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Family Newspaper

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and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, DECEMBER 4th, 1913

No. 49

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The Canadian Churchman

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THIRD SUNDAY IN ADVENT.

(December 14th.)

Holy Communion: 240, 252, 254, 397.

Processional: 70, 307, 396, 550.

Offertory: 326, 327, 596, 699.

Children: 56, 685, 687, 727.

General: 396, 753, 767, 778.

The Outlook

Universal Bible Study

The Second Sunday in Advent is to be observed in various parts of the world as Bible Sunday, and it is particularly appropriate that on one and the same day the Holy Scriptures should almost universally be the subject of special consideration. Our columns recently recorded the splendid testimony given to the Bible Society by the Bishop of Fredericton, and hardly anything need be added to his forceful plea. The circulation and translation of the Bible into various languages form the work of this greatest of all Christian organizations, and it is the bounden duty of every Christian to take a part in such truly missionary work. The circulation of the Bible will soon justify itself and prove its power in human life. Not only are discoveries being made every year which throw new light on Holy Writ, but its sacred pages carry their own intellectual, moral, social, and spiritual power wherever their truth is welcomed. We hope, therefore, that special attention will be given next Sunday to the claim of the Bible on the Christian Church and the importance of its reception and circulation emphasized.

Christianizing the Eskimos

In the October number of "Harper's Magazine" an article appeared by Mr. Stefansson, the Arctic Explorer, on "Christianizing the Eskimos." It will be remembered that Mr. Stefansson, about a year ago, expressed himself as somewhat opposed to the sending of missionaries among the new tribe of "Blonde" Eskimos, and doubted whether they were in any way better by the coming of Christianity. While his present article is less direct, and has several points of interest, his general conclusion seems to be pretty much the same. His attitude seems to be that of one who rather looks down on Christianity as something that he has outgrown, but in reality what he writes is by no means lacking in prejudice. Our own honoured workers, like Bishop Stringer, Bishop Lucas, and the Rev. C. A. Whittaker have a very different story to tell, and as they speak from years of inside personal experience their testimony is much more reliable than Mr. Stefansson's can possibly be. But, inasmuch as his article is likely to reach circles where Christianity and missionary work are only too apt to be slighted and disregarded, it is worth while calling attention to the closing comments found in the current number of "The Spirit of Missions," the organ of the Protestant Episcopal Church. They speak for themselves, and are as true as they are frank:

It is a self-sufficient article, evidently written under the sting of criticism, with a view to reëncoring indirectly a position previously taken. There is in it no hint of helpfulness nor sympathy for a benighted people groping after Christ. The pity of it is that this former student of theology could live among them and care so little; that he could fail to use his great opportunity and knowledge to give them a real Christianity, and could sit back, mockingly amused at their poor efforts toward Christian living. The article leaves one with two distinct impressions: First, that the real question is not so much one of Christianizing the Eskimos as of leaving the Eskimos to Christianize themselves; and secondly, that doubtless there may be Alaskan missionaries who could find it in their hearts to write an earnest and appealing article on "Christianizing Vilhjálmur Stefansson."

A Significant Step

A week or so ago the corner-stone was laid in North Rosedale, Toronto, of a new Congregational Church, and the site was selected after consultation with the Joint Committee on Co-operation of the Methodist, Presbyterian, and Congregational Churches. The feeling had been expressed that while negotiations for Church Union were proceeding it would be well to do something to prevent overlapping. The result is an agreement that no new cause should be started there by the other two denominations concerned, and further, that no more Methodist, Presbyterian, or Congregational Churches are to be located in Toronto in future without the sanction of the Joint Committee on Co-operation. We cannot help expressing our satisfaction at this truly statesmanlike action. In itself it may not amount to much, but its influence will extend and grow, and we hope the day is not far distant when overlapping will be reduced to a minimum. It is unutterably sad to realize how many places there are in Canada for which no religious

privileges are provided, while at the same time there are many small places in which Christian workers of various Churches are crowding one upon another. "These things ought not so to be."

Religious Advertising

In a Baltimore paper on a recent Saturday there was a large advertisement stretching across three columns, headed, "Why am I going to Church to-morrow?" The answer was given, "Because at Church I obtain a clear vision of my shortcomings and my duties in the light of Instruction induced by hearing the Word of God." As this advertisement headed the columns announcing the various Church Services for the following day its force and appropriateness were evident, and we make the suggestion that this example might well be copied in our Canadian papers. There must be not a few Church people who would be as willing as they are able to undertake the expense of such weekly advertisements, the value of which could scarcely be over-rated. It is a fine thing to have in a secular paper so forcible a testimony to the duty and benefits of Church-going.

Political Purity

The recent episode connected with the representation of Macdonald, Man., in which corrupt practices have been admitted, and the election thereby declared void, constitute a call to all those who love the Dominion to insist upon political morality. There seems to be no doubt that the evil of corruption has its foundations in the excessive partisanship of political life, which has been materially helped by the secret financing of elections. It behoves men of both parties to insist upon absolute purity, for, as a daily paper has said, "an election is a real touchstone of political progress, a rough and ready register of patriotic advance." The whole question of contributions to party funds needs special consideration, for it is only too apt to degenerate into evil. The close association of morality and politics ought to be obvious to all those concerned, and we must never weary of insisting upon the simple truth that both in politics and in private life there is only one standard of righteousness and truth.

Western Hospitality

It is said that "Western hospitality" is a time-worn phrase, having grown up with the country, for when the land was but sparsely settled and the nearest neighbours were miles away, the arrival of visitors often meant the provision of board and bed. This friendliness has not changed with the changing years, for though isolation is not so common, yet the openheartedness of earlier circumstances remains much the same. In regard to this it is interesting to note a plan adopted in one of the Churches in Regina. This has a beautiful suite of Club rooms in the basement, which have been furnished in an attractive manner and are thrown open every evening to any who care to make use of them. Each evening a married couple of the congregation acts as host and hostess, and there are also additional volunteers for this service. Thus in very delightful surroundings people may drop in to read, play games, write letters, or sew, since all can do pretty much what they please in these attractive rooms. The Church is thus making itself a real social centre and is ex-

pressing in a very welcome form the true Western hospitality. The example may well be followed elsewhere, and prove to those around that the New Testament principle of being "given to hospitality" is as true to-day as ever.

"Safety First"

These were the words that met the eye the other day at a large railroad station, and it is welcome news to know that the railroad authorities have inaugurated a "Safety First" Movement. There are calamities in which it is impossible for us to see anything good, while there are others which at first sight seem evil but which are followed by some good result. One railroad has distributed to its employees little buttons bearing the motto "Safety First." Other roads have decided to "Stop, Look, and Listen." Then lines, terminals, and shops are to be inspected, and conferences held on matters pertaining to public safety. Stereopticon views of safe and unsafe conditions and practices will be shown and explained, and committees will be organized for the purpose of discovering and correcting unsafe conditions and practices. All this is most welcome news and ought to prove a constant reminder to every responsible employee that not speed, or schedule time, or anything else is to be put first, but the safety of the passenger.

A Great Work

In the October issue of "Night and Day," the quarterly magazine of Dr. Barnardo's Homes, there is much that is of general interest about the remarkable rescue work done by this splendid organization. The Rev. W. J. Mayers, who was in Canada last year, is telling the people in England some of his experiences out here and affording proofs of the value of the Barnardo boys and girls. A Crown Attorney of thirty years' experience said that he had found very little wrongdoing among the Barnardo boys. The Government's Chief Inspector of Immigrant Children said that 95 per cent. of the children do well. During the eight years since the death of Dr. Barnardo the work has continued and extended its influence, and there are over 8,000 under care to-day, while the total of rescues numbers 78,000. Not the least interesting feature of this number of the magazine is a fine appeal for sympathy by Mr. Owen Seaman, the Editor of "Punch." The Barnardo Homes have done much for Canada, and it is fully hoped that larger funds from the Dominion will enable them to do yet more and better service.

Week End or Lord's Day

It has recently been remarked that speech tends once more to reveal life. People no longer speak of Sunday or the Lord's Day, but of "the week end." But what a revelation it involves! The Lord's Day is a commencement, a start, an opening, a preparation. The week end is a close, a goal, a relaxation. The former is employed, the latter is "spent." The one means inspiration, the other relaxation. The Lord's Day spells consecration, the week end stands for secularization. The one emphasizes God, the other Self. What, then, are we to do? If we heed the call to the week end it will mean pleasure, selfishness and perhaps sin. If we honour the Lord's Day, it will bring rest, joy, blessing, power and grace. Let us, therefore, "hold fast by our Sundays" and thereby safeguard the truest, noblest and purest elements of life. If a country is blessed of God it will be almost wholly by its observance of the Fourth Commandment for, from this and connected with it, other fundamental realities invariably come.

The Bible in Life

The recurrence of the Second Sunday in Advent, with its reference to Holy Scripture, remind us of the many and varied ways of proving the Divine character of the Bible. There is the external evidence of history and literature which is proving more convincing every year. There is also the internal evidence, the testimony of the Bible to itself. But we would now urge the importance of yet another line of evidence which does not always receive due attention. It is the argument from experience. It is the witness that springs from the power of the Bible in human life. It is the testimony of the soul who has proved that the Word has a marvellous way of cleansing the path of a young man who takes heed of its teaching. In a certain sense it might be shown, indeed, that this is the only satisfactory way of proving the value of the Word. It is only as a man tastes and sees that the Lord is good that he realizes the truth of the Divine fellowship, and it is only as a man embarks on an experimental investigation of the Bible that he discovers its peerless worth in daily life.

It is not without significance that many thinkers who have not subscribed to the Christian position in regard to the Bible have nevertheless borne willing testimony to its power and influence in human experience. But the main question is what the Bible does for ordinary men and women in daily life. This can be answered in three ways: (1) It comforts life by its sweetness. Perhaps there is nothing more real to believers than the comfort derived from the Bible. In grief, in bereavement, in loneliness, and in danger Christians are able to "comfort" themselves and one another "with these words." (2) It provides life with clear guidance. There is no line of conduct on which the Word has not some word of guidance. There is no crisis concerning which the Bible has nothing to say. As the pilgrim's guide the Bible stands without a rival in human life. (3) Above all, the Bible reveals the character of God in Christ. It is an interesting speculation to imagine what kind of a Being God would be if our conception of Him were built up without the aid of the Bible. "And yet men and women are always talking about the God of nature, as though that aspect of the character of God were sufficient for faith." Let it be frankly admitted that there is no mercy in nature. If it is not true that nature is "red in tooth and claw," it is at least true that nature has justice without mercy. "Whatsoever a man soweth that shall he also reap." If we play with fire we shall be burned, however good our intentions may have been. We need something more than a God of nature. "A God in nature is a God above me; a God in providence is a God beyond me; a God in law is against me; a God in Christ is a God for me, in me, my God." And it is the never-failing experience of those who believe the Bible that therein this God is fully and blessedly revealed.

Advent Preaching

By the Bishop of Durham

[The following is taken from a letter addressed to the "Record."]

I have just been writing a letter to the clergy of this diocese on Advent preaching. It occurs to me to ask for opportunity, by your

courtesy, to approach here a still larger circle of readers.

1. Am I not right in saying that to a very great extent the modern preacher, of all schools, is silent, or very nearly so, about the Second Coming? Is it not the fact that even where the great topic is dealt with it is often so handled as to leave the vaguest impressions, as if the language of our Lord and the Apostles was figurative not only as to accidents but as to essentials? Sometimes, certainly, one would think that the prospect is viewed, after all, as only a course of progressive evolution, a perpetual "coming" of the Christ in His spiritual and moral potency. There may be crises in the process no doubt, but still it is an age-long process, remote from the thought of a supreme event for which the Church is to "watch, not knowing when the time is," but knowing this, that "at an hour ye think not the Son of Man cometh."

I presume to say that such a reduction of the promise of the Parousia to a programme of gradual advance is nothing less than an appeal from the most explicit possible teachings of our Lord and the Apostles to something else. And it suggests the thought that the like explanations, before Christ, of Old Testament prophecy would have discouraged all anticipation of a personal First Advent. Yet a personal First Advent, eagerly expected, historically came to be, and the Church is the result of it, and of it alone.

I venture, then, to appeal, first, for a far more definite announcement that "Maran atha," "the Lord is coming," Himself, in person, in supreme event; and that we know not when, except that it will be "when ye think not." The dawn of the twentieth century, with its restless consciousness of unsolved questions and uprising causes, does not seem to be a likely period. It may, therefore, be the very time. "Be ye therefore ready."

2. The preaching of the Parousia, which shall be fully Scriptural and fully useful, I venture to think, must include two main moral elements. First, the element of awe, of warning, the assurance that God has, indeed, "appointed a day" in which He will judge the world; in which the individual must, in a sense new and inconceivable but infinitely real, give an account of himself and his stewardship; that whatever be the attending mysteries of the prospect, and however the terms in which Scripture presents it may be symbolical in detail, a crisis of judgment, dread and ineffable, is before us, vitally connected somehow with the Parousia. The waning sense of sin needs the reinforcement of that warning, now if ever. On the other hand, the true preacher of the Advent will never forget the radiant aspect of it, which is, I think, after all, the ruling aspect in the Bible. Most humbly I dare to regret that the Creeds concentrate thought on the judgment only. We have to remember the exultant hopes which glorify so many prophetic texts; the coming of the Bridegroom for the Bride, making haste down "the hills of separation"; the breaking in of the heavenly "summer"; "that blissful hope" (to render Titus ii. 13 literally); the gladness, unspeakable and full of glory, of resurrection.

The Second Advent, veritable, personal, as much an actual event as the First is, in Archbishop Benson's words, "what must happen some time, and may happen any time." The august theme is, indeed, "profitable for instruction in righteousness," and also for the revival of that spirit of conquering hope which not only is perfectly in harmony with "patient continuance in well-doing," in every part of the work of the Lord and of the service of our time in Him, but is the soul of it.

THE PRIMATE AT NEW ST. PAUL'S

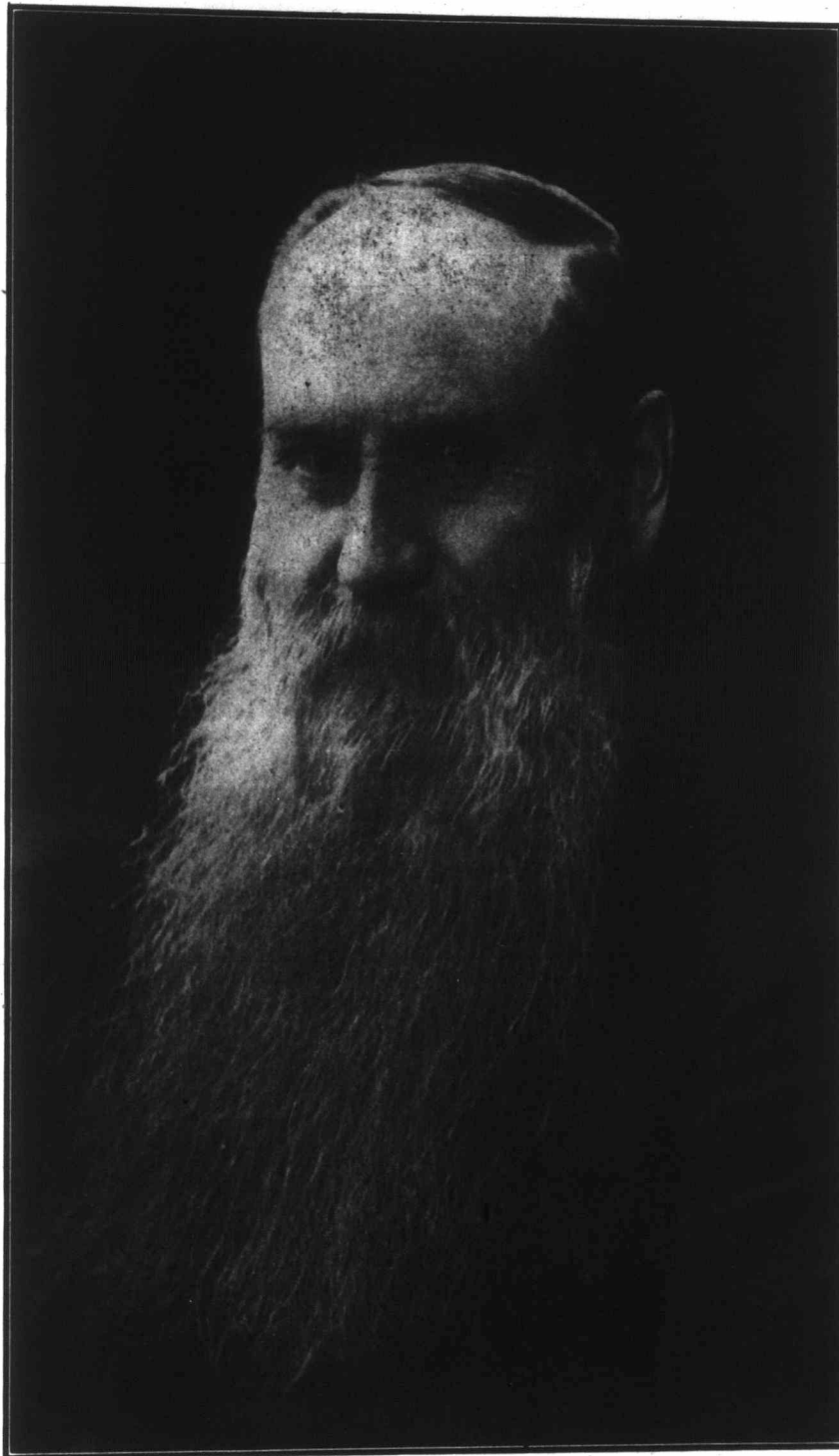
"It is a great joy to me to join with you this morning in the opening services in connection with your magnificent new church," said the Primate in preaching from 1 Kings 9: 3. "When the invitation to come first reached me, I did not see how I could possibly leave my work in the West and come down at this busy time of the year. But two considerations weighed with me in deciding to come. First, there was my friendship, yes my affection, for your rector, Archdeacon Cody, a very warm and deep friendship and one that as years go on deepens and tightens the tendrils that tie your heart to his. Here, I thought, this friend has witnessed the completion of a great achievement for God and for good, about which he dreamed dreams and saw visions and for which he has worked and prayed for years. Can I refuse, I thought, to stand by his side on this happy day in his life of high service for God and not join with him in the presence of our common Lord and let our hearts throb together as they are thrilled with one common emotion of thanksgiving to God, Who alone brings mighty things to pass—mighty things which like this enterprise are begun, continued and ended in Him. This was the first motive that impelled me to come. It was a personal one.

"My second was official. I thought of this congregation which I have seen going on from strength to strength, not simply for itself but for the good of the whole Church in Canada, a congregation that has rallied sympathetically and generously around every worthy scheme of the Church both at home and abroad, a congregation that has set before the rest of the Church in Canada a lofty ideal and an ever ascending standard of mission giving. That congregation is reaching the realization of its high hopes in the opening of a building for the honour and glory of God and for the fuller accomplishment of work for Him. Is it not, I thought, my official duty as Primate to be with that congregation on their day of rejoicing and in the name of the Church of England throughout the whole of Canada to wish them God-speed in the name of the Lord?"

"And now that I am here what is to be my message? First, let it be a message of congratulation to Dr. Cody and his congregation on the raising of this noble edifice for God and His Church. It is indeed a noble structure. Within and without it is magnificent and transcends all our highest expectations. For usefulness it is spacious and commodious, for beauty it is comely, chaste and dignified. It is worthy of the best traditions of the Church of England, the constant policy of which is always open to expend taste and beauty upon our buildings. It reflects great credit upon the talent and artistic taste of the architect who designed it. It is a very significant tribute to the personality and power of the one man who has been the leader of this great enterprise, your much-loved rector, that he should have been able to rally round the great effort that all this has meant, the loyalty, the love, the enthusiastic co-operation and the generous contribution of so large a body of people. It is not mere popularity that has accomplished that, it is power, power of head and power of heart.

"And dear friends, it is a fitting thing surely that in a city like Toronto with its large population and its citizens of solid substance and wealth that a sacred fane such as this should be set up to the God Who 'Giveth the power to get wealth.' 'O Lord our God, all this store that we have prepared to build Thee an house for Thine Holy Name cometh of Thine hand and is all Thine own.' And surely when people can do it the houses which they erect for God should be, as David said to Solomon 'exceedingly magnificent.' Nothing is too good, nothing is too grand, nothing too magnificent to give to God. That loving Father, that great Architect of the universe who has made nature so transcendently beautiful that the highest art of man can only be fine when it

finely copies and imitates it, that great Designer who covers Himself with light as with a garment, Who stretches out the heavens like a curtain, Who layeth the beams of His chambers in the waters, Who formed the ivory chalice of the lily, Who painted the coral heart of the rose and the purple bell of the heather, that God loves beauty and dwells with pleasure amid it. Thank Him; therefore, this morning that He has enabled you to erect a building, not simply with a size to accommodate your bodies, but with a beauty and comeliness to appeal to your souls and hearts, a place where you can worship Him not only in the beauty of holiness, but in the holiness of beautiful surroundings.



THE MOST REVEREND
SAMUEL PRITCHARD MATHESON, D.D.
PRIMATE OF ALL CANADA.

"We live in an age which is marvellous in its advance, an age the richest ever seen in design and discovery in the wonderful application of science to utility. But, wonderful as our centuries are they are not yet with all their wisdom and energy the peers of some of those older centuries in their creations of noble and majestic temples of God. Who that has visited the great Cathedrals of the Motherland or of the continent of Europe will deny this? The patient, unhurrying past seems yet to take the palm of praise from the pulsing hurrying present of our modern efforts. By patient years of chiseling they seem to make stones live and speak and to put a light in their majestic colouring from out of which a very soul seems to peep. Be that as it may, St. Paul's congregation has the credit of having raised here, in every way one of the finest, most stately and majestic parish churches of modern days, one of which the city of Toronto and indeed the whole of Canada may be justly proud.

"But dear friends, I have not come here merely

to congratulate you and to felicitate you. Let me also speak to you about your attitude towards this building. First, it behoves me to speak a word to the rector. My dear brother in the Lord, under your guidance and leadership this large house of God has been provided for your ministry. Through it the sphere of your work will be greatly expanded, your opportunities for service greatly enlarged. Your responsibilities to God, for the cure or care of souls will be correspondingly increased. Your message for Him, your witness for Him will have a much wider range. More ears will listen to the voice of your appeal. More eyes will look into yours for the unspoken speech that goes out to wearied and hungered hearts from a heart aglow with sympathy and with the flame of a burning earnestness. Need I say to you 'preach the word, be instant in season, out of season, reprove, rebuke, exhort with long suffering and doctrine?'

Yes, preach the word and there is only one word to preach and that is Christ—the old Gospel, the everlasting Gospel, the only Gospel that ever lasts for it is the only one that has the power of God unto salvation. Bring all that God has endowed you so richly with, your learning, your wide range of reading, your culture, your natural magnetism and adorn your message with them all, but let your message be one centered theme, Jesus Christ, incarnate, crucified, raised, exalted on God's right hand and now through His spirit the power of man's salvation. Let there ever ring true and reverberate true from this pulpit throughout the spacious auditorium of this vast building—the old simple Gospel of Christ that faces the problem of sin, of soul, of salvation, of eternity.

"People tell us that in this age of ours St. Paul's prophecy has been fulfilled and that the time has come when people will not endure sound doctrine. It may be so, but I am sure of this, it is only sound doctrine that can and will endure and the man that preaches it is the only man whose message will endure and not be a mere flash in the pan. Show me a man who brings all the power of his head and heart and all his learning and talents and concentrates them in a rich, earnest presentation of the simple Gospel of Christ and I will show you a man that not only draws but wears. The man that preaches fads fails no matter how much for a time he gratifies the itching ear. The man that preaches faith in the old story of God's love founds his work upon a rock and he lasts. From what I know of Dr. Cody I am convinced that with God's help he will buy up for himself the enlarged opportunities which this church will afford and that by consecrating his powers afresh to God he will measure up to the increased responsibilities that will thus come to him."

The Primate went on to address the congregation. He hoped that they would make this church their spiritual home, and that it might be a place of spiritual birth to many. He enlarged upon the idea of home. As the presence of a king made a hut into a palace, so the spirit of love converted a building into a home. He trusted that they would always be in the Lord's House on the Lord's Day. The true glory of the Church would

be in a band of noble men and women, dedicating their lives to the work and service of the Master. He expressed the desire that the congregation would continue its splendid missionary leadership. In closing the Primate emphasized again the necessity of keeping the spiritual purpose to the fore. Only then could the promise of the text be claimed. "I have hallowed this house which thou hast built, to put my name there forever, and mine eyes and mine heart shall be there perpetually."

The opening and dedicatory services were wonderfully impressive in their simplicity. The Bishop of Toronto read the prayers of dedication of the church and consecration of the memorial gifts. Bishop Reeve read the first lesson. The Bishop of Ontario read the second. The prayers were read by Principal O'Meara and Rev. C. S. McGaffin, senior curate. Bishop Lucas and Principal Miller of Ridley College, Canon Gould, Canon Broughall and Canon Gribble, Rev. Profs. Cotton and Hallam and Rev. H. W. K. Mowll were also pre-

ST. PAUL'S METHOD

By George Anthony King, M.A., President of the Brotherhood of St. Andrew in England

"No man forbidding him."—Acts xxviii. 31.

sent. In the evening, Rev. E. C. Cayley, rector of St. Simon's, read the first lesson. About 3,200 people were in the building for the morning service and over 3,000 at night. Hundreds were unable to gain admission. The church was filled 20 minutes before the service began.

Archdeacon Cody, in making his statement to the congregation, spoke, with evident emotion, of their gratitude to God for His mercies. "I want to thank from my heart the members of this congregation for the splendid self-sacrifice and the loyal service they have always rendered, a service which has been rendered, as is carved deep on the corner-stone, 'To the Glory of God.' I thank you, my beloved, for all you have done and all you have given. God has done great things for our congregation, and we are glad of it." He thanked the wardens and members of the various committees and paid a tribute to the architect. He spoke of the workmen who had worked the evening before till two minutes to 12 to finish the tile work, and he was glad that not a single workman, with all the difficulties attending the construction had been killed. "The policy and services of New St. Paul's will continue the traditions of Old St. Paul's. It shall still be the people's service. By God's help, its missionary interest and work will continue." He spoke of his regret that the organ had not been installed for the opening, but expected that part of it would be ready by the end of February and the whole completed by Easter. With reference to the cost of the structure, Dr. Cody stated that with the land and the furnishings the church would cost approximately \$375,000, of which only about \$40,000 was still to be collected. About 2,100 people had applied for sittings. Letters of regret were received from the Bishops of Niagara, Huron, Yukon and Keewatin, and Dean Grosvenor of New York, the Premier of Ontario and the Provincial Secretary.

A unique feature of the service was the presence of representatives of the larger Protestant churches. Chancellor Bowles, of Victoria University represented the Methodists; Prof. Trotter, of McMaster, the Baptists; and Dr. Neil, the pastor of Westminster Presbyterian Church, one block west of St. Paul's, was present at the morning service. The Moderator of the General Assembly of the Presbyterian Church in Canada, Dr. Murdock McKenzie, Principal Gandier, of Knox College, and President Falconer, of the University of Toronto, were present in the evening. These representatives had seats in the choir of the church. A letter from Dr. Carman was read, and Dr. Murdock McKenzie wrote:—"Accept the expression of my earnest prayer that it may be the spiritual birthplace of very many. Its pulpit will ever sound out a clear note of guidance and encouragement in every good work. Kindly tender to your churchwardens, and accept for yourself, my sincere thanks for the gracious spirit which prompted you to extend to me such an invitation and my reciprocal acceptance of it in the name of the Presbyterian church. This is an occasion of deepest interest, not only to your great communion, but to all the evangelical churches of Toronto."

Laymen prominent in Church and State were in the congregation—Sir John Gibson, the Lieutenant-Governor, the Hon. I. B. Lucas, the Hon. W. H. Hoyle, Mr. N. W. Rowell, K.C., Mayor Hocken, Sir Wm. R. Meredith, Sir Edmund Walker, Sir Henry M. Pellatt, Elmes Henderson (son of the original donor of the land), George M. Rae (the oldest surviving churchwarden), E. C. McKenzie (son of the first rector of St. Paul's) and Chancellor Worrell, of Toronto diocese.

One of the most interesting figures at the service was Miss Mary Moore, 93 years of age. She was present at the dedication of the first St. Paul's Church, which was built 73 years ago and made of wood.

In the evening the Primate took as his text, "Workers together with God." Social, moral and spiritual uplift is the task of the Church. He emphasized the fact that only a working church can justify its existence. Under the idea of "workers together," he spoke of the unity which ought to characterize the whole of the Anglican Church in Canada. He deplored the bane of partyism which has paralyzed some of our efforts, with its atmosphere of suspicion and disunion. Regarding individual churches the Primate urged that strength and power could be only in a congregation at unity within itself. But our unity is not only with each other but, more importantly, with God. Only as He is the centre, source and stay of the Church's efforts could they be successful. Our work may look insignificant in time and space, but our Partner, the Almighty, assures the results.

Why should they? He could do no harm. Even if he was a little touched on his particular fad he was an excellent prisoner, who never grumbled, never seemed to dream of escape, which, of course, would be absurd; never complained of his lot or abused anyone, not even the complainants who seemed so unwilling to take any further steps against him. Besides some of the men who had been on duty with him seemed to think him quite interesting, and were willing to take other people's turns so that they might hear him talk. And then he was such a thorough Roman; with such sound views of law and order; but for his appearance you would never dream that he was a Jew. He could talk their language though all right; no one knows what he said to the crowd that he had to breakfast when he first came in, but they didn't seem to like it. They made an awful noise when they left, and they didn't come again. That was almost the only time when he really seemed depressed. And you should just hear Julius about him. And it's said that the prefect himself (*the prefect, Burrus, you know*), and that philosopher friend of his, thought a lot of him.

So a few men would talk in the praetorian camp at Rome, that very Temple of Victorious Violence, the home of those who could terrorize the capital of the world and dethrone the strongest of Emperors. The wisest of them can hardly have guessed that their gentle and diminutive prisoner was the most important person in the world just then, and that the Almighty Lord, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven and earth and under the earth do bow and obey, had constituted them, though all unknowing, to be his bodyguard. Some of them who had charge of him had learned to love their little prisoner, some even caught a far-off gleam of the universal kingdom of which he used to talk—but as they stood on guard and looked round on the hills capped with temples and palaces and great public buildings, the outward signs of the glory of their "immortal Rome," they could scarcely have conjectured that what those hills had been eight centuries before such they would have been again eight centuries later but for the power of that Gospel message which they had begun slowly to appreciate. Up from the Forum below, across the squalor and the strife of the Suburra, comes the hum of a great crowd swayed by the sonorous sentences of some popular orator on the platform of the Rostra. If they dreamed of any force other than their own disciplined might which would control the world it would be speech of that sort, speech that moved a whole crowd, not quiet, quick talk to a single friend such as they heard from their prisoner—the nice old man who loved to talk and with whom no one would think of interfering.

For us, to whom it is given to know as ordinary everyday facts the very things that seemed ridiculously impossible to them, it is worth while to sit down and think what was the method by which St. Paul worked at Rome, to note the means, or some of them, by which his work was made effective, to recall the simplicity as well as the comprehensiveness of the message he passed on, remembering that we, too, have been put in trust with the Gospel.

I.

"No man forbidding him." The word is the last touch which that consummate literary artist, St. Luke, gave to the last of his series of Cameos of the great Commission. It is a brilliant series; each Cameo as full as one of Durer's pictures of minute and allusive detail, but each marked with that restraint which is the note of the highest art. And this quality of restraint is nowhere more marked than in his ending his series with this dull grey portrait of the prisoner-preacher. It is no mere historian who ends thus; no hero-worshipper painting his friend's portrait for a private patron, however noble; it is one who is writing for the world at large, that world which chiefly consists of very ordinary persons. And so, after all the visions and revelations, after the adventures and experiences he deliberately leaves his hero in circumstances which might be those of any ordinary man; he even strengthens the impression by leaving him in circumstances less favourable for the accomplishment of his task than that of most ordinary men. Not on some unattainable pinnacle of success where admiration might be certain but imitation hopeless; with a continuing not with an accomplished task; amid

limitations far narrower than those of free men he is content to leave his hero and to let subsequent history accentuate the possibilities of such a position. And this in a book of which it has been said that "there is not a book upon earth in which the principle of intentional selection is more evident to a careful observer." (Bernard's Bampton Lectures, p. 108, fourth edition.) This is not merely genius; it is genius employed and controlled by the Spirit of Him "Who knoweth our frame, Who remembereth that we are dust." (Ps. 103: 14) the Spirit of Him who, in words written at this very time, being in the form of God was made in the likeness of men (Phil. 2: 6, 7), the Spirit Whose revealed and revealing Name is the Comforter (Jo. 14: 26).

"And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

II.

St. Luke's pictures need no labels. To those who are content to look at them patiently and reflectively they speak their message with ever-increasing clearness. They are more than records; they are working plans. But they are first of all records, and it is only when they are recognized as such that their practical utility becomes evident. So he shows us the world-wide traveller confined to a single room, the ardent patriot lodged in foreign barracks, the brilliant scholar in intercourse with those to whom his learning was mere foolishness, the orator who could address the philosophers on equal terms and reduce a frantic Eastern mob to silence restricted to an audience of one or two, the prophet who, like every prophet, longed sometimes for solitude for thought never alone for a single instant, the world evangelist only able to address the casual caller or a changing warder. But he shows us the man superior to circumstances, the apostle whose ardour no adversity can quench, the speaker who answers the supreme test of speaking as well to two as to two thousand, the messenger so convinced of the Master's plan that he is content to deliver his message just where he finds himself in the providence of God, the teacher so brilliant that he shines most with those who need to be taught the very elements of his subject. And as we learn from a casual reference in a contemporary letter (Phil. 1: 13) the far-reaching influence of those conversations we are forced to recognize an unwearied perseverance and a complete sympathy which are the plain fruits of Him who is at once the Spirit of the Eternal and the Spirit of the Incarnate "proceeding from the Father and the Son."

And St. Luke shows us in his picture the necessary sequel of what has just been said—namely, that the message which St. Paul delivered then and there was the same as that which the "pillar apostles" had proclaimed on the day of Pentecost, the same which they and he, with the aid of prophets evangelists, pastors and teachers, some known to us but most of them unknown, had been proclaiming ever since the message which it is to-day the duty and the privilege of the Church to convey to the world. His was no adapted Gospel curtailed to suit the spirit of the age. It cut as directly across the religious apathy of Imperial Rome as it does across the superficial materialism of our own time; its double note of Divine sovereignty "the Kingdom of God" and Divine compassion "those things which concern the Lord Jesus" sounded out in the fullness of its mysterious harmony for all that men owned no master but material force and scorned as the merest folly the idea of redemption by a suffering Saviour. The very boldness of conviction with which he delivered his message in its fullness must in the providence of God have had its share in producing the result with which the narrative concludes, "no man forbidding him."

III.

But this book of the Acts is more than mere narrative; we acknowledge it to be a text-book of primary methods of Church work; a selection of the ways in which in all the freshness of its early fervour the Church discharged its mission and performed its work. We do well to test our own methods by its standards; we do better to see that none of the plans there set out are neglected by us. It is significant that the enumeration culminates in that form of evangelization which is the special task of the Brotherhood of St. Andrew:

THE BOOK AS A MISSIONARY

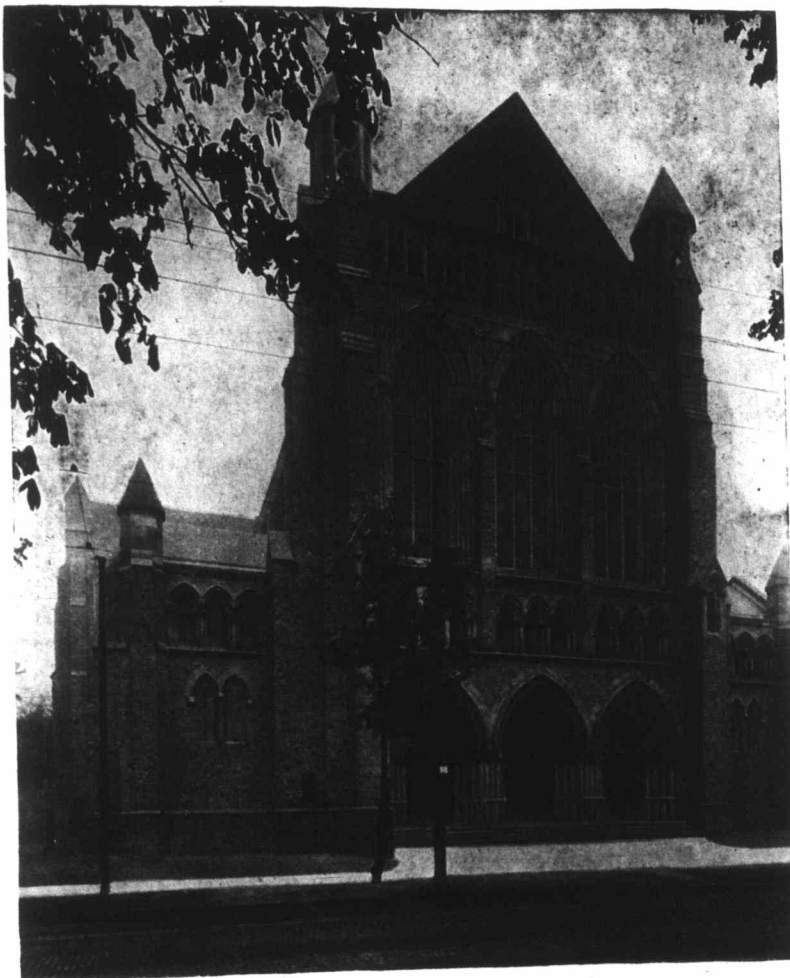
A Collection of Testimonies for Bible Sunday

THE BIBLE AND THE FAKIR.

A Remarkable Incident from India.

A STRIKING incident is related by the British Resident of Mysore, Sir James Bourdillon, illustrating the power of this word of God even when possessed but in part and with no one to expound it. The story as told by Sir James Bourdillon is as follows:—

"Some twenty-five or thirty years ago there lived in the northern part of the Bhagalpur District of Bengal a fakir who had made a great name as a teacher of a new religion; his disciples increased until he had a considerable following. "Attracted by his reputation, a missionary of one of the German societies sought out the man and induced him to explain his teaching. "When he had done so the missionary exclaimed:



The New St. Paul's Church, Toronto.

"Why, you are teaching pure Christianity!" and begged for further explanation.

"It then appeared that the fakir's teaching was based upon a sacred book in his possession, and after further pressing he produced from its hiding-place a tattered copy of one of the Gospels in Hindu which had somehow come into his hands.

"The end of the story is that many of the fakir's followers, after further instruction, were baptized into the Christian Church."

BIBLE WALL-PAPER.

A New Place for the Old Book.

It was a common Japanese cake-shop, but the uncommon thing about it was that the walls were papered with leaves from the Bible. This is how such strange material came to be used.

The owner of the cake-shop was passing a book-shop one day when she saw a pile of paper thrown away as useless. It struck her that, as her shop needed papering, this was just the thing for it, so she took the paper home and pasted it over the walls.

One evening her grandson came in and began to read aloud from the paper on the wall. The old woman never had heard such things before. She grew more and more interested, and got all who came in, who could read, to tell her more.

One day a young man asked her if she understood it, and if she was a Christian. He promised to take her to the church next day. She attended regularly, and soon became a member. Now the walls do not do all the talking, for she keeps a stock of tracts and puts one into every bag of cakes that her customers buy.

A BIBLE WINS A VILLAGE.

How the Book Converted a Hindu Community.

A missionary was preaching in a village in India where missionaries had not hitherto gone. He was talking about the need of worshipping the true God, and going on to tell how Christ saves, was interrupted by a man's saying, "You need not go on with this explanation; none of us worship idols; we believe only in the one true God and in Jesus Christ."

The missionary asked whether the man spoke for any but himself, and those that were around at once answered, "We all believe on Jesus Christ."

Then came the question how this had happened.

It appeared that a New Testament had been given some years before to one man who had had no other teaching about Christianity, but through reading the Gospels had led the whole village to the light.

He declared himself ready to do anything to show his faith, and asked for a New Testament in another language so that he might teach some to read for themselves that could read only that tongue.

A BIBLE SAVES THE PITCAIRN ISLANDERS.

The story is well known of the mutiny upon the *Bounty* and the colonizing of the mutineers on the lonely Pitcairn Island in the Pacific. Drunkenness led to bloody feuds, and finally all the native men and all the mutineers but one perished, leaving only the native women and this one man, John Adams. He had saved from the *Bounty* a Bible and a Prayer Book, and reading these brought him into deep remorse for his many crimes.

He became a true believer, instructed the native women and the children and the result was that there grew up upon that lonely island a very remarkable Christian community, noted for its kindness, gentleness, and virtuous simplicity.

ALL FROM A TESTAMENT.

Forty-one years ago Rev. T. J. Scott, D.D., sent copies of the New Testament in Hindustani to all the teachers in the government schools in the Zila district of India, where he was at work.

A year or two later a Moslem teacher came to Dr. Scott with one of these copies and asked for further instruction in it, which led to his conversion. He became a preacher, won his entire family to Christ and some eighty Moslem relatives and neighbours, was in time put in charge of a large district, and has led thousands to Christ. The starting point was that New Testament.

WHEN A BIBLE WAS DROPPED.

The Great Results That Followed the Accident.

In the first decade of the last century there were no copies of the Bible in the Russian language to be had in Russia, and the Scriptures were practically unknown in that empire.

In 1812 Napoleon invaded Russia, and the Russians, defeated in all the battles, were compelled to retreat. The Czar Alexander I. and his advisers were in despair.

individual work for individual men. Is it put last that it may never be forgotten: is it assigned that place of prominence because as the years went on men would be likely to neglect it? In the early years of the Church it was the normal method of work: the little body could only hope to impress the vast mass of heathenism by the simultaneous efforts of all its members, each influencing one man first and then passing on to the work of winning others, who in their turn should adopt the same plan. If any method can claim the stamp of primitivity it is this.

But its very success, and particularly the success which is only superficial, led, and still leads, to the neglect of this true method: the very excellence of ecclesiastical machinery has the effect of dulling the sense of individual responsibility; it became fatally easy to devolve duties which were once acknowledged to be universal, on to some gifted individuals or some official class. And then when success became less marked it was easy to blame the mistakes or deplore the apathy of that official class when the real fact was that the failure came from the abandonment of the primitive methods from expecting the accomplishment by a few of the task which was exactly proportioned to the conjoint efforts of all. And this was still more the case when the age became an age of specialization, when in any enterprise the few became more ardent and the many more apathetic. It is not only in Church work that we see these tendencies to-day; the decay of interest in imperial and even in municipal affairs is but another instance of the same decadence.

But we as Christians have to do with an age-long work, a work none too light if the opportunities of the day are to be redeemed, quite apart from the arrears of past neglect. Our message is the same, our knowledge of that message and of its potency is even greater than that of the Apostolic Church for we are the heirs of a longer and the possessors of a wider experience of its effects than was ever theirs. How is it that this method of individual witness and entreaty is so unpopular to-day? Can it be that we have lost that intense conviction of the truth of the Gospel which the Church once had? Can it be that we are content with a single experience in our hearts and forgetful that even he of whom St. Luke speaks describes himself as not having already attained or being already perfect, are we unwilling to yield a full sympathy to the men who make a Christless body in the world, or do we trust so much to our own strength that we weary in well-doing and so lose the harvest of souls which is intended for us?

If this is so with any one of us, the picture of St. Paul, the prisoner-preacher to men one by one, prayerful, patient, persevering, bids us learn once more the lesson that the greatest of evangelists was content to work just where he was, with limited opportunities but with entire faithfulness; bids us buckle to the task once more, confident that in the work which God has appointed to us no man can forbid us.

THE WORD OF GOD.

For the Second Sunday in Advent.

By William Edgar Enman.

O holy Word, by God conferred
Upon the Church of old,
We find in thee true brilliancy,
From gems surpassing gold.

In thee is stored the wisdom poured
So richly from above,
The truths divine thou dost enshrine,
The tidings of God's love.

Thou art a light to guide aright
Our footsteps lest we stray,
Amid the maze thy gracious rays
Illumes the darksome way.

May we revere and gladly hear
And ponder all thy lore,
And find indeed our every need
Supplied from thy rich store.

O God our King, we gladly bring
Our heartfelt thanks to Thee,
Whose word imparts to faithful hearts
The truths which make us free.

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Only one man among those with whom the Emperor associated remained calm and hopeful, and that was Prince Galitzyn. Finally the Czar asked him the cause of his good spirits, and the Prince drew out of his pocket a small copy of the New Testament and Psalms, and informed his ruler that this Book was the source of his comfort and joy.

The Czar wanted to see the Book, but it happened to fall to the ground, and in falling opened at the Ninety-first Psalm, and the Czar's eyes fell on the opening words of this Psalm, "He that dwelleth in the secret place of the most high," etc.

Deeply moved, he asked for the Book and became a warm lover of the Scriptures.

Later the Czar gave permission to the British Bible Society for the establishment of a branch in Finland, and afterwards the St. Petersburg Bible Society was formed, with the Czar himself as a member and Prince Galitzyn as president. That was the beginning of the circulation of the Bible in the Russian language.

LAYMEN'S MISSIONARY MOVEMENT

PETERBORO.—Among the several really remarkable meetings held in connection with the recent series of 35 county conferences throughout the province, that held in Peterboro probably takes first place. Nearly 200 men attended the day sessions of the conference, while 825 sat down at the supper in the Market Hall in the evening. Few places have done such energetic work as has been done in Peterboro and not a small part of the success of the conference there may be traced to the work of the very energetic secretary, Mr. J. J. Turner, Jr., who is one of the wardens at St. Luke's.

An interesting feature of the campaign being conducted by the Peterboro committee in preparation for the Every-Member Canvass of the churches in that district during the first week in December is their use of newspapers. The committee has used half-page advertisements in the local paper each day last week (which space was duly paid for) and in these advertisements are some striking facts regarding missions and some of the common objections to the work.

The first advertisement was headed "How much of the Money given for the Missions ever reaches the Foreign Field." This is followed by details of the expenditure of the various Canadian Missionary Societies. Another one of the advertisements was headed "Why Spend Money on Missions when the Money is Needed at Home? Both sides of the Missionary Movement. Arguments for and against. What do You Think of it?" Still a third advertisement read "What Good is being done by the Money Spent on Missions? How do you know that most of the Money is not largely Wasted?" Up-to-date and striking facts were given.

Unquestionably this campaign of newspaper advertising will reach hundreds of men who could not be reached by any missionary conference or convention. In this the Peterboro men are following an entirely new line and the results of their energetic work will be watched with interest.

TORONTO CENTRAL COMMITTEE.—The annual meeting of the Toronto Central Committee of the Anglican L.M.M., was held on Friday evening last in the Church of the Redeemer school-house. The annual report read by the general secretary showed that as a result of the campaign carried out last year the laymen of 18 or 20 city churches had carried out a systematic canvass in their respective parishes. In several cases really remarkable results were obtained. Eight men of the Church of the Messiah increased the missionary givings of their congregation over 300 per cent.; 47 men of St. Matthew's parish made a canvass for three purposes, weekly offerings for current expenses and missions, and quarterly subscriptions towards the reduction of the debt upon the church. The total increase was \$3,414, of which \$700 was for missions. Thirty-eight parishes use the weekly offering system for missions more or less efficiently, 31 parochial missionary committees are in existence, while the total missionary offerings from Anglicans of the city for the year ending Easter, 1913, were \$89,444, an increase of \$5,831 over 1912. The report drew attention to the fact that several parishes gave less for missions in the year which has just closed than in one of the years between 1908 and 1913. In each of these cases of decrease the

methods advocated by the Laymen's Missionary movement either have not been introduced, or having been introduced have not been consistently followed up from year to year.

The officers and executive committee for 1914 are as follows:—Chairman, W. C. Brent; vice-chairman, Evelyn Macrae; secretary, C. P. Muckle; S. Casey Wood, N. F. Davidson, Noel Marshall, Walter Gillespie, E. H. Wilkinson, J. Y. Ormsby, C. S. Parsons, F. C. Jarvis, A. J. Russell Snow, W. D. Gwynne, G. T. Lea, Dr. W. E. F. Clarke, Dr. Pepler, F. Asa Hall, Thos. Mortimer, C. H. Anderson, E. Heaton, F. J. Stewart, Frank M. Gray, Arthur Grasett, H. Burch.

EGLINTON.—ST. CLEMENT'S.—A joint interdenominational banquet under the auspices of the Laymen's Missionary Movement took place in the parish hall on Monday, the 24th inst. The gathering was a most representative one there being over 200 men present. Mr. R. J. Kirby presided and amongst the speakers were:—Dr. Murdoch Mackenzie, Moderator of the Presbyterian Church in Canada, Mr. James Rylie, Baptist and Mr. R. W. Allin, assistant secretary of the M.S.C.C.

Brotherhood St. Andrew

It will be of great interest to Brotherhood men to know that Mr. G. A. King, our English President, who writes one of our leaders this week, is a Master in the Court of Chancery, a member of the Committee of the Religious Tract Society, a leading worker for the C.M.S., and indeed, interested in almost every good cause.

The autumn annual conference was held last Saturday in St. Anne's parish hall, Toronto. The new Local Council were elected as follows:—H. S. Highman, John Harris, C. F. Storey, J. T. Symons, Archibald Harris, H. E. Machell, A. H. Toppin, H. H. Loosemore, C. T. Priseley, E. D. Gates, W. A. Hewitt, J. B. O. Kemp, J. A. Clemence, M. Worthington, A. Worth, H. Lawrence, A. Parker, C. P. Muckle.

At the afternoon session the Rev. Paul Burman spoke of the Anglican Jewish Mission, giving a very interesting account of their needs and work, specially the need of male helpers. After Mr. Machell had further explained the requirements, volunteers from both Wycliffe, Trinity and several other chapters responded in offers of assistance at the Mission. Rev. J. E. Gibson presented the points of interest in connection with the Summer Camp work at Lake Simcoe and the practical Brotherhood work that could there be done in the interest of the Church. The hospital work and other reports followed, all showing aggressive efforts being made by Brotherhood men.

At the evening session Commissioner Starr gave an address on the work of the "Children's Court" and the Big Brother Movement, the latter is now in operation in 50 cities of the United States, and last year over 2,000 lads were placed on parole under care of business men of those cities.

In the Big Brother movement, the plan is for one man to take charge of a boy who has been allowed to go on probation after appearing in the Juvenile Court, help him with his work and generally adopt the attitude of an elder brother towards him. An idea of the success with which the scheme has met so far may be gained from the fact that of the total number of lads placed under the care of "Big Brothers," only 2 per cent. appeared in court a second time. In other words, 98 per cent. of the boys make good. Miss Adams, secretary of the Toronto Juvenile Court, who is also interested in the work, told of her experiences in a brief address given in a most delightful manner.

GASPE PENINSULA.—Brotherhood members generally and especially those in the Dominion of Canada, will be interested in knowing about the work which is being carried on in Gaspé Peninsula, one of the most easterly districts in Canada. There are two chapters at present in that section, one being in New Carlisle and the other in Shigawake. In writing recently about his chapter, the rector of the latter parish gave the following information:

"The men of the above chapter continue to meet every fortnight and are proving a source of help to the incumbent. Each night the men give in their personal reports and the incumbent gives out new work, taking the same from a visiting book in which he has every family, and also every soul numbered. On a recent Saturday evening, the incumbent asked one of his men, how about Mr. —; the reply was given: 'He was at

church, sir, I saw him during the week and asked him to come.' Another said, I got Master L to promise to come to Sunday School; upon looking around the incumbent saw to his great delight that the young chap who was apt, on account of the leaning of his parents towards Dissent, to also go there, that the Brotherhood man had really secured him.

"A reading room has been started and is now well attended every week, and people who before had no opportunity to get at good reading matter, now have the same opportunity as is to be found in a large city. The Brotherhood has guaranteed to find the wood and oil for lighting and heating purposes and finds no difficulty on this score. Should anyone reading this article have any means of letting this chapter have the use of a magic lantern the incumbent would gladly give lectures on missionary subjects and both people and clergyman would be greatly obliged.

"While quite a lot of hard work lies ahead of the chapter in getting men who do not attend, to come to church, it is hoped that as soon as these have been aroused, the Brotherhood men will undertake the more difficult task of getting more men to come forward to Holy Communion.

"All here feel that a live chapter is of immense good to the parish, and feel deeply indebted to the Travelling Secretary for the good work he did while here last summer in reviving the chapter which now has quite a number of new and enthusiastic workers."

Both the New Carlisle and Shigawake chapters on account of their situation are isolated and no doubt any letters which might be sent them from other chapters would be very much appreciated. The Toronto office would be glad to furnish the names of the secretaries to any who would like to correspond with these chapters in far-off Gaspe.

Church News

PREFERMENTS AND APPOINTMENTS.

SAUNDERS, Rev. C. C. W., rector of St. John's, Brantford, to be Rural Dean of Brant.

TORONTO.

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

TORONTO.—SYNOD OFFICE.—The Bishop was present at the opening service in the new St. Paul's on Sunday morning last and in the evening he held a Confirmation service in St. George's, Islington, where Rev. F. Vipond is rector.

ST. PAUL'S.—A description of the Architecture.—The new St. Paul's Church, on Bloor Street East, is of stone, built in the style of Early English Gothic (with its lancet-pointed windows), heightened in the clerestory and gables into decorated Gothic (with rich and varied tracery in the windows). This style represents Gothic at its best, and by pointed arch and soaring height suggests that which is the very genius of ecclesiastical Gothic, the ideas of aspiration and infinity. The general ground plan of the church is cruciform, with nave, aisles, transepts, side aisles which carry the transept width half way down the nave, choir with ambulatory or passage running all around it, and vestries. The exterior dimensions are: length, 224 feet; width, 140 feet; height, 97 feet. The interior are: length of nave, 152 feet; width of nave and aisles, 76 feet; width of nave, aisles, and side aisles, 106 feet; width of transepts, 130 feet; height to apex of roof, 91 feet. The meaning of these figures becomes clearer from the following comparative statement:—

	Length of Nave	Height of Nave	Breadth of Nave and Aisles
Exeter Cathedral	140	68	72
Lichfield	173	57	67
Canterbury	178	80	71
Gloucester	174	68	84
Chester	145	78	75
Hereford	130	70	74
Westminster Abbey	166	102	72
St. Paul's, Toronto	152	91	76

The facade of the church on Bloor Street is constructed in four "stories;" three large arched doorways deeply recessed, with well designed arch mouldings and traceried heads, each varying in

design; a low arcade of lancet pointed arches supported on columns standing about two feet in front of the lights behind (this arcade extends also across the side porches); three towering windows with richly varied tracery, mullions and transoms, and emphasized by columns and archi-volt mouldings; a traceried stone balustrade, set out in relief from the main gable, which rises behind it and is flanked on either side by heavy buttresses, which finish in traceried pinnacles. This stone balustrade is characteristic of many continental cathedrals and large churches. The exterior of the transepts and choir is very effective. In each transept is a huge rose window, quite worthy to stand in an old world cathedral. The tracery in each rose is different. The architect has carried out in detail the Gothic love of variety. These windows are forty feet high and twenty-seven feet wide, the diameter of the rose itself being twenty-two feet.

The interior is characterized by great light and space. One seems to stand in a forest of clustered pillars. The pillars separate the nave from the aisles, and the choir from the ambulatory. The arches in the choir are more pointed than those

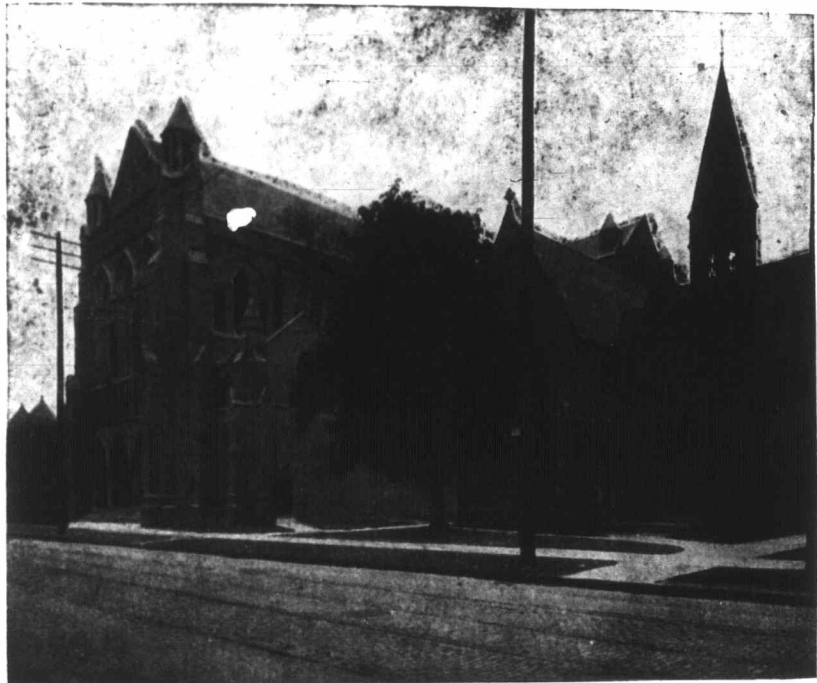
means of the side aisles, which widen the aisles near the transepts, two-thirds of the congregation are brought within seventy feet of the pulpit, while the choir and Communion Table are visible from practically all parts of the church. The three large traceried windows in the gable above the Communion Table, rise over three exquisitely beautiful lancet pointed arches, behind which in the ambulatory are three small lancet windows. The effect of the light from these against the darker wall is to enhance the appearance of depth in the choir. The choir itself is not too deep to interfere with its practical purpose of providing adequate accommodation for the singers to lead the service of congregational praise.

Immediately inside the front entrances is a wide narthex or vestibule, with groined roof. This forms the base of a gallery extending across the end of the building. The front of this gallery is formed by a beautiful cut-stone balustrade, with varied tracery in the arches. Perhaps no single feature of the building, except possibly the great rose windows, is more beautiful or effective than this. From this gallery the finest view of the whole building can be obtained. Here, too, can

Paul as the great preacher and teacher of the New Testament, Isaiah as the preacher of the Old. William Tyndale who first gave us the English Bible, and Archbishop Cranmer, chief author of the English Prayer Book. The lectern is of brass. The eagle on it with every feather pencilled out stands in contrast to the brighter polished brass of its massive stem. As finials of the supports are figures of St. Paul, St. Peter, and St. John; stones enrich the base. The Communion Table is of oak, panelled and with elaborate tracery, finished on all four sides. It stands out on a marble tiled platform, so that one may walk around it.

The electric fixtures are designed in harmony with the general architectural character of the building. They are of iron, with dull finish, and hang by chains from the hammer head of the roof on each side of the nave. The floor of reinforced concrete is fire-proof, and serves also to emphasize the solidity of the structure.

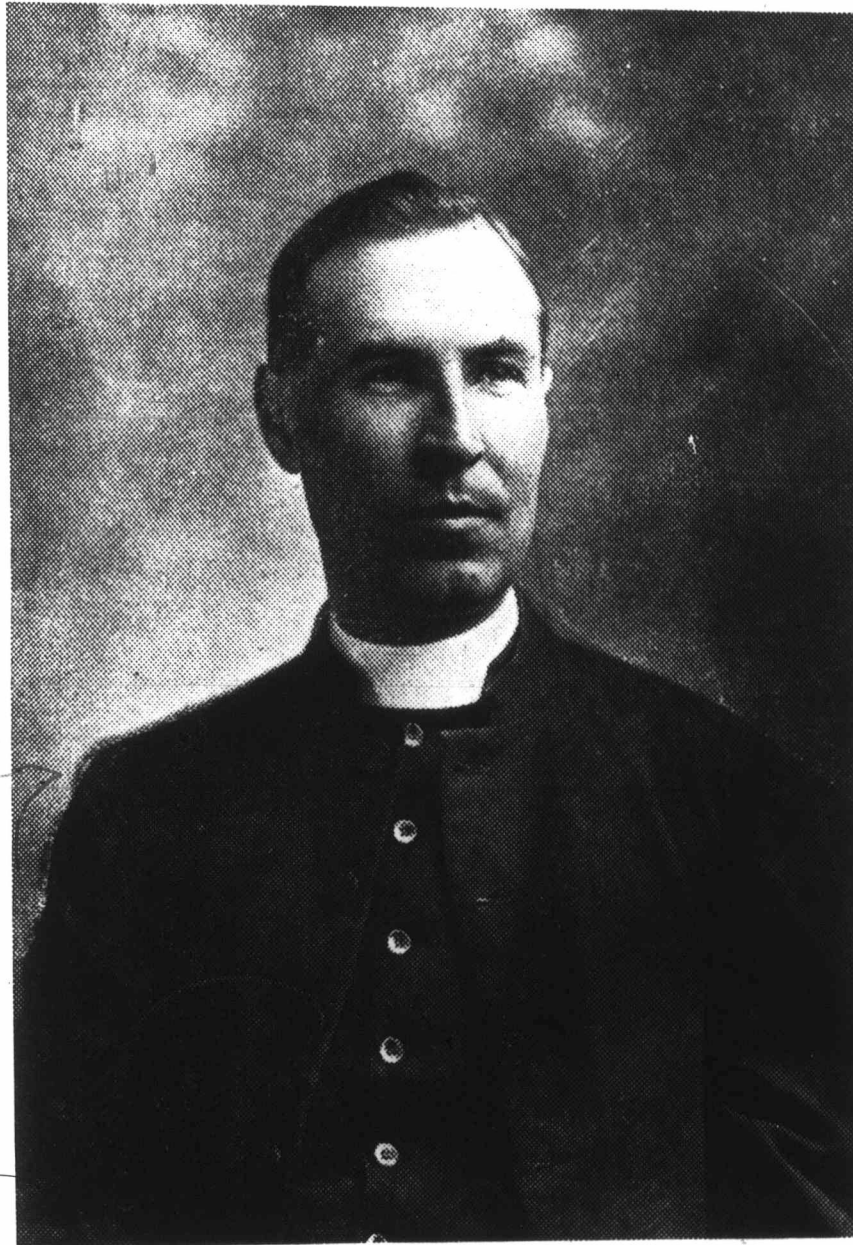
The lines of the whole building are grand, yet simple. The proportions are admirable. There is nothing gaudy or tawdry or over-ornate; everything is solid, simple, graceful. The very building with its



Old and New St. Paul's.

ARCHDEACON CODY, Rector

THE Ven. H. J. Cody, M.A., D.D., LL.D., was born at Embro, 1868. He graduated from the University of Toronto with High Honours in three courses in 1889. He was ordained 1893. He was appointed Rector of St. Paul's in 1899, Canon of St. Alban's in 1904, and Archdeacon of York in 1909. Queen's University conferred on him D.D., 1903; and University of Toronto, LL.D. in 1906.



in the nave, and the mouldings are richer. The windows in the nave and transept clerestory are in threes, with traceried and cusped heads; in the choir they are in twos with deeper recessing and richer tracery. Mighty arches separate the choir and transept from the nave. The corbels in the nave and transept are of stone carved into angels heads, and in the spandrels of the choir stone angels are carved in various attitudes. When carving is done by hand, not by machine, there is the possibility of rich variety. All these angels are different one from the other. Ample provision is made on each side of the choir for the organ, by means of a lofty aisle in the transept. The organ will be raised considerably above the floor level. It will not be installed for two or three months. The floor is laid in composition stone flags; the aisles between the pews are laid in composition red tiles. The choir is paved with marble tiles, white, green and pink, from the Bancroft quarries. The steps leading up to the choir and Communion Table are of white marble. The Communion rail is of green and pink marble. As one looks up the centre aisle, the effect of ascending steps of gleaming white, culminating in the green and pink of the Communion rail, is very fine. By

be perceived the difference between the complete unity of a classical building, the whole of which strikes the eye at once, and the organic unity of a Gothic building, every part of which suggests other portions which lie beyond the view.

The roof is of open timber work, with Gothic tracery, of dark colour. The architect has deliberately chosen this style of roofing in preference to a plaster ceiling groined to imitate stone. Here as in every detail he has chosen reality, and made things to look like what they are. Each principal or massive rafter in the roof weighs over five tons. There is an air of mystery about the dim recesses of the roof, which stands in happy contrast with the glorious light spaces below.

The pews and choir stalls are of dark oak, and add the needed touch of warmth to the grey stone interior and the soft grey finish of the walls. The church will seat about 2,500 people. The pulpit is of carved oak, hexagonal in shape. In each panel is a niche containing a figure. In the centre panel is that of Our Lord as the Good Shepherd, to emphasize this aspect of His character so prominent in the days of early Christianity, so lacking in many subsequent centuries, and the pastoral object of pulpit ministrations. Then follow St.

soaring roof preaches a lesson of reverence and aspiration, and brings an air of worship about all who enter its portals. The architect, Mr. E. J. Lennox, has achieved a signal success in the difficult field of church architecture. He has conceived a noble structure and has splendidly carried it into effect.

The Primate preached at both services last Sunday. Next Sunday Dr. Cody will preach in the morning and the Bishop of Toronto in the evening.

ST. LUKE'S.—A very successful and pleasant dinner was given by the Men's Club of St. Luke's Church on Thursday last. About one hundred men sat down. The banquet was provided by the ladies of the congregation. The Bishop of Toronto gave a splendid address to the men. Speeches were delivered by the rector and Messrs. R. E. Kingsford, Geo. S. Holmsted, K.C., T. Percy Galt, K.C., Jas. A. Catto and others. This was the first of the semi-annual dinners arranged by the club. The club is now settled in its two fine rooms in the Parish Hall and is open every evening from 7 to 10.30 p.m. Strangers are always welcome.

BRAMPTON.—CHRIST CHURCH.—Mr. R. W. Allin, the assistant secretary of the M.S.C.C., gave an address in this church on Sunday morning last. Mr. Allin is one of the most active workers in connection with the L.M.M.

WASHAGO.—ST. PAUL'S.—The Bishop of Toronto is expected shortly to consecrate this church, the chancel chair and the memorial window in memory of the late Rev. F. H. B. Cary, who built and had charge of the church. The subject of the window is "The Good Shepherd" (centre light) with St. John and St. Paul on either side. The window, which is in the chancel, was made by the Lyon Glass Co., Toronto, and is very beautifully executed. The thanks of the Missionary in charge and the members of the church are gratefully tendered to the friends who subscribed to the memorial.

PETERBORO.—A three day's bazaar to raise funds to build a new Anglican church in the south end of the city was formally opened in the Armories, November 27th, by Sir John Gibson.

ST. JOHN'S.—At the morning service here on Advent Sunday, Rev. Canon Davidson unveiled a brass tablet erected to the memory of Dr. Boucher, who died in March, 1911. Ven. Archdeacon Warren, of Toronto, preached a missionary sermon.

NOVA SCOTIA.

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

GENERAL MISSION

Much interest has been shown throughout Halifax and vicinity in the Mission which has been conducted during the last week in all the Anglican churches. The Mission was inaugurated on November 22nd (Saturday), by a preliminary evening service at All Saints' Cathedral. The Bishop committed each of the missionaries to the guidance of God in their important task. He urged the city rectors to give the missionaries a free hand, to give up to them their cure of souls for the week. On the Sunday all the churches were thronged. The mass meetings were well attended in the afternoon. The open-air services attracted crowds. On the Monday, the testing day of the Mission, large numbers attended all the services. On Tuesday the numbers increased and from then to the end, it was a case of increasing numbers and growing interest. The attendance has not been at all confined to Anglicans. Sympathetic interest is being shown by practically all the Protestant churches.

The scope of the Mission is remarkable. It includes, besides the regular meetings in the evenings, Bible readings in the afternoons, meetings for boys and girls, open-air services at five different points in the city, special addresses for the University students, and special visits to the different colleges. Any non-Anglican who had an idea that our clergy could not offer a prayer without the Prayer Book or preach outside a duly-appointed building have had their eyes opened to the true evangel activity of the Church. The Mission has exerted a deeper influence on Halifax, than could have been hoped. The old city by the sea has been stirred. The after-meeting has been a feature of all the services. This gave the missionary a chance to talk more personally and definitely regarding surrender and allegiance to Christ.

An outstanding figure among the missionaries has been Bishop Richardson, chief missionary at the Cathedral. His preaching is graceful, fluent and direct. His message is couched in simple, earnest language. He deprecated any idea of emotional excitement and laid emphasis on the solitude of soul in which God speaks to a man. A local paper says that the Bishop has made a notable contribution to the success the Mission has daily accomplished. He has addressed Mass Meetings for men in Dartmouth, and for students in Dalhousie University. One of the most memorable meetings of the Mission was the Mass Meeting for women at St. Paul's Church on Wednesday afternoon, under the auspices of the W.A. Both the ground floor and the galleries of the church were filled, and it holds about 2,000. Rev. Forster Bliss has been assistant missionary at the Cathedral and Mr. A. M. Hadden of New York has been co-operating with the Brotherhood chapter in the work of the Mission.

Dean Robinson, of St. John's College, Winnipeg, has been another outstanding figure. He has been missionary at St. Paul's. His ministrations have created a profound impression. Each word so unmistakably real and so earnest grips the attention. With energy of address and fluency of language he unites the mature qualities of

gravity and rich spiritual experience, for he is one of the oldest of the missionaries. On the first Sunday he gave no less than seven addresses. Dean Robinson addressed a crowded Mass Meeting for men in Trinity Hall and on another occasion the students of the Technical College.

Rev. R. P. McKim, of St. John, N.B., has also been at St. Paul's. Every noon he conducted an open-air service near one of the large factories and in the evening at 7.30, on the Grand Parade, adjacent to St. Paul's Church, he held service, using a lantern to throw the hymns and pictures on a screen. As many as 300 gathered at times and many of these followed the missionary to St. Paul's regular service.

A "Virile Gospel" is the phrase that best describes the vigorous and incisive messages which Archdeacon Martell has been delivering nightly at Trinity Church. His homely illustrations and earnest words have stirred many. The rector (Rev. L. J. Donaldson) has shown much enterprise in securing the assistance of five clergy, Revs. G. A. Andrew, R. B. Patterson, J. D. Hull, Charles Wood and William Deathe.

Canon Paterson Smyth has been preaching at St. George's. His plain, direct, conversational style of speaking makes listening easy. As well as sermons calling for Christian decision, he has also dealt with some subjects regarding the Hereafter.

Canon Howitt has been missionary at Dartmouth. His Bible readings have been decidedly a feature of the Mission. His simple Gospel addresses have been unmistakably clear and the high spiritual plane has been very helpful. Rev. T. B. Clarke has also been at Dartmouth, devoting himself particularly to the children.

At St. Matthias', Rev. J. W. J. Andrews has been preaching to large congregations. At St. Mark's, the Mission has been conducted by Rev. R. C. Blagrove. In the country, Rev. F. G. Newton has been the missionary at Eastern Passage and Prof. Wright at Bedford. Prof. Wright also addressed the Dalhousie students, November 23rd.

MONTREAL.

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

WESTMOUNT.—ST. MATTHIAS.—The formal dedication of the Church Hall took place on November 22nd, the address for the occasion being delivered by Bishop Farthing. There was a musical programme, after which there was a sale of work and light refreshments. The Rev. Bushell was in the chair, and short addresses were also given by Mr. Suckling, and Mr. Becket, the churchwardens, and by Mrs. L. E. Dodwell, president of the Ladies' Guild.

CARMICHAEL MEMORIAL CHURCH.—In a simple story of medical missionary work in Northern Bengal, Dr. Archer greatly impressed the congregation of this church on November 23rd. The doctor has come to Canada to brush up in latest surgical practice at the local university clinic, and when he returns it will be to the Kangra Pass, where the work is done solely by the Anglican Church.

TRINITY.—The necessity of daily faith and prayer in the building up of a strong manhood was urged by Bishop Farthing in a special sermon to the First Battalion of the Church Lads' Brigade, at this church after the battalion's first church parade numbering 112. Prior to the service they were inspected outside the church by Lieut.-Colonel W. W. Burland, who represented Colonel Denison, divisional commander.

JEWISH MISSION.—The prejudice of Gentile nations against the Jews comes from inmate racial differences and national misunderstandings, in the opinion of Bishop Farthing, who addressed the Montreal Jewish Mission at the annual meeting November 25th. The reason Christians in Montreal had such a hard time in their evangelization work, the Bishop put down to the fact that the converted Jew was not received with open arms by his brethren in the church. He was also ostracized by the believers in his father's religion, and there he stood alone, with no strong arm of fellowship stretched out to welcome him. The situation in Montreal Sunday schools in regard to Hebrew children was nothing less than a scandal, he declared.

After a connection of many years' duration with the London Society for Promoting Christianity among the Jews, Bishop Farthing announced that the Montreal body would affiliate with the M.S.C.C. instead. The London society was lending its support for the Montreal work for another five years, until the new organization was firmly established. The Montreal evangelization work

will be carried on in connection with similar bodies in Toronto, Hamilton, Ottawa and Winnipeg. The first important step he thought was to secure a young woman who spoke Hebrew. During the past few months the increase in attendance at the meetings of the mission had been most encouraging, and new workers were needed. The treasurer's report, presented by R. H. Buchanan, showed that \$4,000 had been granted by the London society during the year, and \$2,000 raised in the diocese. About \$2,500 was on hand for the building it was proposed to erect in Prince Arthur Street.

ONTARIO.

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

BELLEVILLE.—Mr. A. W. Gribble, the youngest son of the Rev. Canon Gribble of Toronto, died here on Monday, November 24th, aged 49. The cause of his death was acute indigestion and heart trouble. He has been a resident of the place for the past 18 years. His widow and two sons survive him.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The schoolhouse was well filled on November 20th, to hear W. H. Wardrope, K.C., give a most instructive and interesting talk on the Nineteenth Century. In speaking to the vote of thanks, Dean Abbot spoke on the power for good the speaker had been in the community, everybody had appreciated Mr. Wardrope's address. Mr. Wardrope was then made an honorary member of the Cathedral branch.

ST. JAMES'.—Work has been started on the new basement for this church. When this is completed, the present church will be moved thereon. The basement will provide much needed accommodation, as the church and Sunday School membership is rapidly increasing. Rev. C. B. Kenrick, recently presented St. James' Church with the Holy Table formerly used in St. Philip's Church. St. James' in turn has passed on their former Holy Table to St. Alban's.

CHURCH OF THE ASCENSION.—For several weeks past workmen have been busy at the improvement of the interior of this church. The work is now complete. The re-opening of the church took place on November 30th. In the evening Bishop Clark, in the course of his sermon, congratulated the congregation on its work. In the morning Dr. Renison, the rector, gave an historical review of the parish.

WEST HAMILTON.—ST. MARGARET'S.—Rev. Charles Dumas has been appointed junior curate of the Church of the Ascension, with special charge of this church. Mr. Dumas has completed two and half years' work at Bannockburn, for which parish he was ordained by Bishop Mills. Here in spite of tremendous odds he has rendered capable service. A reception is arranged for December 5th, that the congregation may meet him.

STONE CREEK.—CHURCH OF THE REDEEMER.—The regular meeting of the A.Y.P.A. was held at the parish hall on November 26. A very interesting lantern lecture was given by the rector, Rev. W. G. Davis, the subject being the Church of England, from the year 40 A.D. to the reign of Ethelbert, King of Kent, in the year 600 A.D. Some very fine views of old churches, cathedrals and ancient ruins were shown. This subject will be continued in a series of lectures to the present time.

NANTICOKE.—CHRIST CHURCH.—At the last Confirmation in this parish the Bishop confirmed 16 candidates, exactly the same number as the year previous. This season a new church organ has been purchased, also an organ for the schoolroom. The W.A. have put in a Reredos and a new chancel carpet which adds greatly to the appearance of the chancel. On November 5th, the A.Y.P.A. held a concert in the village hall, the main feature of which was an illustrated lecture, entitled "Good Health and Long Life," by the Rev. Canon Spencer, of Hamilton.

OAKVILLE.—ST. JUDE'S.—The Bishop of the diocese held a Confirmation service in this church last Sunday morning, and he preached at the evening service.

HURON.

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

SEAFORTH.—ST. THOMAS'.—The Bishop of Huron held a confirmation service here on November 23rd. A large congregation witnessed the ceremony, and a class of twenty-four received the sacred rite. The Bishop delivered a very impressive address, which was much appreciated by all present. Appropriate music was ably rendered by the choir.

BRANTFORD.—ST. PAUL'S.—This church in Homedale celebrated its twenty-fifth anniversary on November 16th and 17th. From a little struggling Mission, under the care of Rev. J. McFarland, curate of Grace Church, in 1888, St. Paul's has grown into a flourishing parish, and although now joined with St. James', hopes before long to be independent. Rev. A. Miller, having accepted a parish in Essex, leaves St. Paul's Church without a rector, but the congregation hope to have a rector who will devote his whole time and attention to St. Paul's Church. Great credit is due to the untiring efforts of the Ladies Guild, who redecored the interior of the church and spent about \$775 in the extension of the Sunday School room, a class room, and a platform. A tangible memorial of the energetic efforts of the Girls' Friendly Society, was the appearance for the first time, of a surpliced choir of twenty-eight members. Mr. Wm. Moulton, of Huron College, London, who was connected with the church during the summer months, preached the special sermon in the morning. Archdeacon Mackenzie preached in the evening.

ST. JUDE'S.—On November 26th, the autumn meeting of the Rural Deanery of Brant was held here. Rev. C. W. Saunders, rector of St. John's Church, was elected Rural Dean in place of Rev. T. G. A. Wright, retiring. The Deanery adopted a resolution expressing the high esteem in which the retiring Rural Dean was held. Rev. C. C. Purton was appointed inspector of Sunday Schools in Brant. Rev. C. W. Saunders read a paper on "Our Obligation to African Missions." Rev. C. V. Lester spoke on "Some of the Tendencies of the Church Today," dwelling particularly on the dangers of ultra-organization and of becoming a mere money-making machine. At the church service in the evening Rev. R. W. Norwood, of London, preached on 2 Kings 2: 10, emphasizing the thought that God's choice of workmen is according to worthiness only.

WINDSOR.—ALL SAINTS'.—The Rev. E. C. Jennings, secretary, reports that the fifth annual conference of the Archdeaconry of Elgin was opened November 12th, in the schoolroom of this church. Archdeacon Hill, M.A., D.D., of St. Thomas, was the chairman, and Rev. W. H. Snelgrove, B.A., rector of the Church of the Ascension, was the secretary for the past year and had charge of making the arrangements for the programme. About 30 of the clergy in the archdeaconry were present when the proceedings opened with prayers. The task of welcoming the delegates was allotted to the Rev. Arthur Carlisle, rector of All Saints'. The report of the treasurer was read, and a good balance in hand was reported. The election of officers followed. Archdeacon Hill was re-elected chairman; Rev. E. C. Jennings, of Blenheim, secretary; programme committee, Revs. Shore, Miles, Murphy, Howard and the chairman. Dutton was chosen as the next place of meeting in 1914. The officials of last year were congratulated upon their duty of arranging the programme well. A paper on "The Athanasian Creed" was given by Rev. Mr. Jennings, and the discussion was opened by Rev. Mr. Battersby, of St. Mary's Church, Walkerville.

The evening session of the conference was given over to the discussion of the subject, "The Church of England as a Missionary Power." (a) in the parish; (b) in the parish organizations; (c) in the Sunday School. The papers were all good and brought forth excellent discussion. On November 13th, the conference opened with celebration of Holy Communion at 10 a.m. Archdeacon Hill, M.A., of St. Thomas and the rector, Rev. A. Carlisle, officiating. After the service, the Rev. F. H. Brewin of Woodstock, M.A., conducted "a quiet hour," which was one of great help and will be remembered as one of those refreshing hours wherein all is given up completely to the unseen. After luncheon, the conference had a delightful hour from Rev. Principal Waller, M.A., of Huron College, London, when with the clergy, the Principal took up a study of the Epistle of St. Jude. The Rev. B. Kinder gave a paper on "Church Furniture" and Mr. William Kitching,

choir director of Ascension Church, Windsor, gave an interesting paper on "Church Music." A series of papers on "Parish visiting," "in the City," by Rev. H. Westgate, "in the Town," by Rev. A. Shore, "in the Country," by Rev. S. Macdonell, and provoked lively discussion.

The evening service was characteristic of All Saints'. The sermon was preached by Dr. Maxon of Detroit, and was a forcible message. The conference enjoyed the hospitality provided by the ladies of All Saints', and congratulated all connected with All Saints' upon the great success of the whole meeting.

GODERICH.—ST. GEORGE'S.—On November 30th, the Rev. J. E. Robinson, of Dungannon, was ordained to the Diaconate by the Bishop of evening Rev. R. W. Norwood, of London, preached the ordination sermon taking his text from St. John 21: 19. In the afternoon the Bishop drove to Dungannon and confirmed a large class of candidates.

CHATHAM.—CHRIST CHURCH.—On November 23rd, the rector, Rev. R. S. W. Howard, made the announcement that the debt on the church has been reduced by \$5,400 in the past two years. Two years ago it stood at \$6,800 and it is now \$1,400. There are also subscriptions amounting to \$600 yet unpaid. When these are collected there will be only \$800 to provide to clear the church entirely of debt.

ALVINSTON.—ST. JOHN'S.—Rev. J. H. McLeod, incumbent of this church for many years, left on November 25th for his new charge at Lakeside. The congregation, on the the eve of his departure, presented him with a purse of gold.



SASKATCHEWAN.

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

SASKATOON.—ST. GEORGE'S.—The new church was dedicated on November 24th, and Rev. J. T. Tuckey was inducted as rector of the church, where he has been supplying for several months. Following the service in the church a conversation was held in the parish hall, when the congregation had the opportunity of meeting Bishop and Mrs. Newnham. The hostesses were the members of the W.A.



RUPERT'S LAND.

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

WINNIPEG.—ST. PETER'S.—\$350 has been raised by the members of this church against the \$1,150 debt which they are working to pay off. The debt is the interest on the church mortgage, plus taxes for the year. This money was given at the first appeal made to the members when subscriptions to the amount of \$250 were received. Wm. Pearson, a member of the church, subscribed the other \$100. Holy Trinity Church is giving a concert in aid of the fund and Miss Strether's ladies' choir will also give a benefit concert in St. Peter's schoolhouse on December 11. It is hoped that these will raise the amount required.



NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S.—The management of the Parish Hall has been under discussion for some time. At a special vestry meeting, November 3rd, after much discussion, it was decided that the management of the Hall be left in the hands of the hall committee, that the clergyman of the parish, and two wardens, be ex-officio members of that committee, and that the uses to which the Hall may be put, be always subject to the approval of the clergyman of the parish.

A Young Women's Gymnasium Club has been formed, with twenty members. A competent instructor has been obtained.

The Congregational Bible Class has now a membership of 45. A new feature is a Saturday's parish prayer meeting. About 50 attended the last.

CALEDONIA.

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

GRAHAM CENTRE.—The new church, which is the first church building of any denomination at the head of Massett Inlet, was used for the first time on Sunday, November 2nd. Rev. Heber Greene, who is in charge of this Mission, conducted the service. A small organ is much needed, as Mr. Greene finds it difficult at times on account of the tides to take his portable organ over from Queenstown.

ST. JOHN'S CHURCH.—A very impressive service was held in Port Essington, Sunday evening, Nov. 16th, when four young men and six young women were confirmed by Bishop DuVernet. The candidates were presented by Rev. W. F. Rushbrook, superintendent of the Prince Rupert coast mission. Among those confirmed was Mr. B. J. Russell, who assists Mr. Rushbrook on the Northern Cross.



HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

KAIFENG.—Dr. Paul V. Helliwell writes under recent date: "Our Sundays here are full of services. We start with the Holy Communion at 7.30 a.m., then comes Sunday morning service. In the afternoon there is another Sunday School. We finish with the Boys' Evensong at 7 p.m. The other evening Hsu (one of the students in the school) brought up to my room another student, who was interested, and we led him up to the very threshold of the Kingdom. From what he said I believe he will take the decisive step very soon. The autumn weather is surely here now, and it is splendidly invigorating. But the poor thirsty land still needs rain, one-half day's rain this week being all we have had in nearly two months. The school had a holiday on Friday and Saturday in commemoration of the inauguration of the republic and of Yuan's election. This latter should mean some stability to poor China, and if he can squelch the numerous robber bands, carry out a currency reform, suppress the beggar nuisance, and a few others, he will be excused for his bloody victory. The stories of robber atrocities on all hands make us very thankful for the continued peace here."

October 19th, 1913: "Our Dr. Carr has just returned from the mountains where he was called to attend his wife in a relapse after typhoid. Malaria is pretty rife just now; many of the boys have what I consider slight attacks, and my 'boy' has it rather badly to-day, and is laid up in consequence. This week we had the most eventful day of my sojourn here, in the great feast given in our honour re' China's recognition by the Governors. My days are tremendously busy, just now, with my teaching, my study with my teacher and preparation for next day's work. My best-liked activities are also well resumed, i.e., my 'Fishermen's Brotherhood,' meeting successfully last night, and to-night Hsu and I had such a fine lad up here for a talk, with the result that he only awaits his parents' consent to come out on the Lord's side. These busy days are very happy ones."

HONAN FAMINE FUND.—Receipts already acknowledged, \$44; Mrs. Wm. Curry, \$5; Miss Edith Curry, \$1, both of Omeme. Total, \$50.

Correspondence

EVENING COMMUNION.

Sir,—I have been particularly interested in the article and letters appearing in your recent numbers in reference to "Evening Communion," as that is a subject that has "touched" me for a few years past. My work is such that it is impossible for me except very occasionally to attend morning services. My night's sleep is so frequently broken that if I have a chance to make the early part of Sunday morning "a day of rest," I think I am justified in staying in bed till 8.30 rather than get up at 7.30 to attend an ante-breakfast Communion service at 8 o'clock, especially as I was always taught that "fasting communions" (so-called), was not part of the Church's teaching. For years I was a regular communicant after evening service

on the last Sunday of the month, in one of our city churches. My dear mother of blessed memory, went to Communion the first Sunday in the month in the morning immediately after breakfast, with one of her sons, who was free and living at home, and the last Sunday in the month after evening service, with another son who was not living at home, and was unable as explained above to join in the early celebration. The memory of those evening Communion services is one of the sweetest that I have in connection with the memory of one whom I loved so dearly, and to whom I owe, from a worldly point of view, everything that I have or am. After her death I attended "Evening Communion" as regularly alone as I had done before. There was a beauty and a solemnity in those quiet, peaceful services, that is entirely lost in the ordinary Communion services attended by hundreds of people. So impressive were they that I would prefer to attend such services even if I had the opportunity to choose between them and the Choral or non-Choral Communion services held in place of or after morning service. There were comparatively few in attendance 20 or 30 at the most, mostly servants, who could not get out from service at other times. They were nearly always the same people, perhaps a third of them were men.

A new rector was appointed and as far as I know without giving any public reasons, stopped the evening Communion and an earlier morning celebration was substituted, I was told by one of the churchwardens that the rector felt strongly on the point, so I did not think it worth while to approach him on the matter. I was satisfied that there could be no valid arguments against the practice, otherwise our former and revered rector, a man of more than ordinary knowledge, of wide reputation, and of long experience in the requirements of a great city parish would not have instituted it. For a long time I was in a quandary as to what to do. For a long time I did not go to Communion anywhere, unless I happened to be away from home or at Christmas and Easter. Two other churches have evening Communion in the city, one I did not wish to attend for private reasons, the other was several miles away and it was a veritable Sabbath night's journey to reach it. I went on one or two occasions, and to my surprise, saw there some of the people who had been in the habit of attending evening Communion with me formerly in our own church. I admit at once without any excuse on my part, that I was wrong in allowing a difficulty such as I have described to prevent me continuing a regular communicant, notwithstanding that I was suddenly deprived of my usual opportunity.

I have tried lately to correct this by getting to church in the morning about the middle of the sermon, to be in time for the second service, but it is more or less of a rush, and the service itself, though quiet and sparsely attended, can never replace for me the beauty and the solemnity of my former evening Communion services, which, Canon Kittson, notwithstanding, God grant, may be restored at some future date. I have told this story, Mr. Editor, not in any controversial spirit, but as a definite protest against Canon Kittson's implied assertion that evening celebrations are sacrilegious. As you say in your comment on his letter it is quite evident Canon Kittson has never had the privilege of partaking of Our Saviour's blessed Body and Blood in the quietude, beauty, and solemnity of an evening Communion.

A Loyal Churchman.

Sir,—I do most sincerely thank you for your advocacy of Evening Communion sometimes. There are many who cannot possibly attend at any time in the morning, and are thus debarred from their Lord's Table. After Communion in the morning one is often disturbed by visitors, or in other ways, but after Communion in the evening, and the quiet of home, one goes to bed rested and refreshed in every sense for the week before one. In these days of good order let us feast with our Lord when He feasted with His disciples, even if Paul found that disorder resulted in his time.

Senex.

Sir,—Seeing in your paper the letter from Mr. Kittson on Evening Communion, may I as a sincere member of the Anglican Church express the views of many of those members engaged in manual labour. Take milk drivers; they are delivering milk from five until ten or eleven o'clock Sunday morning, and have after that to attend to their horses and do other work. If there was no evening Communion they would never partake of it, and when a man is working from seven in the

morning until same time at night, and often twelve on Saturday, you cannot be surprised when Sunday comes, if he stays at home and helps the wife with the breakfast and dinner, and looks after the children. For you must remember that Sunday is the only day many of them have the opportunity of having a comfortable breakfast at home with their wives and children, all week having to rise so early they want some little rest on Sunday morning.

All praise, therefore, to Mr. Plumptre for having resumed evening communion in St. James' Cathedral, and we would not find so many empty Anglican churches in country districts, if all the clergy celebrated it so, for you cannot hold an Anglican congregation together unless they attend the Communion service.

A. Working Man.

[This correspondence may now conveniently close.—Ed. C. C.]

THE INVOCATION OF SAINTS.

Sir,—I read your article on the above subject with much interest, due perhaps in a measure to the fact that I am not in sympathy with the views of many who appear to be attracted in some way by the idea that the Saints can and are willing to be of service to mortals. May I advance an argument that I regard as an absolute refutation of the possibility of invoking the Saints? We know and recognize the fact that God in one or another of His attributes is universal. His ear is always open to our prayer. He is omnipresent. Now I am taught that our departed are in a place of waiting—call it what you will. There they are conscious and capable of movement and mutual intercourse. Am I to understand that these spirits are capable of being in more than one place at one time? Are they at liberty to leave that abode and return to earth to visit those whom they knew in life? If not, how can we establish communication with them? How can our invocation reach them and how is it possible for them to be aware that we are desirous of their assistance—in short, how can our prayers reach their sensibilities? If we cannot get into communication with them, then there is an end to the idea of the Invocation of the Saints as also that of the Communion of Saints as taught by many. As to the latter, I am much more inclined to assume that it really means the exchange of confidences between true Christians and the mutual help we are able to give each other here on earth.

Morton Brown.

Woodstock, Ont., November 18th, 1913.

A GOOD SUGGESTION.

Sir,—Is it too late to make a suggestion to the Prayer Book Revision Committee? In the Prayer Book of our Nippon Seiko Kwai we have the following versicle and response:—

V.—Give peace in our time, O Lord.

R.—And make wars to cease in all the world.

This is surely a better response than that in the English Book: "Because there is none other that fighteth for us but only Thou, O God." Better, too, than the American one: "For it is Thou Lord only that makest us dwell in safety."

C. H. Shortt.

Takata, Echigo, Japan.

ACKNOWLEDGMENT.

Dear Sir,—I beg to acknowledge the following sums received in response to the appeal for church and mission house at Carmacks, Yukon Diocese:—Previously acknowledged, \$96.11; anonymous, Guelph, Ont., \$5; Mrs. M. Grasett, Simcoe, Ont., \$20; clergyman, \$1; total, \$122.11. Bishop Bompas volunteered for this field in his last days. Church people should be glad of such an opportunity to commemorate this heroic Bishop. Contributions may be sent to me.

Rev. T. G. A. Wright,

95 Maple St.,

London, Ont.

A LETTER FROM THE EDITOR.

The Editor of the Canadian Churchman would be glad to hear from any reader who has a small organ in good condition which might be sent to Rev. H. H. K. Greene, of Queenstown, Graham Island, B.C. (see the item in Church News), or from any reader who cares to make a donation to the cost of the transportation of such instrument.

Books and Bookmen

In a series of twelve chapters Miss Dora Farncomb has published a little book entitled "In the Garden with Him" (London, Ontario: The William Weld Company, 75 cents), consisting largely of extracts printed from "Hope's Quiet Hour," published every week in "The Farmers' Advocate." Under the metaphor of a "garden" or "vineyard" the writer touches upon many points of spiritual interest and profit, and in a chatty, thoughtful, and experimental way enables the reader to see something of that life of growth in grace which characterizes those who belong to God.

The wide attention now being given to the Suffrage Movement makes the publication of "Hagar," by Mary Johnston (Boston: Houghton Mifflin Company, \$1.40 net) of particular interest. The story is well told, the reader's interest is maintained, and the fortunes of the heroine are followed with keenness to their climax. The book will be welcomed by Miss Johnston's wide circle of readers, who will be particularly glad to see what she has to say on such a subject of such pressing importance at the present time.

Anything which tends to encourage preaching is always sure to be welcomed, and in "The Greater Men and Women of the Bible," edited by Dr. James Hastings, (Toronto: Upper Canada Tract Society), we have a new project which promises well. The first volume has just been published, and the work is to be completed in six large octavo books attractively bound. Two are to be published annually, one in autumn and one in spring. The first covers the book of Genesis from Adam to Joseph, and the published price is \$2.50 net per volume, but there is a special advanced subscription price of \$2 net, or \$12 for the complete series. Dr. Hastings is evidently inexhaustible in his fertility of suggestion and fullness of work, for not content with his numerous dictionaries of the Bible, he has already issued "The Great Texts of the Bible," which is proving a genuine success, and now comes this companion series which bids fair to be equally valuable. The character of each individual man and woman will be carefully drawn, and every feature and event in their lives will be illustrated from modern literature. Biographical sermons are among the most interesting and valuable that can be preached, and this new effort is likely to prove of immense service to all those who desire to make their preaching as strong, fresh, and forcible as possible. It is at once a duty and a privilege to call attention to this important work and to recommend it very earnestly to all those who have to preach and teach.

Christmas will soon be upon us, and in "Carols Ancient and Modern," books 5 and 6, Messrs. Morgan and Scott, of London, England, have just added to their admirable collection 31 new numbers (6d each). The selection of the words seems to be as judicious as the choice of the music, and both ancient and modern sources are drawn upon. Organists and choirmasters should make a note of these carols which are marked by true musical qualities, genuine poetical feeling, and thorough musicianship.

We heartily recommend to every parent and Sunday School teacher a volume of Sermons and Addresses on Sunday Schools and Religious Education, recently published under the joint editorship of the Rev. H. A. Lester, director of Sunday School work in the diocese of London, and Canon Morley Stevenson, Principal of Warrington Training College (Longmans, Green and Co., through the Renouf Publishing Co., Montreal, agents for Canada and Newfoundland, \$1). The Bishop of London and a number of the English Bishops are among the contributors to the volume, and we know of nothing more calculated to excite interest and quicken devotion in Sunday School work than these addresses.

From the same publishers we have another little book—"Simple Lessons on the Life of Our Lord," by the Rev. H. A. Lester and Eveline B. Jennings (45 cents). The lessons were drawn up primarily for use in the diocese of London, and are intended for scholars between the ages of eight and ten. The lessons are well arranged, and are full of excellent material and suggestions for which many teachers will be grateful. Teachers in Evangelical schools will be unable to accept all the suggestions in the lessons on the Feeding of the Five Thousand and the Institution of the Holy Communion.



Personal & General

The Primate of All Canada, Archbishop Matheson, is in Toronto. Premier Borden and Mrs. Borden have returned to Ottawa from their visit to the United States.

The Dean of Niagara and Mrs. Almon Abbott are visiting the Archbishop of Ottawa and Mrs. Hamilton.

The collections on Sunday at St. Paul's Church, were over \$5,000, leaving only \$35,000 of the \$375,000 to be paid.

Mr. G. Sherwood Eddy was the intensely interesting speaker last night at the 6th anniversary of the Toronto L.M.M.

There were 1,127 scholars present in Trinity Sunday School, and 1,096 at St. Annes', Toronto, on Sunday, November 23rd.

The Provost and students of Trinity College have sent out invitations for an at-home and dance on Thursday, December 18th, from eight to half-past 12 o'clock.

New St. Paul's is a magnificent addition both to our Church and to our city; its influence will surely be felt not only in Canada, but to the "utmost parts of the earth."

The death of Sir Emilius Irving last week in Toronto removes, at the age of over ninety years, a prominent figure from our midst and a lifelong member of the Anglican Church.

Robert L. Borden, Premier of Canada, was in Washington on his way back to Ottawa. He was Secretary Bryan's guest at luncheon, and called upon President Wilson.

Mrs. S. Casey Wood, widow of late Hon. S. Casey Wood, died suddenly at Gananoque, Friday, 28th November. The sympathy of all will go out to Mr. S. Casey Wood and family in this second and sudden bereavement.

Three weeks of patient experimentation culminated in success on November 20th, when the United States naval observatory here heard the beats of the Paris observatory clock as transmitted by radio signals from the Eiffel Tower to the great navy radio station at Arlington.

The following were present at the opening of New St. Paul's last Sunday: Archbishop Matheson, Bishop Sweeny, Bishop Reeve, Bishop Lucas, Bishop Mills, and also Chancellor Bowles. Professor Trotter, Dr. Murdoch Mackenzie, Principal Gandier, representing other Christian churches, and many others.

The Very Rev. Frank DuMoulin, the Dean of Cleveland, is, D.V., to be consecrated Assistant Bishop of the Diocese of Ohio in Trinity Cathedral, Cleveland, O., on Thursday, January 8th. One of the attending clergy will be the Rev. John Mockridge, a college friend of the Dean's at Trinity College, Toronto.

The lead keel of the Shamrock IV, which is to try to capture the America's Cup next year, was cast at Gosport, England, last week. Sir Thomas Lipton, with a few friends, attended the ceremony. Good progress has been made in the preparation of the material for the challenger and after the casting of her keel the advance in construction will be rapid.

Herbert S. McDonald, Senior Judge of Leeds and Grenville, one

of the oldest judges in continuity in the service of Canada, was struck by an automobile just as he was leaving Trinity University in Toronto recently. Judge McDonald was thrown heavily to the pavement, but escaped with a gash on his right leg and a shaking up.

A Roman Catholic Cathedral, costing in the neighbourhood of half a million dollars, and an Archbishop's residence in keeping with the architectural beauty of the cathedral, will be started in Edmonton, Alberta, early next spring, according to the announcement of Archbishop Legal, of St. Albert. In addition to the cathedral, it is proposed to erect thirteen smaller churches in various parts of the city during the next year.

The transmission of a wireless telephonic communication over a distance of nearly 4,000 miles, from Neustadt-Am-Ruebenbergo, in Hanover, to New Jersey, was accomplished on October 27 by a German wireless company, according to Rear-Admiral Georg August Emsmann in a report to the German Shipbuilding Society. Emperor William and Prince Henry of Prussia have taken a great personal interest in the experiments.

The Archbishop of York declared on November 16th that hunting was not antagonistic to Christianity, in a sermon preached at Moor Monkton church, near York, where he dedicated a memorial window erected in memory of the late Rev. Charles Slingsby, of Craven Park, who was killed a year ago while hunting with the local pack. The Archbishop said he would be a very bold man indeed to set forth to argue that hunting was so cruel that it was absolutely wrong.

Probably the first Indian Council in America ever called for the sole purpose of discussing forest-fire prevention was lately assembled in northern Manitoba by the Chief Fire Ranger of the Dominion Government in that district. After an animated discussion in which the eighty Indians present all took part, they unanimously resolved to co-operate with the fire rangers in the extinguishing of forest fires, and to use all possible care in the avoidance of such. This resolution was then tendered by the Chiefs and Councilors to the Director of Forestry at Ottawa.

They were trying an Irishman charged with a petty offence in an Oklahoma town, when the judge asked:—"Have you anyone in court who will vouch for your good character?" "Yis, your honour," quickly responded the Celt; "there's the sheriff there." Whereupon the sheriff evinced signs of great amazement. "Why, your honour," declared he, "I don't even know the man." "Observe, your honour," said the Irishman, triumphantly, "observe I've lived in the country for over twelve years and the sheriff doesn't know me yit! Ain't that a character for ye?"

The Bishop of Athabasca, Dr. Robins, was the speaker at the recent autumn meeting of the Colonial and Continental Church Society in London, England. After bearing witness to his work he expressed with great emphasis the opinion that "what Canada wants is the Holy Catholic Church as this society sets it forth in its Protestant character." The Bishop added that in all his travels in the North-West, in lonely shacks, and far-off villages, he found that "the people

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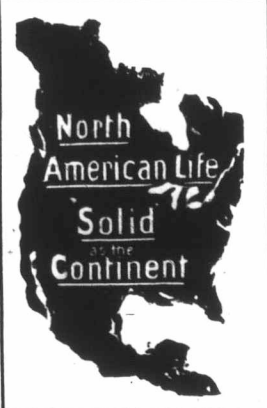
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longed for the catholicity of our Church, and they will have—and nothing else—the Church in her Protestant character; and further, they will have the Church in her Evangelical character."

The friendly message transmitted by the General Convention of the Episcopal Church to Cardinal O'Connell on behalf of the Roman Catholic Missionary Congress read as follows: "The General Convention of the Protestant Episcopal Church sends greetings,

and asks the guidance of God the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ." To this the Cardinal replied: "I am deeply touched by the cordial message of the General Convention, and beg to express my heartfelt desire for the speedy union of all God's Church under the universal rule of our Lord Jesus Christ."—The Living Church.

The Forestry Branch, Ottawa, says 807,456,000 board feet of wood are being used annually by the industries

of Ontario, representing a total value of \$19,161,384.

The sad death of the Rev. James Ross of St. Andrew's Presbyterian Church, London, Ontario, who was accidentally killed by an automobile in New York last week, has called forth a remarkable amount of sympathy, and several fine testimonies to Dr. Ross's character and ability have been given. At his funeral one of the addresses was delivered by the Bishop of Huron and his tribute was particularly striking:—"We mourn the loss," he said, "of the scholar, the strong and charming personage, the great citizen, the true man and prophet of God, and extend our sympathies to the bereaved. We yet thank God for raising him, for the purpose of association with him, and for the inspiration of his life. The world is better and richer because Dr. Ross has lived in it." The Rev. Dyson Hague in a letter to the Toronto "Globe" wrote in similar terms of Dr. Ross, and referred in particular to the incident at our General Synod in London in 1911, when Dr. Ross formed part of the Presbyterian deputation. His address is described as "a really remarkable piece of religious influence," and it elicited a reply from our Primate that, "we are being drawn together not by external influences but by the Spirit of God." Dr. Ross was the guest of Dr. Griffith Thomas during the meeting of the Presbyterian Congress and Assembly at Toronto in June last.

British and Foreign

An anonymous donation of £1,000 has lately been given to the S.P.G.

A fund is being raised for the purpose of building a Cathedral Church at Delhi, the capital of India.

The Ven. R. J. T. Devenish, Archdeacon of Waterford, for the past 27 years, has been appointed to the Deanery of Cashel.

A great missionary effort is to be made by East London next summer, the People's Palace having been secured for ten days—June 10th to 20th—for an "East and West Exhibition."

The Dean and Chapter of Norwich Cathedral have accepted from Mr. Samuel Gurney a present of two altar frontals and also a set of copes which are to be worn at the celebration of the Holy Communion. The Cathedral already possesses a magnificent cope of Russian brocade given a few years since by Mr. W. J. Birkbeck.

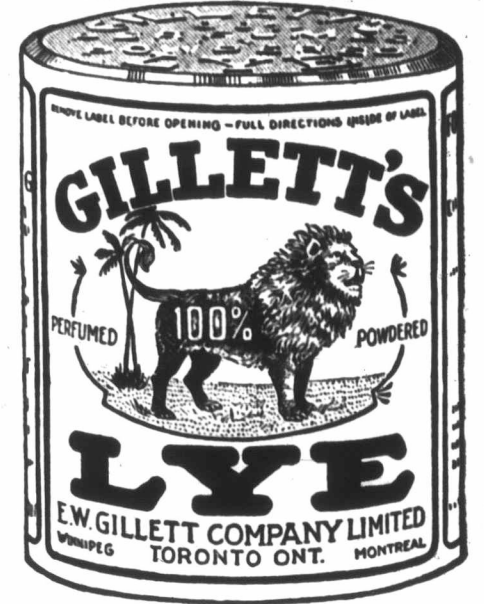
No less a number than ten Bishops attended the wedding of the Rev. H. S. St. John, Woolcombe, of Ainsley, Leeds, and Miss Florence Angles, daughter of Canon and Mrs. Angles, of York, which took place lately. His Grace the Archbishop of York officiated, and amongst the guests were the Bishops of London, Ripon, Wakefield, Leicester, Peterborough, Beverley, Lichfield, Southwell, and Dr. Neligan, formerly Bishop of Auckland. From 1901 to 1909 Mr. Woolcombe was Head of the Oxford House at Stepney.

An English exchange says:—"We have to go back 1,000 years for another instance of the simultaneous creation of three new Bishops in England. In 909 the dioceses of Crediton, Wells and Ramsbury were taken out of that of Sherborne, and their Bishops were consecrated by Plegmund, Archbishop of Canterbury. Crediton is now represented by Exeter, Wells by Bath and Wells, and Sherborne and Ramsbury by Salisbury. Now, in 1913, we are imitating the good work of 909 by founding the new Sees of Chelmsford, St. Edmundsbury and Sheffield."

Bishop Frodsham, speaking at a public Missionary meeting in England

MENTION "THE CANADIAN CHURCHMAN."

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lately, announced the completion of the Endowment Fund of a new Bishopric for the West Australian Gold Fields. This has been rendered possible by a generous private gift of £500, and by a grant of £1,000 made by the Society for the Propagation of the Gospel. The Synod of Perth (W.A.) met lately, and immediate steps will be taken not only for the appointment of a new Bishop, but for the creation of a Province of West Australia with the Bishop of Perth as a Metropolitan. In Australia these matters come about automatically.

The Bible at the Bottom of the Box

By the Rev. Ernest Price, B.A., B.D.

Jack Osborne used to attend our Men's Services. He liked the singing, he liked the pointed talks, but, if the truth must be told, his heart was not right with God. True, his fellow-men were mostly satisfied with him, for he was a good neighbour and a loyal friend, a hard worker and a loving husband. But he had one open fault. Although generally a very moderate man, he occasionally—very occasionally—took too much to drink, to the shame of both himself and wife.

It was after one of these lapses that events occurred which resulted in a complete change of heart.

In the shame of his fall Jack had decided not to come to the Men's Service any more. "It's acting the hypocrite," he said. "Besides, I bring disgrace on the whole concern."

But someone who knew his need better than he did himself, said, "No,

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Jack; it's no good talking like that. You don't need less religion, but more. Now this week there are some special services every night, and the preacher is a man after your own heart, I think. Will you come with me and hear him?"

And Jack did.

Now if I were only able to tell you Jack Osborne's story as far as my personal knowledge goes, I should have to be content with adding that, after that mission, he lived a consistent Christian life, and never fell back again. There my story would end. But the minister's wife is sometimes told things that the minister would never be, and so it was in this case. I am able through her to supply the most interesting chapter of the history—a chapter that would otherwise be missing.

Jack Osborne went home from the first evening service he attended in a very quiet and thoughtful mood. His wife, indeed, thought he was sulky, and asked no questions lest she should stir up angry words she knew he would soon repent. So, soon after supper, she went up to bed.

It was some little time before her husband came up to the room, candle in hand. She lay quite still, with closed eyes, that he might think she was asleep. And evidently he did; for presently, opening her eyes again,

she saw him on his knees, rummaging in an old box.

She was now anxious. The whole thing was so mysterious she felt she must watch in quietness all that would follow. What could he want?

Presently she knew. From the very bottom of that old trunk he dragged—a Bible! She gave a start. The sight of that neglected, well-nigh forgotten book awoke all sorts of memories that made her sad. Eagerly, but in perfect silence, she watched him, almost afraid to breathe lest she should disturb him, or reveal the fact that she was awake.

He took the Book and the candle to a table, and placed them upon it. Then, sitting before the Bible, he turned over its pages as if looking for some passage that continued to escape him. Presently, however, he remained still, evidently having found the page he sought. Whatever could it mean.

She was not left much longer in doubt that this strange search for the Bible really had in it more than an idle curiosity, for after what was probably only a few minutes (but which seemed to the waiting and perplexed woman an age), her husband fell upon his knees, and by the feeble glimmer that the candle shed in the room, she could see that he was weeping.

As she looked, her own eyes filled with tears. Thoughts of days long gone by surged into her mind, and she would have given much to get up and kneel beside him. But she dared not.

She heard no words of that prayer, nor would her lips frame one for herself—though she too tried to pray. Soon her husband lay by her side, and she could tell that he was in a peaceful sleep. But no sleep would come to her that night.

When morning came, her husband had already risen as usual and gone to work, she went over and over again in her mind the strange incidents of the previous night. At first she was half inclined to think that the whole thing had been a strange dream, but a look round the room showed that the Bible was there—a very substantial reality indeed. Then the further thought came—could it be that her

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husband, after all these godless years, was converted? She almost smiled at the thought. Her husband, Jack Osborne, who had so often laughed at the very word! How should she know whether last night's action was that of a man really changed, or only the result of a passing impression?

But Jack Osborne's behaviour itself answered that problem. Not in so many words did he tell her, but by an added tenderness in every word and a new gentleness in every act, and by an invitation, when Sunday came, to come with him to the House of God. Yes, there was no doubt of it, he was really converted!

But a new problem beset Mrs. Osborne now. If her husband was a Christian, she ought to be one too. She had always argued with him that, if she did her best to make the home clean and respectable, he ought to help her by bringing home his money instead of spending it on friends who did him no good. Much more, when he was endeavouring to live like a Christian, ought she to help him do so.

But what could she do? To whom could she go? She knew none of her neighbours to whom she would like to speak on such a matter as this. "O God," she whispered, "do help me to be like Jack."

God heard, and answered in what was, to her, a remarkable way. He sent His Holy Spirit into her heart to bring back hidden things to light. As she moved about her household work, she caught herself humming the fragment of a hymn. At first she could not recall the words, but presently the effort to recollect them was successful, and she began to sing,

"A ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain—
"Ye must be born again."

And again and again that morning she sang the refrain,

"I verily, verily, say unto thee,
Ye must be born again."

But having got so far more still came back to her remembrance. A scene in her Sunday School days, which she had completely forgotten for years, came up clearly before her eyes as she sang. She seemed to be back in her class, hearing her teacher

give out those words, pausing to explain them as she did so.

"Girls," she seemed to hear her say, as distinctly as if she were in the room with her, "some of you tell me that you are trying to live the Christian life. You must not think that that life is something that you can live by yourself. It is something put into you by God, when you put yourself into His hands, in penitence and trust, saying, 'Lord, I cannot make myself right; do Thou make me right,' then He receives you freely, forgives your sins for the sake of Him who died for you, and puts into you the New Life. That is being 'born again.'"

Mrs. Osborne did not remember what impression those words made upon her in the day she first heard them. She knew that on this day they brought to her an indescribable peace. She now knelt down, as her husband had done on that dark night in the bedroom. She too had the same old Book open before her.

When her husband came home, she met him with a glad smile, saying, "I've got the new life too. We will live it together."

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