

# Canadian Churchman

ESTABLISHED 1871

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Family Newspaper



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

Vol. 40,

TORONTO, CANADA, THURSDAY, MAY 8th, 1913

No. 19

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On Saturday, May 10th, at 8.00 p.m., the REV. SAMUEL SCHOR will address all the Workers in the forthcoming Exhibition.  
*You are earnestly requested to be present at this important gathering.*  
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SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week each way, between KIRKFIELD AND LORNEVILLE RAILWAY STATION (Grand Trunk) from the FIRST OF JULY next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of KIRKFIELD and route Offices and at the Office of the Post Office Inspector at TORONTO.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 18th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 30th MAY, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, three times per week, over RURAL MAIL ROUTE No. 1 FROM FERGUS, ONT., from the Postmaster General's pleasure.

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G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 12th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Orton (via Marsville), Ont., from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Orton, Marsville, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week each way, between Niagara-on-the-Lake and St. Catharines, from the First of July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Niagara-on-the-Lake, St. Catharines and route offices, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
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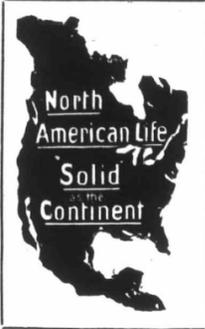
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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Bexley, Kirkfield, Victoria Road and Corson's Siding, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
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Ottawa, 21st April, 1913.

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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Proton Station, Wareham, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Orangeville (via The Maples), Ont., from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Orangeville, The Maples, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Amaranth Station (South), Ont., from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Amaranth Station and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.



**Mail Contract**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, five times per week each way, between Shallow Lake and Grand Trunk Railway Station, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Shallow Lake and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON, Superintendent.  
Post Office Department,  
Mail Service Branch,  
Ottawa, 19th April, 1913.

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May 8, 1913.

# The Canadian Churchman

TORONTO, THURSDAY, MAY 8, 1913.

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**TRINITY SUNDAY.**

(May 18th.)

Holy Communion: 102, 313, 440, 441.  
Processional: 416, 440, 625, 657.  
Offertory: 456, 483, 516, 631.  
Children: 214, 558, 572, 701.  
General: 1, 394, 454, 637.

## The Outlook

### The Duchess of Connaught

The whole of Canada has felt the deepest sympathy with the Governor-General and his family in their anxiety consequent upon the serious illness of the Duchess of Connaught. The latest news is hopeful, though it is understood that the anxiety will not be removed for several days. The intercessory prayer offered at the annual meeting of the Toronto W.A. has already found an echo all over our country, that the valued life of the Duchess may be spared, if it be God's will, and that meanwhile all grace and comfort may abound towards her relatives during this critical and trying time.

### 1900 and 1913

Thirteen years ago this coming summer the Imperial Government of China hunted and slew her Christian subjects like wild beasts, and used all available resources to drive away the hated religion of the "foreign devils." To-day, the new Republic solemnly and officially sets apart a day, and urges her Christian subjects, as well as foreigners, to assemble and in the presence of officials to intercede for those things which Christian nations seek and value beyond all else. In 1900 the Throne ordered all Viceroys to exterminate foreigners, and Pekin was placarded with posters, threatening death to all who provided them refuge. And yet, a few weeks ago the President of the Republic addressed an assembly of delegates to the annual Con-

vention of the Y.M.C.A., and spoke of the example of the Christian Association in rendering loyal service to the Republic. It is almost incredible, and yet it is absolutely true that the Chinese Government appealed to all the Christian Churches to set aside April 27th as a day of prayer. We are thankful beyond measure for the widespread interest with which this appeal was received. All over the Christian world the call was heeded and prayer offered. China is evidently doing her utmost to make amends for the past and to prove the genuineness of her present purpose. This is the first time that such an appeal has been made by a non-Christian nation. Could there be more remarkable proof of the presence of God, the power of Jesus Christ, and the influence of the Holy Spirit? And could there be a greater encouragement to united and continued prayer? No finer testimony could be given that China, though not yet a Christian nation, believes in Christianity as the true religion, and no one can estimate the remarkable impetus that will be given to missionary work by such a Government recognition. Let us continue in prayer that every Missionary Society and every individual worker may utilize to the full this magnificent opportunity.

### Facts from China

It will help us to realize a little of what is going on in the Empire of China if we remember that the ranks of missionaries there were increased last year by 516 new workers, making the total 5,144; native workers increased by 1,822, making a total of 15,501. The Protestant Christian community, including baptized members and catechumens, increased last year from 287,801 to 324,890. Children in Christian Primary Schools increased from 56,732 to 86,241. These schools number 3,700, and in addition there are 500 higher schools with an enrolment of more than 31,000. As another illustration of the marvellous changes taking place in China it may be said that railway construction only began in 1895, and for years had to face bitter prejudice and strenuous opposition. The first railway, built by foreigners, was torn up and deposited bodily, with its locomotives and rolling stock, on the shores of Formosa. Yet, in the sixteen years that followed, 5,500 miles of railway have been built and opened to traffic, and many additional thousands of miles are surveyed and under construction. It is abundantly evident from these facts and figures that China is undergoing an unparalleled transformation, and if only our Home Missionary Boards can pour into that Empire a number of effective men and women workers, the next few years will see an abundant harvest to the glory of God. The article in this issue by Dr. Taylor is another proof of the infinite possibilities awaiting Christian effort.

### The W. A.

The annual meeting of the Toronto Diocesan Woman's Auxiliary last week was a splendid illustration of the results of women's work, and of the capacity of the women of our Church. All the reports showed a most encouraging increase in the work. The addresses by the Rev. W. W. Craig, the Rev. T. B. R. Westgate, the Rev. A. L. Fleming, the Rev. A. D. Greene, and others, were most welcome, as illustrating the wonderful variety of work connected with the Canadian Church. The President, Miss Cartwright, forcibly emphasized as the greatest of our present-day needs effective witness for Christ in our homes, our observance of Sunday, the training of children, and our code of life, pointing out that any lack in these respects must react

most disastrously on missionary work. We doubt not that the members returned to their parishes and homes heartened by the fellowship of the meetings, and when we remember that this only represents one diocese of our Church we can readily see in it a cause to "thank God and take courage," because of the noble work of womanhood on behalf of missions in Canada and throughout the world.

### As Others See Us

The "Guardian" comments on the recent Canadian Religious Census, and, after pointing out the increase of the Anglican Communion by 53 per cent., remarks that there can be little doubt that when the next Census is taken our numbers will be inferior only to those of the Church of Rome, who have grown during the last ten years at only half the Anglican rate. Then the "Guardian" goes on to say that our rapid increase in the West is not surprising when we consider the enormous flow of English Church people, but adds that "the primary task now before the Church in Canada is to retain those of her sons and daughters who seek a new life amid her boundless possibilities." This seems to us to go to the heart of the matter. Our Church life must be strong, spiritual, deep, true, and broad in order to show the newcomers that we are well able to meet the emergencies coming upon us on every side.

### Business and Christianity

The question is often asked whether a business man can be a Christian, and in the course of a recent address by a leading business man the answer was given very emphatically in the affirmative. Reference was made to the Apostle Paul as a tent-maker, to the saints in the palace of Nero, and to some well-known modern examples. It is, of course, true, as the speaker said, that Christianity is concerned with making men good rather than rich, with character, not with cash, but in the long run God will see to it that every man who serves Him gains rather than loses, for, even when a man loses in money by right-doing, he always gains in point of character. The following incident will bear repeating:—

Two farmers, an infidel and a Christian, were talking together. Said the infidel: "I don't believe in God or the Bible, or the Sabbath; but when next October comes my barns will be as full as yours, though I have laughed at God and the Sabbath." "Quite true," replied the Christian, "but you have forgotten one thing, namely, that God does not square His accounts every October!"

The words of the Apostle are as true as ever: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

### The Cinema and the Churches

A valuable Conference was held the other day in London, England, when the question of the relation of the growingly popular cinema to the Church was discussed. The cinema has obtained an extraordinary hold upon the masses of the people, but whether it can be made the handmaid of religion is a matter which has not yet been decided. A number of leading representatives of various Christian Churches spoke at the Conference, and some "religious" films were shown, representing "The Pilgrim's Progress" and "The Prodigal Son." But the result was by no means satisfactory. A simple story could easily be illustrated by ordinary pictures, but a Bible narrative is entirely different, and it was the

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DERSON, Superintendent.

April, 1913.

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opinion of the Conference that Bible scenes, in which some of the most sacred characters appeared, should not be put upon cinematograph films. Firms who handle these films have announced that unless there is a demand for better class films, that class will not be made, and leading business men would welcome suggestions from those who desire to make the cinema an instrument in the moral and religious training of the people. It was proposed to form a committee to promote the use of the cinematograph in religious work; but the whole matter will require a good deal of close attention from all who are interested in the highest welfare of the people. One thing is perfectly certain, that many of the scenes now depicted in cinema theatres are the reverse of elevating for children. Prebendary Carlile, of the Church Army, was in favour of the use of the cinema in Mission Halls, but not in the Church itself. He is a strong believer in the value of the cinema in evangelistic meetings, and said that he was jealous "lest eye-gate should be claimed by the powers for evil, whereas it might be made a mighty instrument to help forward the Kingdom of God."

### "Is London Pagan?"

Arising out of an interview with a remarkable missionary, Mr. D. Crawford, the London "Daily Telegraph" has devoted a large space to a discussion on religion and its claims under the above title. Mr. Crawford's original statement was that "London has become frankly a pagan city. The Londoner has ceased to read his Bible." This is said to be due to two causes: the one temporal, the other spiritual. The temporal is the love of pleasure, and the spiritual is the prevailing attitude of indifference. There are encouragements, for it is said that there is decidedly less Atheism than existed a generation ago. But, as one writer well put it, a good deal of to-day's religion is natural rather than supernatural, and "naturalism is at root an advanced paganism, for it is the turning away from revealed religion." Many a heart is ready to favour religion, but will not accept any Divine revelation, and yet we know that if Christianity is not supernatural, it is nothing at all. Several correspondents, while not allowing that London is pagan, are compelled to admit that to a large extent the Londoner has, indeed, ceased to read his Bible, one correspondent remarking that: "When you have a schoolboy of about ten coming to us and saying, 'My teacher says the Incarnation is a debatable question,' it is not surprising that the Bible does not occupy the place in the home that it used to do." The only remedy for all this is to be found in a stronger insistence than ever on the essential supernatural elements of the Person of Christ and His claim on the lives of men. When men recognize God and accept the Atonement of His Divine Son in the power of the Holy Spirit, religion becomes a reality.

### G. instead of T.

In the course of the speech of the First Lord of the Admiralty, Mr. Winston Churchill, dealing with the Navy estimates, one point was of particular interest. It seems that the present practice is to issue the rum rations to all sailors who do not specifically apply for the monetary compensation of a cent a day in lieu. Those who apply for the compensation are marked T., which stands for Temperance. But this has been regarded as a sort of stigma by many shallow-brained men. It is, therefore, proposed to reverse the process, and to presume that all men are temperance men unless they declare themselves otherwise, and to put the stigma on the alcoholic drinkers by attaching the letter G. to their names, which stands for "grog." This is a very happy

thought, and is capable of a good deal of application. In every walk of life the assumption should be that temperance is the norm, and that moderate drinking, to say nothing of excess, the exception. It is a great satisfaction to realize that we are making progress in the Navy. T. is gone, and G. has taken its place. It is another victory for temperance principles.

### Bibliolatry

This is a word which is often heard to-day, and we are warned to beware of "Bible Worship." But it may be questioned whether it is a fault of which the modern Church or the modern world is in the least danger. There does not seem to be any serious peril of lapsing into it. The real danger is that of producing a race of Church members who are absolutely ignorant of Scripture and its contents. People know the Bible secondhand, and they are acquainted with this or that form of Biblical criticism. The present danger is ignorance, and the present requirement knowledge. A firsthand knowledge of the Bible would solve a great many of our modern problems.

## THE SUPREME FACTOR

Whitsunday represents the supreme and unique feature of Christianity. Other religions have their Founders and their Sacred Books, but only in Christianity do we find the Holy Spirit. It is essential, therefore, that we give the most careful attention to this subject, because it is the proof to the Church and to the world that the Gospel is the message of a supernatural religion. There are those who think they can explain Christianity on natural grounds and reduce it to the limits of a purely human religion, mediated through a purely historical evolution. But there are elements in the Gospel which cannot be analyzed by any human chemistry, or brought within the limits of any earthly force. The innermost secret of this supernatural Gospel is the presence and power of the Holy Ghost.

When we turn to the Old Testament there are at least sixty passages and in the New Testament at least one hundred on the subject of the ministry of the Spirit of God. In the Old Testament, but not in the New, the Spirit is associated with Creation and Nature. "The Spirit of God moved upon the face of the waters." "By His Spirit He hath garnished the heavens." In another group of passages, about thirty in number, the Bible speaks of the ministry of the Spirit in connection with Inspiration, and it is important in these days to remember that whatever doubts exist in men's minds to-day, the writers of the Bible had none on this subject. "All Scripture is given by inspiration of God." The Bible is the only Book in the world which gives God's thoughts, and which is written from God's standpoint. It is impossible that God's thoughts can come except in a Spirit-breathed Book. There are many passages which have a direct reference to the Spirit breathing on men before they spoke, and both writer and writings are said to be inspired. At least two passages, one in the Old and one in the New Testament, speak of the Holy Spirit in reference to conviction of sin. Not only is there the general work of God on the conscience, but the special work of conviction, which is brought to bear on non-Christian people through the Church and individual believers. "When He is come (to you) He will convince (through you) the world of sin, righteousness, and judgment." The Spirit convicts by revealing Christ in His holiness, and thus shows the need of salvation. This convicting work leads on naturally to the thought of regeneration. It is unfortunately only too possible

to be convicted of sin without being regenerated, to be awakened to the sense of our lost condition, and yet to go no further. But when the Spirit comes to regenerate He works the most wonderful miracle ever wrought in the human soul. In regeneration a change takes place: before then the Spirit was outside, but now He comes to dwell within the heart. Before regeneration a man is spiritually dead, but afterwards he is alive unto God.

A prominent feature of the New Testament is the work of the Spirit in connection with Sanctification. When He comes to dwell in the heart He comes to abide in His fullness, and believers are to allow Him to have entire possession. The Apostle Paul took it for granted that when he taught the indwelling of the Spirit in the believer he taught that this indwelling was in all His fullness, and that the life would be entirely under His control. He sheds abroad in our hearts the love of God; He intercedes in us; He makes us free from the law of sin and death; He guides us into all truth; He gives us joy and peace in believing; He prevents us from doing the things that we otherwise would by reason of our evil nature; and above all, He brings to us new visions of the glory of Christ. This is the most blessed work of the Spirit, for we need, beyond everything else for spiritual life, a personal knowledge and deep experience of our Saviour and Lord. The Spirit changes our life, and by His power the veil is removed from the face of Christ, taking away doubt and giving us rest, and power, and light, and hope.

Finally, the Spirit is associated with the equipment of the believer and the Church for service. The fact that He is dwelling in us for sanctification is intended to be associated with His resting upon us for service. The passages that bear upon this truth are very numerous; with Samuel, Saul, David, Elijah, Ezekiel, Philip, and many others, the Spirit dealt in a special manner for special service, and this equipment is intended to be repeated whenever a believer has to meet the call for special work. It is, as it were, the Spirit coming upon us with might for particular needs and occasions. This is the difference between what is known as the baptism with the Spirit and the filling with the Spirit. In regard to the baptism, He is always in us and with us, but, although there is only one baptism, there may be many fillings, for at every part of our life He is desirous to be our comfort, our strength, and our guide.

This wonderful ministry of the Holy Spirit dwelling within us and resting on us is the secret of every conceivable privilege and duty in the Christian life. There is nothing more inspiring and comforting than to know that not only in the outstanding and exceptional men of the Church, but also in the ordinary everyday believer and worker the Holy Spirit dwells for life and power. It is unfortunate, however, that the truth of the Holy Spirit has often fallen largely out of the mind of average Christian people. There are even preachers by whom the Spirit is seldom named except when the Benediction is pronounced. There are very many young believers to whom He seems to be an unreality. No amount of emphasis on the life and teaching of our Lord Jesus Christ can possibly make up for the forgetfulness of His last words about "the promise of the Father." Let us, therefore, ponder afresh this solemn, wonderful, and blessed thought that God is willing to dwell in us, to possess us entirely, and to equip us for character, conduct, and service. God has but one promise to, and through His ascended Son; our Lord has only one gift to bestow upon His Church; the Church has only one essential need; all our prayers unite in the one and only petition—the power of the Holy Spirit.

## A SOLDIER-CLERGYMAN

The Experiences of the Rev. Major W. Wingfield (late R.F.A.),  
Chaplain to the British Forces

**B**E a good boy, and go to sleep, and you'll go to heaven all right." How well I remember those words, though I was only about five years old at the time. I forget the speaker, but the occasion remains in my mind as clear as yesterday.

It was my first definite religious experience. I do not know how it came about, but I was under bitter conviction of sin, and felt most miserable and terrified, for I realized that God was a just and holy Judge, and that I was a sinner.

The well-meant consolation did not really satisfy me, there seemed something wrong about it; but I was discouraged and did not ask any more questions of that sort for about sixteen years. I must say, however, that I was brought up to reverence the Bible, and its precepts were lived before me, which is the most important thing; but still I believe in the definite conversion of children. What harm and sin I should have escaped had I, when so penitent, been led to the atoning Saviour!

When about ten years old, I gathered that a Christian ought to love Christ, and I knew that I did not, but, on the contrary, was entirely selfish. In my boyish reserve I told no one about my difficulty, but set to work to try and "screw up" a love for Christ. I thought the best way was to read about His sufferings, and I thus succeeded in getting a kind of pity for Him—a sentimental feeling for a historical personage, who had undergone much for others—but I did not know that He had finished the work of my redemption, and I thought I had to earn eternal life and stick to it, or else I should be lost after all. The Christ I then worshipped was a kind of Divine "make-weight," who at the end would be put into the balance, and if I had really done my best, would get me off the penalty of sin.

### AT COLLEGE.

At the age of twelve I went to — College, full of good resolutions, and with a real desire to please my grandfather.

My father was in the famous 52nd Light Infantry all through the Mutiny. He gave his heart to God just before the assault on Delhi, writing a special letter home to say so. Though he was in the first Company that stormed the Kashmir Gate after it was blown up, and then led the battalion when charging up the Main Street in the face of grape shot, still he escaped unscathed though only 200 of the regiment were left. But his health was shattered, and he died when I was only three years old. I was brought up in Ireland by my grandfather (the Vicar of Abbeyleix), a man of God.

But I was to see him no more, for he died during my first term, praying for me with his last breath as he had done all my life.

Some public schools were very bad in those days, and my religion totally failed to keep me clean in thought and word, or obedient and industrious. I felt the current within and without hopelessly strong, and I very soon gave up trying to stem it.

What killed the good news of the gospel in my case was the teaching—"Of course He died for us all; but you must lead a good life or it won't count." What the present Bishop of Durham calls "the line of contingency"—i.e., man's responsibility—was pressed to the exclusion of the line of "omnipotent grace;" whereas it was the latter truth that I needed at the time. "There are times when one or the other must be stated alone, till the parallel lines (as to us they seem or practically are) prove at last in the love of God to converge in glory" (*vide* his note on Phil. iii. 11, Cambridge Greek Testament).

I passed into the R.M.A., Woolwich, where I had freedom to go and do as I liked at the week end, and where the current was even stronger. Although I again started with good resolutions, there was no power in my religion, and again I failed completely. At nineteen I got my commission in the Royal Artillery, where the moral restraints were still fewer, and after a while I left for Bombay. Here I gave myself up to sport and pleasure of every kind, good and bad, and the great enemy of souls arranged that I should enjoy myself and keep from thinking. I had several narrow escapes. I was once upset in Aden Harbour among the sharks. On several occasions I was nearly drowned in small sailing boats, and I had some bad falls on hard ground, but I did not think of eternity. However, at

Aden I shared house with Major A. B. Stopford (since dead), a chivalrous gentleman, whose only subaltern I was for nine months. I loved and respected him, and this had a good effect on me, and made me a keen soldier.

One morning I heard that an R.E. officer in the next bungalow was seized with an awful illness. I went to see him, and was greatly shocked at his appearance. He had seemed quite well the night before, and now agony and death were written on his face.

"Oh, Wingfield!" he gasped, "how good of you." This touched me with remorse, for as he was a quiet Christian man I had hardly spoken a word to him before.

We buried him next day, and God seemed to say, "Supposing it were you?"

The whole affair was very affecting—it was my first officer's funeral—and at the grave before leaving I forgot myself and said to a friend, "Well, anyhow, he was ready." He turned on me savagely, and said with an oath:



Rev. Major W. Wingfield.

"What are you talking about?" and left me to get a stiff drink. I didn't mind his remark, but I determined I would be a fool no longer, and that I would find out, if possible, where I was going to spend eternity.

### A NEW LEAP.

After six months in Bombay, at the age of twenty-one, I came home before my time, on account of a mistake in a telegram. On the voyage I got talking to a young naval officer. We were both going to turn over a new leaf on landing. There was no sorrow for sin or for grieving God, but a certain amount of fear and disgust with ourselves, and perhaps a desire to be more respectable at home, where we would be meeting our relations. I landed at Portsmouth with my Battery, and we were all asked to dinner at the mess. If ever a person was determined to keep straight, I was before that dinner, but after the first glass of champagne I began to "think it over," and after a second to take a more "liberal" view, and to argue whether it was possible, and at last my resolution went to the winds. I came to the conclusion that it was no use trying—the odds were too great. (The effect of even a little wine is to weaken the will power and raise the animal in a man). For a month or two at Portsmouth I was quite reckless, and would gladly have welcomed any infidel doctrines if they had come my way. I thought that

perhaps after all the Bible was not true, and I had better enjoy myself while I could.

When spring came round I asked a friend of mine if there was anyone who had a yacht, for I was very fond of sailing, but could not afford a boat of my own.

"Watson, my major, has gone out," he said.

"Do you think I could get any fun out of it? Would he take me out?" said I.

"O, yes, rather!" he said, laughing.

I asked, "Why do you laugh, is it a rotten boat?"

"Not at all, but when you get about two miles out he will give you a tract and start a pi-jaw."

"Well," thought I, "if that's all, I can stave it off; I can talk religion too; I must exploit this fool!" (for I did not know him then).

### A STRAIGHT TALK.

On the 11th June, 1888, we went under canvas in the Isle of Wight for our annual practice. To my delight, Major W— came up to me and asked if I would like to go for a sail that afternoon, and, of course, I accepted. On the way down from Golden Hill Fort to Yarmouth, where the yacht lay he was inspired to ask me, after judicious "leading up," the following question, "Have you ever accepted eternal life?"

I was at once interested, and so I didn't change the subject. Here at last was a man who knew where he was going to!

So I said, "How do you mean? You can't take eternal life as if it were half-a-crown."

"Yes," he said, "that's just it."

"How do you know?" said I.

So he pulled out his Bible, and showed me the twenty-third verse of the sixth chapter of Romans—"The wages of sin is death, but the free gift (R.V.) of God is eternal life." I was greatly struck by the contrast between wages and gift. I never noticed it before, though I had heard the verse hundreds of times. On our return I was too late for mess, which was a good thing, because they would have said—"Where have you been?" and would have laughed me out of my decision.

As it was, I went to my tent and thought: "If it really is a gift, why should I not take it?" Major W— had said it was not a case of "turning religious," or preparing myself to receive the gift. This seemed sound, because to impose any conditions or proviso would make it "wages," whereas it was a "free gift." Strange to say I did not think of my past or future life at all. The one thing before my mind was, "Here is an offer—safety for eternity—just what I want—why should I not take it? God cannot lie."

And so, for the first time in ten years, I knelt down and said, "O God, I accept eternal life, whatever it means, for ever and for ever."

I did not feel any different, and I went to sleep. Next day Major Watson said, "Well, Wingfield, did you close with the offer?"

I said I didn't know whether God had heard me or not, but I certainly spoke in earnest. He replied that God was a great deal more anxious to hear than I was to speak, and he went on, "Have you not got a different motive now for trying to keep straight?"

### A GREAT PROBLEM.

I did not quite know what he meant, but in the course of a day or two a friend suggested that we do something that I knew to be very wrong.—I said I would let him know later, but I thought, "What about the eternal life? Can I go and deliberately sin and yet retain it? I am sure there must be something in the Bible to say I shall lose it if I am not careful."

So I started reading. I never had such a read in my life; but instead of finding that God would take away my eternal life, I found all sorts of assurances never noticed before, which immensely strengthened my position.

For instance, "My sheep shall never perish" (John x. 28). "There is no condemnation to them that are in Christ Jesus" (Rom. viii. 1). "By grace" ye "have been" "saved through faith" (Eph. ii. 8, R.V.). "He that heareth My Word and believeth . . . hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24; also 1 John v. 9-13), and then while I was reading real faith came (*vide* Rom. x. 17), and the thought came over me—"What wonderful love!" and for the first time I had a spark of real gratitude.—I saw the reason why it was all so cheap for me, because it cost Him such an infinite price, and because I never could have paid anything towards it. This thought, that He should have given Himself to me, for better or for worse, without any bargaining or reserve, just counting on winning my heart's affection, made me feel a new and real love for Him. I didn't then know the verse—"Shall we continue in sin

that grace may abound? God forbid!" (Rom. vi. 1). But that was exactly my feeling. The tear or wrath had arrested me; now "the goodness of God led me to repentance" and converted me. I called for help, for deliverance from the abject and ever-growing slavery, the ghastly quicksand which my besetting sin had become.

#### FULL SURRENDER.

I surrendered all, and I got miraculous help. God revealed "His Son in me" (Gal. i. 16), for Christianity is a revelation more than a religion, and Christians are those who have seen the Son. This revelation God makes sooner or later to all who genuinely ask. "Ask and ye shall receive" (John xvi. 24). I saw Christ by the eye of faith in agony dying for me—once for all. I felt, "Shall I be such an ungrateful scoundrel as to sin just because I am His for ever?" I revolted at the thought. My will was now changed. The magnet of dying love had drawn the needle of the compass right round from self to God. It may oscillate as it did before, but it has been Godwards and not selfwards ever since.

I then knew to whom to go when the next storm of temptation arose. I had found a personal living friend—Christ was a reality.

The next day I told my friend I was not going with him. I wish I had told him why, but I was afraid. A short time afterwards he showed me a tract, saying with a laugh—"Look at what old Watson has given me." To his surprise I did not laugh. He looked angry and said, with the greatest contempt, "I see Watson has converted you." I am sorry to say that I feebly joked it off, and there followed a miserable "half and half" life for nine months, going occasionally to an Officers' Bible Reading at the Soldiers' Home "on the quiet," and then, perhaps, to a race meeting next day. At last one afternoon they were discussing Major Watson, as they sometimes did, and saying how presumptuous he was to say he had got eternal life, when, unthinkingly, I chimed in, taking his part. They all looked at me, and the same friend said with a sneer:

#### TRUE LIFE.

"He is consistent, but you are only a hypocrite."

This wounded me, and yet I felt it was true. I determined to thrash the matter out and see if the Bible warranted a believer in saying that he was saved for ever from the penalty of sin, and if so I would come right out once for all, and join the little band of Christians among the Portsmouth officers. While on leave, I came across a book—"Security"—by G. F. Trench, which proved the case exhaustively, so I came back determined to nail up my colours. I went straight to Miss Robinson's Soldiers' Home, where a Bible class for soldiers was going on, conducted by the Brigade Major, now Colonel L. G. Fawkes, R.A. At the end they all prayed in turn. I said to myself, "Here is my chance," but I hadn't the courage to say a single word. After a terrific struggle, all I could get out was the Lord's prayer. But it was quite enough. They all knew what I meant, and welcomed me heartily. I then went every night to a mission that was going on at the Soldiers' Institute, and enjoyed it immensely at the time, but—ah!—I hadn't told my brother officers, for when I went back in plain clothes after their dinner, they asked where I had been, and I was afraid to tell the whole truth, and merely said I had been to Southsea. I got more and more miserable. This verse kept ringing in my ears—"He that will confess Me before men, him I will confess before My Father in heaven," and I felt that I could not be absolutely sure that my faith was real till I had tested it by public confession, such as baptism is in the mission field. At last I could bear it no longer, and one night about 10 o'clock I entered the ante-room in plain clothes, knowing they would ask where I had been. I prayed for help. I never was more terrified in my life. If they had been a lot of raging lions I could not have been more alarmed, but someone had told me that one had to make the first plunge by faith, and that then the help would come, like trusting the water when learning to swim. So I went in almost dazed with fear, and sure enough someone said, "Hullo, where have you been?"

#### COURAGEOUS CONFESSION.

"Now for it, here goes," thought I, and in a cold perspiration stammered out, "I have been to the Soldiers' Institute." . . . What happened? Nothing! To my intense relief no one said a single word, or even appeared surprised. Hooray! It was over now: I had "confessed before men," and I was filled with joy and courage. They were chained lions after all, as the Devil's lions often are (*vide* "Pilgrim's Progress"). I had burnt my boats, and now knew what "joy un-

speakable" meant. "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey."

Truly the preaching of the Atonement is "the power (Gk. *dynameis* from which comes our word *dynamite*) of God unto Salvation to everyone that believeth" (Rom. i. 16). Yet some teachers would have told me—a slave—to *imitate* Christ, to "trust in my inherent but undeveloped righteousness!" Some would have assured me that I was a Christian already but must "try very hard once again." The Prayer Book is right in saying that Repentance and Faith alone join us to the true invisible church.

The next day I started to work for Christ. I began on a brother officer, and took him to hear the Gospel at St. John's, Portsea, and got him afterwards to kneel in his room and to accept eternal life. Soon after I was sent out to an island fort at Spithhead, as the only officer, with a detachment of 90 men to mount big guns.

#### WORK FOR CHRIST.

I was just thinking how I could start work among the men, when I got a telephone message ordering me to hold divine service on Sunday. So instead of repeating a few prayers, I marched the men round to a vacant gun emplacement where I had a lot of forms arranged. I read them the chapter about Naaman the Syrian, and then one of Moody's sermons on the subject, and we sang one or two of Sankey's hymns, which I had recently learned to love. The men seemed delighted, perhaps at the variety, and I was so encouraged that the next Sunday I learned the sermon almost by heart, and then we had week-night meetings. Since that day, twenty-two years ago, it has been my delight to preach to all and sundry, indoors and out-of-doors, in my spare time. But preaching is easy enough, it is the personal work that costs and pays most.

I had plenty of ragging as a subaltern, but it did me good, and brought Christ nearer. I did not meet the particular friend who at first opposed me for nineteen years. It was at Glen Imaal; he was glad to see me, but said he was an agnostic. Previously he had found out from his servant that I was preaching at Miss Sandes' Soldiers' Home, and he left his dinner half-way through to come and occupy a front seat, to the consternation of all present, especially two subalterns. I believe he will be won yet. I found all through that the bravest course is the happiest and safest; and although the world watches a man closely at first, they respect him afterwards if he is out and out. The army is a fine place for a Christian, when once the first step is over, for the officers and men are brave, generous, and disciplined.

#### ORDINATION.

Eighteen years after this great change I joined the Reserve of Officers, went to Cambridge for four terms, learnt Greek, and was ordained by the Bishop of Liverpool on June 6, 1909. After two years' toil in semi-exile as a junior curate in Lancashire, and six months in London, I received my heart's desire in being appointed summer chaplain to the Guards at Pirbright, and winter chaplain on board troopships between Southampton and India. Like another officer, one Claudius Lysias, I can say: "With a great sum obtained I this freedom" (Acts. xxii. 28), but I can add that even *one* parade service is worth it all. Having seen a lot of Foreign Mission work, I can inform thousands of our countrymen about it *before* they land in Bombay, and urge them to investigate *before* they criticize.

I may say that I have proved the truth of Psalm l. that "Whatsoever" a Bible-loving man "doeth, it shall prosper," for I got on all right in my profession, and passed a lot of examinations. I was appointed a D.A.A.G. for R.A. in India, till promoted Major, and my battery won the prize at practice, three years in succession, at Glen Imaal, Co. Wicklow. I feel it necessary to add this, lest people should think that I left because I found the army uncongenial. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Seven years after my conversion I married, and have now God's greatest earthly blessing in a wife and family.

There is no joy so deep, so thrilling, and so lasting as soul-winning. I know the extreme delight of being "in at the death" after a two hours' "run" with hounds, but, believe me, being "in" at the New Birth of a soul beats it hollow. It is a joy open to all. "Whosoever drinketh of this water (even innocent pleasures) shall thirst again" (John iv. 13). They don't last, isn't that true?

"Oh! taste and see that the Lord is good, blessed is the man that trusteth in Him" (*i.e.*, takes Him at His Word).

## THIS AND THAT

Thoughts of an Eastern Churchman

The death of Archdeacon Pentreath, of British Columbia, recalls the fact that he was one of the founders of "Church Work," which after thirty-seven years still remains the organ of the Church in the Maritime Provinces. The Archdeacon belonged to an old New Brunswick family, and like the vast majority of men of mark who hail from that province, was of Loyalist descent.

The Legislature of Nova Scotia last month did a very signal honour to a prominent Halifax Churchman, Dr. C. F. Fraser, Principal of the School for the Blind, when they summoned him to the bar of the House and publicly thanked him for his various services rendered to the community. This, it is said, is the second case on record since 1758, the date of the establishment of the Legislature, the only other recipient of the thanks of the Assembly being Judge Haliburton, better remembered by his nom de plume of "Sam Slick," the author of the "Clockmaker," and various other works, including a history of Nova Scotia. It was for this latter work, incomparably the least valuable and interesting of his books, that he received the thanks of the Legislature. Dr. Fraser, who has been blind since nine years of age, has a wonderful record. The virtual founder of the School for the Blind, he has brought that excellent institution to a high state of efficiency. He has also been prominent in a number of movements for the public good. Recently he started an agitation for the establishment of Homes for the feeble-minded which has met with great success. He has also taken an active part in several business enterprises, and is, if I am not mistaken, a director of at least one company, and has, in promoting the interests of the School for the Blind, travelled all over the province. The action of the Legislature has met with the enthusiastic approval of the citizens of Halifax and the whole province.

The County Court judges of Canada are, I see, agitating for an increase of their salaries. The figure named is \$5,000 per annum, and the increase is asked on the now familiar plea of the increased cost of living. The salary at present is, I believe, \$3,000 per annum. To speak frankly, I think the amount is excessive. The cost of living has certainly risen, but not to the extent of making \$5,000 the minimum for a decent maintenance. Such a salary to me, with my modest ideas, spells luxury. It is suggestive of a number of things which cannot by the most violent stretch of language be termed necessities. The State assuredly owes its servants a decent living, but this goes far beyond what is required for the sustenance of a middle-class family. Thousands of middle-class families still manage to subsist in comfort on incomes well within \$2,000 per annum, professional people, prosperous merchants, college professors, etc. Our County Court judges, with their expenses paid by the State, have, so far as I know, no special call upon their private income, not half the calls, I should say, of a clergyman in a small town on a salary well within \$1,000 per annum.

The Boy Scout movement is making great strides in Ontario, as it is down here and in other portions of the Dominion. It is an excellent movement, and being officially connected with it myself, I have nothing but praise for it, in its place, and as far as it goes. But there is a side to it that does sometimes suggest misgivings. It seems to me that it is apt to encourage a tendency on the part of parents to trust too much to the influence of strangers, with the consequent dulling of their own sense of direct personal responsibility. After all, nothing can take the place of home influence. The foundation of a boy's character is laid in home training, and home discipline, and there is no substitute for it. With the work of the Boy Scout movement, backed up by parental oversight, the happiest results may be confidently anticipated. But in the absence of this, nothing but harm can come, and the cure will be worse than the disease. Too many of us, in these days of corporate effort, are expecting someone else to do our work for us. There are, I fear, some fathers who are looking to the Boy Scout movement to save them from the personal self-sacrifice involved in the proper training of their boys. If so, they will be miserably disappointed. The Boy Scout movement can do a good deal, but it cannot fill a father's place and do a father's work.

Downeaster.

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# WITH DR. MOTT IN CHINA

By the Rev. W. E. Taylor, M.A., Ph.D.

Dr. W. E. Taylor, a Graduate of Toronto University and of Wycliffe College, now working among Chinese Students at Shanghai, in connection with the Y.M.C.A., sends us an account of his recent tour with Dr. Mott and W. G. S. Eddy

THE first night in Hong Kong the theatre was packed half an hour before eight o'clock; the immense audience of from 1,500 to 1,600 filled it to the doors with no standing room. Several hundred had to be turned away. The second and third nights the theatre was again crowded. Mr. Eddy spoke with great power on the awakening of Asia and its message to the students of China. On the fourth and last night he gave a direct searching Christian appeal on Christ as Creator, Friend, Saviour. The effect of these meetings on the young men at Hong Kong has been profound. Two hundred and forty-nine signed cards as inquirers.

In Canton Dr. John R. Mott gave a series of three evening addresses to government students and young men. Night after night the largest Chinese theatre in the city, and probably the largest theatre in South China, entirely modern in its plan and equipment, was crowded with a picked audience of between 2,700 and 3,000 men. Dr. Mott states that in his visit to forty countries he has never addressed meetings so largely attended and so significant in their results. Dr. Mott's subjects were: "Spiritual Atrophy," "Temptation," and "Religion, a Matter of the Will." On the second evening over one thousand men stayed behind to hear a second address on "How to Secure Victory over Temptation." Though it was late at night between six hundred and seven hundred of these men remained for a third meeting, when 535 of them signed cards as inquirers, promising three things: (1) to make a careful study of the four Gospels; (2) to pray each day to God for courage and wisdom to find the Truth and to obey it; (3) to obey Christ as fast as their reason and conscience said to them, "He points the way to the Truth." On the following night two more meetings were held. More than half the great audience remained for the second meeting, when two hundred and ninety-four more men signed cards as inquirers, giving name and address to facilitate the following-up work.

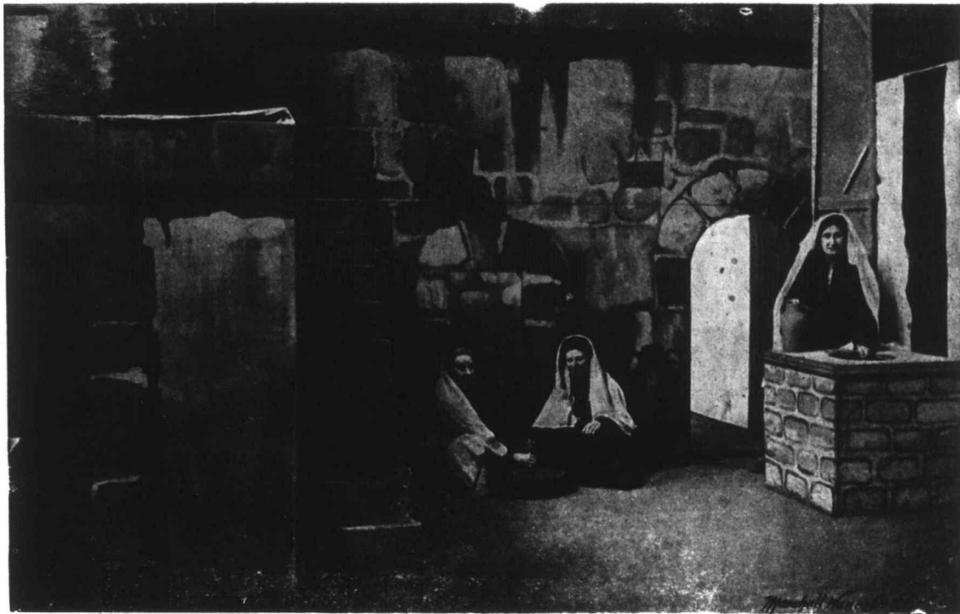
The Christian forces and missionaries of the various cities are united in careful, systematic and enthusiastic organization in order to follow up these most important and hopeful groups of young men.

The prominent part taken by leading Christian Chinese in these evangelistic meetings is full of hope and significance. In Canton the chairmen of the three night mass meetings were the Minister of Education, the Chief Justice of the Supreme Court, and the Dean of the Medical Faculty in Canton. Each night returned students from America, Europe and Japan occupied a prominent place on the platform. Five of the eight heads of departments are Christian men. They are applying themselves to their difficult and responsible tasks with a seriousness and ability that is already seen in many improvements throughout the city.

In Wuchang, Nanking, Shanghai, Foochow, Peking and other cities to be visited, the same preparatory methods will be followed. In Hong Kong and Canton in the science and evangelistic series more than 25,000 students and young men were reached directly with the Christian message. The cities have been stirred and it is reasonable to believe that the Christian forces will be united in aggressive effort as never before. In every city committees of one hundred or

more leading Christian workers are meeting night after night to complete plans for the most effective results from Dr. Mott's and Mr. Eddy's visits. In every centre thousands of students are open, sympathetic and responsive as never before. What may not be the result of this careful preparation and systematic follow-up work? The meetings in the South have shown clearly that China is on the verge of a great movement on the part of her thoughtful young men towards Christianity. Let us unite as never before in insistent prevailing prayer that God may work miracles in China during the coming months.

Since we received Dr. Taylor's letter he has written from Mukden, Manchuria, on Good Friday. From that place he goes with Dr. Mott to Korea and Japan. In the last named country the student centres of Osaka, Okayama, Kyota, Kobe and Nagasaki will be visited. Dr. Taylor



Interior of Bethany Cottage and Well (as presented Palestine in Toronto).

says: "God is working miracles. The students are dead ripe for Christianity. Tell the people about God's work. In thirteen cities the attendance at the meetings was over one hundred thousand. May such a revival come to our indifferent formal professing churches, and so-called Christians at home. They are very needy. These poor Chinese churches are away ahead of them."

## AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

### PRINCIPLES FOR PREACHERS.

As all the planets in the sky shine only in the reflected light of the sun, so all the best Gospel preachers reflect the divine light of the Sun of Righteousness, yet one pulpit star differeth from another star. Preachers must choose their own methods and not attempt to go to battle in the armour of any other. Now let us look at some guiding principles in our preaching. Here we shall consider four things:

First: The preacher and his Lord. Let us keep the reality of His being and presence ever in our minds. Give Him time to speak to us and let us take time to hear. Learn the secret of "enduring as seeing Him who is invisible." The attitude of our soul must be: "God, before whom I stand."

Second: The preacher and his fellow-men. There should be a recognition of man's fallen

and lost condition. That he is completely sold under sin, and that sin has darkened and weakened all the powers of his mind and heart and brought him under doom. We should furthermore seek to find out what avenues of approach there are to the human soul. The New Testament affords us four illustrations of how different characters may be saved: The Spirit of God approaches Lydia through the affections, the Ethiopian eunuch through the understanding, the Philippian jailor through the conscience, and Saul of Tarsus through the will.

Third: The preacher and his message. First we must be established in the conviction that the Bible is the Word of God, and that it is the divine instrument for operating on the human soul in conversion. Every preacher ought to become familiar with the gospels as well as with the Gospel, for it is unpardonable in a preacher not to know the great historic facts which go to make up our Gospel message. We should become familiar with the leading fundamental truths of the Word: God, Christ, Sin, Redemption, the New Life, and we must learn how to readily apply the Word of God to the different classes with which we come into contact.

Fourth: The preacher himself. The kind of preparation a preacher must make if he is to be effective in his work for God is threefold: personal, general, and actual.

1. There must be an individual preparation of the heart, intellect, conscience, and the will. These must be abandoned to God and concentrated on the God-given mission. Many a preacher has been wrecked and irretrievably ruined through having failed to give heed to his own inner life. The plaint of many a man might be: "They have made me the keeper of the vineyards, but mine own have I not kept."

2. General preparation. This should go on constantly in addition to our praying and thoughtful reading of the Bible. There should be a constant gathering of sermon stock. We must gather stores from nature, and from the starry heavens, from the beauty of the earth and the majesty of the deep. All this collected material should then be put in orderly array that it may be available for use when required. This perpetual storage of brain and heart, mind

and memory, note books and big envelopes, is one of the secrets of never running dry in the pulpit. It was to this principle of accumulated thought that Dr. Lyman Beecher referred when a lady, after hearing his great sermon on "The Divine Government," asked him, "How long did it take to make that sermon?" His reply was "about forty years."

3. Actual preparation. The soul being right with God, mind and heart and various receptacles filled with accumulated helps, we can settle down to actual preparation. Under the guidance of the Spirit, we select a suitable text, probably a big one. The Bible is a big book, and to get a good big text means that if there is very little in our sermons for the people they will be sure of something from the text. It is safe moreover for the preacher himself to have such a text, for if he is persecuted in one city he can flee to another.

And now finally: Let the preacher speak to the people, look them in the face, speak to their conscience, speak to their hearts, speak to their present needs, speak in the name and authority of the risen Lord, and he will not speak in vain.

If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which in a well-known hymn is called "The Old, Old Story," told in an old, old book, which is the greatest and best gift ever given to mankind.—William E. Gladstone.

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last month did prominent Halifax Principal of the summoned him blicly thanked red to the com- second case on e establishment recipient of the dge Haliburton, de plume of "Clockmaker," ng a history of er work, incom- teresting of his s of the Legis- en blind since ul record. The the Blind, he ation to a high been prominent he public good. for the estab- e-minded which has also taken ss enterprises, director of at promoting the nd, travelled all f the Legisla- tic approval of whole province.

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Downeaster.

## The Churchwoman

TORONTO.—The annual meeting of the W.A. of the Diocese of Toronto was held in St. Anne's Parish House, April 29th to May 3rd. A very large number attended the opening communion service at St. James' Cathedral, when the sermon was preached by the Rev. W. W. Craig, of Ottawa. The Bishop officiated, assisted by Provost Macklem, Canon Dixon, Archdeacon Ingles, Rev. C. V. Pilcher, Rev. W. Moore, and Rev. D. L. Owen. At the first business session the reports of the officers were presented and in every one growth and progress in the work was emphasized. There are now 194 Senior Branches, 140 Woman's and 54 Girls', last year there were 186 Branches, 135 Woman's and 54 Girls'. There are 35 new life members, making a total of 545; 10 have died during the year. Total membership, 6,791.

Encouraging news from missionaries in the field was given by the corresponding secretary, Miss Benbow, who went to China during the year, is to be supported entirely by this diocese. Our mission schools in the North West are in a most satisfactory condition, and our mission boat, the "E. M. Williamson," is proving a great assistance in the work along the shores of Lake Nepigon, Diocese of Algoma. The monthly business and devotional meeting has become an almost universal practice.

The treasurer reported receipts for the year \$16,665.14, grand total, including balances \$22,313.64. An increase of \$850 required by the General Board from this diocese has been almost fully met. The life members' pledge has been subscribed to liberally, all obligations have been met, and a balance of \$123 makes possible the consideration of the support of one or two more native workers. Grants towards the education of three girls are made from this Board.

The secretary-treasurer of Dorcas reported 350 bales sent out during the year, 11 parcels, 1,062 new articles, 2,267 second-hand; 663 quilts, 304½ yards of rag carpet; 14 beds have been given to St. Paul's Hospital, Kaifeng; other furnishings, and miscellaneous articles sent out during the year are, 19 communion sets, 10 sets communion linen, 7 fonts, 1 frontal, 7 organs, 7 surplices, 1 case, 15 brass plates, 1 fur-lined coat, 1 medicine chest, 1 tent, 1 typewriter, 1 stove, 1 chancel carpet, and medical supplies.

Expenditure on bales, \$9,639.58, an increase of \$1,148.28 over last year. Cash receipts, \$2,360.83, an increase of \$189.99 over last year; expenditure, \$2,309.10.

The parochial missionary collections amounted to \$1,738.67, all of which was given to diocesan missions.

The secretary-treasurer of Literature reported a marked increase in missionary interest, manifested by the large number of books loaned from the library, also by the fact that more than double the number of study classes have been held, making a total of 24, and by the splendid attendance and the interest shown at the summer schools.

The prizes in the missionary competition were taken by Orillia 1st, St. Thomas' Young Women 2nd, among Woman's Branches; and by St. Barnabas', Chester, 1st, and Church of the Epiphany 2nd, among Girls' Branches. Receipts, \$270.57.

The secretary-treasurer of Juniors reported an increase in membership of 304, making a total of 2,215. There are 58 Branches. Total contributions, \$1,460.78.

The secretary-treasurer of the Extra-Cent-a-Day reported 81 Branches contributing to this fund, and \$2,241.06 received during the year, an increase of \$226.43 over last year. This money was voted in answer to appeals for North-West churches, parsonages, schools and work among foreigners, to the dioceses of Algoma and Toronto, and towards various objects in the foreign field.

The report of the Babies' Branch was most encouraging, 273 having joined during the year, and \$205 was contributed.

The Leaflet circulation showed an increase over last year, the number last month being 4,340.

The Hospital Visiting Committee reported 65 visits made during the year. The secretary of the United Thankoffering reported increased interest in this fund, which supplies funds for the support, training and pension of missionaries; \$1,518.40 has been received to date, and eighteen months have yet to elapse before the next triennial meeting, when it will be presented. The president, in her address, congratulated the members on the splendid work they had done during the year, and thanked the officers for their kindness and consideration for her personally. She called on all the members to bear witness, whatever their

sphere of life may be, that by their example others may be drawn nearer to God. The Rev. Alan Green, who has already been connected with the Columbia Coast Mission, and expects to resume his duties this summer, gave a most interesting and impressive address on the work that is being done there among miners and lumbermen.

At the missionary meeting on Tuesday evening a large audience listened to thrilling addresses from the Rev. T. B. R. Westgate, on furlough from German East Africa, and the Rev. A. L. Fleming, who returns to his work among the Esquimaux during the coming summer. Three interesting features on the programme on Wednesday afternoon were, 1st, a talk on "The New Plan," by the treasurer, when she explained very clearly the new arrangement made by the W.A. with the M.S.C.C., by which the Auxiliary has become responsible for all work among women and children in the Dioceses of Honan, in China, the Canadian Diocese of Mid-Japan, and the district of Kangra in India, reminding the members that as they already have great responsibilities in our own North-West among foreigners and white settlers that for the present they must concentrate their efforts on these special fields and keep their response to extra appeals within bounds. The second interesting feature on the programme was a short talk by Mrs. Clarke on "The United Thankoffering." The secretary of that department explained that this is really the Triennial Thankoffering under another name. The best way for members to contribute to this fund is through individual mite boxes, in which a coin is dropped whenever there is a cause for thankfulness. How much better it is to count one's blessings rather than one's trials. The third feature on the programme was a stirring address from Mr. R. W. Allin, in which he dealt especially with the great problem of ministering to the foreigners and white settlers in the great North-West as they come in by thousands year after year. He deplored the fact that the Western Bishops are compelled to go to the motherland for their clergy, and called on Canadian mothers to influence their sons to offer their lives to the ministry in our Church. The splendid attendance at the Girl's meeting and the great enthusiasm manifested augurs well for the future of the W.A. An eloquent and inspiring address was delivered on that evening by the Rev. W. W. Craig, of Ottawa, on "Raymond Lull," the Knight, Courtier, Seneschal of Aragon, and later the pioneer missionary to the Mohammedans, showing through his life the power of "A Call to Service."

Thursday afternoon was given entirely to the consideration of the subject of "Some Aspects of Work for Churchwomen," presented under the following headings by various speakers:—1. "Training the Workers," Deaconesses, Miss Connell; Sisters, Sister Dora, S.S.J.D. 2. "Caring for the Wage-earners," in residence, Miss Drummond, Y.W.C.A.; in clubs, Miss Elwood, Evangelia. 3. "Training the Young," Girls' Friendly Society, Miss Charles, G.F.S.; Mothers' Union, Mrs. Wallis, Mothers' Union; Daughters of the King, Anglican Young People's Association, Miss Janie Thomas; Our Opportunities, Miss Cartwright. These addresses were all most instructive and very ably delivered, and showed to the members of the W.A. that their work, great as it is, is only one branch of the work which is being carried on by women of the Church and outside of it, and that every branch has its own place to fill.

On Friday morning an interesting hour was spent listening to news from the field, brought by the following members:—The North-West, Mrs. Belt; British Columbia, Mrs. G. L. Smith; Japan, Mrs. R. A. Williams; China, Mrs. A. Parsons; India, Miss G. Brock. At the noon hour a helpful devotional address was given by Canon Plumpton. The Life Members' fees, amounting to \$875, were voted on as follows:—\$515 for a mission boat at Prince Rupert, Diocese of Caledonia; and \$360 towards a new school building at Hay River, Diocese of Mackenzie River. The E. M. Williamson Memorial Fund, \$302, was voted towards an operating room in St. Paul's Hospital, Kaifeng, China. The Century Fund, \$204.50, was voted towards the repairs on the church at Stayner. The total receipts for the year from all sources, \$9,350, was an increase of \$1,170.15 over last year.

Officers elected:—President, Miss Cartwright; 1st vice-president, Mrs. Willoughby Cummings; 2nd vice-president, Mrs. Reeve; secretaries, corresponding, Miss E. Fannie Jones; recording, Miss Mary Campbell; treasurer, diocesan, Mrs. George Webster; Extra-Cent-a-Day, Mrs. W. E. Bigwood; secretary-treasurer, Dorcas, Mrs. Clougher; Juniors, Miss Violet Summerhayes; Literature Committee, Miss Dalton; parochial missionary collectors, Mrs. P. Dykes; conveners, Literature Committee, Mrs. Langton; Dorcas

Committee, Mrs. W. F. Clarke; Junior Department, Mrs. Forsyth Grant.

The Rev. C. Ensor Sharp, of St. Thomas' Church, gave the closing address on "Ascension Gifts." On Saturday afternoon the annual gathering of Junior Branches was held, a large number of children being present. The president extended hearty words of greeting, after which questions asked by Miss Talbot were answered by the children in unison. 56 W.A. badges and 220 certificates were presented to the children as a reward for attendance at meetings and good conduct during the year. The Rev. A. L. Fleming delivered a most interesting address on his work in Baffin's Land, illustrated with lantern views.

MONTREAL.—GIRLS' FRIENDLY SOCIETY.—A gathering of 200 members and friends of the Society attended the annual festival at the Synod Hall on Tuesday evening, April 29th, when the Rev. Canon J. Paterson Smyth presided. Mrs. Warwick Chipman, president, delivered her annual address, dealing with the whole work, while the Rev. H. M. Little explained the encouraging outlook for the branch associated with his congregation, and the Rev. J. J. Willis gave an interesting report of his congregation's branch, which supports a child in China. The St. George's Branch of the G.F.S. held a grand concert in the schoolroom of St. George's Church on Tuesday, May 6th.

G.F.S. NEWS.—It is stated that a large and beautifully appointed Lodge, which is to cost about £20,000, will be opened in London, Eng., before long. It is being erected in the vicinity of Westminster Abbey. The corner stone was laid on February 25th last. One of the features of the building will be rooms for the accommodation of those girls visiting London from the country.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

RIBOURG, the Rev. A. E. H., curate of Holy Trinity, Winnipeg.

MORRIS, the Rev. J., rector of St. Alban's, Winnipeg.

WALSH, the Rev. W., rector of Christ Church, Winnipeg (Diocese of Rupert's Land).

HAWKINS, Rev. E., curate St. Stephen's, Montreal, curate St. Paul's Cathedral, London, Diocese of Huron.

HALLSTONE, Rev. E. B. A., missionary of Blissville and Gladstone, New Brunswick, Diocese of Fredericton.

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### NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—On Tuesday, April 22nd, an entertainment was held for the Institute Boy Scouts, consisting of lantern views of Norway and Wales and selections on the gramophone.

The Executive Committee of the Alumni of King's College met at the Institute on Thursday evening 24th, to prepare the report for the annual meeting, to be held at Windsor on May 7th.

The Widows' and Orphans' Committee of the diocese met at the Institute on Friday afternoon, 25th.

The Secretary of the Institute took the services at Stewiacke, Shubenacadie and Dutch Settlement on Sunday, 20th, the rector, Rev. A. R. P. Williams, having been laid up with an attack of the grippe.

Great interest was shown in the lecture given on May 1st by Rev. R. A. Armstrong on "Egypt." On May 8th Rev. H. A. Cody will lecture on "The Northwest Mounted Police."

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### QUEBEC.

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

QUEBEC.—REPORT OF IMMIGRATION CHAPLAIN.—The winter season of 1912-13 closed at Halifax on April 23rd, and at St. John on April 26th. A marked increase in immigration was the outstanding feature of the entire season.

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, Bishop,

IMMIGRATION of 1912-13 clos- l at St. John on in immigration he entire season,

the increase showing through every month. Our work at St. John was over 17 per cent. greater than in the season of 1911-12.

There has been no change in the personnel of the chaplaincy since my last report. The Rev. W. H. Moorehead, Junior Chaplain, has been in charge at Halifax, where he has been assisted throughout the season by the Rev. H. W. Cunningham. The Rev. G. F. Scovil has continued to assist the Senior Chaplain at St. John. We are under heavy obligations to these two Assistant Chaplains, for without their aid it would at times be impossible to do anything like effective work.

In January, when immigration is always at its lowest ebb, I visited Toronto and got into personal touch with many of the city clergy and others interested in the Church's care for immigrants. I was present at several conferences having for their object the better organization of our immigration work in Toronto. I feel that it is most desirable that the Chaplains should be in closer touch with the parish clergy, particularly in the larger cities and centres of distribution. The result is bound to be a better understanding on both sides of the local difficulties of the work.

I also paid a short visit to Halifax to get into personal touch with our work there. I found everything to be most satisfactory, the plan of government inspection of immigrants at that port making possible very systematic work on our part. At each port we have to adapt our method of work to the system under which the government officials perform their duties of inspection, etc., and the government system is very largely determined by the limitations of the old buildings at present in use, and which are differently planned in every port. These conditions impose difficulties in each case, difficulties greater in St. John than in either of the other ports.

Our relations with the different government and transportation officials have continued to be of a most cordial nature, and we are deeply indebted to all for the unflinching courtesy with which they have met our efforts for the welfare of our people.

An effort was again made to have the clergy of Portland, Maine, undertake to meet and care for our immigrants who land at that port, and thence proceed via G.T.R. to points in Canada. It is very much to be regretted that we have so far been unable to have this work taken up in any systematic way, but I am in hopes that something satisfactory will be done next season. A summary of the season's registers is as follows:—Number of ships met at Halifax, 68, and St. John 51; commendations issued, 9,469 to 14,352 persons.

MONTREAL.

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

MONTREAL.—ST. MARTIN'S.—Bishop Farthing officiated at the annual Confirmation service in this church on the 30th ult. and confirmed forty-four persons. The Bishop took occasion to congratulate the rector, the Rev. Canon Troop, on the class, and also the congregation for their generous response to the Easter appeal. The sexes were equally divided—twenty-two of each. One of these candidates was presented by Rev. Charles Ireland. The deficit of \$5,000 is now all provided for save \$350. The people responded nobly to the appeal.

THE BISHOP.—The Bishop of Montreal has accepted the invitation extended by the Council to be chaplain to the Church Lads' Brigade for the Province of Quebec.

ST. STEPHEN'S.—Rev. Edwin Hawkins, assistant at this church, has accepted the position of assistant at St. Paul's Cathedral, London, Ont. Mr. Hawkins is a distinguished graduate of the Western University and Huron College, and has taken a post-graduate course at McGill University. Mr. Hawkins will go to London the first Sunday in June.

GRACE CHURCH.—No names were brought forward at the meeting, April 28th, of the vestry to recommend to the Bishop as a successor to Archdeacon Ker. After discussing the matter it was decided to leave it over for another month.

CHRIST CHURCH CATHEDRAL.—Encouraged by the success that has attended the formation of the Men's Cub in connection with the Cathedral, it has now been decided to start a Girls' Club. An apartment with nine rooms has been rented for that purpose, and Mrs. Groome, the newly-appointed deaconess, will reside there, and superintend the work. The club rooms will be open every night of the week.

DIOCESAN THEOLOGICAL COLLEGE.—The annual convocation was held on April 30th, the Bishop presiding. The address of the evening was given by Dr. H. T. S. Boyle, of Trinity College, Toronto, an alumnus of the College. He dealt in a forceful way with some of the problems which the Church is facing to-day. Mr. B. S. Robinson, gold medallist of the year, gave the valedictory. Four students, Messrs. B. S. Robinson, T. F. Innis, R. Little and D. F. Phillips completed their course and received the testament of the College, while the Rev. J. D. Meyer was granted the degree of B.D. Dr. Rexford in reporting the doings of the fortieth session, mentioned they had thirty names on their roll; but that the great need of the College continues to be men and money.

SHAWBRIDGE.—The Bishop of Montreal, accompanied by the Rev. Canon Renaud and the Rev. F. E. Baker, chaplain of the Farm, journeyed to the Boys' Farm on Thursday, the 24th ult., for the purpose of confirming seven of the lads.

ONTARIO.

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

KINGSTON.—ST. GEORGE'S.—A meeting of the congregation of the Cathedral was held Monday 28th, when a committee was appointed to represent the congregation in a conference with the Bishop in the matter of the appointment of a new rector. The committee chosen were: Messrs. R. J. Carson, R. Waldron, Lieut.-Col. Kent, D. S. Robertson, and A. W. Wheatley.

PORTSMOUTH.—ST. JOHNS.—Rev. Geo. A. Johnson, of Sabrevois mission, conducted the services April 27th, Rev. J. O. Crisp being confined to his house with a cold.

BELLEVILLE.—LAYMEN'S MISSIONARY MOVEMENT.—The third County Conference of the Laymen's Missionary Movement was held at Belleville, April 29th, for the men of South Hastings and Prince Edward Counties. Those who participated in the programme were: Rev. Allan P. Shatford, rector of the Church of St. James the Apostle, Montreal; D. M. Rose, Rev. James Endicott, D.D., Rev. A. H. McGillivray, Hamilton, W. C. Senior, A. E. Armstrong, J. H. Arnup and H. K. Caskey, Toronto; Rev. Robert Wallace, Rev. A. M. Hubly and Rev. Charles G. Smith, of Belleville, and others. Practically all of the churches in the two counties were represented by one or more delegates, and the occasion was a most profitable one. The Y.M.C.A. gymnasium was filled at the closing supper with a representative group of men, who passed the following resolution:—

"Whereas this Missionary Conference for the men of Hastings and Prince Edward Counties has been attended by a large number of representative men, and we believe will be very helpful in stimulating the churches to greater zeal and service;

"Therefore resolved, that we voice our hearty approval of this County Conference plan, and urge the laymen of different counties to invite the co-operation of the Laymen's Missionary Movement in urging them in just as many counties as possible."

KILLEY.—The different vestry meetings in connection with this large parish reported a good year's work. St. Anne's, Easten's Corners, have had the church painted and received several gifts, including a mural tablet in memory of the late Thomas Price. All Saints', Redan, decided to

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raise the rector's stipend by \$100 a year. At St. Thomas', Frankville, there is a balance on hand of over \$300, while St. Paul's, Newbliss, after meeting all charges, have \$200 in the bank. The total missionary giving for the parish is \$155.

LOMBARDY.—Rev. G. Backhurst, rector of the parish, has resigned to accept an appointment in the United States.

OTTAWA.

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

HOLY TRINITY.—The Rev. F. W. Squires will continue to be rector of the parish. A deputation which had waited on him reported to the vestry meeting on April 20th. The annual reports were left over till the adjourned meeting, May 14th.

PEMBROKE.—The annual vestry meeting was held on Wednesday, the 23rd ult. Upon a unanimous vote the rector's salary was increased to \$1,200 a year. Total receipts, \$3,660.50. The delegates to Synod are Dr. Josephs, W. T. C. Bethel and J. C. Hunter.

WESTBORO.—ALL SAINTS'.—The annual vestry meeting was held April 28th. Rev. R. H. Steacy, pastor of the church, was in the chair. Mr. Steacy has just returned from an extended trip to the British Isles. There is a balance in the bank of \$235.88, the total receipts being \$1,710.16, and disbursements \$1,474.28. The financial statement also showed that there had been \$150 paid off the mortgage on the property. A former motion to the effect that a church be built on the old site at a cost of \$10,000 was rescinded. A meeting will be called before the first of June to consider this matter. There are now 222 members in the Sunday School, the town hall having to be rented to accommodate the increasing attendance. The Girls' Bible Class is contributing \$25 annually for the support of a Chinese boy in Bishop White's Children's Home, Kaifeng. Mr. F. H. Heney was elected delegate to Synod.

NIAGARA.

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

HAMILTON.—ASCENSION.—Archdeacon Cody was the preacher at the special service on Ascension Day, taking as his text Acts 1.9.

HURON.

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

LONDON.—ST. JAMES'.—The Young Ladies' Guild has presented to the congregation a very handsome quarter-cut oak communion table. The guild also presented two handsome vases of heavy brass. Miss Emery has presented a massive alms basin, in memory of her parents, who were for many years members of St. James' Church. The Bishop consecrated these several articles on Sunday morning, April 27th.

OBITUARY.—Rev. W. Minter Seaborne, one of the oldest clergymen of this city, died at his home April 30th. Prior to his retirement in 1900 he had been fourteen years pastor of St. Matthew's Anglican Church, East London. He is survived by his widow, three daughters and four sons.

MEMORIAL CHURCH.—Rev. R. W. Norwood, rector, has been granted three months' leave of absence by the congregation and will make a trip to England in July. His health has not been good of late and it is thought the trip will benefit him greatly. Mrs. Norwood will accompany him. Rev. S. R. Heakes leaves early in May for a four months' trip abroad.

ST. MARY'S.—The spring meeting of the Deanery will be held in St. James' Church and Church Hall, on Thursday, May 29th. Holy Communion will be celebrated at 10 a.m., after which the Chapter will meet. The annual meeting of the Perth Sunday School Association will be held at the same place and date, with the following programme:—"Secrets of Sunday School Teaching," by Mr. B. Lancaster, St. Marys; "Some Suggestions to Teachers," by Rev. T. J. Charlton, F.R.A.S., Mitchell; "The Boy," by Rev. T. B. Howard, B.A., Diocesan Sunday School Secretary; "What Pupils Should Do for Their Teacher," by Miss M. Farrant, Mitchell; "Round Table," Rev. T. B. Howard, B.A.; "Pedagogy in the Sunday School," by Dr. Silcox; "The Sunday School and the Home," by Rev. R. A. Hiltz, Dominion Sunday School Secretary.

WOODSTOCK.—ST. PAUL'S CHURCH.—Rev. Canon Tucker, rector of St. Paul's Cathedral, London, was to have been the chief guest and speaker at the annual banquet of the A.Y. P.A. in Grey Memorial Hall, April 28th, but was unable to be present. Brief, but helpful addresses were, however, delivered by Rev. T. Bart Howard, B.A., diocesan secretary of young people's work; Mr. Duff McLellan, the president, and others.

BRANTFORD.—GRACE CHURCH.—Something new for Brantford in the way of a special Ascension Day service was the choir festival held on May 1st, when representatives of the six Anglican church choirs of the city united in a most successful musical festival in this church. Archdeacon Davidson, of Guelph, was the preacher, and expressed his great pleasure at being present at such a service, when a serious effort was made to hold a worthy celebration of the great church festival.

KIRKTON.—ST. PAUL'S.—The Rev. G. W. Racey, the rector of this parish, died in Wellesley Hospital, Toronto, on Sunday morning last, and the funeral takes place to-day at Parkhill, Ont., from the residence of his son, Dr. George W. Racey.

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#### ALGOMA.

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

SAULT STE. MARIE.—We beg to extend our sincere sympathy with the Ven. G. Gillmor, D.D., the rector of the parish, and the Archdeacon of Algoma, in the loss which he has sustained by the death of his brother, the Rev. W. G. Gillmor, M.A., who for the past 31 years has been the vicar of Dunmore East, in the County of Waterford, Ireland.

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#### TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Diocesan Sunday: Rev. Canon Morley will preach next Sunday at Trinity, Aurora, at 11 a.m. and 7 p.m., and at St. John's, Ridges, at 3 p.m. The Cathedral must be worthy of Toronto and of the Church of England, a poor Cathedral, which costs the Diocese nothing in the way of self-sacrifice, and which is very little superior to some parish churches, would create widespread disappointment. It must be an "immense and glorious work of fine intelligence." The new plans of St. Alban's attain this standard.—Adv.

ST. ALBAN'S.—In the absence of the Bishop for confirmations at Unionville and Markham, Dr. Paterson Smyth preached at the Cathedral on Sunday morning, and in the evening the preacher was Dean Hare, of Iowa, formerly curate at St. George's Church, Toronto.

ST. ALBAN'S CATHEDRAL.—The annual service of the Sunday School Association of the Diocese of Toronto was held in this Cathedral on Monday evening last. There was a very large attendance, both of clergy and laity, and a most instructive sermon was preached by the Rev. Dr. Renison, the rector of the Church of the Ascension, Hamilton.

ALL SAINTS'.—On Monday evening, April 28th, the congregation gave a farewell reception to Rev. L. E. Davis on his departure to Brockville, as rector of St. Paul's Church. Two presentations were made to him, one a purse of gold from the congregation, and the other a communion set from the Mothers' Society. Rev. J. D. Southam presided and spoke in the warmest way of the faithful and efficient service rendered by Mr. Davis. Mr. Bridgman, warden, Mr. Nicholson, Sunday School Superintendent, and Mr. Shaw joined in eulogizing the splendid work of the late assistant. Mr. Davis has been the recipient also of several other presentations made by the various organizations of the parish. He will begin his duties at Brockville on May 11th, his induction to take place some time after that date.

TORONTO.—TRINITY COLLEGE. At the closing exercises of the Faculty of Divinity, held Tuesday evening, 29th ult., in the college library, eight men were recommended for ordination. Five were presented with diplomas and are eligible for degree of L.Th., as follows: F. L. Barber, F. W. Colloton, R. S. Montgomery, S. F. Tackaberry and Ernest Teskey; while the degree of L.Th. was conferred upon F. W. Colloton, F. L. Barber and G. A. Brunet. The men to be ordained to the different dioceses were as

follows: Diocese of Toronto—T. R. Haughton, Harold Snarr; Diocese of Ontario—George T. Goodhand, S. F. Tackaberry, Ernest Teskey, F. Williamson; Diocese of Ottawa—W. B. Morgan; Diocese of Qu'Appelle—R. S. Montgomery, F. W. Colloton and P. A. Paris, while eligible for ordination, are returning for another year.

The prize list, which was a long one and showed excellent work done, gave prominence to F. W. Colloton, who had borne off no less than ten prizes in the second year, and to A. H. Priest, of the first year, who had taken six prizes. The other prize-winners were: P. A. Paris, S. F. Tackaberry, A. T. Weir, M. I. Machell, H. A. E. Clarke, R. F. Palmer, P. W. A. Roberts, W. A. B. Philp. Ven Archdeacon Mackenzie, D.C.L., of Grace Church, Brantford, delivered an excellent address, full of advice to the men, and Rev. D. T. Owen, of Holy Trinity, gave a brief devotional address on "Adult Service."

CHURCH OF THE REDEEMER.—Last Sunday Rev. Walter Ellis, M.A., conducted his services as curate of this church. On June 1st he takes the rectorship of St. Mark's Church, Vancouver. The acceptable work which Mr. Ellis has done during the eighteen months is abundantly witnessed by the numerous presentations. On Sunday afternoon the Men's Bible Class presented him with a leather travelling case, and the Sunday School teachers with a purse of gold. In the week previous the Missionary Prayer and Study Union, and the Teacher Training Class gave him illuminated addresses, and the congregation gave him a purse of gold.

Mr. Ellis has taken particular interest in the Sunday School and Bible classes. He has already the name of preaching thoughtful and scholarly



Rev. W. Ellis, M.A., Church of the Redeemer.

sermons. He graduated from Wycliffe, taking Honors Orientals for both B.A. and M.A. in Varsity. He is a good track athlete, and played on the College Senior Association team for two years.

St. Mark's, Vancouver, is in the residential suburb; Kitsilano, under Rev. A. H. Sovereign, the church has grown during the last four years from a mission to a congregation of 500. St. Mark's has now its own mission church further out of the city. Rev. A. H. Sovereign, the former rector, is leaving to take two years' course of post graduate study in England and Germany.

ST. STEPHEN'S.—The Rev. Canon Robinson, B.D., formerly of the Diocese of Clogher, Ireland, preached an eloquent sermon on Sunday morning last, and in the evening four graduates of Trinity College, Dublin, were present, viz., Rev. Prof. Haire Forster, B.D., Rev. Prof. Cosgrave, B.D., as well as Rev. Canon Robinson and the rector, Rev. T. G. Wallace, M.A.

NORTH TORONTO.—ST. CLEMENT'S.—At a recent meeting of the vestry it was decided to erect a new church to seat 800 at a cost of \$50,000. Plans have been adopted and the work is being pushed forward.

CAMPBELL CROSS.—TRINITY CHURCH.—At the regular vestry meeting Mr. J. Bradley was appointed delegate to the Synod. The financial report showed a balance on hand of \$54.05 from general receipts and garden party, the Sunday School having a balance of \$1.42. Mr. Herman's stipend was increased \$20, commencing December 3rd, 1912. The Sunday School is arranging to give an entertainment in the near future.

UNIONVILLE.—ST. PHILIP'S.—The Bishop confirmed a large number of candidates at the morning service last Sunday. In the afternoon he preached at St. Paul's, L'Amaroux, and in the evening at Grace Church, Markham.

CALEDON EAST.—ST. JAMES'.—A large and enthusiastic vestry meeting was held recently. The financial report showed a floating debt of \$70.55 paid off, also rectory and church repairs to the extent of \$148.16 undertaken and paid for and a basement added value at \$150. The church debt was reduced from \$210 to \$51, the sum of \$75 being subscribed at the meeting. By the unanimous consent of the vestry the rector's stipend was increased by \$50.

ORILLIA.—ST. JAMES'.—The Rev. Heber Greene, the son of the Rev. Canon Greene, the late rector of this parish, has accepted an invitation from Bishop DuVernet to take up missionary work in the Diocese of Caledonia.

The parochial branch of the W.A. have been notified that they have been awarded first prize in the Diocese of Toronto for answers to questions on Missions. The subject this year was Mission Work in Japan, and the members of the Orillia Branch have been highly complimented on the fullness and accuracy of their information on the subject.

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#### RUPERT'S LAND.

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

WINNIPEG.—ST. PETER'S.—A confirmation service held Sunday morning, April 27th, attracted a large congregation. His Grace Archbishop Matheson officiated. There were 28 candidates. The Archbishop delivered an impressive sermon and congratulated the incumbent, Rev. F. S. DeMattos and the vestry on the success of their work since the re-opening of the church about a year ago.

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#### NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S HALL.—On Friday, April 25th, the first annual meetings of the Corporation and Council of St. Mark's Hall of the Anglican Theological College, were held in the schoolhouse of St. Paul's Church. Reports by the principal and of the various committees were read, showing excellent progress in every department. There are at present thirteen students, which number will be very much increased when the Hall begins its second session next autumn. References of a very appreciative character were made to the work of the Woman's Guild of the Hall, an organization which provides for the furnishing and similar matters. Representatives were present from Victoria, New Westminster, Kootenay and Vancouver. Resolutions expressive of deep appreciation of the life and work of the late Archdeacon Pentreath, and of the late Rev. A. A. Dorrell were passed. In connection with the former, Principal Seager announced that the Finance Committee of the Council had a suggestion to make to the Council to the effect that steps be taken to fittingly commemorate Archdeacon Pentreath, who was one of the chief promoters, with the late Bishop Dart, of the original proposed St. Mark's College, of which the present Hall is the outcome. The Principal suggested that the memorial take the form of a fund for the endowment of a chair in Church History, to be called the Pentreath Memorial Chair, and that steps be taken to commence the project as soon as possible. This was unanimously agreed to. The Principal also stated that before any steps had been taken in the matter he had consulted with Mrs. Pentreath and other members of the family, and had secured their hearty and sympathetic co-operation.

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#### COLUMBIA.

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

ESQUIMALT.—ST. PAUL'S.—The monthly meeting of the Diocesan Board of the W.A. was held April 25th, at St. Paul's rectory, Esquimalt. The treasurer reported total receipts of \$625.22, and \$12.75 in expenditures. St. Barnabas' reported a new life member, and St. John's two new life members. The question of women's votes in vestries was brought up and discussion adjourned till the June meeting.

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HONAN.

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

A DROUGHT IS REPORTED in the Province of Honan, China, and famine conditions are prevalent. It is expected that the Anglican Church, which is at work amongst the 23,000,000 people of this Province will institute a Famine Fund in order to relieve the needs of those in want. It is over two months since a drop of rain fell on the wheat fields of this Province, and clouds of dust are sweeping over the country and killing all vegetation. At the latest reports there was no sign of a break in the prevailing drought.

Correspondence

PROBLEM OF UNITY.

CORRECTION.

As the first signature to the circular letter sent out by the Bishops of Eastern Canada and appearing in our last issue, we inadvertently gave the Primate instead of the Archbishop of Ottawa.

THE BISHOPS' LETTER.

Sir,—Many Churchmen have doubtless read with a feeling of relief and satisfaction the letter of the Eastern Bishops with regard to the Unity circular, and those who have a kind of vox episcopi vox Dei sentiment will regard it as giving an effectual quietus to the whole movement. But, on the other hand, there are doubtless many Churchmen who, while appreciating to the full the evident sincerity of the Bishops and their desire to safeguard the interests of the Church, will regret that our leaders should be out of sympathy with a movement which has enlisted the spontaneous co-operation of such a large and influential body of loyal clergymen and laymen in every section of the Church in Canada. The Bishops' use of the word "unauthorized," is considered by some to be regrettable, for after all, the clergy and laity of the Church are not as children, and before any movement, philanthropic, educational, missionary or practical, is inaugurated, it is hardly possible for such a widely-scattered body as that of the Eastern Bishops to be gathered together and asked for their sympathy or sanction. The movement, too, is really a merely tentative one. Its object was to elicit opinion and unify desires. There was nothing final or legal about it, and we understand that from its initial steps the effort was begun and continued in prayer.

The writer, like many others, may not agree in everything with this movement. There are some things in it that may be over-rated in value. But let us suppose, merely as a supposition, and the supposition is not impossible, that it is of the Spirit of Christ, and that these men who have started the movement have been led by the Spirit of God to draw His separated children into closer fellowship. Would it not be a serious thing for us to think, as Churchmen, that our leaders, as the rulers of old, were opposing Christ Himself? The Gamaliel verdict is just as true to-day: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Lector.

THE BLESSING AT HOLY COMMUNION.

Sir,—Permit me a rejoinder to Mr. Holmsted's reply in your issue of the 10th ult. I write in no spirit of aggressiveness, but in kind fellowship mellowed by a life-long study of God's Word.

I am grieved that Mr. Holmsted characterizes my rendering of Matt. xxvi. 26, "ill-founded," and in support of his contention cites I. Cor. x. 16 ("The cup of blessing which we bless") as a "striking corroboration" that in "blessing the cup, the Apostle was following the example of our Lord."

Let me examine this text. It will be noticed that the Apostle, in the 15th verse, writes in the first person singular, "I speak as to wise men; Judge ye what I say"; then immediately after writes in the first person plural, "The cup of blessing which WE bless," so that whatever it was that was blessed, it was not the Apostle

alone who blessed but all who communed together with him. This much is clear from the text.

Now what was blessed? The cup or the Giver of the cup? It was Bishop Westcott's comment on the true Biblical idea of blessing as referring to "blessing God the giver of the bread," which first opened my eyes long ago to the governing error in the sad perversion of the solemn memorial supper of our Lord. I then saw that what the above texts taught was, not blessing the inanimate elements, but blessing or giving thanks to God for these elements.

If, as is supposed, the Lord blessed the bread or the Apostle the cup, then it was competent for His ministers to do the same. One step more in the process and it became competent for them to bless anything they chose; hence we now have "priests" blessing beads, scapulars, dead men's bones, ashes, palms, and the like! All done in logical sequence on a fallacious promise.

Mr. Holmsted quotes the R.V., "Jesus took bread and blessed and brake it," and says, "to introduce the word 'God' after 'blessed,' would make the sentence ungrammatical." That word, I reply, is implied from the parallel statements of both Luke and Paul, which I quoted in my first letter. Neither do I see how the sentence would be "ungrammatical" even if the word "God" was introduced in parenthesis.

I quote as merely interesting the text as given in the Twentieth Century N.T., "Jesus took some bread and after saying the blessing, broke it." Here we have the true Biblical idea which Bishop Westcott unflinchingly maintained.

A more harmonious rendering of I. Cor. x. 16, is, "The cup of blessing for which WE bless God," etc., shows the expressed or felt sentiments of the assembled communicants, not alone of Paul.

Yet holding, I suppose, that there are other instances in the Bible, Mr. Holmsted says, "With regard to blessing inanimate objects, the blessing is merely the solemn dedication of the object blessed to a sacred use." This is not blessing, it is sanctifying! As in English, so in the Greek, these are different words having two different meanings and they may not be confounded. Of solemnly sanctifying both inanimate and animate objects to sacred uses, we have innumerable instances, but of blessing inanimate objects, we have not (outside the two exceptions under review) an instance in the whole Bible. Herein lies the difference. These are always sanctified, i.e., set apart for holy uses, but never blessed. The Prayer Book in its formula of consecration, strikes the true ring of scripture. It was because of all this testimony, I began my first letter with the proverb, "Error dies hard," and in courteous protest endeavoured to point out to Mr. Holmsted that he was not correct in stating our Lord both "blessed" the elements and "gave thanks." How far I have succeeded I leave to my readers.

G. W. Winckler, C.E.

Collingwood.



CARMACKS AND LITTLE SALMON, YUKON DIOCESE.

A mission house and church are urgently needed there. Bishop Bompas volunteered to go there shortly before he died, but was advised not to go. Bishop Stringer now has a clergyman secured, Rev. C. Swanson, of Wycliffe College, Toronto. St. Peter's Church, Toronto, has pledged his support for a year. A Yukon man offers to build one chapel, and I appeal for the others. I commend this appeal to all who hold Bishop Bompas' memory dear, and to the many friends of Bishop Stringer. Received: Rev. G. M. Cox, London, \$20; Clergyman, \$7.20; Clergyman, \$4.00; Rev. T. Dobson, Tilbury, \$1; A Friend, Glencoe, 25 cents; Mrs. Murray, London, \$2; total, \$35.35. Contributions may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont.

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BILLE CONFIRMATIONS.

Sir,—To your list of Bible Confirmations, you may add, from the report of Sir W. M. Ramsay, a discovery at Pisidian Antioch of an inscription on a statue of a certain C. C. F. Cassianus, the præfect of P. S. Quirinius (the Cyrenius of St. Luke), when he was Triumvir of Antioch. This proves that Cyrenius was twice governor of Syria, once in 6-7 A.D., and once earlier. This report is mentioned in the American Journal of Archæology of Jan.-March, 1913, page 103.

Ottawa.

Henry Kittson.

Books and Bookmen

Books on the Holy Spirit are always acceptable if they are true to Scripture and experience. In "The Person and Work of the Holy Spirit," (New York: Loizeaux Bros., 70 cents), Mr. S. Ridout gives the substance of seven lectures, with the desire to call special attention to what he rightly calls the distinguishing mark of Christianity. He has gathered the various passages of Holy Scripture under appropriate headings, and has endeavoured to state the principles with the special purpose of spiritual edification. Each chapter includes appropriate hymns to help in fixing the truths presented. While it will be impossible for our readers to endorse every view here stated, no one will read the book without deriving benefit and obtaining many a suggestion for meditation, study, and teaching.

The April number of the "Hibbert Journal" (London, England: Williams & Norgate, 10s. per annum) opens with an article by Professor Royce, of Harvard, on "The Christian Doctrine of Life," and is followed by one on "The Buddhist Doctrine of Salvation," by Principal Carpenter, of the Manchester Unitarian College, Oxford. Both are able, but, of course, inadequate to New Testament teaching. A very striking account is given of "The Life of the Russian Clergy" by Madame Jarintzoff, who draws a terribly sad and serious picture of the state of religion in that country. The Rev. Hubert Handley, a well-known English Broad Churchman, discusses "Biblical Criticism and the Work of the Pastor," but does not seem to give much light on the practical issue. Other articles include "Does Consciousness Evolve?" by L. P. Jacks; "Does Religion Need a Philosophy?" by Professor Sorley, and "A Century of Change in New Testament Criticism," by Professor B. W. Bacon, of Yale. Among the reviews is a long and able notice of the recent volume of Oxford essays, "Foundations," by Dr. Rashdall. It goes almost without saying that this quarterly publication is indispensable to all students of theology and philosophy, who wish to know the ablest of modern critical thought.

"The Missionary Review of the World" (New York: Funk & Wagnalls Company, 25 cents) is always welcome, because it so thoroughly carries out the claim of its title. Among the more important articles are "Bible Distribution in China," by Dr. Keller; "The Chinese Republic as a Mission Field," by Dr. McGillivray; "The Conversion of Mohammedans," by Dr. C. R. Watson; and "Mormonism To-day and its Remedy," by Rev. J. D. Nutting. Editorial Notes dealing with "Signs of the Times," editorial articles on various missionary topics, and a long section of "World-wide Missionary News" help to make up a very useful number.

The first article in the "Canadian Magazine" (Toronto: Ontario Publishing Company, Limited, 25 cents) is "The Wooden Walls of Canada," descriptive of "the decayed relics of what was once the pride of naval power in Canada." Mr. Arnold Haultain writes in an interesting way on "Oxford and the Oxford Man." Mr. W. R. Riddell has an article on "Upper Canada in Early Times," and there are portraits, verses, reviews, and several articles of fiction.

The May number of "Scribner's Magazine" (New York: Charles Scribner's Sons, 25 cents) seems to be particularly noteworthy for its illustrations, which are effective and attractive. Mr. S. M. Chase writes an illustrated article on "A Yankee Privateer." Mr. Price Collier continues his series on "Germany and the Germans." Mr. Charles Eliot Norton's Letters and Journals descriptive of English friends are as interesting as ever while Mr. John Galsworthy and Mrs. Edith Wharton continue their serial stories. There are other articles with illustrations, making altogether a very attractive number.



Sir Tatton Sykes, one of the most prominent characters in English country life, the best known breeder of racehorses of the country, many of whom were noted winners, but who rarely raced horses himself, is dead. He was 87 years of age, and the idol of the Yorkshire racing "tykes." His chief hobbies in life were the turf, and, strangely enough, church building. Speaking of his church building, it is known that he restored twenty or thirty old church edifices, and spent on them some \$1,500,000.

One of the largest and most astonishing marine wonders seen for some time has recently been brought to

light from ocean depths. This is a remarkable specimen of a giant sunfish. It measures 10½ feet from tip to tip of fins, is 9 feet long, and weighs nearly 2,000 pounds. The great fish was captured in the Pacific Ocean off the California coast, and the skin has been mounted in New York for museum exhibition, says the "Scientific American." Such huge sunfish are rare, though some weighing from 500 to 800 pounds have been obtained occasionally. The great fins are three feet long, and when swimming the upper one protrudes high out of the water. From certain ridges and folds developed on the body it is thought this specimen is about 50 years old.

Last week word from California tells a remarkable fact. When the ship "Stanley Dollar" sails from Los Angeles harbor it will carry the most unusual cargo that ever left a Pacific port. The bones of 6,000 departed Chinese, some of which have been mouldering in their graves for fifty years, "with their eyes open," as the Chinese believe, will be gathered and prepared for shipment to the homeland, where, buried in the soil of their fathers, they will be at perpetual rest and their eyes will close on all things earthly. No Chinese buried in alien soil can close his eyes until he is reinterred in the family lot of his ancestors, according to Chinese belief, and neither can their relatives claim the respect due their station in life as long as their kinsmen are buried in a foreign country. Therefore, the great undertaking.

### British and Foreign

The Hon. and Rev. Benjamin J. Plunket has been elected to the Bishopric of Tuam, in succession to Bishop O'Sullivan, who has resigned the See. The Bishop-elect is the second son of the late Lord Plunket, Archbishop of Dublin. In 1907 he succeeded Dr. Paterson Smyth as vicar of St. Ann's, Dublin.

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### Boys and Girls

#### A LITTLE GIRL AND HER MISSIONARY JUG.

A Story in Two Parts.

II.

Lucy paused, quite breathless, as she handed her jug to her father, who looked at it with a smile, partly of amusement at her enthusiasm.

"But where are you going to get your pennies?" he asked, looking at her sweet little face, with the fire-light gleaming on it.

"Oh, I've lots of pennies," she said with a bright glance.

"But if you put your pennies in this wonderful jug, what about that doll with real hair that you have been wanting so long?"

Lucy's face grew very sober, for oh, how much she did want that doll! At last she looked up into her father's face, with a smile, and said, in a voice that would tremble just a little in spite of all efforts, "I can get a cheaper doll, father. A doll doesn't have to have real hair to be loved."

There was a sudden mist in the eyes of Dr. Gray, as he drew his little daughter to his side and kissed her tenderly; and as Lucy put her little arms around his neck she said, "And father dear, when you are very thankful for anything, you can put a penny in my jug, 'cause you haven't any of your own."

It was a very opportune moment for the suggestion, while the mist in his eyes was still undried, and with a laugh he said, "You sly little puss, so I may use your jug, too, may I?"

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"ECONOMY"  
**FURNACE**

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**The Proof of the  
Furnace is in the Heating**

They were both young, very much in love with each other and were to be married shortly. At present they were considering the plans of their new home.

"Well dear," said the man, "what kind of a furnace shall we have?" Said the girl, "Oh, it doesn't matter much, I suppose, one is as good as another." "But they are not," said the man. "Look at Jack and Mary. They have been nearly frozen all winter—on the other hand, Bill and Mildred have a PEASE "ECONOMY" FURNACE, and their house is as warm as toast all winter and his coal bill is about one-half of Jack's."

The man continued "Bill showed me a number of exclusive, money-saving, heat-extracting features embodied in the PEASE FURNACES, such as a large combustion chamber that burns all gases and allows no wasted coal, an air blast device over the fire pot that actually burns air, with a vertical shaker that does away with the back-breaking stoop when shaking—and a lot of other devices that enable the PEASE to extract the last bit of heat out of the coal."

"Well dear," said the girl, "it looks as though we ought to get a PEASE FURNACE".

So they did and the PEASE "ECONOMY" FURNACE "Pays for itself by the coal it saves."  
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Well, I feel very thankful now, so I think I will have to make my first contribution."

He slipped his hand into his pocket, and to Lucy's delight she saw a bright coin drop into her jug. A whole sixpence! How nice it sounded when she shook the jug!

"Why, father, are you thankful a whole sixpence worth? What is it for?" she asked.

"For my precious little daughter," he answered, as he folded her in his arms; and, with his cheek resting on the little curly head, they sat in silence, with eyes fixed on the dancing firelight, the minds of both filled with their own thoughts.

After that it became quite a com-

mon thing for the doctor to drop a penny into Lucy's jug, just to see the smiles chase each other over her face.

It was a very simple way to give the child pleasure, he told himself. One evening when he came in he found her sitting over her little missionary magazine. He lifted her in his arms, magazine and all, and before he knew it—in fact he could not have told how it happened—he had taken her little paper from her hands, and was reading aloud to her, while she lay in happy contentment, curled up in his arms. He read it almost through before he stopped, it was so pleasant to watch the absorbing interest in her little face. In all the world of science and art there was no

study that attracted Dr. Gray as did the face of his child.

So the days went by and as Lucy shook her jug there was always a heavy jingle. It seemed as though she could hardly wait for the three months to pass before it should be opened. It soon seemed very natural to the doctor to slip something into the jug, and he often did it when Lucy was not by to look on; and, as was also very natural, his thoughts often recurred to the object to which this money was to go. No matter in what direction our money goes, our thoughts are pretty sure to follow, and our interest, too; for where the treasure is, there will the heart be also. In reading Lucy's little magazine to her, he soon found that it was very pleasant and interesting to himself, for it is only where there is lack of knowledge that the interest is lacking. Dr. Gray was a busy man, but the long drives that were necessary to visit some of his patients gave ample opportunity for thought, and he was surprised one day when it occurred to him how much his thoughts were in foreign lands, and how deep an interest he felt in the work of saving souls going on there. With a bound his heart awoke from its long sleep.

The next Sunday morning, as Lucy was about starting for church, she was not surprised to see her father preparing to go out, for it was quite customary; but when he took her hand in his and said: "Daughter, do you want father to go to church with you to-day?" the big brown eyes were raised to his face with surprise that soon changed to delight as she saw that he was in earnest.

"O father, how nice! It is so lonely to go all by myself."

"I hope you will never feel lonely again, darling," he replied in a trembling voice, "for father intends to go with you always after this."

Everyone was glad to see Dr. Gray at church, for they all loved him, and the hearty greetings he received on every side made him feel as though he had just returned home from a far country. That evening he and Lucy sat together in the twilight, as they both loved to sit, she curled up in his arms like a kitten. She put her hand up and patted his cheek, as she said softly, "Father, don't you think mamma must have been very happy to-day, when she looked down from heaven and saw us going to church together?"

"I hope so, child," he answered sadly, for oh, how he longed for her sweet presence that night!

"And Jesus, too, father. I know He was glad, 'cause Miss Lewis says He wants everyone who loves Him to go to church. You love Jesus, don't you, father? You never told me."

It was hard for Dr. Gray to control his voice as he replied, "My dear little Lucy, father loved Jesus a long time ago, but he let the love get buried in his heart under a great many worldly things. It was there, daughter, all the time, although he had almost forgotten it and it has come to life again, and he never will let it get buried any more."

## Biliousness Cured By Common Sense

The wonder is that so many people endeavor to cure Constipation by the use of drugs when experiences of so many prove that drugs cannot cure Constipation. Drugs simply form a temporary relief and by persisting in their use people gradually become slaves to the drug habit.

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Let us tell you why Dr. Tyrrell's Cascade treatment will cure you. You who suffer from not only Constipation, Biliousness, but all ills that Constipation—this blocking of the system with terribly poisonous waste—brings about. This system is fully explained in Dr. Charles A. Tyrrell's book, "Why Man of To-day is Only 50 Per Cent. Efficient," a well-written treatise that will interest you very much. Dr. Tyrrell will be glad to send you this book free if you will address him, Charles A. Tyrrell, M.D., Room 62-0, 280 College St., Toronto.

They sat very quietly for a few moments, and then Lucy slipped out of her father's arms and ran from the room. She soon returned, with her little hand full of pennies, and taking down her jug off the mantelpiece, she said, with her face radiant with happiness, "Father, dear, I am so thankful that it will take every-

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one of my pennies; but I am glad of it, for I don't care for the doll now," and she dropped them slowly into the jug, pausing to hear them jingle as they fell. "O father," she exclaimed suddenly, looking into his face with sparkling eyes, "to-morrow is the day we are to open our jugs. I wonder how much I have in mine? Do you think it will be much?"

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"I think it will be a great deal in  
the Saviour's eyes," he answered  
tenderly. "Lucy, may I come to  
your Thanksgiving Society to-mor-  
row? I like that name."

"Why, father," Lucy answered in  
surprise, "I think so, but we never  
have any big people come."

"Well, let me come just once," he  
answered, smiling. He went, and  
was warmly welcomed by all those  
little people, who, at some time or  
other in their short lives, had looked  
to the kind doctor to heal their sick-  
nesses.

The business of the day was the  
opening of the jugs, and they all  
went to work at once, Miss Lewis  
counting the money for them. When  
she held up Lucy's and exclaimed  
"Twenty-one shillings and six-  
pence!" Dr. Gray saw the big brown  
eyes, so like her mother's, open wide  
with wonder, and the cheeks grow  
rosy red with delight. Then he told  
them, in very simple words, what  
great good and happiness had come  
to him during the past three months,  
all through a magazine and a terra-  
cotta jug in the hands of a little girl.  
—The Interior, Chicago.

## WHO'S AFRAID IN THE DARK?

"Not I!" said the owl,  
And he gave a great scowl,  
And wiped his eye,  
And fluffed his jowl.  
"Tu whoo!"  
Said the dog: "I bark  
Out loud in the dark.  
Boo-oo!"  
Said the cat: "Mi-iew!  
I'll scratch any who  
Dare say that I do  
Feel afraid,  
Mi-iew!"

"Afraid," said the mouse,  
"Of the dark in the house!  
Hear me scatter  
Whatever's the matter,  
Squeak!"

Then the toad in his hole,  
And the mole in the ground,  
They both shook their heads  
And passed the word round.

And the bird in the tree,  
The fish, and the bee,  
They declared, all three,  
That you never did see  
One of them afraid  
In the dark!

But the little girl who had gone to  
bed  
Just raised the bedclothes and cover-  
ed her head.

—The Play Box.

## A SNAKE STORY.

At the village grocery the evening  
gossip had turned upon snakes.  
There had been the usual tales of  
dens of reptiles unearthed by excava-  
tors, of hoop snakes taking their

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sterling worth!

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tails in their mouths and rolling  
rapidly down hill, and the like.  
Through it all "Uncle Henry" Car-  
penter sat silent, with a look of toler-  
ant superiority upon his face.

"Have you ever had any experi-  
ences with snakes, Uncle Henry?"  
asked one of the listeners.

"Waa, I did have a queer thing  
happen to me about thirty year ago,"  
Uncle Henry responded. "The min-  
ister happened in to dinner one day,  
and Sary Ann had me go to the  
chicken yard and kill our last rooster.  
While he was floppin' round, as  
chickens do with their heads off, he  
started up one of these pesky joint  
snakes. In no time I had him broke  
in two at every joint, I'd heerd tell,  
though, how they go together again,  
if ye leave the pieces layin' round, so  
I just took the piece with Mr.  
Snake's head on it and burned it in  
the stove.

"Waal, we was enjoyin' our din-  
ner unusual, and the minister was  
callin' for another helpin' o' chicken,  
when a rooster began to crow out in  
the chicken yard.

"Land's sakes, Henry," says Sary  
Ann, 'what rooster's that? I'm sure  
the only one we've got is right here  
on the table—and he's in no condition  
to crow.'

"The minister and me, we hurried  
right out into the chicken yard, and  
sure enough we heard another crow,  
sort o' husky like, before we got  
there.

"Waal, it was simple enough when  
ye stop to think. The j'int of that  
snake had all j'ined together again,  
and when they couldn't find their own  
head they jist took the rooster's,  
which I'd left laying handy."

There was a moment's silence.  
When the conversation resumed it no  
longer dealt with snakes.

# The Solar Plexus a Great Nerve Centre

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brain itself, the solar plexus is the  
most important nerve centre in the  
human body.

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and close to the spinal cord, the solar  
plexus supplies the motor nerves to  
the vital organs. Injury to or weak-  
ness of the solar plexus consequently  
means incapacity of the vital organs  
of the body. This explains why a  
blow which reaches the solar plexus  
means helplessness to the person re-  
ceiving it.

These nerve centres all demand an  
enormous quantity of good, rich  
blood, and, failing to get this, the  
nerve cells are starved and depleted,  
and fail to supply vital energy to the  
digestive and eliminating organs.

The wonderful success of Dr.  
Chase's Nerve Food in revitalizing  
and reconstructing the broken-down  
nervous system is due to the fact that  
it supplies nutrition to nerve cells  
through the medium of the blood  
stream.

Weakness of the stomach, failure  
of the liver and kidneys to filter the  
blood, inactivity of the bowels and  
feelings of fatigue and discouragement  
usually arise from an exhaust-  
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The nerve centres, such as the solar  
plexus, have not the nerve force to  
work the machinery of the body.

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broken-down nerve cells.

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