

Canadian Churchman

The Church of England Weekly Illustrated
Family Newspaper

ESTABLISHED 1871



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

Vol. 40.

TORONTO, CANADA, THURSDAY, NOVEMBER 27th, 1913

No. 48

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The Canadian Churchman

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SECOND SUNDAY IN ADVENT.

(December 7th.)

Holy Communion: 235, 254, 260, 397.

Processional: 70, 298, 307, 308.

Offertory: 319, 327, 329, 621.

Children: 58, 481, 685, 726.

General: 69, 311, 753, 778.

The Outlook

Advent Sunday

Once again we are reminded of "that blessed hope"—the coming of our Lord. A splendid opportunity is thus afforded us by our Church of calling attention to the crowning point of the Gospel. No proclamation of the Evangel can be complete without the inclusion of the Coming of Christ, for resurrection and transformation are the culmination of that redemptive work which begins with regeneration. Do we preach a full Gospel? Is the Coming a part of it? If not, why not?

Personal Effort

An incident was told the other Sunday by the Rev. J. E. Watts-Ditchfield to his men at Bethnal Green, London, which is full of encouragement to all who endeavour to win men to Christ and His Kingdom. Mr. Watts-Ditchfield had just visited the scene of the Welsh colliery disaster and had conversations with the rescuers and the bereaved.

At the little chapel in this sorrow-stricken village a local preacher, who was a miner, managed to get to his service on the previous Sunday a mate who had given way to drink. Afterwards he prayed with

him, and got him to promise to attend another service on Tuesday night. On Tuesday morning the local preacher and his mate went down the pit together. The former came up dead. The latter came up alive, vowing to live henceforth a new and better life.

Advent Sunday is also St. Andrew's Day. Let us remember the possibilities of one man finding another and bringing him to the Lord Jesus Christ.

A Pertinent Question

"Are you worth your money?" This was the question which a British Secretary for War once said he would put to every man in the army. "Every man must show justification for the money spent upon him." The principle is of universal application, and has very special reference to the commercial life of our country. It is obviously wrong that a man should think that when he has obtained a good situation he is thereby settled for life, and practically exempt from the responsibility of faithfully discharging his duty. Laziness and inefficiency are at the root moral evils, and one leading firm of manufacturers state plainly that, in their opinion, "the majority of young men entering business are dull, unambitious, and unashamed of their lack of qualities." If this be at all true, it is probably due to the fact that the standard of efficiency is set far too low. The Secretary's question, then, is of primary importance to all those who are anxious for the best interests and true welfare of our country. If in any post we occupy we are not able to justify to the world the wages we receive, the sooner we make way for more faithful men the better. Of the application of this great principle to Church life and work it ought to be unnecessary to speak, and yet we will venture to urge the absolute necessity of faithfulness and efficiency in all branches of Church affairs. Anything slipshod, unbusinesslike, unfaithful, and careless in the administration of a Church is not merely deserving of serious censure, but is a clear indication of moral weakness and defect. The "good" servant is always the "faithful" servant. Character and conduct are cause and effect.

A Riot of Individualism

A recent book of great force and ability points out the serious weakness of Puritanism in the seventeenth century through the excessive emphasis on individualism. It is, of course, perfectly true, as an old hymn says, that "The many are not always right, the few not always wrong," and no one doubts the splendid conviction and the sane virility associated with such an idea, but it can easily be pressed too far, and, as someone has said, it is "easy and stimulating to sing 'Dare to be a Daniel, dare to stand alone,'" but no one must think that because he stands alone he is a "Daniel." "He may be a most pitiful caricature, some unworthy citizen of the squalid village of Self-Esteem, which lies in the country of Ignorance on the banks of the river of Bigotry." We must guard against the equally serious, though very different perils of undue individualism and undue collectivism.

A Mighty Awakening

Few English-speaking Christians have any clear conception of the extraordinary movements of the out-castes of India towards

Christianity. An Indian paper has devoted a special issue to the full presentation of the facts, and the figures given were regarded as so significant that the Calcutta correspondent of the "Times" cabled a brief summary. In seven districts, with only twenty missionaries manning them, 140,200 baptisms have taken place as a consequence of the mass movement, and a total of 2,608,000 people are accessible to Christianity. It is believed that in three districts alone 1,500,000 are ready to embrace Christianity as soon as the opportunity is given them. These movements are taking place among the humble agriculturists and lowly people of various sections. They are turning to Christianity as their only hope. The movements are taking place in various parts of the country, and missionaries are besieged by villagers begging for baptism. In the seven great Indian areas now deeply affected by these mass movements there are 565 Indian native preachers, and a practical Laymen's movement has been set afoot. They agree, as lay agents without salaries, to evangelize their whole community and prepare them for baptism if the Christian Missionary Societies will provide for their pastoral care. All this goes to support the contention urged some time ago by the Bishop of Madras, that the greatest fruit will be found in India not among the educated, but among the uneducated, and that if only there were more missionaries working among these out-castes the results would be immense and deeply impressive. After all, it is well to remember that no movement in the history of the Christian Church has ever started from above and worked downwards, but has invariably started from below and worked upwards. Meanwhile let us pray for these magnificent opportunities in India.

Illiteracy in the West

The University Magazine for October contains a remarkable article, which will obtain widespread notice, on "Illiteracy in the West," by Mr. C. B. Sissons, who writes from personal experience of the localities. The difficulty is said to be due to party politics, to those who are prepared to sacrifice future generations for the sake of political power. The article says that there are probably 10,000 children in Manitoba without opportunity of attending any school and 20,000 more "dull-eyed slaves in field or factory or shack." Mr. Sissons claims that this is not due to the inability of the province to pay for schools, because Manitoba boasts of its wealth. Bilingual schools are shown by figures and quotations to be an utter failure. The cause of this illiteracy is mainly attributed to an intemperate desire to encourage immigration reckless of quality and of quantity, and the result is that foreigners have been "dumped down" in masses instead of being carefully distributed, and everything has been sacrificed to commercial greed. No wonder that this condition is described as "a menace and a disgrace to our civilization." Mr. Sissons remarks that "Manitoba shares with Quebec the doubtful honor of refusing to recognize the duty of the State to demand an elementary education for every child," and his article closes with these significant words:—

"The Manitoba school question is not now concerned with the matter of Separate Schools, though that is involved, but with the lack of schools of any sort and the nightmare of illiteracy. There is still a

battle to fight. The best we can hope is that the next struggle will be characterized by more thought for the welfare of the child, and less blind zeal and bitterness than were those of 1890 and 1896."

Roman Catholics and Protestants in Germany

The Roman Catholic papers in England and Canada have recently made much of certain features in Germany which tend to show that the state of Protestantism there is very grave, and that large numbers of the people are joining the Roman Catholic Church. We have no desire to detract one jot from the true seriousness of the situation in Germany, due to the rationalistic, Christless teaching of much that passes for Protestantism. The natural rebound from such dry, dull, hopeless Protestantism is the Roman Church. But the position of a spiritual, evangelical Christianity is untouched by all these movements. And there is something else to be said even about Germany, though we could hardly expect this to appear in the columns of the Roman Catholic press. In the Literary Supplement to the "Times" for September 5th, a most interesting review appeared of a work devoted to a comparison of the standing of Roman Catholics and Protestants in the German Empire. The author, Dr. Rost, is a Roman Catholic, and his conclusions are so favorable to Protestantism that he feels the necessity of arousing his fellow-religionists to the need of recognizing what he regards as indisputable facts. In the case of rural occupations which call for special intelligence, Protestants are markedly to the front. Commerce and manufactures tell the same story. Even in the field of art Protestantism is in the ascendancy. The general conclusion of the investigation is that "wherever higher education and a more intense economic energy are called for, wherever a keen spirit of enterprise and daring are necessary, there in general (Roman) Catholics fall behind the other Confessions." The facts are even worse than Dr. Rost's figures would indicate. "Many of those who are enrolled as Catholics in the higher positions of life, are only nominal, not practising, Catholics." These facts should, therefore, be set against the defections from Protestantism mentioned above. If we would be accurate and fair, we must consider all the conditions, and not ignore one set of them. Let us have truth, at all costs, and the whole truth.

The Seven Wonders of the World

From France comes a wise remark on the recent efforts of scientists to determine the seven wonders of the modern world. Their choice was as follows: Wireless telegraphy, the telephone, the aeroplane, radium, antiseptics and antitoxins, spectral analysis, and X-rays. Of the seven wonders of the ancient world, only one was of practical utility, the light-house of Alexandria; the others were notable only for size and beauty. But the French writer aptly asks what importance these seven modern marvels will have in the fortieth century, when the learned men of that age look back upon them. We can no more predict or understand the seven wonders of the future than could the ancients predict those of the twentieth century. We cannot tell from what quarter of the globe the new knowledge will come. But this is one reason more for men to put forth all their powers of investigation to discover some of the marvels of which they are still ignorant, and then to do their utmost to make them available for human life. The day is gone when mere wonder satisfies. Utility is the supreme test.

A Common Mistake

It is curious how long and persistently erroneous ideas abide among us. Is it that "evil is wrought for want of thought and not for want of heart"? Let us look at one of these errors. "What am I to do with all my sins?" inquires the anxious and awakened sinner. "Lay your sins upon Jesus" is often the well-meaning but misleading reply. Now, apart from the fact that Scripture gives no such counsel, there are three substantial reasons why such a thing is an impossibility. First, no one could possibly recall the long list of his sins, in order to confess them to the Lord, if this is what is meant by "laying them" on Him. Some sins, no doubt, make an indelible mark upon the memory. But thousands of sins, "little sins," as men call them, have been forgotten. Idle words, petty deceits, unholy desires, selfish motives; all these are sins. Generally speaking, they pass out of mind almost at once. How can they be "laid upon Jesus"? But, perhaps it will be said that this is not what is meant. What, then, does a person mean when he sings:

"I lay my sins on Jesus,
The spotless Lamb of God?"

What is it, precisely, that he does? It is easy to understand what it is to cast our cares upon the Lord. This we are invited to do (1 Peter v. 7). But how can we cast our sins upon the Lord? Is He willing to receive them? Where does He promise to do so? If the words mean anything they must mean that the penalty due to the sins of the person concerned is transferred to the Person upon whom they are laid. But how can a sinner fix the penalty of his sins upon Christ? Unless he is in a position to do this, the exhortation to lay his sins upon Jesus is meaningless. Second, the Lord Jesus is really no sin-bearer to-day. He was the Sin-bearer upon the Cross. There "He was wounded for our transgressions; He was bruised for our iniquities." But to-day He is in glory, and "nought that defileth" shall ever enter there! Can any one cast his sins, or fix the penalty due to them, upon a glorified Christ in heaven? Surely this is impossible! Third, the very thing which sinners are often mistakenly exhorted to do, is the thing which God Himself has done. "The Lord hath laid upon Him the iniquity of us all" (Isa. liii. 6). When the Saviour hung upon the tree, the great question of our sins was taken up. God, who knew all our sins, laid them upon the head of our Substitute. He bore them in His own body on the tree. What an unspeakable comfort is this! All our sins, whether remembered or forgotten by us, were remembered by God at Calvary. He remembered them against Christ; He laid them upon Him. And because He bore their penalty, and made full atonement for them, God remembers them against us no more (Heb. x. 17).

If our sins were not laid by God upon the suffering Saviour at Calvary, long years ago, they never can be laid upon Him at all. He will never suffer and die again. And now those who believe on Him have this assurance, that all their sins have been laid upon Him, once for all, and that, having put them away, He is now in glory without them. It is the privilege of every believer to know this.

Holy Scripture shows that our Lord's work on the Cross had a very definite relation to God as at once the expression and vindication of His righteousness. It enabled God to pro-

claim His love and peace, while He did not reckon to man his trespasses. All through Scripture we have practically the same deep inclusive meaning of righteousness, and it was the glory of the Pauline Gospel to relate the Cross to this Divine righteousness that makes the Cross so precious for human life. It is a remarkable testimony to man's consciousness of sin and of his need of forgiveness, that when the conscience is thoroughly aroused God's love does not satisfy apart from Atonement. In the fine book, "The Unfinished Symphony," by Hugh Falconer, there is a striking illustration of this in a conversation with the late Professor Pfeleiderer, of Berlin. The author of the book gave an instance of a poor illiterate man who was dying. He had never heard the Name of Christ except as an oath. When spoken to about the love of God and the Fatherhood of God there was no response, for such ideas as love, mercy, fatherhood were far too vague and unreal to be of service. There was some instinct of justice within him calling for satisfaction, so the clergyman said, "God made us and loves us. But we have broken His law and are hopelessly in His debt. But He Himself has 'paid our debts.' His Christ died for us. There is, therefore, now no condemnation to those who are in Him." The hungry eyes of the dying man saw through this statement of the Gospel the appeal to his conscience as well as his heart, and he felt that he was on solid ground as he was about to meet God in Christ his Substitute, and he passed away "as one who at the eleventh hour had seen a great light." The author frankly admits the inadequacy and crudeness of the illustration, but it was the best he had. "The case was desperate; and the time was awfully short; and in that tiny room in the little cottage, with its solemn clock ticking in the summer silence, there was no escaping from these hungry eyes hunting for solid ground. The sequel is particularly interesting. As the clergyman remarks: "I can never forget Pfeleiderer's emotion as he replied in effect: 'If a doctrine really meets a deep human need it must be true.'"

This, then, is the way to address the unconverted on the subject of their sins. We have glad tidings for them, a real "Gospel." On one occasion the question was asked of a dying man, "Have you made your peace with God?" He replied, "No, but the Lord Jesus made it long ago." The man had been taught the magnificent lesson of the Pauline Gospel: "He is our peace"; "Having made peace by the blood of His Cross." Instead of urging men to the impossible task of "laying their sins upon Jesus," we can tell them that propitiation has been made on their behalf, and that the work of Christ upon the Cross has so satisfied and glorified God with respect to the question of sin that in virtue of its repentance and remission of sins is now preached to all men everywhere, without reserve. So we read: "Through this Man is preached unto you the forgiveness of sins," and "Whosoever believeth in Him shall receive remission of sins." (Acts xiii. 38; x. 43). We should urge men to believe in Him through whom forgiveness of sins is offered. Then, when as guilty sinners they have put their souls' confidence in Him, they can go on to learn from God's Word, that all their sins were laid by God Himself upon the head of their Substitute, and an end made of them forever.

"What! Lay my sins on Jesus,
God's well-beloved Son,
Nay, 'tis a truth most precious,
That God e'en that hath done."

A CHRISTIAN'S MORNING PRAYER

SERMON BY THE WARDEN OF KEBLE.

THE following is the full text of the sermon preached on Sunday morning, October 26th, at Westminster Abbey by the Warden of Keble (the Rev. Walter Lock, D.D., Ireland Professor of Exegesis at Oxford).

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father."—St. Matt. 6: 6.

We are met here to-day for common prayer, to pray primarily not for ourselves, but for others; for those who kneel by our side, for the whole state of Christ's Church militant here on earth. We have come out of the closet where we pray "My Father" into the temple where we pray "Our Father." But the common, open worship of the temple will never be sound and deep and in true proportion unless there lies behind it a true personal worship in the secret closet. So I propose to speak to you about our private morning prayers, to sketch the outline of an ideal prayer, and, if I throw what I have to say into the first person, you will realize at once that this is done for clearness' sake, and recognize that I am only describing what I should wish my prayers to be.

MORNING THOUGHTS.

Let me assume then that I have got up in the early morning, that I have had my bath, and have dressed, and the time has come when I ought to say my prayers. What do I do first? For a moment or two I do nothing; I say nothing; I keep silence even from good words; I think nothing; I try to put away from my mind the thought of all things around me, of all my daily cares. I do very much as I did when I went to my bath. I turn on the waste-pipe of my mind, and let all that is stale and used up run away. Then I begin to think, and my first thought is this. This is no empty form that I am going through; something real, something important is going to happen. When I have finished my prayer someone will be the better; some blessing will have come to myself or those for whom I pray. For, again, I am going to do as I did in my bath. I am going to turn on a new and refreshing stream of living water; I am going to let the thought of God, the reality of God's Spirit, play upon my spirit to brighten and invigorate it.

HOW TO ENSURE REALITY.

But how can I make the thought of God quite real to me? There are two different ways in which I may do this. The first is that I think of one special attribute of God, and dwell upon that. It may be that my self-examination the night before—and it is self-examination which will give real force to our prayers—has shown me that I have been irritable, impatient, hard and suspicious. Then I think of God as Love, of all His patient bearing with the Jews, of Christ's love for His own while He was on earth, and of all the love that has been upon me in my own life, and feel that the fount of all this love is coming upon me to soften my temper and give me patience during the coming day. Or I know that I have been unwise in what I have said or done the day before, and I think of God as Wisdom, of his wisdom in creation, in Redemption—of the wisdom that has overruled my own life, of the wise friends who have helped me—and try to picture such wisdom overshadowing my own mind and giving it a deeper power of insight and of judgment. That is one way; and the other way is to attempt to think even more widely of God's nature; to think of

Him as a Trinity with all His threefold activities. And I know nothing simpler for helping to do this than to fall back on the short summary of the Creed given in the Catechism:—"I believe in God the Father, Who hath made me and all the world. I believe in God the Son, Who hath redeemed me and all mankind. I believe in God the Spirit, Who sanctifieth me and all the elect people of God." Such a division, even though it cannot be

all the patient love of that human life; and I think "not only the spirit of power and beauty that I see as I look out of my window, but the Spirit that lies behind the crucifix that hangs upon my wall—that is coming to heal all that has been amiss in my life." Once more I think of the Spirit's work—the Spirit that is in my own heart, the desire for truth and goodness, the promptings of conscience, the power of recognizing a true word or a true thought; and I picture the source of the little rill, the great river out of which it has been channelled off, coming to pour once more its full tide down the tiny channel; I think of the Transcendent God coming to the help of the Immanent God as He struggles to keep His own light burning in the darkness of the world and of my own heart.

ELECTRIC LIGHTS IN THE ABBEY

Now Illuminated With 250 Lamps.



Westminster Abbey.

THE monastic gloom which has pervaded the Abbey of Westminster for so many years has recently been dissipated. The abbey has now a new lighting scheme which makes it the best illuminated of our abbeys and cathedrals. Electric light has been installed in every nook and corner, and it banishes forever the atmosphere of ecclesiastical gloom that is usually associated with churches.

The new scheme of illumination has taken three years to perfect, and the abbey has now 250 electric lamps, hanging in groups of four and six from the distant roof, and the electric current is supplied from a cable in the street.

Prior to the present installation all the lamps stood upright at the corners of the pews. The electric lights are so arranged that the minute print of the average prayer book can be read during evening services in the remotest retreats of the vast building.

exactly pressed in its sharp separation of the work of each Person, serves as a very useful guide at such a moment.

THE FATHER, SON AND SPIRIT.

I think of God the Father as Creator. I look out of my window on the beauty of the sky, the sunrise, the foliage of the trees; I think of Him, the Source of all this beauty, the Upholder of this universe, the Giver of my life, ready to come into it if I will only let Him, to fill it with somewhat of the order and beauty with which He has filled the universe. I think also of the Son's work in the universe. I think of God as incarnate in a human life, Redemption, of God as incarnate in a human life, of all His power to heal, to restore, to forgive; of

THE SPIRIT AND THE SAINTS.

But this is still an inadequate thought about the Spirit. I think of it as having come to dwell in the Church, as the Power that has lifted Christians of all ages to do the work of God in the world, which has enabled them to carry on and reproduce the life of Jesus Christ, the Inspirer of the Saints of all ages, of the Saints of whom I have read, but above all of the Saints whom I have known and who have passed within the veil. If I do not invoke them to aid me, yet I do pray to God to keep their memories vivid within me, and then I feel sure that they do aid me, by the assurance which their lives give of the power of the Spirit to mould my own life, by the thought of the desire they had in their lifetime—and still must have—that I should grow in holiness and in loyalty to the Master Whom they served so well. It may be that some special day either in the Church's Calendar or in my own private calendar makes me dwell on one particular Saint: it may be that some special place in which I am recalls another, just as here in Westminster as I said my prayers there hovered round me the thought of all the intellectual keenness, of all the sympathy with sickness and suffering, which marked him who was the best teacher from whom I ever learnt, your former Dean, George Granville Bradley; and the thought of the patient careful work and the winsome gentleness of him who was a pupil of my own, and who did such loyal service to your late Dean, and who in these cloisters wrote the best commentary that there is in English on the Acts of the Apostles—Richard Belward Rackham. So the thought of God's presence has become real, and human, and appealing, and uplifting to me. This universal Spirit, with power to bring order and beauty out of chaos, to bring good out of evil, to save all that is lost, and to forgive all that is penitent; this Spirit which has been the source of all human goodness and love that I have ever known; this Spirit which has an ally already within my own heart is coming to His assistance. So my next feeling is that of gratitude, of thankfulness for all that God has done for me.

"Praise the Lord, O my soul, and forget not all His benefits."

FALLING TO PRAYER.

And so at last, when the thought of God is clearly placed before that of self in my own mind, I fall to prayer; I come to ask for what I want; and I ask for two kinds of things. First, I ask that I may do whatever I have to do in the course of the day in the right spirit, in the spirit in which God would have me act. I try to look forward into the day; I try to picture what I have to do, what temptations are likely to assail me as I do them, how Christ would like me to act. I shall have to go to church; and I try to put aside all unworthy motives, all empty formality, and to

think what worship in Spirit and Truth really means. I shall have to deal with others; and I try to put aside all impatience, all overbearingness, all suspiciousness, and think of Christ's gentleness and willingness to listen, and readiness to accept the least that men would give Him, combined with perfect courage and independence of human judgment. I shall have to do my own work, and I try to put aside slothfulness and carelessness, all unnecessary waste of time; and I think of some true scholar saint, bold to speak the unpopular truth, determined to be exact and true, how such an one—

"Cast and recast each painful line
That gemlike, free of flaw, might shine;
Weighed every word with patient care,
Lest taint of error linger there;
Disdained no light, passed by no page
Of seer or critic, bard or sage."

And I pray that my work may be done in this spirit.

PRAYER FOR DEFINITE BLESSINGS.

But, secondly I am bold to be more selfish than this. Our Master encourages us to ask for what we want, if with the proviso "not my will, but Thine be done;" and I ask for definite blessings. I ask for health of body and of mind; I ask for success in my life and work; I ask not only that I may do my work in a right spirit, but that I may do it well; that I may find delight and happiness in it. I ask that I may meet with love and affection; I ask for all that may make life rich and full of happiness. So I say a Pater meus. But is not this purely selfish, self-centred prayer? No; not purely that, even if I add no word of intercession; for if the result of my prayer is that I go about my day's work in a bright, grateful, happy spirit, and do it to the best of my power, I am thereby making one very great contribution—perhaps the greatest that it is in my power to make—to the happiness of my neighbours. This is the central teaching of Browning's poem, "Pippa Passes." The little silk-weaver in a small Italian town has her one holiday in the year; she is overjoyed at her freedom, radiant in her happiness; she can do nothing but dance about all day singing little happy songs of love or of the praise of God's goodness. She does nothing but enjoy herself and live her own happy, bird-like life. But meanwhile her songs have made one pair of guilty lovers ashamed of their crime; they have taught the meaning of true love to another; they have kept two other men from committing crimes which it was in their mind to commit.

INTERCESSORY PRAYER.

Yet true as this is, I may not stop—as none of you would stop—at prayer for self alone. We must turn our Pater meus into a Pater noster before we finish. Of such intercession I cannot speak fully to-day. I will only say that I think our surest guide to the method of it is to be found in the great Intercessory Prayer of our Lord in the 17th chapter of St. John. There, you will remember, He begins with prayer for Himself—"And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was." Then He passes to prayer for those in closest relation to Himself—"I pray not for the world, but for those whom Thou hast given Me." He prays that they may be kept from harm and sanctified in the truth. Then His thoughts pass to a wider circle—for those who are already being influenced, or who will be influenced, in the future by their actions. He prays for them that they may be one—and in His prayer for them He has the whole world in His mind—"That the world may believe that Thou has sent Me." This is a great guidance to ourselves. After our prayer for self we have to pray for those whom God has most closely given us, those in closest relation to ourselves, our parents or children, our brothers or sisters, our servants, those for whom we have most responsibility, and then, and not till then, to let our horizon widen out until it embraces the whole Church and the whole of mankind. When I have thus finished my intercession, my morning prayer is at an end. Only I would stay yet for a few moments and dwell on the fact that something has really happened. God has drawn nigh to me; He has guided me and strengthened me for the day's work; I have left all issues in His hands; I have left all my friends under His care; and so I can go forth to do my work in quiet serenity, with no fretting, no anxiety, but able to throw my whole heart into each task, as it comes.

WHERE TO PRAY.

Such is the Christian's morning prayer. But you may feel "This is surely impossible for us who live in the world; this is well enough for leisured people, but we have only time for a quick Lord's Prayer." Aim then, if you will, at so long a prayer once a week, and you will soon find the blessing of it; and when once you are accustomed to such thoughts, they sweep through your mind in a very few minutes. But if we really want to be Christians we are bound to make time for prayer, and we are bound to have a place for prayer, where each can shut the door on the world and pray to his Father in secret. What place shall it be? Best of all, the quiet corner of our own bedroom, with its memories of past prayers and the inspiration of some appealing picture or crucifix; and we must not be content in dealing with the housing problem until every poor family has its own home and a possibility of its quiet for prayer. But for many to whom home offers no such opportunity some quiet corner in an Abbey like this, or in your nearest church, will

give you all you want. Nay, if I may allow myself a paradox, the closet where you shut the door upon the world may be the open-air of heaven; it may be a mountain-top, as it was for the Lord Himself; it may be a house-top, as it was for St. Peter at Joppa; it may be the open fields, as it was for John Bunyan; only it must be somewhere; there must be some quiet shrine, into which we may get away from the bustle and chatter and business of the world, and in stillness come to know that God is God. Then indeed shall we make public worship a reality as we bring it to our own hearts, already purified from self, and join heart to heart alike with those we know, and with those we do not know, and learn to help and to be helped, and find a yet richer blessing where two or three are gathered together. If you would receive this blessing in all its fullness, first, each of you, enter into thine own closet and shut the door and pray to Thy Father; then throw open the door and come forth bright and radiant to join in the worship of Our Father.

INCIDENTS ON A ROUND OF VISITING

By the Rev. J. N. Blodgett, Superintending Clergyman, Caron-Herbert Mission, Qu'Appelle.

[The following letter was received lately from the Rev. J. N. Blodgett, who is carrying on work in the Caron, Herbert district, in South Saskatchewan. This district was handed over to the Colonial and Continental Society to work some five years ago. There were then no clergyman, no church, no services: now there are three clergymen and six students; two more clergy will shortly be added; four churches have been erected, and two more are to be built.]

IARRIVED home yesterday from a trip across the river, and as it included several aspects of the work an account may prove interesting. I left home on Thursday, July 10, and went by train to Morse, arriving there about 10 p.m.

A TWENTY-SEVEN-MILE TRIP.

On Friday morning we spent a few hours in Morse attending to some matters in connection with our Mission there, and then Mr. J. B. Elliott, C.C.C.S. student of Wycliffe College, who is spending his summer holidays in the Morse Mission, drove me the 27 mile trip to the Saskatchewan River. The wind was blowing so hard that the ferryman was unwilling to undertake the passage, so we waited for awhile. Fortunately, the wind dropped early in the evening, and we got safely across the river, which is about three-quarters of a mile wide at this point. There I was met by Mr. R. C. Gauntlett, another C.C.C.S. student. We began our work of calling on the people that same evening. On Saturday the work of pastoral visiting was continued. On Sunday morning we held a service in a new school which has just been built, so that practically the first words publicly spoken in the building were in the well-known hymn, "The Church's One Foundation." Although many of the people had to drive considerable distances we had a crowd of 50 present, and a happy service with Holy Communion. In the afternoon at 3 o'clock we held services at Demaine School House, with the office of Holy Communion, and in the evening we had regular evening service in Bernard School. Monday and Tuesday were spent in visiting.

A DOUBLE WEDDING.

At noon on Wednesday we baptized a child; then at 4 o'clock on the same day we had a double wedding at a prairie home. There are no Church buildings within 40 miles of this point, so the service was of necessity held in the house. It was one of the happiest weddings it has ever been my privilege to officiate at. The house was a typical pioneer prairie home, partly built of logs and the other part of sod. Women's art had served to make the place very beautiful by means of rushes, evergreens and sweet-peas which were grown on the prairie. The bridal dresses were of white satin, and had been made by the sister of one of the brides. The wedding cakes, which would have done credit to the work of a city baker, were the joint work of the brides themselves. The flowers all came from their own prairie gardens, and all the arrangements showed how much is possible when people make up their minds to make the best of things. Two of the contracting parties came originally from the old land, and the other two were natives of Ontario. From the clergyman's point of view, one of the nicest features of the wedding was to have the pleasure of seeing the two young couples come to church together on Sunday, and kneel together in the Com-

munion service to partake of the emblems in remembrance of Him "Who in the days of His flesh" sanctified marriage by His sacred presence.

A SOCIALIST CREED.

After the wedding supper was over, in company with Mr. Gauntlett, we drove some 10 or 12 miles to a schoolhouse where a Socialist was billed to speak, as I was anxious to learn what kind of teaching they were giving to the men of the district. I was very sorry to learn that the speakers at this meeting were of the type who do not believe in God, in the Divinity of Jesus Christ, or in any of the great spiritual truths of Christianity. The fact that these men are propagating these doctrines of agnosticism makes the need of a resident clergyman in that district all the more urgent. On Thursday we made a number of calls, and also attended a meeting of the Ladies' Association, which had been formed to help forward Church matters in that district. On Friday we were driving about the prairie visiting scattered homes, and Saturday we set apart for a day of rest in preparation for the Sunday duties. On Saturday evening a man came hurriedly driving up to say that a young man had hanged himself about a mile and a-half from where we were. We proceeded to the place and found one of the awful sides of the Canadian homesteading district.

LONELINESS AND SUICIDE.

The young man had "homesteaded" on the farm on which he was living. He had a sod house without any decorations whatever; the floor was of earth, and there was very little about the place to suggest comfort. It was evident that the conditions of life had acted on the fellow's mind until apparently a measure of insanity had resulted in his taking his own life. We had to send a distance of 35 or 40 miles for a coroner and a member of the Royal North-west Mounted Police Force before we could take any steps to dispose of the body, so we returned to our house for the night.

A VARIED CONGREGATION.

On Sunday we held services in three different places, with the Holy Communion at each place, and as an illustration of the varied types of the people may state that on Sunday morning in a congregation of 35, many of whom had driven several miles, we had representatives of the Lutheran, Methodist, Presbyterian, Roman Catholic and Church of England branches of the Christian Church. As the coroner had arrived on Sunday evening and considered an inquest unnecessary, on Monday morning we had the sad task of burying the body of the young man above referred to. It was a very sad task, for it would have been easily possible for him to have had better surroundings. He had 160 acres of good land with a nice crop growing thereon, the horses and machinery necessary to work the land, and as far as we could learn did not owe a single account. He also had \$75 in money in the house,

1913. November 27, 1913.

THE CANADIAN CHURCHMAN

767.

and bank books showing deposits of over \$700 in the bank, and while it is impossible to say, one feels that loneliness was the cause of his rashness. After that sad task was over we proceeded with our visiting. On Wednesday evening we attended a meeting in Bernard Hall, where I had the privilege of giving a short address, and on Thursday morning made our way to the river on the return journey

A SCOW AND A SAND-BAR.

The Saskatchewan River, as probably you know, carries a great deal of silt, and sand-bars are very common. These bars are continuously changing their position, and give a great deal of trouble to the people crossing and re-crossing the river on their way to town. The passage is made by means of a scow which is attached to a cable stretched across the river. By adjusting the scow so that the forward end of it will point a little up stream, the current driving against the side of the scow forces it across. When we arrived at the river we found that a large sand-bar had taken up its position in mid-stream. The ferryman met us, and we crossed the first channel to a sand-bar. After walking on the sand-bar for about a quarter of a mile we came to a small channel, where all hands sat down on the sand, and having taken off our shoes and stockings and rolled up our trousers we gathered up our belongings and proceeded to wade. Then, after walking across another sand-bar we crossed another channel in a punt, and then had another short walk on the sand in mid-river. The last channel was crossed on the scow similar to the one in which we crossed the first channel, but to reach this scow the ferryman took pity on us and carried us in the way boys call "pick-a-back" to save us from getting wet. We had dinner that day with the ferryman in a little house 10 feet long and 12 feet wide. After dinner we baptized the ferryman's child, and then, in company with Mr. Elliott, who had come to the river to meet me, we proceeded to Morse, but stopped on the way to baptize another child for a member of our Church who had formerly lived in England.

We arrived in Morse on Thursday evening, and on Friday, July 25, returned by train to Caron, very happy to have had the privilege of visiting so many people, and of conducting the services mentioned. During the two weeks we had travelled by train 120 miles, had driven 305 miles, made 54 pastoral visits, conducted a funeral, married two couples, baptized six children, attended three public meetings, and conducted six Sunday services with five Communion services, and had in all 50 communicants. That large district across the river of some 200 square miles is unserved by a clergyman of any denomination. Away to the north we have an ordained man, but his field is quite large enough without adding any territory to it. In this field in which we spent our time we have had a student working during the summer months for the past three or four summers, and I do hope that next spring at the latest we may be able to station a clergyman there in order that the people of that district may be ministered to.

ADVENT.

Behold He comes, the Holy One, In clouds of glory bright, Sun, moon and stars grow dim before, His uncreated light.

For He, the Sun of righteousness, Will bring eternal day, And all the powers of darkness shall For ever pass away.

No pain or sickness, sin or death, Shall any more be found, No parting from the loved ones dear But beauty all around.

And He the Saviour of mankind, Shall reign as God and King, Then willingly all nations shall, To Him sweet praises sing.

O welcome then the happy day, When we may ever be Clothed with His own true righteousness, And from all sin set free.

New heavens and earth shall then appear, For Jesus holds the sway, Who loves Him now, shall reign with Him On His great Advent Day.

Rev. L. Sinclair.

SOME ASPECTS OF THE WORLD CONFERENCE

By SPECTATOR

THE Episcopal Church of the United States has undertaken a task so gigantic that it well might make the brain of the most visionary reel. It has undertaken no less a task than to summon a conference of representatives from every Christian communion, in every country on the surface of this planet. It has begun by rooting out the names of the communions established in the United States. Then it seeks out the responsible executive heads of these communions. Then it opens up a long correspondence upon the purposes and hopes of the World Conference on Faith and Order and invites co-operation and the appointment of a commission to represent that particular communion at the great conference to be held somewhere and sometime in the future. After all the many scores of communions have been discovered in the United States, the operation is repeated in Canada, Great Britain, Norway, Sweden, Germany, Russia, Turkey, Austria, Bulgaria, China, India, Egypt, Soudan, Cape Colony, Brazil, Peru and every other country on the map. That is a bit of organization that ought to keep somebody busy for several years of his precious life. Then let us assume that the search for Christian communions has been entirely successful and what is more that every communion has pledged its support and appointed its commission. And what is still more, that the time of the conference has come and every commissioner has taken his place and responded to the roll-call. The polyglot assembly gathered together in the World's Conference would make the assembly at Jerusalem on the day of Pentecost seem simple and commonplace. Assuming that the difficulty of tongues is solved in an equally satisfactory manner, we are confronted with this fundamental difficulty that it is a conference of men commissioned to speak in a representative capacity, and that they are not to sit at the feet of some divinely appointed apostle and receive the truth from his inspired lips, but to give as well as receive, to commit, as far as a representative body of leaders, having no legislative status, can commit, the communions participating in the conference. Judging by the methods set forth in the operation of this scheme, every Christian communion is to be represented, not as a whole, but from every country. For example, the American Anglican, the Canadian Anglican, the English Anglican, the Irish Anglican, the Australian Anglican, and so on will all be there. The same may be said of the Roman Catholic; he shall come from Spain, from Portugal, from Italy, from France, from Canada, from the United States and every other country. And the same thing holds good with regard to the Greek Church, the Presbyterian Churches, the Methodist Churches, the Quakers, the Plymouth Brethren, etc. But presumably not merely the most widely-distributed communion will have the greatest number of commissioners, but in some way it will probably be arranged that the numerical strength of a given communion in the world will be recognized by a proportionate representation and influence in the conference. Thus out of 1,000 commissioners, possibly 450 would be Roman Catholics, 300 Greek Church representatives, 100 Anglicans and 150 non-Anglicans of various denominations. These figures are not given as presuming to be an exact illustration of the situation, but they are sufficiently accurate to suggest the difficulty we have in mind. And out of this the question arises would these be the most satisfactory conditions under which to begin the great problem of the unifying of the Christian Church? We have assumed the frank and friendly co-operation of all communions in this conference, but that is surely chimerical, and every defaulter makes the situation less hopeful of a profitable issue.

It would seem to the writer that this vast and visionary scheme, however beautiful it may be in theory, should in no way slacken the hands of those who would begin at the other end of the problem by knitting up the various Protestant communions into one fellowship, where they by preserving what is vital and catholic, would be able to approach the final issue with power and influence.

This World Conference on Faith and Order is insisting upon prayer as the necessary and continuous preface to the consideration of the vast problems involved. Bishops, priests and laymen

who discuss this great question of unity, assure us that they are all praying earnestly for the unity of the body of Christ. The question I desire to raise is, this, do the promoters of the great conference, as well as our prelates, presbyters and laymen mean by prayer, a full and free submission of the whole question in every phase, without reservation to divine guidance? Are we to pray in a spirit that is willing to cast the whole question of the episcopate into the divine crucible where it may be passed upon afresh by divine wisdom? Or are we to reserve this point as eternally settled and be guided by the spirit of God only in those matters which do not trench upon the episcopate? It is exceedingly important that we should have some clear understanding on these points. One would naturally think that it would be unwise and presumptuous to set limits to the guidance of the Holy Spirit in this or any other matter. In one of the prayers prescribed by the promoters of the conference, we apparently have the wider view taken. "Suffer us not to shrink from any endeavour which is in accordance with Thy will, for the peace and unity of the Church." And yet I suppose all our prayers are coloured by our prejudices as well as our convictions. But if we set the whole question of unity, including the status of the episcopate before the Lord for guidance on what ground shall we refuse to discuss the subject with our neighbours? How shall the divine will be revealed to us if not in the conviction that comes of earnest consideration and intelligent discussion?

The Church in Canada has a right to call upon the dear Bishops who threw themselves across the path of a group of earnest priests endeavouring to do some definite thing in the way of furthering a cause which all confess to be desirable, to rise to this great scheme which seems to fulfil all their wishes. The "World Conference" is the last word in attitude so far as authority is concerned. There can be no more convenient appeals to some still higher authority. Every man who "prays earnestly for unity" and every man who "yields to no one" in his fervour for unity, must now show the Church the better way.

LAYMEN'S MISSIONARY MOVEMENT

The sixth anniversary of the Movement in Toronto will be held on Wednesday, December 3rd, supper being served at 6.30 p.m. The Toronto co-operative committee is more than fortunate in securing Mr. G. Sherwood Eddy as the principal speaker. This announcement will ensure a record attendance, as many of those interested in missionary enterprise know.

Mr. George Sherwood Eddy, now a world figure in Christian leadership, graduated at Yale in 1891 in the class containing the noted group who went to foreign lands at that time, among them Horace Pitkin, martyred in China by the Boxers. After finishing his theological course in Union and Princeton, Mr. Eddy went to India in 1896 at his own charges and has continued at work on that basis. After 15 years of work among the students of the Indian Empire, he was called to be secretary for Asia by the International Committee of Young Men's Christian Associations. Three years of service in this capacity among the young men, especially the Government students of India, China, Korea, Japan and the Near East, have been characterized by the brilliance, energy, judgment and devotion so singularly combined in Mr. Eddy. He was engaged with Dr. John R. Mott in conducting meetings for students throughout Asia during the last year. The student audiences averaged in Japan 800 a night, in India 1,000 a night, in China 2,000 a night in the 14 cities of that great republic. In the last two cities visited the interest rose to such a point that the attendance averaged 5,000 a day. The first 800 enquirers among the Government students and influential classes were baptized or received into the churches on probation during the first three months after the close of the meetings, and some thousands of others enrolled in Bible Classes to prepare them for this important step. The Government of China opened its colleges in the city of Peking and arranged Mr. Eddy's meetings in the capital city. He visited Foochow at the invitation of the 13 presidents of the Government colleges there; the Parliament in that city adjourned and invited him to address the members, one of whom was his interpreter. Mr. Eddy is soon to return to his work in China and the Far East.

EVERY-MEMBER-CANVASS SUBSCRIPTION CARDS.

The use of a subscription card in the Every-Member Canvass is highly important. It serves as a record for the use of the Churchwardens, it gives greater point to the work of canvassers, preventing them from simply saying "Will you take envelopes," and above all it assists in the crystalization of the subscriber's purpose.

"As my share of the Church's obligation to extend the Kingdom of God at home and abroad, I desire to give weekly to the current expenses of this parish and to missions, the amounts checked below."

Church Camp Mission

The Superintendent, Mr. J. M. McCormick, of the Church Camp Mission (the Navy Mission Society as it was formerly called) has sent us the text of the motion carried unanimously at the Saskatoon M.S.C.C. Board Meeting.

"The Board of Management begs to present to the Navy Mission Society its heartfelt thanks for the great measure of assistance given it financially, and through the Superintendent and his co-workers, whereby helpful work in Camps throughout the Dominion was done at a time when the same was much needed.

\$1,500 has been granted to the Mission as usual. Then, the M.S.C.C. have, for the first time, given permission to the Mission to collect funds in Canada (not through the churches) among the contractors, engineers, railway officials and all those interested, directly or indirectly, in any kind of Camps all over Canada.

The Mission has a permanent staff of 10 workers and this summer 12 temporary workers. Their operations extended from New Brunswick to Vancouver Island and included even the Hudson Bay Railway line. Railway Camps, Lumber Camps, Gold Mining and Coal Mining Camps are the fields covered.

Brotherhood St. Andrew

TORONTO.—The Toronto Assembly annual meeting will be held in St. Anne's Church parish hall on November 29th, commencing at 3 p.m. Chapter members are earnestly invited to be present. Chapter reports will be required at afternoon session.

SASKATOON.—The Middle West Conference of the Brotherhood met here November 15th and 16th, Rev. R. S. Lound and Dr. A. M. Speechly opened the sessions with addresses on "What the Conference Should be to Me," Rev. E. C. Eerp spoke on "Prayer as an Every Hour Possibility and Power," and Mr. Wm. J. Bell on "Bible Reading as an Every Day Inspiration and Strength."

James Hopkins, addressed a public meeting on "Christianity, the Need of To-day." Each conference session had its leading thought, and the address related to it. "Practical Visions" and "The Spiritual Life" were the pegs for the addresses mentioned, the speakers drawing practical lessons therefrom for the daily life of the Brotherhood man, and of the need of Christ in the human life.

The conference closed on November 16th, with a crowded mass meeting, addressed by Rev. W. B. Heeney of Winnipeg and Prof. E. H. Oliver of the provincial university. Bishop Newnham presided. A large choir, selected from members of the Brotherhood and the orchestra of the 105th Fusiliers, excelled in the rendition of the hymns.

Bishop Newnham spoke briefly on the reason for the gathering. He said that small objects near the eye would blot out much larger objects further away. So it was in the spiritual life. The interest taken by most in their own families blotted out the needs of others. The churchgoers did not evince sufficient interest in those who did not attend service. It was for the purpose of helping others that it was necessary to band together into Brotherhood associations.

SCOTLAND.—The annual conference of the B.S.A. was held in St. Mary's Cathedral, Glasgow, on Saturday, October 25th. The business meeting began in the Synod Hall at 2.30, and after the minutes had been read, the president, Mr. Dunderdale, introduced Mr. G. A. King, president of the Brotherhood in England, who had come north to address the conference.

The Bishop of Glasgow addressed the meeting taking as his subject the balance between the Personal and Sacramental. In his usual eloquent and impressive style the Bishop showed them the great importance of personality in religious work. In preaching the Gospel the personal element mattered very considerably. Anything connected with evangelical work depended upon the personality of the worker.

Remember the words of the apostle, "The Kingdom of God is within you." The Kingdom of God is not a geographical territory, but a spiritual reality. It is the Kingdom of God that we are to bring to the world.

The Churchwoman

LANARK DEANERY W.A.—The annual Deanery meeting of Senior and Junior Branches met in Almonte November 5th, and a bright and interesting day it proved to the large number of Church workers assembled. Perth, Smith's Falls, Carleton Place and Almonte were unusually well represented. The day started with a celebration of the Holy Communion. The Rev. C. Saddington, rector of Almonte, was the preacher.

At an evening meeting presided over by the rector, Mrs. Clayton, of Perth, gave "Reasons why we should attend a Deanery Conference" in a most acceptable manner. The address by Mrs. Greene to the Juniors was full of earnest words that will not soon be forgotten.

TORONTO.—REDEEMER BRANCH W.A.—On November 10th at the regular meeting, this branch presented Mrs. Sullivan with a life membership. Mrs. Sullivan has been a faithful supporter of W.A. work for many years and her generosity in missionary work is well known.

GIRL GUIDES.—At the annual meeting of the local council of the Canadian Girl Guides, held at St. Mildred's College, the following officers were elected:—Honorary president, Sister Barbara; lady commandant, Mrs. Morgan Dean; vice-president, Mrs. A. M. Huestis; secretary, Mrs. G. F. MacFarland; treasurer, Miss E. C. Cooper; district commissioner, Miss Marjory Jarvis. The secretary's report showed a gratifying increase in the number of Toronto companies and a growing interest in the Guide movement on the part of the public.

THE NURSING MISSION.—October 13th was a red letter day at the Beverley Street Nursing Mission. A thanksgiving contribution of either "pound" or "piece" was requested from friends and patients. All were invited to "count their blessings" and send an expression of gratitude. As a result gifts poured in and the cupboards were thereby replenished with winter stores of groceries. Pieces of flannelette, bundles of wool and baby clothes were included among the parcels. It was touching to see the gratitude shown by the patients. One woman came with her baby and brought a pot of marmalade. A pathetic gift consisted of the baby clothes of a little one that had passed away.

Church News

PREFERMENTS AND APPOINTMENTS.

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

JEAKINS, Rev. C. E., M.A., rector of Clinton, to be rector of St. Jude's, Brantford. (Diocese of Huron.)

MURPHY, Rev. J. H., rector of Alvinston, to be rector of Lakeside. (Diocese of Huron.)

PHERRILL, Rev. C. O., rector of Sebringville, to be rector of Alvinston. (Diocese of Huron.)

November 27, 1913.

THE CANADIAN CHURCHMAN

769

HALE, Rev. John, rector of Colchester, to be rector of Wardsville and Newbury. (Diocese of Huron.)

CONNOR, Rev. W. J., rector of Bervie, to be rector of Colchester, Harrow and Malden. (Diocese of Huron.)

HOLLAND, Rev. T. B., incumbent of Port Carling, to be rector of Bervie. (Diocese of Huron.)

MASTERS, Rev. E. K., M.A., B.D., incumbent of Thamesville, to be rector of Warton. (Diocese of Huron.)

LOUCKS, Rev. Walter, rector of St. Matthias', Ottawa, to be rector of All Saints', Winnipeg.

FREDERICTON.

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

WESTFIELD.—ST. PETER'S.—Under the rectorship of Rev. W. Craig Nichols, this parish is prospering. Last May at his coming the new rector inaugurated the policy of voluntary giving and absolutely no teas, sales, bazaars, etc., have been held. The parish has lifted a floating debt of \$200 and has now \$100 to the good. A branch of the W.A. has been organized.

The people of Land's End are working for a church. The sills are laid and the building will proceed as fast as money comes in for that purpose.

GAGETOWN.—Rev. William Smith has been devoting his energies to the building of the little church at Summer Hill. Good progress has been made, but as workmen are scarce it is of necessity a slow work. About \$400 will be needed to finish the interior. We want a Holy Table, Font, organ and prayer desk, besides the seats, etc.

SPRINGFIELD.—Seven clergymen assembled at the rectory on October 15th for the deanery meeting. Four excellent papers were read, one by Rev. W. J. Wilkinson, on the portion of the Greek Testament read; one prepared by Rev. J. Roy Campbell, D.D., on "The best age for receiving confirmation," one by Rev. Canon Hannington on "The best means for helping our people to prepare for receiving the Holy Communion," and one on "Missions in the Church," by Rev. William Smith. Appropriate and stirring sermons were preached at the services held in the parish church by Revs. William Smith and Canon Neales. The chapter adjourned to meet at Hampton, February 11th and 12th, 1914.

NOVA SCOTIA.

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

HALIFAX.—TRINITY.—Further particulars regarding the celebration of the 25th anniversary of this church, mention that a memorial window to Miss May Harvey, which was formerly in the old church, was placed in the new church. On Monday night in the parish hall a portrait of the late rector, Canon Almon, was unveiled. Mr. J. M. Donovan, the S.S. Superintendent for the last 25 years, read a history of the parish. The congregation, and in fact citizens of Halifax generally, were delighted with Bishop Courtney's visit. His clear voice in his sermon, eloquent as usual, pleasantly recalled the days of his episcopate. His last words at the Monday meeting were touching. "And in bidding you good-bye, I would say, you are working here, I am working there. I will pray for you, you will pray for me. If God in his merciful kindness allows other meetings, you will be glad to see me, and I will be glad to see you and to tell each other of the work we are doing. Bye and bye when the work is done there is One Who will say to both, well done."

ST. MARK'S.—Rev. C. K. Whalley, now in charge of Oromocto, N.B., has been appointed curate at St. Mark's, Halifax. He graduated from St. Augustine's, Canterbury. With the three churches of St. James', North West Arm, St. John's, Fairview, and Rockingham to look after as well as St. Mark's, together with the spiritual oversight of the troops of the R.C.R. and the navy, Rev. N. Le Moine, the rector, needs the assistance of a curate. There is plenty of work for three or four clergymen.

QUEBEC.

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

QUEBEC.—IMMIGRATION CHAPLAINCY.—The season of navigation through the Port of Quebec is now over for this year. Our chaplaincy closes there this week, the Rev. M. LaFouche Thompson, Senior Chaplain, going to St. John, N.B., for the winter, and the Rev. John V. Young, L.S.T., Junior Chaplain, to Halifax, N.S.

RICHMOND.—ST. ANNE'S.—On the occasion of their approaching departure from Richmond, the Rev. James and Mrs. Hepburn were presented with a handsome set of silverware accompanied by an address from the members of his congregation of St. Anne's Church, and the citizens generally, on November 18th. The Rev. Jas. Hepburn, the retiring rector and Rural Dean, was born in Bucklyrie, Scotland, near Loch Lomond. He was educated at the Bury School under Mr. William Best; subsequently he attended Bishop's College, graduating B.A. in 1867 as Prince of Wales scholar. The degree of M.A. was conferred on him in 1870. He was ordained deacon in Old St. Anne's, September 25th, 1870, after which he served as missionary in Labrador. He began labours in Magog in November, 1877, and was appointed rector of Richmond in 1889.

MONTREAL.

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

MONTREAL.—ST. MARTIN'S.—On November 14th, the vestry appointed Canon Troop rector emeritus. About 300 were present. At a farewell gathering the same evening, the congregation made several presentations, an illuminated address, a purse of gold, an album of photographs of the church and some literary treasures. Bishop Farthing, Dean Evans and Archdeacon Norton spoke highly of the Canon's labours and personality. On November 16th, the Canon preached a farewell sermon to the congregation he has served for 27 years. Canon Troop left for England on November 18th, where he expects to wed Miss Uniacke, of Halifax. He intends to reside in England permanently.

OTTAWA.

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

OTTAWA.—ST. MATTHEW'S.—Great regret is expressed here over the departure of Rev. W. Loucks, M.A. He has been appointed rector of All Saints' Church, Winnipeg, in succession to Archdeacon Heathcote, M.A., of Vancouver. Mr. Loucks graduated from Trinity College, Toronto, with classical honours in 1885 (M.A. 1888). He was ordained 1890 to the curacy of St. John's, Peterboro. Afterwards he was curate at Christ Church Cathedral until 1902. At that time he became rector of St. Matthew's. The upbuilding of St. Matthew's is a splendid testimony to Mr. Loucks' pastoral and pulpit work. He has a power of appeal with men as is evidenced by the large proportion of men in his congregation. The B.S.A. chapter is keenly active and the Sunday School is large. In brief, the church is a live church and Mr. Loucks is a "live wire."

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—Reference was made at the services on November 16th to the bust of the late Archbishop of Toronto, which was presented to the Great Chapter by Mr. H. A. Blachford. Rev. Canon MacNab paid a tribute to the work of the sculptor, Mr. J. A. Allan, and expressed the hope on behalf of the Bishop of Toronto that some generous Churchman would be found who would present a bust of the second Bishop to be placed in the Cathedral, and so complete the series of those to whose memory the Cathedral is being completed.

ST. JAMES' CATHEDRAL.—Bishop Reeve gave an interesting lecture, illustrated by lime-light views, on the subject of "Missionary Heroes of the Canadian Church," before a large audience in the Parish House on November 20th.

ST. LUKE'S.—A very large Men's Club was organized at this church on Tuesday of last week. A men's supper under the auspices of the club is being held in the parish hall on November 27th. Preparations are being made for 150 men. Mayor Hocken will address the club on the street railway question on December 9th. During the winter prominent men will deliver lectures before the club. A very interesting programme has been arranged for the year. Mr. Maurice R. Kingsford, 18 St. Joseph Street, was elected president of the club.

ST. PAUL'S.—The last service in the old St. Paul's was held on November 23rd. Archdeacon Cody in the evening sermon gave a review of the history of the parish. The first church built in 1842 was constructed of wood, and at the opening the sermon was preached by Rev. Charles Matthews, classical master of Upper Canada College. The land was deeded by the late Hon. George Allan and the late Mr. James Henderson. The first stone church was built in 1860, at a cost of \$29,000 and the opening sermon was preached by Rev. Dr. Adamson. The schoolroom was completed in 1876. In 1894 the tower was completed. The nave was lengthened to provide 300 more sittings in 1900. The church was reopened in 1904, after new transepts with 450 more sittings, new vestries and new organ had been added.

The Archdeacon extolled the virility and individuality of the congregation. He was grateful for the large number of voluntary workers in the different departments including men and women. As one instance of the growth of a department the preacher mentioned the Woman's Auxiliary. In 1899 the membership was 23, while in 1912 the number had reached the total of 596. The interest in missionary work had been most gratifying. Since the last addition to the church, the amount contributed to missions had been three times the cost of the last building. Next Sunday will see the opening of the new church. The Primate of Canada, Archbishop Matheson of Rupert's Land, will be the preacher at both the morning and evening services.

WYCLIFFE COLLEGE.—Messrs. Gilbert Williams and H. C. S. Trivett, M.A., defeated the representatives of McMaster University in the first series for the Intercollegiate Debating Trophy.

At the next meeting of the Wycliffe Association on December 2nd, Dr. Griffith Thomas is to give an address on the subject, "What is Evangelical Churchmanship?"

ST. STEPHEN'S.—Bishop Lucas in his sermon here last Sunday morning spoke of the spread of the work and the growing need for outside help towards the evangelization of the Eskimos and the Indians. He stated that the work was going ahead and prospering. On December 1st he will address a mass meeting of the various societies and the members of the congregation in the schoolhouse.

The new men's club room was re-opened on November 16th. The improvements were carried out under the auspices of the Garrett Bible Class. \$570 has already been spent on decorating and furnishing the room, and several further improvements are being undertaken. A short service was conducted by the rector (Rev. T. G. Wallace) and addresses were given by Messrs. George Garrett (director of the Bible Class) and the Churchwardens. On Monday evening a social was held at which Rev. P. Berman gave an interesting lantern lecture on "Palestine."

CHURCH OF THE MESSIAH.—A memorial tablet was unveiled in this church, November 20th, to the memory of Victor Plant, the Boy Scout, who lost his life in the cliff-scaling accident at Scarborough Heights. The ceremony was performed by Percy Dunk, who was present when the accident occurred. The 46th Troop, to which Plant belonged, turned out in force. An introductory address was delivered by Scoutmaster A. W. Geddes, and following the unveiling of the tablet a service was conducted by Rev. Mr. Sims, the rector.

LONDON SOCIETY FOR JEWS.—Mr. H. Burch, treasurer of the exhibition, has received from the London Society for Promoting Christianity Among the Jews, a grateful letter of acknowledgment of the \$9,257.98, which was forwarded to the society. The following resolution was passed on November 4th, 1913, by the executive

committee of the society, after the report of the Toronto Palestine Exhibition had been read:—

Resolved—that the very cordial thanks of the committee be gratefully tendered to the various officials, members of the Local Committee and all honorary workers for their great interest and help in the exhibition, with the hearty congratulations of the committee on its most successful result.

The committee are confident that much interest has been aroused in the work of Jewish Missions and they trust that continued and lasting support may be given to that work as the practical outcome of the individual and united efforts of the many kind local friends in the cause.

EGLINTON.—ST. CLEMENT'S.—About 150 men of this parish were present at the annual gathering at the parish hall, November 18th. The evening's entertainment was one of the best ever held, the programme including several novelties, such as pillow fights and a boxing tournament.

FAIRBANK.—ST. HILDA'S.—The Bishop of Toronto held a Confirmation service at St. Hilda's Church last Sunday evening. As soon as the weather permits, St. Hilda's will be removed to its new foundation and site. St. Hilda's Church holds quite a record for travelling. It was first built at the corner of Bathurst and Wells Streets; from there it was removed to Sussex and Huron Streets, and then brought to Fairbank.

OMEMEE.—CHRIST CHURCH.—On November 9th anniversary services were held here. Bishop Reeve was both celebrant and preacher at the morning service, when he emphasized the duty of reverent worship. He addressed the children in the afternoon, giving an account of the ways and doings of Indian children. He preached again at Evensong on "Long Stones" (1 Peter 2: 5). The offertory for the organ fund was \$47. Many envelopes are yet to be presented. On the following day over 300 came to the fowl supper. The proceeds were \$86. A recital of Sacred Music was given afterwards in the church.

The A.Y.P.A. is in a flourishing condition under the presidency of Mr. J. Bent. There are 40 members on the roll with an average attendance of 25.

The rector, Rev. H. Earle, has formed a Communicants' class, which meets on the Friday evening before a Sunday celebration. It forms, in part, a continuation class for the newly confirmed, but is not restricted to these. Cards of invitation are distributed and each member exhorted to bring some one who has been absent from the Lord's Table. The service of preparation, though simple, is designed to be of as deeply a penitential and spiritual character as possible, being an effort to bring home to our young the central truth of religion which is spiritual communion.

EMILY.—ST. JAMES'.—This church is now in the hands of the decorators. The windows are being filled with material in imitation of stained glass.

PERRYTOWN.—ST. PAUL'S.—This congregation is preparing to build a new church. The plans have been approved by the Bishop. The building will be entirely of stone. The door and window framing is to be of cut stone and the walls of field stone set in cement. The church will resemble St. George's at Gore's Landing, which has been so much admired. The church is to seat about 200 and will cost \$5,000. Under the enthusiastic leadership of Rev. Ed. Morris, the congregation has already subscribed \$2,200 in cold cash. Sufficient stone has been drawn for the building. As soon as the contracts are let next spring the men of the congregation will commence the excavation. It is felt that with united effort the congregation may have the reward of opening the church free of debt.

NIAGARA.

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

ANCASTER.—ST. JOHN'S.—The congregation purposes to erect a new parish hall. As the new building will provide accommodation for the different societies of the church, the Woman's Auxiliary is manifesting a deep interest in it, and have undertaken to raise a goodly portion of the amount required. Through the kindness of friends, upwards of \$200 in goods have been donated for a bazaar which is to be held for raising some of the wherewithal on December 3rd.

HURON.

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

CHATHAM.—CHRIST CHURCH.—After much effort to settle the disposition of the Glebe lands an act of Parliament has been passed empowering the trustees to place the property in the hands of the Synod of the Diocese of Huron as trustees and the latter trustees in compliance with the wish of all parties concerned are now about to offer the property for sale en bloc. The board of trustees in charge of the land was composed of Matthew Wilson, K.C.; Rev. W. H. G. Colles, and William Lane. Both Christ Church and Holy Trinity have interests in the Glebe.

BRANTFORD.—ST. PAUL'S.—On November 16th this church in the Homedale celebrated its twenty-fifth anniversary. Archdeacon Mackenzie was the preacher. He is rector of Grace Church, of which St. Paul's was a mission. Mr. Moulton, a Huron College student, has been in charge during the summer. The choir was vested for the first time on Sunday.

PARIS.—ST. JAMES'.—On November 16th there were three special services here, marking the opening of the new parish hall. The rector of Memorial Church, London, Rev. W. Norwood, was the special preacher.

INGERSOLL.—ST. JAMES'.—On November 16th the dedication and unveiling of a new memorial window to the late Canon Hincks, took place at the morning service here. In the absence of the Bishop, who was unable to be present, the dedication service was taken by the Rev. R. J. M. Perkins, rector of the parish, and Rural Dean of Oxford. Thos. Wells, Esq., K.C., who is one of the oldest members of St. James' Church, and who was closely associated with Canon Hincks during his ministry in Ingersoll, unveiled the window, allowing the congregation to see the window for the first time. The window itself is a work of art, the design and general colour scheme being particularly fine. It represents Christ as a shepherd with a staff and knocking at the door. The window also bears the inscription, "To the glory of God and in memory of the late Canon J. C. Hincks, who died January 3rd, 1911, rector of this parish 1864-1875." The rector preached a sermon in which the late Canon Hincks was eulogized for his work and ministry here.

ALGOMA.

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

SHESHEGWANING INDIAN SCHOOL.—Word has been received from the Department of Indian Affairs at Ottawa that the school conducted by the Anglican Church on the Sheshegwaning Reserve will henceforth be recognized by the Department, and the teacher's salary and other expenses of the school will be paid by the Department. In other words the Anglican School will have the same standing in every respect as the Roman Catholic School has hitherto enjoyed. About a year ago fourteen families on the Reserve signed a petition praying to be admitted to the Anglican Church and renouncing the Roman Catholic Faith. This was followed by a request for a school for the children belonging to these families, but the request was not granted by the Department. The Anglican Church then secured a teacher and opened a school last February with eighteen children in attendance, paying the expense of the school out of the mission funds. The church will now be relieved of the responsibility of financing the school but will nominate the teacher. Mr. W. C. Dunn is the present teacher.

RUPERT'S LAND.

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

WINNIPEG.—The Archbishop held confirmation services in St. Stephen's Church, Kildonan, and St. Philip's, Norwood, on November 16th. Good classes were presented by the Rev. H. A. B. Harrison and the Rev. Canon Garton, respectively.

ST. PETER'S.—The twentieth anniversary of this church was celebrated by special services on November 16th. A powerful plea to save the

church property was made by Rev. S. de Mattos, the rector. He stated that the church property was in danger of being sold and he did not know that it would not be sold this week. Bishop Grisdale immediately followed Dr. de Mattos with a sermon on the liturgy of the church, and spoke of their beauty. He referred to the work done by St. Peter's Church, and he, too, urged upon his hearers to save the property by helping financially. For twenty years St. Peter's Church has held its place in the northern portion of the city in the centre of the foreign settlement. Only the prompt action of old members and friends can save it. Every effort is being made by Dr. de Mattos to secure enough funds to pay the mortgage on the church.

BRANDON.—ST. MATTHEW'S.—On November 18th a large and representative gathering of clergy and laymen met in St. Matthew's Hall. Archbishop Matheson presided. His Grace referred to the preliminary steps taken for the division of the Diocese of Rupert's Land. He alluded to the constitutional and legal aspects of the question, and said that it is no light matter to put into operation the machinery of a new diocese. He referred to the history of some other divisions of dioceses, and went on to say: "This all goes to show how urgent it is that no time should be lost in getting to work if we wish to have the new diocese in operation in a reasonable time. This conference had to devise methods looking towards this consummation." The following resolutions were unanimously carried: "Resolved, that this conference loyally supports the legislation passed by the last Provincial Synod erecting the Diocese of Brandon, and that in order to carry into effect this legislation as soon as possible, a representative committee of this conference be appointed to confer with His Grace and with the executive committee of the Synod of Rupert's Land with regard to raising a See endowment fund and making an equitable arrangement regarding funds for the carrying on of mission work within the new dioceses; such committee to report at a future meeting of this conference to be called by His Grace."

NEPEAWA.—The Rev. Canon Murray has just concluded an eight days' mission in this parish. The services were well attended, and will result in quickened interest in the congregation.

GILBERT PLAINS.—Anniversary services were held here on Sunday, November 16th, when all the services were attended by splendid congregations.

SASKATCHEWAN.

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

SASKATOON.—CHRIST CHURCH.—On November 13th Bishop Newnham conducted a confirmation service here. There were fifty-six candidates. In the service the Bishop was assisted by Rev. B. W. Pullinger, Rev. Principal Lloyd, and Rev. E. Pierce-Goulding.

EDMONTON.

EDMONTON.—SYNOD.—The first meeting of the new Synod was held November 12th. There is at present no Bishop of Edmonton, the Provincial Synod being opposed to the election of a Bishop until a minimum stipend of at least \$3,000 a year is provided. The greater part of this has been secured through the generosity of the Society for the Propagation of the Gospel, and Canon Hartley. The Diocese of Calgary has undertaken to find half the residue on condition that the other half is found by the Diocese of Edmonton. It is therefore expected that the Provincial Synod will at an early date authorize the calling of a special Synod for the election of a Bishop. Bishop Pinkham, who presided over the Synod, also presided over the first Synod of Calgary in January, 1889, when he was administering the whole of Saskatchewan and Alberta with a combined territory of 300,000 square miles.

HOLY TRINITY.—The opening and dedicating of the beautiful new church of Holy Trinity took place on October 12th, 1913, the Bishop of Calgary conducting the service, assisted by the rector, the Rev. C. Carruthers, B.A., and the assistant, Rev. W. E. Edmonds, M.A. Since the advent of the present rector in the parish nearly two years ago, efforts have been put

forth for the erection of this church and early last spring the corner-stone was laid. The church has a wonderfully impressive and substantial appearance, with a well proportioned tower. The architecture is a combination of Norman and Gothic. The interior is finished in mission tinted fir and dark sand finished plaster. A stained glass window representing the Good Shepherd has been placed in the east end, while the west end window is presently to be filled with a representation of the Transfiguration. Both of these are memorials. The church has also been completely furnished by many kind donors, and nothing is wanting but a pipe organ. A fine large bell is hung in the tower, the gift of Rev. C. L. Burrows of Bourne-mouth, England, who also presented the church with a handsome pulpit as a memorial to his wife. Mrs. Mayor of the parish presented the Holy Table. Mr. Diehl donated the Prayer Desk, and the Sunday School gave the Font. The Junior Girls' W.A. presented the brass Eagle Lectern. The total cost is \$40,000, with a mortgage of \$15,000. The basement is capable of seating 500. The church will accommodate 650. This makes the third large brick church, besides five frame churches, that the Rev. C. Carruthers has had erected since his coming to the west seven years ago. Special preachers at the opening services of Holy Trinity on different Sundays were: Bishop Stringer, Archdeacon Gray, Canon Webb, Rev. A. Murphy and Rev. Principal Lloyd.

HONAN.

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

KAIFENG.—Rev. N. L. Ward writes under date of October 19th, that Bishop White is expected back in Kaifeng at the beginning of November.

St. Andrew's School has nearly 70 boys in attendance this term.

The Governor of Honan gave a reception to the foreigners in Kaifeng, in view of the recognition of the Republic by the Foreign Powers.

St. Paul's Hospital is nearing completion. It has been built under the supervision of Dr. Margaret Philips.

ST. MARY'S HALL.—Miss Katherine Robbins writes that the hall opened for the fall term September 16th. No new pupils were accepted this term, and many of the old pupils have not returned for various reasons, chiefly because of illness and the unsettled condition of affairs. This means that the attendance is smaller than last term, but better work is being accomplished. One girl has completely unbound her feet since returning. Others including, a girl of 18, are planning to unbind later. One girl who hated prayers and everything in connection with Christianity when she first came a year and a half ago, has recently confessed her faith in Jesus and her desire to be baptized. Her guardians at present, only laugh at her desire and refuse consent.

Correspondence

THE MASS.

Sir,—Under the heading "Is this Loyal?" in your issue of October 9th, you appear to charge with disloyalty those using such a term as "Missa Cantata." I think I am safe in saying that this term is frequently used to define a certain form of celebration differing in some details from a "solemn celebration." The phrase is thus a technical term. The word "Mass" to denote the celebration of the Holy Communion may be used by some, as I have seen it expressed, "either to disgust Protestants or amuse the Roman Catholics," but was used by authority, as I suppose every one should know, in our first reformed office, the First Prayer Book of Edward VI. The name was dropped in subsequent revisions and in view of all that has rightly or wrongly been connected with it, it is possibly better not to attempt to revive it, though it is much more convenient than our clumsy word "Celebration." Having said as much, however, and considering the way the word has grown into the English language in a manner not found in any other, I never can quite see why it is any more dreadful to call the Celebration of the Lord's Supper "the Mass," than it is to call the "Nativity of our Lord" "Christmas" or the Feast of St. Michael and All Angels "Michaelmas."

If no term is ever to be employed that is not found in the Prayer Book, we had better stop speaking about "Palm Sunday."

Avalon.

[The omission of the word "Mass" from the Prayer Book of 1552 and all subsequent revisions was of course significant of our Church's refusal to continue the mediaeval word or teaching connected with the Holy Communion. It is no question merely of avoiding a term not found in the Prayer Book, which may or may not be permissible and innocent. It is the avoidance of a word which has associations entirely opposed to true Anglican teaching and practice.—Ed. C. C.]

THE GOVERNOR-GENERAL'S LETTER.

To the Editor,—

I enclose a copy of a letter which will be interesting to your readers.

James L. Hughes.

To James L. Hughes, Esq.,
Honorary Secretary,
Sanitarium Association,
47 Dundonald Street, Toronto.

Dear Sir,—I am desired by the Governor-General to acknowledge receipt of your letter of the 17th inst., and to say that his Royal Highness is glad to hear that the Trustees of the National Sanitarium have arranged to have Tuberculosis Sunday on November 30th, and that special talks on "Tuberculosis and how to prevent its spreading" are to be given in the schools on the 28th inst.

As you are aware, his Royal Highness is keenly interested in the good work that is being done by the National Sanitarium, and he wishes the Trustees every success in their efforts to combat this dread disease.

You are quite at liberty to make this letter public.

Believe me,

Yours truly,

(Signed) Arthur F. Sladen,
(Private Secretary.)

Government House, Ottawa.
November 20th, 1913.

THE PSALMS IN WORSHIP.

Sir,—The remark of "Observer" in the letter on "The Church Choir for Canada" in your issue of 23rd ult. in reference to the chanting of the Psalms, gives me an opportunity of protesting against a habit of our clergy when the psalms are not chanted of taking up their verse before the people have had time to get through theirs. The first time I noticed this, years ago, I attributed it to the partial deafness of an old man, who, not hearing the responses, could not know when the people had ceased; but his young successor was still worse. I am generally cut off at about the fifth or sixth word from the end of the verse, almost everywhere that I worship, at home or away, and woe to my effort to get even that far if I observe the slight pause in the Hebrew verse. I am sharply cut off then and there, no matter how long a portion remains. It is disappointing to me, for I love to read my share of the psalms as nearly as I can as they should be read in public worship. Can it be that our ministers, young and old, rush through the psalms with such undignified rapidity because there are too many of them read, making the service too long? It would be well, perhaps, for our Revision Committee to consider whether once in two months is not sufficient to read the entire book of psalms.

I am informed that the rector of a rustic parish not far from mine tells his people that they should not read their responses in a loud voice, but in a low tone as more consistent with reverence. I am old enough to remember the old parish clerk who was supposed to lead the responses, but who, for the most part, drowned the voices of the congregation and practically read them alone. I once attended a Presbyterian Church in Boston when the pastor announced a psalm to be read responsively, and for the first time I knew what proper responsive reading was. Every word in the people's verse was uttered in unison by every one, and the effect of the united voices of the vast congregation was grand. You can see nothing of the kind in our Anglican churches in Canada. Everyone reads in his own tone, time, and rate of speed, while the minister is doing his best to hurry them up by catching

up his own verse as soon as, or sooner, than the most rapid of them has stopped.

Your correspondent does not like to hear the psalms chanted. Few or no laymen like the responsive prayer to the Ten Commandments sung, especially in view of the rubric expressly assigning it to the people kneeling. To the ordinary mind singing a prayer is an anomaly, but to do even that by proxy makes it a mockery. Town choirs like to imitate the practice of fashionable city churches, and country rectors deem it politic to humour them.

Aggrieved.

AN APPEAL FOR BOOKS.

Sir,—I desire through the columns of your paper to make an appeal on behalf of one of our Lay Readers working far away out on the prairies of our great North-West. This man is married and has not the means to purchase newspapers or magazines, let alone books. We can readily understand that a man cannot give out a message unless he has a source from which to take in. We who have well-stocked libraries know what an enjoyment they are. My plan is to make up a box of books to send out to him, and in order to do this, I ask your generous readers if they can spare me one or more books, that I may be able to fulfil my mission. Books may be theological or otherwise. All books sent to my address will be duly acknowledged. I trust this appeal may meet with a ready response from your many readers.

F. G. Lamb.

88 Robinson St., Hamilton, Ont.

THE MEMORIAL CHURCH AT QUEBEC.

Sir,—I am very much pleased, as are so many of your subscribers no doubt, at your unbiased reference to the communication of the Rev. A. R. Kelley, curate of St. Matthew's Church, Quebec. The question of erecting a memorial church to General James Wolfe has to be discussed on its merits. One man's opinion is not as good as another's unless it be founded on commonsense. The less said the better, perhaps, about Bishop Dunn's sanction to the proposal, for more reasons than one, but more particularly since that sanction makes the movement a denominational one, and not a national one. Dr. Bidwell cannot prove the proposal an advisable one, simply because the site selected for the denominational non-national memorial is a commanding one. He might as well say that because Quebec is built upon a commanding site, we ought to be satisfied with it for the only memorial necessary to keep us in mind of the victorious general. Nobody has heard of Quebec who has not also heard of General Wolfe, and no one has heard of General Wolfe who has not heard of Quebec. The fact is, the one is a full and complete memorial of the other; and if the proposed Memorial Church be a necessity, by way of emphasizing what the monuments already erected in Quebec to Wolfe stand for, it surely has to be proceeded with on national grounds and not as a purely denominational project.

The fact is, Mr. Editor, the proposal advanced by Canon Scott is an evolution or an afterthought with which the people of Quebec, as a community on the whole, have little or nothing to do. It originated in the suggestion of having a chapel of their own, on the part of some of the Anglican residents of Montcalmville, which it seems is in what Canon Scott considers his parish, ecclesiastically speaking. Canon Scott did not favour the suggestion; in fact, is said to have preached from his pulpit against it. And shortly afterwards he conceived the idea of having a so-called Wolfe Memorial Church or Chapel built further beyond the outskirts of the city than Montcalmville, on a piece of ground which one of his churchwardens is said to have offered for a site, at a price which may or may not be a disinterested one, as far as the public have ever heard for a certainty.

In a word, the movement is neither Canadian nor British. It is not even Anglican in the fuller sense of the word. It emanated from the rector of St. Matthew's Church with the approval of the churchwardens and curate of that congregation, because they would rather not have two separate congregations of the Anglican denomination in St. Matthew's parish. Canon Scott has declared, how openly I do not know, that the Memorial Chapel is not intended to be a place of regular worship; and since it is far from being needed as a memorial to a general whose monument is

the whole of Quebec, one can hardly know what would become of it in the future, when their originators have lost their enthusiasm or passed from the scene of Quebec's activities. Canon Scott virtually declares, as far as I can make out, that the proposed Memorial Church is to be or not to be, Anglican, national, non-denominational, or merely an annex to St. Matthew's congregation; and it is not easy for one to know how he is going to mix up these terms in such a way as to induce the British public to come to the support of an entirely unnecessary memorializing of General James Wolfe and his victory on the Plains of Abraham.

W. C. Scott.

Quebec, November 15th, 1913.

WESTERN PROBLEMS.

Sir,—Two items in your columns, the one about the opening of the C.C.C.S. Hostel in Saskatoon, the other by the Rev. Principal Lloyd headed "The Foreignization of Canada," prompt me to write this letter. I know by personal experience, both as missionary and as teacher in the West, a good deal about its religious, educational and social problems and my heart burns to see these problems solved. Principal Lloyd states that the foreign stream pouring into Canada has been officially estimated as four times the stream which flowed into the United States, even at its greatest volume in that country. Now, apart from the question of limiting emigration in future, we as patriots and as Christians especially must feel responsible for those foreigners who have come to stay. We simply must force Christian and Canadian ideals upon these newcomers. They must be educated and evangelized, or as in the United States they will foul the streams of our social and political life. If, with the most strenuous policy of assimilation and education of these foreigners to American ideals and citizenship, the stern wholesome ideals of New England failed to mould the nation and to preserve unsullied the purity of the national life, socially, politically and morally speaking, how shall we, with the influx of four times their emigration and a lax, "laissez faire" policy as regards the assimilation and education of the emigrant expect to maintain unsullied the heritage handed down to us by our forefathers? We can hardly evangelize and provide educationists for our native population in the West while, a condition which I understand was never tolerated in the American West, the emigrant stands aloof, living segregated in ominous isolation in our cities and on our fair plains.

These are the conditions, what is the solution? The different denominations in the Eastern States in disastrous competition attempted to evangelize the American West under less extreme conditions than now obtain and what is the result? There is a large proportion of the emigrants from the Western States to Canada even among those of Anglo-Saxon origin, who are heathen and worse than heathen in their indifference to Christianity. Canada and England and the United States in too many cases are sending to our West their worst representatives, speaking from the standpoint of religion and citizenship, where the American West got a far better type from these same sources. Of course with more rigid emigration laws and the passing away of the lure of free lands, the influx bids fair to improve in character. But we have to deal with the hordes who are already established in our land.

Do I advocate Church union as the solution? That is too visionary at present. My idea is to use the existing machinery, the public schools, to accomplish the work of assimilation. It is an established fact that the Presbyterians and Methodists aim at having trained specialists waiting to fill every important department of social service. Must the Christian Church, in the face of this need, and our Anglican Communion in particular, confess with shame that she has not the necessary supply of young men and women of professional ability, and of real moral calibre and Christian zeal to man the public schools of our West, and out of a rudimentary yet fundamental knowledge of Christian doctrine teach religion in and out of school, for the pure love of God? My experience proves that the school law alone permits of real definite efforts at evangelization while the inspector welcomes or tolerates more religious teaching in the school than the law allows. As teacher I was able to preach and teach the Gospel where the Church could not afford to send her official representatives, and we are short-sighted not to send semi-official representatives of our churches to man these schools and to do intensive religious work within the unit of the school district.

I believe that while the love of gain is placed before our youth as the motive for taking up educational work, the foreigner will be neglected for the lack of schools and teachers. But if educational work can be represented as a profession and the work among foreigners represented as a work of patriotism and religion we should be able to win young men from the mere occupation of carpet knights and often of exploiters of foreigners to the menial but noble work of social service in our foreign schools.

In answer to those who think me a visionary, an impractical idealist, let me state that Christianity is likewise visionary, but what stands for the advancement of the true, the noble, the Christian will never prove really visionary and only impracticable with those lacking in faith.

Statistics should be prepared showing in detail the amount of religious effort put forth among foreigners by their own priests and to what extent aggressive and tactful work among them might remould them on more definitely religious lines—i.e., in short to show the extent of their tenacity if any for their own religious forms and ideas.

In conclusion, the work I have outlined is at least as worthy of even a clergyman's efforts, as the parochial work of the East. Only organized effort in all the channels of our national life can save the West for Christ and Canadian ideals.

C. O. Pherrill,

Books and Bookmen

Who does not know "Peloubet's Notes" (Boston: W. A. Wilde Company)? The fortieth volume has just reached us, containing the Notes for next year's International Sunday School Lessons. Dr. Peloubet is now assisted in the compilation of this annual volume by Dr. A. R. Wells, of Christian Endeavour fame, and the combination of these two writers provides one of the most helpful books for Sunday School teachers. Here are suggestions, methods, aids of all kinds, with maps, pictures, suggestions for further study and practical application. Could any teacher need more? The book will prove, as in former years, one of the best and most inspiring helps to study and teaching.

"The Princeton Theological Review" for October (Princeton: University Press, \$3 a year; 80 cents a copy) has three articles, all of them of great importance and timeliness. The first, by Professor Vos, is on "The Range of the Logos-Name in the Fourth Gospel," and although it needs very close attention it will well repay study. A fine discussion, by J. R. Mackay, on "Conscience and the Atonement" provides an opportunity for restating the true view of our Lord's sacrificial work. Professor Boyd of Princeton, writes on "The Source of Israel's Eschatology," and is able to show with remarkable force the true bearings of some of the most recent critical tendencies in Germany on Old Testament problems. The reviews of "Recent Literature" are, as usual, most informing and suggestive, several by Professor Warfield being of particular value.

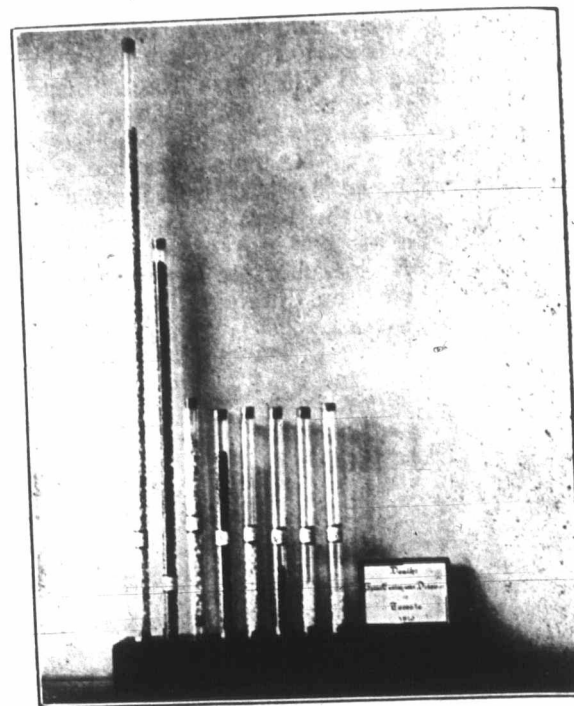
Those who are contemplating the study of the Sunday School Lessons on the Life of Christ for next year, will do well to add to their materials "An Atlas of the Life of Christ," by Stirling (Revell Co., Toronto, 40 cents). By means of a series of maps the entire ministry of our Lord is outlined and its events located. The maps are wonderfully clear and the information is admirably arranged. This little work is one of the clearest and best of its kind.

The Quiver is one of the best of the monthlies that come our way, and we always turn to its pages with interest. Its editor has made great improvements in the magazine during the past two or three years, and we are not surprised to learn that the circulation has steadily increased. The November issue, just published, is the first number of a new volume, which promises to be the best that has yet been issued. Of special value to the Sunday School teacher and the Bible student are the articles on "To Nineveh and Babylon by Train," by Harold J. Shepstone, and on "Religion and the Modern Man," by A. C. Benson. Of the fiction, it is sufficient to say that the writers are of the type of Annie S. Swan and L. G. Moberly.

The Family

A Great Canadian Work An Interesting Story

THE task of demonstrating to the people of Canada that tuberculosis is a curable disease fell to the lot of a little group of men in Toronto who, about seventeen years ago, started the organization which has since grown into the National Sanitarium Association. They were sheer enthusiasts, with little more than



DEATHS FROM CONTAGIOUS DISEASES IN TORONTO DURING THE YEAR 1910

(Each Bar in the Tubes represents a death)

Tube No. 1. Tuberculosis	Tube No. 5. Scarlet Fever
" " 2. Pneumonia	" " 6. Measles
" " 3. Typhoid Fever	" " 7. Whooping Cough
" " 4. Diphtheria	" " 8. Influenza

enthusiasm for assets and they had a hard time at first proving the worth of their cause. Governments moved with more than their usual deliberation, and the early contributors were few in number. Presently the Cottage Sanatorium in Muskoka began to send out sound men and women to spread the news in their towns and villages, and the days of proof were past.



A patient in one of the Pavilions at the Muskoka Free Hospital for Consumptives.

Since that time some four thousand five hundred have been saved from what was once believed to be certain death, and ever since hope was first held out to the sufferers from consumption, the Association has been caring for the flood of victims who have made application for relief. The contributions have grown; the hospitals have become five instead of the original cottage; new faces have appeared on the board of directors and new names on the cheques which come in; the corps of helpers has grown, and the unflagging campaign of education has cut the national death rate in half, but the problem is the same as it was seventeen years ago: How to provide for an ever increasing number of applicants.

The most pitiable thing about the white plague is that it seizes upon those who can least help themselves. Poverty and want are its commonest companions. The great multitude of patients have nothing to contribute but their hope of recovery.

And so, letters pour in pleading for what nothing but the generosity of the healthy can give.

This is typical of the appeals which pour in: It is from the Secretary of the Children's Aid Society at Sault Ste. Marie.

"A few weeks ago Dr. Sinclair wrote you concerning a Finnish

by the city. Will there be any chance of getting this child into the Free Hospital?"

"Will you kindly give me information concerning admission of a very needy woman near me?" writes a correspondent from a little town in Quebec. "Her husband is dead and she is in consumption. She has two small

Muskoka where the patients are being cared for there is another story being told.

"I'll be all right by Christmas," said a young man at the Muskoka Free Hospital. He was 22 years old, married, and had been in the third stage of the disease. "I came here in April," he continued, "I doctored one summer at home, but I didn't get along well at all."

"I never expected to get out when I came here eight months ago," said a baker of 23 to a visitor. "When I came in I weighed 87 pounds and today I weigh over 111, and I am feeling as well as ever I did."

No less than three thousand Canadian, men, women and children have told the same stories in seventeen years, and the conclusion is inevitable.

Tuberculosis is not the incurable disease which so many generations have believed it to be. It can be wiped out utterly if the support—financial and moral—is forthcoming.

It used to be considered charity to help in the fight against tuberculosis, but thinking men and women in Canada and the world over have come to see that it is far more than that. It is enlistment in a war for freedom from a tyranny which blights everything upon which it settles, and if so few men have done so much every recruit is a big step towards liberty.

Do you want to enlist? You can do it in a dozen ways, but to-day with so many more patients, than can be provided with accommodation, money is the most urgent requirement. You may send a remittance to Mr. Gage at 84 Spadina Avenue, Toronto, or to Mr. R. Dunbar, the Secretary, at 347 King Street West, Toronto.



A Family of Four.

woman, and her name was placed on the waiting list. This woman died about two weeks ago leaving two little children, of whom a little girl born October 6th, 1910, is affected with tuberculosis. The father of the children deserted his family last fall, and the children are being cared for

children at present in the Orphans' Home, as the mother is not able to care for them, and their only income is what an aged grandmother earns by going out washing. They live in one small room. The district nurse says she could be cured." So much for the dark side. Up in

Charmed with all the Board has done to relieve those who have no friends.

S. H. Blake

Facsimile—Taken from Visitor's Book, at Toronto Free Hospital for Consumptives, inscribed by Hon. S. H. Blake, when visiting the Hospital in April last.

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Personal & General

Right Rev. J. F. Sweeny, Bishop of Toronto, observed his fifty-sixth birthday November 15th.

Rev. H. G. Kingstone was the guest recently of the Rev. A. Larter and Mrs. Larter, at Hazelton, B.C.

Rev. H. D. Raymond is making splendid progress towards recovery, he was removed to his home last week.

Rev. Dr. Robinson, of St. John's College, Winnipeg, has left for Halifax to conduct a mission in St. Paul's Church.

Sir Wilfrid Laurier was seventy-two years old last Thursday. He quietly celebrated his birthday at his home in Ottawa.

The Rev. Henry Grasset Baldwin and Mrs. Baldwin have arrived in Ottawa from England and are staying with Mrs. Gwynne.

We regret to learn that Rev. Henry Softley, of Toronto, is seriously ill of hardening of the arteries. Mr. Softley is in his 87th year.

A notable visitor to Toronto last Sunday was Dean Sumner, of the Cathedral, Chicago, he preached the University sermon in Convocation Hall.

The Government at Ottawa have ordered the finest telescope in the

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was not "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally, B. R. Morris, Mgr. "1900" Washer Co., 357 Yonge St., Toronto, Ont.

world to be built for them at a cost of \$91,000. It will take a year and a half to mount it.

Rev. Canon Smith is critically ill at his home in South London, and his recovery is not expected. He is over seventy years of age, and is one of the best known members of the Anglican clergy of Canada.

We heartily congratulate the Ven. Archdeacon Cody and the congregation of St. Paul's, on the completion of their beautiful and stately new church, which will be opened on Sunday next by the Primate of All Canada.

The Bishop of Manchester, (Dr. Knox), spoke the other day in London, England, for the Church Pastoral-Aid Society, and referred in very definite terms to the "Romeward drift" in the English Church. He also expressed approval of the stand taken by the Society against the Eastern Position.

The first child baptized in 1842 in the old wooden church of St. Paul's, Toronto, was Mr. C. B. Jackes, afterwards a churchwarden in 1883-1884. Last Sunday in the magnificent new church another child was baptized, Horace Malcolm Jackes, of Niagara Falls, just four months old. He is the only son of the eldest son of Mr. C. B. Jackes.

In the Wycliffe-McMaster debate last week Wycliffe College proved the victors, successfully upholding "That the proposed Workmen's Compensation Act of Ontario should include the requirement that workmen contribute to the Accident Fund," and in the Trinity-Osgoode debate the Churchmen defeated the legalites, successfully maintaining that "War is necessary to the advancement of civilization." The debates were unusually good.

Dr. John R. Mott writes regarding the late evangelistic campaign in China as follows:—"It resulted in 282 students being baptized, and 629 others being brought into connection with the Church. This has been due to Dr. Taylor's work more than to any other cause. I do not believe we should have had more than a fraction of these results if it had not been for his follow-up work, and personal interest in the converts."

A serious movement is on foot at Washington to put a stop to the gross abuse of the franking privilege. The privilege of a free use of the mails within reasonable limits is to be continued to members of Congress, but instead of an unlimited power of franking they will be entitled to a specified quantity of special stamps, after the exhaustion of which they will have to pay postage on any additional documents or letters they may wish to send through the mails.

The Cochrane local paper says: "Archdeacon Renison who was stationed at Moose Factory for about fifteen years, and was in Cochrane about a year ago, is visiting the north again. We learn that he has been giving public lectures at Cobalt and other towns along the line of the T. & N.O. We hope that Cochrane will again be favoured with a visit from this gentleman, as he is certainly a very interesting speaker, and has a great grasp of conditions in the north, on account of his extensive travels through the interior of this country."

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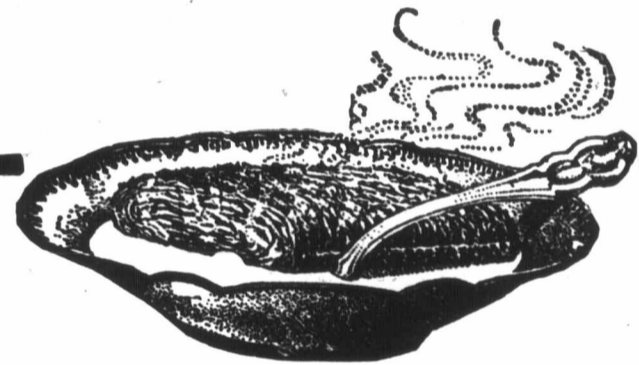
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A weird blackfish story was vouchered for by Ship Surgeon Muir, of the "Dominion," which arrived recently in Philadelphia from Liverpool. According to the surgeon's story, when the ship was on the third day of the voyage a blackfish, 15 feet long and weighing 450 pounds, leaped from the sea on the forecastle head and bounc-

ed down to the quarterdeck. Members of the crew, after a fierce struggle, captured the visitor and surrendered it to the cooking department. As a result, officers of the steamship were still smacking their lips yesterday in memory of the luscious steaks which had been prepared from the prize capture. Dr. Muir had the oil extracted



A Hot Dish for a Cold Day

During the chilly Autumn weather it is best to start the day with a warm meal that not only gives stomach comfort, but supplies the greatest amount of body-building material with the least tax upon the digestion. Keep the body warm and strong by eating

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FROM PANTRY TO FRONT-PORCH

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from the fish and the product was converted into more than 100 fete candles. These were distributed among the cabin passengers as souvenirs.

At what point in the social scale does a mere woman become a lady? This interesting question is raised in a letter to a London journal, which, doubtless in a moment of haste, had casually described as a woman one who in dying left £17,000 behind her. An indignant relative drew attention to the matter, and urged that the term "woman" was an improper description of one whose friends had held "good positions in Stratford-on-Avon." It is very sad. Yet there are men and women with good claims to be entitled ladies and gentlemen, whose bank accounts fall far short of £17,000. Money, however, has nothing to do

with the matter. In all essentials, a man who earns his bread on the foot-plate of an engine may be a gentleman; a woman who scrubs floors for a living may be a lady. The true lady and the true gentleman are they who possess a fragrance of thought, and habit, and manner which humble circumstances only make the more conspicuous. The incident illustrates the narrow meaning that has become attached to the word woman, which poets and philosophers have long since used to denote all that is highest and best in humanity.

The annual meeting of the Ontario Lord's Day Alliance was held November 18th. The officers of the Alliance for the past year were re-elected, and Right Rev. Dr. Sweeny, Bishop of Toronto, is president of the organization. In the many instances of violation of the law which came to the notice of the Alliance during the year, the report declared that in almost every case satisfactory results were secured by conference with the parties concerned or by correspondence. Incidents were recited of reduction of railway construction work, and of work on Sunday stopped in many other business activities, thus giving to the employees concerned their day of rest. The question of Sunday sales in small stores was discussed, and it was declared that in this matter the Alliance is not meeting with general moral support, many people tending to make light of the contraventions of the law owing to the comparative harmlessness which they see in it. The two chief evils of this breach of the law are declared to be that the children are educated to betray a simple but real trust imposed upon them with reference to their Church offerings, and, further, that they are taught to disregard the law at this, the most impressionable period of their lives.

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It has been decided that the consecration of the Rev. F. L. Norris as Bishop in North China in succession to Bishop Scott, shall take place in Canterbury Cathedral on New Year's Day, and it is hoped that a Bishop-Suffragan for the Diocese of Oxford may take place at the same time.

hand, and in a tinkling voice said, 'Please glance into my mirror, girlies.'

"The small sisters peeped shyly into the highly polished mirror and then turned quickly away—did those clouded faces with the angry eyes belong to them?"

"You do not like to see yourselves as others sometimes see you, do you, dears?" and the Fairy of Smiles popped the mirror into its chamois bag.

"I never knew we looked like that," said one little sister softly, while the other one whispered, 'I'm sorry.'

"Then the fairy drew the mirror from the bag and held it again before the twin sisters. What a change. The two faces were dimpled and sweet and sunny, the eyes bright and dear and loving."—Exchange.

The Magic Mirror

I don't care, it's mean of you to take the last apple in the dish; you're very selfish."

"And you're cross, which is just as bad."

"Children," called grandma.

The two pairs of bonnie brown eyes dropped. It was a pity to let grandma see how naughty they could be on her first visit to them. But the beautiful old face was peaceful and smiling when the twins slowly crossed the threshold of the sunny, flower-scented sitting room.

"Dearies, I have a story to tell you; snuggle up close and let's away with the fairies," and the girlies snuggled close, for fairy stories were always "lovely."

With an arm around each, grandma began: "Once upon a time there was a fairy who was known as the Fairy of Smiles. Wherever she went she carried with her a tiny mirror framed in gold, and when she saw little children with frowning faces and tear-filled eyes she would hold the mirror before them and the cross looks soon took wings and flew away, for no one likes to gaze at his own scowling reflection.

"One day two little sisters were disputing over a very small matter and angry words were passed back and forth"—the twinnies looked very sober; but grandma went quietly on: "Just as one wee sister raised her hand to slap the other, a tiny ladykin dressed in gauzy white with curly hair and sweet blue eyes came into the nursery with the magic mirror in her

Nerves Are Sore and Painful

Neuritis, or inflammation of the nerves, is the most painful of nervous ailments. You may feel the soreness or tenderness throughout the body, or it may be confined to certain nerves. In the head it is called neuralgia; in the hips and legs, sciatica; in the face, ticdoloroux, and in the chest, intercostal neuralgia.

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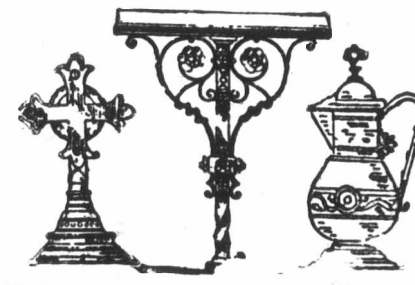
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