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

Vol. 41.

TORONTO, CANADA, THURSDAY, MAY 7th, 1914

No. 19

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The Canadian Churchman

TORONTO, THURSDAY, MAY 7, 1914.

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FIFTH SUNDAY AFTER EASTER.

(May 17th.)

Holy Communion: 252, 515, 567, 646.
Processional: 394, 481, 488, 572.
Offertory: 43, 177, 399, 533.
Children: 38, 175, 471, 494.
General: 6, 37, 176, 177.

The Outlook

Strange Contrasts

writing to "The Spirit of Missions," a layman recounts an interesting incident of a visit paid to the Indian mission of White Earth. The missionary, himself an Indian, was most courteous to the visitor and showed him over the reservation. In the course of their inspection they met another Indian whom the missionary introduced as a Sioux, saying: "This man's people killed my father. Now he comes two hundred miles to see me. He speaks no Chippewa; I speak no Sioux. We converse in English. See what the love of Christ can do."

Distress in Japan

The reports concerning the famine in Japan are most disquieting. Following three years of shortage there has been a total failure of the rice crop. A large section in the north is in great distress. Thousands of people are already living upon the bark and roots of trees, and straw and chaff made into a sort of gruel. The babies are dying rapidly on account of the feeble condition of the mothers. The young men have left their homes for the double purpose of seeking work elsewhere and of making fewer mouths to feed. The Japanese Government and the people are helping as best they can. Only by foreign aid can the lives of thousands be saved. Our own missionaries in this vicinity report most distressing conditions and join in the united appeal of all Christian missionaries of Japan for the interest and aid of their friends at home. Contributions may be sent through this paper.

Owe No Man

How far is it right for churches to be built and opened with a mortgage as the largest thing about the building? Opinions differ. Some think that in a new part of the country, with abundant resources only partially developed and promising well, that a heavy mortgage is the only way of building. It is the only way of building expensive churches where there is no ready money. But the work of a church is not gauged by the cost of its plant. Did you ever notice the moral tonic of getting on with what you can afford until you have the money for something better? Many churches not only miss this moral tonic, but carry a deadly depressant for the sake of being up to date. We know of congregations whose annual burden is the payment of interest only. Some say that the future generations should pay their share. When the fathers eat sour grapes the results will surely follow. The future generations will have problems and expenses of their own which we cannot possibly foresee. There are splendid examples in Canada of church building for which all the money has been paid or promised. In the Correspondence Column of this week you will read of a notable example in England. "Owe no man anything" is as binding as the other apostolic injunctions. The hope for a good building is easier to work under than the goad of a mortgage.

On Furlough

"I am glad to be going back to my field," said a missionary at the close of a strenuous "rest period." "It takes a couple of months to get over the wear and tear of a furlough," said another. Now a furlough is a good and necessary thing for the best work and life of the missionary. Personal acquaintance and touch with the central power-house is stimulating to the man at the end of the line. It is good for the missionary who has been one of the few believing and praying Christians at the front in the midst of a mass of unbelief to come back to be for a time one of the many believing and praying Christians at home. It is good for the Church at home to know intimately the triumphs and needs of the Church abroad, so that she may intelligently direct her prayers and giving. But the dictionary tells us that furlough means leave of absence from service. Every five years our M.S.C.C. missionaries get leave of absence from foreign service for nine months, including travelling time. They are supposed to get two months' holiday with their friends. For the rest of the time, probably six months, they rush to and fro in the earth on deputation work. In spite of the proverb, a change is not a rest. We ought to remember that the foreign missionary, willing and anxious as he may be to arouse the Church at home, has his own work abroad. Other men who have no foreign service are responsible for the Church at home. Undoubtedly, the real, live missionary can awaken interest in a way that the home man never can. But the necessity of working slack for a while to get over the rigours of a furlough suggests that sometimes the foreign work suffers unnecessarily.

The Y.M.C.A. has the best furlough system we have heard of. During the first three months, the missionary is not allowed to address a single meeting. He must take a rest. Only one thing he does and that is to report to the Central Committee on the conditions of his field. (By the way, how many of our missionaries have reported *viva voce* to the Executive or the Board?) His next three

months he spends in post-graduate study. What an excellent thing a course in apologetics, dogmatics or archæology would be for a man who has been confined to the special work of his field! The last six months he devotes to field work under the direction of the Central office. We should like to see the period of deputation work of our missionaries reduced to the lowest point consistent with efficiency. The ultimate impression of a good man in vigorous condition at a few centralized and massed meetings is infinitely better than the efforts of a tired man at small meetings. We appreciate the difficulty of the M.S.C.C. office in arranging for such work to the satisfaction of the whole Church. But along this line is true effectiveness. The missionary now is supposed to evangelize the Church abroad and galvanize the Church at home. But the Church abroad is his main task.

The Canadian Church Congress

It is quite generally known that in September, 1915, a Church Congress is to be held in Toronto, following the admirable one held in Halifax in 1910. Committees under the guidance of the Bishop of Toronto are now hard at work in devising plans, drawing up programmes, and taking other necessary steps, and we hear that there is every likelihood of a large and influential gathering, representative of the whole of the Anglican Church in the Dominion. Invitations are being sent to leading Churchmen in the Old Country, and it is fully expected that the subjects and treatment will be of direct value to the best interests of our Church and of Christianity in general. It is impossible at this stage to enter further into detail, but our readers will be glad to have this early announcement of what is contemplated, and will doubtless remember in their intercessions this splendid opportunity of proclaiming afresh the truth of Christianity as our Church has received it.

The Bishop's Parting Words

The Bishop of Bristol in his farewell sermon on his resignation of the See gave expression to the following words, which are not only a beautiful revelation of Dr. Browne's character, but a timely word for the Church as a whole:—

"If I were asked for a final word as to what I think the National Church in this twentieth century most needs, I should say a return to simple faith, to simple acceptance of the Word of God as it has been handed down to us. I am old-fashioned, and I believe that to be the best fashion. No one can more keenly enjoy than I the scrutiny to which all parts of the most wonderful Book in the world are subjected. The Book is well worthy of it. No one can more earnestly and honestly enjoy the many methods of search in Eastern lands for anything that may illustrate or test the ancient history set forth in that Book—set forth nowhere else. I may well enjoy that from my point of view, for the unearthed testimonies to the minute accuracy of the Book are simply marvellous. On another hand, I can fully appreciate the fact that minds of high intelligence must soar high, must probe deep, into even—and perhaps specially—the mysteries of the very Divine. It is one of the natural tendencies of such minds. It is one of the penalties a man so gifted has to pay for his gift. He must understand. Our Lord

dealt with the case and its difficulties. But the shallow mind that seeks for difficulties and finds pleasure in puzzling other people with them; I have more respect—much more respect—for the frank agnostic than that. Simple faith in the fundamental truths of Christianity—that would be my advice, that is my prayer. Of course, it is easy to make objection to the Virgin Birth and the Resurrection. Simple faith is not greatly disturbed by that. It seems to me to be revealed to us by our Lord Himself—that the simpler we are the nearer we are to the truth, the nearer to God."

The force of this testimony is all the more impressive, because the Bishop is one of the greatest historical scholars of the English Church, and we hope his plea for "a return to the simple faith, to simple acceptance of the Word of God as it has been handed down to us," will find an echo in many hearts and lives.

The Anglo-American Peace Centenary

Great Britain and the United States are preparing to celebrate this year the conclusion of a century of peace between the two great Anglo-Saxon nations. The celebration will take the form of a great Anglo-American Exposition, to be held in London in 1914. In it will be exhibited the achievements of the epoch of peace, showing the progress made in education, science, literature, inventions, productions, and in the betterment of the conditions of working men and women. In America a general committee has been formed to make the arrangements. A letter has been addressed to the people of the United States, asking for their support and co-operation. The purpose of the Exposition is one of exceptional significance; for it is not the signing of the Treaty of Ghent alone that both nations will unite in celebrating, but also the development and spread among the masses of the people of both countries of that spirit of mutual understanding and good-will which makes the idea of armed conflict between them as abhorrent as its existence is unthinkable. All nations have been invited to join in the celebration. The invitation has been extended "in order that both by the participation of governments and by the co-operation of men of good-will in every land this celebration may be so carried out as to mark not merely the close of one hundred years of peace between English-speaking people, but the opening of what we sincerely trust will be a fresh era of peace and good-will between all the nations of the world."

Another Emancipation

A fresh testimony to the value of temperance is seen in the recent announcement that the Pittsburg "Gazette-Times," one of the great dailies of Pennsylvania, will no longer solicit or receive liquor advertising of any class. It is particularly interesting to note that one of the Senators of the United States is President of the company that publishes this paper. Few people realize how widespread is the revolt against liquor among the daily and weekly papers of the United States. The great majority of the reputable publications in the South refuse liquor advertising and are distinctly hostile to the trade. And in the North there are notable examples of the rapidly increasing number of great dailies that have taken the same line. Recently letters were sent to 256 newspapers in Pennsylvania enquiring whether they would take liquor advertising. Out of 127 replies 45 stated that they would not refuse, and 82 that under no circumstances whatever would they accept any liquor advertising. Then, too, on January 20th the Pittsburg Board of Trade passed a reso-

lution, declaring for a prohibition amendment to the Constitution of the United States, and on January 25th, in response to an appeal by the well-known Evangelist, Sunday, 40,000 men pledged themselves to vote against the saloon. And so the battle goes on. "Truth is mighty and prevails."

What is a Christian?

When a coin has been long in use, and its impression has become effaced, it is not easy to recall what it was like when it came forth new from the mint. We may also say that words in this respect are very much like coins; usage wears them and often entirely changes their meaning. Something like this has happened to the word "Christian," though the change in the meaning of the word is due to a very different idea of the fact, a different view of what it means to be a "Christian." In the early days of Christianity it was difficult to be a Christian, but nowadays many people think it quite an easy and simple matter. In those days it meant very much to be a Christian, for it was a real test of life and character, but to some people in the present day it means practically nothing. For this reason it may be well to enquire into the real idea and meaning of being a Christian.

The origin of the word "Christian" is full of interest. It was given in one of the greatest cities of the world—Antioch in Syria, a meeting-place of all the nations by reason of its commerce and learning. One special interest of the word is that it combines Jewish thought with Greek and Latin language, and thus bears witness to the universality of Christianity as a religion for the whole world. The idea of "Christ" (Messiah) is Jewish; the substantive "Christ" (*Christos*) is Greek, and the adjectival termination "ian" (-ianus) is Latin. The followers of Jesus were called "Nazarenes" and "Galileans" by their Jewish fellow-countrymen, but this new name was intended to introduce and mark the difference between Jews and Gentiles on the one hand and those who, whether from Jews or Gentiles, were followers of Jesus Christ.

What, then, does it mean? Let us try and recover the marks of the coin. What is it to be a Christian? It is evident that in some way or other a Christian is one who is related to Christ. The relationship is twofold. A Christian is one who is united to Christ.

The term "Christian" evidently points to the Person of Christ, and to those who are associated with Him as His followers. It implies and involves union and close association with Christ.

There is a Union of Life. The life of Christ becomes the life of His followers; they are "born again" (John iii. 3), and are made "partakers of the Divine nature" (2 Pet. i. 4). Christ lives in them (Gal. ii. 20), and they are ever growing up into Him who is their life (Eph. iv. 15).

There is also a Union of Love. Christians love Christ, because He first loved them (1 John iv. 19). This love shows itself in loyalty. They respond to His call and realize that they are not their own but His. It is this intimate union and close relation of Christ and Christians that explains the well-known phrase, "Christianity is Christ." His Person is the Object of our worship; His sacrifice is the basis of our trust; His life is the standard of our example; His truth is the light of our conduct; His glory is the motive of our endeavours; His coming is the hope of our soul. Christ for us is our atonement; Christ in us is our power; Christ under us is our foundation; Christ around us is our protection; Christ over us is our Master; Christ beside us is our pattern; Christ before us is our hope.

And this union of life and love is effected and maintained by Faith. Trust is the link of connection with Christ. It is the eye of the soul that looks to Him; it is the hand of the soul that takes Him; it is the ear of the soul that listens to Him; it is the mouth of the soul that appropriates Him. Faith receives Christ; Faith rests on Christ; Faith realizes Christ; Faith rejoices in Christ.

From this follows the next and complementary aspect of what is a Christian. He is one who is anointed by Christ.

The word "Christ" means "The Anointed One," and is the equivalent of the Jewish term "Messiah." In the Old Testament the anointing oil was the symbol of the appointment of Prophet, Priest, and King. This anointing oil was the type of the Holy Spirit with which Christ was anointed (Acts x. 38) and with which the Christian is anointed in Christ (2 Cor. i. 21-22). To be a Christian, then, means to receive the Spirit of Christ, and to be filled with His Grace and Power.

The Christian is anointed for Purity. The Holy Spirit cleanses the heart from defilement and clears the mind from darkness. The soul is thus kept pure by the indwelling presence of the Spirit of God.

The Christian is anointed for Power. The Holy Spirit is the Spirit of Power; He gives the believer power with God in prayer and intercession. He also endues with power in relation to man, enabling the believer to show sympathy with man and do service for God. The anointing with the Holy Ghost is thus the essential feature and necessary equipment of the true Christian life. To be a Christian of necessity means to be an anointed one, and it is only when this is realized that the true Christian life is lived.

The combination of these two elements must ever be kept in view—Union and Unction. The Christian is one who is united to Christ and anointed by Him. There is a great tendency to separate these two facts, and to rest the idea of the Christian life only on the former aspect, and to be content with our union with Christ. The Lord Jesus Christ is not only the Lamb of God which taketh away the sin of the world (John i. 29), He is also the One Who baptizes with the Holy Ghost (John i. 33). The reason why there is so little power in many a professed Christian life is that there is no true conception of the need and power of the Holy Spirit as an essential part of genuine Christianity. When we look at the New Testament we can see that in the Apostolic Church every Christian was not only united to Christ by faith, but was also an active, aggressive worker, fully consecrated and endued with power from on high. Nothing short of this, nothing less than this, nothing other than this, is the meaning of the word "Christian" or of the reality expressed by that term.

The supreme question, then, for every reader is, "Am I a Christian?" Have I accepted Christ as my Saviour? Have I accepted the Holy Ghost as my Sanctifier? Do I know the Lord Jesus Christ in the glory both of His mercy and of His power? What God hath joined together let no man put asunder, and a Christian must ever mean one who is "in Christ" for salvation and satisfaction, and in whom Christ dwells for sanctification and service.

How may each one become a Christian? How may this true relationship to Christ become ours? There are four steps: (a) Personal trust in Christ as my Saviour; (b) Personal surrender to Him as my Lord; (c) Personal experience of the Holy Spirit through faith; (d) Personal service for Christ as my Master.

"Then who this day will, rejoicing, say

With a grateful heart and free,
Thou King Divine, my life shall be Thine,
I consecrate all to Thee?"

The Primary Need

By John R. Mott, Esq., LL.D.
(General Secretary of the World's Christian Student Federation.)

IN the Book of Isaiah there is a striking passage which represents God as wondering that there was no intercessor. Be the interpretation of these words what it may, there can be no question that they suggest a most necessary and profitable reflection for Christians today. In view of all that we know about the character of God as revealed in Christ, and in view of the countless lessons from the experience of those who have given themselves to intercessory prayer, it must be the occasion of real wonder to Him that among His many children there are not more and better intercessors. With reference to how many places and causes in His world-wide Kingdom might it not be said with truth and aptness, there is no intercessor! Remembering who He is and what His ways and resources are, should we think it strange that He is amazed at the paucity of intercessors? It is well that we try to answer the question, Why would God wonder that there is no intercessor? Why would He be surprised that those who profess to believe in Him and who desire to do His will fail in this highest work to which He calls them?

Must not God wonder at the lack of intercessors in view of the fact that His mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience show conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength.

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need of the Church to-day, and of its various auxiliary agencies, is not that of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although any one can see the waste, friction and comparatively meagre fruitage resulting from the want of better co-ordination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No; back of this and other unquestioned needs is the fundamental need of more Christlike intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

The limitless possibilities of the life of intercession suggest another reason why an omniscient God might wonder that there are so few who are worthy of the name of intercessors. Indeed, the evident possibilities cause amazement at this lack to those of merely human insight; for conversation with men who have furthest explored the life of intercession will show them most ready to concede that they have but begun to work this marvellous vein. It is my belief that two hundred men—yes, one hundred men—of pure heart, unselfish motive, and unwavering faith in the integrity, omnipotence, love, and present-day working of the Living God, could through intercession usher in an era like unto that vital age, the age of Apostolic Christianity.

Our Lord's unequivocal teaching about prayer should occasion surprise that more of His professed followers do not rise up and follow Him in the life of prayer. His clear and penetrating commands about intercession may well deepen the sense of amazement that more do not give heed to His obvious wish. But what can express the degree of wonder which should be felt at the scarcity of intercessors when we remember that Christ Himself while on earth was an intercessor and that He still lives to make intercession for us. Here and there are Christians who doubt whether prayer has any power beyond its reflex influence on the one who prays. Such doubt should give way when one observes the practice of Christ. We recall His words to Peter, "I have prayed for thee." We remember His prayer on the Cross, "Father, forgive them." The marvellous objective sweep and content of His high-priestly prayer, as recorded in the seventeenth chapter of St. John should convince anyone that Christ believed in the power of prayer to accomplish results outside the life of the one who prays. If we accept Christ, therefore, as our perfect example as well as Teacher in other things, logi-

cally we should follow Him in this most vital practice. Does not the reality of our faith in His divine character stand or fall with our obedience or failure in this wider outreach of prayer?

WHY NOT?

Well may we, therefore, press on to the question, Why are there not more intercessors, and why are we ourselves not more faithful in intercession? In the case of many Christians this is due to a lack of meditation upon God and His ways of working. I challenge anyone who honestly desires to be Christlike, to think thoroughly and conclusively upon prayer in its relation to the resources of God, and also upon the deepest and most pressing needs of men, and not have the purpose take shape within him to imitate Christ in intercession as in other things.

The reason some do not give themselves to intercessory prayer is that they have fallen under the spell of insidious unbelief. This is due on the one hand to the scientific temper which emphasizes exclusively a certain order of nature, and, on the other, to the idea that the infinite goodness, omniscience, and omnipotence of God make intercessory prayer needless. We do well to remind ourselves that if the Bible teaching and record about prayer be true, then no matter with how much mystery its practice and achievements may be surrounded, it is a central reality in human experience. At times in my own life I have had grave doubts as to the objective power of prayer. To help remove these I have read possibly forty treatises on the subject; but, while many of these were helpful, they did not of themselves dissolve my doubts. Among other aids to faith, I might mention two which have helped to carry me through my difficulties into a sense of certainty as to the achieving power of prayer for others. The first is the practice of intercession. The more one reflects upon it the more strongly will one come to believe that this form of prayer can be verified only by employing it. The other thing which has invariably helped me in moments of doubt or perplexity is the simple reflection—Jesus Christ prayed for others. Then I have said to myself, if He found this practice necessary, or even desirable, what presumption to assume that I can do without it. Let us face the fact that not to intercede for others implies a fundamental lack of faith in God as revealed in Christ; whereas to forget ourselves in intense prayer for others is an absolute proof that we believe in God as a living God who is actually presiding over the affairs of men.

It is painful but necessary to add that some Christians do not devote themselves to prayer for others because they are living on a plane which violates the conditions of effective intercession. Without doubt, many are kept from the immeasurable possibilities of the life of intercession because of the difficulties which beset the path. It is not easy to forget ourselves and become absorbed in unselfish thought and prayer for others. This kind of prayer costs vitality. I know of no way to make intercession easy. It will ever remain true that while the spirit may be willing the flesh is weak. We do well, therefore, to give no cause for the well-merited complaint of the prophet in the ancient time, "There is none that stirreth up himself to take hold of Thee."

Christ's concern for man, associated with His life of unbroken prayer to God on behalf of others, suggests a root reason why many otherwise loyal Christians are not more faithful in intercession; it is because they do not sufficiently care for men, and their hearts are not sufficiently responsive to the solicitude of God on behalf of men. To have the most helpful relations with our fellow men, and the closest fellowship with our Lord, who prayed for tempted Peter, we must share at any cost His present work of intercession.

The fact should not be overlooked that intercession does not have a larger place in the lives of Christians because of their failure to master the conditions in which they find themselves. Have a stated and unhurried time for intercession. Our most profitable employment should not be crowded into a corner. Let us not labour under the delusion that there will come a leisure time for unhurried retreat with God on behalf of men; for if ever that time comes, many of the occasions which demand our intercession will have passed. Let me illustrate what I mean by a fact of recent observation. In the conferences with Christian leaders in India conducted in the name of the

Continuation Committee of the Edinburgh World Missionary Conference, it was a special satisfaction to have with us at three of the gatherings one of the most prominent Christian leaders in the life and thought of Great Britain. Noticing that he had his hands before his eyes much of the time, I thought at first that it must be because he was seated where the light was troubling him. Then I thought that he was occupied in meditation. But later I discovered that he was giving himself almost constantly to intercession on behalf of those participating in the discussions and on behalf of the momentous interests which they were seeking to serve.

You may have heard of that wonderful Chinese Christian, Ding Li Mei, famous as an evangelist and even more as a man whose attractive character and conduct constitute a convincing evidence of the life of Christ in man. In recent years he has influenced the largest number of students to devote their lives to the Christian ministry ever secured by one man during the history of the Church in Asia. Those who know him best will tell you that the dynamic secret of his life is the central place which he gives to intercession. The last time I saw him he had recorded in a book the names of many hundreds of individual Christians from all parts of the world for whom he prayed day by day. In travelling with him from Shanghai to Dairen on our way to the conference in Mukden, I observed that he spent hours alone, either walking on the deck, or seated with this book open in his hand. Mr. Brockman says that the Student Volunteer Movement of China is the product of this man's prayers.

HOW MANY?

In view of the alarmingly small number of intercessors, and the insistent need for the work which they can do, the most important question of all to consider is, How multiply the number of intercessors? This work of increasing the volume of intercession has not received the attention it deserves, although the experience of all the centuries clearly points the path. Ministers and laymen who can speak with reality and from actual experience should give addresses and talks on the subject of intercessory prayer. Here we have in mind not dissertations on the ground of prayer, nor on the reflex benefits of prayer, important as are these phases of the subject, but on that aspect of prayer which occupies itself with bringing definite help to other men and enterprises. Addresses on this subject born out of sincere efforts to practice what is enjoined upon others, will have contagious power.

One of the best means of promoting intercession is that of laying before men objects which are so important and so immediate in their claims that men will realize that they must pray. This can be accomplished by writing letters devoted exclusively to the subject. An even better plan, where practicable, is an interview for the express purpose of enlisting prayer. If time is well spent in personally asking for gifts of money and service, is it not even more important to follow this plan in order to call forth intercession?

Group meetings of Christians during religious conventions or in every-day life for the sole purpose of united prayer for objects of common concern will serve as training schools and propagating centres of intercession. This has been illustrated in times of actual crisis in all parts of the world. One time when visiting a Scandinavian university a most serious situation confronted us in a series of special religious meetings. During the meeting on which apparently everything hinged, a number of earnest Christians quietly withdrew and devoted themselves the entire evening to special prayer. It was, therefore, no surprise to me to see the walls of opposition fall before our eyes.

Above all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. Mr. Moody used to say, "A man is what he is in the dark." We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, God will have His opportunity to break out through us, and our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? No more searching question could be addressed to us. By the answer we give in our inmost souls, and by the steps which we take as a result of that answer, will be measured not only the quality but also the outreach of our lives.

PRIMATE ALEXANDER

ALL who are interested in the Church of Ireland will welcome the record of one of its most familiar leaders in a book entitled "Primate Alexander, Archbishop of Armagh," by Miss Eleanor Alexander, London: Edward Arnold. Instead of being concerned with ecclesiastical problems and movements, the book depicts a delightful personality, whose beautiful character impressed all who came in contact with him. In his later days he was urged to write his autobiography, and for this purpose he jotted down notes of scenes and incidents in which he took part. These were put in a black tin box, and in order to avoid confusion between autobiography and biography, the parts written by the Primate himself are headed, "From the Tin Box." Both the contributions of the Archbishop himself and those of his daughter are full of the deepest interest, and it is difficult to say which of the two is the more attractive.

After attractive and illuminating chapters dealing with his childhood, early influences and school, we are introduced to the subject of the biography as an undergraduate at Oxford, where he was a member of Exeter College, having obtained an exhibition from Tonbridge School. He was at Oxford during the latter days of Newman's association with the English Church, and his daughter tells us that his career at the University seems to have been a curious medley. "Weak extravagance was woven in and out of a passionate attraction towards Dr. Newman." Tract 90 had been published shortly after Alexander's matriculation, and the result of Newman's influence was to lead the emotional and enthusiastic young Irishman seriously to contemplate entrance into the Church of Rome. The reception of Newman into that Church was at first a crushing blow, but Alexander soon determined to follow his master, and actually wrote to his mother to this effect. He packed up his possessions with the intention of never returning to Oxford, and, taking the first available coach, he started homeward. It so happened that his nearest travelling companion was a Quakeress, and in the course of the journey she offered him a little book. Alas! it is impossible to say what that was, but the result was abiding, for it led him to reconsider his position, and never again was he tempted to forsake Anglicanism. He returned to Oxford, and eventually joined Brasenose College. The Archbishop became so affected by his change of view that he is able to quote the words of Dr. Arnold that "Newman and his party are idolators." On this point it may be well to add that when Alexander was a Bishop he once saw Newman "in his days of neglect and disappointment," near Westminster Abbey. The Bishop longed to approach him, but the old Oxford awe momentarily overpowered him and Newman had gone. Once again Alexander as a Bishop saw Newman a year or two before his death. "I saw the same face which I had seen fifty years before in the pulpit of St. Mary's, and after all I loved him still; but I had not the heart to speak to him."

Then follows the account, first, of his curacy and then of his marriage, an ideal union with Cecil Frances Humphreys, afterwards so well known as the writer of "There is a green hill far away;" "The roseate hues of early dawn;" "Jesus calls us o'er the tumult;" and "Once in royal David's city." It may be noted, too, that she wrote "The Burial of Moses," which Tennyson once said he wished he had written. Alexander was not long in parish work before he was called, first, to the Deanery of Emly and then to the Bishopric of Derry. Dean Alford sent him some decidedly ambiguous congratulations from his own deanery at Canterbury.

"I'm glad I'm not a Bishop,
To have to walk in gaiters,
And get my conduct pulled about
By Democrat debaters;
To rise each weary morning
With twenty men to see,
And have to lay my hands upon
Such endless confirmee.

"I see them sit before me:
There's lordly Cantuar,
And York in lonely splendour,
And Chester come from far;
There's subtle Sam of Oxon,
And Lincoln and Llandaff,
And Bath and Wells, poor man, comes in
Leaning upon a staff.

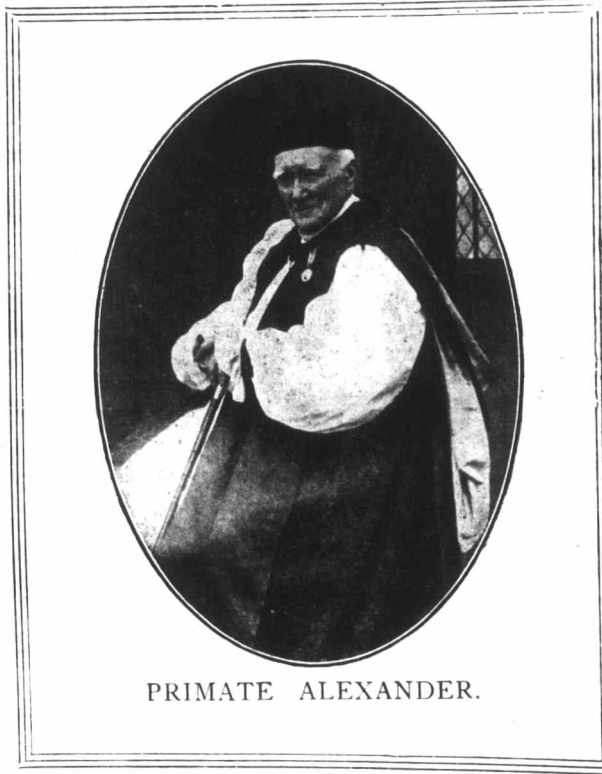
"A weary lot and battered
With faces full of carè,
And principles all shattered,
With public wear and tear;

While I by my Cathedral
Sit writing at my ease,
And fanning my grey temples
With the wanton summer breeze.

"Well, peace be with them, good, old souls;
The worst of them means well,
The hearts that love and worship them
Are more than I can tell;
From Longley down to Sodor,
From Exeter to Lincoln,
They've knots to cut and to untie
Would make me mad to think on."

During his tenure of office at Derry the Dis-establishment battle was fought, and not a little is recorded of clerical life and work in Ireland at that time and under the new order of things. The Bishop necessarily had a good deal to do with Prayer Book Revision, and at the present time it is particularly interesting to observe his opinion that the decision came to by the Church of Ireland upon the Athanasian Creed struck him as "one of consummate wisdom" (p. 189).

Journeys to America and South Africa formed opportunities for new friendships and interesting experiences. It is impossible to avoid noticing his comment on the Church in South Africa, especially as he himself was always regarded as



PRIMATE ALEXANDER.

associated with moderate High Churchmanship. "I must honestly say that, in South Africa, I hope that moderation in externals may prevail. The sort of men who represent English settlers in the remote places do not make complaint or disturbance about that which they do not understand or approve; but they are apt to go out of Church silent and contemptuous—and not to come back again. In their strenuous life it is the essentials of religion which appeal to them" (p. 256).

In 1896 he was elected Primate of All Ireland in succession to Archbishop Gregg, who had only held the Primacy for two years. In view of a good deal of hesitation and fear that had been shown during his Derry Episcopate, this appointment, which was welcomed by all classes in the Church, was particularly interesting and welcome. It was during this time that he was led to realize more than ever before the necessity of Reunion. His daughter tells us that as the end drew near he seemed to turn more and more towards the sweet reasonableness where agreement is to be found and away as far as possible from controversies which make for wrath and clamour. During his closing years the possible union of the Protestant Churches was much in his mind, and in his address to the Armagh Diocesan Synod in 1908 he laid stress on the fact that from 1552 to 1662 the Church of England recognized Presbyterian orders as valid, and that ministers having only those orders were inducted into English parishes. We are not surprised that the Archbishop received many expressions of interest and of pleasure in this utterance from episcopal and Presbyterian clergymen. His answer to one of his own clergy is particularly striking. He says that "In past years when poor, dear, old Newman's words still hung in my memory like the scent of attar of roses, I tried to 'cast away' Cosin's words (and acts) about

the French Protestant Church, like a bad dream—but I could not. A man whom I had learnt to stop my ears against (Gilbert Burnet) brought me tidings about Scotch episcopacy, and the opinion of great Anglican Bishops on ordaining men who were Presbyterian ministers as Bishops—and words of Ussher, and even of my (peevis!) predecessor, Bramhall, gave me pause. . . ."

In 1911 the Archbishop resigned, full of years and honour, and settled at Torquay, where he enjoyed quiet rest and fellowship amid beautiful surroundings. We are told that among the earliest callers on him at Torquay were an Irish Presbyterian minister and an Irish Roman Catholic priest. "The minister never doubted for a moment but that he was an Anglican High Churchman, and the priest never doubted for a moment but that he was a decided Protestant."

It fell to the lot of the writer, during the later years of the Archbishop's life, to assist him at the marriage of one who was a member of the writer's congregation. It was a delight to be in touch with such a truly good and gracious personality, and the memory of the time will long abide. All who value biography, interesting in character and attractively written, will make a point of becoming acquainted with this volume. We have only touched upon the merest fringe of its many-sided interest, and no one will put the book down without thanking God for so beautiful a spirit, full of Christlike charm.

Quiet Hour

Love is the greatest thing that we can give each other.

* * * * *

Perfect loyalty to Christ brings perfect peace into the heart.

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One of the greatest lessons of life is to learn not to do what one likes, but to like what one does.

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The will of God contemplates a discipleship which shall distinctly aim day by day to reproduce the life of Christ.

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There is nothing to be compared to the rest of heart which comes from the assurance that we have won the Divine approval.

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The sin of prayerlessness is a proof for the ordinary Christian that the life of God in the soul is in deadly sickness and weakness.

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Nothing except the hidden, humble, constant fellowship with God can teach you as a child of God to hate sin as God wants you to hate it.

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There are many who place their hope for salvation in the redemption of the Cross, who understand little about the fellowship of the Cross.

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In every prayer the Triune God takes a part—the Father Who hears; the Son in Whose Name we pray; the Spirit Who prays in us and for us.

* * * * *

Humility is a lowly plant that thrives only in high altitudes and the more we dwell upon God's purity, the more shall our sensitiveness to sin, our longing after holiness intensify.

* * * * *

When the will of God reigns triumphant in the will of His child, God uses the surrendered powers, as He could not have done before, in blessed labours for the good of men.

* * * * *

In our darkest moments, and in our greatest trials, and in our heaviest difficulties and afflictions, let us never lose sight of the fact that He is still the living God, and ever will be the living God.

* * * * *

Jesus enables us to look across present confusions, the conflicts of mind with mind and system with system, the opposing cries and rival banners of contending parties, across all that to the time when He shall triumph and the Kingdom be the Lord's.

* * * * *

The design and purpose of sorrow is to endow us with the beauty of heavenly-mindedness, and to enrich us with the power of a beneficent sympathy which will give a tenderer touch to our hand, and a quickened power of response to our hearts as, like our Master, we go about "doing good."

The Largest Organ in America A Magnificent Memorial

The Organ was constructed and erected at a cost of \$40,000.

OVER twenty-five hundred people gathered in St. Paul's Church on April 29th, for the service of dedication of the new organ. Three Bishops and 30 other clergy were present.

The service was opened with the formal presentation of the organ to the church by Mr. George Blackstock, on behalf of his mother and the other members of the family, in memory of the late Mr. Thomas Gibbs Blackstock, K.C., his father. Bishop Sweeney then dedicated the organ. In the service of Evening Prayer which followed, there were special Psalms, Lessons and Collects. Bishop Lofthouse of Keewatin read the first Lesson, and Bishop Reeve, the second. Dean Grosvenor of the Cathedral of St. John the Divine, New York, in a brief address, spoke of the ministry of music. "This grand organ must give music, consoling, inspiring and intelligible; consoling and soothing to those who are feeling downcast in sorrow, inspiring those in the battle to greater triumphs over sin and higher service for the Master, and intelligible to the people, rich and poor, who shall come to offer their prayers and praises to God." He paid a high tribute to Archdeacon Cody and congratulated the congregation on the splendid building.

At the conclusion of the address, Mr. Miles Farrow, organist of the Cathedral of St. John the Divine, played "Choral No. 3 in A Minor," by Casar Franck, which exhibited splendidly the full power of the organ. His rendition of Alphonse Maily's "Invocation" was in the gentler mood. Mr. Healey Willan, F.R.C.O., the organist of St. Paul's, during the evening played two figures from Bach, the D Minor and E Flat. They exhibited not only the steady diapasons of the organ, but also the technique of the organist. After the offertory he played three short selections, including a scherzo of his own composition, which brought the echo organ into prominence, and the "Adagio in E," by Merkel, illustrating a number of the special orchestral stops.

The choir sang unaccompanied Tertius Noble's "Souls of the Righteous" with fine effect. The Magnificat and Nunc Dimittis settings sung on the occasion were composed by Mr. Willan and were much admired.

It will be a surprise to many to learn that the new organ in St. Paul's Church ranks third in the list of the world's great instruments, the only two greater than it being at St. Michael's Church, Hamburg, Germany, which has 163 speaking stops, and Riga Cathedral in Russia with 124. St. Paul's Church organ has 107 speaking stops, and the next in order is that of the Cathedral of St. John the Divine in New York with 106.

There are upwards of 7,384 speaking pipes with five swell boxes, and to make the necessary connections 263 miles of wire were required.

The instrument is in three main sections, one on either side of the chancel and an echo organ at the back of the church. This arrangement, owing to the great height of the building, makes it possible to get the very best conditions for the production of the notes, as even with the largest pipes—32 feet in length—there is ample head room. There are altogether seven divisions to the instrument, pedal, great, swell, choir, orchestra and tuba organs in the chancel, and the echo organ at the end of the church.

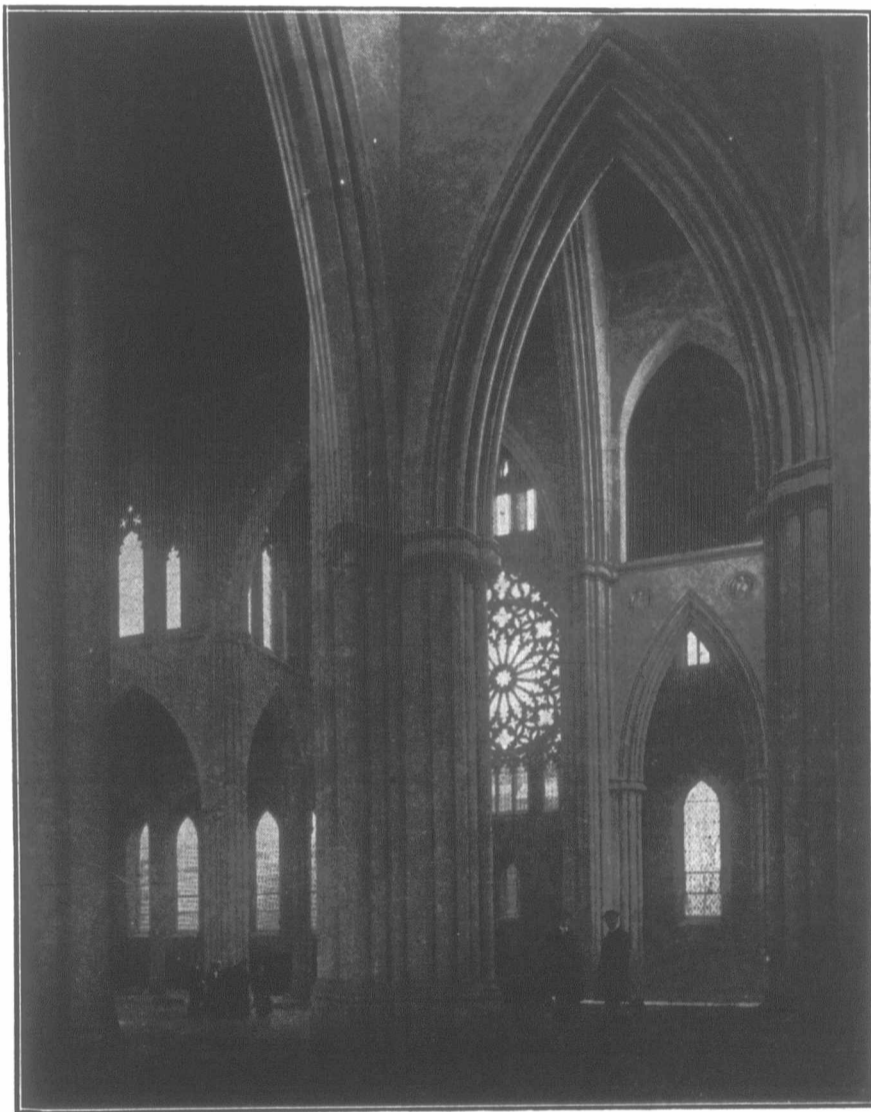
An unusual feature of this organ is the extension of the notes one octave higher than is usual in the instance of the choir, swell, orchestra and echo organs. Another feature is the celesta, an orchestra instrument, in sound a medium between the piano and harp effect, this being only the second ever incorporated in any organ. An appliance recently invented by Mr. L. E. Morel, of Casavant Frères, the builders of the organ, is called the sustenuto, the purpose of which is to sustain any note or group of notes as long as desired, and this is the first organ to be entirely equipped with this device.

The group of tuba stops—five in number—in the organ is especially noteworthy, being on a

scale of magnitude not to be found on any other instrument in America.

To obtain the necessary wind pressure, apparatus consisting of three distinct sections has been installed in the basement, and the motive power required for these, amounts to 25 horsepower. It is interesting to know in this connection that for a great organ installed in Winchester Abbey in A.D. 951, in which there were 400 pipes, 26 bellows were needed to supply the wind pressure, and this was obtained by the labour of 70 men.

By the distinct sections wind pressure of varying intensities has been obtained in this organ since certain pipes sound better with a less pressure than others. This is also a feature which aids to produce the beauty of tone in this instrument, and is a detail which is not very common



AN INTERIOR VIEW OF ST. PAUL'S, SHOWING ONE OF THE COLUMNS OF THE MAIN CROSSING. THE ORGAN WAS NOT COMPLETED IN TIME TO ALLOW A GOOD PICTURE TO BE SECURED.

scale of magnitude not to be found on any other organ on this continent because of the expense of the necessary construction.

The specifications and plan of the console (unique in its compact arrangement) were prepared by Mr. T. J. Palmer, A.R.C.O., and subsequently passed upon by Col. Dixon of Trinity College, Cambridge, and by many of the leading organists, experts and builders in the Old Country. The builders are Casavant Frères of St. Hyacinthe, Quebec.

The following is a comparative list of some leading organs:—

	Speaking stops.
Ely Cathedral	69
Durham Cathedral	73
University of Toronto, Convocation Hall	76
St. Paul's Cathedral, London	77
Westminster Abbey	77
St. Stephen's Cathedral, Vienna	90
Metropolitan Church, Toronto	94
St. Sulpice, Paris	100
Cathedral of St. John the Divine, New York	106
St. Paul's, Toronto	107
Riga Cathedral, Russia	124
St. Michael's, Hamburg	163

Last Saturday afternoon Mr. Healey Willan gave a recital including numbers calculated to show the varied possibilities of the instrument.

TRINITY COLLEGE CONVOCAATION

The most momentous occasion in the academic year of the Alumni of the venerable University of Trinity College occurred last week, when a convocation of the Faculty of Divinity was held for the purpose of conferring degrees. In addition to the degrees in course the event assumed an added dignity from the fact that honorary degrees were conferred on two such distinguished men as the Bishop of Columbia and the Primate of Canada. The presence of eight Bishops of the Canadian Church and many clergy added dignity to the scene.

The principal event of the evening was the conferring of degrees, honoris causa, on the Right Rev. John Charles Roper, Bishop of Columbia, and the Most Rev. Samuel Pritchard Matheson, Archbishop of Rupert's Land and Primate of All Canada. The ceremony was performed by Provost Macklem.

Rev. E. C. Cayley presented Dr. Roper for the degree of D.D., commenting upon the fact that the candidate had at one time held a professorship in Trinity College. Archbishop Matheson was presented by Rt. Rev. Dr. Thorneloe, Bishop of Algoma, who spoke of the distinguished position held by him both as a leader of men in the Church, and as an educationist. Bishop Thorneloe remarked that the university in conferring upon the Primate its highest honour, was thereby adding to its own lustre.

In acknowledging the honour, the Primate spoke of the high position held by Trinity College. His only regret, he said, was that so few of the Trinity graduates went to the west. He submitted three words for the deep consideration of those who were about to be ordained: First, "cure." This embodied all the duties of the care of souls and the moulding of character. Second, "courage." This meant not only speaking boldly from the pulpit, but also in the ordinary course of life in furthering all the higher aims and aspirations. And thirdly, "consistency." "Let your lives confirm what your lips utter," he said. "Go forward and stand for Christ, giving not only lip service, but also life service." To the Arts men he would only say: "Be true to the traditions of Trinity College. Realize that the finest thing in life is a Christian gentlemen, which is a combination of religion and education. When you boys go out into the world remember your alma mater, and never do or say anything unworthy of the beautiful word 'mother.'"

The Bishop of Columbia, after a reminiscent discourse on his arrival in Canada, 28 years ago, offered sound advice to the young men about to enter on active ministry. Taking an illustration from the game of football, he advised them to "choose their centre wisely, keep that centre strong and then cover all the ground they could." That was the advice he got from a great footballer at Oxford, and it applied aptly to the Christian life.

The degrees conferred were as follows.—Licentiate in theology, A. T. Weir. Also eligible, but retaining by preference their present degrees:—A. H. Priest, B.A., H. A. E. Clarke, B.A., and A. J. Arthur, B.Sc.

Offering themselves also for ordination:—F. W. Colloton, L.Th.; L. A. Cooper-Ellis, P. W. A. Roberts, E. G. Hutson, R. M. Fairbairn, B.A., E. S. P. Montizambert, P. H. Streeter.

B.D. degree:—Rev. W. S. Blyth, M.A., Hawthorne, Ont.; Rev. C. L. Desailly, Australia, in absentia; Rev. J. de Pencier Wright, M.A., L.Th., Elizabethtown, Ont.; Rev. J. J. Preston, Elmvalle, Ont.

The wear and tear of rust is faster than the wear and tear of work.

God will give seed to the sower in spring—no alms to the sluggard in harvest.

Many pray for the Spirit that they may make use of Him and His power for their work. This certainly is wrong. The Spirit must use you. Your relationship towards Him must be one of deep dependence and utter submission. The Spirit must have you entirely and always, and in all things under His power.

The Churchwoman

TORONTO.—The Diocesan W.A. is holding its annual meeting here this week from Tuesday to Saturday. The Bishop and Mrs. Sweeny gave a reception for the delegates and hostesses on Tuesday. On Wednesday morning at the Corporate Communion in St. James' Cathedral Bishop Roper of Columbia preached. The business meetings are being held in St. Anne's Parish House, and the missionary meeting this evening in the Church of the Redeemer Parish House.

The following resolutions from the General Board are up for discussion:—(1) Resolved: That as a means of promoting the increase of Bible reading and study in connection with W.A. work the General Board would recommend two directions, which among others, present an opening for development: (1) The reading of a portion of Scripture as a regular part of the devotional exercises of the meeting. (2) Individual reading and study.

(2) Resolved that this Board recommend for consideration: How we may come into touch with:—(1) All women among the new-comers who belong to the Church; (2) all foreign, and other women, who are unshepherded by any other Communion.

There will also be discussion on each of the following subjects:—(1) "What should be the attitude of the W.A. towards the Social problems of Canada?" (2) "Why do so few of our girls offer for Missionary Service?" A full report of the proceedings will be given in this column next week.

MOTHERS' UNION.—The last meeting for the season was held at St. Luke's Church, April 22nd, a good number of members attending. Rev. G. F. B. Doherty gave an address on "The Relation of the Child to the Public Worship of the Church." A new branch of this helpful society has been formed in St. Anne's parish, and other parishes have the formation of branches under consideration.

PEMBINA.—Delegates from the W.A. branches in Pembina Deanery met with the clergy and laity of the Deanery at Morden, April 28th-29th. The principal business taken up at the first session was a discussion as to the advisability of women voting on questions of the church. Later in the W.A. meeting, the women put themselves on record in favour of women voting. The following morning celebration of the Holy Communion was held in St. Thomas' Church for all the delegates. In the afternoon an interesting talk on the work of the W.A. and how to keep the members interested was given by Miss Mill-edge. Two papers entitled "The W.A. Work in India" and "The W.A. Work in China" were read by Mrs. Holmes, of Clearwater. Mrs. Limo, of La Riviere, also read an instructive paper on Japan. On a motion of Mrs. Speechly, a unanimous vote was given in reference to a resolution recommending that the word "male" be struck off the canon in questions dealing with members eligible for voting. Mrs. E. D. Kerby, of Morden, read a paper on "How to Keep a W.A. Prosperous." The president of the W.A. of Rupert's Land, Mrs. McFarlane, gave an inspiring address. A table laden with parcels showed how generously the different branches had responded to the miscellaneous shower in aid of Dynevor Hospital. In the question box were some good questions as to the well-being of the W.A. A late evening meeting was held to finish the business. In the absence of Mrs. Garrett, Mrs. Piggott presided during the sessions, and Mrs. Speechly, of Pilot Mound, filled the position of Recording Secretary.

Laymen's Missionary Movement

Victoria Day this year falls on a Sunday. The holiday will therefore be observed on the Monday. The Canadian Council of the Laymen's Missionary Movement is taking advantage of this by arranging for a "Holiday Missionary Conference" at the Brane House, Burlington, from Saturday evening, 23rd May to Monday evening, 25th May. In this way it is hoped to secure the attendance of a considerable number of interested men, and to spend time quietly and unhurriedly upon a reconsideration of "The Challenge of Missions," to the individual, the congregation, the nation. While the conference is primarily

for men, wives of members of the conference will be welcomed.

Mr. J. Campbell White, of New York, who on so many occasions has helped the L.M.M. in Canada, has promised to be present and to speak each day. The whole programme is a very strong one.

The usual holiday rates will be in force on the railways. For accommodation, applications should be made either to the Secretary, L.M.M., Confederation Life Building, Toronto, or direct to the Brane Hotel, Burlington.

Brotherhood St. Andrew

A meeting of the Hamilton Local Assembly was held at St. Mark's Church, Hamilton, recently, and was well attended.

Mr. F. Lamb, president of the Assembly, presided, and welcomed Dr. Renison from the Church of the Ascension, and Mr. Haberstro from Buffalo, to speak to them. Rev. C. A. Sparling, Rector of St. Mark's, said he had only been a short time in Hamilton, but thought he had one of the best Junior Chapters and best director in the city. He welcomed them all to St. Mark's.

Mr. A. S. Mitchell, secretary, read the minutes, after which Mr. Lamb referred to two items of interest to the members, the first being that Canon Spencer was going to continue the Jewish Mission with assistance, and the second that Canon Sutherland was to become the hospital chaplain.

Dr. Renison in his opening remarks stated that it was perfectly possible for a man to come to maturity and ask what religion has for him. He hears about the ravens and the lilies and decides he will be a lily, but God never intended man to be either. There is something in man that is hard to satisfy. What is the first thing a Brotherhood man needs? A vision. A country is destined to have a future and what was the vision of the future to be. Is this country to be a Christian one? The panacea for the ills of this world was the Gospel of Jesus Christ. A consciousness of sin was needed as we ought first of all to realize our own sin. In the words of St. Paul, "I beseech you by the mercies of God to present your bodies a living sacrifice"—a living, not a dead one. Sometimes it is easier to be a general or a captain than to do the humdrum service of the rank and file.

Mr. Haberstro followed and stated that the former's words were very practical and to the point. He was especially convinced of the necessity of going back to the old Gospel. Speaking of boys he said that there was a blind faith in the child and there are hundreds of things which have to be explained, but he would like to say to the boy that if he took the words of our Lord and learned some of them and thought of them day by day he would arrive at the highest point of his profession.

Mr. Haberstro was asked many questions on Brotherhood points which he answered very happily. Dean Abbott then closed the meeting with the customary prayers.

Church News

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.

NOVA SCOTIA.

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

HALIFAX.—TRINITY.—The Rev. Charles E. d'Arcy, M.A. (T.C.D.), of Northampton, England, was the preacher here April 19th. He is on a three months' vacation. He has been in Canada and the West before and gave a series of lectures in the Old Land on his experiences. It is possible that he may stay in Canada.

BRIDGEWATER.—HOLY TRINITY.—The special Easter offering was \$114. By the "Calendar" system of raising money \$500 has been realized in winter months. The Young Ladies' Guild cleared \$32 at a sale on Easter Monday.

BEDFORD.—The Bishop confirmed 18 persons here recently. The deed for a church site at Windsor Junction has been recorded, and we hope

before many years have passed to see a suitable place of worship there. We find the monthly meetings of the vestry to be well attended and interesting, and for the benefit of young clergymen, who may not have tried this scheme, we would strongly recommend it. Through the exertions of Mrs. E. J. S. White and Miss Ogden, and the goodwill of the parishioners a very acceptable Easter egg was presented to the Rector, Rev. G. M. Ambrose, M.A., containing golden coins to the sum of eighty-five dollars.

NORTH SYDNEY.—ST. JOHN'S.—Easter Day was chosen for the first appearance of a vested choir of thirty-six members. The entire credit is due to the energy and progressive spirit of the Rector, Rev. A. W. Nicholls, and is but one more evidence of his administrative ability, and his earnest desire that St. John's under his rectorship shall enjoy everything which makes for a complete and orderly service. The substantial response by the congregation to the appeal from the Rector for special Lenten offerings was very gratifying. The children of the Sunday School contributed \$80 for missions, and the "Cent-a-day with Prayer" fund amounted to \$40. Those amounts being independent of the regular service collections of about fifty dollars. Beautiful communion linen was presented by Mrs. W. McL. Vooght.

AMHERST.—CHRIST CHURCH.—At the recent confirmation here the Bishop laid hands on 40 candidates, (13 men and boys, and 27 women and girls). The Bishop's charge to the candidates, and his strong and helpful advice to the congregation, will always be associated with the memory of this significant service. He also preached to a large congregation at the "Highlands," and at 4.15 p.m. addressed a large gathering of men at a men's meeting in the Parish Hall. In the evening the Bishop preached again to a crowded congregation. On Monday morning, he consecrated the new burial grounds, adjoining the old historic grave-yard of the parish. This ground containing upwards of an acre, has recently been acquired at a considerable cost; and it is the purpose of the corporation to have it plotted and beautified in line with the most modern and appropriate designs for grounds of this character.

BRIDGETOWN.—ST. JAMES'.—A splendid west window was dedicated here on Easter Sunday to the memory of John Jeffery, his wife and children. It is a gift from his surviving daughter. The window consists of three lights. It is from a conception of the Presentation of Christ in the Temple by Prof. Blaim, of the Munich Academy, and the window was executed by Mayer Brothers at their Munich studio.

BELLISLE.—ST. MARY'S.—A reredos of quarter-cut oak in memory of Alice Coleman given by her mother, and a Holy Table of quarter-cut oak in memory of William and Jessie Bustin given by Mrs. Wm. and Mr. Arthur Bustin, were dedicated here on Easter Sunday. Both articles are the work of the Valley City Seating Company of Dundas, Ont.

FREDERICTON.

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

ST. MARY'S.—This is the thirtieth year of Archdeacon Raymond's rectorate. The total Easter offerings amounted to about \$300 and in addition nearly \$100 was contributed at Easter by the Sunday School as a missionary offering. The receipts of the church for all purposes during the year amounted to about \$3,140 and the church is free from debt of any kind with a balance in hand. The church has been enlarged this year.

DORCHESTER.—At the annual Easter meeting it was pointed out that while the annual contributions per family for the diocese were about \$13 according to the journal for 1913, those of this parish were \$44. The amount raised for missions, etc., brought the average up to \$53. And yet, as the members were aware, the parish at this time was composed of people, for the most part, far from wealthy. The yearly requirements for ordinary current expenses were at the rate of \$33 per family, or two and one-half times the actual average raised in the diocese according to last returns. The churchwardens reported receipts for the year \$260 in excess of expenditure. On Good Friday afternoon the Rector administered Baptism to a convict in the penitentiary after some months' instruction, and on the invitation of the chaplain, preached to the Protestant prisoners.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Rev. H. Symonds, D.D., preached the annual sermon of the Masonic body of Quebec here on April 29th.

ST. MICHAEL'S.—Rev. W. S. G. Bunbury addressed a missionary meeting under the auspices of the W.A. in the Mountain School House, April 30th.

ST. MATTHEW'S.—Canon Scott was in Toronto over last Sunday attending meetings of the Prayer Book Revision Committee. During the illness of the assistant, Rev. A. R. Kelley, the Sunday services were taken by Archdeacon Balfour.

TRINITY CHURCH.—Tenders have been invited for the renovation of the interior of the church. This work will be done during July and August.

IMMIGRATION CHAPLAINS.—The Rev. M. La Touche Thompson and Rev. Mr. Young have taken up their duties at the Immigration Building. They will be assisted in the clerical work this season by Mr. Hunt, who has recently come from England.

ST. PETER'S.—The Rector has recently had an anonymous gift of \$300 towards church extension in Lemoilou.

MONTREAL.

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

CHURCH OF THE ASCENSION.—The annual service of the Girls' Friendly Society was held on April 22nd in this church. The Rector, the Rev. J. L. Flanagan, gave an address from John 17: 15. The branch of the G.F.S. connected with the Church of the Ascension, established two years ago, is a flourishing one, and a very bright future is anticipated. An increase of \$1,000 in offerings, bringing the total revenue of the Church of the Ascension to \$9,076 for the past year, was reported by the financial warden at the annual vestry meeting last night in the church hall. Two important matters were decided—the first, that a rectory be built for Rev. J. A. Flanagan, and that an assistant rector be secured. It was also decided to increase the salary of the Rector by \$200. The following delegates to the Synod were chosen: Dr. D. W. McKechnie and H. T. Keep.

ONTARIO.

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

NAPANEE.—ST. MARY'S.—The best meeting for years of the Chapter of the Deanery of Lennox and Addington was held here on April 16th. Seven clergymen were present. After the Holy Communion, the chapter proceeded to apportion the amounts of missionary money required by the Church for the ensuing year.

TORONTO.

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

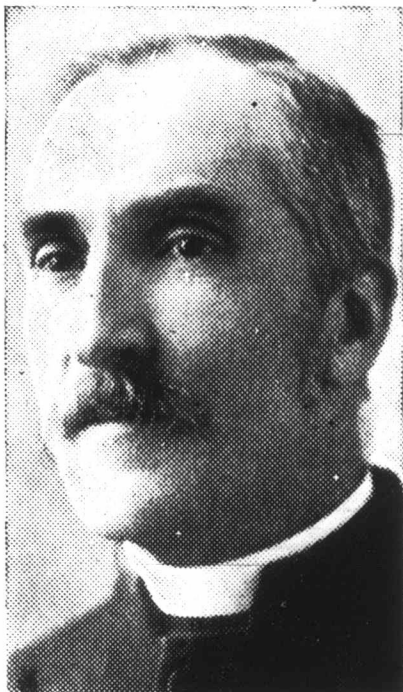
TORONTO.—SYNOD OFFICE.—The Bishop of Toronto officiated last Sunday morning at the opening of the new St. Clement's Church, Leslieville. In the afternoon he held a confirmation service at St. Cuthbert's, Leaside, and in the evening at St. Mary's, Dovercourt.

PRAYER BOOK REVISION.—On April 27th the Central Committee on Prayer Book Revision completed its labour, and on April 28th the General Committee assembled from the four corners of the Dominion to discuss its work. From Tuesday until Saturday, with three sessions a day, the committee diligently applied itself and thanks to the careful and pertinent discussion by the members and the generalship of the

chairman, the task was completed. The final report of the General Committee is now being prepared for presentation to the General Synod in Vancouver next September.

ST. ALBAN'S CATHEDRAL.—Righteousness, self-respect and unflinching honour are the things of greatest value in life, though the temptation is strong in the world at present to value men for their rank, position or wealth to the exclusion of all other qualities, said the Rt. Rev. E. J. Bidwell, D.D., Bishop of Kingston, in his sermon here last Sunday morning. Religion is being neglected, and in many quarters there is a great reluctance to accept the teachings of Christianity, unless they square with the immediate conception of the latest and untested discovery of science. No nation or people can ever become great or prosperous who forget God. There is great need for more enthusiasm for religion in Canada, for whenever men forget and neglect things spiritual they are doomed. The greatest of all forces in human life was love, and men must love God, religion and their neighbours.

COBOURG.—ST. PETER'S.—Word of the sudden death of the Rev. Canon A. W. Spragge, M.A., Rector of St. Peter's Church, Cobourg, was received by members of his family in Toronto, May 4th. The deceased, who was with Mrs. Spragge, at Atlantic City, had been in good health, and the news of his death came as a great shock and surprise to his two sons and his brother, who live in Toronto. The late Canon



THE LATE REV. CANON SPRAGGE.

Spragge was a son of the late Chief Justice Spragge, and he received his education at Trinity University, the M.A. of which institution he obtained in 1887. He spent some years at Aurora prior to going to Cobourg, but had occupied the rectorship of St. Peter's Church there for the past 25 years, having celebrated the 25th anniversary of his induction on Easter Sunday. He is survived by his wife and four sons. The funeral will be held at Cobourg. The late Canon A. W. Spragge, M.A., was ordained Deacon in 1877, by Bishop Bethune. He served in the parishes of Caledon, Bradford and Newmarket, all of which are situated in the diocese of Toronto, before he went to Cobourg as Rector, where he spent the last 25 years of his ministry.

ST. HILDA'S COLLEGE.—At the annual meeting of the College Alumni Association, with the president, Miss Laing, in the chair, encouraging reports from the secretary-treasurer, and the representatives to the various societies with which the association is affiliated, were presented. Plans were brought forward by which graduates, especially those at a distance, might be kept in closer touch with the affairs of the college and the association, and it was decided that the appointment of "year" secretaries would best answer that purpose.

ST. JUDE'S.—The Rev. Dr. Lewis, who has been assisting the Rector for some time back, has resigned. The Rev. J. P. Roberts is temporarily carrying on the work alone.

ST. SIMON'S.—The Rev. Rural Dean Graham, of Nelson, B.C., and the Bishop of Fredericton were the preachers in this church on Sunday morning and evening respectively.

ST. STEPHEN'S.—The Bishop of Kingston took a Confirmation service in this church on Sunday evening last in the place of Bishop Reeve who was unable to do so through indisposition.

CHURCH OF THE EPIPHANY.—Last Sunday morning Canon Bryan, the Rector of this church, preached for the first time since his return from the south. The congregation were glad to see him in such renewed health. He spoke on the Essentialness of the Easter Message.

GRACE CHURCH.—The Bishop of Columbia preached in this church on Sunday morning last.

ST. PHILIP'S.—The annual vestry meeting, postponed on account of the absence of the Rector, the Rev. J. H. Teney, through illness, was held on Monday evening last. The Rector was present and was given a hearty greeting. Receipts, \$4,854.14; disbursements, \$4,853.46.

LEASIDE.—ST. CUTHBERT'S.—The basement of what will be St. Cuthbert's Church, Leaside, was formally opened last Sunday by the Bishop of Toronto. The basement is roofed, and affords excellent accommodation for the growing congregation in charge of Rev. P. M. Lamb, who will continue his services. The story of the growth of St. Cuthbert's Church gives a vivid idea of the rapid growth of the city to and in that vicinity during the past few years. Twenty-three years ago this parish was opened as a rural mission, serving as a place of worship to a small body of farmers. To-day it is a parish of working people and a purely urban congregation. The opening service was held in the afternoon, and over 400 were in attendance, including many city clergymen. In the evening Rev. Canon Plumtre preached.

ST. MARTIN-IN-THE-FIELDS.—The congregation has decided to erect a handsome new building to replace the old church, which was destroyed by fire about a year ago. It will cost about \$50,000. The new site is some distance from the old one and is a much more strategic position. It is expected that the church will be ready for occupation in less than two years. The edifice will be quite an imposing one, of stone construction and will have a seating capacity of about 700. The history of the church dates back to 1891, when the late Archbishop Sweatman dedicated the little frame building on Perth Avenue. This was used continuously until it was destroyed by fire in 1912. The first Rector was the late Canon Isaac Middleton, who died in 1893. Rev. R. Seaborn, M.A., present Rector of St. Cyprian's, followed, and was in charge until the end of 1898. Canon Macnab succeeded him, and during his incumbency of three years added a schoolroom. From 1901 to 1908 the late Rev. W. E. Cooper was in charge, and on his death the present rector, Rev. S. de K. Sweatman, assumed the position.

TODMORDEN.—ST. ANDREW'S.—Bishop Reeve held a Confirmation service in this church last Sunday evening when the attendance was the highest on record, nearly 250 being present. The annual amount received from the envelope subscribers has increased to over \$600. The committee in charge of the canvass which is taking place amongst the Church of England people here, report that their efforts to raise the sum of \$800, which is required for a rector's salary, in order that this may be made into a separate parish, are meeting with success and that already considerably more has been promised.

PORT CREDIT.—TRINITY.—The envelope system of contribution has been very successful here. There is an increase in the number of subscribers from 42 to 72. At the vestry meeting the treasurer reported a balance of \$190 and the total receipts \$1,422.

HOLLAND LANDING.—Rev. George Scott has resigned the Mission of Holland Landing and Sharon, and his resignation has been accepted by the Bishop.

COLLINGWOOD.—ST. TIMOTHY'S.—On April 26th, the seating capacity of this chapel was taxed to its utmost when the new chapel reed organ, a gift from Messrs. J. V. and G. G. Lighthouse, of Vancouver, B.C., two former scholars of the school, was set apart for the worship of God. The service was in charge of Rev. R. Macnamara, Rector of All Saints'.

BIRCHCLIFFE.—ST. NICHOLAS.—The Rev. C. H. Quarterman, of Wycliffe College, preached farewell sermons last Sunday in Scarborough Junction, Agincourt and here. After the evening service the Rector, Rev. C. E. Luce, on behalf of the congregation of this church, presented him with a college hood and a small gift in

money, assuring him of the good wishes of a large circle of friends and wishing him Godspeed as he starts for his work in the diocese of Mackenzie River.

RUNNYMEDE.—ST. PAUL'S.—This mission church presented favorable reports at Easter. \$175 deficit has been cleared off, and all current expenses paid. The offerings of the congregation have increased 35 per cent. Next year the \$800 mortgage remaining on the land is the objective.

OTTAWA.

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

OTTAWA.—ST. ALBAN'S.—Last Sunday, on the concluding day of Archdeacon Bogert's long ministry, this church, the second oldest in the city, was consecrated to the service of God at special services by Archbishop Hamilton. The services were marked by deep emotion as being the climax of the parish's efforts and a testimony to effective ministry of the Rector. An incident of special interest was the burning of the mortgage. Special sermons were delivered by Rev. T. J. Stiles, the newly-appointed Rector.

Probably no other church in the city has a more interesting history than this one, dedicated almost fifty years ago to St. Alban, the first English martyr. It was in the year 1865 that a small band of people under the leadership of the late Rev. T. Bedford Jones, feeling the need of an Anglican church east of the Rideau Canal, made application for permission to erect a church. This was granted and a building committee was appointed to choose a suitable site, and raise the necessary funds for a building. The building committee met once every month in the Rector's rooms, at that time on Sparks Street, while permission was granted to hold Sunday services in the court house. These services were extremely encouraging, the court room being crowded every Sunday evening, and with renewed effort, the officers set to work to raise sufficient funds to purchase a site. This was soon accomplished, and in 1866 the corner-stone was laid. In September, 1867, the new church was opened, and dedicated. Mr. Jones continued to conduct worship and administer to the needs of the parish until 1881, when he was appointed an Archdeacon and removed to Napanee to the parish from which Archdeacon Bogert, who succeeded him at St. Alban's, came.

Rev. J. J. Bogert was born in Brockville eighty years ago. He is the son of the late John Bogert, known at that time throughout the province as the "honest lawyer." He entered Trinity College and obtained an M.A. degree at the early age of twenty-two. He was ordained by Bishop Strachan and appointed curate at Prescott, serving in that capacity for three years. He was afterwards Rector of Napanee for nearly twenty years. His next appointment was to this church, and as Rector he has served for nearly thirty-three years. He recently submitted his resignation as the result of declining health, and on the advice of his physician.

Soon after Mr. Bogert's appointment this church was enlarged and pipe organ installed. The money necessary was raised by Lady Macdonald, who at that time with her husband, Sir John A. Macdonald, were active members of the church. When the church was enlarged, a beautiful stained glass window, the work of the Loyal Acadamation of England, was also contributed by Lady Macdonald in memory of her departed mother. Sir Charles Tupper at one time attended this church, and also Lieut.-General Sir P. Lake, at present holding a high position in India, worshipped here.

The church as it stands at present is an unassuming structure, both inside and out. The chancel, however, makes up for anything that the body may lack. The decorations and carvings are extremely beautiful, while the magnificent windows complete a fine setting. The brass lectern, studded with jewels, was donated in memory of Edward Compton A. McIntosh, who at one time was a member of the choir, and who died in South Africa.

PEMBROKE.—At the conclusion of the evening service on Sunday, April 26th, which was his last before leaving for Cornwall, the Rev. W. Netten, M.A., was waited upon by a deputation from amongst the men of the parish who presented him with an illuminated address and a purse of gold in token of the esteem in which he has been held during the six and a half years of his incumbency in Pembroke. Amongst those who waited upon him were Messrs. W. T. Woolsey and W. Brown, churchwardens; H. B. Johnson, and J. H. Reeves, K.C., late wardens; G. E. Josephs, M.D., and W. T. C. Bethel, delegates to Synod; H. Fullerton, T. Benson, J. Hart, J. W. Smith and J. H. Burritt, K.C. Mrs. Netten

also received a silver dinner dish from the girls of the Junior Auxiliary, a silver tea tray from fellow-workers among the women and a life-membership in the Diocesan Woman's Auxiliary from personal friends.

NEWINGTON.—The Ladies' Church Guilds raised \$176 and have a balance on hand of \$101. The Sunday Schools have a total enrolment of 57, and receipts amounted to \$38. The total amount raised for all purposes in the parish was \$1,202. A new church shed has been built at St. Augustine's, on the Eighth Line of Cornwall, and paid for.

NIAGARA.

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

OAKVILLE.—ST. JUDE'S.—The congregation of this church have good reason to remember the past year. A series of severe set backs and financial losses have marked the past six months. Last December the interior of the church was destroyed by fire. At the annual vestry meeting, the total receipts of the various societies was \$6,363, with an additional \$1,624 for the school building extension, and \$4,500 received for insurance. The vestry declared itself in favour of free pews. The advisory committee will further consider the matter. The lay delegates are W. A. Chisholm, E. T. Lightbourn and Wm. Joyce.

HURON.

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

LONDON.—At least two congregations in London (St. George's Church and Christ Church) have given their Rectors, Rev. Dr. Sage and Rev. C. R. Gunne, an increase of stipend—\$100 in each case. In recording this, we ask, why could not the same thing be done by many vestries? It is often overlooked or forgotten out of sheer thoughtlessness. Memorial Church, London gave the Curate (Rev. S. R. Heakes), a purse of \$600 on the eve of his departure for summer. Yet another church in London (St. James' Church) gave its Rector, Very Rev. Dean Davis, a handsome set of silver (knives, forks, spoons, etc.), valued at some \$300 as a little mark of their affection after a 40-years' pastorate. London has set a good example to other districts in this matter of courtesy and regard for their clergy.

INGERSOLL.—At the adjourned vestry meeting, finances were shown to be in excellent shape. As an appreciation of the excellent service rendered by Mr. Egener, the organist and choir-master, his salary was increased by \$100. The question of redecorating the interior of the church was discussed and a committee was appointed to report to a later congregational meeting.

PARK HILL.—ST. JAMES'.—At the annual vestry meeting the reports showed progress in every department. The Ladies' Guild reduced the debt on the school to \$75.00. The finances were the best yet.

New memorials have been placed in the church as follows: An oak Communion Table to the memory of Mrs. Stanley; a brass pulpit as the Dobbie memorial; a brass lectern as the Barrett memorial; a prayer desk and oak choir stalls, the gift of the Rector and friends in the congregation. A new east window will soon be put in the church by a friend. The interior of St. James' is now a credit to the congregation. The wardens elected were Messrs. A. Wiles and T. Houghton. Mr. J. E. Roberts was re-elected lay delegate. Great credit was given to the Rector, Rev. C. M. Farney, for the splendid condition of the church.

INVERMAY.—CHRIST CHURCH.—On April 23rd, a surprise party of about 50 parishioners, visited the home of Mrs. Wm. Morrow, to bid farewell to the Rev. and Mrs. Rainier. After a most enjoyable evening, Miss Galbraith and Mrs. E. J. Morrow presented the Rector and his wife with a warmly-worded address and a well-filled purse, as an appreciation of their work. Mr. Rainier responded feelingly for his wife and himself.

WALKERTON.—ST. THOMAS'.—At the annual vestry meeting the wardens' report showed that the finances of the church were in a satisfactory condition. The total amount of subscriptions during the year was \$2,800. The result of the year's work is that the debt on the new church

has been wiped out and the mortgage burned in the furnace. The Rector, Rev. R. Perdue, was voted \$100 as a present, as a slight token of the valuable work he has done in the parish. The ladies of the congregation have paid the interest on the mortgage in the last three years. The Rector has been appointed Rural Dean by the Bishop on the nomination of the clergy. The deanery meeting is to be held here on May 12-13th.

MILLBANK.—GRACE CHURCH.—At the adjourned vestry meeting, Messrs. Wm. Tanner and Wm. McKee were appointed delegates to Synod. It was decided to put in a furnace in the rectory and do necessary repairs. The caretaker was voted a larger salary. After all accounts for the year were settled a balance remained. The congregation raised an increase of \$200 to the stipend of the Rector, and the offerings to Missions and other objects were not allowed to suffer. The W.A. raised over \$125 during the year. On May 4th last, the church was consecrated by the Bishop. The Rector, Rev. F. K. Hughes, was given a month's holiday.

SARNIA.—ST. JOHN'S.—The Easter vestry increased the stipend of the Rector, Rev. F. G. Newton, \$200. The church debt is now reduced to less than \$6,000 and the vestry deserve commendation for their generosity in view of existing obligations.

GLENCOE.—This congregation, which purchased a commodious rectory and paid a substantial amount of the price during the year, made gifts to the Rector, Rev. C. H. P. Owen, at Easter, amounting to some \$75.

OTTERVILLE.—Although deacons under the Huron Canons do not obtain the minimum stipend usually given to incumbents, yet it was given cheerfully to the incumbent of this parish, Rev. F. V. Vair, who receives the canonical stipend in his diaconate. Great progress is evident in his three congregations—Otterville, Dereham and Culloden—and already a beginning is made at Otterville in the erection of a fine church.

ST. THOMAS.—ST. JOHN'S.—At the adjourned vestry meeting, Mr. A. A. Sutherland, presented the auditor's report. Total receipts, \$5,945; balance on hand, \$211. Delegates to the Synod, F. W. Sutherland and J. Lane. A Mission has been opened by the Rector, Rev. W. F. Brownlee, at Yarmouth Heights, with service each Sunday evening.

SANDWICH.—ST. STEPHEN'S.—At the annual meeting in the parish hall, Easter Monday, a very successful year was reported. The sum of \$6,016 was collected on church debt during the year. The ordinary revenue showed good balance with missionary apportionments paid in full. The communicants on Easter Day increased over 100 per cent. The congregation voted the Rector, Rev. H. Dobson Peacock, three month's holiday. He will attend the special course for clergy at Keble College, Oxford.

BRANTFORD.—ST. JAMES'.—At the adjourned vestry meeting, with the Rector, Rev. H. A. Wright, in the chair, receipts were reported as \$1,198. It was decided to ask the executive committee of the diocese to make the parish of St. James' into an independent one. A month's holiday was granted the Rector.

STRATFORD.—ST. PAUL'S.—At the Easter vestry meeting, encouraging reports were received from all the organizations. An increasingly prosperous year is anticipated. The congregation raised the Rector's stipend to \$1,400, as a mark of their appreciation.

MOOSONEE.

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

CHAPLEAU.—ST. JOHN'S.—The vestry meeting was held April 11th, Rev. P. R. Soanes, Rector, presiding. As women are allowed to vote at vestry meetings in this diocese, a considerable number were present. The Rector's report was very satisfactory, showing increased attendance at all services, especially at Holy Communion, 13 baptisms, 10 marriages and 18 burials, many of the latter being those of foreigners employed on C.P.R. construction or in lumber camps. 29 candidates were presented for the rite of Confirmation. A new pipe organ was installed last summer, by the family of the late Thomas Nicholson, and the church beautifully decorated. The debt remaining on the church is about \$1,500.

May 7, 1914.

All apportionments are paid. During 1913 the Bishop and his family moved to Cochrane as being more central—Chapleau being the extreme southern point of the diocese. This parish is still the only self-supporting one in the diocese.

RUPERT'S LAND.

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

WINNIPEG.—The Easter services were by far the best ever held in most of the churches. One fact is clearly illustrated by a reference to the attendance at Holy Communion in the city churches—namely, that the seating capacity of the churches is not sufficient for the needs of the city. From the following statement it will be seen that in some parishes the number of communicants exceeded the seating capacity of the church:—St. John's Cathedral, 300; Holy Trinity, 800; All Saints', 579; St. Luke's, 700; Christ Church, 350; St. Peter's, 259; St. James', 297; St. Patrick's, 35; St. Margaret's, 325; St. Martin's, 100; St. Alban's, 223; St. Cuthbert's, 90; St. Michael's, 110; St. Thomas', 98; St. Stephen's, 98; St. Jude's, 230; St. Philip's, 131; St. Matthew's, 934. In a few cases it was impossible to obtain the figures, but generally speaking the numbers were most encouraging.

CALGARY.

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

RED DEER ARCHDEACONRY.—Last week the clergy of this Deanery met in St. Luke's, Red Deer, for worship and conference. Archdeacon Dewdney made arrangements for headquarters at the Parish Hall. The Bishop of Calgary gave an address on Monday evening. On Tuesday morning he spoke on "The History of the Church in Rupert's Land." On Wednesday, Dean Paget, of Calgary, gave addresses on "Aspects in Our Lord's Life."

MACKENZIE RIVER.

James R. Lucas, D.D., Bishop, Chipewyan, Alta.

Bishop Lucas and his party left Edmonton April 30th. Headed by the Bishop, who has had twenty-three years' experience in the mission fields of the north, and Archdeacon Whittaker, with nineteen years in the same field, the party, ten in all, took the trail for the north. The following shows the personnel of the party, and the places at which they will work: Bishop Lucas, at Fort Chipewyan; Archdeacon and Mrs. Whittaker, at Fort McPherson; the Rev. C. H. Quarterman, of Wycliffe College, Toronto, at Fort Chipewyan and Smith's Landing; the Rev. G. Bowring, Emmanuel College, Saskatoon, at Fort Simpson; the Rev. H. Girling, Emmanuel College, Saskatoon, for Eskimo work; W. Spencer Tremain and wife, Lloydminster, at Fort Norman; E. Merritt, St. John, N.B., and W. H. B. Hoare, Ottawa, for Eskimo work.

With the exception of Bishop Lucas and Archdeacon and Mrs. Whittaker, all the members of the party are new to northern mission work. The motor boat which will be taken by the party to Fort McPherson for use along the Mackenzie River and Arctic coast, has been donated by friends of the Church. Archdeacon Whittaker says he does not expect to reach Fort McPherson before the first of July, which will make the journey of two months' duration.

ALGOMA.

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

SAULT STE. MARIE.—ST. LUKE'S.—A farewell gathering of the congregation of the Pro-Cathedral was held April 27th in the parish hall, and the esteem of the congregation towards the Rector, Canon Brooks, was expressed in tangible form by the presentation of a purse containing \$400 in gold, accompanied by an address expressing their regret at the removal of Canon Brooks, who leaves to take charge of Christ Church, Toronto.

COLUMBIA.

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

CLOVERDALE.—ST. MARK'S.—At no time during the last 23 years has such a favourable report been presented. It is most gratifying to note that during such times of depression the parish was able to face a new year with no debts and everything so well in shape. The Rector, Rev. J. W. Flinton, has been untiring in his work.

VICTORIA.—ST. BARNABAS'.—At the vestry meeting it was reported that the new church fund had risen to \$13,231 subscribed and \$4,433 paid in. When \$10,000 is collected a start will be made on the work. As delegates to Synod, Mr. Justice Martin, A. Longfield, G. Knox, A. J. Abbott, T. W. Palmer and J. F. Wilson were elected.

NANAIMO.—ST. PAUL'S.—At the Easter vestry meeting the Rector, the Rev. Canon Silva White, formally announced his resignation. It has been known for some time that an exchange of livings has been arranged between the Canon and the Rev. W. E. Cockshott, of St. Peter's Church, Bishop Wearmouth, Sunderland, England. The Canon was ordained in 1893, and has held charges at Middlechurch, Manitoba, New Westminster and Toronto.

Correspondence

CONFIRMATION.

Sir,—As my name has been mentioned by Mr. Patterson, I shall be glad if you will allow me to write in support of my contention. The rubric which stands at the close of the Order for Confirmation can be traced to Archbishop Peckham's Constitutions, drawn up in 1281, over 600 years ago, when there was only one Church in England, and when non-episcopal Communion had not even been dreamt of. In the Sarum Manual, the rubric is appended to the Baptismal service, and in the Prayer Book of 1549 it was placed at the end of the Confirmation service. Unfortunately the Prayer Book has been so dealt with by the printers, that the fact is lost sight of that Catechising and the Laying-on-of-Hands are bound up as one compound service. Until the last revision it was described in the Table of Contents as "Confirmation, Where is also a Catechism for Children." In 1662 this was altered into "A Catechism, with the Order for Confirmation of Children." This single item was numbered 19 in the Table of Contents, and in the Annexed Book attached to the last Act of Uniformity, the Form of Confirmation running on after the rubric appended to the Catechism, "He shall confirm them in the manner following." Even the reprint published by the King's Printers somewhat obscures the connection by beginning the Confirmation Office on a separate page, whereas in the Statutory text it follows on the same page with the last rubrics of the Catechism. All this shows that the rubric was from the first intended as a domestic rule of discipline and of course had no reference whatever to the entirely new circumstances of post-Reformation relations with non-episcopal organizations.

The opening address of the Catechism indicates plainly the use for edification which distinguishes the Reformed Church from the Continental and pre-Reformation services. It is overlooked by many that there is real force in the word "Hereafter," showing that the Church of England at that time was taking its own line and making its own specific use of Confirmation. It is an unfortunate and erroneous idea to assume that the Laying-on-of-Hands in the Prayer Book is absolutely identical with the Apostolic Laying-on-of-Hands in the New Testament. Nowhere is this seen in the Confirmation Office, where the only reference is to the fact of Laying-on-of-Hands "after the example" of the Apostles, but with a purpose which is not found in the Acts, "to certify them (by this sign) of Thy favour and gracious goodness."

Usage supports this view, for unconfirmed Non-conformists were admitted as a general practice to Holy Communion from 1549 to 1662, and the Act of Uniformity itself exempts from obligation to observe our rubrics, "the foreign Reformed Churches allowed in England." As already pointed out, our Lutheran Monarchs of the House of Hanover, and foreign Princes and Princesses have always been admitted to Communion without hesitation, and in the 18th century occasional conformity was actually prescribed for persons, many of whom were unconfirmed. At Continental resorts, on board ship, and on many other occasions, the practice of receiving to Holy Com-

munion unconfirmed members of other Churches is taken as a matter of course. I have done it myself while Chaplain on the Continent, and I intend and expect to do it again this year. This historical and inclusive interpretation of the rubric is held by many of the leading scholars and officers of the English Church, including Archbishops Tait, Benson, Maclagan, Davidson and Bishop Creighton.

Thus in the light of history the exclusive interpretation favoured in certain quarters to-day is absolutely impossible.

Yours, W. H. Griffith Thomas.

Sir,—If the clergyman mentioned in Mr. Ballard's letter in your issue of April 9, 1914, had been guided by the Scriptures instead of Church tradition, he never would have acted in such a way. The Church for ages has been building more on tradition than on Scripture and a sad mess it has got into. With the Lord's judgment of the Jews for making void the word of God by tradition before them it is indeed a very wonderful thing that so many good men fail to see the evil of it. Let me suppose that I am a Non-conformist, and I desire to attend Holy Communion in an Anglican Church. I call on a Rector and asks his permission. He asks me if I have been confirmed, or am intending to be? When I reply that I am not, he says that the rules of his Church forbid him to admit me. I point out that the rules are for Church members, and that they do not apply to me, that the Church says she asks no man to believe what cannot be read in Scripture or proved thereby, and request to be shown from Scripture that I may not partake unless confirmed. He at once refers to the case of the Samaritan converts (and those in Ephesus). I ask can he tell how long a time elapsed between their conversion and the arrival of the two Apostles? He says he cannot. Can he prove they did not break Bread in the interval? He cannot. I point out that Scripture distinguishes between Jew, Gentile and Church, 1 Cor. 10: 32, and that those born Christians are holy while the others are unclean, 1 Cor. 7: 14. That every case of Baptism and Laying-on-of-Hands given in Scripture is of Jews and Gentiles coming into the Church. That there is no record of those being baptized or confirmed who were born of baptized parents. Consequently, if Scripture is to rule, I being born of Christian parents and myself a believer in the Lord Jesus, cannot be excluded from the Lord's Table. Moreover, the Lord commanded his Apostles to preach to all nations, and baptize disciples and teach them to observe all His Commands, nothing being said of Laying-on-of-Hands. Also that Laying-on-of-Hands was for the reception of the Holy Spirit which came on them to be their power to witness, not to justify them, or to qualify them for breaking Bread. The Rector, therefore, will admit me or not according to whether the Scripture or tradition and Church rule is supreme in his mind. It is interesting that the Didache forbids the unbaptized to communicate, but says nothing of the Laying-on-of-Hands as a pre-requisite.

Yours truly,

Tramore, Ont. Capel B. St. George.

Dear Sir,—I do not wish to weary your readers, but I would like to suggest the following considerations to Mr. Pickford:—

1. I believe that our rite known as "Confirmation," is the rite referred to in Acts 8: 12-17 and 19: 4-6. The reference in our Confirmation service to the example of the Holy Apostles, leads me to suppose that the compilers of the Prayer Book held that view. In both cases mentioned in the Book of the Acts, I find that the persons upon whom hands were laid received the Holy Spirit. If that is true, why should we go further, and discuss the intentions of the compilers of the Prayer Book?

2. In regard to the word "Confirmation" and its meaning, I would point out that the compilers of the Prayer Book placed the following direction at the head of the Confirmation service, "Upon the day appointed, all that are to be then confirmed." In the Baptismal service, we say to the godparents, "Ye are to take care that this child be brought to the Bishop to be confirmed by him."

I cannot help thinking that we owe much misunderstanding to the use of the word "Confirmation." If the rite was known as the "laying on of the hands," there would be some chance of people connecting it always with the Scriptural rite. The misunderstanding is further increased by the use of the word "Confirm" in the question addressed to the candidates. I sometimes feel

that the frequent use of the expression "Apostolic rite" has created the impression that we owe Confirmation entirely to the Apostles.

April 29, 1914.

F. G. Plummer.

"JAPAN FAMINE FUND."

Dear Sir,—In the issue of the 16th of this month, I see you appeal on behalf of the famine sufferers of Japan. Will you kindly use the cheque enclosed for this purpose? I hope the conditions are better now. There is no date given to the letter from Mr. Cooper Robinson. I am glad the people of Japan are helping so liberally, and hope all who are appealed to will do the same. Famine conditions are something terrible to think of. May God in His mercy send relief and a good harvest.

Yours very sincerely,

Caroline Macklem.

Victoria, B.C., April 26th.

Received, Miss Macklem \$100.00

BROTHERHOOD OF ST. ANDREW.

19th Dominion Convention, September 24-27.

Dear Sir,—Kindly allow me space to suggest respectfully to the directors and secretaries of Brotherhood Chapters accessible to Winnipeg, the advisability of appointing, before the Summer holidays, some responsible member to organize wherever possible a delegation to attend the Dominion Convention next September. If the name of the appointed member be sent to the General Secretary, W. A. Cowperthwaite, 4 Rosetta Court, Langside Street, Winnipeg, or to myself, we will be glad to get into touch with him.

H. M. Speechly,

(Publicity Chairman.)

Pilot Mound, Man.

OWE NO MAN.

To the Editor:

In the Canadian Churchman of 21st August, 1913, there appeared an article respecting a mural tablet which a correspondent saw on the wall of a church and schools "at a seaside place in England." The tablet stated that £3,500 had been raised in answer to prayer in the year 1861. Your column also contained a note with these words: "For all these years the tablet has been a veritable 'sermon in stone,' and is a magnificent reminder of God's faithfulness and His people's faith." Knowing that at Ramsgate a town on the south-east coast of England, a church had built their schools upon similar lines, only that the year was different, I concluded Ramsgate was the "place" referred to. Some little time ago, I sent a copy of the report spoken of above to the pastor of the church at Ramsgate. I have just received a letter from him in reply, in which he writes: "The case you kindly copy is very similar to ours, but not the same. God repeats His goodness in answer to prayer." He enclosed a leaflet giving the particulars which I have great pleasure in sending on to you.

"Our Sunday School premises were a disgrace, and children could not be gathered or taught in numbers adequate for the congregation. It became clear it was not God's will for this to continue, but that we should 'arise and build.' We pledged our word to open free of debt, believing that to be also His bidding. The schools were expected to cost £2,000. The lowest tender opened on September 21, 1899, showed that they would cost, in all, £4,200. A knockdown blow to us, and all but one agreed with him who declared, 'It cannot be done free of debt.' Had we revoked our pledge, it would have meant, in the last analysis, 'God can be trusted for £2,000, but He is not reliable for £4,200.' This would have insulted the Most High; and, God be thanked, the better course was taken. We were pledged to open free of debt. It was impossible! We confessed our belief that God would do the impossible, and He has done it! He has given marked guidance, perfect unity in the church membership, and such generous supplies that we have 'owed no man anything' for a single moment. In all, much more than £4,400 has been received. In the last ten months, £2,400; in the last twenty-six days, £970. A reception realized £659. There was such a stream of cheerful givers that a surplus of £200 has been given.

"Outside the Schools and inside the Church are two marble tablets, saying:—'These schools are a witness to the Living God, who gave over £4,410 for their erection in answer to prayer—thus enabling His people to do the impossible, and to open them free of debt on September 13th, 1900. The last £2,400 was given in ten months. 'Ask, and it shall be given you.' Over £4,400 was subscribed a fortnight before the opening day, September 13th, 1900, so that we opened with no debt and no collection. All this was in spite of bad times, caused by three wars, many war funds, a late and wet season, and a serious rise in the price of everything; and so generous was our God that we hold a surplus of £200.'"

James H. Kadwell.

Chatham, April 27, 1914.

THE PARSON AND THE COUNTRY CHURCH.

The article specially contributed to the "Canadian Churchman" on this subject was the work of Rev. A. L. Murray, Evanston, Ill., (not A. E. as printed).—[Editor, "Canadian Churchman."]

Books and Bookmen

"Ezra and Nehemiah." A Critical and Exegetical Commentary. The International Critical Commentary. By L. W. Batten (Toronto: Upper Canada Tract Society. \$2.50.)

Slowly this great enterprise grows towards completion, and in this volume a well-known American scholar, a Professor at the General Theological Seminary, New York, provides the latest and fullest Critical Commentary on two books of the Old Testament which are the subject of much difference of opinion. An introduction, consisting of 13 sections, discusses with great fullness the various problems connected with the books, and then follows a Commentary of some 300 pages. Of course the book is written from the standpoint of strong, even extreme Higher Criticism. Thus we are told that the material has come down to us in a "very puzzling" way, and as the result of successive editings it is very badly arranged. Dr. Batten thereupon endeavours to rearrange to some extent in order to "undo the mischief" of the last editor. It will be seen from this that the writer's conclusions will not commend themselves to those who believe in the general trustworthiness of the history and text as they stand. But the book will, of course, be indispensable for reference, whatever view may be held. The thoroughness, variety and ability of its scholarship are remarkable, but as long as modern criticism shows such profound differences between its own writers, the older school will naturally not be so ready to endorse the new views. Dr. Batten's differences with Dr. Toy, are almost as serious as those which divide him from the conservatives.

"Jesus and the Future." By Dr. E. W. Winstanley, Trinity College, Cambridge. (Upper Canada Tract Society, Toronto, 415 pp. \$2.25 net.)

Jesus was the child of His age and used the language and metaphors of His age. In His day men were thinking and writing in eschatology. The figures of the Assizes, the overthrowing of nations and the advent in the clouds were just so much stock scenery of all eschatology. This eschatology enshrines ethical truth and thus, and only thus, has it a value. The ethical, without the eschatological, is seen in the Fourth Gospel, which is a reinterpretation of the Message of Christ. Such is the burden of this book. All may not agree with Dr. Winstanley's idea of the Kingdom. He says, "there is no single certain reference to an actually present Kingdom of God." He explains, "the Kingdom of God is within you," as meaning that, "before anyone can tell the news, the Kingdom is in your midst, all in a moment." He distinguishes between the rule of God in the heart and the Kingdom itself. "The subjective condition, although manifesting itself objectively in a manner exactly the reverse of that of the wayward and unresponsive man—is not and cannot be called in language conformable to the primitive Palestinian tradition, 'the Kingdom of God.'" With this definition he avoids the ordinary view of the Kingdom as being present as well as future. So all the eschatological discourses are pictorial representations of the final supremacy of ethical values. Again, Dr. Winstanley says that the term, Son of Man, was first

used by our Lord in the Passion predictions. All occurrences before that are due to loose use and substitution by the Evangelists. It can be easily seen that Dr. Winstanley finds it necessary to treat the Gospel material very freely. What with editorial additions and prepossessions of the Evangelists he finds it difficult to catch the exact words of Christ. But he does not write in red-handed, destructive fashion, like Dr. Schweitzer, whose contentions he has watered down, but with a sincere attempt to investigate the records. His premises as indicated above are by no means granted by all Churchmen and so his conclusions are by no means accepted by all.

The Family TO CANADA.

(This poem is taken from an interesting volume entitled "New Canadian Poems," by Warneford Moffatt. (Toronto: William Briggs. \$1.25.) The author has a distinct poetical gift and the various poems descriptive of life in Canada will be welcomed by all lovers of the Dominion. Among the poems are references to Cacouna, Mount Royal, Lennoxville, and a large number of national and patriotic themes.)

Canada! Wouldst thou be great?
Then, by balanced power of State—
Weighing all rights jealously,
Hold thyself supremely free.
Free for commerce, like the breeze
Roaming o'er thy boundary seas.
Free for thought as forests ring
With wild note from life-worn string.

Canada! Wouldst thou be great?
Then, by watchfulness innate
Swiftly heed thy spirit-call
Out of self's alluring thrall.
Guard the honour of the land
When assailed by Faction's hand;
Up, where prairie grasses blow
Seed from true world-soul will grow.

Canada! Wouldst thou be great?
Then, by Wisdom's gathered weight,
Reckon not thy lakes and mines,
Storied wealth of ancient pines.
Other lands have golden drifts,
Other climes have sun-born gifts,
But with mind and heart combined
Work in love for all mankind.

QUEEN MARY IS A REAL ECONOMIST.

She Watches the Pennies—Children Taught to Avoid extravagance.

Queen Mary takes a great deal more interest in the servants than is usually the case with a Royal householder, and she is said to know the names of every housemaid and footman both at York Cottage and Windsor Castle and not a few of those at Buckingham Palace. Her mother having but a small household, expected her daughter to know something of housekeeping, and the knowledge has stuck—rather to the dismay of Royal cooks and housekeepers, who found when once Queen Mary held the reins, that the amount of money allowed for food in the servants' hall was to be strictly limited. Butter at 1s. 8d. a pound was abolished, and when the butter from the home farms proved insufficient it had to be ordered wholesale from a certain famous store. Messrs. Twining's finest tea was reserved for Royalty alone, and many other economies were proposed to the department responsible for the arrangement of household expenses.

Both the King and the Queen have realized that it is incumbent upon them to keep expenses down as much as possible, as with so much Socialism and industrial discontent rampant the allowances for their five sons are not likely to be generous when provision has to be made for them. Luckily, Queen Mary has no extravagant tastes. She buys with discrimination, and is teaching her daughter to do likewise. The allowance of the Prince of Wales is a good deal smaller than that of several of his fellow-students at Oxford, and it is whispered that a smaller princeling has several times availed himself of proffered loans during the autumn term at school.

Upon one extravagance Her Majesty is particularly hard—the extravagance of indiscriminate charity—and the art of saying "No" is one which the Princes have learned in a hard school of necessity. It is a lesson that Queen Mary considers an important one, and is not common to the Tecks, so she has made it an integral part of the education of her children.

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Personal & General

The meetings of the W.A. in Toronto this week are proving once again the splendid enthusiasm of our Churchwomen. The men need to catch more of the same spirit.

The Bishop of Columbia left Toronto on his return to his diocese on Wednesday.

The Duke of Connaught celebrated his 64th birthday on May the 1st. Canadians all join in every good wish for his Royal Highness.

The work of St. George's Industrial School for Indian Boys at Lytton, B.C., has grown so much that, as will be seen in our advertising columns, extra teachers are required.

The Bishop of Huron's son, Yollo Williams, was accidentally shot in the thigh last week by a boy who was frog shooting with a 32-calibre rifle. We are glad to learn that the bullet was successfully removed after being located by the X-ray.

The Duke of Argyll, son-in-law of the late Queen Victoria, and former Governor-General of Canada, died last Saturday at East Cowes, aged 69. He was taken ill a week ago with double pneumonia, and his condition rapidly grew alarming, ending fatally.

One of the finest things seen at old Trinity for a long time was the way the Primate handled the splendid gathering there last week. The noisy "Art" students fell like magic under his able and delightful touch. It was a treat to watch and hear the "Grand Old Man" during his address.

Dr. Albert Ham, of St. James' Cathedral, Toronto, will leave for England and the continent during the latter part of June and will take advantage of the opportunity to hear the finest choruses of the world in unaccompanied work with the idea of selecting the numbers best fitted for the next season's concerts by the National Chorus.

The new \$20,000 home for nurses, next to the General Hospital, in Woodstock, was formally opened April 27th. Bishop Farthing, of Montreal, presided, and congratulated the ladies of Woodstock Hospital Board on their excellent work. Following the formal opening a reception was held, and in the evening the home was thrown open for public inspection.

What is the purpose of a clean-up week? To clean up? Of course not. The purpose of this institution is to arouse the spirit of co-operation among the citizens, to get them off of the beaten track for a few days, to set everybody doing something that he is unused to doing. Clean-up week, in a word, has the same end as reading poetry or listening to a Chautauqua speaker. It makes one feel that one is a part of the great uplift of humanity now everywhere staged, and at the same time it is a novel form of recreation.

Rev. C. Silvester Horne, member of the Imperial Parliament for Ipswich, and a noted social worker in London, England, dropped dead aboard the steamer "Corona" while coming to Toronto from Niagara Falls on Saturday night. The deceased was on his way from Boston to Toronto, and spent Saturday at the Falls with his wife, leaving there to take the evening boat due to arrive in Toronto about 8 o'clock. He was walking on the upper deck with his wife, and as the boat was entering the Eastern Gap appeared to stumble over a chair and fall to the deck. Although medical assistance was secured it was

found impossible to do anything for him, as his attack proved to be heart failure. The vast audience waiting to hear Mr. Horne speak on Sunday was greatly shocked to learn of his death.

Protestant or Catholic.—Two old ladies were spending a holiday in Ireland, and they had occasion to hire a cab. The ladies were Protestants of an extreme type, and no sooner had they started the drive, when the elder lady remarked, "I wish we had inquired whether our driver was one of these Catholics before we hired his cab." The cabby heard the remark, but kept his own counsel. Presently, the old lady, still troubled in her mind and unable to restrain her curiosity, said to the cabby, "I hope you are not a Catholic, my man?" The cabby, who was of a strictly truthful though humorous turn of mind, replied, "Shure, I'm a Catholic, my lady, but my horse, he's a real, good Protestant!" "Oh, indeed," said the old ladies, "how is that?" "Shure," said the cabby, "he's not been down on his knees these seventeen years."

In London, where correctors of the press are frequently graduates of the university instead of the chapel, they have a fund managed somewhat on the lines of the Actors' Fund in this country, and give an annual dinner, at which certain secrets of the literary craft leak out for the edification of mere readers. Bad manuscript, of course, was discussed at the last dinner, and the story was revived of how Joaquin Miller puzzled a club secretary by a four-page reply to an invitation, of which the secretary could decipher only the signature. He wrote to the "Poet of the Sierras," explaining his difficulty, and asked: "If you will be present, will you kindly make a cross at the bottom of the letter; if unable to come please draw a circle?" By return mail he received a reply with the sign requested, but no one could determine whether the sign was intended for a cross or a circle!

On Thursday last, Mrs. Downie, wife of Canon Downie, Rector of Port Stanley, passed away at the residence in Toronto of her daughter, Mrs. R. A. Williams. Mrs. Downie was in her 78th year. A large gathering of the clergy and many friends were present at the service which was held on Monday afternoon. The officiating clergy were the Ven. Archdeacon Cody, assisted by Archdeacon Hill, of St. Thomas, and Rev. Canon Howitt, of Hamilton. The honorary bearers were: Canon Dixon, Canon Hague, Canon McNab, Rev. Dr. Stannage Boyle, Rev. T. G. Wallace, of Toronto, and Rev. C. C. Purton, of Paris. The bearers were: Dr. N. W. Hoyles, J. W. McWhinney, W. T. H. Boyd, E. W. Trent, John King, K.C., and J. L. Lovell, all of Toronto. The floral tributes were many and beautiful. We extend our warmest sympathy to Canon Downie and his family.

A memorial window and tablet to the late Lord Strathcona in Westminster Abbey is a proposal being made by a strong, influential committee which during the past three months has been considering the question. The appeal is now made by circular to the Canadians resident in Britain, together with others associated with the Dominion, to contribute to the project. There is a feeling that such a memorial in the Abbey, would be both suitable and appropriate. The project of the memorial is in the hands of a general committee, headed by Premier Asquith, Lord Chancellor Haldane, the Duke of Argyll, Earl of Aberdeen, Earl Grey, Right Honorable Lewis Vernon Harcourt, Sir Charles Tupper, Andrew Bonar Law, and other notables, while leading members of the Canadian colony here from the executive committee, of

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The death occurred in hospital in New York, on Easter Monday, of the Rev. Frederick F. Flewelling, of the Protestant Episcopal Church, and Rector of Barrytown, State of New York. The deceased succumbed to an attack of pleuro-pneumonia that followed a successful operation for appendicitis, which was performed about a month ago. Mr. Flewelling was a Canadian by birth, his former home being at Rothesay, New Brunswick. He studied for a time at Wycliffe College, Toronto, just before going to the Yukon in 1896, where, before the discovery of gold, he served, under the late Bishop Bompas, as a missionary to the Indians, then on the reserve that is now the site of Dawson City. Mr. Flewelling had since served as curate, St. Luke's Church, St. John, N.B., and Grace Church, Providence, R.I.; chaplain to Bishop Van Buren, at San Juan, Porto Rico, immediately after the American occupation of that island; Rector, McKee's Rocks, Pittsburg, Pa.; St. Mark's Church, Johnstown, Pa., and at Barrytown, N.Y., of which latter parish he was Rector at the time of his death. The funeral took place at Barrytown on Friday, April 17th, interment being made in the churchyard there. The burial service was conducted by the Suffragan-Bishop of New York, and Archdeacon Potts. Mr. Flewelling married Miss Mabel C. Smith, of St. John, N.B., who with seven young children, all boys, mourn the loss of an affectionate husband and father. The Rev. W. Hilyard Smith, of the parish of Leeds, Diocese of Ontario, is a brother-in-law of the deceased.

On the 28th of April the Great-West Life Assurance Company reached \$100,000,000 of business in force. This has been accomplished in less than two and twenty years—a record of speedy expansion.

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British and Foreign

The Treasurer of the Archbishops' Western Canada Fund lately sent to the S.P.G. and the C.C.C.S. out of their income for the year 1913, cheques to the amount of £2,862 each. This money will be spent by the respective Societies for their work in Western Canada.

Bishop David Greer has just moved into the new magnificent palace just completed at a cost of \$200,000, and which is built beside the Cathedral of St. John the Divine. The new "Bishop's Palace" has 142 windows and commands a splendid view, standing on the highest point of Morningside Heights. Money to build it, except \$42,000 from the sale of the old Gramerary Park property, was contributed by Church people of the diocese.

In the Bethlehem Chapel of Washington Cathedral, D.C., daily, a special prayer, set forth by the Bishop of Washington, is offered for the speedy completion of the building of the National Cathedral. The officers and friends of the National Cathedral project, sustained and guided by faith and prayer, are sparing no effort in securing funds for this undertaking. The Cathedral Chapter, on finishing the Bethlehem Chapel, which includes the sub-structure of the whole eastern end of the cathedral as far up as the level of the floor of the choir and sanctuary, decided next to lay in the foundations of the entire structure and the campaign for the money for this has been diligently prosecuted. A very considerable portion of the \$250,000 required has now been pledged and much of it is in hand. The addition of a few more munificent gifts will enable the work to proceed at an early date.

A unique feature of the Holy Communion services at St. Nicholas' Church, Liverpool, on Easter Day, was the reappearance, after an absence of more than 160 years, of a beautiful silver flagon. The vessel, which is a handsome and massive piece of Georgian silver, with a simple but graceful design, bears the following inscription: "The gift of Mrs. Ann Molyneux to the Parochial Chapel of Our Lady and St. Nicholas, in Liverpool, in 1729." It would seem that a few years subsequent to this date it was lent to a neighbouring church, and until quite recently all attempts to recover it had proved fruitless. At length, by the personal and persistent efforts of the wardens—it has been restored. Once they had satisfied themselves that St. Nicholas' title was good, they never ceased in their exertions until this interesting specimen of the silversmith's art had been brought back to the church to which it was originally given, and from which it should never have been taken away.

St. Margaret's Church, of which the late Dean Farrer was rector for some years at Westminster, which was the scene of serious Militant Suffragette disturbances a few days ago, is one of the oldest of English churches, but is to such an extent overshadowed by the im-

mediate vicinity of Westminster Abbey, that it too often escapes the attention of tourists from this side of the Atlantic. And yet it should have a special interest for them. For Sir Walter Raleigh's headless body was entombed in the chancel, after his execution in Old Palace Yard in 1618, and some twenty years ago a fine stained-glass window was presented by a number of American citizens to the church, as a tribute to his memory. In April, 1614, the House of Commons attended Divine service in St. Margaret's, for the first time in its official capacity, and since that day the church has become, to quote the official records of Parliament, "a national church for the use of the House of Commons." The glory of the church is its celebrated east window, made at the end of the fifteenth century for Henry VII's chapel in Westminster Abbey, but which was placed there instead. It contains a representation of Prince Arthur, son of Henry VII. Among the memorials in the church is that of Caxton, who for a number of years signed the parish accounts, as auditor; while others entombed there include Skelton, the first poet laureate. The church at one time contained the bodies of Admiral Blake, of Pym, Stroud and other leaders of the Commonwealth. But on the restoration of the monarchy, Charles II. caused the bodies to be removed from within the precincts of the church, and to be flung pell mell into a pit dug for the purpose in the churchyard, that is to say, in consecrated ground.

Boys and Girls

HAZEL'S CHOICE

"Mother, there's a little girl just moved into the big tenement house across the street, and she hasn't any dolls or playthings, but she's such a sweet child. May I go and play with her this morning?"

"Of course you may, dear, and you must ask the little girl to come to visit you."

Marion started down the walk with Isabel in her arms. Isabel was the big doll that grandmother had given her at Christmas.

"Is that all the doll you have?" asked Marion when she saw the rag doll her new acquaintance was playing with.

"No other dolls," said Hazel.

"If you'll come to visit me, I'll show you ever so many more nice dolls," said Marion, "and let you choose any one you like."

Hazel's eyes brightened with joy. Could she really have a beautiful doll like Isabel?

In a few days she paid a visit to her little friend; but when she looked over Marion's group of dolls, she could hardly decide which one to take. She would have liked Isabel so much, but she thought it would not be right to take Marion's best doll. At last she picked out one of the plainest dolls in the group; and as soon as she was gone Marion hurried into the kitchen to tell her mother that Isabel, Eva, Louise, and Katharine, her favourite dolls were still there.

"But don't you think it would be a fine plant to take Isabel to Hazel,"

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said mother, "after she has shown such a loving, unselfish disposition?"

Marion went back to the dolls in a row on the sofa. It had been easy to give away the plain one, but Isabel—she studied for a moment, and it was not long until Hazel was the proud possessor of Isabel.—W. D. Mills, in Sunbeam.

AN EVENING AT AN INDIAN BOARDING SCHOOL

Specially Written for The Canadian Churchman
BY DEACONESS STAPLETON, LAC LA RONGE

The Archdeacon looked meditatively at the big clock as it ticked out the minutes on the rough wooden wall, and smoothed his rugged eyebrows and flowing beard, gray with the weight of the 75 winters he had seen. "Have we time?" he queried. "Why, Yes," was the unanimous response. "'Tis but a quarter past eight!" and

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where we were sitting around the stove, was needed as a sleeping apartment for the party who had arrived late in the afternoon after a 100-mile drive, the Catechist of Montreal Lake Reserve bringing his boy and girl to be admitted to school. Thus the girls had to go off to bed somewhat earlier than usual.

So it not being late, and our work all over, we were inclined to linger over our milk, as conversation, with our venerable old friend turned on "Things Indian," as he rested after his busy labours of the day, as carpenter-in-chief to the household. For he would supply us with many a useful shelf and corner and cupboard and have all in order ere the new Principal and his wife arrive. Indeed, he hopes to spend some four months with us.

THE LEGEND.

"Do you know the Legend of Medicine Hat," he asked at length. We were only too eager for the story, and it ran something like this:—

"A young brave of the Blackfoot tribe, whose suit was not accepted by the parents of the damsel of his choice, carried her off, and in a lonely spot, under a bank made by a landslide, they dwelt together in great happiness. But one evening as he sat on the bank in the moonlight, and his wife lay sleeping within the tepé, a visitor from the spirit world appeared out from the bank where he was sitting enjoying the quiet of the summer evening. The spirit told him that in three days he should die, unless within that time he could present a human sacrifice in his stead. But if he did so, the cap, or Medicine-hat, which the spirit wore should be his, and he should thus become the bravest warrior, the fleetest runner, and the most successful hunter, and one of the greatest of Medicine men!

"The young brave became sad at the words of the spirit. For what human being was there in all that lone place save his wife and himself, and he would not, nay, could not, offer her as a sacrifice in his stead.

"Next night the spirit again appeared to him from out of the bank, to remind him there were but two more days for him to live.

"He wavered. Yes, he would do it. But no, at the sight of her lying there slumbering peacefully in the moonlight within the tepé, his heart failed him, and he could not do the terrible deed.

"A third night the spirit appeared from the bank. 'Only one more day for him to live if the human sacrifice were not forthcoming at the appointed time!' The temptation of what otherwise could be his was almost too much, and he crept up to her in her unconscious slumber. No, he could not, and his hand dropped again to his side. Better to die himself. And strangely silent he seemed to her to be all next day, as he contemplated what that night would bring forth. No help seemed there in all the world for him, as he moodily scanned the landscape, as far as

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eye could reach. But joy! what was that silhouetted against the setting sun? Surely a horse and its rider!

THE ENEMY.

He crouched as they approached and with unerring aim, the arrow sped to its resting place in the bosom of the stranger, and the horse fled riderless. It was one of the sworn foes of his tribe, one of the Snake Indians, and just at the appointed hour he laid his sacrifice upon the bank, as for the fourth and last time the spirit appeared to claim his victim. It was enough and they vanished. But upon the spot where he disappeared, lay the "Medicine Hat," and by its possession, the young brave became the greatest of all his tribe."

The story ended the listening group broke up, and filling our array of bedroom jugs with hot water from the kitchen on our way up, soon the whole household was wrapt in slumber, not to be disturbed till the dressing bell rouses us at 7.15 a.m. to take up the duties of another busy day. Folks at a distance think about our isolation! Little time have we to dwell on such matters, when there is a lively household of nearly 60 to get piloted by one and another of the half-dozen staff through the busy day. Small wonder we're always ready when bedtime comes!

We were so interested to learn from the Archdeacon in one of our evening chats, that the spot on which this schoolhouse stands (and he himself began its building 7 or 8 years ago) was long ago (for we have no heathen now), once the spot where they gathered for their medicine men conjuring ceremonies, and still is known by that old name among the older Indians.

So on the very spot where they gathered for heathen song and ceremony, now are heard the voices of their children's children, all dedicated to the service of God in their Baptism uplifted constantly in prayer and

paise to their Father—God in Heaven.

These children love their Bibles, and all, so soon as they can follow English reading, which is within a few months of their arrival in school, possess one of their own, and this with their English Prayer and Hymn Books (for they love singing and quickly pick up tunes), are their most treasured possessions. Few white children have such a detailed knowledge of their Bible as these dusky children of the North, and our prayer is, that they may have it as truly in their hearts as in their heads. It is a deep pleasure to teach them of the things of God, their simple faith, unhurt with contact with white men (for we are far away north from settlers) is so genuine and we trust they may long be left so.

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