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and Church Record (Incor.)

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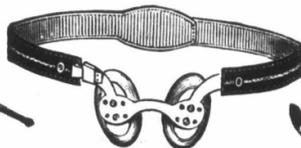
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The Canadian Churchman

TORONTO, THURSDAY, MARCH 26, 1914.

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(April 5th.)

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General: 105, 140, 152, 630.

The Outlook

"Revelry by Night"

The appeal of Mr. McConkey from the Magistrate's decision failed, as it deserved to fail, the conviction being confirmed suspending the license with costs. Judge Denton said that "the whole affair was a revelry by night, an orgy, a disgraceful scene for such a well-known establishment." Nothing more is required than these forceful words of condemnation, and we are thankful for this testimony to the demand for good behaviour in places of public resort. Whatever may have been the situation, and even though there were conceivably some palliating and explanatory circumstances, the occasion exhibited, as the Judge said, that kind of open and notorious disorderly conduct which the legislature had in mind when it authorized the magistrate to convict. We hope the lesson will be learned, not only by the establishment in question, but by all similar places. We must insist upon purity and sobriety in public to the fullest possible extent.

A Demand for Investigation

We are not surprised that the fire at the Woodbine Hotel, Toronto, has shocked the whole community, and led to a demand for a thorough enquiry. The suddenness and awfulness of the catastrophe, which occurred at an hour of the day when everybody would be on the alert, have impressed and horrified all. The firemen did splendidly, but the victims appear to have been overcome, if not burned, before the first engine could arrive. All this, with much more that can be said, compels the most searching enquiry. It must be discovered whether the plans of the hotel were in conformity with the law, or whether the electric wiring was defective. As the "Mail and Empire" rightly says, it is impossible to describe the fire as "an act of Providence," for it was evidently due to "human blundering, or worse." It is clear that these poor creatures have been condemned to the most horrible death through some carelessness, and the least we can do is so to deal with the present case as to make future accidents as nearly impossible as they can be. The sympathy of the whole city of Toronto goes out towards those who have suffered and are sorrowing. But we hope that the sympathy will take the very practical form of insisting upon the discovery of the causes which led to this terrible result.

The Bible in Ireland

The recurrence last week of St. Patrick's Day necessarily drew attention to Ireland, and while politicians on both sides are discussing furiously the rights and wrongs of Home Rule, we desire to refer to something which goes far deeper than politics, and touches the spiritual life of that beautiful country. In 1907, 1908 and 1909 a search for Bibles or New Testaments, approved of by the Church of Rome, was made in various cities and towns throughout Ireland, and not a single copy could be purchased in any bookshop in Drogheda (pop. 12,760), Wexford (pop. 11,168), Clonmel (pop. 10,167), Wicklow, Balbriggan, Mullingar, Strabane, Donegal, Mallow, Dunmanway, Clonakilty, Skibereen, Rathkeale, and others. In only a few shops could they be purchased in Dublin, Cork, Limerick, and Galway, while in Kilkenny, Athlone, Tralee, Killarney, and Listowel, only one copy of the Bible or New Testament could be obtained in each town, and in some instances it was offered at a reduction, as "the Bible was never asked for." These facts tell their own story, and are a striking illustration of what a Roman Catholic priest once said to a person who, having been brought up a Protestant became a Roman Catholic and afterwards returned to the Church of Ireland, "You knew too much of your Bible ever to be a good Roman Catholic."

A False Accusation

From time to time men charge the Church with neglecting her duty to the poor. We venture to meet this accusation with a direct and decided negative. In all the history of the Church and in connection with the supreme standard of truth, the Word of God, the Christian community has invariably recognized its obligations to the poor, and very often the most conservative and best organized bodies have been the most active. Of course, the Church has come short of its duty in this as well as in other things, but this has been due to ordinary infirmities and not to any failure

to appreciate the duty itself. There are many who seem to think of the Church as an institution the chief purpose of which is the alleviation and removal of physical ills. But this is wholly wrong. The chief mission of the Church is to evangelize men in order that they may be saved through the Gospel of Christ. Anything that tends towards alleviation is secondary, though important in itself, is an accompaniment of the fundamental and primary duty. We must not allow such New Testament words as "Salvation," "Redemption," "Regeneration," to become degenerate by their application to modern social conditions. This only tends to a low view of the Church's work which is certain to embarrass and weaken it in its efforts to do its primary duty of evangelization.

The Danger of Inconsistency

It is an old saying that "evil is wrought from want of thought and not from want of heart." A lad came home with a pocketful of marbles he had won, and said, "Mother, see what I won." With a grieved voice she replied, "Did I not tell you not to play marbles for keeps? I shall have to punish you for it; I am sorry to have to do it, but I cannot have you doing anything of that kind." After the process was over, the boy said, "Now, mother, who is going to whip you for the prize you won at the card party and brought home?" It is scarcely possible to blame the boy for this obvious enquiry. The little gambler was just following the example set him by the big gambler, and if the boy ever comes to be a big gambler it will probably be the mother's fault as much as anyone's. If parents indulge in games of chance their children will not think gambling a very great wrong even if the civil law declares it a crime. More than once those who have been guilty of terrible crime have frankly attributed it to the fact that in their own home they learned to play cards, which in turn led them into gambling and other evils. A boy was going up a Scottish mountain with his father, and while on a difficult part with the boy just behind, the father heard his son say, "Choose the safe path, father, I am coming after you." The father realized at once the moral as well as the literal meaning of his son's words.

Seeing What we Desire

A little while ago the well-known Roman Catholic clergyman, Father Vaughan, stated that the Roman Catholic Church is the only live moral and religious wire left in England. Ex-President Taft says that the more he sees of the world the more he wonders why all people do not become Unitarians. An American Episcopal clergyman says that the Protestant Episcopal Church in the United States is the only Church that is free from the sin of schism. And a recent book on the Life of Bishop Cosin is concerned to show, as the "Times" review says, that "where Cosin took the line which approves itself to modern High Churchmanship the biographer is lavish in his praises. Wherever he took a Protestant line, either he was 'ill-informed as to the facts,' or 'prejudiced by a sense of exasperation against the Papists,' or else it is generally hinted that 'if he were living to-day' he would think as the biographer thinks." Thus, men are apt to see events through the precise colour of their own partialities and prejudices. Whatever our views may be we ought to do

our utmost to see the truth as it appears to those who are not of our way of thinking. Largeheartedness and broadmindedness are quite compatible with definite convictions. And we always ought to make room for the possibility that we may be mistaken.

The Paralysis of Criticism

No one can question the anxiety among many earnest Christian people at the harm done by the attitude of modern criticism to the Bible. It is absolutely baseless to attribute their fears to ignorance and bigotry. The mischief is too obvious and its influence on aggressive evangelism is disastrous. The spiritual work of the Church is often crippled by speculations that subvert faith, and many a preacher is falling back on historical and social subjects because in his heart he does not appreciate the profound spiritual realities that come from a true view of the Bible. As we have already noted, Dr. Inge, of St. Paul's, London, England, bluntly said that many of those who preach have taken refuge in social and political subjects because they have no certainty of faith. There is a significant passage in the Edinburgh Missionary Conference Report. A Japanese Bishop said that up to 1888 Christianity was making wonderful progress, and then came a campaign for the propagation of the Higher Criticism. The rest of the statement had better come in the Bishop's own words:—

"This movement shook the Japanese Church to its foundations. For at the same time a movement took place within the Church in the same direction. . . . As a result, faith became colder from that time onwards among Japanese Church members. The more intellectual class valued less and less the creed of the Church to which they belonged, and the progress of the Church during the period which has elapsed since then has presented hardly any feature worthy of note."

Another missionary, writing of the same period, said that these higher critical problems "so absorbed the thought of the pastors and so shook their confidence in the Gospel that little aggressive work was accomplished." Wherever we turn to-day one simple fact stands out, that those who are doing the evangelizing and converting work of the Church as distinct from the purely educational are full of fear and sorrow for the influence of criticism on spiritual life. It is faith that prevails, and for prevailing faith there must be conviction, assurance, vision, and these things are only possible when a teacher has a deep spiritual experience of the reality, authority, and power of the Word of God.

The Three Voices of Nature

The coming of spring gives special point to a recent address by one of the best-known scientists, Professor J. A. Thomson, M.A., LL.D., Regius Professor of Natural History, at Aberdeen University. After referring to the three voices Elijah heard on the mountain he said that Nature speaks with three voices. The first has a practical message, "Endeavour," emphasizing the need of man to study and master physical forces. The second voice says, "Enjoy," and this, too, is possible and necessary in connection with the works of God. The third message is "Enquire," this being the intellectual appeal to understand the realities of Nature. Professor Thomson then said that when we had listened to these voices we were prepared for more august ones which would lead us to higher truth and prepare us for listening to and obeying the voice of God Himself. During these

coming weeks and months it would be well worth while heeding these three appeals: "Endeavour," "Enjoy," "Enquire."

"The Cure of Souls"

A lucid and suggestive writer, who has just been taken away from us, had some enlightening things to say a little while ago upon the subject of "The Cure of Souls." After pointing out that "cure" is only another word for "care," he quaintly suggested that "perhaps there has been too much soul-curing and too little caring." But what was more important still was the emphasis on the wide significance and application in regard to "the cure of souls," that it cannot be limited to a select, separate class, and that all Christian men, clergy and laity, are in this work and are all either "curing" or "killing." This means that every child of God should be about his Father's business, that of winning others for Christ, and then, having won them, should help to build them up in their most holy faith. It is worth a great deal to remember that this duty is placed upon all the people of God, and if we fail to do it we incur great responsibility. To this, as to other things, the words of the Psalmist apply, "Such honour have all His saints."

CHRIST IN THE LIFE

Every one who makes any profession of Christ is an object of close scrutiny. Those who are scrutinizing his way of living do it unobtrusively and generally without comment. Often it is done for the purpose of detecting signs of insincerity or failure; but sometimes it is for the honest purpose of ascertaining the reality of the power of Christ in the life of him who confesses Him. Thus, whether we desire it or not, and whether we are conscious of it or not, we are "living epistles, known and read" of men. What are they reading with those watchful eyes in our lives? What conclusions are they drawing from what they read there? And what influence are those conclusions exerting upon their attitude to the Lord Jesus Christ?

A few years after a man had come to a knowledge of the great salvation which has been wrought by the crucified and risen Son of God, he heard of the death of the wife of a friend, a man much older than himself. He highly esteemed his friend, and looked up to him as one of the most eminent and honoured lawyers in the country, and entertained affectionate regard for him because of much kindness and help received. The man was away from home when the news reached him, and though he did not know whether or not his friend was a Christian, he ventured, in writing him a note of sympathy, to quote those words of comfort given to us in I. Thessalonians 4:13-18. They met subsequently and the friend at once referred to the letter and expressed a desire to talk on the subject upon which it touched. This led to several long conversations. He was without faith, and had been endeavouring to find in the opinions of learned men a resting-place for the mind, and an answer to the profoundest questions which the heart raises. Consequently he was in a truly pitiable state of uncertainty, pointing out that one writer said one thing, and one another, and that no one seemed to have any solid foundation for his opinions. He was most earnestly urged to turn from conflicting human opinions to the Word of God with the assurance that we had God's own Word for everything that was important for us to know. He was also shown by that unfailling Word,

that eternal life was given to all who believed on the crucified and risen Son of God. It was quite evident that the impression made upon him was due to the fact that the speaker had strong convictions, and could rest unquestioningly upon the revealed Word of God. After this much had been gained, he put this question: "Did your acceptance of Jesus Christ make any actual difference in your life?" What a searching question. It was clear that no help could be brought to that distressed and darkened soul had the speaker not been able to assure him that, as the result of believing on the Lord Jesus Christ, his life had been completely changed, that old habits of life and habits of thought had fallen away, that old things had lost their power to attract and to satisfy, and that, in short, the result was entrance into a new creation. The man went on to say that he had been closely watching Church-goers for forty years; that he could not see that the profession of Christianity made any difference in their lives; that their manner of living could not be distinguished from those who made no such profession; and he cited the case of a man very high in the councils of the nation, a personal friend of his, who was prominent in one of the largest Churches in the city, but whose manner of life gave no evidence of being influenced in any way by his profession of Christianity.

Let us consider what this means—that a man of the highest culture, a close observer of men, living in the centre of the life of a (so-called) Christian land, could ask, after watching professing Christians for forty years, whether believing on the Lord Jesus Christ made any difference in one's life. What sort of Christians were these? For whom were they living that after so long a study of their ways this keen observer was forced to the conclusion that Christianity was, for all practical purposes, a sham—a mere form of godliness without the corresponding power? (II. Tim. 3:5.) The two never met again. A few days after this conversation he, too, was called away, and it is unknown whether or not he had found refuge in the atoning blood of Christ.

But the same question is being asked by millions of others in this and other lands where there is a profession of Christianity. Eyes are fixed upon each one of us who names the Name of Christ. They are eager eyes, hungry eyes, the eyes of imprisoned and perishing souls; and while these observers may make no comment, they are asking within themselves: "Does it make any difference in one's life?" What answer do they get to that question as they regard our lives? What are they reading day by day, and what conclusion are they reaching? The answer will be found in the answer to that other question: "Unto whom are we living—unto self or unto Him?" The Apostle is very insistent on this point. In one place he says, "Whatsoever ye do, do all to the glory of God" (I. Cor. x. 31); and in another, "That the Name of our Lord Jesus Christ may be glorified in you." (II. Thess. i. 12.) Glory in the New Testament, and indeed, in the whole Bible, is the outshining of splendour, and St. Paul's one object is that Christ may reveal in our lives the glory of His grace. Christ is to be manifested by, and glorified in us here, just as He will be manifested by, and glorified in us hereafter. It is an unspeakable privilege and a profound responsibility to realize that Christ is to shine forth from our lives, and that those around us are to see something of our Master as they associate with us. One of the most beautiful testimonies ever given to a Christian was that of a poor dying outcast girl to a lady who had befriended her: "I have not found it hard to think about God since I knew you."

THE SOCIAL SERVICE CONGRESS

A remarkable gathering at Ottawa

THE object of the Congress was to arouse interest and enlist all Canadians in behalf of social righteousness with the purpose of improving social, economic and ethical conditions in the Dominion. There were present about 250 delegates, gathered from all parts of Canada, and from the cities of the southern republic, interested in the general welfare of Christianity, and firm in their endeavour to unravel social complications of the present day.

Dr. Carman, one of the fathers of the Methodist Church of Canada, occupied the presidential chair. Near him sat the Rt. Hon. R. L. Borden, Rt. Hon. Sir Wilfrid Laurier, and Controller Parent, the city's representative in the absence of Mayor Taylor McVeity, Archbishop Hamilton, and Bishop Farthing, of Montreal.

After addresses from the chair and words of welcome from the Prime Minister, Sir Wilfrid Laurier, and Controller Parent, the Bishop of Montreal replied in a masterly address, dwelling on the importance of personal responsibility in every department of life. We hope to give the Bishop's address in a later issue.

The Rev. W. M. Rochester, of the Lord's Day Alliance, pleaded for a weekly Rest Day for man and beast, emphasizing the fact that we have a national statute by means of which the rest day is guaranteed throughout the Dominion. In this respect, at least, Canada is in advance of the United States and he urged them strongly to make such use of the day that there would never be any attempt to take it from them.

Canon Tucker's magnificent plea for justice to the Indians has already been noticed in our columns. Another general theme was "The Church and Industrial Life," the speakers including Rev. C. Stetzle, of New York, and Dr. Pidgeon, of Vancouver. Mr. Stetzle made a great impression by his fearless utterances. He predicted a struggle between capital and Socialism. "Some time in the near future, perhaps sooner than some people think, there will be a battle with capital, but the battle will not be with the labour unions, but with the Socialists. When the battle does come the Socialists will win."

One of the most important addresses was by Mr. H. H. Stevens, M.P., on "Immigration," and the Pacific Coast Problem was frankly and courageously handled. He reviewed the remarkable influx of foreigners in the last ten years, when upwards of 2,500,000 came to Canada's shores. Unrestricted immigration, he believed, was responsible for conditions which brought about the problems confronting the congress. While not wishing to cast a reflection on the southern countries of Europe, he had to state a perusal of the statistics would show that the majority of crimes was committed by foreigners from those lands.

QUESTION OF ASSIMILATION.

The most important aspects of the situation, the speaker considered, were capability of assimilation and the treatment of the Oriental question. If the same right had been extended to Orientals as was considered the free man's right to enter the Dominion there is no doubt Vancouver would be in their hands to-day.

THE FOREIGN VOTE.

Mr. Stevens strongly deplored the situation in the West, where, he said, foreigners who had no idea of Canadian ideals or institutions were given the right of the ballot.

"The bunch is told to vote a certain way, and it does," he declared. "It has a demoralizing effect on political life, and goodness knows political life is corrupt enough. The man who enters political life in this or any country has trouble enough to keep his skirts clean and deserves credit for doing so."

THE ORIENTAL PROBLEM.

Mr. Stevens then went on to describe the effect of Oriental immigration on industrial life on the coast. He traced the depletion of the ranks of even skilled labour by the education of the individual mechanic, who replaced the man with a family. He traced the passing of the fishermen of the coast, one of the noblest and sturdiest type of Canadians. The adoption of the system of United States railway building—the importation of "Dagoes" who followed the steel—was also scored. Mr. Stevens pictured the deserted lines, where settlers should be on homesteads and settling the country.

THE HINDU SITUATION.

Mr. Stevens, in dealing with the Hindu question, emphasized the danger of polygamy and child wifery, and said it was not a matter of bringing in Hindu women which caused the present situation. An element living on their wits and native ignorance had sought to lead Easterners to believe it was so, but it was distinctly a matter of civilization.

COMMERCIALIZED VICE.

The great Congress was thrilled by a woman as not even the speeches of the leaders of Canada's national life and the thoughts and eloquence of the eminent speakers who preceded her at previous sessions succeeded in doing. It was during the consideration of Commercialized Vice and the White Slave Traffic. The speaker, who for a quarter of an hour made the big audience of men sit astounded, women and girls frequently break into exclamations and tears, was Miss Marie Christine Ratte. Garbed in the quiet dark blue uniform indicative of her noble calling, she was an unfamiliar figure to perhaps the great majority of the crowd, but when she sat down after telling a thrilling story of human interest, she was greeted with deafening applause, and all eyes were on the reserved little woman who had told such a story, learned from the happy yet bitter experiences of her work. With a distinctly French accent, and sometimes in her emotion forced to stop to recall her English, she commanded an impressive silence. It was not her eloquence, but the appeal of a woman whose soul went out to the scarlet sisterhood that got the attention.

"Under the shadow of the towers of Parliament in your beautiful city of Ottawa I went out after taking up my work, and in a house found 18 girls, the youngest 16. Next door I found 9 in a house. I tried to talk to them, to find out about them, but they told me they were not supposed to talk, and although I did find out, I was warned not to say anything, but I did say something."

A CHILD'S HOPES.

"I went out to British Columbia and in places supposed to be hotels, I found girls and women. The names were worked in glittering brass on the steps, and there were few windows in the place. I then went into the grand mountains of which Canadians are so proud, and found red-light districts. I took a child of ten years by the hand and asked her what she aimed to be when she grew up. She said she wanted to be a school teacher, but it was so awfully hard to do so she thought she would be like one of the women living in those houses. She told me it was so easy to become one, and have your name changed. She longed for their beautiful dresses and automobile rides every day. That was the ideal of a Canadian girl of ten years. A girl of the future under the great Union Jack and this wonderful land of the maple leaf.

"I have visited the prisons and penitentiaries, and found there youths and young girls who might have been fine citizens but who despaired of the future. Many point with pride to our gold which is buried in the mountains, and money is given to protect natural resources, but what is given to protect the young British girl who comes to our shores? I would suggest that no young girl be brought to Canada without proper protection. The agencies bringing these girls here do not offer any protection. There is a law for those girls who are seduced, but there is no law to reach or protect those domestic servants who are wronged. They have no protection against those employers who are sometimes brutes."

SAVE GIRLS FOR HOMES.

"Oh, I think of this land which has been called good enough to be God's Kingdom. I have stopped in the West and handled earth powdered with gold. But we want to save our girls as well as riches; save them for the homes of Canada. "I feel sometimes when I go into houses that there is no redemption for the inmates, but my heart goes out to them, and I say I want them and I will get them. In the last five years I have had the pleasure of taking 500 of these girls and women in my arms with that feeling of a woman. "You tell me you are Christians. Have you seen Christ more man than when He said to the woman, 'Go, and sin no more.'

"The Presbyterian Church has opened nine homes recently. We treat three classes in these, including the feeble-minded, but we hope soon to have homes for the feeble-minded. Then there is the class of girls not so far gone.

"I wish I could take you into those homes. In the Winnipeg rescue home there is a mother of 13; in others mothers of 15, 16, and up. Have you ever thought what the world means to those women abandoned by men?"

Other subjects discussed will receive attention later. Among these were Child Welfare, the Problem of the City, and the White Slave Traffic. Altogether the Congress was a great success, and the association of leading men of all the Canadian churches was as gratifying as it was encouraging and hopeful for the future.

THIS AND THAT

Thoughts of an Eastern Churchman

The late Archdeacon Smith, of Sydney, C.B., will be much missed in the Diocese of Nova Scotia. Although he seldom addressed the Synod, and had no pretensions to rank as an eloquent preacher, he was nevertheless a personality in the diocese generally. In his own town he was a man of mark and weight, and universally beloved and trusted. This was made manifest in a very practical fashion, when he was chosen some years ago by the striking miners as their arbitrator, an honour which seldom falls to the lot of any clergyman. He was a man of great charm of manner, and to be even casually acquainted with him was a privilege.

King's College which has now an attendance of over seventy will greatly benefit by the establishment of the new chair of philosophy, hitherto held by Canon Powell. Not the least gain will be the freeing of the President to do more outside work for the institution.

An American paper has been bewailing and denouncing the rapidly growing tendency to what is called, rather euphemistically sometimes, "plain speaking" on sex questions. "During the last few years," we are told, "we have seen the almost complete destruction of those reticencies on sex matters, that doubtless had their own attendant evils, but which actually did prevent far more evils than they caused." Again, "every sacred mystery of life has been cheapened, coarsened, and profaned." I am glad this matter has been taken up and I hope it will not be allowed to rest. Some time ago I attended a lecture in an eastern university town, ostensibly on the subject of the care of the feeble-minded. The meeting was made up of about an even number of both sexes, a large number of young girls being present. The lecturer gave us an address on biogenesis illustrated by charts thrown on a screen, which was as "plain spoken" and unreserved as a lecture to a class of medical students. No detail was omitted, either in the lecture or the pictures, and this went on for over an hour. Some left the room in disgust, but the majority remained, and quite a few contended afterwards that there was nothing to be squeamish about in the lecture. To me the whole performance, at least as much of it as I heard, for I left before its conclusion, was utterly nauseous and unspeakably repulsive. What earthly good purpose could be attained by explaining the operation of certain sex laws, known to everyone, to a crowd of men and women, passes my comprehension. At many of these meetings, again, for the prevention of cruelty to children and other praiseworthy objects, the same sort of thing is done. Statements are unblushingly made in the presence often of young girls, that men would hesitate to make in private to each other. I am fully in agreement with the San Francisco Argonaut, the paper I have quoted from, when it says that this "plain speaking," if even in the cause of purity, is calculated to aggravate the evil it professes to combat. It is appalling to think of the strain put upon the modesty of our young girls, by, to put it mildly, this ill-judged practice, which has only come into vogue during the past few years. There is absolutely no need for it whatever, and it is time that a strong reaction set in before, at least so far as the present generation is concerned, it is too late.

The recent revelation of corruption in two of our Provincial Legislatures has, I am sure, caused much searchings of heart among all good Canadian citizens. The corruption in ques-

(Concluded on page 200.)

A GREAT CHRISTIAN EVIDENCE

THE WORK OF THE LONDON CITY MISSION

ONE of the most remarkable instruments for propagating the Christian religion, is the London City Mission which, for many years past, has had its workers in different parts of the world's metropolis. The mis-

more hoping against hope, no more anxious watching. Unable any longer to control her pent-up feelings, her heart's affection spent itself in kisses and terms of endearment. "My sweet little rose-bud, plucked ere it opened to the flower! My

long closed its pages and cast it aside. Using the child as an object-lesson, the missionary drew attention to the strange sensibility that pervades our being as we gaze upon the lifeless form of one we have known and loved—a conviction that, however dear, the dead form is not the ego that appealed to the deepest instincts of our nature. The house is there, but where is the tenant? The little thinking, acting, undeveloped self? It must be somewhere, or nowhere. Nowhere? Science will not affirm that of either force or substance that has once existed. "If mind perishes or ceases to exist at death," says Lord Brougham, "it is the only example of annihilation of which we know." Thus the men talked together, with the result that the child's father closely examined his beliefs, and disbeliefs, until, after much mental unrest, lasting for several months—

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them"

—at the Cross of Christ, where he sought and found the forgiveness of sins. He renounced his scepticism, left the infidel camp and all its associations, much to the disgust of his old companions. He and his wife are now members of a Christian church, and "heirs together of the grace of life."

THE FALL OF THE MIGHTY.

The docks are among the few places in London where men may find work without character or recommendation; the result is that the men constitute a most incongruous community. There are cases of men who, through misfortune or self-indulgence have descended from the top to the bottom of the social ladder. The name of the gentleman docker is legion. Despite every attempt to preserve his incognito, he is soon "spotted" by the natives, who are not slow in recognizing mental superiority or refinement of manners. As a rule, he is a good, steady worker, and therefore much appreciated by those above him in authority, and is appointed to a lighter class of work—weighing, marking, or tallying. He does not associate with his confreres beyond working with them, but shuts himself up in his own little world of contemplation, courteous to all, but free with none. A man, while crossing some barges with a load on his shoulders, slipped and fell into the river, and was drowned. It transpired that though a dock labourer, he was in reality a French nobleman, whose father was banished from France many years ago for political reasons.

After his expulsion he settled in London, where he married an English woman, who bore him a son. When he died his widow and offspring were



City Missionaries holding forth the Word of Life among the malcontents of Tower Hill, the storm-centre of the labour world.

sionaries are men of sterling character and definite Christian experience, and their methods of work are eminently wise, distinctly practical, and uniformly successful. The monthly magazine, which contains accounts of the labours of these truly heroic men, often records very striking cases of blessing in the work, and these stories stand out among the most remarkable proofs of the power of the Gospel. They fitly rank with "Twice-Born Men," "Down in Water Street," and "The Dry Dock of a Thousand Wrecks," as illustrations of the way in which the grace of God meets and overcomes human sin. It is with some of these that we are now concerned.

DOCKLAND.

Let us pay a visit to what is known as "Dockland" in East London. A Christian worker once inquired of a docker the nearest way to that part of London called the "Isle of Dogs." The man's breath reeked with liquor, and his bandaged face indicated a recent brawl. Pointing towards the peninsula, he replied: "Cross the second bridge you come to. You'll know when you get there. It's two bridges beyond civilization." The circumstances of the city missionary's work show only too plainly how true was the docker's statement.

Dockland stretches from the Tower of London to Tilbury, and at least 80,000 men find employment therein. Many of them leave home in the early morning and do not return till late in the evening, so that they can scarcely be in touch with ordinary Christian influence, and if they are to be reached and won for Christ it must be at the docks. One of the missionaries has spent nearly thirty years at work in this region. When he first went scepticism was found in nearly every factory, and all phases of belief, unbelief, and disbelief were in evidence, though Atheism and Materialism were mainly powerful. The Gospel was resisted to the point of hostility and insult, and when, later on, the Word of God began to prevail, the infidel party commenced an open-air propaganda on Sunday mornings, scattering literature broadcast and pushing the sale of their free-thinking newspaper. The missionary seeing the vast crowds decided on a counter move, and to his surprise he found the landlord of the tavern near the infidel place of meeting ready to help him in every way, with the provision of a table for a platform and some chairs. The missionary's meetings were a great success and in due time the ranks of the atheists were thinned, though turbulent spirits tried to break up the meetings by questions and sneers. One man in particular brought his baby boy, and, hoisting him shoulder high, shouted in derision: "This is all the Christ I want." Now let us observe the sequel.

THE VICTORY OF FAITH.

The knocker was muffled, the blinds drawn; footsteps were soft, and voices were low; for within doors two young hearts, torn and troubled, kept vigil by a small white coffin containing the form of their only child, whose ashen face wore a strange, mysterious smile. Day and night for nearly a month the young mother had ministered to, and watched beside, the ebbing life of her firstborn, attending to its comforts, and anticipating its wants. Now the crisis was passed. No

pet lamb, taken to the fold of the Good Shepherd. Good-bye, darling! We'll meet again in the morning." The husband, a young man of some edu-



The missionary (in the centre) with six of the men who have been reclaimed from drunkenness through his instrumentality.

cation, but deeply imbued with scepticism, though formerly a Sunday School teacher, stood by uttering not a word—a striking contrast to his wife, who was kind, gentle, emotional, religious, with a firm belief in the world to come. He was acquainted with all the tricks of artful disputation, and had manifested much asperity with regard to sacred things. But "Conscience makes cowards of us all." Cold, stern, of sneering expression, he had often defended the dogma that "death ends all." Never again will he outrage every Christian feeling and sentiment at open-air meetings, by lifting his baby boy shoulder high, shouting, "This is all the Christ I want." Poor fellow! Wounded on the side of his affection, and deeply cut up at the loss of his child, this was no time to upbraid him for his sceptical extravagances and blasphemous conduct. The Bible had no words of comfort for him. He had



The missionary among the children of the slums. Though dirty and ill-dressed (when dressed at all), they seem relatively happy, not undersized, and, with few exceptions, healthy-looking."

THE MISSION

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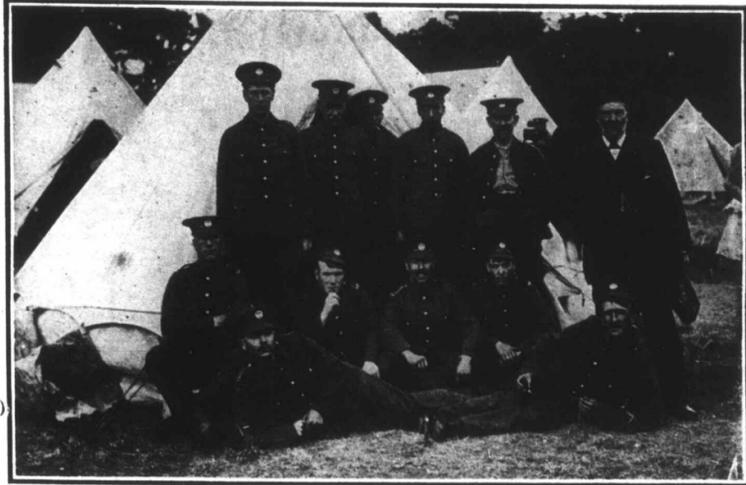
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left in great want. The latter, who was then a young man, dropped the family name, assumed that of his mother, and obtained work as a dock labourer. For thirty years he followed that laborious calling, sometimes in poverty, and never earning more than sufficient to enable him to live comfortably. Another docker met with an accident in the St. Katharine's Dock, by the breaking of a rope, and died from internal injuries. At the inquest the widow deposed that her husband was formerly Captain of a Cunard liner, but having been shipwrecked on several occasions, and meeting with other misfortunes, he had become a dock labourer five years previous to his death. One of the officials present at the inquest was asked whether it was not an unusual thing for a ship's captain to descend to dock labouring. The reply was, "Oh, no; we have many captains working for us as labourers in the docks. We have also doctors, clergymen, and lawyers acting as labourers. They all fall back upon us when they come down in the world."

A GREAT TRANSFORMATION.

These casual labourers pass their cheerless and chequered lives in terrible surroundings, the utter wretchedness of their abode is almost indescribable. Whole families live, eat, sleep, work, wash in a single room, often of the worst description, and thus the poor creatures go through the mockery of life in the lowest depths compatible with human existence. From such an environment came one who, by many persons, was known as "Cuss." That was not his registered name, but it came sufficiently near to represent his general character and vile habit of "cussing" and swearing at everybody and everything that did not quite please his fancy. He was a strong, burly fellow, with features coarse and vulgar, showing very distinctly the terrible havoc of small-pox. A man to be avoided at night, and civilly addressed by day, he was, when under the influence of drink, a very undesirable member of society. He was tolerated, but feared, by the habitués of dockland. Sometimes he would accept my tracts; at other times he would refuse them, and I was repulsed. Without appearing to take an interest, he would occasionally stand within hearing distance of my preaching, and listen to the Gospel story and its adaptability to man's deepest need. Then I missed him. Casuals and registered men are often missed. They may be drafted from one quay or dock to another, so that months or years may come and go without my ever meeting the same men again. Passing through a recreation ground in the vicinity of the docks, I observed a man at whom I would not have looked a second time had it not been that the voice was strangely familiar. Near a bed of mignonette sat a woman, pale-faced, and of delicate health, whom he greeted thus cheerily: "Hullo, my hearty! What do you say to a cup of tea? The kettle is on the fire, and some nice fresh strawberries on the table." "I'm so glad you've come, Dick. I am feeling tired," she said, plaintively, and, looking up with a sweet smile, I noticed that she was blind. "I do so enjoy the scent of the flowers," she added. "I'm glad of it. I wish you could see how beautiful they look after the rain," he replied. Turning her sightless eyes towards him, she said softly: "Do you know, Dick, what I would look at most if I could see? It would be at your face. That would be sweeter to me than all the flowers." "There ain't much to see in me,

anyhow," said he. "But you are so good and kind to come and fetch me. It isn't like it used to be, when the public-house had the first place, and home the last place in your thoughts." He gave her his arm, and they walked away quietly. The man was "Cuss," the cursing, swearing docker; but his voice had lost much of its harshness. There was cadence in it. In the face, marred by disease, pathos beamed in tender sadness, as he gazed upon his poor blind wife. He introduced me to her as "the dockers' parson," adding, "he was the first man ever to talk to me about my soul." I sympathized with her in her affliction, and congratulated him on being a new creature in Christ Jesus. "The missis," he went



A scene in Shorncliffe Camp, whither one of the city mission aries recently transferred his efforts for a short period, with gratifying results.



Personal work in workshops and factories is one of the Society's distinctive features. Over half a million working men are thus reached every year.

On the very scene of their daily toil, men are reminded of food other than that which perisheth, and of a power which can purify and sweeten all the relationships of life.



A typical scene in the potteries district, where most of the people are "below the poverty line."

of God to bring the message of His grace before thousands who never dream of entering a place of worship; and who, but for the mission would remain in almost heathen darkness. The work is warmly supported by members of all Churches in England, and the Society is one of the best known interdenominational organizations. It numbers among its supporters some of the most representative Anglicans. Those who love the Gospel and rejoice in its triumphs have a warm place in their hearts for the London City Mission, and never tire of bearing testimony to its power for good in the evangelization of London.

The Quiet Hour

There is but one way to the Father—one way of joy, one way of sustaining grace that fails never—and that way is Christ.

God never calls us to do anything for which He has not prepared us and for which He has not ordered our life.

In the life of self dedication God is chosen as the object of all desire.

God is glorified by the real strong dealing of the whole self with the contents of daily life, for they are the ordered chain of facts in which God's purpose is either fulfilled or frustrated.

If we would effect good for others we must do it at the cost of some real sacrifice.

If life be lived because of Christ not only are we blessed—divinely, gloriously, ineffably—but each life that we touch is blessed through us.

Salvation in Christ is imperative and with no alternative. Christ is not *one* of the ways to God—He is *the* way.

Christianity is not "*one* of the redemptive religions"; it is the *only* redemptive religion.

The best robe, and the only robe to cover a sinner, was made in the loom of Calvary.

Love never asks "How much must I do?" but "How much can I do?"

Let us fail in trying to do something rather than sit still and do nothing.

Nothing is eternal but that which is done for God and others. That which is done for self dies.

He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing.

Brotherhood St. Andrew

THE NINETEENTH DOMINION CONVENTION, September 24th-27th, 1914.—The Winnipeg Brotherhood men have their organization for the Convention in good working order. The Convention committee meets on the first Monday of each month to hear reports of the sub-committees. At the last meeting it was decided to send out the first invitation to Brotherhood men immediately after Easter with the first Prayer Card and details about Winnipeg as the Convention city. By the kindness of the Venerable Archdeacon Fortin and the officials of Holy Trinity Church, the headquarters for the Convention will be at Holy Trinity House, which is not only situated in the very heart of the city, but has every possible convenience in the shape of a fine auditorium, a gymnasium, and several committee rooms. For the Sunday mass meeting, the Walker Theatre has been secured. No better arrangements could be made in Winnipeg, as these buildings are excellent for the purpose. The publicity committee besides posting every weekly paper in the diocese, is sending information to the papers in all the leading cities of the Dominion.

The Churchwoman

MONTREAL.—The diocesan annual meeting was held in the lecture hall of the Church of St. James the Apostle, on March 3rd-6th. We have now 92 parish branches, with a membership of 2,645. There was a large delegation present. The first day a Miniature Missionary Loan Exhibition was provided for the juniors and they were addressed afternoon and evening by the Bishop of Mackenzie River. The opening service in the Cathedral for Holy Communion and presentation of the annual thankoffering on March 4th, was largely attended. The thankoffering was \$477 the largest amount we have yet had. The Bishop of Montreal, assisted by several of the clergy, took the celebration and the Rev. A. H. Naylor preached a most stirring sermon on Acts 20: 24, "Neither count I my life dear unto myself." The president's address after welcoming the delegates, touched on various topics of interest such as legacies, Mission Study Classes, the extra amount asked by the General Board for pledges this year, etc. She referred to an effort to raise money to defray travelling expenses to Vancouver for the Triennial Meeting in September and asked for a generous response. The Bishop in a most interesting address emphasized the importance of a strong Eastern contingent for the Triennial this autumn. He spoke of increased interest in Mission work, but also of an increased tendency to worldliness which seems to be gripping our boys and girls, which, he said, we must fight. Mrs. Newham brought greetings from Saskatchewan and she also urged a good delegation to Vancouver, "that East and West might get to know each other." She told us many interesting things about their lives and work out on the "fighting line." The Rev. W. W. Craig gave an inspiring address on prayer. The noontide devotional addresses were taken by Rev. Dr. Symonds, whose subject was "Discouragements," and Rev. J. Shatford who took Ezekiel's "Vision of the four faces," showing how our Lord Jesus Christ as portrayed there meets all the needs of humanity. Greetings were read from most of the dioceses and also were most eloquently extended to us from the sister societies of the Baptist, Presbyterian, Methodist and Congregational churches in the city.

The missionary meeting was held in the Diocesan Theological College. Earnest and interesting addresses were given by Bishop Lucas and Mrs. Plumtre. As a result of the Bishop's appeals he is receiving \$300, and he has created a hearty interest in the work of his enormous and lonely diocese. Mrs. Plumtre impressed upon us personal individual responsibility. The various reports of the diocesan recording and corresponding secretaries, the country and city branches, also of the diocesan treasurer, diocesan Dorcas secretary, "Little Helpers," literature, "Leaflet," bond fund, hospital, North West educational, etc., were all read and discussed. A series of questions sent out beforehand to the branches were answered and discussed, showing a growing interest in all and greater readiness to speak of difficulties and encouragements. A splendid Zenana report was read, showing 82 children, 15 Biblewomen and 3 Bible students supported.

On Friday, after a standing tribute of love and loyalty to our beloved president, the Bishop dismissed us with the Benediction, and all felt that

God's Presence had been amongst us strengthening bonds of union to do His work.

CALGARY.—Mrs. E. Houston, corresponding secretary, writes:—"It is only given to the few to bring such inspiring thoughts before us, as were expressed by Deaconess Mary Rice in an address at the Calgary diocesan monthly board meeting, held on March 6th. The subject taken was from the prayer used daily by the W.A.: 'Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee.' The speaker reminded her hearers, while we might with profit study very many passages of Holy Scripture in connection with it, there could be found two, outside the words of our Blessed Lord Himself, that raise us to so high a level, or form so true a commentary to the spirit of the W.A. prayer; and as one looks at the separate words of the meditation, just two of them—the third and the last—open up such a wide vista, such a vision of wonder and beauty, as almost to make one's heart stand still, for in them lies the answer to the many 'Whys,' that perplex and trouble men's minds. 'We and Thee'—'Leaning on Thee my God, guided along the road, Nothing between.' That is the ideal, is it not? and should be true of each one of us. Why? Who are the We who daily use the words of the prayer? Christians! members of His body, and inheritors with Him of the kingdom of heaven. Our souls are fed with the spiritual food which the King Himself provides. After the address the president referred in touching terms to one who has recently been called Home—Mrs. Webb—who for several years was corresponding secretary of the Calgary diocesan W.A. board. It can indeed be said of her, 'she hath done what she could.' Surely that is the highest praise for it is the word of our Blessed Lord when upon earth. It is regretted too that the wives of two of the C.M.S. missionaries in our diocese should be ill in the Calgary General Hospital at this time—namely, Mrs. Stocken and Mrs. Tims, both of whom are members of our W.A. Will our readers pray for them? Mrs. Tims is president of the Sarcee Indian Mission W.A. and Mrs. Stocken of the Blackfoot Indian Mission W.A., workers in the Mission field for many years past. Since November, 1913, the organizing secretary reported nine new branches started in the diocese of Calgary, two of which have since been taken into the diocese of Edmonton. Three old branches have been reorganized. Two new Junior branches have been started in the city of Calgary during February. The Indian secretary reports great need of help to keep Indian work going. Archdeacon Tims needs a great deal of money for the work, so much that was looked for this past year has failed to come in, owing doubtless to the general financial stringency throughout Canada, but which has been particularly hard upon the West. It is pleasing to note from the report of the literature secretary the great use made of the diocesan library. Requests keep coming in from new parishes and Missions for church furnishings and linens, the supply is not adequate to the demand. It was the writer's privilege last week to travel on the new C.N.R. line from Saskatoon to Calgary, and as the train ran through that vast prairie country just settled in with quite new settlers living in shacks (many of which are only covered with sod, instead of shingles, showing the homesteader has little or no money), the thought kept coming back again and again, Who is the Shepherd caring for these souls, how can they hear without a

THIS AND THAT.

(Concluded from page 197.)

tion was of a peculiarly gross and unblushing kind, of the kind most of us, I fancy—I, myself, at all events, for one—imagined we Canadians were practically free. It has existed to the south of us, on a large scale, for many years. Apparently it is creeping into Canada unless, as is to be devoutly hoped, it has been nipped in the bud, if, indeed, it has gone no further than the budding stage. However, in spite of these two unhappy affairs, the general tone of our political life as compared with that of a generation ago, shows, I think, decided improvement. This, I know, will be disputed, and there is, unhappily, much to support such a contention. But present evils always impress us most forcibly, and it is only those who have a personal recollection of bygone conditions, like myself, who can testify to the state of things which obtained a third of a century and more ago. I may be unduly optimistic, but my strong impression is that political life is cleaner to-day than in the seventies and eighties—far, very far, as it is from being what it ought to be. Downeaster.

preacher? Shall we allow these white settlers, many of them our own countrymen, to live without hearing the message of God's grace? Who amongst the readers of this article will pray for more workers in His vineyard? How many parents will send their sons forth to preach the Gospel of Christ?"

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.

PREFERMENTS AND APPOINTMENTS.

DAVIES, REV. JOHN, missionary at Morse, Sask., to be Rector of Dawson (Diocese of Yukon).

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—On March 13th the Senior W.A. held their annual meeting. Dean Llywd presided, and gave an instructive and interesting address, emphasizing the material and spiritual aspects of the work. The branch has contributed to Missions as follows:—To diocesan Missions, \$277.68; to Canadian foreign Missions, \$150, besides other appeals, which brings their total disbursements of the year to \$743.29. The Dean, on behalf of the branch, presented Mrs. MacMechan, the retiring president, with a life membership in the W.A. This makes the fifth life member belonging to this branch.

ST. MATTHIAS'.—On March 17th, work was commenced on the new church. A service of prayer was conducted by the Rector, the Rev. T. H. Perry. The sod was turned by J. Y. Payzant. A great many people were present at the ceremony. The building will be rushed to completion, so that it may be ready for service in October next. Owing to the rapid growth of the congregation the need of a larger and more commodious church is becoming more evident each week, it being impossible to find comfortable seating for those seeking admittance. At a recent vestry meeting it was decided to enlarge the old church as much as possible by setting back the chancel rails and thus allowing more seating capacity for the congregation. This is being done to find accommodation until the new building is finished. Preparations are being made for the laying of the corner stone in about six weeks' time, when the Bishop of Nova Scotia will officiate.

ST. PAUL'S.—At the annual meeting of the Senior W.A., Archdeacon Armitage presided. Reports were read showing a most successful year. Mrs. Armitage was elected honorary president.

CHURCH OF ENGLAND INSTITUTE.—The third of the lectures on "Types of English Churchmanship," was given March 12th by Rural Dean Warner, Rector of Christ Church, Shelburne, on "The Broad Churchman." The Bishop of Nova Scotia presided. The lecturer gave an exceedingly interesting and scholarly discussion of the subject. He pointed out that it is part of the work of the 20th century to show that religious and scientific truths are different and complementary parts of God's revelation. The broad Churchman believes that the Church should lay greater stress on the principle which from the first distinguished Christianity from other faiths of the East, which is the value of the individual. The deepest truth about men is that they are irrespective of any and all accidental circumstances, such as colour, nation, place and social position, sons of God.

On March 19th, the Rev. W. P. Robertson, the Rector of Truro, delivered a lecture on "The Christian Socialist." He pointed out that there are those to whom the very title "Christian Socialist" seems to be a contradiction in terms, believing that there is nothing of socialism in Christianity and nothing of Christianity in socialism. The fact is that socialism, like Christianity, is a very broad word, and just as Christianity is not responsible for every atrocious doctrine put forth in its name, so socialism cannot fairly be charged with involving every outrageous theory of anyone who calls himself a Socialist. Socialists may readily be divided into three groups; first,

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March 26, 1914.

THE CANADIAN CHURCHMAN

those hostile to Christianity; second, those indifferent to Christianity; and third, those claiming alliance, if not identity, with Christianity.

KENTVILLE.—At a meeting of Avon Rural Deanery on February 26th, it was decided to prepare for a General Mission in the parishes of the deanery, simultaneously with Annapolis Deanery, in the last week of October, 1914. A committee was appointed to take charge of the general preparations. A resolution of condolence was directed to be sent to Mrs. Smith expressing the sympathy of the deanery in the death of the late Archdeacon of Cape Breton.

HANTSPOET.—ST. ANDREW'S.—This church (at present a Mission under control of Canon Powell of King's College), at the annual meeting was able to report everything clear of debt, and a small favourable balance. During the past year the edifice had some repairs, and was painted outside, at a cost of \$113. Divinity students from King's have taken the services, so that we have the church open every Sunday, both morning and evening, and every Wednesday evening.



QUEBEC.

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

QUEBEC.—ST. MATTHEW'S.—Sunday evening, March 15th, the Rector, Canon Scott, announced the formation in the near future of a branch of the Canadian Church Union. The objects of the society as stated in the constitution are:—"To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church and to protect its doctrine, discipline and ceremonial and all its rights and liberties, both against laxity and indifference within, and against hindrance and aggression from without."

MAPLE GROVE.—The wife of the Rev. J. Atkinson, Rector of Maple Grove, P.Q., died in Jeffery Hale's Hospital, Quebec, on March 14th. The funeral was at Maple Grove, March 17th. The sympathy of the whole diocese is extended to Mr. Atkinson in his bereavement.



MONTREAL.

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

DUNHAM.—OBITUARY.—On March 9th, at All Saints' Rectory, there entered into the blessed rest of the Saints of God, Elizabeth Bray, the beloved wife of the Rev. Henry Plaisted, the Rector of Dunham, after an illness which was borne with humble Christian resignation. The funeral was held on the afternoon of the 11th inst. Mrs. Plaisted had endeared herself to a wide circle of friends, not only in Dunham, where she has resided for nearly 15 years, but also in the distant Missions and parishes of River Desert, Portage du Fort and Onslow, where the earlier years of her life in Canada were spent. At Dunham she has been active in W.A. and in all parish work, but especially will she be remembered there and elsewhere for her most kind hospitality, and for her ready sympathy with those in loneliness or trouble.



ONTARIO.

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

LEEDS REAR.—On February 10th, Mrs. F. Dealty Woodcock of Brockville, organizing secretary of the W.A. for the diocese, visited the Lyndhurst branch in the parish of Leeds Rear. She gave much important information about the new responsibilities and present policy of the W.A. and spoke many stimulating words to the members. Mrs. Woodcock congratulated the branch upon their flourishing condition. A pleasing item of the programme for the evening was the presentation by the branch of a life membership and gold badge to Mrs. W. Hilyard Smith, the honorary president and wife of the Rector. Mrs. Smith was taken quite by surprise, but feelingly thanked the members for their loyalty and love.

OTTAWA.

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

OTTAWA SUNDAY SCHOOLS.—Interim report, February 9-March 7, 1914, presented to his Grace the Archbishop of Ottawa. Conducted by Miss M. M. Higham, of St. Christopher College, Blackheath, England:—

During the month classes have been held five nights each week for the graded sections of the Ottawa Sunday Schools. There has been an average attendance of 110 a week. At these classes, method occupies the first half-hour, and the various lessons occupy the second half. About 12 different text books on subjects have to be dealt with each week on account of the diversity of lesson material in use.

Five schools have been visited on Sunday afternoons. The organization is on the whole excellent, and the accommodation in two cases very good. Small tables are used in two schools for each class. In the effort to avoid overcrowding in a large parish, two sessions from 2-3 and from 3-4 are held each Sunday. The necessity of holding school in church, as in three cases, is to be deplored, as the atmosphere of reverence connected with Church Worship is likely to suffer. The space provided for the infants is in most cases insufficient to allow of their necessary movement and activity. Weak points are the absence of eye-teaching, writing and expression work connected with the lesson. The complicated lesson system—or absence of system—which crowds two different ungraded lessons into one half-hour is bad.

Suggestions offered. (a) Accommodation. Would it be possible to use the large basements of some of the schools or the vestries for "Kindergarten" Infant Schools? (b) Lesson material. It is advisable to introduce a graded scheme of lessons in every school, the uniform lesson being educationally unsound, and to so arrange the session that at least 35-40 minutes is allotted to the giving of that lesson. (c) Scholars' work. Some method for the scholar to express the impression of the lesson should be introduced. Note-books and drawing materials are the simplest to start with. (d) Prayer. In view of the tremendous importance of this work, would it be possible to ask all the churches to have special prayer for Sunday Schools one each month?

In addition to the above, a series of five lectures on Child Study are arranged. Two have been given, and the attendance has averaged 30. Addresses have also been given at the Normal Training College; to the Mothers' Union; and a local branch of the St. Andrew's Brotherhood.

ST. BARTHOLOMEW'S.—A ceremony of very special interest took place March 22nd, in St. Bartholomew's Church, Ottawa, when his Grace the Archbishop of Ottawa dedicated a pair of brass candlesticks and a pair of brass vases which had been presented to the church by their Royal Highnesses the Duke and Duchess of Connaught, and also a splendid pipe organ, the gift of Lord Aberdeen, through their Royal Highnesses, who were present at the service. The Princess Patricia, accompanied by Hon. Katharine Villiers, Miss Dorothy Yorke and four of the aides-de-camp, also attended.



TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—"Business Standards" was the theme last Sunday of the Bishop. St. Matthew 7: 12 was his text. "Thank God," he said, "we live in a workaday world, for the work we have to do, and that we have no leisured classes in Canada." Work was the very best antidote to temptation; it kept men busy and prevented them from rusting. Men's characters were revealed by their work, for the real workers were God's noblemen, while the idlers and shirkers of work were the Devil's hirelings. Dishonesty could be seen on all sides; men adulterated their wares, some had two prices, others professed to favour the poor at the expense of the wealthy. Every day the newspapers published the disappearance or downfall of some prominent person who had been regarded as an honest and respectable member of the community. Three standards were set out in the Bible, honesty, generosity and do as you would be done by. Those were the standards all should follow; it was impossible to disregard one of them without disregarding all. If a man practised honesty simply because it was the best policy, such a man was not honest.

TRINITY COLLEGE.—The life of Antony and Cleopatra with its tragedy of ignorance and lust was a subject skilfully handled at the Trinity College on Saturday afternoon by Rev. Canon Sutherland, M.A., Sub-Dean, Christ Church Cathedral, Hamilton. The lecturer supplemented his personal views with excerpts from Shakespeare's writings, and drew a wonderful word picture of the fascination exercised by Cleopatra over Antony. The parting of the ways, Antony's return to Rome, his marriage to Octavia, and return under the Egyptian's spell were all vividly portrayed.

On March 19th, the annual oratorical contest was held under the auspices of the Literary Society. Five contestants took part. Mr. Sidney Childs, who spoke on "The Church and Disestablishment" took first place. Mr. J. Dykes took second place with a speech on "British Columbia."

ST. JOHN'S.—Interest will be felt in a meeting held in St. John's rectory recently, consisting of representatives of the various denominations labouring within the district. After a discussion, it was unanimously decided to form a Down-town Christian Union, which should comprise the clergy and lay workers of all denominations within the district west of Yonge Street, east of Dovercourt Road, and south of College Street. The first meeting was held in the parlors of the Queen Street Methodist Church.

St. John's district visitors, at their regular monthly gathering, discussed the necessity of preparing during the approaching summer for the poverty likely to arise next winter. Co-operation was suggested in the form of clubs for food and clothing, on the same principle as that which has proved so successful in regard to the providing of coal.

The Penny Bank at the Mothers' Meeting has now on hand \$400 in deposits. It is a great encouragement to thrift. The Envelope Committee are canvassing the congregation for an increase of \$750 in the income of the congregation.

WYCLIFFE COLLEGE.—On March 17th, Dr. Griffith Thomas lectured on "Canterbury to Oxford." He showed that all the representative Churchmen from 1552-1836 (the rise of the Oxford Movement) had followed the broad Protestant lines of the Reformation. He quoted from Cranmer, Hooker, Cosin and representative Churchmen in the 17th and 18th centuries. Not only expressed opinions, but events of the times showed the same Protestant tone. James I. appointed three delegates to the Calvinistic Conference at Dort. Since 1580 there has been held in the crypt of Canterbury Cathedral a Presbyterian Huguenot service. The early missionaries of the S.P.G. and S.P.C.K. were Lutherans, because no Anglicans were obtainable. Until the Oxford Movement no representative English Churchman questioned the validity of a non-episcopal ministry.

GIRLS' FRIENDLY SOCIETY.—The monthly meeting of the Toronto Diocesan Council of the Girls' Friendly Society was held on March 17th, at the Lodge. The treasurer's report showed that all outstanding accounts had been met. The Lenten offerings instead of being sent direct to the W.A. will be sent first to the G.F.S. treasurer. The Convenor of the Cafeteria committee reported that last year's site had been secured and \$100 deposit paid to the Exhibition authorities. The sub-committees for equipment, catering and enlistment of helpers, have been formed. Easter week being the anniversary of the Dedication of the Lodge, a birthday-pound party will be given. All members and associates will be invited. Miss Wright, the superintendent of Evangelia Settlement, gave a very interesting address on the educational work of that institution. She spoke particularly of the work among older girls, and of the great difficulty in interesting them. Owing to the limited mental development it being so hard to find the avenues through which they might be reached. The subjects taught included typewriting, cooking, sewing, simple dressmaking, home nursing and gymnasium. The next meeting of the council will be held in April.

RIVERDALE.—ST. BARNABAS'.—Hon. W. H. Hoyle addressed a large meeting here on March 12th, under the auspices of the Men's Social Union.

BRAMPTON.—CHRIST CHURCH.—Professor Cosgrave was the preacher at the Lenten service here, March 19th. On March 17th, Rev. G. W. Tebbs gave the address.

COLLINGWOOD.—ALL SAINTS'.—Bishop Lucas, of Mackenzie River, preached here last Sunday. Bishop Lucas has one of the largest dioceses of the Anglican Church and one that involves the members and workers in greater difficulties than perhaps any other in the world.

NIAGARA.

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

SYNOD OFFICE.—On March 17th, the standing committee of the diocese met in the guild room of Christ's Church Cathedral. The Synod rooms, which are located in the Bank of Hamilton Building, are too small for these gatherings. The regular routine business was discussed and as this was the last meeting prior to the meeting of the Synod, which will be held in this city in May, all the reports were submitted. They were all very favourable and showed the work to be in a flourishing condition. May 26 was set as the date for the Synod meeting.

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Rev. D. T. Owen of Toronto preached here, March 15th on the Ninth Commandment. "It was not," he said, "in the courts of justice alone that oaths were violated. There were very few who had the opportunity, in the usual sense of the word, to commit perjury. It was while mingling with other people that the fault was imminent. Gossip, for instance, was more serious than commonly thought. Some people had interested themselves in others' business to such an extent that it reached the stage where it became a mania. The moral atmosphere surrounding a man had more influence on him than anything else. By our actions, we are creating public opinion. By hints, slander, insinuations or bearing false witness against the great Tribune we leave ourselves open to His judgment. We should always be sure of our facts, be sure not to tell more than is necessary, however true, and tell what we know only to those who should know in order to live up to the command contained in the text. Where would we be if we were always taken at our word; always committed by what we say? A Silent Listener hears all our ostentatious and pretentious things."

A large gathering of the members of the A.Y.P.A. was addressed in the school room, March 19th, by C. S. Scott, whose subject was Canterbury Cathedral. His address, which was illustrated with limelight views, was instructive and interesting, dealing with the history of the famous cathedral.

CHURCH OF THE ASCENSION.—At the regular meeting of the Ascension A.Y.P.A., March 17th, a debate took place on the subject, "Resolved that Canada should send more missionary aid to China than to any other heathen country." The negative was given the decision. Rev. Dyson Hague, of Toronto, will address the society on March 31.

STONE CREEK.—CHURCH OF THE REDEEMER.—At an open meeting of the W.A. here on March 18th, Mr. C. R. McCulloch, the founder of the Canadian Club, gave an inspiring address on Canadian Citizenship.

OAKVILLE.—ST. JUDE'S.—Rev. H. F. D. Woodcock, the Rector, and Mrs. Woodcock have returned from their tour to Great Britain and Southern Europe. The new steam heating plant in the church will be ready this week. About 800 feet of piping have been used for the installation.

HURON.

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

LONDON.—ST. JAMES'.—March 23rd marked the completion of forty years' service by Dean Davis. Dean Davis was born in Ireland in May, 1848, of Welsh parents. His father was the late Rev. W. Davis. He was a pupil under the late Rev. Benjamin Bayly at the Old Grammar School. His divinity course was taken in Huron College, and in 1871 he was ordained deacon. His first charge was Bayfield. In 1874 he was asked to take charge of the young congregation here. The building was 24 feet wide and 42 feet long. Dean Davis has seen the congregation grow into one of the strongest in the city and a church erected which has become through several remodellings and reconstructions one of the handsomest in the diocese. Not only that, but to him is most of the credit due for the existence in its present flourishing condition of St. George's Church, West London. He has always held a high position in the Synod, where his matured wisdom is valued greatly. He has been duly honoured during his successful service. His Bishop created him a Canon in 1888, an Archdeacon in 1894, and Dean of the diocese in 1903, the year before the completion of 30 years of ministry at St. James'. On the occasion of the celebration of his 30th anniversary of his coming to St. James' Church, a great

demonstration was held, in which all the Protestant denominations of the city were represented. All joined in honouring the man who had completed 30 years of active service in one charge. Now 10 years have been added to that enviable record, and the whole city, irrespective of creed, join in congratulating Dean Davis.

BRANTFORD.—ST. JOHN'S.—The Bishop confirmed nine candidates here on March 15th. He held confirmation services also at St. Luke's and Trinity churches.

CLINTON.—ST. PAUL'S.—On March 20th Rev. J. C. Potts, M.A., was inducted as Rector of this parish by Archdeacon Richardson. Rev. J. B. Fotheringham preached the sermon which set forth the ideals of the Ministry and appealed for the loyalty of the people. Rev. C. H. Langford, of Holmesville, assisted in the service.

RUPERT'S LAND.

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

On March 21st the Archbishop of Canterbury dismissed the following young clergymen for work in Western Canada: T. B. Broun, of Bakewell; A. E. Harkness, of Yatton; A. W. Macmichael, of Nottingham; J. S. Orton, of Tooting Graveney; G. C. Poole, of Doncaster; H. H. Stickings, of Cornwall; L. J. Tatham, of Bethnal Green; J. Christie, of Colchester; Lawson Smith, of Goole.

WINNIPEG.—The Rural Deanery of Winnipeg at its last meeting discussed the question of women voting at parishioners' meetings, which has been referred to the deaneries by the diocesan Synod. Strong opinions were expressed on both sides of the question, and the whole matter was thoroughly debated. On the vote being taken it was found that there was a substantial majority in favour of the proposal, and a recommendation will be forwarded to the Synod accordingly. The Mission apportionments were accepted or suggested by the committee of Synod. At the close of the meeting the Rev. W. M. Loucks gave a most helpful devotional address.

SASKATCHEWAN.

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

SASKATOON.—CHRIST CHURCH.—At the annual meeting of the W.A. here the secretary-treasurer reported that there was a favourable balance of \$300. A successful year was reported in all branches. The meeting was presided over by Rev. B. W. Pullinger.

LAC LA RONGE MISSION.—Miss W. H. Stapleton, deaconess, writes:—"Two more of our Cree Indian boys from this Boarding School—Isaac Merasty and Stanley Charles—have now joined our first one, Walter Beatty (who left us last Fall), at St. John's College, Winnipeg, to commence their training as missionaries to their own people. The fund for the support of these three lads has been recently set on foot by Mrs. James Brown, in memory of her husband, who was once just such another Indian lad as ours, trained at the Battleford Industrial School, later ordained, and was the first Principal of this school when it was opened seven years ago. This fund is now in the hands of a committee, of whom the Rev. J. Taylor, Synod Office, Prince Albert, Saskatchewan, is secretary, and to whom subscriptions, especially annual ones, may be sent. We have two or three younger boys who can be sent to college when funds permit. The three lads, now just commencing their training, are but 15-17 years of age, so there are some years before them, till they are old enough to be ordained. True, it is only the Grace of God that can fit them for their sacred calling, but the selection has not been made without much prayer, and if their feet are turned towards that goal thus early in their career, surely the blessing of God will rest upon this effort to provide ministers for their own people, especially when there is such a dearth of Cree-speaking clergymen. This is instanced in the difficulty of providing a new Principal for this school, now that the Rev. M. B. Edwards is going to the Stanley Mission.

"Archdeacon Mackay arrived here March 6th, bringing with him a teacher for the senior school-room—Miss Harmon—who came out from Kent, England, 16 months ago, under the C. and C.C.S.

and has since been teaching in a prairie school. The Archdeacon expects to stay until July, when it is hoped a new principal will be on hand."

CALGARY.

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

SYNOD OFFICE.—The Synod of the diocese of Calgary will assemble on June 16th. Confirmations have recently been held at Bowden, the Pro-Cathedral, Calgary, Bassano, Lavoy and Vegreville. Mr. H. W. Reeder has been appointed Principal of the Victoria Home on the Peigan Reserve. The Rev. A. H. Kennedy, B.A., B.D., has been inducted Incumbent of All Saints' and St. George's, Calgary. The following have been licensed as honorary lay readers:—Mr. N. M. Plummer, to St. Stephen's, Calgary, Mr. F. N. Taylor, to St. George's, Calgary, Mr. A. Ferguson, to All Saints', Calgary, Mr. J. P. Dover, to St. John's, Calgary, and Mr. Charles Turner, to Big Prairie. The following parishes have been re-defined:—All Saints', Castor, St. Martin's, Gadsby with Halkirk, St. Wilfred's, Daisy Bank. The following will be resigning at the end of the quarter:—Rev. T. Mitten, Incumbent of the Gull Lake Mission, the Rev. D. G. Schorfield, Incumbent of St. Mary's, Coronation.

On March 6th, the Bishop dedicated the new church at Erskine, of which Rev. W. H. F. Harris is the incumbent. The church is entirely free of debt. On March 15th, the Bishop visited Lethbridge and held Confirmation at two of the parish churches. On March 22nd a service for the ordination of priests was held in St. Barnabas' Church, Calgary.

NEW WESTMINSTER.

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

VANCOUVER.—The several branches of the Church of England Men's Society, which have recently federated, held their first united service at the Church of St. Mary the Virgin, South Hill, on Tuesday evening, Mar. 17. The Bishop, in his usual stirring and impressive manner, brought home to the 50 men present the great importance of "Perfect Obedience, Self Surrender and Complete Self Control" in everything, especially as regards religion and the Church of Christ. At the end of the address the Bishop read himself into the society and admitted seven other new members. The stimulating effect of the whole service will remain with the members of the society for all time.

LATIMER HALL.—On January 13th, the staff and students of Latimer Hall, entertained about 50 friends of the students in the Hall. The Bishop of New Westminster and the Archdeacon of Columbia were present. On February 8th, Messrs. F. H. Buck and W. Dawe, representing Latimer Hall, defeated Messrs. Powell and Perryman of St. Mark's Hall, in debating the question of the Nationalizing of Railways. This is the second year that Latimer has been successful in debating with St. Mark's. Latimer Hall has just received her first legacy. J. C. Sharpe, Esq., of Byfleet, Surrey, England, who died in September left the Hall the sum of £200. Mr. Sharpe has previously presented several books to the Hall. The Archdeacon of Columbia is giving a series of lectures in Latimer Hall on the subject of Canonics. For the third year in succession the Woman's Aid of Latimer Hall has arranged a series of special Lenten lectures. This year Professor Trumppour is lecturing on the Church, the Ministry, the Sacraments and the Atonement. The number attending has completely taxed the capacity of the Hall.

COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—At the meeting of the parochial branch of the W.A., March 10th, Rev. F. A. P. Chadwick gave an address on the second chapter of the study class book, "Our Opportunities in China." A good number were present. A tea and sale of work will be held on April 14 for Missions. The annual meeting was held on March 21.

CALEDONIA.

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

PRINCE RUPERT.—On March 1, the Bishop preached in St. Luke's Church, Graham Centre, at the head of Massett Inlet, and at the close of the service administered the rite of Baptism. There was a large attendance of the settlers in the neighbourhood. In the afternoon of the same day he preached in St. Mark's Church, Queens-town. As it was over a year since the Bishop had visited this part of Graham Island, he saw many signs of growth. Rev. Heber Greene, who is in charge of this Mission, has recently moved into the new house erected on the church property. On March 8th, the Bishop conducted the service in St. Paul's Church, New Massett, and baptized a child. In the evening he conducted the service in St. John's Church, Massett Reserve, and administered the rite of Confirmation to 22, nine young men and 13 young women, all being Haidas, who had been prepared for Confirmation by the late Rev. William Hogan, who had arranged for the Bishop to come at this time. A touching link with the past was the fact that Mrs. Hogan had kept up the Confirmation classes during the interval between her husband's death and the arrival of the Bishop for the Confirmation service.



YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross.

DAWSON.—Rev. John Davies, the new Rector, recently left Toronto for this point. He is expected here in about three weeks. From Skagway he goes by rail to White Horse, and thence 350 miles by stage to Dawson. He will not be able to take any baggage until navigation opens in June. About a month ago Mr. Davies married Miss Chapman, of Brockville, a sister of the wife of Dr. Taylor, of Shanghai. Mr. Davies has served one year in Morse, Saskatchewan. He is a graduate of Wycliffe College.

Bishop Stringer is to receive £300 per annum under the will of Miss Ellen Stevens, of Clapham Park, London, so long as he remains Bishop of the diocese, for the benefit of Yukon clergy.

Correspondence

ARCHDEACON CODY AND CONFIRMATION.

Sir,—I have read with much interest the discussion with regard to this matter, and it seems to me the crux of the whole thing lies in this, Are we or are we not members of the Church of England, which is a branch of the Holy Catholic Church? If so are we not bound to obey the rules which she in her wisdom has laid down as essential conditions of membership in her? Men, in the main far wiser, far more saintly-minded than ourselves, laid down these rules as best for the body politic, and it is surely not a matter of individual opinion as to whether we should or should not disobey them (even when such disobedience is done with the very best and kindest intentions) but a matter which those who hold the highest authority have alone, after prayerful discussion, the right to decide. No one can read Canon Newbolt on Confirmation or Dr. Hall's book on the same subject without feeling that a vital injury would be done to our spiritual life by the omission or abeyance of this sacred rite. There are, I admit, certain circumstances when we may without disloyalty omit this rubric, but do not these very exceptions prove the rule? To admit habitually to the Holy Eucharist the unconfirmed would soon result in the absolute decline of Confirmation, and no one will venture to deny that this Confirmation is the one way in which the clergy may make sure that those over whom they have the spiritual oversight are fully conscious of the necessity of a worthy reception, and the awful penalty of those who receive unworthily. I believe Canon Plummer is a member of the Order of Freemasons; would he not be the first to protest against the initiation of one who declared his unwillingness to submit to the rules of the order? How much more so should it not be in the Church which Christ purchased with His own Blood, the Church which has thought good to ordain certain simple rules, to ensure as far as possible a right preparation and a true worthiness in the recipients of the Sacred Body and Blood.

J. B. Lindsell.

Sir,—Mr. Plummer has missed my point. I was not discussing confirmation as a preliminary to Holy Communion. Personally, I would give my whole-hearted support towards a change in the Rubric. Confirmation would be the more fittingly received, I would imagine, if those about to receive it, first received the Blessed Sacrament of the Body and Blood of our Lord. Nor did my letter deal with the admittance of dissenting brethren to Holy Communion. I simply stated that Archdeacon Cody asked a question which he did not answer. It is not likely to encourage our younger members to wish to receive the gift of the Holy Ghost in confirmation if they hear it disparaged. Personally, I would be delighted to see our Prayer Book Revision Committee make some more suitable and Catholic rubric and place the first part of our Confirmation Service after the second part.

Surely, the proper time to ratify vows would be after one has received ghostly strength to keep them. Besides, it would combat the error, so prevalent, that confirmation is the retaking of one's baptismal vow. One should, I imagine, retake or ratify one's baptismal vows every time one breaks them. I would also suggest that the change of the title of the service from "Confirmation" to "The Gift of the Holy Ghost by the Laying on of Hands" would be helpful.

This is my last letter. I shall content myself rather in teaching the young than in correcting the old in these matters.

T. L. Bruce.



CONFIRMATION.

Sir,—In the very interesting letter of Canon Plummer, published in your issue of March 12th, there is one statement which it does not seem to me should be allowed to pass unchallenged. I fancy a good many of us are in entire agreement with some of his contentions and have been greatly helped by his lucid statement of them, but when he describes Confirmation as "a rite which He (our Blessed Lord) did not ordain," is he not begging a very important question? Doubtless it would be somewhat rash to assert positively that our Lord ordained it, seeing that we have no definite record of his doing so, but in view of the actions of the Apostles, it seems to me that we have far more reason for thinking that He did, than of thinking otherwise. Surely the expectation of the Apostles that the Holy Ghost would be given by the laying on of their hands would have been presumptuous, had they received no direction or promise to this effect, and their act, and the perpetuation of it down to the present time may not unreasonably be regarded as part of their obedience to the Master's parting injunction, "teaching them to observe all things, whatsoever I have commanded you."

The author of the Epistle to the Hebrews apparently considered that Confirmation had higher authority than that of the Apostles or he would hardly have referred to it as one of "the principles of the doctrine of Christ."

However strongly we may feel that there is no Scriptural authority for making Confirmation compulsory before admission to Holy Communion, and however fervently we may hope that a rule framed to meet certain conditions may be modified by proper authority in view of certain totally different conditions, which now exist, surely we make a great mistake if we teach that Confirmation may be ignored without any particular loss being sustained. I know that Canon Plummer would be one of the last men to wish to belittle Confirmation, but it seems to me that he has needlessly done so by assuming that it rests only upon the authority of the Apostles.

Guelph. Gilbert E. Davidson, Archdeacon.

Dear Mr. Editor,—I have read much of the correspondence re Confirmation. I am now preparing candidates for Confirmation in this parish. I wonder what I should teach them if any baptized in and belonging to other Christian bodies were allowed to communicate at our altars without any other introduction than the fact that they are in good standing in some body which had broken away from the Church. I always teach, and I believe with authority, that Confirmation is the completion of Baptism, part of the first Sacrament generally necessary to salvation; as far as I can gather that is how it was regarded in the early Church, that is how it appears in the Confirmation at Samaria and at Ephesus. Are we then to believe that the Baptism administered in some schismatic body needs no such completion? As to the exception allowed in our own Church—Sacraments are necessary where they may be had—one baptized and anxious to be confirmed might

have no opportunity to be so for some considerable time, such a one might be very ill, to him the Holy Communion might certainly be administered.

Mr. Plummer, in his letter in your issue of March 12, says that "a person who is ready to be confirmed, is just as much unconfirmed as one who has no intention of being confirmed." This may be true, but a person desirous to be confirmed is in a very different attitude towards the Church and her teaching to that of one who has no intention to be confirmed. A person who earnestly desired to receive the Holy Communion, but had never done so for lack of opportunity, would not be in the same condition as one who had refused to receive in spite of frequent invitations and opportunities. Many of us seem to look upon Confirmation merely as a barrier placed by the Church in the way of those who wish to come to the Holy Communion, and it certainly does help to guard the way against those who might come without any knowledge of the Church's teaching about this Holy Sacrament, but it is not merely a barrier, it is a means of grace, a gift offered to all who come with due preparation for it; would the Church be justified in offering her most sacred Gift of all to those who definitely refused to accept the confirming Gift of the Holy Spirit given in the Catholic and Apostolic way? The question is asked, "Has the Church of England any right to bar the way to the Lord's Table, by insisting on a rite which he did not ordain?" I ask, has anybody any right to say that the rite of Confirmation was not ordained by Christ? For 40 days after the Resurrection the Lord appeared to His Apostles and spoke to them of things pertaining to the Kingdom of God; almost immediately after the Ascension we find two of the Apostles going from Jerusalem to Samaria to lay hands on those already baptized, and the Holy Ghost was given; would not this one fact alone justify anyone in asserting that the rite of Confirmation certainly was ordained by Christ Himself?

In the early Church it appears that schismatics, who were in infancy baptized out of the Church, were received by imposition of hands, when they returned to the Church afterwards. I do feel that we need the utmost care, lest, in striving to hasten union with others, we prove unfaithful in the discharge of any of those duties which have been entrusted to us.

F. Wells Johnson, Archdeacon of Moose Jaw.



SOCIABILITY IN CHURCHES.

Sir,—Having seen letter from "Excommunicated," and what I suppose is an answer by "Re-Communicate," I am reminded of a few little things I saw in the English Church. Some years ago, when I first began to take an interest in Church work, at a vestry meeting, I heard one of the churchwardens howl down an old man, because he did not like what he was saying. In the same church I saw a man shown to a seat, and then moved out of it again at the instigation of the pew renters. There was plenty of room in front of and behind this pew, but no, they must have that one. At another church, I met two men at the boarding house belonging to the Church of England. To the question, are you going to church? one of them answered, "Well, if we could get a seat we would go." As I was young and had never thought about the fence of pew rent, I said, "Come on, and I will find a seat for us." Not seeing an attendant at the door, we went in and took up a seat. We were not long in the seat when a gentleman and his wife came and stood at the back of the pew, and whispered together, then went into the pew, but only for a few minutes, then home, leaving a complaint with the doorkeeper, because of our being in their pew. I am like "Excommunicated" and do not think there is much brotherhood in the English Church. I sat opposite to a man for 25 years and as he never "knew" me, I spoke to him one day; and concluded he did not want to know me. Finally a new man came as Vicar, who used the Prayer Book to suit his own ideas of things, "chopping off" pieces of the services here and there; and sending a man round to count the congregation while service was on. It seemed like a different church to me, so I had to get out. I now go about to all the churches, and I think the Presbyterians show themselves the most interested in visitors to their churches, give you a book with fine large print. And I thought the way they acted on the Church Unity question was away ahead of the way business is conducted in the English Church. Instead of a handful of the better-off class, or a clique rushing things through, the church brought in a minister to preach on each side of

the case, so that both sides could be considered. When both sides were heard, then a ballot was given, with three or four days' time to mark it and send it in. Then it was known what the mind of the whole congregation was. However, the English Church teaches class distinction by the Bishops calling themselves lords; and separating themselves from the rest of the Church by making themselves the upper house. An aristocracy like this cannot beget love.

Believer.

Books and Bookmen

"Jesus in the Talmud." By Bernhard Pick. The Open Court Publishing Company, Chicago and London. Price 75 cents.

This is an interesting little volume by one who has now specialized for some time in the department of Hebrew non-canonical literature. The various references to the Personality, Disciples and Sayings of Jesus in the Talmud are here carefully collected and arranged. The author's comments are restrained, but in nearly every case seem wise and judicious. The general conclusion of the book is that the Talmud contains very little of historical value about Jesus which is not already contained in better form in the Gospels. The writer finds no real worth in the Talmudic references to the parentage of Jesus. They are full of anachronisms, and in no case have they the serious or dignified character of real history.

"The Highway." Anonymous. Thomas Whitaker, New York. 75 cents net.

A neat little volume of 107 pages, well printed and attractively gotten up. It is a series of meditations on the Incarnation, but quite different from others of its kind, and has an individuality all its own. It impresses one as being a rather curious mixture of much that is orthodox with much that is new and radical.

"The Relations of the Christian Churches." By Rev. R. Campbell, D.D. Toronto, William Briggs, \$1.50.

A study of the most prominent Christian bodies in Canada with the object of promoting a better understanding among them. The author endeavours to look the facts in the face and to appraise at their true worth the various differences which divide the Church. He believes in Unity not Union, and thinks denominational lines ought not to be obliterated. The last four chapters deal with the movement toward Union or Unity in the Presbyterian, Methodist and Congregational churches. The chapters on the Church of England and Methodism are very interesting and in many ways clever. The writer does not proclaim himself a Presbyterian, yet that will probably be the definite impression left on one who glances even casually over the book. All interested in either Unity or Union should read this book.

"Memories of a Vicarage." By Handley C. C. Moule, D.D., Bishop of Durham. (London, England: The Religious Tract Society, 1s. net.)

Some personal reminiscences of the old home of the honoured author, Bishop Moule, of Durham. Originally published in "The Sunday at Home," they are here issued in book form and will prove of delightful and fascinating interest to all who love simple goodness in a truly remarkable home life. The Bishop hopes that young Christian men and women, who are just beginning married life, may find these memories helpful and inspiring. His hope will assuredly be realized by every such reader. It is altogether a perfectly charming, tender and delightful little book.

"The Caroline Church." By the Rev. C. Sydney Carter. (London, England: C. J. Thynne. 1s. net.)

A sketch of the Church of England during the Caroline period for a generation after 1660. It is written with clearness, full of information, and careful adherence to the true Anglican tradition. It deserves careful study.

Received.—The Modern Churchman; the Missionary Review of the World; the Church Intelligencer; the Mission World; the South African Pioneer; Comment and Criticism.

The Family

BURIED CITY OF MESSINA.

Priceless Art Relics Have Been Found—Thirteen Hundred Victims Found in One Tomb.

A fascinating story of the wreckage and desolation that still remain at Old Messina, once the richest and most beautiful city in southern Italy, which still lies in the ruins to which it was flung by the great earthquake in December, 1908, is told as follows by Austin West, in the Daily Chronicle:—

"Over four years have flown since I steamed up these classic straits (Messina) on the morrow of the most appalling catastrophe in human history. In less than half a minute at that dull December dawn, what the world of to-day talks of as 'The Messina earthquake' had shattered into dust no fewer than twenty-four towns along the Siculo-Calabrian seaboard. The devastation caused by shocks, by tidal wave and devouring flame extended over an area of 100 square miles. With just one sweep of his scythe the ruthless Reaper, whose name is Death, had mown down nigh upon a quarter of a million members of humanity.

"Now I am here again to survey the scene, to note the change time and industry have wrought. Let me say something of the present state of the old Messina—the City of the Dead.

"Here, banked by mountains and lying snug between the fiery breasts of Etna and Vesuvius, slumbers the new twentieth century Pompeii.

"On approaching its magnificent sickle-shaped harbour—suggestive of Messina's ancient name of Zankle—one sees the long stately sweep of palatial facades along the Marine, which formerly seemed to be playing a hideous joke in belying the utter destruction hidden behind, has lately been in part demolished, exposing vividly to view that vast necropolis where almost every crumbled edifice is at once an altar and a tomb. The harbour works, which ought to have been among the very first concerns in reconstruction, are instead the most neglected. The government gave out £100,000 of repair work nearly twelve months ago, but the contractors have not yet started on the job. The Messinese labourer demands a minimum wage of 6s. 8d. a day and until he gets it bends his energies to thwart outside attempts at competition. Except for a new basin to accommodate the ferryboat, which carries the international express—engine and all—across the straits between Sicily and the mainland, I found the port much as I had left it. Yet so lucky is Messina by virtue of its natural position that, despite all drawbacks, the world's ships prefer dropping anchor here in increasing numbers, and its port trade is greater than before the disaster.

Handiwork of Demons.

"Littered about the quays and floating in docks I noticed scores of royal customs house registers of the earthquake days. Wavelets ripple over the sunken wharves, the quayside and adjacent streets remain rent asunder in mighty gaps; the parade all uphoven, smashed, and encumbered with rubbish as when the tidal wave, 150 feet in height, retired after its vent of herculean castigation. One object rivets attention. The giant form of Neptune, trident in hand, surveys the scene serenely from the summit of his superb fountain. The sea has respected its god. Pious folk pointed to me the survival of this and like pagan memories, in contrast with the annihilation of their own sacred shrines, as proof positive that the 'quake was the handiwork of demons.

"Among the most artistic fanes of Old Messina was the fourteenth century church of San Niccolo. Several months before the calamity a commission of civil engineers reported the building to the authorities as being in an exceedingly dangerous condition, and an order was issued for its immediate closure to public worship. San Niccolo is the one solitary church which the great earthquake spared!

"The grand old Norman cathedral which bravely withstood the upheavals of 800 years presents an unforgettable appearance. Cleared of its mountain of debris, the interior—305 feet long and 145 feet across—looks as though it had fallen prey to the iconoclasm of a barbarian horde. Sculptured fragments of its glorious baptistery, pulpit and royal tombs are piled in the nave. Twenty-two gigantic pillars of granite that upheld the clerestory lie smashed and tumbled about the pavement in impressive chaos.

Statues of Apostles.

"What a wonderful history has been theirs! Centuries before Christ trod the earth these columns reared their heads aloft in the famous temple of Neptune alongside Charybdis at the northern extremity of the Straits. From their niches in the massive outer walls which, to an unequal height, are all that is left standing of the holy place, mutilated statues of apostles stare around, some in amazement, some in unconcern, or as if pointing out in mute melancholy the havoc encompassing them. In a corner by the west entrance lies the great peal of quaintly-inscribed bells, encrusted with verdigris. Several of the smaller ones are uncracked. Grass has grown thick on the ruined wall-tops, over which it is proposed to extend a roof of light material, and so preserve the relics as a national monument.

"The art treasures in this cathedral were valued at two million sterling. The gem-laden high altar—erected in 1628 for enshrining a letter said to have been sent by the Virgin Mary to the people of Messina, through St. Paul, promising their city everlasting protection against all calamities—was, perhaps, the costliest in Christendom, for the bills recently recovered from the buried archives show that the price paid was 3,800,000 lire, or £100,000. The sanctuary with its remnants of gorgeous mosaic apse, has been stoutly built around. The night watchman inside told me they had always to do duty in groups and armed with revolvers, to repel the incursions of sacrilegious depredators; and that, in spite of all, large quantities of precious mosaic, marbles, statuary and so forth had been plundered.

"A stone's cast away, in the middle of a large cleared space, stands well-nigh unscathed the fine four-storeyed Vittorio Emanuele Opera house, with seating for 5,000. The Messinese are extremely proud of this historic theatre, and as experts have pronounced it a safe and solid structure, it is to be further strengthened and restored to use.

"Long trains of iron trucks, drawn by toy like locomotives, are busy at clearance operations in the heart of Old Messina. At the present pace, however, it may be reckoned for certain that generations yet unborn will enjoy excellent ocular opportunity for estimating the effects of what befell this region on December 28, 1908.

Astonishing Wealth.

"The astounding wealth of Old Messina came as a revelation to the Italians themselves, for it turned out to be the richest city in all Italy, Rome alone excepted. It is estimated that 650 million lire in treasure (£27,500,000) have so far been recovered from the wreckage. Few Sicilians bank or invest; they conceal their hoards. Sackfuls of Bourbon coinage, Oriental bonds of every sort, exquisite jewelry and costly pearls, the favourite form of Sicilian birthday gift, filled several store rooms. A small local firm, the Fratelli Ines, had no less than £80,000 in cash on their premises the night of the disaster. The discontented populace allege that government has seized all treasure trove and used it for its colonial war in Tripoli. After most careful inquiry from disinterested persons in a position to know, I believe such allegations to be wholly unfounded, and that the state has truly restored recovered valuables wherever a reasonable claim could be established.

"Thousands upon thousands of the slain have in the intervals been disinterred from the improvised graves where Nature flung them. But beneath the wreckage of this city of twenty-six centuries, where, according to the late Mayor of Messina's estimate, 108,000 lost their lives, there still lie some 30,000 unrecovered bodies.

"Many disinterred ones are found shockingly carbonized by the fires that followed the fatal crash; others are locked fast together in a last inextricable embrace; while in the other cases there were unmistakable signs that the victims had survived on chance food for days and weeks in their subterranean prisons ere death, weary with his harvesting, had had time to glean them. One mammoth tomb, 100 feet long by 30 feet wide, holds all that is mortal of 1,300 victims.

"He who wonders about the Dead City may better appreciate the fervid imagery of the old Hebrew Psalmists and prophets of the exile, inspired as they were by somewhat similar scenes, as they mused on like glories faded and memories past on the sites of cities overthrown and lands laid desolate. I met many tearful groups of pilgrims, gathered here and there, near loved ones that sleep where their doom overwhelmed them. Flocks of sheep and herds of goats pasture placidly among the ruins; wild cats dart hither and thither among the gloomy solitudes."

Personal & General

Miss Strickland of Tarn-Taran, India, has returned to Canada on furlough.

The Rev. C. E. Whittaker and Mrs. Whittaker will return to Fort Macpherson in April.

Miss Maud Higham, of St. Christopher's College, Blackheath, London, England, is in Ottawa.

Canon Sutherland of Hamilton, was in Toronto last week, his lecture at Trinity was greatly enjoyed.

7,226,000 American men between the ages of twenty and forty-four are unmarried. There are 7,000,000 spinsters.

Lord Strathcona, by a codicil to his will, left \$25,000 to John Burns to provide a home for lepers in the United Kingdom.

Mrs. McDonald, wife of the late Archdeacon McDonald, is very ill at the King Edward Hospital for Consumptives, Winnipeg.

The Rev. C. H. Golding-Bird, D.D., Dean of Newcastle, N.S.W., has been elected first Bishop of the new diocese of Kalgoedie, West Australia.

At the request of the Secretary of S.P.G., Archdeacon Hogbin, of Calgary, will remain in England to address the annual meeting of the Society on April 25th.

The many friends of Miss Clara Thomas of Kangra, India, will be delighted to hear she has safely reached home again. God has wonderfully answered the prayers of His servants. Miss Thomas is now with her own people in Parkdale.

Prof. Frank Speck, of the University of Pennsylvania, is preparing a report on a tribe of Indians lost for 187 years, which he found unexpectedly on a recent trip to the Province of Quebec, Canada. The tribe was known as the Wawenocks, once one of the strong tribes of New England. Five families are all that remain.

Sir John Gray Hill, a Palestine explorer, believes that the curative value of the waters of the Dead Sea will some day make its shores a place of resort in the winter months for curative purposes. "I have found the use of the Dead Sea water most invigorating," he says. "I get a supply at my house brought in old petroleum tins on donkey back, and use it somewhat diluted for my morning tub." It may be some time before the invalid tide sets that way, but the other attractions of the country should aid its popularity.

Professor T. W. Edgeworth David, the scientific officer with the Shackleton Expedition, 1907-9, delivered a lecture on the "Evolution of Antarctica" to the Royal Society of Edinburgh, in the course of which he remarked that a noteworthy thing was the marvellous similarity between the fish of Scotland and those of the Antarctic. He had mentioned this fact to Sir Ernest Shackleton, but the latter did not think it was at all remarkable. The Scots, he said, came of a hardy race, and no doubt the animals which preceded them had been equally hardy, and had survived from the very remotest times.

Mrs. Edward C. Jones, one of the oldest and best-known women in Toronto, died at her residence, 241 Church Street on Friday morning, following a fall a few days previously when she fractured her right hip. Death was due primarily to the shock. Mrs. Jones was in her 95th year and had lived in the reigns of six British sovereigns, having been born in Amherstburg in 1819, in the reign of George III. Queen Victoria was born in the same year. Mrs. Jones was a valued member of St. James' Cathedral congregation for over sixty years. The funeral took place on Monday afternoon. Canon Plumtre conducted the service.

A clergyman was about to leave his church one evening when he saw an old lady examining the carving on the font. Finding her desirous of seeing the beauties of the church, he volunteered to show her over, and the flustered lady, gratified at this unexpected offer of a personally-conducted tour, shyly accepted it. By-and-by they came to a handsome tablet on the right of the pulpit. "That," exclaimed the good man, "is a memorial tablet erected to the late Vicar." "There, now! isn't it beautiful!" exclaimed the old lady, still flustered and anxious to please; "and I'm sure, sir, I 'ope it won't be long afore we see one erected to you on th' other side."

The striking increase in the birth and marriage rates of South Australia during recent years can be taken as an indication that the prosperity of the past decade has been shared by all classes of the community. Preliminary vital statistics for the year ended December 31, 1913, show that the improvement in the number of births and marriages proportionate to the population was well maintained during the twelve months. The number of births was 12,627 (males 6,500, and females 6,127), the highest total registered in any one year and 548 more than in 1912. The marriages during 1913 totalled 4,094, the largest number on record, and 38 more than in 1912.

The King, accompanied by the Queen, on March 19th, unveiled a memorial stone at the National Institute for the Blind. In an intensely sympathetic speech, he expressed his deep interest in all efforts that tended to minimize the suffering that resulted from the deprivation of sight and the hope that those efforts would receive abundant encouragement and support. The delivery of this address formed the climax to a series of remarkable scenes, all of them deeply touching. When their Majesties alighted before the institute a crowd of their blind subjects from all parts of London stood respectfully among the spectators and cheered loudly. The passage of the King and Queen into the hall was guarded by a squad of blind Boy Scouts, surely the strangest guard of honour ever imagined.

Addressing the Empire Club on "The Safeguarding of Imperial Democracy," Archdeacon Cody laid down five essential elements which a successful form of democracy must possess—viz. :—(1) A deepened sense of individual civic responsibility. (2) Education. An uneducated democracy was the greatest possible evil in any form of government. (3) Loyalty to leadership. (4) Discipline. Democracy must learn the discipline of patience. It must be willing to change slowly. (5) Disinterestedness. There was a danger that the majority might seek its own advancement to the detriment of the minority, and it had been said that the test of a noble democracy lay in the manner in which it treated the minority. "Surely," the Archdeacon concluded, "this Imperial democracy of ours will rear as fair a national fabric in Canada as has ever been constructed by man under the guidance of God."

British and Foreign

Bishop Vincent, of Southern Ohio, lately celebrated the 25th anniversary of his consecration to the episcopate.

The Dean of York celebrated his 86th birthday last month. He has been Dean of York for the past 34 years, having been appointed thereto by the Earl of Beaconsfield.

It is reported that an anonymous gift of half a million dollars has been made towards the erection of the great national Cathedral on Mount St. Alban's, Washington, D.C.

The Bishop of Cork has appointed the Rev. Canon Richard Babington, the Rector of St. Finbar's, Cork, to the Deanery of Cork. The Dean-designate has been 22 years in Holy Orders.

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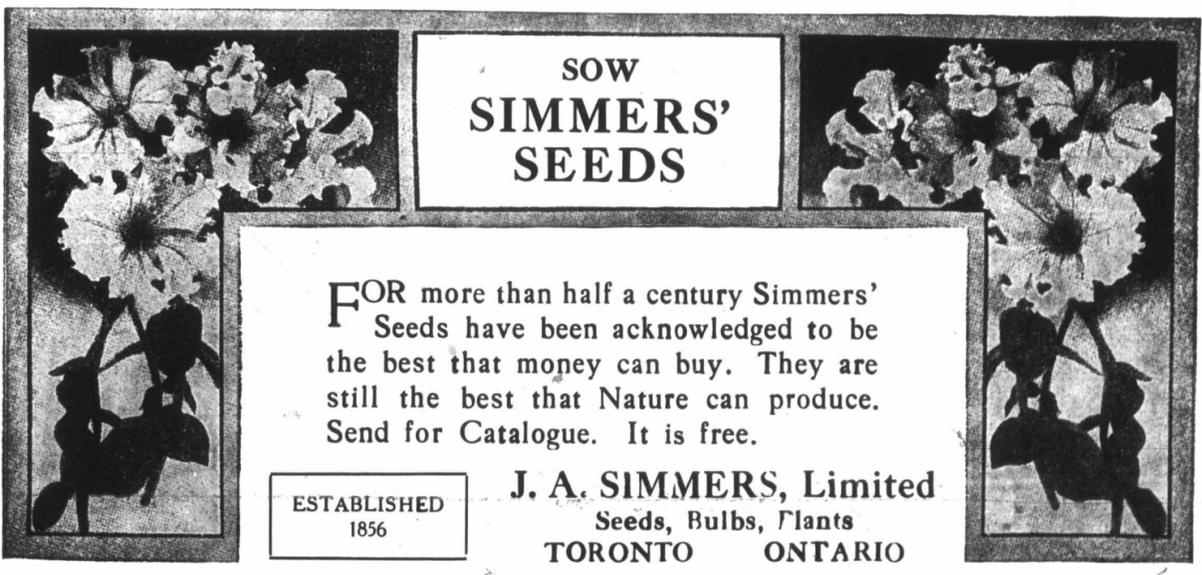
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Plans have been approved by the trustees of the Cathedral of St. John the Divine, New York, for the erection of the Chapel of St. Boniface, which is intended for services in German, and which will be given by Mrs. G. S. Bowdoin at a cost of \$175,000. It will be on the north side of the Cathedral, next to the Huntington Chapel.

The memorial chapel of St. Paul's Cathedral, Fond du Lac, Wis., was recently dedicated. The chapel is the

gift of the Hon. E. T. Gerry of the city of New York. This chapel is considered to be the most handsomely-designed and the most completely-equipped memorial chapel in the United States.

In connection with the newly-formed diocese of Essex, it is interesting to note the fact that a barnlike building which stands to-day near Bradwell-on-Sea, in Essex, is considered by antiquarians and ecclesiologists to be part of the actual building erected by

St. Cedd in the seventh century. The building is used for farm purposes, but it would not be inappropriate for the new diocese to procure it and restore it to its original use.

The following is a summary from the "Official Year Book of the Church of England" of the voluntary offerings of the Church for the year ending last Easter:—For home work, £814,808; for foreign work, £933,981; for philanthropic work, £609,010; for parochial clergy, £803,802; for elementary education, £573,047; for general parochial purposes, £3,829,118; total, £7,900,230.

The Bishop of London, who was born at Stanford-on-Teme Rectory, Worcestershire, on January 26th, 1858, was fifty-six years old this year. On his twenty-seventh birthday, when he was a deacon and curate of St. Mary's, Shrewsbury, General Gordon was slain at Khartoum. On his fifty-fourth birthday, when he was exactly double the age, he, as Bishop of London, consecrated Khartoum Cathedral in Gordon's memory.

St. Luke's Church, Brooklyn, N.Y., and the beautiful group of buildings surrounding it, were very badly damaged by fire recently. The approximate loss in figures is \$300,000. There was \$172,000 insurance on the church and parish house and \$15,000 on the rectory. This is the third serious fire which has occurred to St. Luke's, since the congregation was first organized. The work of rebuilding will be started as soon as possible.



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W94

Boys and Girls

OUR PARENTS

By Charles Irvin Johnson

When Pa is Sick.

When pa is sick,
He's scared to death,
An' ma an' us
Just holds our breath.

He crawls in bed,
An' puffs an' grunts,
An' does all kinds
Of crazy stunts.

He wants "Doc" Brown,
An' mighty quick;
For when pa's ill,
He's awful sick.

He gasps an' groans,
An' sort o' sighs,
He talks s' queer,
An' rolls his eyes.

Ma jumps an' runs,
An' all of us,
An' all the house
Is in a fuss.

An' peace an' joy
Is mighty skeerce—
When pa is sick,
It's somethin' fierce.

When Ma is Sick.

When ma is sick,
She pegs away;
She's quiet, though,
Not much t' say.

She goes right on
A-doin' things,
An' sometimes laughs,
Er even sings.

She says she don't
Feel extry well,
But then it's just
A kind o' spell;

She'll be all right
To-morrow, sure;
A good, old sleep
Will be the cure.

An' pa, he sniffs,
An' makes no kick,
Fer women-folks
Is always sick.

An' ma, she smiles,
Let's on she's glad—
When ma is sick,
It ain't s' bad.
—The Century Magazine.

A CHILD SHALL LEAD

Our little boy, in the moment of our greatest peril, when the mission house was surrounded by savages, who had resolved to murder us, managed in some incredible way to escape, and appeared to our horror and amazement dancing with glee among the armed warriors. He threw his arms around the neck of one after another and kissed them, to their great surprise. At last he settled down like a bird upon the ringleader's knee, and therefrom prattled to them all, while we from within gazed on in speechless and helpless terror. He roundly scolded them for being "Naughty! Naughty!" The frowning faces began to relax into broad grins as, one after another, they rapidly slipped away. The council of death was broken up.—The Story of John G. Paton.

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ROBERT'S LITTLE ACCOUNT

I will tell you in the order in which it came to me, although that puts the middle of the story at the beginning.

It was a clear, crisp, winter morning, and business called me down town at an hour as early as the bank would be open. I reached there just as the door was unlocked, and, as two or three persons were ahead of me, I waited outside in the bright sunshine. As I stood there, the bank door swung open and a little man of five years came out, pleasure shining in his black eyes and an air of importance visible in every motion. A small, red auto-wagon stood at one side, and, after a business-like examination to see that all was in order, he turned an imaginary crank, and then carefully seated himself within.

Looking up, he met my interested smile, and instantly responded with a polite touch of his cap and a manly, "Good morning. Pretty cold, isn't it?"

I was a newcomer in the town, and had never seen the little man before, but he seemed to recognize a friendly spirit, and with confidence turned to me and said in a low but proud voice: "Say, I just deposited five cents in that bank, and this is my bank book that tells all about it," touching a little, yellow book that showed above the edge of his miniature overcoat. Then he straightened up, placed his feet on the pedals, and, with a "toot, toot," from his lips to warn all passing pedestrians, he rode gaily away, as happy and as important as the richest man in all America. I watched him down the street, and I saw him turn in at the candy kitchen in the next block, as I turned to enter the bank.

It was a very few weeks later that, in the home of a friend, I met a very pleasant lady, whom we will call Mrs. Burton. On the walk outside, a small boy was riding up and down in a red

auto-wagon, and as I looked again, I recognized my business friend of the wintry morning. I spoke of the incident, and then the mother, wife of one of the best and most conservative business men of the town, gave to me the beginning of this true story.

Robert was their only boy, so she told me, and his father was very anxious that he should start right and learn good business methods even as a child. For that reason he allowed him a small amount of money each week as his own, but it had worried him very much, because Robert could not be content if he had a penny or a nickel until he had spent it. And so he had been having an occasional talk with the boy, trying to make him understand some things that he felt would be good for him.

"Robert," he had said, just the evening before my first meeting with the little man, "don't you know that you will be a poor man when you grow up, and that you will never amount to anything, unless you learn to save some of your money?"

"But, papa," answered Robert, "when I feel the money in my pocket, it just seems to me like I ought to buy something with it."

"Then don't keep it in your pocket, son. Put it in your bank, where you can't feel it," advised Robert's father.

"But—but, papa," protested Robert, "when I put it in the bank I can't get it out unless you unscrew it for me."

Mr. Burton smiled, for he remembered how many long arguments he had had with the boy before he could persuade him to consent willingly to leave the bank "screwed up" for the time.

"Papa," asked Robert, after a little thought, "where do you put your money, so you don't want to spend it?"

The careful business man felt that an opportunity had come, and then and there followed quite a long description of the banking business, to which Robert listened gravely and patiently.

"And if you put your money in there, can you get it out without anybody unscrewing it?" he asked, as his father paused.

Robert's father laughed. "Why, certainly, son," he answered. "When you put your money in the bank, you just deposit it there. They will take good care of it for you, and when you really need some of it, you will sign your name to a slip of paper, and they will let you have it—drawing it out," they call it. You want to be a good, smart man, don't you, Robert, and when you get to be a man, you may have enough money to have a store like papa's, and all the people will want to patronize you?"

"Patronize? What is that, papa?" asked Robert.

"Pat-ro-nize, Robert, not patronize," corrected Mr. Burton. "That means to buy things of you, like they do at my store when they want dresses and shoes and hats."

"Oh, yes, that's nice," was all the answer given, and Robert soon went off to bed, so much more quiet and thoughtful than usual that his father felt encouraged, and remarked to his wife, as she came down stairs again, that "he believed the boy would get the right idea pretty soon, and that he was glad he didn't let that opportunity slip."

Robert's mother smiled, but said nothing. She had learned that those quiet and thoughtful spells didn't always bring the results expected, and then—she sometimes wished Robert's father wouldn't put so much stress on "money" and "business." By morning the matter had gone from their minds.

The cashier of the bank told his part of the story to Robert's father, and Robert's mother also told that to me.

He was busy in the back room of the bank, doing some necessary work before the hour for opening up for business. No attention was paid to repeated rattlings of the front door latch; but when it was followed by vigorous kicks, he impatiently put aside the figures he had just finished adding, and went to the door. But the cross words did not pass his lips when an eager small boy with red cheeks and sparkling eyes burst into the room, and, trusting his hand into his pocket, drew out a five-cent piece and held it toward him.

"Mr. Bankman," he said, proudly, "I want to deposit that in your bank. My father says I won't amount to nothing if I don't begin to save my money."

"Mr. Green recognized Robert as the small son of one of their best customers. The humour of the situation interested him, and he entered into the spirit of the thing at once, treating his customer as one whose business was much to be desired. A bank book was produced. "Robert Burton, in account with the First National Bank," was neatly printed on the cover, and the proper entry was made.

"And now, sir, can I do anything more for you?" asked the cashier, as he glanced at the clock and noted that it lacked only a minute or two of opening time.

"Yes, sir," promptly answered Robert, drawing a crumpled slip of paper

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from another pocket. "I printed my name on this piece of paper, and I want to draw out five pennies, please."

Another entry was made on the opposite page in the little book, and Mr. "Bank-man's" eyes glistened with merriment as he counted five bright pennies into the chubby hand.

"You'll be a great financier some day, Robert," he said, as he went to unlock the heavy doors.

Robert reached home a few minutes later with the package of meat he was sent for each morning, and with five other small parcels, each one of which contained a different variety of candy.

"Mamma!" he exclaimed, "just see my new little bank book the man at the bank gave me. I deposited my nickel in the bank, and this tells all about it."

Robert's mother looked up in surprise. "That is nice, Robert," she said, "and papa will be very glad that you are going to save some of your money."

"Yes," continued Robert, "and I drew out five pennies and I patronized five stores on the way home." —Playmate.

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