

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, APRIL 30th, 1914

No. 18

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

RESIDENCE, furnished, to rent for June, July, August and September, suitable for married couple, every convenience. Telephone, tennis court, piano, etc., etc., one block from street cars near Lake. \$50 per month. Parkdale. Apply Box 1, "Canadian Churchman" Office.

WANTED—AN ORGANIST AND CHOIR-MASTER desires position, exceptional ability and experience, highest references. Address, A.B., "Canadian Churchman," Toronto

POSITION WANTED—Experienced General desires position with a small family for the summer months. Vicinity of Barrie preferred. References. Free end of May. Apply, Box 2, Canadian Churchman.

WANTED—A CITY CLERGYMAN having the month of August free (5 Sundays), will take duty in the Country, summer resort preferred. Address, Box 3, "Canadian Churchman," Toronto.

WANTED—LAY READER who has had charge of Mission Church in England desires similar work in Eastern Canada (preferred) for summer. Would act as Locum Tenens. Free now. Bishop's recommendation. Apply—L.T., "Canadian Churchman," 36 Toronto Street, Toronto.

TELEPHONE, MAIN 1054
CHARLES EVANS-LEWIS
Barrister, Solicitor, Notary, etc.
ROOM 508 LUMSDEN BUILDING
6 ADELAIDE STREET, EAST TORONTO

Special offer to the Clergy only
"The People of God"
By THE REV. H. F. HAMILTON, D.D.
Can be obtained from Messrs. Thorburn & Abbott, Sparks Street, Ottawa.
Regular Price \$5.75.
SPECIAL PRICE \$2.00.
(Postage 22 cents extra.)

GENERAL ANTHEMS
Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and
GENERAL MUSICAL SUPPLIES
Music sent on Approval to Clergy or Choir Leaders.
Ashdown's Music Store
144 Victoria Street, Toronto.


Toronto Brass Manufacturing Co.
370 Richmond St. West
Toronto
Designers and Makers
ECCLESIASTICAL BRASS WORK
We beg to announce that we have taken over the Ecclesiastical Department of KEITHS LIMITED (formerly Keith & Fitzsimons, Toronto).


MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY.
BELLS

ESTABLISHED 1856
P. BURNS & Co., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996 Main 190
PRINCESS ST. MORROW AVE. Telephone Junction 3786.
TELEPHONE MAIN 151 AND 152
LOGAN AVE. Telephone Gerrard 151
DUPONT Hillcrest 1825

Your Executor and Your Heirs

To assure your heirs the use and enjoyment of your property, the same as if you were able to execute your own will yourself, appoint a Trust Company as your executor. Our thirty-two years' experience in interpreting wills and administering them, is an assurance that any will in which we are appointed as executors will be faithfully and conscientiously administered.

Capital and Reserve, \$3,000,000.00. Assets, \$63,055,883.97.

THE
TORONTO GENERAL TRUSTS
CORPORATION
Bay and Melinda Sts. Toronto Ont.

STOCKS ESTABLISHED 1888 BONDS
G. TOWER FERGUSSON & Co.
(MEMBERS TORONTO STOCK EXCHANGE)

Investments carefully selected in
Standard Dividend Paying Issues

Large or Small Amounts Write for Particulars
23 TORONTO STREET TORONTO

THE SILVER BLACK FOX INDUSTRY OF PRINCE EDWARD ISLAND

Has Now Become One Of
CANADA'S GREAT NATIONAL ASSETS.

We are interested in several of the leading fur farming Companies in the Province and can quote prices for shares, also for live stock with which to start Ranches. We solicit the closest investigation into every proposition we have to offer before investors become interested

The Royal Investment Exchange

Offices--Royal Bank of Canada Building,
Charlottetown.
Directors.
Hon. John Agnew George D. DeBlols
John O. Hyndman William E. Agnew
Address all correspondence to the Royal Investment Exchange.


Cassocks, Surplices and Mortar Boards
For Choir use at reasonable prices.
HARCOURT & SON
103 King St. W., Toronto

FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.
Big stock of select makes always on hand
Out of town Customers efficiently served by Mail.

JOHN CATTO & SON
55-61 King Street East - Toronto

THE Christian World Pulpit

Vol. 84. Just Published
Consisting of the weekly Numbers, July to December, 1913, in cloth binding with index ... \$1.50

This useful volume contains the best sermons delivered during the past half-year by the leading divines of all denominations throughout the United Kingdom. There is much that is helpful and suggestive to students in the volume, which also provides excellent Sunday reading for the home.

Several of the back volumes are still obtainable, particulars of which will be sent free on application.

UPPER CANADA TRACT SOCIETY
JAS. M. ROBERTSON, Depository
2 Richmond St. E. Toronto

Phone North 28
DANIEL STONE
Undertaker
525 SHERBOURNE ST.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

**\$15,000.00
FOR \$180.00**

A Great-West Policyholder was suddenly killed the other day.

\$15,000 was paid in cash to the widow within a few days of the accident. One premium only of \$180.00 had been paid.

Such are the possibilities of Life Insurance—such its urgency.

The Great-West Policies have appealed to over 45,000 careful people as being the most desirable anywhere to be obtained.

Ask For Personal Rates.

The
**Great-West Life
Assurance Company**
Head Office, WINNIPEG

Trips on Ships

BY ALL STEAMSHIP LINES



To any part
of the World

CANADIAN CHURCHMEN can secure best accommodations for the trip abroad and we extend the lowest rates.

R. M. MELVILLE & SON
Corner Toronto and Adelaide Sts.
Opposite the General Post Office
Phone Main 2010.

Are You Going to
EUROPE

An interesting tour of England, Wales, and Scotland is arranged, under the auspices of the

National Brotherhood Councils of Great Britain and Canada.

The Victoria College Glee Club, of Toronto University, a Male Voice Choir of 25 young men, will accompany the Delegation, and provide entertainment during the voyage.

Sailing Date, June 2nd Next

Friends desiring to travel with the Brotherhood Party write W. M. MURDOCH, International Secretary, 32 Coady Avenue, Toronto, for particulars covering rates and plan of tours, etc.

TELEPHONE MAIN 7404
We are equipped to produce

Printing Matter

THAT WILL ATTRACT
ATTENTION ANYWHERE

Our prices are inducing, and should attract the shrewd business man—try us.

The Monetary Times Printing

Co. of Canada, Limited

62 CHURCH ST., TORONTO

W. CORNER OF COURT ST. 3

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has kindly agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.

FITZ CURE CO.

P.O. Box 214, Toronto



Chimes, Peals, Church,
School and other
Unequaled musical quality

Bells

88 years' experience
MENEELY & CO., Watervliet (West Troy) N.Y.
Highest Grade Cast-iron Bell Metal. Montreal.



Best 40 Years ago—
Best to-day

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

ST. AUGUSTINE WINE

REGISTERED

\$1.50 Per Gallon

25c. extra for Jar.

\$4.50 per doz. Quarts.

D. G. STUART

391 Church Street, Toronto

M. 1329

FOR SALE

Attractive Houses Below
Their Market Value

The Booklet illustrated below contains reproduced photographs of a few well-built modern houses, conveniently located on

Glebe Manor Estate
Yonge Street

We have no hesitation in recommending these houses as a good investment. In a few months they will command very much higher prices than we are now asking.

Established 1885.

**DOVERCOURT LAND
BUILDING & SAVINGS**

W.S. Dinnick,
President

COMPANY LIMITED

82-88 King St. East
Toronto

WINDSOR OFFICE - 64 OUELLETTE AVE.

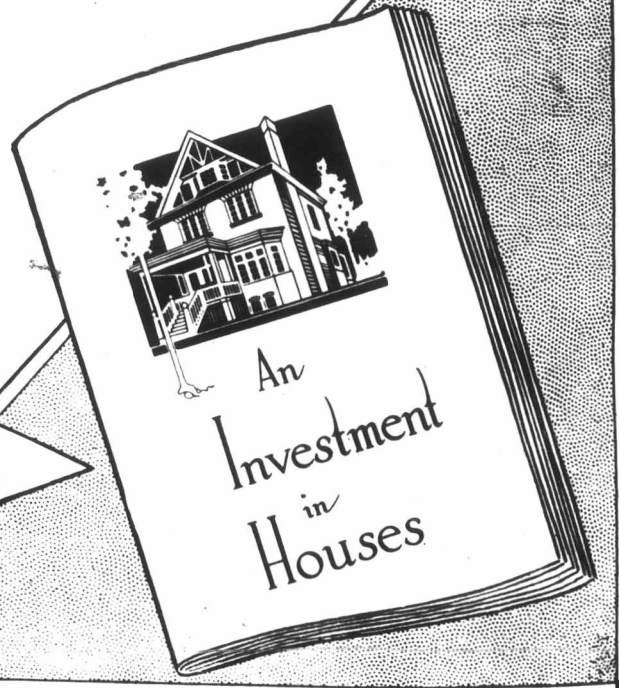
LARGEST OWNERS & DEVELOPERS OF REAL ESTATE IN CANADA

Shall we mail the Booklet to you? It may be that you will find just the style of house to suit you, or would you prefer to visit Glebe Manor and see the houses? Our Automobiles are at your service. Telephone Main 7281.

SEND THAT BOOKLET

TO _____

C.C.



IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

The Canadian Churchman

TORONTO, THURSDAY, APRIL 30, 1914.

SUBSCRIPTION - - \$1.50 PER YEAR
Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.

An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications, EVELYN MACRAE, Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

FOURTH SUNDAY AFTER EASTER.

(May 10th.)

Holy Communion: 253, 256, 260, 386.

Processional: 440, 636, 650, 664.

Offertory: 165, 388, 577, 583.

Children: 708, 709, 730, 751.

General: 19, 25, 171, 390.

The Outlook

War in Mexico

There is only one thing that is reassuring about the Mexican trouble and that is the attitude of the President of the United States of America. Peace with honour, we have no doubt, is his sincere desire. But it is a tangled situation. The last straw seemed extremely light but the camel had quite a hump on. For ourselves we find it difficult to see any satisfaction in a formal salute from a man whose control has not been formally recognized. There is considerable doubt as to whether Huerta has confidence enough to accept the efforts of the three South American Republics, no matter what be the attitude of U.S.A. The situation promises to change rapidly and before these words are in type the affair may have assumed entirely different proportions. But we must say that we wish the issue had been larger and clearer before a Christian nation had taken offensive measures. As it is, the U.S.A. has a wolf by the ears.

The Power of the Gospel

It is sometimes said in these days of badly-filled Churches that the Gospel has lost its power of appeal, that the multitudes are no longer to be attracted by methods which have been useful in the past, and that it is only by some new form of treatment and some more modern presentation of truth that we can hope to see a return to the habit of Church-going. Now it must be sorrowfully confessed

that the pulpit is often not the drawing power that it ought to be, and that the hungry sheep look up in vain for food. If Churches were conducted on the principles of business houses an enquiry would soon be made in.o the lack of success, and if certain methods were not producing good results other methods would at once be substituted. A striking testimony to the power of the Gospel has just been given in the great Mission conducted by Dr. Chapman and Mr. Alexander in Scotland. They started work in centres which were admittedly hard to influence, and crowds who refused to go inside recognized places of public worship flocked to their meetings until there was no building large enough to contain them, and for hours thousands of people waited in the winter's cold to make sure of admittance. All theories about prevailing indifference to religion are destroyed in the face of facts like these, and the popular opinion that the ordinary man is not interested in religion is set aside by such clear testimony. This being the case, surely the lesson is that the Gospel should be proclaimed with all fullness and clearness in our pulpits, that conjecture and speculation should be made to cease, and that even ethics should be constantly proclaimed in relation to the vital power of the Gospel. If only an end could be made of theories and essays, and the truth as it is in Christ Jesus proclaimed out of loving hearts and earnest souls, the land would no longer be barren, but would bring forth fruit to the praise of God. Let us, therefore, be more convinced than ever that the Gospel is God's power to salvation.

The Place of Music

For some considerable time the problem of Church attendance has been discussed in the United States, and the conclusion seems fairly unanimous that fine music is not particularly successful in attracting "the man in the street." This, perhaps, is because he likes to take part in the singing rather than listen to others. It is a great question whether any large number of worshippers are really interested in anthems and other musical productions in which they do not join, while, on the other hand, it would seem as though congregational singing was never more popular than at present. A little while ago we heard of a Church where it was said that special attention was going to be devoted to the music, so that if the present preacher should leave, the congregation might still be maintained. We question both the wisdom and the power of such a policy, and we still maintain that Church attendance is infinitely more likely to be guaranteed by the character and power of the preaching. The spirit of pleasure and amusement is becoming more and more dominant and the craving for novelty more and more keen. What is needed beyond all else is a revival of spiritual religion, a deepening sense of the realities of the world to come. When these things obtain among us there will be no need to think of attracting people by music. Christ alone will "draw all men unto Him."

Principles, not Personalities

Whenever a writer or speaker indulges in sarcasm or personalities it is a sure sign of weakness, and when either of these features is seen in connection with religion the question becomes much more serious. Differences of opinion are inevitable among Christian men and discussions will doubtless continue till the end, but if ever a religious writer permits himself to indulge in cynicism, sarcasm,

and personal references it is at once recognized that his case is weak and his attitude hopeless, to say nothing of the poverty of his own spiritual life and character. Let us by all means discuss and controvert what we believe to be untrue, but let us deliberately limit ourselves to arguments based upon facts. The Spirit of Christ is probably nowhere more evidently seen than in our treatment of controversial matters, and while we are called upon to advocate good, and right, and truth, we must never forget St. Paul's words about "speaking the truth in love."

Social Service

The first chapter of Social Service and the Brotherhood of St. Andrew is found in the familiar words, "He first findeth his own brother Simon and brought him to Jesus." It is worth while remembering this in days when Social Service is being made a watchword. Andrew did not bring Simon to the club, or the concert, or the institute, or the Church parade; he brought him to Christ. All our work is futile, and even dangerous, unless that be its purpose and direct result, and we must never forget that Andrew cannot bring Simon to the Master until he has first been there himself, and can say, "We have found Him." It is impossible to bring spiritual help to people by the hand of sympathy unless we ourselves have first of all experienced the love and grace of a personal Saviour.

Two Teetotal Navies

The United States Secretary of State, Mr. Daniels, has issued an order, to take effect next July, prohibiting the use or introduction of liquor on ships or in navy yards. The order was prompted by the frequent court-martial punishment of officers who had learned to drink in the navy. Quite recently the Secretary had to approve the dismissal of a drunken officer, who had learned to drink in the officers' mess on cruise, the wine being provided by individual subscriptions of the officers. The Canadian navy is already "teetotal," and it is, therefore, a great satisfaction to know that two navies of the world are on the side of temperance. It is much to be hoped that other countries will follow suit, for no one can doubt for an instant the peril to the navy of alcoholic liquors and the entire uselessness of these beverages. Slowly, but surely, temperance principles are making their way.

Version of the Bible

The Rev. T. H. Darlow, of the British and Foreign Bible Society, lately read an interesting paper at the meeting of the Victoria Institute, London, England, on "The Character of the Bible inferred from its Versions." It is sometimes overlooked that nearly every reader of the Bible in all parts of the world is dependent on a translation of some kind, and it is a fact of far-reaching significance that "some book, or books of Holy Scripture have now been published with a religious or missionary purpose in quite 600 distinct forms of human speech." And amid all the verbal changes implied by these multiplied versions the essential word of God in the Bible is not affected, and the vernacular rendering in every country is valuable beyond price. Mr. Darlow called attention to one point which seems to us of special interest and importance, that "perhaps there is no example of a people once Christian which has ever abandoned faith so long as its people have possessed the New

Testament in the vulgar tongue." This is a striking bit of Christian evidence that deserves notice and repetition. The work of the Bible Society during the last century has been marvellously blessed, and some languages and dialects have actually been purified and virtually renewed by the translation into them of the message of the Gospel of God. The more we ponder these things the more we shall realize the Divine vitality and efficacy of the Scriptures. "Where the word of a King is, there is power."

Fairness in Controversy

It is always depressing when those "who profess and call themselves Christians" allow themselves to be either sarcastic or unfair in matters of controversy. An English Church paper that claims to have the largest circulation has just allowed itself to write as follows:—

It would not surprise us if some of those who talk glibly about Kikuyu were to press the undenominational argument as justifying either the inclusion of Mohammedans in a common Church based upon the acceptance of a common belief in a Deity, or a delimitation of religious areas that would leave Mohammedans untouched within their particular sphere of influence.

Nothing could well be more regrettable and deplorable than this manifestation of bitterness, and it is not surprising that a contemporary describes it as "either designedly offensive or written in gross unintelligence." The Mohammedans who protested the other day made it their chief point of complaint that the Churches desired to unite with the object of stemming the rising tide of Islam. So that any thought of non-Episcopalians uniting with Mohammedans in a common Church could only be on the assumption of a denial of the Deity of our Lord. The suggestion is as insulting as it well can be. If this is the spirit to be manifested by those represented by the newspaper in question, then the ecclesiastical party is certain to become settled in that isolation which will prove more than it does at present the utter spiritual powerlessness of these men to meet modern needs and problems.

Joy and Praise

The genealogy and history of praise are contained in six well-known words. They are all associated etymologically and when placed in order they tell their own story. The six words are: "price," "appraise," "appreciate," "prize," "precious," "praise." Praise may, therefore, be defined as the expression of appreciation. Praising is the result of prizing. We can easily see from this that the praise of God is the expression of our appreciation of God. We prize Him, therefore we praise Him. He is precious, and is, therefore, to be praised. This appreciation of God refers both to what He is and what He gives, for Scripture uses praise in connection with both ideas. The true spirit of praise will thus be the true expression of our appreciation. In so far as God is real and realized in our life we shall find Him precious, and the result will be praise.

But the question at once arises, What is the true spirit of praise? How may we know that this is ours? There is at least one sure test and certain proof: the possession by us of the spirit of joy. When we know what the joy of the Lord is, when we understand what it is to rejoice in the Lord, we shall have the guarantee of the true spirit of praise. This, then, is our subject; the relation of joy to praise.

The Nature of Joy is a Call to Praise.—What is joy? Joy is a condition of soul, an attitude of soul, an emotion of soul, which is the direct result of our being right with God. It is due to our accepting, maintaining, and realizing a right position before God. It cannot be too strongly emphasized or too constantly remembered that joy is the immediate and necessary outcome of a heart that is right and a life that is straight with God.

This joy, arising from a right relation to God, concerns the whole of our life—past, present, and future. In regard to the past it is the joy of recollection, arising out of what God has been to us; in regard to the present it is the joy of realization, arising out of what God is to us; in regard to the future, it is the joy of anticipation, arising out of what God will be to us. Thus we have the joy of retrospect, aspect, and prospect, and all is concerned with God's relation to us and ours to God.

Joy is, therefore, to be clearly distinguished from happiness, though the two words are often used interchangeably and the two things are confused far too frequently. Happiness, as we can see from the word, depends on what happens, i.e., on circumstances, and it varies accordingly. Joy is really independent of circumstances, and should be unvarying. St. Paul could not have been "happy" when he spoke of himself as "sorrowful," but he could nevertheless say, "Sorrowful, yet always rejoicing." Happiness is like the surface of the sea; to-day calm, to-morrow turbulent. Joy is like the bed of the ocean, ever the same. Happiness depends on what we have; joy depends on what we are. Happiness is excited by the possession or expectation of good things as distinct from evil; joy is excited by the possession or expectation of God, apart from good or evil.

It can readily be seen, then that since joy is what it is, it is the direct source of praise. If we prize God we shall have joy in God, and having joy we shall express it in praise. The nature of joy is a call to praise.

The Experience of Joy will be the Substance of Praise.—There are many ways in which joy comes to us. The avenues of joy are manifold. Limiting ourselves to the verse which heads our chapter, we notice three channels of joy.

There is the joy that is born of faith. "Let all those that trust in Thee rejoice." Trust links us to God and leads to joy. There is the joy of conversion, "the joy of salvation." "We joy in God, through whom we have received the atonement." "Joy and peace in believing." This was the joy of the Philippian jailer who "rejoiced believing in God." This is the joy of condemnation cancelled, of guilt removed, of righteousness imputed, of acceptance bestowed.

And the joy of faith is the joy, not only of the commencement, but also of the course and continuance of the Christian life. It is the joy of consecration, for our whole life is a life of faith. Faith unites us to God, and enables us to abide in God; faith rests on God's faithfulness, depends on His wisdom, appropriates His fullness, and realizes Him as our all in all.

There is the joy that comes from assurance. "Let them ever shout for joy because Thou defendest them." This is the joy that depends not on our faith, but on God's faithfulness; not on our trust, but on His trustworthiness. This is the spirit that can count it all joy when we fall into divers trials—the spirit that glories in tribulation, that rejoices because our names are written in Heaven. This is the joy that comes from the confident and blessed assurance that God is our shield, our strength, and salvation.

There is the joy that arises out of love. "Let them also that love Thy Name be joyful

in Thee." This is the joy that comes from fellowship. "God's Name" means God's character, God's nature as revealed in His Word, and to "love His Name" is to have fellowship with Him in and through His great purpose and provision of grace in Christ. To love His Name we must know His Name, and at the same time in order to know we must love, and the result of this fellowship will be joy in God.

This threefold experience of joy will naturally and inevitably be the substance of our praise. The feeling of joy will lead to the fact of praise, experience will lead to expression, and joy to praise.

The Degree of Joy Must be the Measure of Praise.—There is a great law of proportion in the Kingdom of God. It is suggested in many parts of the Word of God, but very simply and significantly by the use of the prepositions in Hebrew and Greek which we render by "according to." If we read Psalm cxix., with its iteration of "according to;" if we study the Epistle to the Ephesians, with its frequent and profound emphasis on "according to," we shall see that as Divine grace is according to Divine love, so human life should be according to Divine grace. Human joy, therefore, should be "according to" Divine grace, and our praise should be "according to" our joy.

Now in the Word of God there are various epithets associated with joy which tell us what God is ready to bestow and what we ought to be ready to receive. We have the "much joy" of Acts viii., the "great joy" of John xv., the "fullness of joy" of Ps. xvi., the "joy unspeakable" of 1 Pet. i., and the "everlasting joy" of Isa. xxxv.

And as our joy increases, our praise should increase. The measure of the one must be the measure of the other, the ratio exact and the proportion perfect. The degree of joy is the measure of praise.

This, then, is the relation of joy and praise. The nature of joy is a call to praise; the experience of joy is the subject of praise; the deepening of joy is the growth of praise; and the degree of joy is the measure of praise. From all this we infer two practical truths for our daily life.

Joy is a very simple test of life.

It is, perhaps, the simplest barometer of our spiritual state. This is so because it means our asking but one question, "What is God to me now?" In proportion as God is appreciated and prized will there be joy, but if there be no joy, it really means that there is no appreciation of God. No appreciation, no joy; some appreciation, some joy; much appreciation, much joy; growing appreciation, growing joy; abiding appreciation, abiding joy.

Joy is a very satisfying test of life.

We cannot possibly test our own holiness; others alone can do that. We cannot possibly gauge our own humility; we cannot possibly register our own growth in grace. This all means looking within, which is a fatal mistake for any believer. But when I ask myself, "What is God to me now?" I am at once occupied with Him rather than with myself, and in that occupation we find our perfect satisfaction. In His light "we see light," light on ourselves and our life; and joy in God, because it is the index of our appreciation of God, will be the surest test of our spiritual life and power.

We have, therefore, only to let God be real, to live close to Him, to let Him be first, submitting to His righteousness, relying on His faithfulness, abiding in His presence, drawing from His fullness and surrendering to His lordship, in order to live a life of ever-growing joy, a life of over-deepening praise, and a life of ever-increasing glory to God.

The Chinese Revolution and Mission Work

Right Reverend
D. T. HUNTINGDON
(Bishop of Anking.)

UNDOUBTEDLY the most striking political event of the twentieth century is the Revolution in China. That any country should suddenly change from an absolute monarchy to a republic is interesting, but when that country has existed as an absolute monarchy for over two thousand years and as a feudal monarchy for no one knows how long before that, and, furthermore, is probably the most populous country in the world, with a population of between 300,000,000 and 400,000,000, it must startle even the most apathetic. It will be of some interest, therefore, to inquire into the causes and,

All these things, however, made but vague stirrings until 1898, when the Emperor Kwanghsu, under the guidance of Kang Yu Wei and a number of young men, most of whom were his scholars, started on a career of radical reform. That reform was stopped short by the power of the Empress Dowager, aided by the treachery of Yuen Shih Kai. Reform ideas had, however, begun to ferment, although they were outwardly suppressed by a fierce reactionary movement culminating in the Boxer outbreak. Of the hundreds of missionaries and thousands of Chinese Christians who were martyred in that fearful per-

secution it is not necessary to speak. With the collapse of the movement the Empress Dowager was convinced of the unwisdom of her policy. No more reaction for her. The way of progress was the way of safety. She re-enacted all the reforms of the Emperor and started others. The finances of the country were to be put on a proper basis—a work still awaiting a convenient time, and a man. A number of sinecures were abolished, and general—very general—economy was ordered. The reforms already begun in the army and navy were to be pushed forward. The code of laws and the whole legal system were—and still are—to be remodelled. Most important of all, education was to be taken up on Western lines. At first questions on Western subjects—mathematics, science, history—were introduced into the old examinations. Confusion unimaginable resulted, and the attempt was abandoned in favour of the abolition of the examinations and the establishment of new schools all over the Empire.

As these new schools have been the centres of progress and revolution, it will be well to examine them a little more carefully. A committee of three great scholars was appointed to draw up a scheme of education, and, all things considered, did a remarkable piece of work. It included everything—primary schools, secondary schools, colleges, normal schools, universities. It is unnecessary to say that it has not been fully carried into effect, but a large part of it has, and progress is still going on. Two great difficulties faced the nation in this attempt—the lack of text-books and teachers. There were, to be sure, certain text-books, which had been prepared by missionaries, available, and some of these are still largely in use; but many more were needed, and, naturally, the Government preferred books by its own scholars. They have been prepared in great numbers and published by Chinese publishing houses mostly in Shanghai. Virtue is inculcated in these books, but chiefly the newly-discovered virtue of patriotism. The Readers are full of little stories of patriotic men and women, and under the guise of



IN MODERN CHINA—An Instance of the Adoption of Western Methods at the Railway Station at Shanghai.

so far as they bear on Mission work, into the consequences of this change.

The beginnings of such a movement are, of course, vague. Contact with Western nations had roused China to the idea that they were stronger in a military way than she was, and naturally into some inquiry into the causes of that strength. Contact with merchants from other lands also taught her of new markets, new kinds of goods, and new methods of business. Missions exerted a deeper influence than these. Here were men and women teaching strange doctrines in their midst; here were their fellow countrymen in considerable numbers accepting these doctrines. Then boys and, what was much more remarkable, girls in their schools were learning new things such as the old Confucian scholars had never known. Among these things was a religion which is, in a sense, always revolutionary, and some knowledge of Western history and political forms. Here they learned that, strange as it might seem, the people had something to say about the government of most countries. Could it be that that had anything to do with their efficiency.

As these new schools have been the centres of progress and revolution, it will be well to examine them a little more carefully. A committee

patriotism is brought in revolutionary doctrine of an advanced type. Here is a story from one of the National Readers, a book more widely used than any other: "One day Confucius was passing a certain city which had recently been captured by a neighbouring State. He saw there a crowd of men repairing the wall, under the charge of their conquerors. One of his disciples said to him, 'Master, when you see men engaged on public works you are accustomed to alight from your chariot. How is that you do not do so at present?' The Master replied: 'Those who work for men who have enslaved them are not to be called men but slaves; therefore I do not alight.'" Now, all this time the Chinese were saying that they were the slaves of the Manchus. Either the governing race never looked at the book—which was sent out under their authorization—or they were afflicted with blindness. Many other stories almost as plain were scattered through these books and sold by the million throughout the Empire. Books of history and philosophy were also written or translated. The great revolutionary philosophers and soldiers of the West became the heroes of

young China. Darwin and Spencer, Voltaire and Rousseau, Cromwell and Napoleon, and, above all, Washington, were the heroes to be followed and imitated by all true patriots. Liberty, equality, and fraternity, the very words for which would hardly have been understood ten years ago, were on the tongue and pen of millions.

The problem of getting teachers was even more difficult than that of text-books, and the error of the Government was even more fatal. As in the case of the text-books, the work of Missions was of great value. There were a small number of graduates of Mission schools able and willing to take positions in the new Government schools, but not in adequate numbers. China could not train men in anything like the numbers needed, so they must be sent abroad. Europe and America were distant and expensive. Japan was near and comparatively cheap. Thither rushed the students of China to study everything—education, common school subjects of all sorts, engineering, commerce, law, military and naval science. Tokio was the educational Mecca. Thither they went at first by hundreds, and then by thousands. At one time there were over fourteen thousand Chinese students in Tokio. Many of the courses were for brief terms—six months or so—and much of the work was necessarily done through interpreters, and probably did not amount to much; but they all saw a new civilization, a new form of government, and a new system of education.

At this time the old Conservative Party in China had vanished. Everybody wanted to get on, so they were all progressive; but there were also two other parties, both working in exile. The party of the Emperor had for its object the suppression of the Empress Dowager and the reinstatement of Kwanghsu, with the immediate adoption of a Constitution and the abolition of the privileges of the Manchus. Kang Yu Wei, the leader in the Emperor's reforms, and his ablest assistant, Liang Ch'i Ch'ao—now Minister of Justice—were the leaders of this party. Liang was publishing a very able magazine in Yokohama, and was at first most popular with the young students.

HISSED OFF THE STAGE.

The other party was the Republican Party, headed by Dr. Sun Yat Sen. They had been working openly outside China and secretly inside for years, and had a well-organized propaganda. They saw the opportunity in Tokio, and were not slow to seize it. There they held meetings, organized branches, and published books, pamphlets, and magazines, which might have cost them their lives if published in China. In a few years this party had gotten so much power that in 1908 Liang Ch'i Ch'ao was hissed off the stage at a meeting organized by the more moderate party, and practically all the young scholars of Japan were revolutionaries. These students came from, and returned to, all the provinces of the Empire. It is an entire mistake to suppose that this work began from the coast and worked in. The largest number of students from any one province was, I believe, from Hupeh, in the very centre of the country—and there, be it noted, the Revolution broke out. Szechuan, in the far west, was as much affected as Kiangsu in the east, and while the north was a little more conservative than the south the difference was only one of degree.

When students returned they brought back revolutionary literature and distributed it among their less fortunate fellow-students. It was forbidden the mails, and never sold openly; but there was probably not a city in the Empire where it was not to be had for the asking by any properly introduced person. The students were the first among whom their fellow-students worked, but they did not stop there. The army was so thoroughly worked that, except for those troops directly under the control of Peking, the whole army was more than ready to join the Revolution as soon as it broke out. Merchants and clerks, and even coolies and farmers, were indoctrinated with the new ideas, so that the whole country was thoroughly ripe for Revolution. When the time came the whole country was up in arms, and the minority, who did not like it, quickly fell into line.

Now, China is a Republic at least in name. Republican principles are accepted by all sorts and conditions of men with more or less enthusiasm. What effect is this having on Mission work?

THE SON HAS NO RIGHTS.

Let us see first what effect it has on ancient, Imperial Confucianism. I do not wish at present to speak of Confucianism as a religion, but as a social and ethical system. In that aspect its

basis is the five relations—prince and minister, father and son, elder and younger brother, husband and wife, and friend and friend. The last of these relations is a relation between equals, but the first four are clearly between superiors and inferiors. With the coming of the Republic the relation of prince and minister vanishes. A new relation of the citizen to the State has to be substituted, and it will have to be so different as hardly to be recognizable. Father and son is the central relation of the whole Confucian system, and it is unnecessary to say that filial piety is emphasized and parental duty almost ignored. The son has no rights which the father is bound to respect. In theory the father chooses the son's business, chooses his wife, says what money he shall have, and where he shall go. The power of the elder brother over the younger is only a little less absolute than that of father over son. The rights of a wife against her husband are nothing.

Into this beautifully graduated system come those three words from the French Revolution—Liberty, Equality, Fraternity. The whole structure was shattered as by a mine. I am not saying anything about the good or bad in the two sets of ideas, but only that they cannot get along together. You can pick up pieces of the old Confucian ideas floating in scraps down the Yangtze River and out to sea. There are, to be sure, large pieces of it still standing all about the country, and many people running around and bracing them up with poles—especially those who are trying to make Confucianism the State religion—but the foundation has been so shaken that it is only a question of time when the whole structure will fall in. Of course, most Chinese, even students, do not quite see this, but I think that there is a very general feeling that there is something wrong—that Confucianism and the new Republic do not fit.

Then there is the more superficial interest in Christianity as the religion of the West, although that is largely discounted by the idea that religion is going out of fashion, and is only needed in the earlier stages of civilization from which China is now emerging.

However, there is no doubt that there is an interest in Christianity such as never existed in the past. Our hospitals have long been popular, and are now increasingly so. Our schools are, for the present, undoubtedly the best in the country, and are generally unable to meet the demands which are being made upon them. This is specially true of girls' schools. In no other matter has there been a more marked awakening than in the matter of the education and general position of women, and here our opportunities have far out-stripped our abilities.

EVANGELISTIC WORK.

Still, the one sphere where we can gauge the genuine interest in Christianity as a religion, apart from all accidental advantages, is Evangelistic work. Here I will take as a concrete example my See-city, Anking. It is a city of about 100,000, the capital of the Province of Anhwei, and an educational centre of moderate importance. Our new cathedral was consecrated on November 10, 1912, and after the consecration we had a week of special Evangelistic services. We have a seating capacity of about one thousand, and on only one night during the week did the attendance fall below nine hundred, and that was mainly due to heavy rain. Probably many of the people came out of mere curiosity, but not nearly all.

Dr. Mott and Mr. Sherwood Eddy held a series of meetings for students in many of the chief cities of the country during the winter and spring of 1913. We had Mr. Eddy with us for one meeting for students in March. There are probably between twelve and fifteen hundred students in Government schools in the city who are of age to make such a meeting profitable. The Commissioner of Education kindly assisted in sending out invitations, and about eight hundred young men came to the meeting, which was at 4 o'clock in the afternoon—not a very convenient hour. They listened with intense interest for over an hour while Mr. Eddy spoke to them through one of our younger Chinese clergy, who acted as interpreter. An after-meeting was held, and about four hundred stayed. Inquirers' cards were passed round. The signing of them merely indicated that the signer was willing to study the Bible, and if he found it true to accept it. To my surprise one hundred and fifty of the cards were signed and returned to the ushers. Later we held three more meetings, addressed by myself, which were not so largely attended, but at them a hundred and thirty more names were handed in.

What was done at Anking was done on a larger scale at nearly all the places where such meetings were held. Larger meetings were held for several nights in succession, and larger numbers of inquirers were enrolled, the largest number being over 1,500 in Foochow, the whole number being about 7,000. Of these, up to June 1, nearly 900 had connected themselves more definitely with the churches, about 250 being baptized. Of course most of these were men who had a previous knowledge of Christianity.

The ground of appeal in these addresses is a new one. As I have indicated above, young China is intensely patriotic. The argument is, therefore, something like this: "What China needs is mines, railroads, armies. All these are doubtless needed, but the central need of a Republic is always men. Men of intellect are needed, but, above all, men of character; men who can be trusted in any position. Christ is the greatest power in the world for the creation of such men. You yourselves need this power to renew and purify your own lives."

The trouble with preaching to non-Christians is that they simply are not interested. They very likely accept your argument for the unity of God, let us say, and go on doing as they have always done. It does not touch them. But let them once ask, "Is this faith going to help on our country?" and they no longer ignore the issue.

What was done last year in fourteen cities can be done, and ought to be done, in a hundred cities. In the smaller as well as the larger places such work is possible and profitable. Everywhere opportunities are offering on a larger scale than would have been thought possible a few years ago, and it behoves the missionary body to make good use of them, and at once.

Since writing the above, I have returned to China, and find that a considerable reaction has set in. Of course this was to be expected, but it has come a little sooner than I had hoped. The people are still very friendly, but the Government, at least locally, is not. It is quite possible that less change will be manifested in other parts of the Republic, as this province was deeply involved in the rebellion of last summer. I am not sure whether such meetings as were held last winter would meet with an equally enthusiastic response though I feel sure that they would still be very largely attended. Nevertheless the height of the wave is undoubtedly passed, and we shall probably have a period of reaction for a few years.—East and West.

MISSIONARY SOCIETY OF THE CANADIAN CHURCH

Steady and gratifying progress in all departments of the work was reported at the annual meeting of the Missionary Society of the Church of England in Canada, held at St. James' Parish House, April 23rd, but, at the same time, it was pointed out that unlimited opportunities had not been taken advantage of owing to the lack of means. Archbishop Matheson, Primate of All Canada, presided. The most important report was that presented by the educational secretary, Mr. R. W. Allin, owing to the absence of Canon Gould. After reviewing the work in the home and foreign fields, he reported the death of Mrs. B. K. Jones, one of the missionaries in China, on March 25th. Dr. G. B. Archer has returned to the Kangra district, especially undertaking the building of a hospital in Palampur, India, in addition to supervising the medical work at the Mission there and the care of the lepers at Sidpur. The outstanding feature of the home Mission work continues to be the influx of foreigners. The Church must not allow present difficulties to blind its eyes to the opportunities of the future, and must further consider the advancement of work among non-Anglo-Saxon elements in this country. The report stated that conditions at the home base were not altogether satisfactory. Tremendous opportunities had been missed because the means were not provided to take advantage of them. The small stipends of the clergy, who were the key to the missionary life of the Church, was one great cause of the lack of men. It is impossible for clergy with families to even exist on the salary paid in many cases. Turning to the finances of the society, the secretary recommended the classifying of the funds under two headings—namely, permanent and temporary expenditures. The permanent expenditures would include such items as salaries, and under the temporary heading would come,

(Continued on Page 284.)

The Parson and the Country Church

REV. A. E. MURRAY, M.A.

WE need a new Pastoral Theology. The good man going among his people ministering in all good works, must be supplemented. The minister of to-day must be a trainer and leader of "ministers" as well. All his parochial forces must minister to the community. The social emphasis of the Saviour is recognized by the age. The age asks the Church to be like Christ—to serve.

The Pastoral Theology needed must have our idea of Catholicity expressed in everyday life, by a social vision for the corporate life of the people, and an efficient social service. Our idea of priesthood must be shown forth by reading the spirit of Christ into the totality of life and life's interests, and make not only the individual, but also the social life an offering of sacrifice to God. Our idea of the Prophetic office must catch the heroic spirit of the ancient prophets, and must be illuminated by the prophetic ideal of the life and teaching of Jesus, and come forth before men with a socialized message, speaking the voice of God in economic, industrial, political and all social questions, and preaching the Gospel of a Kingdom. Our idea of the Pastoral office must hold before us not only the ideal of a good man ministering, but also leading, not only individuals but the whole flock, vitalizing with the religious ideal, the whole life of the people.

To-day Pastoral Theology must concern itself with the corporate life of the people, and bring the light of religion to bear on all the problems of the community. The University course is a primary preparation only. The Theological seminary is often little more than a kindergarten. True, we have our Theology, our Philosophy, Psychology, Sociology, and other studies, but our real problem on the field is the problem of application. How should we apply truth to life? How make our theories facts? The work in our Theological schools in Pastoral Theology is inadequate. (a) as to vision of the message of Christ in relation to social life; (b) as to scope of Pastoral Theology; (c) as to data for material for study; (d) as to training in methods of work; (e) as to the termination of the teaching responsibility of the Theological School.

That Theological College does good work in Pastoral Theology, that gives the student vision and sufficient equipment to go forth and work out his practical problems single-handed. But that Theological College does better work that continues to assist its graduates, or the Clergy in its area. For a more efficient pastoral work in the Church, we need some improvements in the methods of teaching Pastoral Theology. (a) We need better equipment in library facilities for students in residence, and for students and clergy on the field; (b) we need extension service—correspondence courses, formal or informal; (c) we need experts in Pastoral Theology, who can go out on the field and hold conferences; (d) we need a monthly magazine devoted to the data, methods and results of pastoral work. We must not think that the Theological Schools can do everything, but we do think that they should do more than they are doing. A greater efficiency in service will bring to our Theological Schools the necessary additional support, that this extension work would demand.

The pastor who wants to make his church one hundred per cent. efficient, and the tone and spirit of his community one hundred per cent. religious, is neither a fool nor a fatalist. He wants to win the individual and corporate life of the people to Christ. He wants to give Christian direction, and permeate with a Christian spirit, the whole life of the community. He wants to give his people a vision of social opportunity. He wants to set forth a social policy for his parish and community. He is finding out that when the Church serves, as Christ serves, the Church grows, the world is pulled straight, and Christ becomes the centre of the life of the community. He finds that when he has applied an efficient Pastoral Theology, he has solved the problems of finance, indifference, scarcity of candidates for the ministry, missions, formalism, etc.

With all due regard to my fellows in the ministry, who, like myself, are serving in the city, the key to the future of Christianity in America is held by the minister in the rural community. The city has its unique appeal; the Church has its peculiar work in the city, but in the country we touch directly the foundations of a nation's

greatness. Our needed Pastoral Theology is in the making. Our sons in the ministry will work along more efficient lines than we do. To work out a new Pastoral Theology, our boards of religious education, commissions on social service and missionary boards, and Theological Schools, will have to co-operate intelligently. The Church must co-operate with all commercial, industrial, financial and other agencies that are vitally concerned in the public good. We need to do even more than this. We must intelligently co-operate with other religious bodies.

I will conclude this article with a list of helpful books, that touch directly on the problem of the rural church, though they do not treat of the general subject of Social Christianity:—"Rural Christendom," by Charles Roads; "The County Church, and the Rural Problem," by K. L. Butterfield; "The Country Church," by C. O. Gill and Gifford Pinchott; "The Church and the Open Country," by Warren H. Wilson; "Community Study and Country Districts," by Anna B. Taft (a manual for guidance in making religious and social surveys); "The Day of the Country Church," J. O. Ashenhurst. For a general treatment of the country life problem, the following books are readable and suggestive:—Dr. Bailey's "The Country Life Movement," Sir Horace Plunkett's "Rural Life Problems in U.S.A.," Carver's "Principles of Rural Economics," and Butterfield's "Chapters in Rural Progress."

THIS AND THAT

Thoughts of an Eastern Churchman

BESIDE the important parish of St. George's, Sydney, rendered vacant by the death of Archdeacon Smith, the following parishes in the diocese of Nova Scotia are without rectors:—Newport and Falmouth, both in Hants County, "Dominion," near Sydney, C.B., Glace Bay, C.B., Lockport, N.S., on the Atlantic Coast, Joggins, Cumberland, a mining parish, Port Morien, C.B. and Alberton, P.E.I., the latter a very "desirable" parish with a fine rectory in a prosperous farming community. Assistants are also needed at Truro, N.S., and Lunenburg, both considerable towns, the latter possessing a very interesting church, erected in 1752.

The Halifax "Clericus," an association of Anglican clergymen founded by Bishop Courtney, which meets regularly once a month, has of late been inviting representative clergymen of other denominations to give their views on Reunion. This invitation has been responded to by Presbyterians and Methodists and other Ministers, and has led to some very interesting discussions.

The black fox industry down here is assuming gigantic proportions, and hardly a week passes without the loudly heralded establishment of some new "ranch" or "farm." The business has already one assured and several potential millionaires to its credit. As yet prices of cubs show no signs of falling off and if, as is rumoured, a brisk demand starts up from Europe, an almost indefinite future for the industry seems assured. But the starting of new companies cannot go on much longer. At the same time an utter collapse is not likely, for it does meet a real need. At present, however, it is in the purely speculative stage, and it seems likely to remain so for some time to come. Not a single pelt, I understand, has as yet been put on the market. The trouble so far, it seems to me, is the fact that it has brought little or no outside capital into the country. The money has all been made by selling to neighbours or at all events residents of the same province. It has been a case of robbing Peter to pay Paul. These enormous profits must represent a corresponding depletion of somebody else's resources—for the time being at all events. The present situation reminds one of the answer of the ship captain when a passenger asked him how the inhabitants of the Scilly Islands made a living, "By taking in each other's washing." So far all, or very nearly all, of the money "made" in the black fox business has simply meant its redistribution among the various people interested. It has not as yet made any appreciable addition to the aggregate wealth of the Maritime Provinces. I won't call it a

gamble, that would be hardly fair, for it is undoubtedly a legitimate business. But it is not as yet adding to our resources, and it is, I am afraid, arousing a rage, one might almost say a craze, for speculative investments, which is bound to have an injurious effect upon the commercial life of these Eastern provinces.

I have been recently reading that remarkable book "Social Life under the Roman Empire," by Professor Dill, of Oxford and other British Colleges. It is a trite saying that history repeats itself, and this is true in a certain sense, and in some connections, but it would be truer, I think, to say that human nature repeats itself. We find in Roman Society, during the height of its power and splendour, many modern parallels, the same rage for amusements, the same spirit of scepticism, the same running after new cults, the same ominous decline in the birth rate, the same equally ominous spread of luxury. Some of the parallels are really striking. One of the satirical writers of the time, sarcastically advises a rich man to breed his son up as gladiator, actor, mountebank or even pastry cook. It doesn't pay to educate a boy; an actor or mountebank will make more money in one night's entertainment than a philosopher will receive for a whole year's course of lectures. How modern all this sounds with baseball champions receiving much larger salaries than college professors, prize fighters accumulating colossal fortunes, and chauffeurs and butlers (in the United States) far higher pay than the average parson. And yet as Dr. Dill points out it is easy for us to form an exaggerated idea of the corruption of Roman Society under the Caesars, when reading the pages of Juvenal, Marcial, Petronius, Seneca and others. To quote, "It is never safe to trust sweeping censures of a whole age or people. What a picture of our own time might be drawn by some acrid or enthusiastic moralist of the thirtieth century who should draw up all the scandals of fashionable life hinted at in society journals, all the tales of ruin on the Turf, all the unsavoury records of our police courts and divorce courts, and present them as the way in which English people were living in the last year of the reign of Victoria." Or, I might add, were he to quote from the sermons of such present-day clergymen as Father Bernard Vaughan, Dean Inge of St. Paul's and even sometimes of Bishop Gore and hosts of lesser lights in all denominations. No doubt with all its corruptions and decadence there was a vast amount of what was good and even admirable in the civilization of ancient Rome. "If society," says our author, "had been half as corrupt as it is represented by Juvenal, it must have speedily perished of mere rottenness. Yet when Juvenal died, the Roman world had entered on a period of almost unexampled peace and prosperity, a period of upright and beneficent administration and high public virtues, culminating in the reign of the saintly Marcus Aurelius." Roman Society perished, or at least was transformed, not as the result of its "rottenness," but simply because it merged into the higher and better Christian civilization, which succeeded it.

There was much of course in the old Roman civilizations repellent to the modern mind, but for the times, it was a majestic fabric and a vast engine for promoting the material and, to a certain undeniable extent, the moral well-being of mankind. And it most assuredly prepared the world for Christianity. A world-wide empire, humanly speaking, made a world-wide religion possible. The Roman civilization "perished" because it had done its work. It made way for a higher civilization, which in due course will itself "perish," or rather be merged into a still higher. We are apt, I think, to too closely identify Christianity with modern civilization. Civilizations change and change again. They are human creations, a sort of *modus vivendi*, contrived by mankind to make human existence tolerable. We have to live our lives here, and to fulfil our allotted mundane destiny, to adapt ourselves to the environment in which we have been temporarily placed, we are social beings, and so we must organize ourselves into civilizations. These necessarily have their day. Probably every civilization begins to die, the day it begins to live. The only institution which survives every civilization, and to which Tennyson's words, "The old order changeth giving place to the new," do not apply in the Church of Christ. To-day we are living again in transitional times, the old order is manifestly changing, politically and socially, it has done its work, but the Religion of Christ remains like its Divine Founder, "the same yesterday, to-day and for ever."

Downeaster.

THE SUNDAY SCHOOL COMMISSION

The semi-annual meeting was held on April 21st in St. James' Cathedral Parish House, Toronto. The Primate, the Archbishop of Ottawa, the Bishops of Toronto, Qu'Appelle, Columbia and Athabasca were present. There were thirty-eight members present. Canon Rexford presided as chairman.

The reports of the General Secretary, the Treasurer, and committees showed that substantial progress had been made. The Rev. R. A. Hiltz reported 283 meetings attended, 95 parishes visited, 222 sermons and addresses delivered, and 21,825 miles travelled during the year.

The Treasurer received \$6,580.93 as the result of last Children's Day as against \$5,403.00 in 1912. This increased offering fell far short of the \$10,000 which was asked for, and the work of the Commission is consequently largely held in check, but still the fact of growth is gratifying.

The circulation of the Sunday School paper, "Our Empire," has increased to 25,030 at the present time, largely owing to the self-sacrificing efforts of Canon Downie. The "Bulletin," the official organ of the Commission, has grown to eight pages. New pamphlets have been issued. Pledge Cards, containing a promise of total abstinence from intoxicating liquors as beverages, approved by the Commission, are now ready. Beautiful cards of membership for Boys' Missionary Organizations have been published, together with all the necessary literature for organizing this work, and a system has been adopted for the constitution of a Lantern Slide Exchange, which, it is hoped, will bring the use of a lantern within the practical reach of the most distant country schools.

The most noticeable feature, however—a feature which must have considerable influence upon the future history and development of its work—was the deliberate effort to found its policy on a basis broad enough to secure the hearty support of all sections of the Church. The debate following the report of the Committee on Lesson Schemes revealed a well-marked change of opinion. But while the majority of the Commission felt that to adopt any such suggestion as that of creating two alternative lesson-schemes would be suicidal, a large measure of compromise was at once conceded by placing those who most strongly had criticized the Lesson Scheme upon the Lesson Committee for the ensuing year.

A committee had been appointed to consider the whole question of apportionments and their right basis. Their report was further modified in the direction of making every allowance for the special circumstances under which a diocese might be labouring.

Hurlbut's Teacher Training Lessons, adopted as the best book in the First Standard Course, had not proved universally acceptable. The Committee on Teachers' Examinations had been commissioned to discover, if possible, a more suitable text book. Such could not be found, and the Commission appointed a committee to go into the question of the production of its own text book.

The fact that at this meeting of the Commission, its triennial report to the General Synod was adopted, reminds us that it is only six years since the constitution of the Sunday School Commission. Progress may sometimes seem slow to our impatient outlook, and yet a vast amount of work has been accomplished and advance has been made. The Commission needs the individual support of a united and enthusiastic Church. That is its goal, and to that goal it is moving.

A.Y.P.A.—A meeting of the Consultative Committee of the Sunday School Commission and the A.Y.P.A. was held on April 20th in the M.S.C.C. board room, Toronto, Ven. Archdeacon Ingles, presiding. The matter of the A.Y.P.A. Constitution was considered, and the committee adopted the draft constitution which had been prepared by the Dominion Executive of the A.Y.P.A., subject to the adoption of the same at the Dominion Conference to be held in Kingston in August.

M.S.C.C. (Continued from page 282.)

such disbursements as the erection of buildings. Reference was made to the visit of Dr. John R. Mott, who had pointed out the many needs for increased missionary endeavour. Dr. Mott had made special mention of the necessity for assimilating foreigners.

The treasurer's report was as follows:—Total apportionment, \$155,236; promised for support of missionaries, \$9,531; received on apportionment, \$141,474.82; received for missionaries, \$8,979.98; received, not on apportionment, \$22,702.16; total income, \$173,156.96. The executive

committee's report showed the disposition that had been made of the legacy of \$11,000 from the late Mr. W. B. Tisdale. It was announced that Rev. T. B. R. Westgate, the newly-appointed field secretary, would not be able to return to Canada before November next. Rev. R. M. Millman has left Japan for Canada. Rev. F. W. Kennedy was transferred from the foreign field to work among the Japanese in New Westminster. The Bishops of Keewatin and Athabasca made an earnest appeal to the Canadian Church to take up work among the Indians and Eskimos. The Bishop of Keewatin spoke of a trip he took into the far north to a Mission station of 305 persons in all. 280 attended the morning service, 285 the afternoon service and the collection was \$75, an additional \$25 being sent in the following day. The Bishop used this incident to show the great spiritual work waiting for the Church to do and the great need of men and money.

WYCLIFFE COLLEGE CONVOCATION

"The Church does not owe you a living, but you owe the Church a life," said Bishop Richardson, of Fredericton, in his address to the graduating class at Wycliffe College last Thursday evening. He told the students that the next five years would fix their habits and principles. The equipment for a minister he held to be, first, Respect for Self. This is compatible with true humility. A man must realize his individuality. When realized in intellectual and moral development and transfused by the power and Spirit of Christ that individuality can become a powerful instrument in God's hands. Respect for your Calling is the other essential of equipment. "You are sent, not by the college, a church, or the Bishop, but by God. The sense of a mission from God is at once an inspiration and a restraint.

Before the Bishop, Archdeacon Armitage, in reminiscent style, spoke of some of the leaders who had passed. He paid the warm tribute of an old student to the late Principal Sheraton. He held up Christ as the highest type of manhood and gentleness.

Fourteen men were given their diplomas. Rev. M. N. Abraham, B.A. (Madras), a clergyman of the ancient Syrian Church, goes back to India, and Rev. A. P. Park, B.A., goes to the same place as representative of the University Y.M.C.A. in student work. A. N. Barclay at Scarborough Junction, A. H. Walker, B.A., as Curate at All Saints', and J. H. Kerr as Curate at the Church of the Ascension will stay in this diocese. Rev. B. P. Colclough and Rev. J. A. McDonald go to Athabasca. Rev. J. H. Williams goes to Winnipeg, Rev. G. W. B. Jones to Saskatchewan and Rev. C. H. Quarterman to Mackenzie River. Rev. I. Ellis may go to Edmonton. Rev. T. H. Stewart, M.A., is staying in Toronto to take medical work in preparation for foreign service. J. E. Gray M.A., takes up educational work. Archdeacon Cody presented the graduating class.

The Principal, Canon O'Meara, made a brief statement regarding the year's work. He said that they had almost received the record number of students during the year, and splendid work had been done by the students. There were fourteen men going out, and he had received applications for three times that number from Nova Scotia to Vancouver and to the Arctic regions. "The cry is men; send us men, for that is the outstanding need of the Church to-day." The President, Dr. Hoyles, stated that the college was in its thirty-seventh year, and the past year had been one of the most successful in the history of the institution. There had been \$6,000 more expended during the past year, but they were in a position of not owing a cent.

A large audience of friends of the college was present, and upon the platform the Bishops of Fredericton, Keewatin, Moosonee, Athabasca and Edmonton and Bishop Reeve, the Dean of Huron, Archdeacons Armitage, Cody and Dewdney, President Falconer, Moderator Murdoch MacKenzie, Canons Tucker and Dixon, Revs. C. J. James W. T. Southam with some of the Faculty.

The Bishop of Athabasca read the opening prayers. At the closing the Bishop of Keewatin presented the greetings of the Primate. In simple language he quietly told of the parting with an old friend when he left for the unknown life and the unknown country around Hudson's Bay thirty-two years ago. The old friend could not say "good-bye"; he repeated the following: "Steadfast, unmovable, always abounding in the work of the Lord." "These words have supported me," said the Bishop, "in a way nothing else could. Whatever else happens, let nothing move you." The Bishop offered concluding prayer for the men going out to their new life.

Brotherhood St. Andrew

TORONTO.—One of the best meetings of the Local Assembly held in recent years was that in Trinity College, on April 25th, when the Brotherhood men of Toronto and vicinity assembled to hear the Bishop of Fredericton, and the Bishop of Columbia, address them on the work of the Brotherhood. The meeting was presided over by the Provost of Trinity, who paid eloquent tribute to the high place which both the speakers of the evening held in the Canadian Church. In referring to the Chapter of the Brotherhood in Trinity College, Dr. Macklem stated that the work which it had done was invaluable and he wished to commend it in the strongest possible terms.

Bishop Richardson took for his subject "The value of the Brotherhood in the Parish." Seldom have such forcible and fearless expressions as to the Brotherhood issued from the lips of one of the Church's leaders and the hearts of the Brotherhood men were gladdened by the generous appreciation expressed of the work that they had done and were still doing. His Lordship said, in part, that the Brotherhood was one of the greatest adjuncts to the Church and its members were emphasizing a common Christian duty. If there was no Brotherhood chapter in a parish, it was the fault of the parish priest. If he had not the material it was his duty to make it. It was the very finest organization for getting into touch with the newcomers and connecting them up with the Church. In the past the movement had not received the encouragement it ought to have had. If the Church of England allowed the Brotherhood of St. Andrew to languish and die, she would be guilty of a crime and a sin that would be enough to condemn her for all time. Pointing out the need there was for the members themselves to faithfully perform their part according to the example of St. Andrew, the Bishop urged the men in Toronto to put life and vitality into the movement here, so that all Canada might receive the impetus which they could give.

Provost Macklem said he wished to emphasize one of the points which Bishop Richardson had touched upon and that was the opportunity which the Brotherhood afforded of providing a native Canadian clergy for the Church. Bearing great tribute to the self-denial of the clergy from the older lands and the calamitous state in which the Church in Canada would be without them, he stated that a native-born clergy was absolutely essential for the future.

Bishop Roper took as his theme "Christian Manhood." He pictured the life in the Far West in a man's country and pointed out how difficult the work was to carry on in face of the many obstacles. With a most cosmopolitan population who seemed to have cast aside all conventionalities and who yet had an inborn respect and deep abiding love for the man who could show himself strong in the faith and with a character four square. The Brotherhood was the only organization for reaching these men and inducing them to follow the dictates of their hearts. It needed strong men to reach them and those undertaking the work must be just, temperate, courageous and prudent. Such men as this were needed and where they were the work would prosper.

A hearty vote of thanks to their Lordships was moved by Mr. H. C. Machell and seconded by Mr. J. A. Catto and the Provost and members of the College were cordially thanked for the privilege of the Convocation Hall having been extended to the Brotherhood.

The Churchwoman

ST. JOHN.—The 11th annual meeting of the diocesan branch of the W.A. opened April 21st in St. John's schoolroom with a large attendance of delegates. At the celebration of the Holy Communion, Rev. G. A. Kuhring was the celebrant, and Rev. E. B. Hooper preached from the motto of the W.A. The united thankoffering amounted to \$465, the largest in the history of the diocese. The total amount to be presented at the triennial conference to be held in Vancouver in September will be \$1,169. At the opening business session, a letter was read from Bishop Richardson recommending that an organizing secretary be appointed for the diocese. Greetings were received from the diocesan branches of Nova Scotia, Quebec, Montreal, Alberta, Kootenay and Vancouver. Much sympathy was expressed when it was

learned that Miss Cartwright of Toronto, who was to have been one of the principal speakers, was unable to be present on account of illness. The address entitled Our Thank Offering, which was to be given by Miss Cartwright, was delivered by Rev. LaTouche Thompson, immigration chaplain.

On Wednesday the meetings opened with a quiet hour conducted by Canon Cowie. The reports of Mrs. James F. Robertson, convener of literature, and Mrs. Charles Coster, secretary-treasurer of literature, showed an increase in the number of subscribers to the letter leaflet, there being now 786. It was pointed out that there are about 1,900 members of the W.A. in the diocese. Receipts from these subscriptions amounted to \$185.65. 560 boxes were distributed. Twenty-two boxes of magazines were sent out to the lumber camps. An instructive paper was read by Mrs. Robin Cropley, of Fredericton, on "Latest News From Our Western Missions." The committee reported that 11 new branches had been opened during the year. There are now 75 branches. There was an interesting discussion over the appointment of an organizing secretary. Some thought each branch should subscribe a certain amount for a salary for such an officer, but it was decided to pay travelling expenses only. The question of holding the annual meeting later in the year also was discussed.

GEORGINA HOUSE.—On May 22nd, his Royal Highness the Duke of Connaught will place the memorial stone to Mrs. Osler in the new wing of Georgina House. This wing was built by Sir Edmund Osler in memory of his wife. Reports from the committees were most encouraging. Mrs. Broughall has been able to collect enough money to finish the furnishing of the house, including the infirmary, since the annual meeting. Plans for running a cafeteria at the Exhibition have been completed. Mrs. Campbell Meyers gave a most instructive paper on "The Women Workers in Toronto." Practically the women are unorganized in the city. No survey of women workers has been made, therefore a great amount of work was entailed in getting together the very valuable information contained in the paper. The speaker thought that a night dispensary and an outdoor clinic for girls would be a great boon and help to many who, working all day, cannot avail themselves of the present assistance given that way.

Church News

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

THE HOUSE OF BISHOPS.

The House of Bishops for the whole Dominion, with the Primate, Archbishop Matheson, presiding, met and discussed various matters concerning the business of the Church on April 22nd. No information regarding their proceedings was given out.

Archbishop Hamilton withdrew his resignation at the meeting of the House of Bishops of the Ecclesiastical province of Ontario.

PREFERMENTS AND APPOINTMENTS.

SAYWELL, Rev. G. F., M.A., Curate of St. Anne's, Toronto, to be Curate of the Church of the Redeemer, Toronto. (Diocese of Toronto.)

DRAPER, Rev. T. F., M.A., B.D., Rector of Louisburg, to be Archdeacon of Sydney. (Diocese of Nova Scotia.)

NOVA SCOTIA.

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

SYNOD OFFICE.—The annual meeting of the Synod of Nova Scotia will take place in St. Paul's Parish Hall, Halifax, on June 2nd. Rural Dean Andrew, Rector of St. James' Church, Pictou, will be the special preacher. The semi-annual committee meetings will be held on May 2nd-9th.

HALIFAX.—ALL SAINTS' CATHEDRAL.—At the Easter festival the number of communicants was over seven hundred. The offering amounted to nearly \$900, part of which is to be set aside for the payment of interest on the mortgage upon the structure. Dean Llwyd was the preacher at both morning and evening services, taking for his subject in the morning "The Teaching of Christ upon the Resurrection," and in the evening "The More Abundant Life." On Good Friday, the course of addresses at the three hour service was delivered by Rev. Canon Powell, from whose deeply earnest utterances the large congregation derived much profit. On April 19th the preacher was the Rev. Dr. Manning, of Trinity Church, New York. His subject was "Easter Joy," and the discourse was a telling presentation of the effect of the Resurrection upon the mental life of the believer.

On April 19th, representatives of every Protestant denomination gathered at the Cathedral to hear two celebrated divines speak on the work which is being done by those who are organizing the great World's Conference on Faith and Order. Rev. Dr. Manning, Rector of Trinity Church, New York, one of the leading clergymen of the Episcopal Church in the United States and chairman of the Executive Committee, and Rev. Dr. Smythe, of New Haven, Connecticut, pastor of the First Church of Christ, Congregational, were the speakers at what proved to be one of the most unique and inspiring services ever held in Halifax. Presbyterians, Baptists, Methodists, Disciples of Christ, Anglicans and representatives of other religious bodies were there, the interior of the stately edifice being crowded. Dr. Manning laid stress on the fact that this Conference was not being organized so that the different religious bodies could argue their differences one with another. The purpose was entirely different. They all had the same aim—the work which Christ had ordained to be done—the salvation of the world, a task which could only be accomplished by unity. What was the great point was that they were all agreed that Christ's purpose was that the Gospel should be given to all, and each could help the other in accomplishing His will was the supreme question. Dr. Smythe impressed the congregation with the story of his last visit to the Archbishop of Canterbury at Lambeth Palace. He described very vividly the evening prayer at the Chapel of the Palace which the Archbishop conducts every evening, and at which the domestics all attended. Dr. Smythe knelt with the Archbishop of York at the service. He said that it stirred his heart with hope for the future of the great world's conference. He quoted as the motto of the world's convention the saying of a writer whose name is unknown. He had heard the Archbishop of York use the quotation "Not compulsion, but comprehension. Not uniformity, but unity." The service closed with the Benediction pronounced by Bishop Worrell.

On April 20th, Dr. Manning and Dr. Smythe spoke at the Institute and at St. Paul's Hall.

PARRSBORO.—ST. GEORGE'S.—The Bishop confirmed 26 candidates on March 23rd. The Guild raised \$100.

KING'S COLLEGE.—The King's College Encanaia proceedings will be held during the week commencing Sunday, May 10th. The baccalaureate sermon will be preached by Canon Cowie. On May 11th, the Haliburton Society holds its annual dinner. On May 12th the various committees of the Board of Governors meet. On May 13th, the Alumni Convocation, the Board of Governors, and the Alexandra Society hold meetings. On May 14th, the special preacher will be Canon F. G. Scott, the Alumni orator Rev. B. W. R. Taylor, D.D., and an address will be given by J. H. Plummer, D.C.L.

FREDERICTON.

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

MONCTON.—ST. GEORGE'S.—The Easter services here were largely attended and the number of communicants was in excess of last year. An interesting feature of the morning service was the dedication of two very handsome brass offering plates, given in memory of the late Richard Hocken, who was formerly a well-known resident of Moncton. This makes the fourth memorial placed in the church within the last twelve months.

ST. JOHN.—CHURCH OF ENGLAND INSTITUTE.—The Synod committees met last week here. \$200 increase was granted to the Canon missionary and several parishes were assisted in

their efforts to secure rectories. The sub-committee has planned a missionary campaign in June in the Deaneries of Shediac, Kingston and Chatham.

ST. JOHN'S.—A new \$8,200 organ, built by the Warren Company of Woodstock, Ont., has been installed here. The rectory fund is growing. The total amount raised for all purposes was about \$11,744.

On April 19th, the congregation of this church met immediately after service to bid farewell to Mr. Eldon Merritt, who has left for Fort McPherson in the Mackenzie River diocese, where he will be associated with Rev. C. E. Whittaker under Bishop Lucas. Rev. G. A. Kuhring spoke of the work upon which Mr. Merritt is entering and several presentations followed. Purses of gold were donated on behalf of the W.A., on behalf of the men of the congregation and by the boys' Bible class. The boys' Mission club gave a fountain pen and a mosquito net was given by the Sunday School.

ST. JOHN THE BAPTIST.—\$1,000 has lately been raised for a memorial to the late Rev. J. M. Davenport and deceased members of the board of trustees of the church. General regret is felt at the retirement of Rev. D. Convers, the priest in charge, through ill-health. The church contributed about \$5,502 for all purposes.

ST. JAMES'.—\$3,000 has been raised for all purposes. Progress has been made, particularly in the Sunday School.

ST. PAUL'S.—\$2,000 has been spent on exterior improvements. The special Easter offering was \$1,200 and a year ago it was \$1,500, so the church is free of debt.

ST. GEORGE'S.—Rev. W. H. Sampson is now in the 24th year of his rectorship. The old church is none too large for the congregation. It is now the oldest place of public worship in the city, and it is likely that steps will be taken to erect a new building.

TRINITY.—As might naturally be expected, on account of its being the mother church of the city and the large endowments inherited from its Loyalist founders, Trinity easily leads all others in the amount of money it expends in its work. The church receives from rentals, after deducting the interest of its funded debt, the annual sum of \$4,445. It also is the custodian of a number of charities founded for the benefit of fatherless children and widows and the deserving poor, and expends judiciously, as well as unostentatiously, about \$2,000 annually for this purpose. The revenue for all purposes is about \$21,000.

SHEDIAC.—The M.S.C.C. has offered the Rev. G. N. Finn, of the Diocese of Saskatchewan, for missionary deputation work during the first two weeks of June. Mr. Finn will probably visit the Deanery of Shediac. Three of the local clergy will take up the same work in the Deaneries of Kingston and Chatham.

QUEBEC.

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

QUEBEC.—HOLY TRINITY CATHEDRAL.—Rev. R. J. Bowen, of London, Ont., preached the annual sermon to the members of the St. George's Society in the Cathedral on Thursday evening, April 23rd.

Rev. C. R. Eardley Wilmot, assistant minister at the Cathedral, was married to Miss Bowen in St. Peter's Church, Sherbrooke, on April 21st.

TRINITY CHURCH.—The number of communicants Easter Day was 220. It was decided at the Easter vestry meeting to renovate the interior of the church.

MONTREAL.

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

SYNOD HALL.—The second of the series of lectures on historic English cathedrals, by the Rev. A. P. Shatford, was given April 21st under the auspices of the Diocesan W.A. The lecture was illustrated.

VALLEYFIELD.—ST. MARK'S.—The reports show the church debt has been materially reduced, and it is hoped that it will be cleared off by next year. On Easter Day 114 people partook of Holy Communion, the largest number in the history of the church. Hamilton Gault and R. Gurnhan were elected delegates to the Synod.

GREENFIELD PARK.—ST. PAUL'S.—This Mission has completed the year with a favourable balance. The parishioners made a presentation to the organist.

ONTARIO.

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Brighter, perhaps, certainly more largely attended, than ever before, the Easter services in St. George's Cathedral, Kingston, were uniquely inspiring.

The communicants at the three celebrations numbered well over 700, the record number. The band of the Royal Canadian Horse Artillery helped with the music at the eleven o'clock service and again in the evening. Stationed in the Lady Chapel, they accompanied all the hymns and the anthems and played the Hallelujah Chorus at the offertory.

The Bishop of Ontario preached in the morning and the Bishop of Kingston, Coadjutor, in the evening. Bishop Mills not only looks well, but preached with his old-time vigour. The happy change which a year has wrought in his health gave much pleasure to the congregation.

The Cathedral has been beautified by a new window in the apse, "The Ascension," put in by the Dean in memory of his aunt, Caroline Lotherop Ladd, who entered into fuller life on March 8th, 1913. The window is rich in colouring and is not only beautiful in itself, but gives greater harmony to the four other apse windows, which tell the Gospel story. The window is the work of the Luxfer Prism Company.

The past year has been a most successful one for the parish, a notable improvement being seen in the numbers of men who have shouldered their responsibility for the welfare of the church, and also in Sunday School matters. The year book recently issued gives a most hopeful story.

Dean Starr's health, which has caused such anxiety throughout the winter, is now very much improved, and not the least among the joys of Easter for the congregation was his presence among them, bearing every evidence of being well on the highway to recovery.

PICTON.—ST. MARY MAGDALENE.—At the Easter vestry meeting it was reported that \$6,188 had been raised for all purposes. J. H. Holmes was elected lay representative, the other representatives being J. W. Hamly and D. J. Barker.

OTTAWA.

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

OTTAWA.—ST. ALBAN THE MARTYR.—The Archbishop of Ottawa confirmed 15 candidates in St. Alban's Church, April 19th. On May 3rd the church will be consecrated and Rev. T. J. Stiles will take charge.

OTTAWA EAST.—HOLY TRINITY.—The Archbishop of Ottawa confirmed 11 candidates on Sunday, April 19th.

CORNWALL.—TRINITY.—At the adjourned vestry meeting total receipts were reported to be \$4,174 and a balance of \$178. The Parochial Guild raised \$1,315 towards the hall and church improvements, which cost \$3,267.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—Bishop Gray, of Edmonton, preached here last Sunday evening from Ps. 115:1. He described the work of the Church in the West, its growth and development since 1875. In that year one clergyman, Canon Newton, had to look after the spiritual needs of the people in that vast territory; now there were two dioceses and numerous churches. In Edmonton Diocese they had 33 churches and missions, but there were only three native-born clergymen in charge; the other 30 came from the Motherland. The Bishop said that he wanted the stigma removed from Canadian manhood that they were neglecting the Church. He made an earnest exhortation to the people of the East to send their sons and daughters out West to take part in the work of the

Church. At the morning service Archdeacon Paterson Smyth preached.

ST. JAMES' CATHEDRAL.—It was reported at the vestry meeting that about \$25,000 towards the expense of renovating the church had already been received. It is estimated that the work will cost in the neighbourhood of \$30,000. A complete new floor is to be put in with tiling in the aisles, while the chancel and practically the entire building will be renovated. The church will be closed for three months during the summer, and services will be held in the Parish House.

The lay delegates to the Synod were elected as follows: Colonel Grasett, A. H. Campbell, Principal Hutton.

ST. PAUL'S.—The Primate preached here last Sunday morning on the necessity of Family Worship from Josh. 24:15.

While there was a great deal to encourage the Christian worker in the many activities that are now part of the Church work, the large increase in contributions to home and foreign missions, contributions that would have surprised them ten years ago, still there was something that was not quite right. Spiritual results were not commensurate with the increased expansion of Church work.

Christian work has superseded Christian worship; there is a great change in the method of doing things. Outside duties keep people from inside duties, with highly organized church work, improved Sunday Schools, where the Bible is systematically taught, had the effect of allowing the responsibility of the home to be relegated to the Church. The trend of modern religion is away from the home; religious training is by proxy. Why has it been necessary to have these organizations?

Once, Magistrate Daly, of Winnipeg, whose great work was to help the erring boys and girls, said: "Institutionalism is running riot." We need the home religion, where the boy and the girl will have the love, authority, discipline and duty entwined as only the mother, the best teacher, can give, where the character and the personality will develop. If the Church is a Divine institution, so is the home, for it existed before the Church. The Archbishop said he had not a word to say against the Christian work being done, but it should not supplant: it should supplement.

In the old days in Canada there was not a home where there was not family worship. His Grace said his personal experience had been that from such households he had not known one to go permanently wrong.

Let this young Canada build on foundations of solid good. Let the head of each house be found leading in the worship of God within his own home.

HOLY TRINITY.—The congregation raised \$5,426 here last year, exclusive of money paid for the Pearson memorial pulpit and the organ.

CHURCH OF THE ADVENT.—At the Easter vestry meeting of the St. Clair Avenue Mission of St. John's Parish, West Toronto, now to be known as the Church of the Advent Mission, was held on April 20th, with the Rector, the Rev. T. Beverley Smith, as chairman. This Mission was organized by the Rev. R. S. Mason, and is now in the hands of the Rev. F. J. Lynch. Reports presented showed encouraging growth in congregation, Sunday School and contributions. Steps are being taken to erect a church this year on the most central lot available. J. T. Jarvis and J. Morris are the wardens.

CHURCH OF THE EPIPHANY.—Bishop Richardson preached here at the morning service last Sunday and Archdeacon Davidson of Guelph at the special service for men in the evening.

CHURCH OF THE REDEEMER.—Bishop Robins and Archdeacon Armitage were the preachers here on April 26th. The total receipts of this church for all purposes last year was \$24,428.

CHURCH OF THE MESSIAH.—At the evening service on last Sunday, Archdeacon Armitage preached on the Parable of the Excuses.

ST. SIMON'S.—Archdeacons Paterson Smyth and Heathcote were the special preachers here last Sunday.

GRACE CHURCH.—Bishop Gray and Bishop Farthing preached in this church last Sunday morning and evening respectively.

ST. THOMAS'.—Bishop Harding preached on the Good Shepherd in this church at the 11 o'clock service last Sunday. Canon Simpson of Charlottetown preached in the evening.

ST. STEPHEN'S.—Dean Doull was the special preacher here last Sunday morning.

ST. ANNE'S.—At the annual meeting of the Men's Association of this church, last Monday

evening, it was reported that the membership had grown to 502, which is an increase over last year of about 40.

ALL SAINTS'.—The adjourned vestry meeting of this church was held 27th inst. The election of officers resulted:—Rector's Warden, F. H. Brigden; People's Warden, W. T. Bradshaw; delegates to Synod, W. H. Knowlton, W. H. Lockhart Gordon and Samuel Trees. Reports of the church's activities were highly encouraging, and a feeling of gratification pervaded the meeting at the progress made during the year.

SUNDAY SCHOOL ASSOCIATION.—The annual children's service of this Association, at which the certificates of the Lenten offerings of the schools represented for missions were presented, was held in Holy Trinity Church on April 18th. The preacher was the Rev. D. Rexford, of Montreal, who impressed upon the minds of his young hearers that they should fear God, honour the King, be helpful and ready.

Bishop Sweeney spoke a few words, and by a parable of the raindrops showed how each child could be of great help.

PORT CREDIT.—TRINITY.—The Rev. Henry Earle, M.A., was formally inducted Rector of Trinity Anglican Church, Lot Street, Port Credit, April 25th. The induction was conducted by Archdeacon Warren, of Toronto. Mr. Earle hails from Newfoundland, and is an M.A. of Oxford, and has done splendid work at Omeme.

THORNHILL.—TRINITY.—The adjourned Easter vestry, held April 27th, report a successful year financially. Delegates to Synod, F. Jackes, E. R. Dymond.

NEWMARKET.—ST. PAUL'S.—The adjourned vestry meeting took place Monday evening. Amongst other things \$200 has been paid off the mortgage, balance \$600. Delegates to Synod, T. J. Robertson, W. Keith, W. A. Brunton.

NIAGARA.

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

SYNOD OFFICE.—The Bishop has held Confirmations recently as follows:—

On April 17th at Beamsville, Sunday, the 19th, in the morning at All Saints', Niagara Falls South; afternoon at Queenston, and at Christ Church, Niagara Falls, in the evening. On 20th inst. at Stamford, and on 21st at Marshville. On 20th the Bishop held a conference with the Rector and Churchwardens at Christ Church, Niagara Falls, in reference to starting new work at Niagara Falls Centre.

PORT DALHOUSIE.—ST. JOHN'S.—Total receipts, \$2,854.00. There were 169 communicants on Easter Day. During the year a complete steam-heating system for church and hall was installed. The reports of the various societies showed a most successful year.

THOROLD.—Rev. W. L. Archer has begun work as missionary on the Welland Ship Canal. Before leaving La Tuque, Quebec, of which parish he was Rector, his congregation presented him with a purse of \$50 in gold, and gave Mrs. Archer very handsome presents of silver dishes.

JORDAN.—ST. JOHN'S.—Total receipts, \$244.29. The attendance at the church services during the year has increased about 50 per cent. On Easter Day there were 45 communicants. The A.Y.P.A., which has been started recently, has a large membership. During the year a baptismal font was presented by Mrs. W. Sherk in memory of her husband.

HURON.

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

LONDON.—MEMORIAL CHURCH.—Rev. Samuel R. Heakes, curate of this church, was made the recipient of a magnificently illuminated address and a purse of gold amounting to over \$600 by the members of the church on April 24th, on the occasion of his farewell for the summer months and in appreciation of the services rendered for the past two years, which he gave without any remuneration.

ST. JAMES'.—On April 24th there was a large gathering of the congregation in honour of Dean Davis' fortieth anniversary. Most of the city clergy were present. Canon Craig and Canon Sage spoke. The Dean and Mrs. Davis were presented with an illuminated address and a cabinet of silver containing 132 pieces. The Dean was taken completely by surprise, not having heard a word about the presentation. He replied very feelingly and offered his most sincere thanks on

behalf of Mrs. Davis and himself. And as on entering the parish 40 years ago he solicited their earnest prayers, so he still asked to be remembered at the throne of grace.

PARIS.—ST. JAMES'.—Miss Clara Mitchell received an address and handsomely bound Teacher's Bible from the A.Y.P.A. on her departure from Paris, April 22nd.

ST. MARY'S.—ST. JAMES'.—On Easter Day the Rector unveiled and dedicated a handsome brass lectern 6 feet high, representing an eagle, with extended wings. The whole is the gift of Mr. John Rynd, of Blanchard, at a cost of \$575, in memory of loved ones. It is an exceedingly fine piece of work, executed by the Toronto Brass Manufacturing Co. The Rector spoke in a few words of the many references to the Eagle in the Word of God, notably Deut. 32: 11 and Isaiah 40: 31. He showed that the eagle symbolized four things, vision, protection, aspiration and extension or service. Mr. Rynd also gave a beautifully-bound copy of the Revised Version of the Holy Scriptures.

SIMCOE.—OBITUARY.—On April 21st Rev. Canon Richard Hicks, B.A., B.D., died here after a week's illness of pneumonia. Mr. Hicks was in his 64th year, and had been rector of Trinity Anglican Church for 23 years. He was born in Blenheim, Ont., and graduated from Huron College, London. He was at one time stationed at Winnipeg and was the Bishop's curate at London. He was considered among the laity and clergy alike to be one of the most able men in the Anglican Church. On April 13, Canon Hicks presided at the annual vestry meeting of Trinity Church, and saw the church business for the year completed up to date, and every department of his work in a highly satisfactory state. He was granted an increase of \$100 in salary. Hundreds of parishioners attended the funeral on April 23rd. The burial service was conducted by Bishop Williams and Bishop Farthing, while a number of other prominent clergymen acted as honorary pall-bearers.

RUPERT'S LAND.

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

WINNIPEG.—ST. LUKE'S.—At the annual meeting encouraging reports from the various committees and organizations of the church were presented and adopted.—It was reported that during the year a rectory had been purchased at a cost of \$14,750 and the contract let for the new Church house for the sum of \$38,240, not including fittings, for which \$5,000 extra has been provided. Of this total expenditure \$37,600 has been subscribed, and the balance of \$15,000 arranged for by way of a loan. It was pointed out that in five years, the parish has expended the sum of \$100,000 on its property, in addition to making very marked advance in Missions and general revenue. The total cash receipts for the year amount to \$37,920. B. E. Chaffey, C. D. Shepard and Mr. Justice Curran were elected delegates to Synod.

ST. THOMAS'.—The annual vestry meeting was held before one of the largest gatherings since the church was first opened seven and a half years ago. The question of women being allowed to vote was taken up and received warm discussion, resulting in the women being allowed to vote.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—The general statement of the finances showed that the church is in a flourishing condition. Receipts were \$6,395 and expenditure was \$98 less. Assets total \$1,098 and liabilities \$440 less. The building account shows total receipts of \$50,816. The Rector, Canon Smith, expressed regret at losing Rev. H. Assiter. Delegates to the Synod appointed were W. J. Bell, Adam Turner and A. H. Hanson. In a discussion with regard to the occupation, as soon as possible, of the new church, it was stated that it would cost the congregation about \$6,000 to go into the new church, \$4,000 of which would be required to place the church building in such a condition that it could be

permanently and conveniently used as a place of worship. It would be necessary to spend approximately \$2,500 on interior finishing. The cost of completing the building according to original specifications would be \$17,500. In any case it would not be possible to enter the church for several months.

CALGARY.

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

CALGARY.—ST. STEPHEN'S.—The parishes of St. Mark's and St. Martin's have been set apart from this, the mother parish. Rev. J. W. Thomson, curate of St. Stephen's, who has been in charge of the work, has been appointed first incumbent of both churches.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

CHRIST CHURCH.—This church held its first Confirmation service under Bishop Gray on Palm Sunday, April 5th. Seventeen candidates were presented by the Rector, and the service was a particularly impressive one. Great praise is due Rev. C. W. McKim for the organizing ability he has shown in the development of three new Missions in his one year's work. He has been granted leave of absence for three months, and will spend the time in England and Eastern Canada. Next year, it is hoped that a start will be made on the new Christ Church, which is destined to become one of the greatest centres of influence in this rapidly growing city.

NEW WESTMINSTER.

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

NEW WESTMINSTER.—HOLY TRINITY.—Under the terms of the settlement of the matter regarding the ownership of the See House land, recently confirmed by Mr. Justice Clement of the Supreme Court, the See house property is to remain in the hands of trustees to be sold when a favourable opportunity presents itself. When sold, the proceeds are to be equally divided between this parish and the Bishop. This church is to retain the title of cathedral and a canon is to be passed at the next meeting of the Diocesan Synod, confirming this title in perpetuity. The matter which is thus settled arose out of the decision of the Bishop a year or more ago to remove the See House from New Westminster to Point Grey and to build a cathedral near Vancouver. The parish claimed sole ownership of the See House land which the Bishop was to vacate, but the Bishop laid claim to it as a corporation in succession to his predecessors in office.

VANCOUVER.—ST. PAUL'S.—The Easter reports show that about \$16,000 has been raised in this parish for various purposes. \$2,350 had been collected for Missions. H. P. Ross, J. H. McGill, H. Newmarch were elected delegates to the Synod.

An enjoyable entertainment was held in St. Paul's Hall on April 15th in aid of the Missions to Seamen, under the auspices of St. Paul's Harbour Lights Guild. Principal Seager, of St. Mark's Hall, spoke briefly, and a programme followed.

ST. PETER'S.—The total receipts for the year were \$1,225. The reports of the work of the various branches were very encouraging. A new departure was made in electing two sideswomen. The balance sheet for the rebuilding fund shows total receipts of \$1,899 and a balance of \$1,353 in hand.

ST. JAMES'.—At the annual vestry meeting a very optimistic report was presented, which showed an increase in offerings and receipts, the latter totalling \$7,244. Messrs. F. L. Burd, A. Heartly Reed and T. J. L. Peake were elected as delegates to the Diocesan Synod.

CHRIST CHURCH.—The treasurer presented a report that \$17,695 had been raised during the past year, exclusive of the amount collected by the W.A.

ST. SAVIOUR'S.—The receipts have been \$3,393 and the expenditure \$3,243. Messrs. Miller, Hawthorne and MacFarlane were elected delegates.

MACKENZIE RIVER.

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

Mr. Eldon Merritt, who has been very active in the boys' work at St. John's Church, St. John, N.B., has been accepted for missionary work among the Esquimaux in this diocese. He has left to join Bishop Lucas and the Rev. C. E. Whittaker, along with whom he will go to Athabasca Landing, from which place they will set out by water for Fort McPherson. This is the second young man from St. John to volunteer for the Mission field since the beginning of the year.

The "Atkoon" (the torch), the missionary boat for Herschell Island, has been shipped from Collingwood, and will be used by the Rev. C. E. Whittaker in his missionary work among the Esquimaux. The boat will go by rail to Athabasca Landing and at that point will commence its long water journey to the missionary station.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—At the annual vestry meeting Dean Doull said that although the city had just passed through a year of financial depression, the offerings of the people had declined very little. The proposal to build a new cathedral it was felt was better left in abeyance until the depression was past. The property upon which the cathedral and Bishops' close stand was now transferred from Christ Church trust to the Synod of the diocese. The plans for the new building had been revised. The building committee had been formed and would soon be incorporated. A largely-signed petition was presented from the church people of the Ross and Fowl Bay districts, asking that a church building be provided in that neighbourhood. The Rev. Wm. Barton, who has been working in that district, found that there were at least 125 church families. The Dean announced that he was fully in sympathy with the desire of the petitioners, and suggested that the members of the church committee provide at least a temporary building.

OAK BAY.—ST. MARY'S.—This church is now a separate parish with the Rev. G. H. Andrews as its first Rector. It was originally a Mission of the Cathedral.

CALEDONIA.

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

FISHERY BAY.—Archdeacon Collison has for many years gone up from Kincolith at the mouth of the Naas River to Fishery Bay and lived among the Indians during the cool season. On Easter Day, he presented to the Bishop for Confirmation no less than 64 candidates, 35 being men and boys and 29 being women and girls, whom he had carefully prepared for this solemn rite. The Bishop assisted by the Archdeacon, administered the Easter Communion to 106 communicants, all but four of these being Nishgas, belonging to one or other of the five Anglican Missions on the Naas River.

Books and Bookmen

"Churches in the Modern State." By J. N. Figgis. (London and New York: Longmans and Co. 4s. 6d. net).

Everything written by Dr. Figgis calls for careful attention, whether we agree with him or not, and in these four lectures he endeavours to show what he believes to be the true relation of the State to the Church. After a lecture on "A Free Church in a Free State," attention is given to two or three other standpoints: "The Great Leviathan"; "The Civic Standpoint"; and "Ultramontanism." There are two Appendixes

dealing with "Respublica Christiana," and "Three Cambridge Historians: Creighton, Maitland, and Acton." Dr. Figgis' view is that the State must recognize the reality of the existence of smaller societies within itself, which possess something like personal rights of their own and liberty to regulate themselves. This freedom is so strongly insisted upon that Dr. Figgis does not hesitate to plead for the acceptance on behalf of the Church of a position practically identical with that of a Nonconformist Society. His counsels in regard to the future are altogether in accordance with what would be called Nonconformist ideals. He insists upon the great principle of a free Church in a free State. The bearing of this on our own Canadian problems is direct and definite, and Dr. Figgis' masculine treatment and his general treatment of the solution will command universal attention. The book is full of learning and ability, and except by those who believe in Church Establishments it is difficult to see how his conclusions can be resisted.

"The Apology of Experience." By the Right Rev. W. Boyd Carpenter, D.D. (London and New York: Longmans and Co. 6d.)

A lecture delivered in connection with the Liverpool Diocesan Board of Divinity. The writer's thoughtfulness and well-known eloquence command our careful attention, and this new presentation of the argument from experience will be welcome to many thinkers.

"Thirsting After God, and Other Bible Readings." By Dan Crawford (London, England: Morgan and Scott. 3s. 6d. net).

The English edition of "Not Lawful to Utter," already noticed in these columns. It only remains for us to call renewed attention to these suggestive studies and meditations of a man who has been wonderfully blessed of God in a long life of missionary service in Africa. He knows his Bible and can teach it to some purpose.

"The Cherubim and the Throne." By A. Stacey Watson (London, England: Morgan and Scott. 1s. 6d.).

An endeavour to discover the spiritual meaning of the Cherubim which are found from time to time in Scripture. In the course of 12 chapters, the various passages are carefully considered, and the conclusion is reached that the Cherubim of Genesis and Ezekiel are heavenly camps of angelic warriors, spiritual heads of creation. The writer well says that "the Scriptures themselves ever contain the clues which solve the problems raised by the Scriptures." Even though it may not be possible to accept every detail of interpretation the book will be found suggestive for study and provocative of thought and meditation on an interesting and important topic.

Correspondence

SOCIABILITY IN CHURCHES.

Sir,—I am glad this subject has been raised in your columns, for it is one of great importance to all who desire the progress of our Church in Canada. A little while ago I was at a Methodist Church, when several new members were received into fellowship. Just before the Communion Service their names were read out and they were asked to stand up. Then the Minister and his Assistant went round, shook hands with them, and assured them of a welcome on the part of the Church. And after the actual Communion the Minister asked these new members to remain behind to be introduced to others. I could not help thinking what a fine thing it would be if we could have something like this in the Anglican Church. We certainly need to emphasize the social idea more, and to bear testimony to our fellowship, and our belief in the "Communion of Saints." Why should not some clergyman endeavour to do similarly just before a Communion Service? I feel sure that nobody could possibly object, though if they did they would thereby condemn themselves.

On another occasion a young man went in as a stranger to a Methodist Church, and was met by one of the stewards with a smile and handshake as he showed the stranger a seat. As the young man came out he was met by several others, who invited him to attend their Bible Class that day, and the warmth of the invitation led to an acceptance, when forty or fifty men were found gathered, led by a well-known Canadian gentleman, who not only presided over the

discussion with great ability, but also gave the young man a hearty welcome. He was then invited to stay to tea, the young men doing all the preparing themselves, and after the tea came a Song Service, and an introduction to all and everybody. It was not surprising that the Evening Service in the Church was attended by the whole body of the men present. After the Evening Service there was a Social Hour in the Church Parlour, with about one hundred people, numbers of them for the first time, and some of them from nearly every clime and country. Who can wonder that the young man felt no longer a stranger, but that he had found a home?

Will not some of your readers tell us of their experiences along these lines in Anglican Churches? Are there any Churches of our Communion where such welcomes are given and such feelings of friendship are realized?

Yours, A. B.

BENEFICIARY FUNDS.

To the Editor:

Will you kindly give me space in your paper to express my sincere thanks to the Secretaries of Synods in Canada for their kindness and courtesy in sending me information regarding Beneficiary Fund?

G. A. Wells.

The Rectory, Minnedosa, Man.,

NEW POWER FOR THE CHURCH.

To the Editor,

Will you kindly print the following letter for the benefit of your readers and the assistance of a worthy cause? It appeared in the "New York Churchman," April 18th, 1914.

Huron Churchwoman.

To the Editor of the Churchman,—It takes but little observation to see that Churchwomen feel the unjust and absurd position they occupy in the councils and affairs of the Church. It is not too much to say that high-thinking, earnest-working women will not give their best selves to Church affairs, when it is made so evident to them, that all the Church wants of them is some service in subordinate positions and all the money they can possibly give. Is it any wonder they see opportunities for greater usefulness outside the borders of the Church organization? Is there any reason why the status of laywomen should be different from that of laymen? The devotion, point of view and experience of women can contribute to the well-being of the Church quite as well as that of the men. Religion is not confined to one sex, wisdom is not confined to one sex, all the powers of humanity should be used to build up God's Kingdom. Let the Church rise to its opportunities, see its vision and grant equal responsibilities and privileges to its laywomen and its laymen.

Mary B. Anthony.

Providence, Rhode Island.

CONFIRMATION.

Sir,—There are apparently great differences on the need of Confirmation before approaching the Lord's Table. Many point to the words of the Prayer Book; others insist on a construction of these requirements as merely directory, as applying to children only, and, pointing to the varied training and preparation for a Christian life in the present day, insist that this test is not for adults whose life complies with the invitation in the service.

The discussion is unending. In turning out some old papers lately I came across two numbers of the "Spectator," over three years old, which contained letters almost identical with those which appear in it now and those printed in your columns.

As to the point whether Confirmation is intended for children, I insert a quotation from Calvin, whose influence was great at the time the Prayer Book was framed:—

"It was an ancient custom of Christians, when their children were grown up, to bring them to the Bishop, who, because they could not make confession of their faith at their baptism, were to be then examined by the Bishop according to that certain and common form of catechism which was then in use; and for the greater solemnity

of this action, imposition of hands was used; and so the child, having made confession of his faith, was dismissed with a solemn benediction. And I do deservedly wish that this rite were everywhere restored, whereby children are offered to God after the confession of their faith, which would be a decent approbation of the use of catechising."—Calv. Inst. Lib. 4, Chap. 19, Sec. 4. Opusc. de Vera Eccl. Reform."

This agitation is a breaking out of the perennial trouble which Addison deprecated two hundred years ago. Writing of ceremonies in the Christian Church, he insists that they may be made very pernicious to mankind and destructive to religion "because the injunction of superfluous ceremonies make such actions duties as were before indifferent, and by that means renders religion more burdensome and difficult than it is in its own nature, betrays many into sins of omission which they could not otherwise be guilty of, and fixes the minds of the vulgar to the shadowy, unessential points, instead of the more weighty and more important matters of the law." R. M. G.

Sir,—Several of your correspondents, and others, in their anxiety for the admission of outsiders to the Communion in the Church of England, have insisted upon, and perhaps invented the idea that the Post-Confirmation Rubric, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," was intended only for Church of England people, as there were no Nonconformists at the time of the drawing up of the Rubric, and that consequently, while members of the Church, being unconfirmed, are excluded from the Communion, members of the various dissenting bodies are to be admitted to it. So, apparently, Mr. G. de W. Green, in your issue of April 2nd; so Dr. Thomas at Wycliffe College; so Mr. Hague in "The Record." Now this Rubric antedates the Reformation period and was contained in the Church of England service books hundreds of years before the Reformation. In those times heresies and schisms abounded, and it was the principle and practice of the Church to admit heretics and schismatics to membership in the Church, and to her Communion by the rite of Confirmation.

Surely then this old Rubric contained within it the rule of the Church of the time. At the Reformation it pleased the Church of England to retain the rite of Confirmation, and with the old Confirmation office, slightly altered, the Post-Confirmation Rubric. Must not the Rubric have contained within it then the same principle as formerly? But the Rubric was continued all through the Reformation period, and was finally promulgated in the year 1661, in the last revision of the Prayer Book. In the meantime, the Canons of 1603 were issued, Canon 27 being entitled "Schismatics not to be admitted to the Communion." Are we to suppose that the Rubric and the Canon are contradictory, and that the Rubric admits those whom the Canon excludes? Rather is the Canon the Church's comment upon and interpretation of the Church's Rubric. And would it not, Sir, be most illogical and absurd for the Church to exclude her own members for lack of Confirmation and admit outsiders who are also unconfirmed? Would this not be taking the children's bread and casting it to those . . . who are not of the family? And how would it work out? Two men live side by side, the one baptized and brought up in the Church, and a constant attendant at her worship, but not confirmed; the other wholly unconnected with the Church, and not only unconfirmed, but a disbeliever in and repudiator of Confirmation. Yet the first is excluded from Communion, because he has the misfortune to be a Churchman; the other is admitted to the Communion because he has the good fortune to be a dissenter. We have in our congregations men who are in the main loyal to the Church, and who would like to come to the Communion. But they are not confirmed and for some reason hesitate to be confirmed. What shall we say to such men? You are not confirmed, and therefore, being a Churchman you cannot come to the Communion. But just exercise a little common-sense. Leave the Church, become a schismatic, unite yourself with any one of the three hundred sects with which "our common Christianity" is divided, and then in our superabounding charity and intense zeal for what we imagine to be unity, we will gladly admit you. So a premium is placed on dissent, and the dissenter is in a more favourable position as regards Church privileges than is the member of the Church! Can the Church take a position so utterly illogical—so absolutely absurd?

Toronto, April 4th.

T. W. Paterson.

7%
MAXIMUM

The highest yield consistent with safety is afforded you on the purchase of an investment security we are offering.

This investment is that of a company, which even with the present industrial depression, has practically earned its bond interest and preferred stock dividends for the entire fiscal year in the last six months.

Ask us to send you our Circular S-100 giving full particulars.

GIBSON & COMPANY
LIMITED
INVESTMENT BANKERS
CANADIAN PACIFIC RAILWAY BUILDING
TORONTO

How Much Will You Be Worth at Fifty?

It depends entirely on how much you save and how soon you begin. If you risk your money in speculating, fired by an ambition to make sudden profits, you are likely to lose venture after venture, and at 50 you have nothing. If you invest your money in an absolutely safe and profitable investment like the

5 Per Cent. Debentures

of the Standard Reliance Mortgage Corporation, and continue steadily putting your savings and profits in these reliable Debentures, in a few years you will have a considerable accumulation that will bring in a steady income. Let us send you full particulars, sample debenture, and booklet free.

Standard Reliance Mortgage Corporation

Paid-up Capital - \$2,000,000.00
Assets - - - - \$5,000,000.00

84-88 KING ST. EAST., TORONTO

Canada Permanent Mortgage Corporation

Toronto Street - Toronto

Established 1855

President, W. G. Gooderham
First Vice-President, W. D. Matthews;
Second Vice-President, G. W. Monk;
Joint General Managers, R. S. Hudson, John Massey.
Superintendent of Branches and Secretary George H. Smith.

Paid-up Capital..... \$6,000,000.00
Reserve Fund (earned)... 4,250,000.00
Investments..... 31,826,618.37

Deposits

The Corporation is a LEGAL DEPOSITORY FOR TRUST FUNDS. Every facility is afforded depositors. Deposits may be made and withdrawn by mail with perfect convenience. Deposits of one dollar and upwards are welcomed. Interest at THREE AND ONE-HALF PER CENT. per annum is credited and compounded twice a year.

Personal & General

The luncheon given to the members of the M.S.C.C. Board by Sir Henry Pellatt was greatly appreciated.

The W.A. annual meeting of Toronto diocese will be held in St. Anne's Parish Hall next week.

The Rev. P. N. Waggett, D.D., has been elected Hulsean Lecturer at Cambridge for the ensuing year.

The Archbishop of Ottawa has temporarily withdrawn his resignation, much to the satisfaction of his many friends.

April 23rd was the 350th anniversary of the birth of Shakespeare. In New York, a memorial service was held at the Cathedral of St. John the Divine, and Mr. Cyril Maude, the English actor, read the lesson. Such a service is unique on this continent.

Nine Bishops honoured the luncheon hour at the Georgina House last week. They were the Bishops of Toronto, Columbia, Athabasca, Saskatchewan, Moosonee, Edmonton, Algoma, Qu'Appelle and Keewatin. The luncheon was a particularly pleasant affair.

During a recent rainstorm at Ashton-under-Lyne, England, over an inch and a half of rain fell in two hours, a record for the district. The storm extended over an area of about four square miles, and the total weight of the rain which fell is estimated at over two million tons.

The gathering of Bishops in Toronto last week was unusually large. Those in the city were Archbishop Matheson, Archbishop Hamilton, and Bishops Richardson, Mills, Bidwell, Sweeny, Clark, Thorneloe, Anderson, Lofthouse, Harding, Farthing, Newham, Robins, de Pencier, Roper and Gray.

Information from Albany, N.Y., says, the McClelland Bill, which would have permitted Christian Scientists and other practitioners who do not use drugs to practice without submitting to a medical examination, and which was carried by a considerable majority, was vetoed last week by Governor Glynn.

The unveiling, April 23rd, at Southampton, of a memorial to the engineers of the Titanic was witnessed by 10,000 people. The ceremony was performed by Sir Archibald Denny, the Scottish shipbuilder. The memorial is a granite monument, surmounted by a bronze angel, bearing a laurel wreath.

A good story is told by a reporter of one of the Welsh weeklies. He was sent out to interview the oldest inhabitant. "To what do you attribute your longevity?" asked the newspaper man. "My which?" queried the oldest inhabitant. "Your longevity," repeated the reporter. "Never had it, mun. As far as I can remember I ain't never had no such complaint."

A special committee of the Laymen's Missionary Movement met April 24th to discuss plans for the conference to be held at Burlington Beach, May 23rd to 25th. It was decided that the theme of the conference shall be "The Challenge of Missions." Mr. J. Campbell White, of New York, will spend three days at the conference and one or two sessions will be planned for ladies.

Only 21 per cent. of the population of New York City claim English as their mother-tongue. This information is published in a report by the Census Bureau, which gives New York's total white population as 4,669,162, divided by mother-tongues as follows: English, 21 per cent.; Yiddish, 19 per cent.; German, 18 per cent.; Italian, 12 per cent. The other 30 per cent. is divided among all the nations of the earth.

An old Torontonian passed away in New York recently. After many weeks' illness the Rev. John Loftus Scully, M.A., Rector of St. Mary's Church, Manhattanville, died March

11th. For some years, although a constant sufferer from what has since proved an incurable disease, Mr. Scully has bravely carried on his arduous duties until called to the operating table. He was a brave man, a scholar, a deep thinker, and full of faith.

The Grand Trunk Pacific and Prince Rupert made history on April 9th. At exactly 1.16 o'clock the first train from Winnipeg swept through the yards, amid a roar of cheers that came from the heart. The general manager, Mr. Morley Donaldson, with other officials, bare-headed, stood on the platform of the rear cars, and the first man to grasp his hand was the Rt. Rev. Bishop Du Vernet, Bishop of Caledonia. The train consisted of one baggage car, two sleepers, one dining car and three official cars.

The Bowmanville "Statesman" says: On Easter Sunday the choir of St. Paul's Presbyterian Church appeared in gowns. The gowns and caps were a gift generously donated by Mr. J. A. Culverwell, C.E., of Port Hope. This is not a new departure on the part of Mr. Culverwell, as he has already presented similar gifts to St. John's Anglican Church; also to the Baptist Church, Port Hope; and to St. Andrew's Presbyterian Church, Cobourg. Mr. Culverwell has been interested in choirs all his life, having as a boy sung in a vested choir in Toronto.

Trinity Church, New York, is not going to adopt the idea suggested in the will of the late Henry M. Gescheidt, who left the corporation a sum estimated at \$150,000, the interest upon which was to be devoted to supplying a Saturday night bread line. Mr. Gescheidt stipulated that his name was to be stamped upon every loaf. Rev. Dr. Manning explained that the gift was refused only because they were convinced that the money would do more good if distributed among hospitals to which Mr. Gescheidt made bequests.

The Crimée arrived at Marseilles the other day with a hundred ton weight of little sacks on board, which gave a metal clink as they dropped from the cranes. Three or four other ships of the Messageries Maritimes unloaded smaller quantities of little bags, and all the bags have been sent on to Belgium. They contain bullets which have been collected on the battlefields of the Balkans, the "Express" says. They are going to Waterloo, where they will be sold to tourists as relics. The stock of genuine Waterloo bullets gave out some time ago, and the demand is very steady. The Balkan war will now supply a long-felt want.

Not Over-Complimentary.—Bishop Boyd Carpenter, formerly of Ripon, and now Canon of Westminster, has just entered his 74th year. The story is told by the Bishop that on one occasion he was to officiate at a fashionable West-End wedding. As usual, a great crowd of people stood outside the church doors. Magnificent carriages and motor-cars rushed up with the splendidly dressed guests, and at the end of a long string of fine equipages came a ramshackle old four-wheeler. A couple of policemen dashed at the cabby. "Here, hi!" they shouted, "you can't stop here. The Bishop's just coming." "Keep yer 'air on," retorted cabby; "I've got the old buffer inside." And Bishop Boyd Carpenter opened the door and stepped out!

On April 12th (Easter Day) the Church Missionary Society completed the 115th year of its history. The Society was one of the most important fruits of what is known as the Evangelical movement. In a first-floor room of an hotel in Aldersgate Street (the "Castle and Falcon") on Friday, in London, April 12th, 1799, sixteen clergymen and nine laymen met together and founded the Society, which has since sent out 2,000 clerical and lay missionaries and 1,000 women (not counting wives), and has

WM. SMITH & SON
CHESLEY - ONT.
Manufacturers of
CHURCH PEWS AND CHURCH FURNITURE
Send for Illustrated Folder

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Building - Toronto

THE TORONTO MORTGAGE CO.
18 Toronto Street, Toronto.
Surplus, over all liabilities to public ... \$1,229,367
3% Allowed on Deposits, withdrawable by Cheque.
4% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
Telephone Main 1221 WALTER GILLIESPIE
Manager

ACCIDENT SICKNESS INSURANCE

— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

THE METROPOLITAN BANK

Capital \$1,000,000.00
Reserve Fund \$1,250,000.00
Undivided Profits \$182,647.61

Head Office:
TORONTO, Ont.

A General Banking Business Transacted.
S. J. MOORE, President.
W. D. ROSS, General Manager.

Church Brass Work MEMORIAL BRASSES RAILS VASES

PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA

THIS INVESTMENT HAS PAID 7% PER ANNUM

half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet.

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

stations in West, East and Central Africa, Egypt and the Soudan, Palestine, Turkish Arabia and Persia, India and Ceylon, China and Japan, and North-West Canada. Fifty-nine C.M.S. missionaries have been raised to the Episcopate. The native clergy ordained in connection with the Society number 900, and of these 450 are still in its service.

The tragic news of the murder of Captain George B. Brown, of the 58th Punjab, at the hands of a crazed Pathan fanatic, was received by his sister, Mrs. Ralfe, Toronto, on Easter Tuesday. Captain Brown, together with two other white officers and four native officers, was shot down on the evening of Easter Day. The shooting took place at Tonk, on the frontier of India and Afghanistan. Captain Brown was the second in command of a battalion of native militia (Waziristan), some 1,800 strong. He had but just entered upon the duties of this new post of work. The late Captain Brown was born in Ingersoll thirty-seven years ago. He was educated at Upper Canada College and graduated from the Royal Military College at Kingston seventeen years ago. He immediately accepted a commission in the Indian army and shortly after his arrival in India was attached to the 58th Frontier Regiment at Wano. Captain Brown and the members of his family used to attend St. Margaret's Church.

British and Foreign

A Million Shillings' Fund was lately inaugurated at a meeting which was held at Glasgow in the interests of the Scottish Church.

A welcome gift has come to St. John's College (Cambridge) Mission in Walworth, South London, in the shape of a bequest of £9,000 from the late Mrs. G. F. Cobb.

The Rev. Edward Atkinson, D.D., Master of Clare College, Cambridge,

Starting the Day Right

Do you begin the day with a "grouch"? Are you tired in the mornings? Do you fail to benefit by the restorative influence of sleep, which should make good the energy and vitality consumed by the day's work?

Then you are rapidly becoming bankrupt, so far as health is concerned. You should look to your habits of eating, make sure that you get lots of fresh air in your sleeping apartments, and restore wasted vitality by using Dr. Chase's Nerve Food.

This great food cure does not induce sleep by any drugging effect, but when you have been using it for a few days and get the nervous system into condition you find yourself resting and sleeping naturally and healthfully. By keeping up this restorative treatment you will be able to make good the waste and fill the exhausted nervous system with new vigor and energy. This means thorough cure of such symptoms as headache, sleeplessness, indigestion and tired, listless feelings.

recently completed the 58th year of his Mastership, he having been elected in January, 1856, in succession to Dr. Webb, who had been Master for forty-one years. Dr. Atkinson was 94 last August.

Amongst the gifts and greetings received by Prebendary Carlile for his sixty-seventh birthday lately was an inscribed clock from the inmates and staff of the Church Army Men's Labour and Lodging Homes at Plymouth, "in appreciation of his efforts on behalf of distressed humanity."

The Very Rev. C. H. Golding-Bird, D.D., Dean of Newcastle, N.S.W., has been elected the first Bishop of the new See of the Goldfields (Kalgoorlie), Western Australia. Dr. Golding-Bird was formerly assistant curate of St. Mary's, Plaistow, and All Saints', W. Margaret Street, London W. He acted as Chaplain to the Forces during the South African War and afterwards became the Vicar of St. Barnabas', Dover.

Letchworth, in Hertfordshire, the first "Garden City" founded in 1904, was up to that time and for many centuries previous thereto a small and remote village. In 1904 its population was only 450. Its present population is considerably over 10,000. The old church dates from the 13th century. It is one of the smallest churches in England, and only seats 60 people. It is proposed to build a much larger church here in the immediate future.

A very handsome memorial of the late Major Butt (February 18th) in the shape of a bas-relief in bronze, has been placed in Washington (D.C.) Cathedral. Its chief feature is a fine medallion portrait of Major Butt, and it bears an appropriate inscription. The tablet has been placed temporarily in the Bethlehem Chapel, but eventually it will be removed within the cathedral proper. The memorial to the late Major Butt is the gift of ex-President Taft and other personal friends of the deceased soldier.

The "Scottish Chronicle" has an account of religion in the Highlands of Scotland, founded on the discovery of an old Gaelic Psalter of 1594, too long, unfortunately, for our columns. From this we gather that the Psalms were the only portion of the service in which the whole congregation took part, the Psalms being sung antiphonally. We quote: "The metrical Psalms are the common heritage of all the Gaelic-speaking congregations in the Highlands, for it has formed a manual of devotional praise not only for the Scottish churches, but also for the Episcopal Church, as it used to be bound up with the Gaelic edition of the Prayer Book. While turning over some old books in his library recently, the Rev. Canon Meredith, of S. Columba's, Crieff, came upon an old Gaelic Psalter, which, upon being examined by Rev. John Dewar, Crieff, proved to be an early edition of the first Complete Psalter, containing only the metrical version of the Psalms, issued by the Synod of Argyll in 1594." Who can tell how many generations of otherwise illiterate Highlanders "have found in the Psalms their inspiration in life, their strength in peril, and their support in death," for the Psalter was at one time the most cherished and familiar book of every Highland home, and there love of the Psalter has united Anglican and Roman Catholic, Presbyterian and Non-conformist.

Boys and Girls

ROMANCE OF A PICTURE

Trophy Gained by Britain in Battle
Restored to Russia.

The recent visit of the Russian fleet to Portland was marked by a curious incident, as the outcome of which Admiral von Essen, the Russian commander, says Reuter, is carrying back with him a venerated ikon (sacred image or picture) of St. Alexander Nevsky, the patron saint of St. Petersburg, which has been in England nearly sixty years. The ikon, moreover, is going back to Russia through the action of a Russian political refugee, a leading Radical member of the first Duma.

This ikon belonged to the chapel of the garrison of Bermansund, a fort on one of the Aland Islands, in the Baltic, stormed by the united English and French forces on August 28th, 1854. It fell into English hands, was brought to England, changed owners several times, found its way into the shop of a Southampton firm of picture-dealers, was brought by a customer as a fine specimen of Russian ecclesiastical painting, and, finally fell into the hands of M. Aladin, who emigrated to England, after the sudden closure of the first Russian Parliament, and it now living at Portsmouth.

Admiral von Essen was rather astonished when he received at Portland a letter from M. Aladin, informing him that the ikon was in his possession, and that he wished to present it to the admiral "as an offering to the flagship Rurik, to be returned to its native land." The letter was written in English, not in Russian.

The Russian admiral felt himself in a position of some embarrassment. How could he enter into official communication with a political refugee? The difficulty was got over by a despatch to Portsmouth of an officer in mufti, who came back with the ikon which had been duly handed over to him.

The painting, which is on canvas, represents a handsome young warrior in an attitude of prayer with eyes uplifted. There is no signature and the only indication of its history on the picture itself is a much-faded pencilled inscription on the back, "Taken at Bermansund, 1854."

A MINIATURE SCENE FROM HANSEL AND GRETEL

By Mabel R. Goodlander.

Of course you remember the old story of Hansel and Gretel. How the two poor children were lost in the woods all night and awoke in the morning to find themselves near a wonderful little house, all covered with cake and candy, a tempting little house in which lived an old witch,

Not a Party Organ BUT THE CHURCH NEWS PAPER OF ALL CANADA

"No Churchman can keep abreast of the times without The Canadian Churchman."

Its EDITORIALS fair and fearless on all questions of Church interest.

Its SPECIAL ARTICLES from the pens of its ablest sons of every shade of thought in the Anglican Communion both at home and abroad.

If not already a subscriber send in your subscription by the first mail. Support the Church Paper, and by so doing support and strengthen the Church of England in Canada.

Subscribe now. Agents wanted everywhere. Liberal Commission paid.

Write us for further particulars.

THE CANADIAN CHURCHMAN
36 Toronto St., TORONTO

Drive Away the Worries of Housecleaning by using an

O-Cedar Mop

Polish

The Mop that dusts, polishes and disinfects at same time. Makes it easy to get at those hard-to-get-at places, high up and low down, saving many a back-ache and crippled knee.

Preserves your hardwood floors and gives them a hard, dry, lustre-like finish.

From your dealer, or sent express paid anywhere in Canada on receipt of \$1.50 if you mention "Canadian Churchman."

Channell Chemical Co., Ltd.
369 Sorauren Ave. Toronto

Common Sense Exterminator KILLS RATS AND MICE



It dries up the carcasses and absolutely prevents the unpleasant results attending the use of inferior preparations.

Common Sense Roach and Bed Bug Exterminator sold under the same guarantee.

25c., 50c., and \$1.00, at all dealers.

If not at your dealer's, write us and we will see that you are supplied.

29 COMMON SENSE MFG. CO.
381 Queen St. W., Toronto.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Bstd. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U. S. A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."



TRAPPED - IN DIRT
QUICKLY AND EASILY REMOVED WITH

Old Dutch Cleanser

HAS NO EQUAL FOR CLEANING FLOORS



MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10¢

who used the sweets to lure children into her clutches, so that she might bake and eat them. You know how she tried to trap Hansel and Gretel and how the clever children escaped, and in the end baked the witch in her own oven.

Some children I know made a toy scene and paper doll people with which to act part of this story. The stage for their toy theatre was a green-topped table and the woods which formed the background was drawn in crayon on a large piece of paper. Other trees stood about in front of this—trees made of small branches, with green paper leaves, standing in small spools painted brown.

In the midst of the woods, near the back, stood the witch's house, a remarkable little house, covered with real cake and candy pasted in small pieces all over the paste-board box which formed the foundation and hanging in gay festoons from the eaves of the pointed roof, made from the corner of another box. The house had a door and windows which opened, and a fence around it, against which were leaning half a dozen gingerbread boys and girls, who had been baked by the witch and placed there ready for future eating.

And there, in front of the sweet little house, stood Hansel and Gretel themselves, looking hungrily at the goodies before them. They did not notice the wooden cage at one side nor the old witch peeping out from one of the windows, and even if they had seen the big brick oven with the iron door, they would never have guessed in the beginning that it was used for baking children.

The figures were made of heavy paper, with the costumes drawn on them with crayon. Each figure had a small wooden block pasted on the back at the base, so that it would stand erect. The witch was dressed in black, with a pointed cap, and the children wore bright peasant costumes.

If drawing figures is too difficult, one can always trace them from a book, or get a good pattern by cutting out a figure from some fashion magazine.—New York Churchman.

INVENTIONS DUE TO BOYS

The late Captain Cody, the inventor of the aeroplane kite, who recently gave an exhibition at the Crystal Palace of his new man-lifting air machines, was considerably astonished when, on the morning of the trial, a couple of models of his invention came fluttering gaily over the grounds from outside. Subsequent investigation proved that the tiny duplicates had been built to scale by a couple of clever Penge youths, who had made mental notes of the principles upon which Captain Cody's originals were constructed, while on a previous visit to the Palace, some days previous. The boys had spent the whole of their pocket money in materials, had occupied their spare time in putting the kites together, and had utilized the spacious coal yard attached to the Penge railway station for conducting their preliminary experiments.

Sir John Brown, who made the first rolled armour plates for modern battleships, was but a lad of sixteen when the sight of a carriage worked by a spiral spring, at a village fair, suggested to him the conical spring buffer for railway tracks, out of which, after a long struggle, he ultimately made a fortune.

Eli Whitney, the inventor of the cotton gin, got the germ of his great idea from seeing, through the interstices of a hut, an old negro work a handsaw among the freshly-picked cotton stored within. The teeth of the saw tore the lint from the seed easily and quickly, and young Whitney (he was barely thirteen at the time), realized at once that a machine working a number of similar saws simultaneously, would revolutionize the cotton-growing industry. He said nothing to anybody, but set to work building models and experimenting. His difficulties were enormous, for he not only had to make his own wheels, cogs, etc., but had also first to forge his own tools and even to manufacture the paint wherewith to colour his many plans and drawings. But years afterwards, the first complete cotton gin ever constructed was built from those very models and plans, and with scarcely a single alteration.

At Attercliffe, near Sheffield, in 1760, there lived a watchmaker named Huntsman, whose temper had often been tried by the defective quality of the watch springs then in use. He sometimes wondered if it were not possible to make steel articles of like nature, and at last came to the conclusion that if he could only melt a piece of steel and cast it into an ingot, its composition would be the same throughout. He experimented, and at last succeeded. The supply created the demand. And ere long Huntsman was turning out cast-steel ingots by the hundred tons, and reaping a fortune. The workmen in the mills were paid very high wages, and were sworn to secrecy. One bitter night they gave shelter to a wan, half-frozen lad, dressed in tattered corduroys. He asked no questions. Indeed, he seemed dozing most of the time in the warm glow of the

Make The Teapot Test

Put "SALADA" TEA in a warm teapot—pour on freshly boiled water—let stand for five minutes—and you will have the most delicious cup of tea you ever tasted.

"SALADA"

HAS THE FLAVOR! THE FRAGRANCE! THE DELICIOUSNESS that makes Ceylon Tea the beverage of delight. In sealed lead packages ONLY. BLACK, GREEN or MIXED

furnaces. Nevertheless, when he went, he took the secret of steel casting with him, and before long many mill owners in Sheffield were working the new process. Not a very honourable way of gaining the secret, we admit, but it was a boy's mind that was selected to secure it.

Samuel Crompton, a boy of sixteen, copied the best features of the spinning machine invented by Hargreaves and Arkwright, added to them some of his own, and, after thirty months of anxious and secret experimenting, produced the first spinning mule—so-called because it was a kind of hybrid between Hargreave's jenny and Arkwright's water-frame. The raw apprentice was no match in cunning for the cotton lords, who soon found out the secret of his new machine, and shamelessly robbed him of the fruits of his ingenuity. These dishonest things one reads of occasionally, and they made one sorry to think that human nature is of such a kind that it is sometimes willing to cheat even the young.

The late Sir Isaac Holden's inventions in connection with the wool-combing industry have almost obscured from the public's remembrance the fact that he was also the originator of the lucifer match. This happened while filling the position of lecturer on chemistry at the Castle Street Academy, Reading. He used to rise at four in the morning, in order to pursue his studies, and found the old-fashioned flint and steel extremely inconvenient. So one day, he made a paste of phosphorous and other substances, stuck it on the end of a sliver of wood, and found it would ignite on being rubbed against any rough substance. Holden himself did not realize the importance of his discovery. Not so, however, with a pupil of his, to whom he showed it. This youngster, who chanced to be the son of a London manufacturing chemist, at once wrote to his father about it, and shortly after lucifer matches were issued.

Lord Armstrong, as a boy, was intended for the law, but as it happened, there was a water wheel of curious construction near the office where he worked, and the man who owned it explained its mechanism to the inquisitive lad. He also explained to him an idea he had for utilizing the power of falling water, in order to lift

great weights. A few brief words set young Armstrong thinking. A little later he started experimenting. And the result of it all was that there was perfected, in due course of time, the enormously-powerful hydraulic crane, which has rendered possible the ambitious enterprises of the modern builder.

Last, and most wonderful of all, comes the case of the little Italian lad Guglielmo Marconi, who, through seeing a conjurer perform certain tricks by means of electrical agency, was enabled not so very long afterwards to astonish the world with wireless telegraphy. His first experiments were carried on in a field on his father's farm, and his apparatus consisted merely of tin biscuit boxes set up on poles of varying heights, one of which was connected with a crude transmitter and the other with an equally crude receiver, both of his own manufacture. This was in 1886, when he was in his fourteenth year, and he was barely twenty-one, a modest, beardless lad, when he was in London explaining to the greatest scientists of the age the greatest discovery of the century.—The American Boy.

Fatality of Whooping Cough

Many parents think lightly of whooping cough, and treat it as a necessary evil, not giving the child who has it any special attention.

The seriousness of whooping cough was emphasized by the Medical Health Officer in Toronto a few months ago, when he reported 14 deaths during the month from whooping cough, and only ten from scarlet fever, typhoid fever and measles combined.

So many people write to us about the relief and cure of whooping cough by the use of Dr. Chase's Syrup of Linseed and Turpentine that we can recommend it with the greatest confidence.

It loosens the cough, aids expectoration, and by its soothing influence prevents the terrible paroxysms of coughing which are so distressing to witness, and which wear away the strength of the child. By using this treatment the disease is held in check, and cured in a few weeks, instead of months. Look for the portrait and signature of A. W. Chase, M.D., on the bottle you buy. There are many imitations.

Church Bells
Memorial Bells a Specialty.
Matheson Bell Foundry Co., Baltimore, Md., U.S.A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

1914.
Organ
CH
R OF
DA
an keep
without
chman."
d fearless
h interest.
ICLES
s ablest
f thought
mmunion
oad.
a sub-
your
he first
rt the
and by
rt and
Church
anada.
ts wanted
ommission
rticulars.
URCHMAN
ORONTO
Worries
ing by
Mop
polishes
me time.
at those
es, high
saving
he and
rdwood
hem a
e-like
or sent
here in
ipt of
ntion
hman."
Co., Ltd.
Toronto
Sense
nator
S RATS
D MICE
e carcasses and absolute-
he unpleasant results
use of inferior prepar-
Sense Reach and
xterminator sold
same guarantee.
d \$1.00, at all dealers.
dealer's, write us and we
you are supplied.
SENSE MFG. CO.
St. W., Toronto.
S SCHOOL
pecial Donation
BELLS for
EE. The C. S.
Ohio, U. S. A.

Bishop Strachan School
Forty-seventh Year
WYKEHAM HALL
College Street
TORONTO

A Church Residential and Day School for Girls. Full Matriculation Course, Elementary Work, Domestic Arts, Music and Painting.

Miss Walsh PRINCIPAL
Miss Nation VICE-PRINCIPAL

Preparatory Dept., 423 Avenue Rd.
Under the management of Bishop Strachan School
Head Mistress, Miss R. E. Churchard (Higher Certificate National Froebel Union).

St. Agnes' School
Belleville

Patron—The Lord Bishop of Ontario

Special Courses in Music, Art and Physical Training. Preparation for the Universities.

Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—Miss F. E. CARROLL, Principal.

CLEMENT'S COLLEGE
FOR BOYS
Residential & Day School
North Toronto, Ont.

Healthy situation, large playgrounds, tennis lawn, rink and gymnasium. Military instruction and manual training. Boys prepared for the Universities, Royal Military College, and for business. For prospectus and all particulars apply to
REV. A. K. GRIFFIN, Principal

GLEN MAWR Spadina Ave., Toronto
A Boarding and Day School for Girls
Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

TRINITY COLLEGE SCHOOL, Port Hope, Ont.
Residential School for Boys
Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School, Brockville). 47

WESTBOURNE
Residential and Day School FOR GIRLS
340 Bloor St. W., Toronto, Ont.
Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For Announcement and information, address the principal,
MISS M. CURLETTE, B.A.

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK
The next Academic Year will begin on the last Wednesday in Sept.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

PRINTING
GOWANLOCK PTG. CO., LTD.
103 Adelaide Street West
FOR PRICES Phone M. 1359

MEMORIAL WINDOWS
ENGLISH ARTISTS
STAINED GLASS
THE N.T. LYON & GLASS CO.
LIMITED
141-3 CHURCH ST. TORONTO ONT.

ST. MARGARET'S COLLEGE
TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work. Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus
MRS. GEORGE DICKSON President
MISS J. E. MACDONALD, B.A., Principal

"Edgehill"

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.
Miss Gena Smith, Lady Principal.
French and German Mistress, Foreign. Domestic Science Teacher, Graduate MacDonal Institute, Guelph, Ont. Preparation for the Universities. Perfect Sanitary Conditions.

Easter Term begins April 1st, 1914. For Calendar apply to Rev. H. A. Harley, M.A., Sec'y

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

1179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse.

Havergal Ladies' College
JARVIS ST. TORONTO

Principal - MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate junior School. Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL-ON-THE-HILL College Heights, Toronto
JUNIOR SCHOOL

for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of nearly four acres—cricket, tennis, basketball, hockey. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.

For illustrated calendars and prospectus apply to the Bursar.
R. MILLICHAMP, Hon. Sec.-Treas.

WYCLIFFE COLLEGE
TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

Free Land for the Settler
in New Ontario

Millions of acres of virgin soil obtainable free and at a nominal cost are calling for cultivation.

Thousands of farmers have responded to the call of this fertile country and are being made comfortable and rich. Here, right at the door of Old Ontario, a home awaits you.

For full information as to terms, regulations and settlers' rates, write to

H. A. MACDONELL,
Director of Colonization,
Parliament Buildings,
TORONTO, Ont.

HON. JAS. S. DUFF,
Minister of Agriculture,
Parliament Buildings,
TORONTO, Ont.



TORONTO TIME TABLE

Departure Union Station (Daily except Sunday)

EASTBOUND
9.30 a.m. Express for Malvern, Oshawa.
5.40 p.m. Bowmanville, Port Hope, Cobourg, Brighton, Trenton, Picton, Belleville, Deseronto, and Napanee and intermediate points.

Connection at Trenton for Central Ontario Railway; at Napanee for Bay of Quinte Railway. Cafe-Parlor cars Toronto-Napanee.

NORTHBOUND
Effective February 2nd.

8.50 a.m. Leave Union Station for Beaver-ton, Parry Sound, Sudbury and all intermediate points, with connection at Sudbury for Ruel.

5.15 p.m. Leave Union Station for Beaver-ton, Udney and all intermediate points. (Service to Parry Sound discontinued.)

Lunch counter at Gamebridge Station. First-class a la carte service. (Dining car service discontinued.)
Ticket Offices, 52 King Street East; Main 5179. Union Station; Adel. 3488.

JONES AND WILLIS

Ecclesiastical Art Workers

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries. All enquiries and orders to be addressed.
43 Great Russell St., London, Eng. (opp. British Museum).
Also at Birmingham and Liverpool.

Stained Glass Windows

for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.
Full information on request

Robert McCausland Limited
Established 1856
141-143 Spadina Ave., Toronto

J. WIPPELL & CO. LIMITED

MANUFACTURERS OF CHURCH FURNITURE

The following Catalogues forwarded upon application:
(1) Embroidery and other Church Textile Work.
(2) Church Furniture & Fixtures in Wood & Stone.
(3) Ecclesiastical Metal Work.
(4) Church Lighting.
(5) Communion Plates.
(6) Stained Glass & Mural Decoration for Churches.
(7) Memorial Tablets and Grave Monuments.

Makers of CLERICAL OUTFIT.
Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.

Illustrated Price List and Patterns on application.
EXETER: 55 & 55, High Street. LONDON: 4 & 5, Duncannon St., and Cathedral Yard, CHARING CROSS, W.C. ENGLAND.

ECCLESIASTICAL ART

SILVER AND BRASS WORK, WOODWORK, TEXTILES,

Illustrated Price List No. 100 Post Free.

CLERICAL TAILORING DEPARTMENT.

CASSOCKS AND SURPLICES.

Price Lists, patterns and self-measurement forms free.

MOWBRAYS' 28 Margaret St., London, England and at Oxford.

E. C. WHITNEY

WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.29

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS
MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE

(By appointment to the late King Edward VII.)

14 GARRICK STREET
LONDON, W.C. - ENGLAND