French.

G. M. Rae.

"THE INVOCATION OF SAINTS."

Sir,—I am afraid that Mr. Summerhayes has not drawn the correct inference from my former letter, for certainly I could not go so far as to say without question that the Bishop of London is not in favour of the Invocation of Saints. In his sermon he frankly admitted the serious dangers of the practice, that the Virgin Mary had been given a status out of all proportion, that there was a great unreality in having a long list of saints to pray to, that the practice had resulted in degradation to superstition, that it was uncertain whether the saints heard the petitions, and that at the very best they were only indirect mediators. And yet notwithstanding all these admissions the Bishop pleaded for "some form of Comprecation." A further illustration of the difficulty of arriving at the Bishop's mind was that while he made all the admissions now referred to, he said that the condemnation of the Invocation of Saints would "put an unjustifiable barrier in the way of reunion with the Church of Rome." Then, too, on the one hand, we were told that the Reformation "removed all kinds of Invocation from the Service Book," and yet, on the other, that "the Church of England has left open the lawfulness and expediency of a limited form of "Invocation." It will be seen from all this that, as I said in my former letter, if I erred in attributing some belief in the Invocation of the Saints to the Bishop I erred in good company. My greatest objection to the Bishop's sermon was that in pleading for a revival of belief in the doctrine of the "Communion of Saints" he assumed that this part of the Creed has practically sole reference to those who are departed, a view that is certainly not held by very many, in regard either to the earliest or to the modern interpretation of the phrase. There is an absolute silence in Holy Scripture concerning communion of any kind between saints triumphant and saints militant.

I fear, too, that Mr. Summerhayes may unwittingly give your readers a wrong impression by his reference to the word "Comprecation." It is, of course, true that etymologically the word means "praying together," but etymology, as often the case, has to be interpreted by usage, and the thought suggested by Mr. Summerhayes that the word refers to the fact of the saints and ourselves continually "praying together," is manifestly inaccurate. The true meaning of the term can be obtained from the following words of Dr. Kidd in his book on the Articles: "It differs from Invocation in this respect, that, while in Invocation the words 'Pray for us' are directly addressed to the saints, in Comprecation the request for their prayers is addressed to God." So that Comprecation means asking God to allow the saints to pray for us. On this matter I should be glad to be permitted to say two or three things.

1. When the Bishop of Salisbury's booklet came out he referred briefly to Comprecation, but dismissed it as not in the minds of Parker and Jewel when they revised our Articles. I thereupon wrote to the Bishop asking if he could give me some more material for the study of the subject, on which I was then engaged. He replied that he would like to know more about it himself, especially as the great Oxford Dictionary was not adequate on the subject.

2. Since then I have written three times to the "Guardian," that valuable source of information, asking that some of its learned correspondents would give me references for study. To these requests I have had no reply.

3. I have carefully read the article in the "Church Quarterly Review," by Dr. Darwell Stone, referred to by Dr. Kidd and others, and I fail to discover not only any Scriptural warrant, but even any ecclesiastical testimony that can fairly be called early or primitive.

Mr. Summerhayes may be right in assuming that we shall hear a good deal on the subject during the next few years while the Prayer Book is being revised, but in view of the facts of the case I venture to prophesy that the practice will not become part of the English Church so long as it maintains its present doctrinal position. Neither the Greek Church nor the Roman Catholic would be content with anything less than their

present practice of direct Invocation, which, according to Mr. Summerhayes, the Bishop of London does not favour, and it is quite clear that those who favour Invocation in the English Church have not been satisfied with the Bishop's position.

I am glad that Mr. Summerhayes is able to say that Article XXII. does not mention Comprecation, but only the Invocation of Saints. This is, of course true, and it makes our belief in the "Communion of Saints" all the more significant, because while Comprecation is not mentioned in the Article, the "Communion of Saints" is included in a Creed which we accept because it "may be proved by most certain warrants of Holy Scripture." For my part I should be quite prepared to use Archbishop Temple's words as equally applicable to Comprecation as to Invocation, and to say that "the practice is dangerous," and I would call Mr. Summerhayes' attention to the words of our great English theologian, Bishop Pearson, in his book on the Creed. Speaking of the saints in heaven, he says, "What they do in heaven in relation to us on earth, particularly considered, or what we ought to perform in reference to them in heaven, beside a reverential respect and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity."

W. H. GRIFFITH THOMAS.

AN APPEAL TO FATHERS.

To the Editor:—

Sir,—We are all waking, some of us are already awake to the imperative necessity for fathers taking their share and realizing their responsibilities for the teaching of their sons, and incidentally their daughters, too, since girls gain their lasting impressions of manly piety and high principles from their fathers. A careful study of Deuteronomy would be an inspiration to many a man. So I venture to name the sixth chapter of that book for the 7th verse is a command. If obeyed universally, what a strong race would develop worthy of this country, with its marvellous resources, God's gift to the children of men, who are now flocking in by thousands. Mothers are supposed to, and do form the child, but God has ordained two parents to every child, and therefore the parental responsibility is equal, and equally important to the development of the child whilst in its plastic stages.

Perhaps some of your readers may amplify the underlying thoughts which in these days of heart-searchings, because of the terrible consequences, present themselves to our minds.

Gertrude Lockhart.

"THE LIBERTY TO USE."

To the Editor Canadian Churchman:—

In his criticism of Dr. C. H. Thomas, (p. 27, January 8), the Rev. Geo. Bousfield seems to miss the point. Our Blessed Lord always laid down the principles of life, and of course, never said, "Thou shalt not drink wine," which is mere detail in itself; but He did say, "If thy right eye offend thee, pluck it out and cast it from thee." With those very same respectable and religious people to whom Dr. Thomas alluded "the liberty to use" certain things, which contain substances of a poisonous nature such as alcohol for instance, seems to be an equivalent of a "right eye," so keenly do they cling to it. In this matter as in another kindred point, as I have said before, my personal notion is that a clergyman had much better be a bit of an ascetic. The best and most effective clergy—I did not say the most prominent—take care to be so.

H. M. Speechly.

Books and Bookmen

The new number of the "Constructive Quarterly," edited by Mr. Silas McBee (New York: G. H. Doran Co., \$2.50 yearly, 75 cents per copy), is the fourth, and once again the editor has been able to include able and striking articles by men of the most varied opinions. The opening one is by a French Roman Catholic on "The Witness of the Spirit." Dr. Jefferson of New York writes on "The Church and World Brotherhood." Dr.

Percy Dearmer pleads for "Love in the Churches," and makes some suggestions which are very significant coming from him. Professor James Lindsay writes on "Protestantism and Catholicism: Two Methods even more than Two Religions." The well-known English member of Parliament, Mr. J. R. Macdonald, has some thoughtful remarks on "Religion and the Labour Movement." Among other most interesting contributions are "The Heart of the Gospel and the Preacher," by Professor Mackintosh, consisting of an earnest and urgent plea for the preaching of the Atonement; "High Church Anglicans and American Presbyterians in Shantung University," by Dr. A. J. Brown; "The Invocation of Saints," by Edwyn Bevan, a curious and unsatisfying treatment based upon very little knowledge of the New Testament; and "An English Mystic," by Dr. Lock of Oxford. The editor evidently believes that the simple presentation of what he calls "the faith, work and thought of Christendom" will do more than anything else to bring about the Reunion that he desires. We hope that in the next volume a fuller presentation may be possible of other aspects of Christian thought and life which hitherto have not found a place in this Review. It is a publication of great interest, and it is in no hackneyed sense that we regard it as indispensable to all who are concerned to know what is going on all over the Christian world.

Ever since the publication of Bishop Lightfoot's great Commentary on Colossians we have learned, as perhaps never before, the cosmic relations of Redemption, that Christ is not only the Head of His Church, but the "Firstborn of all creation." In "Christ the Creative Ideal," by the Rev. W. L. Walker (Toronto: Upper Canada Tract Society, \$1.75), the writer gives a series of studies in Colossians and Ephesians with the desire to show something of God's eternal purpose in nature and grace through the person of Christ. Like all Mr. Walker's other books, it is singularly fresh, thoughtful and able, and even though he will not always carry all his readers with him he invariably has a good account to give of his own position. The last chapter of the book expresses the author's view of Universalism which he believes to be deducible from these Epistles, and in harmony with the true conception of God in the Infinite Reason and Love, and the Father of men. This is a point on which he will certainly not convince everyone, but it is impossible to mistake the reverence with which he writes, and his earnest and spiritual aim.

"Scribner's Magazine" for January opens a new volume, and starts well with a poem by Robert Louis Stevenson; the first of a series of articles by Madame Waddington; and several other most interesting articles. The illustrations both in colours and in black and white are as usual of the highest order and add materially to the value and attractiveness of this always welcome magazine (New York: Scribners, 25 cents per copy).

We have been informed that the serial issue of Spurgeon's great work, "The Treasury of David" (recently noticed in these columns), is now obtainable from the Upper Canada Tract Society, Toronto, who have the complete work in the set. We are glad that the English publishers, Messrs. Marshall Brothers, have been able to make this arrangement in order that so valuable a work for preachers and teachers can be made easily available for purchasers in this country. Full particulars can be obtained on application to the Upper Canada Tract Society.

The "Mission Field," which is the official organ of the Society for the Propagation of the Gospel in Foreign Parts, appears this month in a new form. Its cover consists of a half-tone block illustrating a scene connected with missionary work abroad, and it is printed on specially prepared art paper, with a border in the form of a Celtic design. The paper (which is issued at 1d.) consists of 32 pages of printed matter well illustrated, and gives the latest information received from S.P.G. missionaries in all parts of the world.

Received: The Mission Field; Canada Monthly; the Church Teacher's Assistant; the Church Sunday School Lesson Helps; Montreal Churchman; St. Andrew's Cross; Our Dumb Friends; Hibbert Journal; Harvard Theological Review; Lord's Day Advocate; the Bible in the World; Living Church Annual (the Cyclopædia and Almanac of the Protestant Episcopal Church).

The Family

WHEN SANTA CLAUS CAME TO THE JEWISH CHILDREN IN THE TORONTO CHURCH OF ENGLAND MISSION.

Christmas was really over. It had been over for nearly two weeks. Holly wreaths and family Christmas trees had all been taken down. The shops had laid aside their decorations. If the spirit of Christmas was not dead, certainly it had gone to sleep until next year.

There was one place, however, where the Christmas Spirit was neither dead nor asleep, but was very much alive and awake. Sixty-four and a half Edward Street, on the night of January the seventh, was a scene of Christmas gladness and good cheer. Between forty and fifty little Jewish children had gathered for their annual entertainment. The long table fairly groaned with good things to eat. Salmon sandwiches, cake and cocoa disappeared as if by magic.

For once the lady missionary in charge had plenty of assistants. Indeed there were as many grown people to help as there were children to be looked after.

When tea was over, the children were divided into two groups and dispatched upstairs, some in one room, some in another, several helpers going with each group to superintend the games. Some more of the grown-up assistants "washed up" in the kitchen, others prepared the table for the older people's tea.

What fun went on upstairs! All sorts of games were played. The good old-fashioned games that we all played in our childhood, and a few more modern ones. Some of the games the grown-ups had never heard of before, but they proved apt pupils, and the children thoroughly enjoyed teaching their elders.

When all the grown-up people had had their tea, the real business of the evening began,—the programme prepared by the children themselves.

There were several choruses sung by the entire school. Songs and recitations by individual scholars. Three little tots, so tiny that one wondered they could lisp anything but baby talk, sang, "Jesus Loves Me," and another little lassie told in her own words, very sweetly, "The Christmas Story."

It was a delightful programme altogether, and the children took their parts splendidly. What patient teaching and training it had all meant. What hours of steady, painstaking work for the faithful teacher. She might well be proud of her little scholars. Surely this was "Sowing beside all waters." It was not only that the children said their pieces well and called forth the merited applause of the listeners. It was the glad Christmas message of "Peace on earth, good will to men" that while being drilled into the children's memories, must, perforce sink deep into their hearts. And not into the hearts of the children only, but of the parents also, for would not these hymns and recitations be repeated many times in every home represented there that night?

The last item on the programme was the most exciting of all,—the arrival of Santa Claus. Down the aisle he came in his bright red gown. His genial face above his white whiskers was wreathed in smiles. As he took his place beside the brightly lighted Christmas tree, the boys and girls cheered him royally.

As soon as he could make himself heard, Santa Claus had something to say to the children. It was a true story of himself. How hundreds of years ago he was not called "Santa Claus," but "Kris Kringle." The children were not the only ones who listened with absorbing interest to the story of the unselfish hermit who originated the custom of Christmas giving.

Then from his big red bag Santa Claus began to take the oddly shaped interesting looking parcels, and call the names written upon them. It was really wonderful how well Santa pronounced those strange Hebrew names. Sometimes he had to get Mr. Berman to help him, but mostly he managed to say them quite correctly. Perhaps in his far away Northern home, while resting between the seasons, Santa amuses himself with the study of Hebrew. There was a present for everyone—no one was forgotten. What a memory Santa has to be sure!

When the last parcel had been given away to the last shining-faced youngster—Santa Claus went off with his empty bag and the children sang after him lustily,—

"Good-bye Santa, Good-bye Santa, Good-bye Santa, Come again next year."

THE CALL OF THE NORTH

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

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

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

How Much Will You Be Worth at Fifty?

It depends entirely on how much you save and how soon you begin. If you risk your money in speculating, fired by an ambition to make sudden profits, you are likely to lose venture after venture, and at 50 you have nothing. If you invest your money in an absolutely safe and profitable investment like the

5 Per Cent. Debentures

of the Standard Reliance Mortgage Corporation, and continue steadily putting your savings and profits in these reliable Debentures, in a few years you will have a considerable accumulation that will bring in a steady income. Let us send you full particulars, sample debenture, and booklet free.

Standard Reliance Mortgage Corporation

Paid-up Capital - \$2,000,000.00
Assets - \$5,000,000.00

84-88 KING ST. EAST, TORONTO

START THE NEW YEAR RIGHT

By purchasing for yourself a Pair of the Most Comfortable Shoes you ever wore. The

Dr. A. Reed Cushion Sole Shoe

They make walking a pleasure.

H. & C. BLACHFORD Limited

114 Yonge Street, Toronto

Phone North 28
DANIEL STONE
Undertaker
525 SHERBOURNE ST.



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

Personal & General

HOW THE PAPER LOVES HIM.

How dear to my heart is the steady Subscriber,

Who pays in advance at the birth of each year,

Who lays down the money, and does it quite gladly,

And casts round the office a halo of cheer.

He never says "Stop it, I cannot afford it,"

I'm getting more papers now than I can read."

But always says, "Send it; the family likes it—

In fact, we all think it a real household need."

How welcome he is when he steps in our sanctum,

How he makes our heart throb; how he makes our heart dance.

We outwardly thank him; we inwardly bless him,

The steady Subscriber who pays in advance.

The Bishop of Saskatchewan, the Right Rev. Dr. Newnham, is in Toronto.

The Rt. Rev. F. B. Howden, Bishop of the Missionary District of New Mexico, is in Toronto this week.

Canon Garrett, of Niagara-on-the-Lake, was in Toronto last week and has gone to Ottawa on private business.

The Toronto L.M.M. campaign is now in full swing. Let every man do his duty and great things can be expected.

Rabbits have damaged or killed thousands of young forest trees in the West by eating the bark around the base of the stems.

Sir James Whitney was removed from New York on Sunday and brought safely to Toronto. He is now resting comfortably at the General Hospital.

The officers of the Toronto Woman's Auxiliary are giving an "At Home" at St. James' this evening for the purpose of meeting the outgoing missionaries and student volunteers.

The death of the Hon. George A. Cox has removed from our midst one of the greatest financiers of our day. Mr. Cox was a very liberal contributor to many philanthropic objects.

The Rev. Canon Garton, Rector of St. Philip's Church, Norwood, Man., was operated on at the General Hospital, Winnipeg, on Tuesday, the 13th, and will probably be off duty for some weeks.

Circular saws of paper are being increasingly used in England for the cutting of thin plates of wood. Veneers made in this way are so smooth that cabinet-makers can use them without further planing.

The largest room in the world under one roof and unbroken by pillars is in St. Petersburg. It is 120 feet long by 150 feet in breadth. By daylight it is used for military displays, and a battalion can completely manoeuvre there.

The illness of Lord Strathcona, who is in his ninety-fourth year, is causing grave anxiety. It is hoped Canada's Grand Old Man will be spared for many years yet. Later.—

News of Lord Strathcona's death has just been received.

Our good friend, the "Scottish Chronicle," has moved from Dumfries to Selkirk partly because it is more conveniently situated, but chiefly because the enterprising publisher, Mr. R. G. Mann, has purchased a well-established business there.

The first international Rugby football game of the season between England and Wales was played at Twickenham on Saturday afternoon last. The game was won by England by a score of 10 points to 9. The Welsh team was captained by a clergyman, the Rev. Albert Davies.

The Dominion Government reports that in the three North-West provinces of Manitoba, Saskatchewan and Alberta the production in 1913 of wheat is estimated at 209,262,000 bushels, compared with 204,280,000 bushels in 1912; of oats, at 242,413,000 bushels, compared with 242,321,000 bushels, and of barley, at 31,060,000 bushels, compared with 31,600,000 bushels.

"Sorry, sir," telephoned the butcher, "but we are out of sirloin. Why don't your wife order you a round?" "What's that?" exploded Harker at the other end of the line. "I say, why don't your wife order you a round?" "Why don't my wife order me around? Man, that is all she does from morning until night! If you were nearer I'd—" But the startled butcher had hung up the receiver.

Mr. and Mrs. William Greer, of Bright, recently celebrated the 50th anniversary of their wedding, which took place in St. Paul's Cathedral London, Ont., in January, 1864. The ceremony was performed by Bishop Cronyn in the presence of immediate relatives and friends, all of whom are now dead. At the celebration of the wedding anniversary, 14 grandchildren were present, and seven of the nine children.

While travelling on a steamboat, a notorious card-sharper, who wished to get into the good graces of a clergyman who was on board, said to the reverend gentleman: "I should like very much to hear one of your sermons, sir." "Well," replied the clergyman, "you could have heard me last Sunday if you had been where you should have been." "Where was that, then?" "In the county jail," was the answer.

Dr. Geoffrey S. Beck, late of Port Arthur, and son of the late Rev. Canon Beck, of Peterborough, died in Toronto after a two months' illness, January 13th. He was born in 1859, and graduated from Toronto University. He was on the medical staff of the C.P.R., but had been in poor health of late years. He is survived by a widow, two daughters, three brothers and two half-sisters. The funeral took place in Peterborough.

It is a common superstition among the woodsmen of eastern Canada that many of the "dead" larch trees have come to life again. The trees noticed were not really dead, however, but had appeared so because they had been entirely stripped of their leaves by the larvae of the larch saw-fly. The tamarack is a valuable tree because of its ability to grow in swamps, and its wood is highly esteemed for fuel, ties, fence-posts and construction work generally. Yet through the continued ravages of the larch saw-fly over one-half the tamarack in eastern Canada has already been destroyed.

THE METROPOLITAN BANK

Capital - \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$182,547.61

Head Office:

TORONTO, Ont.

A General Banking Business Transacted.

S. J. MOORE, President

W. D. ROSS, General Manager.

ACCIDENT SICKNESS INSURANCE

— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

Idle Money

PERSONS having idle funds on hand for temporary or longer periods, or awaiting permanent investment, can obtain **FOUR PER CENT.** interest, compounded quarterly, by opening an account in the **SAVINGS DEPARTMENT** of this Company. These funds are withdrawable by cheque and bear interest from date received until date withdrawn.

The Union Trust Company, Limited

Temple Building, Toronto

CAPITAL (paid up) \$1,000,000
RESERVE - \$750,000

The CANADIAN CHURCHMAN

Any person sending in new subscribers to the Canadian Churchman will be paid a Liberal Commission

Men or Women or Young People write us at once.

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.

7% INVESTMENT

High Class 5-Year Bonds that are Profit-Sharing. Series—\$100, \$500, \$1000

INVESTMENT may be withdrawn any time after one year, on 60 days' notice. Business at back of these Bonds established 28 years. Send for special folder and full particulars.

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, CANADA

When Investments Mature

When a good investment matures, it impresses one with the importance of caution in placing the principal. To eliminate risk is the first thought of the wise investor. Our plan of "Guaranteed Investments" provides the most absolute security, and also a very satisfactory rate of interest return. We would like to give you full particulars. Write for our Booklet.

THE TORONTO GENERAL TRUSTS CORPORATION

Bay and Melinda Sts. - - - Toronto

If you were a Sunday School superintendent, and a man with thirty-five children appeared, what would you think? That was the experience of Rev. J. M. B. Gill, of Nanking, China. He writes to the Episcopal Board of Missions: "Sunday, a week ago, at my Sunday school, I was surprised to see a man come in with about thirty-five children following him. We are used to big families in China, but nothing like that. He informed me that he was the head of a day-school nearby, had heard of our doctrine, desired to bring his school in every Sunday for instruction, and desired to be instructed himself, also. That was quite an addition to our Sunday School, and with only myself and one young Chinese communicant, who, during the week, runs my reading-room for me, to do the teaching, it pushes us rather hard."

Many tourists in the Houses of Parliament last summer were disappointed to find the famous Westminster Hall closed to their inspection, and turned away wondering what all the elaborate scaffolding meant. It means that examination of the wonderful roof built by Richard II., about 1380, with a view to strengthening the structure, has disclosed an amazing and quite unexpected state of rotteness. It has been discovered that beetles have been at work for the last five or six hundred years, and have bored cavities through some of the beams through which a man might creep. Meanwhile the scaffolding has called forth a letter from Mr. W. D. Caröe, a church architect, who says: "The voluminous and menacing scaffold now erected spells alarm in these wanton days of female unrest. A single match might end for all time any difference of opinion as to the condition of the timbers." In reply, it is pointed out that the suggestion is most unfortunate, and would better have been left unsaid.

In three years the Salada Tea Company have increased their sales 3,290,954 pounds. In other words, they have added to their already large trade, one-tenth of the entire annual tea consumption in the Dominion of Canada.

British and Foreign

The ever-vigorous Dr. Freemantle, Dean of Ripon, is 82 years old, and 18 years ago he succeeded his equally vigorous uncle of 88.

The Sheffield Diocesan Church House was recently formally opened by the Lord Mayor and afterwards dedicated by the Bishop-Suffragan of Sheffield, Dr. Quirk.

Mrs. Thomson, the widow of the late Dr. Thomson, Archbishop of York, died on the 20th ult. Since the death of Dr. Thomson, which took place in 1890, Mrs. Thomson has resided in apartments in Hampton Court Palace.

Several Britanno-Roman relics, just discovered in Winchester, have been placed on show at the Tudor House Museum, Southampton. They include three very interesting crucibles of about the volume of modern egg-cups, all having terminal spikes, by means of which they could be stood upright in sand in the heating chamber. One is still partly filled with melted iron. Crucibles of this kind are very rare.

The death took place recently at Churchtown, near Garstang, of James Compstey, who is believed to have been at the time of his death the oldest bellringer in England. He was born in 1819, and for over 70 years he acted as sexton and clerk, an office which had been in the hands of his father for 30 years. On the occasion of Queen Victoria's coronation in 1838 and again on the accession of King Edward he took part in the ringing of the bells of the Parish Church, Churchtown.

With imposing ceremonies the Rev. John Poyntz Tyler was consecrated Bishop of North Dakota in Hagerstown, Md., on the Feast of the Epiphany by Bishop Tuttle, of Missouri, assisted by Bishop Randolph, of Southern Virginia; Bishop Murray, of Maryland, and a number of other Bishops. The ceremony took place in the local church, of which the new Bishop has been rector for eight years. The decorations of the church

were most elaborate and it was filled with spectators. The sermon was preached by Rt. Rev. B. D. Tucker, Bishop Coadjutor of the Diocese of Southern Virginia.

Mr. J. Newton, Secretary of the Native Races and the Liquor Traffic United Committee, recently received a letter from the Rev. F. C. Cleaver, S.P.G. Missionary at Accra, Gold Coast, West Africa. In the course of a very saddening letter, in which he speaks of having recently attended, as Chaplain, two executions for murders committed under the influence of drink, Mr. Cleaver says: "One day in July I went to the Customs Warehouses in Secondee to find one case of Bibles that had arrived for me, and to 'clear' it through the Customs. One of the officials in charge jokingly said he hoped I should soon find my case—but as there were 16,000 cases of gin and some hundreds of cases of whiskey being dealt with just then, he thought I might have some difficulty. But in a very few days all these had been cleared away and dispatched up the railway. It is coming out in shiploads."

"ONLY A BOY."

"Only a boy," did you say, sir?
"Only a boy," to be sure.
If I live, though, I'll be a man, sir,
And try to be good and pure.

"Only a boy" can say, "No," sir;
"Only a boy" can be strong
In the strength which Jesus gives him
When tempted to do the wrong.

Think, though I'm "only a boy," sir,
The beginning of a man,
I'm a bit of God's great world, sir,
And included in His plan.

I can work for the good of others,
And I promise to abstain
By the help of God from drink, sir,
And the evils in its train.
—Young Soldier.

LITTLE KATY.

By Jeannette Marks.

Not far from where Effie and Tommy Beaver lived there was a little white town, a little town on a hill, with a little church on the very top of the hill and streets that ran down to the lake or pond as the villagers called it. And it was in this pond that Katy Tadpole lived, and in this village old Master All-Wise had his home. I don't know that Effie Beaver had ever known one tadpole from another, but on this day Effie was much surprised to see a tadpole a good deal larger than the others and quite a different colour. There sat the little creature, not black, or brown at all, but silver and gold and every one of the pretty colours the sunfish has. Effie rubbed her eyes again.

"What's your name?" said Effie.
"Katy Tadpole," answered the pretty creature, in a voice that was as clear as a tiny bell.
"Tadpole!" exclaimed Effie. "But you're not a tadpole!"
"Oh, yes, I am!" contradicted Katy.

She said this so politely that Effie looked again before she answered.

Let Us Show You a New Way to Easier, Quicker, and Better House-Cleaning



We want all "Canadian Churchman" readers to know the new way. Here it is. Buy an

O-Cedar Mop

Polish Mop

You'll find it the greatest help to better house-cleaning you ever knew. You dust, clean and polish all at once. Cleans from ceiling to floor and not a particle of dust escapes to mix with the air.

Ask your dealer, or sent express paid anywhere in Canada for \$1.50, if you mention "Canadian Churchman."

Channell Chemical Co., Limited

369 Spadina Avenue, Toronto, Can.

Well, anyway, thought Effie, she has a tail and tadpoles have tails and she's two pretty little arms; they don't look like a tadpole's, but they are where a tadpole's forelegs usually are.

"Where do you live?" asked Effie, politely.

"At this time of the year I live here; later, I live over there on the other side where the water is deep and cool. In the winter I don't live here at all."

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 1529.

WM. SMITH & SON

CHESLEY - ONT.

Manufacturers of
CHURCH PEWS AND
CHURCH FURNITURE
Send for Illustrated Folder

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

BLACK KNIGHT
STOVE POLISH
A Winner at the Ranges
A PASTE | THE F. F. DALLEY & CO. LTD. | NO DUST
NO WASTE | HAMILTON, CANADA | NO RUST

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

Try
ME
on your
**BATH ROOM
WALL**

One rub will make
it as white as snow

**Old Dutch
Cleanser**

Many uses and full directions on
Large Sifter - Can 10¢



clapped his hands together. With one look at him Effie Beaver ran and ran and ran until she reached Beaver Pond. And while Effie was running homeward old Master All-Wise helped little Katy Tadpole to the edge of Lily Pond and gently put her in again.

Faithful Diamond

By Dora Raynor.

PART II.

But there was no sign of Tom that night. A few days after, when Diamond was feeling the loneliness to be almost intolerable—the days were not so bad and the customers were pleasant, but the evenings were long—one Wednesday afternoon, when all Melkford shops shut themselves up, Diamond clad in her best dress walked up to Burnside Farm. When she arrived she was tired. It was a good two miles walk, but she was glad of that in her heart of hearts, for she made an excuse to herself for Tom's non-appearance; it was so far from the village. She asked for Tom. The gardener, a rough-looking man, who stood at the gate, answered sharply.

"Opper? 'E's got his notice to quit to-day. We couldn't stand his impudent, foolish ways no longer. There 'e is."

With beating heart, Diamond beheld the only relation she had left in the world, a sulky-looking lad, with an untidy head of hair and a shabby suit, who came lounging round the house.

"My grandnephew, Tom!" she said, holding out her old hands which were delicately gloved in white cotton.

"Oh I say," muttered the boy. He came up unwillingly.

"Didn't you get my letter, my dear? I am your Aunt Eliza."

Her practised eye instantly took in the shabby details of his attire, and lingered on his shabby boots, and her heart sank at the sound of his rough voice.

"Ain't got no time for aunts," he said, rudely.

He brushed past her and disappeared. The gardener looked at her. "I thought so!" he said. "That lad's a wrong 'un. He'll never be no good."

"But if he's dismissed, where will he sleep to-night?" she said anxiously.

"On the road, very like," said the man, indifferently. "That's all he's fit for."

Miss Diamond said no more, and made her way homewards with a slow step. To think that her own grandnephew had come to this! She came to her cottage again feeling weary and disheartened. If he had only come to her—come to be mothered and made better. She prayed that he might yet come as she mechanically set about getting herself a cup of tea.

As she was pouring it out, the door burst open, and Tom Hopper stood before her.

"I'm so glad you've come, Tom," she said.

"I want some money," he blurted.

There is nothing like a "Tea Pot" test at your own table to prove its sterling worth!

"SALADA"

TEA "Always and Easily the Best" BLACK, GREEN, or MIXED. Sealed Airtight Packages Only

"Yes, my dear, certainly," said the simple Miss Diamond. Tom had scarcely expected this ready acquiescence. She moved into the small shop, opened the till, and took out three shillings, which she held out to him. "Have some tea," she said soothingly. "Tom, I haven't seen you since you were a baby!"

"Can't stop. Going to London," he said.

"You can always come and live with me till we find you something else to do, my dear."

He shook his head violently. "Live here! Live with you!" He laughed scornfully and rushed out. Miss Diamond did not seek to detain him. She went to bed earlier than usual, praying again that he might be restored to her. He wanted kindness, kindness to drive away that half savage look from his eyes. He had lost his mother when he was nine. She pardoned everything, only longing for his return. She felt he was coming back to her. And that very night she was awakened by violent tapping at her door. She rose at once, believing that God was sending Tom back to her. She held a candle; and as she opened the door, the light fell on the faces of two strange men, carrying a burden.

"Are you Miss Diamond?"

"Yes, yes. Is that—"

"There's been a motor smash, and this boy, your nephew, got run over. He was asleep by the hedge."

"Come in, come in," said Miss Diamond, in a shaky voice.

They carried Tom Hopper in. He was insensible. "Doctor's coming," said one of the men. It is only his ankle, I think."

So it happened that Tom Hopper came, in spite of himself, to his aunt's home. She almost regained her old self in nursing him. For Tom was obliged, whether he liked it or not, to lie for a fortnight in bed with a bruised foot. And during that time Miss Diamond cooked for him all the dainty invalid messes that she had been accustomed to prepare for the beloved Bradells in the old days whenever they were ill. meals rather different to the bread and dripping Tom was used to.

Miss Diamond was very humble. She never believed for a moment that Tom would elect to stay with her when he got well. She said to herself over and over again that he would go off; it was a boy's nature to love freedom and to dislike a life with an old maid-

an aunt, even if it only meant lodging with her.

But great happiness was in store for Diamond, the only thing that could have made her happy—for, in spite of the Bradell's care and thought, a shop was not enough to satisfy her loving and unselfish heart. Miss Diamond made an effort, and spoke nervously one day as she sat by his bed:

"Would you like to live here, Tom. I have some money saved, and could buy you a bicycle if your work were far away." (She saw his boyish face light up at the word bicycle.) "Would it be very dull for you, dear Tom?"

The loutish, neglected, homeless boy looked at her bent figure and her mild old face. She had conquered; he had again the old certainty he used to have when his mother was alive that he had someone to care for him. He liked it; he could not give it up. He could not express himself, but he managed to blurt out sturdily, "Very well, Aunt Eliza—it's—it's all right, being here, it is."

And grace was given to old Diamond in this her divine moment not to burst into tears nor to kiss him and draw him to her arms. She simply blinked. She had known the Bradell boys; she knew Master Humphrey hated kisses. She merely said, while her old heart leaped and sang with joy, "Well, we must see about the bicycle to-morrow. Now, what sort shall it be?"

LOW SPIRITS FROM WEAK NERVES

Low spirits, depression, discouragement are a form of nervous disease. You worry over little things, and at the slightest ailment apprehend the gravest dangers and diseases. You form the habit of looking at the dark side of things.

Indigestion is a frequent accompaniment, and you probably do not sleep or rest well. The cause of the trouble is to be found in the exhausted condition of the nerves. To get well you must build up the feeble, wasted nerve cells by use of such treatment as Dr. Chase's Nerve Food.

This great food cure forms new, rich blood, and thereby nourishes the nervous system back to health and vigour. There is nothing like new nerve force to bring back hope and confidence to the weak and discouraged. This treatment works in natural ways to restore health, and, therefore, cannot fail to prove of benefit to you. Put it to the test and you will be surprised with the building-up influence that will result.

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

64
Bishop Strachan WYKEHAM HALL School
 Forty-seventh Year
 College Street
 TORONTO

A Church Residential and Day School for Girls. Full Matriculation Course. Elementary Work. Domestic Arts, Music and Painting.

Miss Walsh PRINCIPAL
 Miss Nation VICE-PRINCIPAL
Preparatory Dept., 423 Avenue Rd.
 Under the management of Bishop Strachan School
 Head Mistress, Miss R. E. Churchard (Higher Certificate National Froebel Union).

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.

CLEMENTS 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

TRINITY COLLEGE SCHOOL,
 Residential School Port Hope, Ont.
 for Boys Healthy situation. Fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School Brockville). 47

GLEN MAWR Spadina Ave., Toronto
 A Boarding and Day School for Girls
 Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

Stained Glass Windows
 for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.
 Full information on request
Robert McCausland Limited
 Established 1856
 141-143 Spadina Ave., Toronto


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.

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.
 The Bishops of Nova Scotia and New Brunswick, Patrons.
 Miss Gena Smith, Lady Principal.
 French and German Mistress, Foreign MacDonal Institute, Guelph, Ont.
 Perfect Sanitary Conditions.
 Lent Term begins January 14, 1914. For Calendar apply to Rev. H. A. Harley, M.A., Sec'y

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.)
 Academic Course, from Preparatory to University Matriculation, and First Year Work.
 Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.
 Write for Prospectus
MRS. GEORGE DICKSON, President
MISS J. E. MACDONALD B.A., Principal.

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE
 170 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL
 Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse.

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.

WYCLIFFE COLLEGE
TORONTO
 Principal The Revd. Canon O'Meara, LL.D.
 A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.
 For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK
 The next Academic Year will begin on the last Wednesday in Sept.
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

WESTBOURNE
 Residential and Day School FOR GIRLS
 340 Bloor St. W., Toronto, Ont.
 Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For Announcement and information, address the principal.
MISS M. CURLETTE, B.A.


Church Brass Work
 MEMORIAL BRASSES. RAILS, VASES.
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
 264 Sparks St. OTTAWA.


Toronto Brass Manufacturing Co.
 17 Temperance St. Toronto
 Designers and Makers
ECCLESIASTICAL BRASS WORK
 We beg to announce that we have taken over the Ecclesiastical Department of KEITHS LIMITED (formerly Keith & Fitzsimons, Toronto).

JONES AND WILLIS
Ecclesiastical Art Workers
 In Metals, Wood Carving, Stone Textile Fabrics, Stained Glass, Mosaics, Embroidery. All enquiries and orders to be addressed—
43 Great Russell St., London, Eng. (opp. British Museum).
 Also at Birmingham and Liverpool.

E. C. WHITNEY
 WORDSLEY, ENGLAND
CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER
Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.23
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
 ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART
SILVER AND BRASS WORK, WOODWORK, TEXTILES,
 Illustrated Price List No. 100 Post Free.
CLERICAL TAILORING DEPARTMENT.
CASSOCKS AND SURPLICES,
 Price Lists, patterns and self-measurement forms free.
MOWBRAY'S 28 Margaret St. London, England and at Oxford.

J. WIPPELL & CO. LIMITED
 MANUFACTURERS OF
CHURCH FURNITURE
 The following Catalogues forwarded upon application:
 (a) Embroidery and other Church Textile Work.
 (b) Church Furniture & Fittings in Wood & Stone.
 (c) Ecclesiastical Metal Work.
 (d) Church Lighting.
 (e) Communion Plates.
 (f) Stained Glass & Mural Decoration for Churches.
 (g) Memorial Tablets and Grave Monuments.
Makers of CLERICAL OUTFIT.
 Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.
 Illustrated Price List and Patterns on application.
EXETER: LONDON:
 65 & 66, High Street, 4 & 6, Duncannon St., and Cathedral Yard, Charing Cross, W.C.
 ENGLAND.

DO YOU REQUIRE A Capable Domestic?
 WE SPECIALIZE IN CAREFUL SELECTION
 For Detailed Information Apply
CANADIAN NORTHERN RAILWAY
 Immigration Dept.
7 TORONTO ST. 
 Toronto, Ont.

MEMORIAL WINDOWS ENGLISH ANTIQUE
STAINED GLASS
 THE N.T. LYON GLASS CO. LIMITED
 141-3 CHURCH ST. TORONTO ONT.