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Vol. 40

TORONTO, CANADA, THURSDAY, FEBRUARY 13th, 1913

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## The Outlook

### The Observance of Lent

The Bishop of Birmingham, in his "Diocesan Magazine," discusses the question of fasting during Lent, and speaks thus of the danger of over-strict adherence to the rule of abstinence:—

"I have found sometimes that the Anglican takes even the rules of fasting too literally. Some day I hope the Church will deal with the whole question of abstinence on lines suited to our own age and circumstances. I only ask now for a judicious and wise observance on the part of devoted enthusiasts, but no words can be too strong in calling upon people generally to use Lent as a season for not clothing themselves in or even increasing the garments of undue and selfish luxury."

It is a great satisfaction that our Church has not laid down any details in regard to fasting, but only emphasizes the essential principle, leaving the application to the conscientious consideration of the individual. This is in strict harmony with the conception of New Testament Christianity, which teaches the necessity of living by principle rather than by rule. We are to "use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Christ's godly motions in righteousness and true holiness."

### A Courageous Demand

A committee of forty representative citizens of Toronto appeared last week before the Bench to demand the closing forthwith of the theatre in Toronto which has lately been notoriously before the eyes of the public. They represented a very large section of the citizens of Toronto, and the words of the spokesman, the Rev. T. T. Shields, were admirable for their unflinching frankness and courage. It is an astonishing thing that a pamphlet calling attention to the evils connected with the theatre should have led the Police Commission of the city to demand, not an explanation from the Censors who had permitted the performance to take place, but actually the prosecution of the writer of the pamphlet, who had described the performance after it had taken place. As one of the daily papers aptly said, the Police Commission put the mark of its approval on the originators of a performance, and tried to put the brand of criminality on the describer of that same performance, trying to punish the latter, who had exposed that which the Censorship had permitted to take place. Whatever may be the actual results of the appeal, the fact that it has been made is a very welcome proof that a large number of citizens regard the present position as absolutely intolerable. We must insist on purity if the young life of our cities is to be preserved.

### The Gambling Evil

Archdeacon Armitage recently preached in St. Paul's, Halifax, on the subject of Gambling, and remarked on the increase of the gambling spirit in every walk of life. One correspondent had written to him of dens in Halifax itself where card-playing is carried on on Sundays as well as week days. The husband of the writer "takes his money there instead of bringing it home to me and my

family of eight children, wasting it in the worst way and losing it at card-playing." What is the essential evil of gambling? Archdeacon Armitage says that it is to play a game of chance in such a way as to risk money on an event—that the gambling spirit is born of the love of gain, and that, according to Herbert Spencer, "it is a kind of action in which pleasure is obtained at the cost of pain to another." One of its worst features, remarks Dr. Armitage, is that it drags down innocent recreation to the lowest level, ruining many of our finest sports. It is, therefore, to be condemned, because it is opposed to morality, which always insists on a just equivalent for money paid. "Gambling offers something for nothing." The worst part of the trouble often is that the spirit of gambling is encouraged in homes and churches. The Archdeacon recently saw a doll's carriage in a home where he was visiting, when the mother remarked that her little girl had won it in a drawing at one of the public schools, and that the ticket cost only five cents. We are thankful that the Bishop of Worcester declared the other week against Church raffling and other similar methods of obtaining money in words that admit of no qualification:—

"On no occasion do I or any of my family give our names to, or take any part in a bazaar in which there are lotteries, raffles, or other illegal practices."

Even apart from the ethics of the question, hundreds, if not thousands, of men and women every year bring ruin and degradation upon themselves through gambling. For this reason alone any form of amusement likely to foster the spirit of gaming should be strongly deprecated and earnestly discouraged.

### A Noble Gift

President Falconer in describing the new Household Science Building, which the generosity of Mrs. Lillian Massey Treble has added to the buildings of the University of Toronto, said that it was "the finest single gift to the University." It is the culmination of many years of experiment and endeavour. Mrs. Treble has long been identified with woman's work in Toronto, and this latest gift is undoubtedly the finest institution of its class in the Dominion. Many years ago a Downtown Mission was opened in Toronto, and in the basement a cooking class was started for the people of the neighbourhood. The girls became so interested in the work that the mothers also joined the classes, and then other housewives desired admission. The basement proved all too crowded, and a move was made to larger quarters. Addition upon addition was made to the accommodation; the course of study was extended, until at length the Movement became known as the Lillian Massey School of Household Science and Art. The School has become amalgamated with the Faculty of Education of the University of Toronto, and is now established in its new and commodious quarters. And so, from a Basement Cooking School to a Household Science Department of a Provincial University we now see some of the most striking illustrations of modern evolution. The application of science to domestic affairs has already justified its position, and the new gift will soon vindicate its existence in its course of eminently practical home economics. The building represents a noble ideal nobly realized. Would that others with wealth would "do likewise."

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

February 16.—2 Sunday in Lent.  
Morning—Gen. 27:1—41; Matt. 26:1—31.  
Evening—Gen. 28 or 32; Rom. 1.

February 23.—3 Sunday in Lent.  
Morning—Gen. 37; Mark 1:1—21.  
Evening—Gen. 39 or 40; Rom. 7.

February 24.—St. Matthias.  
Morning—1 Sam. 2:27—36; Mark 1:21.  
Evening—Isai. 22:15; Rom. 8:1—18.

Appropriate hymns for Second and Third Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

#### SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.  
Processional: 125, 491, 492, 496.  
Offertory: 123, 127, 405, 497.  
Children: 715, 718, 725, 732.  
General: 490, 506, 508, 633.

#### THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263, 515.  
Processional: 314, 318, 623, 654.  
Offertory: 114, 421, 503.  
Children: 509, 722, 723, 731.  
General: 117, 496, 560, 608.

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### A Bishop's Plain Words

Great prominence has been given in the English press, and also in certain Canadian papers, to certain sections of the Bishop of Carlisle's New Year's Pastoral Letter, in which he criticizes some of his clergy for "incurable indolence." As we have been asked whether these statements were actually made by the Bishop, it seems well to give his exact words:—

"Two or three of the clergy are approaching the brink of exposure for their habits. Others seem afflicted with incurable indolence. The less they have to do, the worse they do it. Others are dull and listless. They dwell in their parishes, but nothing specially good happens or stirs from their dwelling there. If ever they had a sense of vocation it is no longer quick, but dead. They get through Sunday, but Sunday does not shine through them. They hurry or mumble through the prayers. They never really preach, although they steadily week by week occupy the pulpit. Their ministry of the Word and Sacraments is not a ministry, but a mechanism. They do not visit sympathetically. They take little loving interest in their people, and consequently their people take little loving interest in them, except to write to me when vacancies occur and say how dearly they would like to see them promoted. They give scanty time or thought to their schools, sometimes being absent even on the occasion of the Diocesan inspection. Their churches are shut from Sunday to Sunday, and on Sundays they are empty. They do not observe the ordered days of the Christian year, for yet there remain some instances in which there are no special services, even on such grand and glorious festivals as that which commemorates the Ascension of our Lord. All have Harvest Festivals on which to thank God especially for the bread of their bodies; it is strange, therefore, not to have Ascension Festivals on which to bless God, more especially still, for the salvation and sustenance of their souls. I am not indulging in the dishonourable pleasure of an overwrought sketch. I know with certainty of the instances of which I speak. I am thankful they are very few, very few, indeed; but I am grieved there should be any at all."

This part of the Bishop's Pastoral Letter has been given undue prominence, since the main purpose of the communication is to encourage and stimulate the large body of lonely clergy in a scattered and rural diocese. The Bishop gives his reasons for publicly taking these men to task, and he hopes that such a statement, that in a diocese of 380 clergy there are at most three of this character will be considered as a matter of thankfulness. He says that his heart aches for the three, though he is thankful that the proportion is smaller than one in 125, and he prays that this public warning may rescue these three before it is too late. Incidentally, the Bishop remarks that it took him more than two years and cost more than \$2,500 to rid the diocese of a scandalous clergyman. It is much to be hoped that the incident will have the effect of making all clergy realize the absolute necessity of constant watchfulness and earnestness in personal and parochial life.

### Professional and Amateur

A profound sensation has been created in athletic circles on both sides of the Atlantic by the admission of James Thorpe, the champion all-round athlete of the world, that he received money for playing baseball two years ago. Thorpe was largely instrumental in

enabling the United States to capture the chief prizes at the Olympic games at Stockholm last year, where he competed as an amateur against amateurs. Now all the prizes won since the date of his lapse into professionalism must be returned, and those who came second to him in a large number of contests will be awarded first place, while athletic registers and records will have to be revised. It is hardly possible to avoid agreement with the Toronto "Mail and Empire" in expressing the opinion that, while the world of amateur sport is deeply moved by this action of Thorpe, people in general will hardly be able to see any great difference between a man running a race and receiving money for his efforts and a man running a race and receiving a gold watch worth the same amount. "Instead of giving his strength for a medal and permitting a club or an association of business men to retain the money that people are willing to pay to see him perform, the professional merely asks for a little of the money himself." No one can question the truth of this statement, and if it be correct to say that many amateurs "are secretly taking money and signing affidavits as to their purity from an athletic point of view," the matter is one that calls for very serious attention from those who are responsible. From time to time we have heard of amateurs receiving money beyond their necessary expenses, and if the distinction is still to be maintained between the two ranks it ought to be real and not nominal.

### Thought, Word and Deed

This threefold classification of life is found in the Confession in the Communion Office, and reminds us what true penitence covers and how searching is God's eye. A thoughtful communicant on a sick bed, waiting God's summons into His nearer presence, realizes how precious in God's sight is the broken and contrite heart, and then, if not before, lays bare every chapter of life's story and casts himself in meek submission at the Saviour's feet. These three words, "thought, word, and deed," are intended to arrest the careless worshipper and teach him that God sees into the inmost recesses of his heart. Very fittingly we pray God at the beginning of every Communion Service, "to cleanse the thoughts of our hearts," for only the pure in heart ever see God.

### A FRIENDLY TALK WITH OUR READERS

The typographical and other changes made in the present number offer a suitable opportunity to address a few words to the many readers of our paper. It is well known that several months ago a change of proprietorship took place, and since then we have been gradually effecting some alterations which, we hope, have been also improvements. We are deeply grateful for the indications of interest and appreciation which have reached us during recent weeks, assuring us of friendliness and giving proofs of practical sympathy and support. All these assurances are deeply valued, and we need hardly say that they incite us to still more earnest effort to provide a paper which will be welcomed in all the Churches throughout the Dominion. In view of recent changes we are often asked, "How is the paper doing?" We are always grateful for this enquiry, because we feel sure that it is not prompted merely by curiosity, but by a sincere interest in the welfare of the paper. It is sometimes thought that the day of religious newspapers has come to an end because of the way in which the daily papers insert religious news. But in spite of every

such circumstance we do not think that religious journalism is likely to disappear. Religion must find its due expression in a way that is impossible in a daily paper, and in view of the existence of Churches, Theological Colleges, and missionary and other agencies, there must be a religious periodical to represent them and to record their work. While all religious newspapers need to be adjusted and improved from time to time, yet as an agency for the furtherance of Church principles and the circulation of Church news we feel sure that the Church weekly newspaper will remain among the real forces of our day.

We are glad to be able to tell our readers that there are great reasons for encouragement. This paper has added to its list a large number of new subscribers, and it has also increased its revenue from advertisements. The standing of "The Canadian Churchman" is well recognized throughout the country, and it is fully believed that both subscribers and advertisers would allow that they are receiving proper value for their expenditure in every week's issue. This does not mean for a moment that those who are responsible for the production of the paper are content with the present size of the subscription list, for many more could, and should, be added to the large number of regular readers. And we would invite our present supporters to help us in extending our boundaries, feeling sure that those who give the paper regular attention will be helped to make their Christianity and their Churchmanship more intelligent and useful week by week. It will be readily understood that into the provision of such a paper as this aims to be a large amount of thought and labour necessarily goes, and we shall strive continually to improve upon the record of the past few months. Our position is that of the Church of England in Canada considered in its broadest, deepest, truest sense, and everything that can minister to the best type of Churchmanship will receive our attention. All that comes legitimately within the broad, historic lines of our Communion will be included, and readers must not be afraid to see the statement of other views than their own, for it is only thus that we shall arrive at the truth and be enabled to further it.

We, therefore, count upon the hearty interest and practical co-operation of all our readers. A religious newspaper is not in the ordinary trade channels of periodical literature, and must, therefore, depend very largely on the activity of its own friends. While we are grateful for what many are already doing, we venture to appeal for increasing effort, in order that we may soon see a large number of new names added to our list. By way of definite suggestions we would commend the following: (1) Renew your own subscription promptly. (2) Persuade someone else who has never known the paper to subscribe. (3) Subscribe for someone who may not be able to afford the paper. (4) Send us the names of any living in the neighbourhood, in order that we may supply them with sample copies. These suggestions, if carried out, will produce large results, and all that our friends can do to give the paper publicity, to bring it to the attention of those who do not know it now, to increase its constituency and influence, will do much to set forward the best interests of our Church throughout the Dominion.

One cannot too soon forget his errors and misdemeanours. To dwell long upon them is to add to the offence. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong: else we may make the delay of repentance the punishment of the sin.—Thoreau.

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## WHY JOIN THE CHURCH? WHY BELONG TO THE CHURCH OF ENGLAND?\*

By the Rev. W. W. CRAIG, B.D., Assistant Rector of St. George's, Ottawa

THE question for our study this evening is—"Why join the Church? Why belong to the Church of England?" As I present it to you, I desire to bring it into line with the other questions that we have been considering together. I do not wish my words to take the form of a polemic or an ordered argument; I desire to press home to your hearts an appeal. As such, you will realize at once that it comes in its right place in the series of questions that have been engaging our attention. I cannot think that a gathering of men and women could consider quietly together such fundamental questions as "Why believe in Christ?" "Why believe that I am Saved?" without having their hearts in some degree touched, and their religious feeling stirred up. Now, it is a law of religion and of morals alike, that when such feelings are excited, if it does not lead to decision and action, the effect is not only not helpful; it is even detrimental. It results in a hardening of the heart; the last state is worse than the first. Hence, I desire at this point to set before you something to do, to direct your thoughts to a definite personal "Call." It is quite true that the idea of a "Call" is not always pleasant to us. When a young man, for example, whose heart is not in it, is too frequently reminded of a family tradition that he was singled out for the Ministry, the very word "Call" becomes distasteful to him. And yet the idea of a "Call," from another point of view, enters into the "make-up" of every one of us. It is natural for every one of us to believe that we are personally fit, and destined to do something, perhaps to do something big, in the world, and to try our hand at it; and however we may conclude that certain calls come to other people, but do not touch us, there is no manner of doubt whatever, that the call of God does come to us to Join the Church.

### THE CHURCH SAFEGUARD.

1. There is a call to us to join the Church in the first place, that we may do our part in protesting and working against the secularizing and materializing influences of our day. I do not know whether you have ever thought to what extent those influences are taking possession of our contemporary life. "All ages have been materialistic, but at no time in the past and in no part of the world have the allurements of material progress and success been so potent as they are to-day in North America." We have been given a new continent to develop; we have been told to go in and possess the land, and the whole prodigious undertaking tends to concentrate thought and effort upon the secular and the material, the seen and the temporal. It is as though we had fallen heirs to a vast estate, and it so occupies our whole horizon that we can see nothing else!

I do not know whether you have ever thought what it means. Slowly in families and communities the spiritual interests are being pushed to the background. Our ideals are becoming material ideals. When higher instincts assure us that we ought to live the life of love and of self-sacrifice, and to follow what is true and honourable, pure and good, the voices of the time declare, it does not pay. And because the question of our own present ease and future success are the touchstone by which we measure values, the right, and even God Himself becomes secondary by comparison, and as they fade away and become unreal to us, we tend to live only for what we can enjoy and for what we can get. "I do not know my conscience, I never saw it," said a victim of the present age the other day after shameful co-operation in a devilish crime. So the Materialistic demon reveals itself in its true issue and we allow ourselves in measure to be by this demon, devil-possessed! Material ideals become the ideals of individuals, social groups business and municipal corporations, communities and nations, until we have the whole swelter of wrong, oppression, and misery, that hang like a shadow over the dark corners of our modern life. We do not realize what is taking place until some accident of history, some revelation of Congo or Putumayo atrocity, some epidemic traced in the last issue to

\*Copies of this sermon (preached at St. George's Church, Ottawa) can be obtained in booklet form direct from the author on payment of cost price and postage.

municipal corruption, and touching our own family, bring to the surface the disease that is playing havoc with our modern life.

Now in the presence of all this oppressive movement, there is a solemn call to every man and to every woman to cast in their voice and influence with the Church. Granted that as an organized institution it has its weaknesses and its faults, granted there is always ground for criticism, yet of all institutions it is the great institution, that by its message, its principles of organization, its very aim and its God-intended destiny, stands up to declare that materialism and secularism are a devil-sent delusion, that the real are not what we can get and possess for ourselves; but the real are what we can give, and holiness and truth, honour and purity and beauty, and above all, the soul's constant and living communion with Christ and God!

### THE CHURCH FELLOWSHIP.

2. There is a call to you to join the Church, because your own soul in its spiritual struggle and conflicts, craves for such an association and companionship as the Church affords. I do not know if you have ever noticed a sharp contrast between the kingdom of evil and the kingdom of the good. Jesus said, "Broad is the way that leadeth to destruction and many there be which go in thereat, narrow is the way which leadeth unto life, and few there be that find it." What He meant, among other things, is, that the man who desires to cast in his lot with sin does not need to be long alone. He can always find company and suffers from no sense of isolation. With the soul that is striving after the right it is different. Our moral conflict must always bear its sorest stress in solitude. No other but itself, not even nearest and dearest, can share the soul's inmost burden in its strivings after a higher life. Even our Lord Jesus had to leave behind Him, first the eight, and then the three, and learn in solitude to drink the cup that had been given Him. So it is with us all, and for the bitterness of it, it is the soul's instinctive craving to seek association with others who are carrying on the same conflict. It is an inspiration Sunday by Sunday, to kneel down at the Table, that among other things is the Table of Communion, and to know that you are after all not an isolated struggler, but one of a company, a company that not merely embraces those with you at the moment as you kneel, but that stretches out in ever widening circles, a great multitude whom no man can number of all races, and languages, and lands, who in their secret souls are bearing the stress that you are bearing, carrying on the conflict that you are carrying on, and united with you in adoring allegiance to the same Divine Saviour, are striving to learn from Him the same lessons of self-forgetting victory and love.

If you cut yourself off from membership in the Church, you cut yourself off from this experience. You cut yourself off—not from the company of saints, for the Church is not made up of saints in the common use of the name; not from the company of the absolutely good and the perfect—for who will say that the Church is either? but you do cut yourself off from the company of all faithful people, from those who are striving day by day in simplicity of faith and effort to be loyal to God and to the right.

### THE CHURCH WORK.

3. There is a call to you to join the Church from Christ Himself. Archbishop Temple once said that of all the marvels of Christianity there were few more wonderful to him than the trust in Christian men displayed by our Lord, when He went away leaving His work uncompleted, and the remainder of it to be done by those who called themselves by His Name. But when Jesus went away in this manner, and left the remainder of the work to be done by men, He did not leave it to men working as isolated units. He left it to men in a company. Gifts were to supplement gifts that differed from them, inspiration was to pass from man to man, the weakness of isolation was to be transformed into the all conquering power of mutual association, co-operation and love. In no other way could the work be done.

There is assuredly a call for you to join the Church in this aspect of its life and movement. As I place it before you, I have in mind the as-

sorted company that make up the average Christian congregation and are sure to be present upon this occasion. To those who watch the work and conflict of the Church, and stand on the outside only to criticise and to find fault. They will identify themselves with none of the Christian bodies, for all alike are unscriptural, unsociable, lacking in fire, or life, or consistency, or in some particular—wrong. I have in mind those who attend the service week by week, but keep themselves in the background, safely out of the firing line. All these are the camp followers, sharing in the spoils and triumphs but taking no part in the risk and labour of the conflict. From Christ who constituted the Church to go forth as an army terrible with banners, from Christ who gave it the Divine commission to bring the whole world to His feet, from Christ comes the call that appeals to the heroic in every man and woman, to leave the ignoble station in the rear, and take your place in the fighting ranks of those who are carrying on the mighty conflict of the Cross.

### THE CHURCH HISTORY.

4. There is a call to you to join the Church of England. There is a call to you to join the Church of England to begin with, because it is an illustrious institution. It is one of the encouraging features of our Christian history, that all the greater Christian bodies can look back to great names and to a noble history. But there is not one of them that can surpass our own beloved Church in this respect. "One copy of the Magna Charter," says Prof. Green, "still remains in the British Museum, injured by age and fire, but with the royal seal still hanging from the brown shrivelled parchment. It is impossible to gaze without reverence on the earliest monument of English freedom, to which from age to age, patriots have looked back as the basis of English liberty." But if it is impossible to view this great monument of English liberty without emotion and reverence, it is impossible also to forget that one of its chief causes and inspirations is to be found in its impressive and imposing declaration, the Church of England shall be free. As men of English blood, we cannot but be stirred by the history of the race, and all the more, we cannot but remember that the story of England's life and achievement gathers around the story of England's Church. As we go over the great and honoured names,—Caedmon, Bede, Dunstan, Anselm, Wycliffe, Cranmer, Latimer, Ridley, Hooker, William Law, Bishop Butler, Wesley, Lightfoot, Westcott, Martyn, Hannington, Ingram; as we remember its great movements, its drawing together of scattered groups and kinships into a welded and magnificent national whole; its reformations, and its martyrdoms, its English Bible and its Book of Common Prayer, its revivals and its social and missionary achievements, we rise up with the burning conviction that a man has nothing to be ashamed of, who enters into the Christian warfare in the ranks and under the banner of the English Church.

### THE CHURCH CATHOLIC.

5. There is a call to you to join the Church of England because it is Catholic. When I use the term Catholic, I do not do so in any exclusively ecclesiastical meaning. To me it is a matter of mathematics and of common sense. We are inclined to imagine in matters of religious perplexity and divided opinion that the solution of each question is to be found in a stereotyped form, unmistakably fixed, in the Bible somewhere, if we could only find it. We are apt to forget that in the same Bible, Congregationalists read Congregationalism; Methodists, Methodism; Presbyterians, Presbyterianism; and Anglicans, Anglicanism. In trying to find out the answers of different questions, we cannot get rid of the subjective factor. Now this being so, if ten men differ over the answer of a question, and eight of them accept one solution of the question, two of them the other, and if the average condition of man to man is equal each to each, there are eight chances to two, four to one, that the eight will be right, and for some subjective reasons, the two wrong! If the solution of the eight is a solution that has stood the stress of ages, and the solution of the two is so comparatively modern that from the point of view of history it is still a matter of experiment, there is an added authority to the solution of the eight that comes from the experience of age and time. This, from a broad and common sense point of view, is the meaning of Catholicity, and the Catholicity of the Church of England, its agreement in the fundamentals of faith and practice with the main stem of Christian tradition, its unbroken continuity with the sanctity of the past, its harmony with the great conclusions that have sprung from an

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enormous Christian experience, constitute for you an honourable call to enroll yourself under the hallowed shadow of its solidarity with the united past.

#### THE CHURCH PROTESTANT.

6. There is a call to you to join the Church of England because it is Protestant. Some are ashamed of the name Protestant, I for one, am not. The first Protestants were not mere stirrers up of trouble and division; the first Protestants were men who were so convinced of the iniquity and disaster of the evils against which they protested, of the incomparable value of the principles for which they stood, that they were ready to seal their faith with their blood!

The Church of England is Protestant, because it is the Church of an open Bible. It holds that each man for himself, aye and woman, and child, has the inalienable right of drawing near to the sacred page. That truth can guard its own principles, and inevitably find its place in the human heart, and triumph over error. That all alike may listen to words of Psalmists and of Prophets, of Sages and Apostles, and by the illumining spirit of God, be led on to hear with adoring gladness the "Comfortable words" of Jesus, that are the very words of life.

The Church of England is Protestant, because it takes its stand upon the Reformation Cry, "Justification by faith alone!" That means objectively that the ground of forgiveness is the blood of Christ, and it means subjectively that the Revelation of God, in His forgiving love, and in His all-prevailing fullness, must be really grasped, made use of, enjoyed, and can be, by the individual in his own soul's experience, and is not something to be passed on as a pale and meaningless reflection by the offices of a mediating class.

#### THE CHURCH LIVING.

7. There is a call to you to join the Church of England because it is a living Church. It is not a dead institution whose activity and history lie behind it, in the forgotten past—its best has yet to come. It stands in the very foreground of the noble achievements of Christian endeavour. It is doing much in centres of social darkness and oppression to bring the oppressed into the glorious liberty of the Gospel of Christ. Its voices are heard in all the world. In Africa and India, in Japan and China, in the Islands of the sea and in the far off borders of the great Lone Land, in all corners of the earth, its God inspired workers, men and women alike, are doing some part in furthering the onward progress of the Cross.

This then is the appeal of the Church. It appeals to you to join its ranks and make its cause your own. It is the appeal to rise up and oppose the devilish materialism and secularism that darkens human vision until it loses the very image, and the vision of God. It is the appeal of your own soul that in the stress and solitude of its deepest conflict craves for companionship with the people of God. It is the appeal to join a Church with an illustrious and a hallowed history, a Church that is Catholic in its unbroken continuity with the main traditions of the hallowed past, and Protestant in its allegiance to all the saving features of the Reformation Creed. But above all it is the appeal of Christ to give your strength and manhood to the Christian Cause, to go out with the Church upon its heroic quest, to join in the progress of the Great Campaign, for which the Church, like Christ Himself, has been anointed.—to preach the Gospel to the poor, to heal the broken hearted, to set at liberty them that are bruised, and to preach the Acceptable Year of the Lord.

The measure of our praying is the measure of our growth.—A. R. B. Lindsay.

There is a stumbling block in the path of him who rejoices in another's fall.

Good manners are worth a great deal to the young who wish to succeed in life. For many of our most successful business men they have been more capital than the money they started with.

## ENEMIES OF THE CROSS



### THE TEACHING OF ISLAM

By the Rev. Dr. SAMUEL M. ZWEMER

In St. Paul's Epistle to the Philippians there occurs a remarkable passage concerning a division, or sect, in the Church at Philippi, which has often struck those who work among Moslems as an accurate summary of the real and inward character of Islam over against the Christian faith. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Of course, the passage did not have reference, even prophetically, to Islam, but the words are curiously apt to describe this greatest of the non-Christian religions. It is anti-Christian, hopeless, sensual, with low ideals, and earthly rather than spiritual in character.

Nothing in this characterization stands out

we have killed the Messiah, Jesus the son of Mary, the apostle of God—but they did not kill him, and they did not crucify him, but a similitude was made for them."

#### CHRIST'S DEATH ON THE CROSS.

In the traditions which have come down from the Prophet himself, although some of them may have been improved or wholly invented, this denial of the death of Jesus Christ on the Cross is elaborated. Curiously enough, there seems to be no objection among Mohammedans to the doctrine of Christ's death as such, but there is the strongest objection to the idea of His death on the Cross. We read in Moslem tradition:—

And they spat upon Him and put thorns upon Him; and they erected the wood to crucify Him upon it. And when they came to crucify Him upon the tree, the earth was darkened, and God sent angels, and they descended between them and between Jesus; and God cast the likeness of Jesus upon him who had betrayed Him, and whose name was Judas. And they crucified him in His stead, and they thought that they crucified Jesus. Then God made Jesus to die for three hours, and then raised Him up to heaven; and this is the meaning of the Koran verse: "Verily, I will cause Thee to die, and raise Thee unto Me, and purify Thee above those who misbelieve."

Not only do Moslems deny the historical fact of the death of Christ, but they show a strong antipathy to the doctrine of the Atonement; and many of their most bitter attacks on Christianity, especially in recent years, have followed this line of argument. A book has just been published at Beirut, by Mohammed Tahir Tanir, entitled "Pagan Elements in the Christian Religion," in which the author draws a parallel between Krishna and Christ, borrowing from Hindu books, and even illustrating Krishna's death and the death of Christ on the Cross, arguing that all our teaching on the crucifixion and the atonement is borrowed from heathenism.

It is well known to readers of the daily press that Turkey and Egypt have never been willing to form Red Cross Societies under the International Hague Convention regulations, but have started Red Crescent Societies instead. This repugnance to the very sign of the Cross is based also on the practice of the prophet. It is related by Waquidi that Mohammed had such an aversion to the form of the Cross that he broke everything brought into his house with that figure upon it (Muir's "Life of Mohammed," vol. 3, p. 61); and Muir adds that this may have been symbolical of his repugnance to the doctrine of the crucifixion. According to Abu Hurairah, the Prophet said: "I swear by heaven it is near when Jesus, the son of Mary, will descend from heaven upon you people, a just King, and He will break the Cross and kill the swine." In certain books of Moslem law it is expressly laid down under the head of theft, that if a cross or crucifix is stolen from a church, the usual punishment for theft is not incurred; although if it be stolen from a private dwelling, it is theft. I have known of cases where Christian architects, employed to build Moslems, unconsciously (or it may have been consciously) used the symbol of the cross in decorative work. This was always resented, and in some cases cost the architect his position.

It is curious that the figure of the crescent, which is supposed by many to be the symbol of the Mohammedan religion, did not originate with the Turks, but was the symbol of sovereignty in the city of Byzantium long before the Moslem conquest. It can be seen on medals struck in honour of Augustus, Trajan and others. According to



THE FAMOUS MOHAMMEDAN MOSQUE OF SELIM II. AT ADRIANOPLE.

One of Turkey's reasons for holding out so stubbornly on the question of the surrender of Adrianople was because in that city is located the famous mosque of Selim II., which bears the same relation to the Turk as the tomb of his ancestors does to the Chinese. The great mosque was set up in the sixteenth century, and legend has it that the Sultan, seeing that it would be the most wonderful building in the empire, stated that he would have the architect slain after he had finished his work, that he might not erect a rival. This architect, a Bulgarian named Sinan, hearing of the Sultan's determination, sought to escape from the city when his task was at an end by leaping into the air from the last minaret of the mosque, trusting to a pair of wings he had fastened to his shoulders to insure his gliding into safety. He fell and was killed.

more prominently, however, than Islam's hatred of the Cross. In none of the other sacred books of the East is Jesus Christ mentioned. The Koran gives Him a place, and a high place, and yet it does so only by denying His death and atonement. A recent writer, and a missionary of long experience in Persia, goes so far as to say that there is not a single important fact in the life, person, and work of our Saviour which is not ignored, perverted, or denied by Islam. Their chief denial however, is of His death. The Cross of Christ is the missing link in their creed; and although there are some passages in the Koran which seem to indicate that Christ did die (e.g., Surah 3:47-50; Surah 19:34), Moslems everywhere quote the other verse when they deal with Christians, whom they accuse of misbelief: "And for their saying about Mary a mighty calumny; and for their saying, 'Verily,

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good authorities, it was first adopted by Mohammedans upon the overthrow of the Byzantine Empire by the Turks. Now it is generally used as the symbol of Islam, over against the cross.

AN UP-TO-DATE ILLUSTRATION.

The most recent incident illustrating Moslem hatred for the cross comes to us from the Sudan, in connection with the postal service. The United Empire Magazine says:—

In the early days, the stamps of the Sudan bore a water-mark which for many months passed unnoticed by their users. But one day a Mohammedan, in an idle moment, held one of them up to the light, and discovered to his dismay that this water-mark bore an obvious resemblance to a Maltese cross. Now, to a devout Moslem any suspicion of veneration to the cross of the Christians is not only distasteful; it is absolutely forbidden. And here for months the Moslem scribes of the Sudan had been placing their lips, or, at least, their tongues, to its hidden design unknowingly. It may seem a small thing to some people; but the world knows what a doleful page of history has been written merely because some cart-ridges were greased; and in the Sudan the authori-

ties acted with discretion. They changed the water-mark. Thus to philatelists a Sudan stamp water-marked with a design bearing a resemblance to a Maltese cross is a rather valuable discovery.

Whether the Sudan authorities acted with discretion or in a spirit of fear may be questioned; but it is undoubtedly true that one of the greatest difficulties in preaching Christ to Moslems is that we must preach Christ crucified, which is to them both a stumbling-block and foolishness—a stumbling-block, because of the direct denial of Christ's crucifixion by their Koran, and foolishness, because to them, as to Mohammed himself, the cross is the symbol of disgrace and dishonour, and its very form is repugnant and unattractive. The cross will not displace the crescent on the minaret, or in the hearts of Moslems, until they feel the need of a Saviour, and see the reasonableness of the doctrine of Atonement.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ." Let us not consider them our enemies, but show them the power of the Cross and its glory, not only in our creed but in our life.

NELSON.

Resolved: "That in reply to the 'Appeal on behalf of Christian Unity,' this Chapter of the Rural Deanery of Nelson in the Diocese of Kootenay, while sympathizing with the desire for Christian Unity which has led to the appeal being issued, wishes very strongly to express its conviction that the 'practical steps' suggested are eminently undesirable, in that their tenor is indefinite; that their operation to be in any sense effective, would be subversive of the faith and order of the Church, and that their practical result, if any, would be of such a nature as to defeat the end in view.

"This conviction is based on the following considerations:

"1. That the tone of the appeal seems to emphasize the Protestantism of the Church while ignoring its Catholicity.

"2. That the official recognition of such an attitude, while it might possibly lead to the establishment of closer relations with religious bodies distinctively Protestant, would inevitably widen the equally unhappy separation existing between ourselves and the other historic Churches.

"3. That to invite the ministers of other denominations to occupy our pulpits while denying their right to officiate at our communions, is an ungracious compromise; which would reflect no credit on ourselves, would be no compliment to them, and would constitute no satisfactory basis for permanent union

"4. That the suggested 'practical step' No. 2 is already in operation 'on occasion,' but such a practice is essentially irregular, and to give it in any degree the status of a rule having official sanction would be to undermine the importance of the apostolic rite of confirmation, and to imperil the sense of obligation which should be of necessity attached to that rite.

"In conclusion, we submit that in our judgment greater and more permanent results may be looked for from the action taken by the Protestant Episcopal Church in the United States of America in appointing a joint commission to arrange a world conference on Faith and Order, which, while avoiding premature suggestions of a basis of union, seeks by a careful consideration of the positive beliefs of each religious body concerned, and by faithful and diligent prayer for the guidance of the Holy Spirit, to arrive at a comprehensive solution of this stupendous problem."

ANOTHER SIGNATORY.

The subject of the "Circular Letter" may be considered to have been sufficiently discussed, but as a signer of that letter I would be greatly obliged by your inserting these few lines in your paper. It never occurred to me that the objects for which that letter requested episcopal authority, were so important, and fraught with such momentous issues as some persons appear to consider them to be. What were the practices which were asked to be authorized? One was that Christian people not confirmed, might occasionally receive communion in the Church. It is a practice that is being performed scores and hundreds of times a year. Doubtless there is a rubric which according to its strict literal meaning forbids the practice. But there is also another rubric which states that every intending communicant must give in his name to the curate at least some time the day before that set for the celebration. Is there any church in the Anglican communion where that rubric is observed? Would any clergyman refuse the elements to a stranger who should come to the altar rail to communicate? Would any clergyman refuse the Bread and Wine to a baptized Christian person known to him to be a believer in, and a devout, humble follower of the Lord Jesus; and would he be prepared to justify his action before the Master if he did? It is not a matter of habitual communion, for it may be taken for granted that no member of another Christian body would habitually seek communion in the Church, if he did not intend to unite himself with it, and in accordance with its customs and rites. Would the administering the communion on a special occasion to a Christian person, although not confirmed, jeopardize, and be taken to imply, in any sort of way, a repudiation, or disbelief in the historic continuity of the Anglican Church?

In regard to the other subject contained in the "Circular Letter," we all know that on certain special occasions such as, for instance, the memorial service for our late King, and on other occasions, union services have been held; at which Christian men and ministers of other Christian bodies have read lessons, and given addresses. But no one even thought that in such actions the doctrine of the Christian ministry, as held by the Church of England, was contradicted and imping-

# CHURCH UNITY

## More Contributions to the Discussion

THE BISHOP OF ONTARIO.

WE reported last week the substance of Bishop Mills' address to his Synod. The conclusion of his reference to Unity is now given:—

The Baptists say to all others, "We can't unite with you, and we don't want to." Well, they are to be respected for their outspokenness; they have the courage of their convictions; while we have, in the Church, a host of people who are never tired talking about union, and its desirability, but who haven't the courage to say, "By union we mean, that we should swallow you, something after the fashion in which the whale swallowed Jonah." Now, I really have very little respect for such people, or the views they hold; they make me angry. As a Churchman, I am with the Church's rules, which I believe to be Scriptural and right, content to be hampered by them. If I were not, I would lay down even my office of Bishop, and go out of her in search of a freer life. The majority of you, I suppose, know that I hold very distinct and definite views respecting visible union, resting those views, not on sentiment, as so much that is said in favour of union rests, but on the sure word of God, spoken by the Master Himself and by His Apostle, St. Paul, from which only one meaning can be drawn. To me, one plain word of Holy Scripture is of infinitely more value than all the arguments which sophists can bring together, no matter how plausible they may appear. Of course, the great argument in favour of union is the financial one, on which the changes have been rung, without any apparent weariness. By a miracle, God could doubtless bring it about, and if from His Word, there was ground for believing that He willed it, I would look for, and expect that miracle. Present barriers and difficulties would not dim my faith for a moment, but neither His revelation nor His works give ground for expecting it. There is union now under external diversity, such union as appears everywhere in Nature, such union in exists in the Godhead. Visible union such as the majority of people expect will never take place on this side of Eternity.

A PRESBYTERIAN OPINION.

The "Presbyterian," of January 16, had an article on "The Anglican Attitude," from which we take the following concluding paragraphs:—

Most Presbyterians do not regard the form of ordination as essential to the ministerial office or the constitution of the Church, and, this being so, we are asked, on behalf of the Church of England, why we are unwilling to submit to episcopal ordination for the sake of unity. The answer is sometimes made that it would not be consistent with our self-respect as Presbyterians to do so. But that is not the true answer. It is not at all a question of self-respect. It is a question of truth, of fidelity to the mind of Christ as we understand it. A great deal more is involved than the mere form in which ordination is conferred. There is at issue the whole theory of the Church and of the place which Church and clergy hold between God and the Christian believer. On the one side there is the conception of the Church

as an institution through whose doors men must pass to find God; an institution with a priesthood standing between God and ordinary believers, ministering to them sacraments and thus conveying grace which can be obtained in no other way. On the other side there is the conception of the Church as the coming together of those who have found God by immediate access through faith in Jesus Christ, and who have organized themselves, in accordance with the will of Christ, for work and worship; an institution whose boundaries cannot be defined with precision, in which there is no priesthood save that of all believers, and from whose ordinances none may be debarred who acknowledge Christ as Lord and Saviour.

The practical difficulties of combining these two views of the Church and the ministry within the bounds of one organization are very great; and to Presbyterians, the attempt to do so would seem to compromise what they regard as vital truth.

How far or how rapidly God may lead His people in the direction of union no one can say. In regard to those points upon which the branches of the Church of Christ are divided none of us should ever refuse to listen to argument or seek for light. God may disclose a meeting ground for Episcopalians and Presbyterians by and by. Meanwhile it is not in sight.

NEW WESTMINSTER.

At the last meeting of the Rural Deanery, a paper on Christian Unity was read by Canon d'Easum. In the discussion which followed considerable attention was given to the document on the subject recently sent forth from some of the clergy in the East. As a result, the following resolution was unanimously passed: "We, the members of the Rural Deanery of New Westminster, duly assembled, note with extreme regret that certain clergy of the Church in Canada, have signed a document advocating that certain steps should be taken with a view to bring about the re-union of Christendom. Because this document directly sets aside fundamental Church doctrines, which have always and in all places been held to be fundamental doctrines of the Holy Catholic Church, we therefore desire to place ourselves on record as being opposed to its recommendations, and make a strong protest against them. We also place ourselves on record as being in favour of the union of Christendom because it is the command of our Blessed Lord that we should all be one."

LETHBRIDGE.

At a recent meeting of the Chapter of the Rural Deanery of Lethbridge in the Diocese of Calgary, the following resolution was passed unanimously: "We, clergy of the Rural Deanery of Lethbridge in Chapter assembled, resolve: That in view of the forthcoming conference on Faith and Order at Chicago, we record our judgment that the circular letter on Unity, signed by Dr. Symonds and others, is ill-advised and premature, and will hinder rather than forward the cause of Christian Unity."

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ed upon. Ordination to the ministry of the Church of England is the appointment to the cure of souls; to the oversight, teaching, shepherding the congregation committed to his care, and the mere fact of that minister inviting a Christian person, even though he be a minister of some other Christian body, to address his people on some special subject for their edification, does not contravene, or impair the doctrine of the Christian ministry as held by the Church of England. All that would be implied is, that the person is specially adapted to address the congregation on the subject he is invited to speak upon. If the Principal of a College invites a stranger to address the students on a special occasion, that action does not constitute the person so invited, a member of the teaching staff of the college. It appears to me that so much more has been read into this letter, and it is supposed to contain so much more than I believe its words justify, or was originally intended, that it may be better to leave these matters as they are at present. No legislation even covers exactly all occasions and circumstances; and there are always some things which are better tolerated than legalized.

#### AN OLD LAYMAN.

Now that our clergy are writing to the English Church papers, I feel that I would like to say a word. The discussion has arisen here largely because the conditions in Canada are so different from England, and the needs of Christianity as an animating spirit of the nation require unity as they never did before. The question turns largely upon the direction for Confirmation. The direction in the Prayer Book was made when boys were all taught by a Catechism and there was one religious body, a totally different system to what exists now. What was desired was a certainty that the intending communicant should have an intelligent conception of the Christian Faith. Is it not the fact that our neighbours' are as carefully instructed as our own children, and that they are "admitted," to use the common term, after a solemn and prayerful examination, just as in the German churches, whose members, when they marry into our Royal family, have never been questioned?

I pray our clergy to treat this subject from a higher plane, to realize the Christian motive, and to remember that Christ's teachings were directed against the ritualism of His age. We all have a natural fondness for form and ceremony, but Christ's religion is an inward light, not a dogma or an observance, and when, instead of being an aid, a regulation becomes a block, surely it is contrary to all the lessons of the New Testament to insist on a literal observance. Religion is a life, not the practice of forms. I feel indignant, too, that an attempt should be made to influence our action by pressure from England, where the average man does not know that the Church here is in a minority, and that we need every assistance to keep a hold on the newcomers, not so much in the city of Quebec, but in new settlements.

#### ETCETERA

This column is intended specially for laymen, and communications of interest to the life and work of the laity of our Church will be welcomed, addressed to "Laicus" at the Office.

An address delivered some time ago by Mr. J. D. Long, a former Governor of the State of Massachusetts, and Secretary of the United States Navy under Presidents McKinley and Roosevelt, seems especially appropriate just now in view of discussions on the Panama controversy. Mr. Long began by confessing that in his youth he was the victim of "a provincial prejudice," which he had to outgrow. It was "an ignorant and unreasonable prejudice" against the Loyalists, made more intense by the nickname of Tories generally applied to them. It was also "a bitter prejudice against the English, without the faintest conception of what we owed to England, and that we were ourselves English." After this introduction Mr. Long proceeded to state his mature opinion of the nature of the American Revolution. He showed how the growth of the self-reliance of the early colonists was connected with a similar growth of independence in the mother country. The actual separation was the result of a movement that had been forming under English laws and under the inspiration of English precedent:

It is a mistake to regard the Revolutionary War as a war of America against England. It was as purely a civil war as the War of the Roses, or of Cromwell against Charles I. The

ocean was not the dividing line. That line rather ran straight through our own and the English communities. Half, perhaps more than half, of our people were on the side of George III. A large measure of English public opinion was with us, and recognized that we were fighting the great universal cause of political emancipation and human rights.

Mr. Long also paid an ample tribute to the Loyalists which will be of particular interest to Canadians. He testified to "those among us who were not in sympathy with American Independents and whom for centuries were defamed with opprobrium." Then come these words:—

There have been few finer examples of sacrifice for principle, of Loyalty to conviction, than were shown by the Loyalists of America, who saw no ground for insurrection; who believed that it was the mad impulse of demagogues and social upheavalists; who loved the motherland; who included among themselves what then were the "first families" and the "aristocracy"; who held the high places of judicial and political import; who were leading merchants and business men; and who proved their devotion by sacrificing home, wealth, position, hundreds of families going into exile amid the snows of Canada and Nova Scotia, pensioners thenceforth on the bounty of the motherland, bankrupt and outlawed from their native soil.

Nothing could be finer than the admirable spirit of this address and its true and excellent account of the historical relations between England and America.

Mr. Holman Hunt, the painter of that universally known picture, "The Light of the World," published a book of reminiscences of his early life as an artist, and a review of the book gave expression to the following suggestive point:—

One thing is beyond dispute. Mr. Holman Hunt is the only Pre-Raphaelite who has been true to the principles of the Brotherhood, and whose beliefs and practice have never altered throughout his long life. Millais wept, we are told, when, at the exhibition of his collected works, he saw again his early pictures, and realized how far short his later works fell of the promise of his youth. Mr. Hunt can never feel this regret. His latest painting shows how firmly he has clung to the faith which he professed in his boyhood, and the book before us affords a fresh proof, if any were needed, that his convictions are as unshaken, his aims as pure and lofty as they were 60 years ago.

How unutterably sad to realize that our later works fall far short of the promise of our youth! What a lesson it is on the need of spiritual progress, consistent living, and genuine aims and hopes. There is no reason why every Christian should not be continually growing and deepening in power and blessing until the words of the Psalmist are true: "They shall bring forth fruit in old age."

Lecturing at the Southport Y.M.C.A. a few weeks ago, Mr. Will Crooks, M.P., paid a striking, if humorous, compliment to the Speaker of the House of Commons. "I believe," he said, "that history will make the present Speaker the greatest Speaker who has ever ruled the House. He is indeed a great man—absolutely fair and tactful. I have seen the House when you would think that nothing short of blows would settle the dispute—members on their feet shouting, 'Mr. Speaker!' The Speaker thereupon looks round the House, and calls on the biggest bore there is in it to continue the debate. The House cries 'Oh!' and the members walk out, and so the row is ended. That is tact!"

A college president has said that criticism is of three kinds: first, that of the public, which knows little or nothing of the facts. The second is self-criticism. The third is the criticism of the Lord, that comes from measuring one's conduct by the perfect standard of justice and good will. The man who cares much for the first kind of criticism is a coward and a slave. The man who is concerned only about the second is a fanatic and a crank. The man who is sensitive to the third becomes a hero and a power.

An American teacher is said to have asked of her class, "Who was the first man?" "George Washington," a little boy shouted promptly. "How do you make out that George Washington

was the first man?" said the teacher, smiling indulgently. "Because," said the little boy, "he was first in war, first in peace, and first in the hearts of his countrymen." But at this point a larger boy held up his hand. "Well," said the teacher to him, "who do you think was the first man?" "I don't know what his name was," said the large boy, "but I know it wasn't George Washington, ma'am, because the history book says George Washington married a widow, so, of course, there must have been a man ahead of him."

## The Churchwoman

MONTREAL.—About eighty members assembled at the quarterly meeting of the M.D.W.A. which was held in the Parish Hall of Trinity Church, on Thursday, January 23rd. The devotional address was given by the rector, the Rev. Canon Almond, who, after paying a tribute to the work being done by the W.A. all over the world, reminded those present that there was abundance of Missionary work to be done in our own home city, the lives being led by many so-called Christians holding little to commend Christianity to the foreign heathen in our midst. By deepening our Spiritual life and making our religion the one vital thing, our influence would be increased and our efforts accepted by Him Who is all love and blessed with successful results beyond all our hopes. Miss Scovil from the Diocese of Fredericton spoke a few words of greeting from our sister diocese. The Rev. F. P. Yates was the speaker of the day. It is now six years since Mr. Yates left Canada to take up the work for his Master in the foreign field. Going as a "free lance" to Japan, he met with some misunderstanding at first, but through the kindness of the Rev. J. Cooper Robinson, he found friends and work, first in Tokio, with the Rev. C. H. Shortt, who at that time had a home for Japanese students, most of whom could speak English, and later on in Osaka, where, through the influence of Bishop Foss, of the American Church, he became a teacher in the public schools. Through being thrown into contact with about 600 Japanese boys Mr. Yates found his time so fully occupied in the teaching of English that he was unable to do much missionary work among them. An opening was then made for him by a pastor of the Nippon Sei Kokwai, at a small place 20 miles from Osaka, where he lived with a Japanese family, who having cast off Buddhism were eagerly groping after Christianity. Mr. Yates found a friend in a Christian doctor, who proved of great assistance to him as an interpreter. When Mr. Yates was obliged to come home to Canada for a time, a pastor of the native church was left to carry on the work, and on his return he found it in such good hands, that he sought other fields for labour. At the advice of Bishop Foss, he went to Formosa two years ago. During the time that this Island was under Dutch rule the seeds of Christianity were sown but when the Chinese took possession they promptly stamped out all traces of it. The English Presbyterians, who were working in Amoy sent missionaries over to Formosa, and, together with Presbyterians from Canada, have established schools and a hospital. The name of Dr. George Leslie Mackay is well known in this connection and we can read of his twenty-three years of faithful work in his book, "From Far Formosa." Only the Presbyterians and Roman Catholics have done any work there as yet, and there are about 20,000 Christians. Now that Formosa belongs to Japan, the native Church is establishing missions there and congregations are gradually being formed. Two of these, one at Tyhoko, and another at Tynan, (200 miles apart), were mentioned. The aborigines (120,000) in the mountains enemies to the Chinese and Japanese, who have wrested their country from them, are as yet untouched by Christianity. Here, surely is another field for work, and another problem for the Church to solve! A ground as yet untouched! Those who listened to Mr. Yates felt that he had only been able in the short time at his disposal to give but an outline of his most interesting subject, and are delighted at the prospect of hearing him again at the monthly Board meeting in February.

TORONTO.—ALL SAINTS'.—One of the largest Woman's Missionary Banquets ever undertaken by any Anglican parish in Toronto, was held on Monday evening, February 3rd, in the parish room of this church under the auspices of the Girl's Auxiliary. It was inspiring to realize that the 250 women had come together to learn more of Missions. A pleasant surprise was the

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presence of Mrs. Osler, who many years ago com-  
menced the Girls' Auxiliary with six members.  
The deafening applause which greeted her as she  
arose to speak must have shown her that the love  
of All Saints' for her is as warm as ever, and that  
her self-sacrificing work will never be forgotten.  
She struck the keynote of the service as in a few  
simple words she pleaded for greater consecration  
to the Lord Jesus Christ. Mrs. Banir, of Kuling,  
China, was the first speaker, and her subject, "A  
Message from the Field," was well and ably pre-  
sented. She pointed out that the greatest oppor-  
tunity the Church has ever had is her's to-day in  
the open door of China, and also of the whole  
world. This opportunity and responsibility rests  
not on the few but on everyone who bears the  
name of Christ. The question which each has to  
answer for herself is, "Is there anything in my  
life hindering the coming of Christ?" China, the  
whole world, is calling for Christian workers, not  
only ministers, but nurses, doctors, teachers, me-  
chanics and others. In an impressive silence the  
message was received. Miss Thomas, who fol-  
lowed, pictured the great problems which are  
pressing us at home. The great decrease in East-  
ern Canada of population in country districts with  
the corresponding increase in the larger cities and  
towns, causing the slum problem with all its vice  
and sin, and our responsibility to meet that  
problem. "The tremendous influx of immigrants  
from foreign countries and especially from non-  
Christian lands, is one of our greatest problems.  
The poll-tax on Chinese alone amounted to \$3,-  
000,000 last year. We have talked so much in the  
past about the heathen at home, when there were  
no heathen at home, that God is testing us by  
sending them to us. Miss Jones clinched the  
argument of the two former speakers by pointing  
out that the only way this problem could be met  
and overcome was by entire consecration to the  
Lord Jesus Christ. Mrs. Edmund St. George  
Baldwin and Mrs. Helmer voiced the appreciation  
of those present to the speakers for their searching  
messages.

SASKATOON.—ST. JOHN'S.—This Branch of  
the W.A. is in a very healthy condition. Last year  
nearly \$800 out of the \$1,800 raised by the W.A.  
was spent in Mission work. Of the amount \$800  
over \$200 was raised by voluntary giving, to cover  
the W.A. pledges, which amount to \$175.00, and  
the balance of \$25.00 thus raised with an addi-  
tional \$25.00 went to the Diocesan deficit. Ap-  
peals of various kinds were made to the ladies  
from time to time throughout the year, to all of  
which they tried to respond, with the result that  
they gave nearly \$800 towards missionary objects.

VICTORIA.—CHRIST CHURCH CATHE-  
DRAL.—On Tuesday afternoon, the 28th ult., the  
members of this Branch of the W.A., held their  
annual donation party, which proved most success-  
ful. The donations, which consisted of a large  
number of useful articles of clothing and unmade  
materials as well as money, will be divided be-  
tween the Columbia Coast and Hay River  
Missions. Friends of the organization proved  
very generous with their gifts, and a sum of close  
upon \$70 was collected in addition to the clothing  
donated. Decorations of daffodils and greenery  
gave a touch of spring to the hall, and  
a large number of visitors partook of the delicious  
tea which was served.

QUARTERLY MEETING OF THE W.A.—The  
quarterly meeting of the Columbia Diocesan W.A.  
was held on Friday afternoon the 31st ult., in  
Christ Church schoolroom, the president, Mrs.  
Luxtun, in the chair. A very good attendance  
of members was recorded. Reports were read from  
the senior and junior branches throughout the  
diocese, all showing that satisfactory progress is  
being made in the work. Mrs. Dickson read a  
very interesting paper on the Jews.

ARMSTRONG.—ST. JAMES'.—The annual  
meeting of this branch of the Woman's Auxiliary  
was held on Monday afternoon, Feb. 3rd, in Arm-  
strong's Hall. The reports of a very successful  
year's work were presented by the various officers  
of the Society. The following officers were elected  
for the coming year: President, Mrs. King; sec-  
retary, Mrs. Morgan; treasurer, Mrs. Jackson.  
These were re-elected: First vice-president, Mrs.  
Robertson; second vice-president, Mrs. Fowler.  
A donation of ten dollars was voted towards the  
seats for the new church being built at Lumby,  
and five dollars to the Armstrong hospital. At  
the close of the business of the afternoon, Mrs.  
Morgan, on behalf of the members of the Auxil-  
iary, tendered Mrs. King (who has filled the office  
of president for seven years) a life membership  
in the Society and handed her the gold cross, the  
distinguishing badge of the life members of the  
Woman's Auxiliary. Tea was provided by Mrs.  
East and Mrs. Petor, and a very pleasant hour  
was spent before separating.

### Church News

#### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The members of  
Mr. Wm. Currie's Bible Class held their annual  
banquet in St. Paul's Hall on Monday evening,  
February 3rd, when about 70 people in all sat  
down. The Ven. Archdeacon Armitage presided.  
Mrs. Armitage, Rev. L. J. Donaldson, Rev. C. W.  
Vernon, C. A. Evans, Andrew Mackinlay, J. C.  
Jones, and many more were present. A number  
of toasts were proposed during the evening. A  
very special toast was that of "The class leader  
—Mr. Currie," which was proposed by Sergeant-  
Major F. R. Cooke. The speaker gave a splendid  
outline of the work of St. Paul's Mission and the  
evangelistic services which on Sunday evenings  
are filled to the capacity of the hall. Mr. Currie  
in responding, spoke feelingly of his work in the  
Mission, and paid a glowing tribute of apprecia-  
tion to his co-workers. At the conclusion of his  
remarks, Mr. Currie, on behalf of the class, pre-  
sented the Archdeacon with a handsomely bound  
edition of "Webster's Universal Dictionary."

CHARLOTTETOWN.—ST. PETER'S CA-  
THEDRAL.—The adjourned annual meeting of  
the congregation of St. Peter's Cathedral was held  
on Wednesday evening, January 29th, the Rev.  
Canon Simpson in the chair. The report showed  
that although heavy losses in members had been  
sustained by removals, the income has increased  
and was beyond what was estimated at the be-  
ginning of the year. The total amount raised by  
the congregation was \$4,393, or nearly \$62 per  
family. In addition to this \$1,332 was received  
from the Hodgson Estate. The offerings for mis-  
sions and objects outside the parish amounted to  
\$1,451. There is a large increase in the number  
of duplex envelope holders. The attendance at  
the daily services had been well sustained and the  
number of communions made were larger than  
last year.

#### MONTREAL.

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

MONTREAL.—The arrangements made by the  
Anglican Church for week-day services during  
Lent are as follows. At Christ Church Cathedral  
there is service daily at five p.m. except Satur-  
day, and the sermon will be given by different  
preachers each week. There will be evensong  
and instruction at St. George's daily, except Sat-  
urdays, at five p.m. Also on Wednesday even-  
ings at eight p.m. there will be Lenten services,  
at which special preachers will give addresses.

At Trinity Church the service of Holy  
Communion is held daily at eight a.m. during Lent,  
while a series of addresses dealing with the his-  
tory of the Church is being given by Canon Al-  
mond and his assistants, at eight p.m. at differ-  
ent dates.

There are services every Monday, Tuesday and  
Wednesday at eight p.m. at St. Martin's Church,  
the Epistle to the Hebrews being taken as the  
subject of special study. The Rev. Canon Troop,  
the rector, at the close of his special Lenten Let-  
ter, says:—"And yet each of us may well ponder  
the wise words of Rev. J. E. Watts-Ditchfield, of  
Bethnal Green, London:—"The Christian must  
realize that it is not by his attending meetings  
and services and becoming a spiritual glutton  
that the world will be won to God, but by his go-  
ing after the lost as his Master did. This must  
be his daily task."

At the Church of the Advent, Westmount, there  
are daily services at 9.15 a.m. and 5 p.m. On  
Tuesdays Holy Communion at 7.30. On Wednes-  
days a children's service at 4.30 and Commu-  
nion with address on the subject "The Church  
of God," at eight p.m. On Thursdays Holy  
Communion at 7 a.m.

CHRIST CHURCH CATHEDRAL.—The Rev.  
Dr. Symonds, the vicar of the Cathedral, has  
been invited to take part in the American Church  
Congress at Charlestown, Carolina, in April  
next. The subject on which he has been asked  
to speak is "Foreign missions in relation to the  
peace movement."

ST. GEORGE'S.—In view of the fact that this  
church has nearly two years before being obliged  
to move from its present site, the committee in  
charge will not take up the matter of selecting a  
new home for the church until next September.

#### ONTARIO.

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

KINGSTON.—ST. PAUL'S.—The tea given at  
the residence of Captain and Mrs. Batten in aid of  
the church funds realized \$70. The Bishop of  
Ontario confirmed 16 persons, most of whom were  
adults, in this church on Sunday, February 2nd.

TRINITY COLLEGE DINNER.—The gradu-  
ates and friends of this College met for a College  
Banquet in the Hotel Frontenac on Tuesday night,  
the 28th ult. There was a large attendance. The  
guest of the occasion was the Rev. Dr. Boyle,  
Professor of Church History in Trinity College.  
The Rev. Canon Starr acted as chairman, and in  
introducing Dr. Boyle, spoke of the year 1912 as  
one of the most successful in the history. The  
number of students had more than doubled, and  
the financial position had much improved. Judge  
McDonald proposed "Sister Institutions," prefac-  
ing his remarks with a reference to the sons of  
Trinity who are filling places of distinction,  
Bishop Rowe, of Alaska; Bishop Brent, of the  
Philippines; Bishop Anderson, of Chicago; Bishop  
Worrell, of Nova Scotia; Bishop Roper, of Colum-  
bia; Bishop de Pencier, of New Westminster, and  
many others. Replies were made with congratu-  
lations to Old Trinity by Dean Bidwell, represent-  
ing Oxford University; the Rev. C. J. Young,  
Cambridge; the Rev. W. F. Fitzgerald, Trinity,  
Dublin; the Rev. Dr. Cobb, Durham, England;  
the Rev. Hilyard Smith, Wycliffe College, Tor-  
onto; the Rev. Mr. Blagrove, McGill; the Rev.  
Mr. Irvine, Queen's.

BELLEVILLE.—ST. JOHN'S.—This church,  
which was recently closed, has been removed to  
Point Anne, in Thurlow, and a dedicatory service  
was held on Sunday afternoon last, which was  
conducted by the Ven. Archdeacon Carey, of  
Kingston. The Rev. Rural Dean Beamish and the  
Rev. Canon Bogart also took part in the service.  
Point Anne is now an important village, and two  
large portland cement plants have been located  
at this place.

#### OTTAWA.

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

OTTAWA.—ST. MATTHEW'S OBITUARY.—  
The death occurred recently at her late residence  
in Ottawa, of one of the oldest and most devoted  
members of this parish, Mrs. Miriam Rowley,  
relict of the late Lieutenant-Colonel J. W.  
H. Rowley, of Yarmouth, Nova Scotia, in  
the 78th year of her age from pneumonia.  
The deceased lady belonged to a very old  
and distinguished United Empire Loyalist family,  
well known throughout Nova Scotia, who, in the  
past, have played a prominent part in the history  
of that Province. Shortly after the death of the  
late Lieut.-Col. Rowley, and a year after the  
founding of St. Matthew's Church, Mrs. Rowley  
came to reside in Ottawa, and ever since has been  
a member of this congregation. She is survived  
by three sons, H. H. Rowley, O. R. Rowley, and  
C. W. Rowley.

#### TORONTO.

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

TORONTO.—SYNOD OFFICE.—The Rev. Dr.  
Lewis, the Bishop's new secretary, has arrived  
from New York, and has entered upon his work  
at this Office. Dr. Lewis will, in addition to his  
work at the Synod Office, help the rector of St.  
Jude's Church. On Sunday last the Bishop  
preached in the Cathedral and in St. Mark's,  
Parkdale.

ST. JAMES' CATHEDRAL.—On Sunday,  
February 2nd, Quinquagesima Sunday, the Rev.  
C. E. Whittaker, M.S.C.C. missionary amongst  
the Esquimaux, in the Diocese of Mackenzie  
River, preached in the morning, and the Very Rev.  
E. J. Bidwell, the Dean of Ontario, in the even-  
ing. A special Mothers' Union service was held  
and the preacher's subject on this occasion was  
"The Sanctity of Marriage." An Every-Member  
Missionary Canvass is being carried out in this  
parish during the present week, both amongst men  
and women. Short midday services, specially  
arranged for business men and women, are being  
held on every week-day throughout Lent in the  
church, Saturdays excepted, from 12.30 to 12.50  
p.m., the balance of which are as follows:—Third  
week, February 17-21, the rector; Isaiah the  
Prophet. Fourth week, February 24-28, the Rev.  
J. S. Broughall; the Kingdom of God. Fifth  
week, March 3-7, the rector; Studies in the Life



and Character of St. Paul. Sixth week, March 10-14, the rector: the Heart of Christianity. Holy Week, March 17-20, the rector: Scenes from the Passion Week.

**ST. ALBAN'S CATHEDRAL.**—The Bishop of the diocese in the course of his sermon on Sunday morning last, urged upon his hearers a more regular and devout attendance at all of the means of grace during the present Season of Lent. The members of the Chapter will hold a meeting in the cathedral library at 8 o'clock this evening, reports will be received as to how the work on the fabric of the cathedral is progressing, and what arrangements will be made to accommodate the increasing congregation. On Sunday morning next the Bishop will hold an Ordination service, the Rev. Canon Plummer will be installed as Precentor by the Bishop. The Rev. Canon O'Meara will preach the Ordination sermon.

**HOLY TRINITY.**—The Bishop was the preacher at the three special Lenten services which took place on Wednesday, Thursday and Friday of last week. The subjects of the first address was "Sin," the second "Sorrow for Sin," and the third, the final address, "Salvation from Sin."

Noon-hour services are being held every week-day during Lent, Saturdays excepted, from 12.20 to 12.50 p.m., for business men and women, at which special preachers are giving addresses. For the remainder of the present Season of Lent the names of the clergy are as follows:—February 17th-21st, the Rev. T. C. Macklem; February 24th-28th, the Ven. Archdeacon Davidson, Guelph; March 3rd to 20th, the Rev. Derwyn T. Owen, the rector.

**TRINITY COLLEGE.**—The eighth annual concert of the Glee Club was given in Convocation Hall on Monday, February 3rd, before a large audience. The Glees rendered under the conductorship of Mr. Frances Coombs, were delightfully given; the 40 men's voices were prompt in attack, strong in ensemble work, and did great credit to their training. Mr. Luigi Von Kunits, violinist, gave several solos. The Sarasate, "Faust," by Gounod, showed rare ability in the rendering of the difficult passages. Miss Estelles J. Carey was enthusiastically received in the two numbers, "Spring," Henschel, and "Sunbeams," hearty encores being willingly responded to. Mr. W. J. Armstrong sang several numbers, rounding out a well-balanced programme.

The special course of lectures which are given in aid of the funds of St. Hilda's College on the Saturday afternoons at 3.30 during each Lenten Season in the Convocation Hall of this College, began on Saturday afternoon last, when a lecture on "Bernard Shaw and the Revival of the Drama," was given by Professor J. G. Carter Troop, M.A., (Trinity), who is the Professor of English Literature in the University of Chicago. The remaining lectures and lecturers together with the dates upon which they will be given are as follows:—February 15th, "Science and Satire in the 18th Century," by H. C. Simpson, M.A., (Oxon), Professor of English Literature in Trinity College; February 22nd, "John Henry Newman," by R. A. Falconer, M.A., D. Litt., C.M.G., President of the University of Toronto; March 1st, "The Germany of To-day," by Platon Reich, Ph.D., Lecturer in German in Trinity College; March 8th, "Jonathan Swift," by the Rev. T. Stannage Boyle, M.A., (Trinity), Professor of Church History in Trinity College, and lastly on March 15th, "A Puritan at the Court of Louis IV.," by W. L. Grant, M.A., (Oxon), Professor of History in Queen's University, Kingston, Ont. The charges of admission to these lectures are: Single course tickets (to admit one), \$1.50. Double course ticket (to admit two), \$2.50. Single admission, 50 cents. All communications regarding these lectures are to be addressed to Miss Playter, Secretary-Treasurer, 158 Crawford Street, Toronto. Tickets for the course may be obtained from the Patronesses, or from Messrs. W. Tyrrell and Company, 7 King Street East, Toronto, Ont.

**THE LAY READERS' ASSOCIATION.**—At a meeting last week which was held in the Chapter House of St. Alban's Cathedral a discussion took place with regard to the form of the badge. In many parts of the world among the Anglican adherents badges are worn suspended by a ribbon around the neck, while some of the lay readers have even a semi-clerical garb to distinguish them. It was decided that the Bishop of Toronto be asked to assent to a ribbon and appendage. It was also decided that a record of the work done by the members of the association be sent to the Bishop with the request that it be printed in the diocesan records. The election of officers resulted as follows: President, W. J. Dyas; first vice-president, John Keir; second vice-president, C. J. Agar; secretary, E. B. Burt; treasurer, De Warren Greene; Executive Committee, Clarence Bell, A.

E. Edkins, Fred. Foot, George Raikes, R. B. Lowndes and George Bemister.

**DEER PARK.—CHRIST CHURCH.**—The men of this parish held a successful reunion on the evening of the 3rd inst. in the schoolhouse, when some seventy-five of them sat down to dinner, the chair being occupied by the rector of the parish, the Rev. T. W. Paterson. Short speeches were made by Mr. McGonigle and the rector, and the Rev. Dr. Gould gave an address on his experiences in the Near East as a medical missionary.

**STAYNER.—CHURCH OF THE GOOD SHEPHERD.**—On Ash Wednesday evening at this church the first of a series of weekly Lenten services was held when the Rev. A. P. Kennedy after beginning with the Litany, spoke to those present on "The Pilgrim's Progress," and illustrated his address by magic lantern slides. The church was well filled and the people went away deeply interested.

**ORILLIA.—ST. JAMES'.**—The opening services in connection with the new Mission Hall in this parish were held on Friday evening, the 31st ult., when the Bishop of the diocese formally dedicated the building. The Bishop in the course of his address expressed much satisfaction at the erection of the building, and the hope that it would be a centre of blessing to the whole neighbourhood. The Rev. Canon Greene, the late rector of the parish, also spoke briefly, the present rector, the Rev. J. R. Shields Boyd, taking part in the service of dedication. On the following Sunday afternoon the Mission Sunday School was held for the first time in its new quarters, when upwards of forty children were in attendance.

#### HURON.

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

**BRANTFORD.—GRACE CHURCH.**—The members of the A.Y.P.A. of this parish have presented to the wardens of this church a piano for the use of the parish.

**AILS CRAIG.**—The Rev. J. B. Meyer, M.A., the recently appointed rector of this parish, and who was until lately the rector of Savage's Mills, in the Diocese of Montreal, was duly inducted as rector of this parish on Thursday evening, the 30th ult., the ceremony being performed by Archdeacon Richardson, of London. A large congregation was present at the service.

**WOODSTOCK.—NEW ST. PAUL'S.**—An excellent rally of the Branches of the A.Y.P.A. of the district was held in the Grey Memorial Hall in this place on Tuesday evening, February 4th. The members of the Parochial Branch were the entertainers. Mr. Duff McLellan occupied the chair. After the opening exercises reports of work done were heard from the Revs. K. B. McGoun and J. Tully, speaking for the Branches in Huntingford and Eastwood respectively. An address was delivered to the young people by the Rev. R. W. Norwood, M.A., the gifted rector of the Cronyn Memorial Church, London. Mr. Norwood spoke on "The Adventure of Christ," dwelling upon the overthrow by Christ of the great civilization of Rome, with its motto of "Strength is Right," and all the ideas appertaining to such a conception. The overthrow was accomplished without the aid of any weapons except the power of purity and goodness. The speaker urged all to take their part in this Divine adventure. A pleasant social time followed.

**LONDON.**—Special Lenten services are being held daily in the Bishop Cronyn Memorial Hall, Saturdays excepted, from 12.30 to 12.50 p.m.

## EASTER COMES EARLY THIS YEAR

Therefore those intending to take up the matter of

### Ecclesiastical Gifts for Easter Delivery

should do so with as little delay as possible, and more particularly where special designs have to be submitted.

Ecclesiastical Department  
**Henry Birks & Sons, Limited**  
MONTREAL

These will be continued until Holy Week. On every Friday afternoon a special service will be held in St. Paul's Cathedral, at which the rectors of the different Anglican churches in the city will preach.

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#### ALGOMA.

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

**SILVER WATER.**—The Rural Deanery of Manitoulin met at this place on January 28th and 29th. At the celebration of the Holy Communion all the Indians who have joined the Anglican Church (40 in number) were present. The service was in Indian, and none of those present will forget it. The Indians, who were Roman Catholics till last summer, are meeting with much persecution at the hands of some of the other members of "the band," and they ask for the prayers of the Anglican Church. At the afternoon meeting quite a number of St. Peter's congregation were present, when the following papers were read:—"Church Union," by the Rev. H. Sims; "Higher Criticism," by the Rev. R. Haines, and "Preparation for Confirmation," by the Rev. H. Hutton. As the Island is now without a rural dean, the Rev. G. Prewer presided, he being the senior clergyman present. The clergy returned home feeling they had been well repaid for their long drives, and one of them had a distance of 85 miles to come, by the helpful services and meetings, and also by the interest shown in the affairs of the Church by the people of Silver Water. Much of the success of this deanery meeting was due to the untiring efforts of the Rev. H. Sims, of Silver Water. Mr. M. C. Dunn has now taken up his duties as teacher and catechist on the Shishawaning Reserve.

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#### KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

**KENORA.**—Archdeacon McKim, of Keewatin, is leaving shortly for Edmonton, Alberta, and he will take charge of Christ Church parish in that city.

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#### QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

**REGINA.**—The Diocesan Synod, which was attended by some three hundred delegates, met in this city on the 29th ult. at 10 a.m. The Synod service took place in St. Paul's Church. At this service the Bishop, the Right Rev. Dr. Hardin, read his annual charge, in the course of which he referred to many subjects, and he made the following reference to the subject of Church Unity: "One of the most encouraging signs of the times is the growth of the longing for a restoration of that unity which our Blessed Lord intended and prayed for amongst His disciples. In many places there appears to be a desire to appreciate what is best in every Christian Communion. That is as it should be. All who love our Lord Jesus Christ in sincerity and truth, and who are partakers of His Spirit must lament in dust and ashes the divisions which exist amongst those who profess themselves His disciples. We who are engaged in extending the Kingdom of God in hundreds of small villages on the prairies probably realize the enormity of the evils proceeding from our divisions even more than those who dwell in cities and towns. We see the miserable waste of energy and money and the terrible loss of power and love. We pray constantly for the hastening of the time when all who profess and call themselves Christians shall be able to confess 'One family we dwell in Him.' But deeply and earnestly as we desire and pray for the restoration of Christian unity, much as we long to see the scattered members of Christ's Body gathered together in one fold, we may not, we dare not, sacrifice to this desire any Bible Truth or vital principle of Catholic Order. Bishop Gore, in his book on Orders and Unity, says: 'The Anglican Communion has a distinctive duty or opportunity, which is to realize and express a Catholicism which is Scriptural, which will admit nothing which is essential in doctrine or order, which is not verified on appeal to the documents of the New Testament. There are many secondary points of doctrine, worship, discipline and ritual even in things which we value very highly ourselves where large freedom of variation might be allowed if thereby the unity agree-

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able to the Mind of Christ would be better attained. But it is not lawful for us to tamper with matters, whether of doctrine or discipline, which have the authority of the Sacred Scriptures, and come down to us from the Apostles' times. Such a matter is the threefold ministry, which the Church declares 'It is evident unto all men diligently reading the Scriptures and ancient authors there has ever been from the Apostles' times.' Without venturing to express an opinion as to what we may or may not do in our endeavours to create and foster the desire for unity among our separated brethren, of this I am quite sure, if we are possessed as officers in the Catholic and Apostolic Church of Christ by an overwhelming sense of responsibility, we shall always be asking ourselves: What effect will this action have on our own communion throughout the world to-day, and on Christendom as a whole in the days to come. In endeavouring to unite the divided forces of Christendom, we of the Anglican Communion cannot, I believe, do wrong by bringing prominently before Christian men the conclusion arrived at by the Bishops gathered from all corners of the earth at Lambeth in 1897."

The Bishop also stated that during the past eighteen months forty-three churches have been built in the diocese.

At the first business session the Rev. E. H. Knowles was elected Clerical Secretary of Synod, the Ven. Archdeacon Dobie Assistant Clerical Secretary, and Mr. S. Spencer Page was re-appointed Lay Secretary. On a special motion the Rev. W. A. Fyles, Field Secretary and General Superintendent of Sunday Schools in the Diocese of Rupert's Land, was admitted on to the floor of the House. Practically the whole of the session was taken up by routine work, a number of reports being read, all of which were of a satisfactory character.

The evening session was devoted entirely to the matter of Sunday School work in the diocese. The Rev. H. A. Lewis, the present Diocesan Secretary, in his report spoke of the great need that there was for a forward movement, and he urged all the clergy to give to the Sunday School Secretary their active support. He suggested that it should be along these lines, namely: (1) The formation of deanery association; (2) the training of teachers to thoroughly fit them for their work; (3) the inspection of schools and the examination of pupils; (4) extension work in (a) increasing the number of Sunday Schools; (b) enlarging the field of operation in individual Sunday Schools; (5) finance. The Rev. W. A. Fyles, of the Diocese of Rupert's Land, at the request of the Bishop, then addressed the Synod on the subject of Sunday School Work. Mr. Fyles has been lent by the Archdiocese of Rupert's Land to the Diocese of Qu'Appelle for a period of two months in order to institute a sort of Mission of Help on behalf of Sunday Schools in the latter diocese.

(1) The Font Roll. This is not the "Cradle Roll." The Font Roll is a purely Church of England institution, laying stress upon the Christian birthday rather than the natural birthday. (2) The Home Department. (3) The Training of Teachers. (4) Bible Class Work. This prevents a "leak at the top."

A motion was made at the close of Mr. Fyles' address by the Ven. Archdeacon Johnson, seconded by the Very Rev. Dean Sargent, and unanimously passed by Synod, thanking the Archbishop of Rupert's Land for lending Mr. Fyles to the Diocese of Qu'Appelle, and appropriating the sum of five hundred dollars toward his stipend.

Much useful work was done by the Synod on the second day of the Synod. An important debate took place on a motion to increase the number of lay members of the Executive Committee, and this was carried by a very substantial majority. A discussion on the report of the Railway Mission took up the remainder of this session. A visit from the Lieutenant-Governor caused a very hearty reception to be tendered to him. In connection with the discussion on the report of the Railway Mission, Chancellor E. L. Elwood moved a resolution, which was finally amended to read as follows:—

"That we regret that, owing to ill-health, the head of the Railway Mission is unable to be present and personally present the report to the Synod.

"That we desire to express our deep appreciation of the splendid work done by the Railway Mission; but, at the same time, we are of the opinion that if the mission were under direct diocesan control it could be conducted with very much less expense than under the present system."

The above resolution was adopted after a four-hour debate.

The following motion was also put and carried unanimously without discussion:—

"Whereas at a meeting of the committee appointed by the Provincial Synod re the matter of Diocesan Boundaries, it was recommended that, subject to the approval of the Bishop affected, after consultation with Synod affected: (1) The northern boundary of the Diocese of Qu'Appelle be the north line of Township 30, (2) The western boundary of the Diocese of Qu'Appelle be the boundary line between Saskatchewan and Alberta.

"Therefore be it resolved that this Synod respectfully submit to the Bishop that it is in the best interests of the diocese that no territory of the diocese be surrendered."

The by-law to appoint a Board of Trustees, and defining their duties, which received the first two readings on the previous afternoon and its third reading was then moved.

This was the other big question of the day, which created a very animated discussion. The principal "big gun" speakers were Chancellor Elwood, Mr. H. Pickett, and Rev. A. C. Calder.

The motion was eventually put and carried with 53 votes for and 44 against.

It was then discovered that this would necessitate clause two (referring to the appointment of trustees) being amended, and finally, in an endeavour to cut the Gordian knot, Chancellor Elwood asked leave to withdraw the by-law and present it again at the next session.

Chancellor Elwood, speaking on the rules regarding by-laws, recommended that, in view of the possible revision of some of the Church canons, no action be taken.

(Names of Committees appointed in next issue).

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—Work on the new church has been suspended until spring. In the meantime materials are accumulating, and every preparation is being made to rush forward the completion of the building as soon as the weather will permit in the new year. The present church building has been moved to the site of the new church, and is being improved in many ways. A full sized basement is being added, which will provide a large dining-hall in addition to W.A. parlours, fully equipped kitchen, store-rooms, fuel-rooms, etc., etc. The latest modern conveniences will be provided, and an up-to-date system of vacuum steam-heating will be installed throughout the entire building. This work is being undertaken by the Woman's Auxiliary, and will cost over \$3,000.00. Later on, the whole building will be brick-veneered with the same brick as is used in the new church, and made in every way to harmonize with the splendid system of buildings that will eventually cover the magnificent site that this church has secured on the bank of the river facing Spadina Crescent.

CHRIST CHURCH.—With the added transepts and chancel which are now available, extra seating accommodation has been made in this church for between three and four hundred persons. The month of December was a very busy one in every branch of organized effort. On the 11th of that month the Bishop visited this church and held a confirmation service at which seventy-three candidates were presented.

ST. JAMES'.—This new church, which is still in the course of construction, has lately been presented with a carved oak eagle lectern, and the children of the Sunday School have subscribed for a font, and in addition to this the students of Emmanuel College have given two handsome brass bookrests for the Communion Table. The church still needs a Holy Table and a pulpit which it is hoped will be shortly forthcoming. The congregation is steadily growing and gradual progress is being made in the parish all along the line.

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**5% BONDS**

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Duluth Street Railway Co. ....	5.25
Cape Breton Electric Co. ....	5.37
International Transit Co. ....	5.50
Porto Rico Railway Co. ....	5.69

Full particulars on request.

**A. E. AMES & CO.**

Union Bank Building, Toronto  
 Members Toronto Stock Exchange  
 Investment Bankers

Royal Insurance Bldg., Montreal

CALGARY.

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

CALGARY.—ST. BARNABAS'.—The Rev. Canon Montgomery, M.A., the rector of St. Mark's, Port Hope, has accepted the rectorship of this parish. He will be entering upon his new sphere of work in the immediate future.

KOOTENAY.

ARMSTRONG.—ST. JAMES'.—The annual vestry meeting of this parish took place on the 14th ult., the Rev. Howard King, the vicar, presiding. Wardens, Messrs. Hawkins and A. E. East; delegates to Synod, Captain Wallace and Messrs. Horsley and Hawkins. A special vote of thanks for her services as organist was rendered to Mrs. Moberley, who has resigned after having held that post for a number of years past.

COLUMBIA.

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

VICTORIA.—GENERAL PROGRESS.—Most encouraging reports are to hand from Mr. Stackhouse, our missionary at Port Hardy. Aided by his brave wife he is working away in face of the many difficulties of a pioneer settlement. Mrs. Stackhouse has for some time past been teaching the children, and now her efforts have resulted in the provincial education authorities taking the matter in hand to provide the proper facilities. At Clayoquet on the West Coast, where medical aid has been sorely needed, Dr. Dixon, M.B., C.M., Edin., has been appointed government medical officer and has entered upon his duties.

BISHOP TO VISIT ENGLAND.—Dr. Roper leaves after Easter for England at the urgent request of the B.C. Church Aid Society, but will be gone no longer than the actual exigencies of the case require. In view of the rapidly increasing demands of new work all over Vancouver Island, he looks for substantial assistance from those in the Old Land towards putting this work in a position to be ultimately self-supporting. This is the Bishop's ideal, and it is only in the initial stages of the work that the claim on the generosity of England is being pressed.

APPEAL TO VICTORIA CHURCHMEN.—The work of Rev. C. R. Littler, clerical financial agent of the Synod, in the country districts has been crowned with the most substantial success. He is now turning his attention to the city of Victoria. The Bishop has issued a stirring appeal to the churchmen of the city for increased offerings in view of the great work lying ready to be done, and no doubt there will be a response proportionate to the need.

Books and Bookmen

Those who do not go the length of denying the actual historical reality of our Lord are doing their utmost to show that primitive Christianity depended on non-Jewish religions, and that most of the distinctive doctrines of our faith come from these outside sources. In opposition to this view, which is held by an important German school of theologians, Dr. Carl Clemen, of Bonn, has just issued an English edition of his German work under the title of "Primitive Christianity and its Non-Jewish Sources," (Toronto: Upper Canada Tract Society, \$2.75 net). While he is quite ready to concede it possible that other religions have left their mark on Christianity he is able to show that the prevalent view of reducing Christianity to something purely historical, arising out of non-Jewish associations, is unwarranted by all that we know of history. Everyone is aware that Christianity is closely connected with Jewish religion, but there is almost nothing to be said about its connection with non-Jewish systems. In this large book Dr. Clemen reveals his wonderfully minute knowledge of the situation, and for the most part he will carry all Christians with him, but, as he himself remarks, he has never been able to identify himself wholly with any of the various theological parties. The result is that there are sections of this book in which he is prepared to accept a definite non-Jewish influence, especially



in connection with the stories of the infancy, childhood, and early ministry of our Lord. It is at this point that we should join issue with him in a very definite way, because we feel that he has allowed himself to be influenced by considerations that have no historical foundation. But this apart, the book will prove a mine of information to every student, and whether we agree with its conclusions or not we are impressed by its marvellous knowledge, its great ability, and its absolute frankness.

Books on preaching abound and not every new one is looked at with interest because of the personal note that is pretty sure to be struck. In "The Preacher—His Life and Work," by Rev. J. H. Jowett, M.A., D.D., (Hodder and Stoughton, Toronto, price \$1.25 net), we have this well-known preacher's latest, and possibly his most useful contribution to theological literature. It consists of seven lectures delivered before the theological students of Yale University, and Dr. Jowett discusses the ministry in a direct, fresh, spiritual but withal vigorous style. His subjects are the preacher's "Call," "Themes," "Perils," and his attitude in the study, pulpit, home and business affairs of the Church, all of which are treated out of a full and fruitful experience. The point of view throughout the volume is that of a confiding disciple with no misgivings as to Biblical revelation or interpretation. Dr. Jowett is not given to phrase making, and yet many of his sentences are terse and pregnant with significance. Speaking of the perils of the preacher he mentions the "deadening familiarity with the sublimes." "It is possible," he says, "to be fussily busy with the Holy Places and yet lose the wondering sense of the Holy Lord." Speaking of the "Themes" of the pulpit he refers to the wide and varied range of subjects, including social and political interests which receive consideration in our churches and advises concentration, and the clinging to subjects of direct spiritual purport. He says, "My observations lead me to think that the broader conception of the preacher's conception mission sometimes tends to lure him away to the circumference and suburbs of life and to partially efface the vital, tremendous verities of redeeming grace." This book cannot but be helpful to young ministers setting out upon their sacred work and full of rich suggestion to him who has grown old in the service. It is not only instructive, it is enjoyable and refreshing.

Expository preaching is far too rarely attempted, and the "Short Course Series" of little volumes, of which two already have been noticed, is intended to provide material for preachers. One of these is "A Cry for Justice," by the Rev. Dr. J. E. McFadyen (Toronto: Upper Canada Tract Society, 60 cents), and is concerned in the Book of Amos in a series of nine chapters. Professor McFadyen writes helpfully and well, and his book thoroughly carries out the purpose of the series. It is at once scholarly, spiritual, and suggestive, and should prove of real service to preachers and teachers. Here and there an undue liberty seems to be taken with the text, and we regret that the appendix giving a list of books for study is concerned almost wholly with books that adopt the higher critical position. This should not have been so one-sided, although the problems of Amos are not so critically acute as with other parts of the Old Testament.

The February number of "Scribner's Magazine" (New York: Scribner's, 25 cents), is very largely devoted to articles on Motoring under the general heading of "The Day of the Motor." But there are other items of great interest, including the continuation of Mr. Price Collier's valuable study of "Germany and the Germans from an American Point of View," and Mr. Bishop's discussion of "The Sanitation of the Isthmus" of Panama. The serials by Mrs. Edith Wharton and Mr. John Fox, Junr., are continued, the latter to its conclusion. The illustrations both in black and white and in colours are excellent, the frontispiece being particularly fine.

## Correspondence

### THE MONTREAL SYNOD.

Sir,—The following item appeared in the Toronto Globe of January 30th:—

Montreal, Jan. 29.—The Anglican Synod, in session here to-day, administered a decided rebuff to Mr. J. H. Roberts, Secretary of

the Dominion Alliance. Mr. Roberts had asked permission to address the Synod, but that body decided that it would have none of him, and refused to admit him to their gathering. "But why not?" urged Canon Renaud. "We receive other deputations. Mr. Roberts is probably not going to talk temperance; but suppose he did. We have often discussed temperance at this Synod, and why should there be any objection to hear Mr. Roberts convey the greetings and good wishes of the Dominion Alliance?" "Well," said Chancellor Davidson, "there have been circumstances connected with his name which, in my opinion, make it undesirable that we should hear him."

It was suggested that notification should be sent Mr. Roberts stating that the Synod was too busy to hear him. This was done, and it was left to Mr. Roberts to draw his own conclusions.

As this can hardly be a fair statement of what occurred on the occasion mentioned it ought to be corrected. It leaves the impression on one's mind that the Synod of Montreal refused to hear Mr. Roberts as representative of the Dominion Alliance, only for personal reasons, but that in sending the reply to him they said that they were too busy. This, to say the least, looks like a subterfuge. Personally, I refuse to believe that the Synod of Montreal would consciously practice mutual reservation of this sort, but still a great injustice will be done our Church in the minds of many if some member of the Synod who was present does not remove the misapprehension by showing that the above statement is false, or at least does not express the whole truth.

Toronto, Jan. 31, 1913. Churchman.

### BELIEF IN THE BIBLE.

Sir,—In your leading article on Belief in the Bible, you protest against any modification of the question that is now put to candidates for the Diaconate. You say that "the Bible in the light of Article VI." is the key to the situation. The language of this article corresponds more closely to the question put to intending priests, than to the question put to intending deacons. Does not this mean that the latter exacts more than Article VI. warrants?

Prima facie, the deacon's question, however much it may be explained, seems to imply something very like a demand for belief in the verbal inspiration of everything in the Bible. You say that it is a wider and deeper question than the other, but you do not explain wherein the difference lies, if not in this. If, on the other hand, it only implies the same thing in different words, surely it is a reasonable request that, in order to avoid misunderstanding, the language of the deacon's question should be assimilated to that addressed to priests. I write merely as a layman untrained in theology, but would express my feeling that if such a test, taken in the sense that you seem to give it, is to be imposed on all candidates for ordination, the Church is in danger of losing the ministerial services of men, with whom she can ill afford to dispense. Possibly many have been deterred already from entering the ministry by just such a difficulty,—more than Bishops and heads of theological colleges are aware, since such men sometimes keep their thoughts to themselves. These may be men of undoubted strength of character and earnestness of purpose, honestly able to answer the priests' question, taken by itself, eager to serve God and their fellowmen in the Christian ministry; and yet they hesitate to subscribe to a test, which at least seems to render them liable to the charge of insincerity, if they venture to question whether certain events in Old Testament history occurred exactly as recorded, or to criticize the adequacy of certain Old Testament conceptions of divine nature, or to admit the presence of a human and fallible element in the Scriptures by the side of the divine and inspired. If the Church, by clinging too closely to an old formula, is going to repel such men from her ministry, then her hold over the coming generation is seriously imperilled. It is in that direction that some of us fear "eventual disaster."

G. O. Smith.

[The leading opponents of the change, Dean Wace and Canon Newbolt, were quite clear that the matter was not one of verbal inspiration but, far deeper, one of a belief in the Divine authority of Holy Scripture. It is therefore something different from and prior to the question addressed to priests. The issue is in no sense a "clinging

too closely to an old formula," but one of the most vital and fundamental realities of modern religious life.—Ed. C.C.]

### LAY READERS.

Sir,—A brother Reader has been kind enough to send me copies of recent numbers of the "Canadian Churchman" containing some interesting and useful correspondence on the above-named subject. Will you be so good as to allow me to say that if at any time I can be of use to my reader colleagues in Canada by sending them information as to the progress of the movement or the regulations in force in this diocese of the Mother Country, I shall have much pleasure in placing myself at their disposal? Yours very truly,

W. S. Williams, Hon. Sec.

Readers' Board for the Diocese of London,  
28 Carlisle Road, Brondesbury, N.W.,  
London (England).

## The Family

### KEEPING LENT.

Is this a fast to keepe  
The larder leane  
And cleane  
From fat of veales and sheape?

Is it to quit the dish  
Of fleshe, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,  
Or ragged goe,  
Or show  
The downcast look and soure?

No! 'Tis a fast to dole  
Thy sheafe of wheate,  
And meate,  
Unto the hungry soule!

Is it a fast from strife,  
From old debate,  
And hate,  
To circumcise "thy life"?

To show the hearte grieve-ment,  
To starve thy sin,  
Not bin,  
And that's to keep thy Lent.

—Robert Herrick.

### HOME OF OLD MR. WARDLE AND THE FAT BOY NOW A MENAGERIE.

Lovers of Charles Dickens will be interested to learn that Cobtree Manor, Maidstone, Kent (Dingley Dell), the home of old Mr. Wardle and the Fat Boy, has been turned into a club open to all amateurs who keep wild animals.

A remarkable menagerie consisting of nearly one hundred animals is now within the confines of this small farm in tame and peaceful Kent, and any of its inmates met suddenly in one of the deep lanes of that countryside would have caused the Fat Boy's flesh to creep. Many of the most interesting animals are in the open cages ranged around the yard. The list includes a Malayan bear, two wolf-dog hybrids, a Siberian wolf, two monkeys, two fine lion cubs, a sloth bear, a brown bear, a striped hyena, two splendid leopards and a cub, four lions, a zebra, a royal cream Hanoverian pony and some Soay and Haussa sheep. There are also a griffon vulture and a golden eagle.

Mr. G. Tyrwhit Drake, who owns most of the inmates of this zoo, has it on the authority of Charles Dickens' son, Mr. H. F. Dickens, K.C., who sometimes visits the manor when on circuit, that this is the original of the famous farm—the novelist definitely told him so. The house has been a good deal added to, but its character and aspect have not been greatly altered since Mr. Pickwick exclaimed, "Delightful situation, this!" and the faithful Snodgrass, Tupman and Winkle echoed "Delightful!"

There are still the hayricks close to the chamber windows, as when Mr. Pickwick looked out of his; still the little flower garden underneath and still the deep grass meadows undulating pleasantly around. The sheet of water known as Manor Farm Pond, into which Mr. Pickwick fell while on the ice, also remains.



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**NORTHWAY**  
 GARMENTS KEEP  
 THEIR SHAPE

**Personal & General**

King George and Queen Mary held their first court of the season last Friday at Buckingham Palace.

The lay readers of the Diocese of Toronto want a badge so that they may be distinguished when at service.

Professor Alexander Johnson, LL.D., died suddenly on Monday in the railway station, Ottawa. Professor Johnson belonged to McGill University, Montreal.

Bishop and Mrs. Reeve left for Preston Springs last week. The Bishop is now almost completely recovered from his recent illness, we are glad to learn.

The Hon. James Bryce, British Ambassador at Washington, has been appointed by the British Government a member of the permanent court of arbitration at The Hague.

After several hours' struggle the divorce law amendment requiring twelve months' residence in Nevada instead of six passed the State Assembly February 7th by a vote of 30 to 22. It goes next to the Senate, where another hard fight is expected.

The intrepid Antarctic explorer, Captain Robert F. Scott, R.N., and his brave comrades are dead, the South Pole reached, and within eleven miles of safety on return journey. The whole world joins in sympathy with Mrs. Scott and the relatives of these gallant men.

Mrs. Harriet Wright, commonly known as "Auntie" Wright, an old coloured resident of Ingersoll, supposed to be over one hundred years old, was found in her shack last Wednesday unconscious, with both hands frozen. She is likely to die. "Auntie" was a slave in her youth.

Col. George W. Goethals and the other Panama Canal engineers are helplessly watching a great slide of earth which is moving slowly into the cut at Culebra, the principal section of the canal. The movement extends

# Financial Statement

OF THE

# Mutual Life of Canada

HEAD OFFICE - WATERLOO, ONTARIO

For the Year ended 31st December, 1912

**CASH ACCOUNT**

INCOME		DISBURSEMENTS	
Net Ledger Assets, 31st December, 1911.....	\$17,301,687 83	Death Claims.....	\$440,453 96
Premiums (Net).....	2,692,199 27	Matured Endowments.....	335,867 00
Interest and Rent.....	1,007,311 31	Surrendered Policies.....	212,530 57
Suspense Account, etc.....	1,054 43	Surplus.....	277,631 29
		Annuities.....	9,403 62
			\$ 1,275,886 44
		Expenses, Taxes, etc.....	615,833 68
		Balance Net Ledger Assets, 31st December, 1912.....	19,110,532 72
			\$21,002,252 84
	<u>\$21,002,252 84</u>		<u>\$21,002,252 84</u>

**BALANCE SHEET**

ASSETS		LIABILITIES	
Mortgages.....	\$11,051,716 34	Reserve, 3½% and 3%.....	\$16,161,753 55
Debentures and Bonds.....	5,058,053 96	Reserve on lapsed policies on which surrender values are claimable.....	5,294 93
Loans on Policies.....	2,516,639 88	Death Claims unadjusted.....	67,360 67
Premium Obligations.....	10,523 08	Matured Endowments unadjusted.....	4,566 00
Real Estate.....	229,351 59	Present value of amounts not yet due on matured instalment policies.....	114,317 81
Cash in Banks.....	280,961 83	Dividends due Policy holders.....	8,247 43
Cash at Head Office.....	2 151 01	Deferred Dividends.....	19,570 79
Due and Deferred Premiums (net).....	433,711 10	Premiums and Interest paid in advance.....	17,043 94
Interest due and accrued.....	488,236 01	Taxes due and accrued.....	18,505 01
		Due for medical fees and sundry accounts.....	15,063 81
		Credit Ledger Balances.....	38,864 97
		Surplus, 31st December, 1912.....	3,600,755 89
	<u>\$20,071,344 80</u>		<u>\$20,071,344 80</u>

Audited and found correct,  
 J. M. SCULLY, F.C.A., Auditor.  
 Waterloo, January 28th, 1913.

GEO. WEGENAST,  
 Managing Director.

New Business (Canadian) written in 1912.....	\$11,121,424	Increase over 1911.....	\$1,094,050
Assurance in force, December 31st, 1912.....	77,921,144	Increase over 1911.....	6,900,374
Assets, December 31st, 1912.....	20,071,345	Increase over 1911.....	1,909,498
Surplus, Government standard, Dec. 31st, 1912.....	4,388,361	Increase over 1911.....	735,238
Surplus earned in 1912.....	838,875	Increase over 1911.....	136,818

Surplus earnings for the year amounted to 31.16 per cent. of premiums received.

back for a quarter of a mile, and will carry 3,000,000 cubic yards into the cut, completely filling a large section.

Mr. Vilhjalmu Stefansson's visit to Toronto and his address before the Empire Club on the "Blond Eskimos of Victoria Land," was of more than passing interest, and a unique feature was the vote of thanks by Mr. E. Stewart and Bishop Reeve, who were companions of the speaker on his first trip down the great Mackenzie River in 1906.

His Royal Highness the Duke of Connaught will visit Toronto, February 15, probably for the last time during his present stay in Canada. He

will attend a meeting in the University Convocation Hall at 5 o'clock for the purpose of receiving a certified statement that the million-dollar fund being raised by the National Sanitarium Association as a memorial to the late King Edward has been completed.

At Halifax regimental orders have been received from Ottawa to the effect that the R.C.R. Band accompany the Roman Catholics and Protestant soldiers to parade service on alternate Sundays. The band will accompany the soldiers to Mass at St. Patrick's one Sunday, and on the following Sun-

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 certainly do make short work  
 of headaches. 25¢ per box.*



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W. D. ROSS, General Manager.

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and Investment  
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Incorporated 1869  
(Incorporated by Special Act of the Parliament  
of Canada).  
Founded and commenced business 1869.

Capital \$1,000,000  
**5%**  
**Debentures**  
ISSUED  
HEAD OFFICE  
Company's Building, 37 Yonge St.  
Toronto  
DOUGLAS A. BURNS, President  
GERARD MUNTZ, Manager and Secretary

**NORTHERN  
CROWN BANK**

Head Office .. WINNIPEG  
Authorized Capital ... \$6,000,000  
Paid-up Capital ... 2,706,519

President—Sir D.H. McMILLAN, K.C.M.G.  
Vice-President—Capt. WM. ROBINSON  
General Manager—ROBERT CAMPBELL  
Supt. of Eastern Branches } V.F.  
and Manager Toronto Branch } CRONYN  
General Banking Business Transacted.  
Special attention given to Savings Bank  
Accounts.

**THE HOME BANK  
OF CANADA** ORIGINAL  
CHARTER 1854

**QUARTERLY DIVIDEND NOTICE**

Notice is hereby given that a Dividend at the rate of Seven per cent, per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 28th February prox., and the same will be payable at its Head Office and Branches on and after Saturday, the 1st March, prox. The Transfer Books will be closed from the 17th to the 28th February, 1913, both days inclusive.

By Order of the Board,  
JAMES MASON,  
General Manager  
Toronto, 23rd January, 1913. 30

Advertising in The Canadian Churchman Pays

day will accompany those who attend service at St. Mark's.

Mrs. Asquith, wife of the British Prime Minister, is a keen sports-woman, and two seasons ago took to skiing, which she enjoys greatly and bids fair to do very well. She is also good at skating and bobsleighbing. She rode to hounds boldly and well and used to hunt in Leicestershire. The last season she did so she shared hunting quarters with the Countess of Suffolk, then Miss Leiter. Tennis and golf are two other of Mrs. Asquith's hobbies.

The Minister of Railways announces that the lock gates of the new Welland Canal will be 30 feet in depth. The depth of the canal for the present will be the same as the American locks at the Sault, 24½ feet, but when the locks on both sides of the St. Mary's River are deepened to 30 feet, the new Welland Canal can be dredged to the same depth. Hon. J. D. Hazen, Minister of Marine, expresses his warm sympathy with the movement to encourage steel ship building in Canada.

A communication received at Ann Arbor, Mich., from Washington, February 7th, by Dean Bates, President of the Association of American Law Schools, states that President Taft has accepted an invitation to deliver an address before the joint meetings of the American Bar Association and the Association of American Law Schools, which meets in Montreal on September 1st. President Taft's subject will be "The Necessity for Raising the Standards for Admission to the Bar."

The headquarters of the National Board of the Young Women's Christian Association were opened Friday in a new \$500,000 building on Lexington Avenue site, New York, which was one of the latest gifts of Mrs. Helen Gould Shepard. In addition to the National Board offices, there are classrooms and dormitories of the young women's training school and accommodations are provided for the World's Christian Student Federation, whose meeting the coming summer will be attended by delegates from 40 different countries.

The minister cleared his throat as the small child was brought forward to be baptized. "Beloved hearers," he said, "no one can foretell the future of this tiny mortal. He may rise to the highest point of fame. He may become a great scientist, a great astronomer or even become the Prime Minister of England." There was a loud snigger from one of his hearers at this juncture. "Ah, friend," said the minister, "You do wrong to scoff. Again I say this child may become the Prime Minister of England. Now, what is to be the name of the child?" "Mary Ann," answered the mother, meekly.

**BIRTH NOTICE**

To Mr. & Mrs. Wm. H. Candy, Saturday, Feb. 8, at 756 Bathurst St., Toronto, a daughter—Ethel Joyce.

**British and Foreign**

An interesting ceremony took place on a recent date in St. Thomas', Monmouth, when the ancient Norman font, which was for many years in the vicarage garden at Raglan, was solemnly rededicated to its ancient use by the vicar of the parish.

Chapped Hands — Rough Skin — Sore Lips — cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

**MAGIC  
BAKING POWDER**  
THE STANDARD AND FAVORITE BRAND.

MADE IN CANADA      CONTAINS NO ALUM



Mr. J. P. Goolden, whose retirement as organist of Ringway Church, Cheshire, after fifty-one years' service, took place lately, has walked 37,000 miles in the performance of his duties between Altrincham and

Ringway. In other words, it is equal to having walked all the way round the world, and then gone half the journey again. His way to Ringway has been equal to more than a ring round the globe.

**The Rosy Bloom  
On a Woman's Cheek**

is the most alluring beauty in the world. It is a prize within reach of almost every woman, if she will but give proper attention to her skin and her general health.

The evil effects of raw winds, dust, extreme cold, working in overheated and steamy rooms or in bad air, can be counteracted by using

**NA-DRU-CO  
Ruby Rose Cold Cream**

This is a snowy-white preparation with a delicate rose perfume. It cleanses the skin, nourishes and fills out the deeper tissues, smoothes out wrinkles and imparts a velvety softness, free from roughness, redness or chaps. It keeps the skin healthy, and Nature supplies the rosy bloom.

In 25c. opal glass jars, at your Druggist's.

**NA-DRU-CO  
Witch Hazel Cream**

is a delightfully soothing preparation of Witch Hazel, presenting all its wonderful cooling and healing properties in a most agreeable form.

For the skin irritation which winter brings—chaps, wind-burn, cracked lips, frost-bites or chilblain—it is a remedy as pleasant as it is effective.

25c. a bottle, at your Druggist's.

Always look for the Na-Dru-Co  
Trade Mark when you buy.

**National Drug and Chemical Co.  
of Canada, Limited. 182**



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### The Real Cure For An All Too Common Ill

No, this does not consist of some special or new form of drug, because drugs are not a permanent cure for Constipation. The real cure for Constipation is something that will appeal at once to your commonsense, because this cure consists simply of pure sterilized water.

The sufferer from Constipation usually realizes the danger of his affliction, because from Constipation arises the vast number of more serious diseases brought about by the retention and promulgation of germ life in the system, in turn caused by our failure to get rid of this waste.

Such a sufferer has probably tried all kinds of drugs, and his experience is enough to prove that drugs form only a temporary relief, and require constant use in constantly increasing doses to be at all efficacious. The sufferer greatly adds to his illness by becoming a slave to this drug habit.

How much simpler and saner is this method of Dr. Charles A. Tyrrell, inventor of the J. B. L. Cascade—an appliance now endorsed by physicians everywhere, and used by over 300,000 people. With this system of the internal bath, you dispense with drugs entirely, and you secure a perfectly natural treatment that brings about immediate relief and gradually attains a sure and permanent cure.

Hundreds of people have enthusiastically endorsed this treatment, as Mr. E. Nighswander, of Green River, Ont., who writes: "For years I have been troubled with Constipation, ulcers in the bowels, and piles, which all the money and doctors only seemed to relieve temporarily. The J. B. L. Cascade has completely cured these troubles, and I feel it a duty I owe to my fellow-men to endorse the Cascade in the very highest terms. No amount of money could estimate the value it has been to me. No home should be without a CASCADE."

Write for Dr. Charles A. Tyrrell's book, "Why Man of To-day Is Only 50% Efficient." We will gladly send you this free if you will address Dr. Charles A. Tyrrell, Room 561-6, 280 College St., Toronto.

THE NEW DEAN OF ROCHESTER.—The King has been pleased to approve of the appointment of the Rev. Prebendary Storrs, Vicar of St. Peter's, Eaton Square, London, to the Dean-

### The Twinges of Lumbago

There is nothing like Dr. Chase's Kidney-Liver Pills to rid the uric acid from the blood, and so remove the cause of lumbago and rheumatism.

Mr. John N. Frank, farmer, Mink Lake, Alta., writes:—"For two years I suffered from lumbago. Sharp pains would dart through the back and sides or come on suddenly when bending or twisting the body. I could not do any work for months of each year, was often confined to the bed, unable to sit or stand.

"Since using Dr. Chase's Kidney-Liver Pills I have not lost any time, and have been very greatly benefited. Though I still have slight attacks, this treatment seems to be driving the disease out of the system.

"I have been entirely cured of annoying, itching piles of three years' standing by use of Dr. Chase's Ointment."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

ery of Rochester, in succession to the late Very Rev. Dr. Lane. The Dean-designate is the son of the Rev. John Storrs, deceased, who was at one time the rector of Cornwallis, Nova Scotia. Prebendary Storrs was born at Cornwallis and received his primary education in Canada.

Professor Pinnazzala, in recently exploring the ruins of Cumae, in Italy, and the road leading from the gate of the town to the acropolis, entirely unearthed a temple of Apollo adorned with Ionic columns and surmounted by a freize with Apollo's lyre. Other finds include fragments of a marble statue of Livia Augusta. The statue of Apollo has many inscriptions relating to visitors to the oracle. An octagonal temple dedicated to an unknown divinity, the walls of an ancient city, and traces of the ancient towns of Sinuezza are now being explored.

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# Old Dutch Cleanser

### Boys and Girls TRUE CHIVALRY

A pathetic little story is told by Mr. Harold Murray. He says that when the Rev. J. E. Watts-Ditchfield returned from Australia, just before Christmas, he asked Mr. Deakin, formerly Prime Minister of that country, what impressed him most of all when he came over for the Coronation of King Edward. "One night," replied Mr. Deakin, "I had been to a great function. It was midnight. I was making my way home, and I turned aside into a narrow, dark alley. There, on a doorstep, I saw a little lad aged about twelve with his arm round a little girl of three. The lad had taken off his coat and wrapped it round the child, and with his cap he had covered her feet. Of all that I saw during my visit to London that picture will ever be strongest in my memory.

### AN INTELLIGENT DOG

It does not often fall to the lot of a dog to make a presentation to Royalty, but this honour was conferred upon an Irish terrier belonging to a lady who resides at Beckenham. While Princess Henry of Battenberg was receiving the purses at the Albert Hall on behalf of Dr. Barnardo's Young Helpers' League on

# The Most Delicious OF ALL TEAS IS "SALADA"

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Saturday, "Dorando" proudly marched up to her Royal Highness, and, wagging his tail in a delighted fashion, placed a small basket containing a purse at the Royal lady's feet. The dog stood perfectly still until the purse had been removed, and then picking up the empty basket left the platform in a most dignified manner. The purse contained £6 7s. 6d. which "Dorando" had collected entirely by his own efforts.

in a month's time I'll see if I can fix you up as a saleswoman.'

"By this time the Crown Princess had got her breath back and man-

### Got Rid of Bronchitis

The worst feature of bronchitis is the tendency to return year after year until the system is worn out and gives way to consumption, or other ravaging disease.

Dr. Chase's Syrup of Linseed and Turpentine owes much of its great popularity to the fact that it positively cures bronchitis, and this is about as severe a test as can be made of a medicine of this kind.

Mr. W. H. Walker, Calmar, Alta., writes: "I am pleased to say that Dr. Chase's Syrup of Linseed and Turpentine has done much good to myself, wife and children. My eldest girl, 7 years, had bronchitis, and the doctor who attended her did not seem to do much good. We got Dr. Chase's Syrup of Linseed and Turpentine for her, and she soon got well. We always keep this medicine in the house now ready for use, and find that it soon cures coughs and colds."

In fighting diseases of the throat and lungs half the battle is in having Dr. Chase's Syrup of Linseed and Turpentine at hand to be used promptly. This is why many people prefer to buy the large family size bottle.

aged to explain. The unfortunate manager, who had not, of course, recognized the Princess, nearly fainted."

### NOT WHAT HE THOUGHT

"The Bristol Times and Mirror" quotes an amusing story of the Crown Princess of Germany, whose kindness of heart is well known:—

"The Crown Princess takes a great interest in young women and their work, and not long ago she thought that a protégée of hers could very well fill the post of model that a leading firm of dressmakers had advertised as being vacant. She thought that to make quite sure of getting it she would approach the manager herself.

"She called at the establishment in her unconventional way and asked for the manager. After a few minutes she was shown into his room.

"I came," she said at once, "because I saw your advertisement, and I thought—"

"The manager interrupted her. "I'm sorry, my dear," he said, kindly; "it's no use. I'm afraid you are not quite smart enough for us. But you have a pleasant face and a nice manner, so if you'll come to me

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