

Canadian Churchman

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Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, MARCH 19th, 1914

No. 12

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A TERSE TALK ABOUT CANADIAN OPPORTUNITIES

If we could only go back and foresee the opportunities in Real Estate, Mines, or in fact any Canadian investments of the past five years, would we not secure a goodly portion of these good things, knowing as we know now the results of such investments? Yet I will wager that a great many people even with this knowledge of the outcome of their opportunity, would hesitate, not because they really do not know the ultimate success of their investment, but because a great majority of people hold on to their hard earnings and are satisfied with the 3 per cent. the banks allow.

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After all, it is only the wise speculator who really makes the fortunes, and he can doubtless show you as many poor investments as good ones that he has made during his lifetime.

Money makes money; a dollar saved is a dollar made, so long as it is working for you.

Can you not learn something of real value to yourself and your future through this little chat by an optimist?

The Canadian Churchman

TORONTO, THURSDAY, MARCH 19, 1914

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FIFTH SUNDAY IN LENT.

(March 29th.)

Holy Communion: 138, 259, 260, 373.

Processional: 47, 130, 633, 782.

Offertory: 128, 394, 594, 640.

Children: 507, 695, 706, 787.

General: 37, 129, 436, 752.

The Outlook

House Cleaning

It has just been said with great truth that the most pressing need in Canada to-day is a thorough political house cleaning. Public morals must be improved from top to bottom. The first step is the purification of the fountain head, for unless those responsible for government are true it is hardly likely that the people themselves will be right. The Mousseau scandal in Quebec, and the Evanturel revelation in Ontario are only two out of other recent indications of the blunting of our moral sense in regard to public affairs. When a trusted official of the Government is charged with deception and dishonesty by the padding of pay-lists and the diversion of money received for the use of Government property to the campaign fund of a political party, and when a Member of Parliament is charged with conniving at the payment of very much more than a railway actually cost, we can see something of the deplorably loose political morals that obtain in Canada. It, therefore, behoves all who love their country to insist upon the moral tone of public life being raised, and to see that public office is regarded as a public trust to the people. We must never

tire of insisting upon the elementary ethical truth, that what is morally wrong can never be politically right.

Rural Life

One of the ablest papers at the recent Social Service Congress at Ottawa was on "The Rural Problem," by the Rev. John MacDougall, of Spencerville. As the result of years of close attention to the conditions and problems of rural life in Canada he indicated some of the causes which he believes are operating to diminish the rural and increase the urban population of the country, at the same time suggesting certain methods intended to counteract them. There is a constant drain from the country to the city, not only of money but of intellectual and social life. Mr. MacDougall thinks that one trouble is the unfair incidence of taxation, for, under existing conditions farmers receive better returns from capital investment than from the ownership of land, which "affords only opportunity to gain a labourer's livelihood." It is obvious from this that the farmer will naturally put his money where it will earn the highest income, but certainly good farming cannot be maintained in this way. The suggested remedies are two: the diffusion of agricultural education, and an increase of business efficiency through co-operation. To this end, the Church is urged to fulfil its function by teaching the moral aspect of conservation and dealing with the fundamental question of character. We hope Mr. MacDougall's words will receive the attention they deserve, for the rural part of the country is the foundation of the life of the whole.

Overcrowding

Dr. Hastings, in his Monthly Report for February, speaks of the urgency of lodging house accommodation for Toronto. He declares that there is not one modern lodging house in the city although there are at present 714 so-called lodging houses, of which 546 are overcrowded. On a recent survey there were found to be 9,439 persons housed in these buildings, being 2,930 in excess of what the Act permits, and yet the Department is helpless because there is no alternative, for any attempt to enforce the requirements of the Act would turn the people on the street. In these various institutions 550 men were found sleeping on benches and floors, and there is still an appalling lack of houses within the range of the labouring man, for with an average wage of from \$10.00 to \$13.00 per week no man can afford to pay more than from \$8.00 to \$12.00 a month rent, unless this is at the expense of the proper nutrition of his family. No wonder that Dr. Hastings speaks of the overcrowding as not only insanitary but demoralizing, and he quotes some striking words written by Dr. Russell, descriptive of Glasgow, but equally applicable to Toronto:—

"I ask you to imagine yourselves, with all your appetites and passions, your bodily necessities and functions, your feelings of modesty and your sense of propriety, your births, your sickness, deaths, your children, in short, your lives in the whole round of your relationship with the seen and unseen, suddenly shrivelled and shrunk into such conditions of space—I might ask you, I do ask you to consider and honestly confess—what would be the result to you?"

A Fortless Frontier

At a meeting of the Republican Club of New York last week the subject discussed was "The Century of Peace between the United States and Great Britain." One of the speakers was the Hon. W. L. M. King, formerly Canadian Minister of Labour, and he spoke of the unparalleled achievement of holding an international frontier, approaching 4,000 miles in length, with scarcely an instrument of war and not a sentry on guard. Such a change during a hundred years "makes the triumph of reason over force in adjustment of differences of international affairs," and, as Mr. King said, one such example is worth a multitude of hopes and prophecies. The forthcoming celebration of the Centenary of peace affords a fine opportunity for the two countries to testify to the whole world the glories of peace and the achievement of human progress and international goodwill. To quote Mr. King once again, the frontier without a fort is "the crowning glory of this Continent."

A Novel Appeal

Colonel Seely, the British Minister of War, recently had a striking instance of Church Unity, which, in view of current controversy, must be regarded as particularly welcome. It took the form of a deputation representative of the Church of Scotland, the United Free Church of Scotland, the Scottish Episcopal Church, and the Wesleyan Methodist Church, which went to urge the War Office to erect at a certain new Barracks in Scotland a Garrison Church, which could be used by all the denominations. While the Minister found himself unable to accede to the suggestion that the Government should provide the whole cost, he admitted that if ever an exception could be made to the general rule of the Department, it was when a request came from four Churches ready to use the new building in common. He thereupon suggested that the Churches should themselves provide the building in the first instance, and that their outlay could be gradually defrayed from the Annual Grant to which the Barracks would be entitled in respect of religious services. A scheme is to be prepared embodying these suggestions and there is every likelihood of the project being carried out. We rejoice in every such indication of essential unity, and are particularly glad that our friends of the Scottish Episcopal Church should have been able to unite in this most interesting deputation. Things that unite are decidedly more, and more important, than the things that divide.

Vagueness and Definiteness

In an article on the first year of President Wilson's office, reference is made to the fact that the President has a perfectly clear and definite idea of what he wants. His predecessor, Mr. Taft, has remarked that the President knows perfectly well what he desires before he goes to Congress to get it, and this intellectual grasp of his subject is seen in all his personal discussions with Members of Congress. "He out-argues them because he has out-thought them." The lesson is obvious for us all:—

"The vague men go down inevitably before the definite man. It was Mirabeau who predicted the rise of a French politician at the time of the Revolution, saying of him: Look out for that man; he

knows just what he wants, and he means precisely what he says."

This characteristic should be true of all life, for our views and attitude should be clear and not vague. It is recorded of a well-known Cambridge Don, when an Undergraduate gave him a vague and inaccurate answer: "Mr. ———, if you cannot be definite you better be dumb-in-it."

Converts and Perverts

A writer in the "Church of Ireland Gazette" has finished a series of most interesting articles on "The Life of Father Tyrrell," and this is how he concludes,—

Dean Swift compared the Roman Church and the Anglican Church to two gardens separated by a wall. Sometimes one gardener pulls up what he regards as weed, and throws it across the wall. The other gardener receives it with joy and gladness and calls it a rare flower because he thinks he has gained a convert. Rome at first regarded Tyrrell in this latter light. Later on she evidently came to think him a weed, and longed to throw him out and throw him back again. Orthodox Anglicans, we should say, ought to be very cautious and careful about making too much of him and others like-minded. Many of us do not admire these kill-or-cure converts. We are better and safer without them. "They have their day and cease to be." Tyrrell took himself too seriously. Malebranche saw all things in God. Neckar saw all things in Neckar. To a great extent Tyrrell saw all things in Tyrrell. That was his great mistake.

The advice to Anglicans in regard to men like Tyrrell is very much to the point. It is clear that Tyrrell grew more and more out of harmony with his Roman environment, and it is not at all surprising that he was excommunicated. Indeed, the restlessness of his mind took him far away not only from orthodox Romanism but, we fear, also from orthodox Christianity. It has often been a question whether he would not have followed his friend Loisy in practically giving up Christianity altogether. At any rate, as the writer says, "Tyrrell took himself too seriously"; "that was his great mistake."

A Wonderful Charity

One of Europe's most wonderful charities owes its human origin to the act of a jealous man. Years ago a brilliant young man, close friend to the then Crown Prince of Germany, now Emperor William II., declined a brilliant political opening, studying theology, and began preaching. The Court Chaplain, seeing the Emperor's liking for the young pastor, said, "He will get my place," and by scheming and intriguing, had the young minister appointed to the charge of a small home for epileptics, called Eben-Ezer, among poor peasants, in a barren land. The home became the nucleus of what is now known as the Colony of Mercy. Here are homes for the helpless poor, the sick, and weary rich, for criminals, drunkards, crippled children, and orphans. When Paster Friedrich von Bodelschwingh wanted to raise money for his "Castle of Babies," he sent a message to the German farmer folk and peasants, "Let all parents send a penny for every child they have." Within two weeks 4,000 pennies came in—thankofferings for healthy children. Bethel, which grew up around the original home, is now a colony in itself, having fifty-nine houses for epileptics, insane, alcoholists, nervous sufferers, etc. After Bethel was founded Sarepta, where are trained female

nurses and deacons. These three institutions, covering more than two thousand acres, form a town in which 6,000 people live. In addition to these there are labour colonies, where criminals have a chance to recover themselves. All this wonderful work, which is aided from the Emperor's palace to the peasant's cabin, has grown out of the sending, by an evivous Court Chaplain, of the young Pastor von Bodelschwingh to minister to a small group of epileptics. Surely in this we have a singular illustration of the over-ruling providence of God.

BACKSLIDING

Where does backsliding begin? Is it when we cease to love prayer and the reading of the Holy Scriptures and the assembling of ourselves with the saints to hear the ministry of the Word? No, these are but the evidences and not the cause of departure. If any man loses his appetite, goes down in health, gets morbid and cannot sleep, there is a reason for it. These ailments are the sure sign of something wrong. A physician should be seen. Backsliding begins in the heart, away out of sight. "As a man thinketh in his heart, so is he." Whatever form it assumes it has its spring and rise in the heart. The evil servant says in his heart, "My lord delayeth his coming," before he begins to eat and drink with the drunken. (St. Matt. 24:48). But do all backsliders stay away from the meetings and eat and drink with the drunken? No; in some cases declension has not gone so far as that, though it may thus end if not arrested by Divine grace and mercy. Grace can certainly arrest it, and has done so thousands of times, as every Christian can testify.

Who, then, is a backslider? One whose heart is not centered on Christ and with whom there is but little desire that Christ should be everything. Meetings are good and, if spiritual, very helpful. But attendance at meetings is one thing and a close walk with God is another. Christ should have the whole heart. They who know His love both in the past and in the present will gladly own that He is worthy of it. What comfort there is in remembering that He never ceases to love His own no matter how low the state into which they have fallen. There should be, therefore, no keeping back from Him and no rivalry. It has been well said that "nothing is so strong as the link of relationship and nothing so tender as the link of communion." How much is wrapped up in that little word, "Our vines have tender grapes." Communion is a tender plant, indeed. Therefore it is said, "Take us the foxes, the little foxes, that spoil the vines." (Song of Sol. 2:15.) It is the little things that do most mischief to the soul, like the little foxes that spoil the vines. Trifles that seem unimportant in themselves may be the greatest hindrance. Reading of a light and fascinating character may be one of the little foxes. Social friendship that appears so apparently harmless may be another, and so is self-indulgence.

Our Lord is jealous for our love and for our company. Nothing so proves the tenderness and depth of His love. He follows us into our hiding-places so that He may bring us back to Himself. When we are made conscious of having grieved Him and turn to Him again in confession He receives us graciously and without upbraiding. And His grace humbles us to the dust in self-abasement. Think of God saying to backsliding Israel, "How shall I give thee up, Ephraim?" Think of His asking for the bill of Judah's divorcement as the proof that He had put them away! It could never be produced. There was no evidence that God

ever turned His back upon them. It was their sins that had produced estrangement. "Behold, for your iniquities have ye sold yourselves, and for your transgression is your mother put away." (Isa. 50:1). That was the cause and the only cause. There was no other. Yet, how tenderly He ever pleaded with them to come back to Him and all should be forgiven and forgotten. All their backslidings should be healed and they made to drink into His love in all its warmth and living power. (Hosea 14). Human love can endure a great deal and go to great lengths. But no human love is equal to the love of Christ for His own. It is infinite, eternal, and unchangeable. What is more to a mother's heart than her own—her own flesh and blood? Can she cease to love her own? Scripture says she may. But He, never! "I have graven thee upon the palms of My hands." *Precious words! And again, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." (Isa. 44:22). "Come back to Me," He says. "Do not let your sins stand between you and Me, I have removed them for ever out of My sight in the death of My Son. I will never remember them any more at all." This is the wonderful grace of God. Should it not break, and then capture, our hearts?

FAITH AND REASON.

(Matthew XVIII. 1.)

"He took a little child," and set him there
Right in the midst—an object lesson fair,
And said to those who wondering stood
around:

"If ye would in my Kingdom great be found
Ye must become as children; only so
Can any enter—will ye stoop so low?

'Tis hard to enter in through Reason's gate;
The seekers thus, perchance may find full late
That "wise and prudent" search with veiled
eyes

For that which to the child-heart open lies.
For many things to "babes" are still revealed
Which from the "wise and prudent" are con-
cealed.

There is a purity of heart now given
To "little ones" whose Kingdom is of Heaven.
Their realm is ruled by faith and loving trust
But, have the vision of the Christ they must.
They have within a love-compelling might
Which "takes the Kingdom" now by faith
not sight.

For Reason is too slow for hearts that burn
With Faith and Love; the longer path they
spurn

Where each step onward must be "under-
stood"

Before 'tis taken—and proved firm and good.
The child-heart seeks the goal, and runs the
road.

Without a fear; and finds it leads to God.

A little child the Christ Himself became,
And do ye fear lest ye become the same?
Are fearful lest ye be not great and wise?
Oh! will ye ask for childlike hearts and eyes
That see beyond the wisdom of this age
A wisdom still revealed to child, not sage.

Reason has its sphere, but let it rest
Until full faith in Christ is well possessed;
Then He will surely all the knowledge use,
But let it be as He will show and choose.
The wisdom of a child-like heart is blessed
For Faith and Reason have in Christ con-
fessed.

BESSIE PORTER HEAD.

FOR THE TIMES

A Sermon Preached in King's College Chapel, Windsor, N.S., March 1st, 1914.

By the Rev. A. W. M. Harley, M.A., Professor of English.

BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him." Col. 2: 8, 9, 10.

The rudiments of the world! The world's philosophy! How constantly we meet them! How constantly we hear them! We can hardly take up a newspaper without finding them facing us throughout every column. We see them continually governing society. We hear of them constantly moving the doings of men. The rudiments of the world! They are based upon the things which have their origin in this world of ours, and they go no higher. They are of the world—worldly.

God is almost ignored in the rudiments of the world. To be sure He is recognized and tolerated by them at times as a very ancient and respectable idea. But He is set aside when, as an idea, He seems inconsistent with any of the more important rudiments of the world. They do not allow Him to be an idea of any practical importance in influencing men's matters. In most of the columns we read, and most of the policy we see and much of the talk we hear, God seems to be set aside altogether. His favour, or His will, or His commandments are little regarded as a part of wisdom. To be sure there is always a nominal acknowledgment of Him. But give men a pleasure to be enjoyed, a prize to be won or a contest to be settled, or some profit to be gained, or set men on two sides of some popular question and how seldom do we see God's side of the question hinted at or examined into. How seldom is God's opinion consulted as an ingredient of wisdom! How seldom is the question of right or wrong raised compared with the question of profit or worldly expediency!

God is set aside in the rudiments of the world. And if He is set aside what is put in His place? Perhaps the most distinguishing principle of the rudiments of the world is the worship of success. They applaud and hold in respect success only—worldly success—earthly prosperity, by whatever means secured. Selfishness is a virtue according to the rudiments of the world, because it leads to success. Even cruelty and immorality are tolerated when they accompany success. The code of morals found in the rudiments of the world is much more elastic and yielding than God's stern code of ten Commandments written on stone—and success will go a long way towards modifying most of its laws.

We find the rudiments of the world influencing and leading men in matters of religion also. Here still they carry on their policy of underrating the importance of God. The rudiments of the world say here, "We don't know," of things which God has declared. They say, "We don't believe it possible," of things which God has promised. They say, "We doubt the utility," of things which God has bidden us do.

They would not deny God a certain nominal homage. But they would not allow Him a power or wisdom or authority greater than they conceived the power or wisdom or authority of the

world to be. They could not allow that God could do anything which they could not conceive it possible for men or nature to do or that God should declare anything which the wisdom already acquired by men could not prove the possibility or truth of, or that God should have the right to command anything which men could not see the advantage of doing.

In fact one of the latest phases of the rudiments of the world is to credit man with the origin of God, instead of crediting God with the origin of man—to explain away God altogether as an actual being, making Him merely a point in the development of men's thought through many ages.

But the Christian cannot be led by the voice and influence of the world. He cannot make the rudiments of the world the principles of his plan of living. The very fact of his being a Christian means, if it means anything, that he acknowledges Christ's wisdom as supreme, Christ's word

discarded many things which formerly they had approved, compelled to approve many things which formerly they had ridiculed, by another principle which has been moving in the world, and moving against them—the rudiments of Christ.

So though the rudiments of the world are always prominent, they cannot be said to prevail. There is a force contrary to them and combating them. It is unseen. It is unnoticed. But it is continually eating them away, sapping their strength, undermining their substance, until at last it shall demolish them altogether.

So St. Paul says. He was a man wise in his own and every generation. In many things he opposed the rudiments of the world. In all these things he is admitted to be wise now. But the stand he took was considered foolish and unnecessary then. And he says to his own and to all other generations, "Beware lest any man spoil you." Spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.

"Beware lest any man spoil you" by it, this philosophy and vain deceit which is after the rudiments of the world. So says St. Paul, and his

voice comes to us, not as the voice of human wisdom merely, but as the voice of one who speaks as the messenger of God, "Beware lest any man spoil you by it."

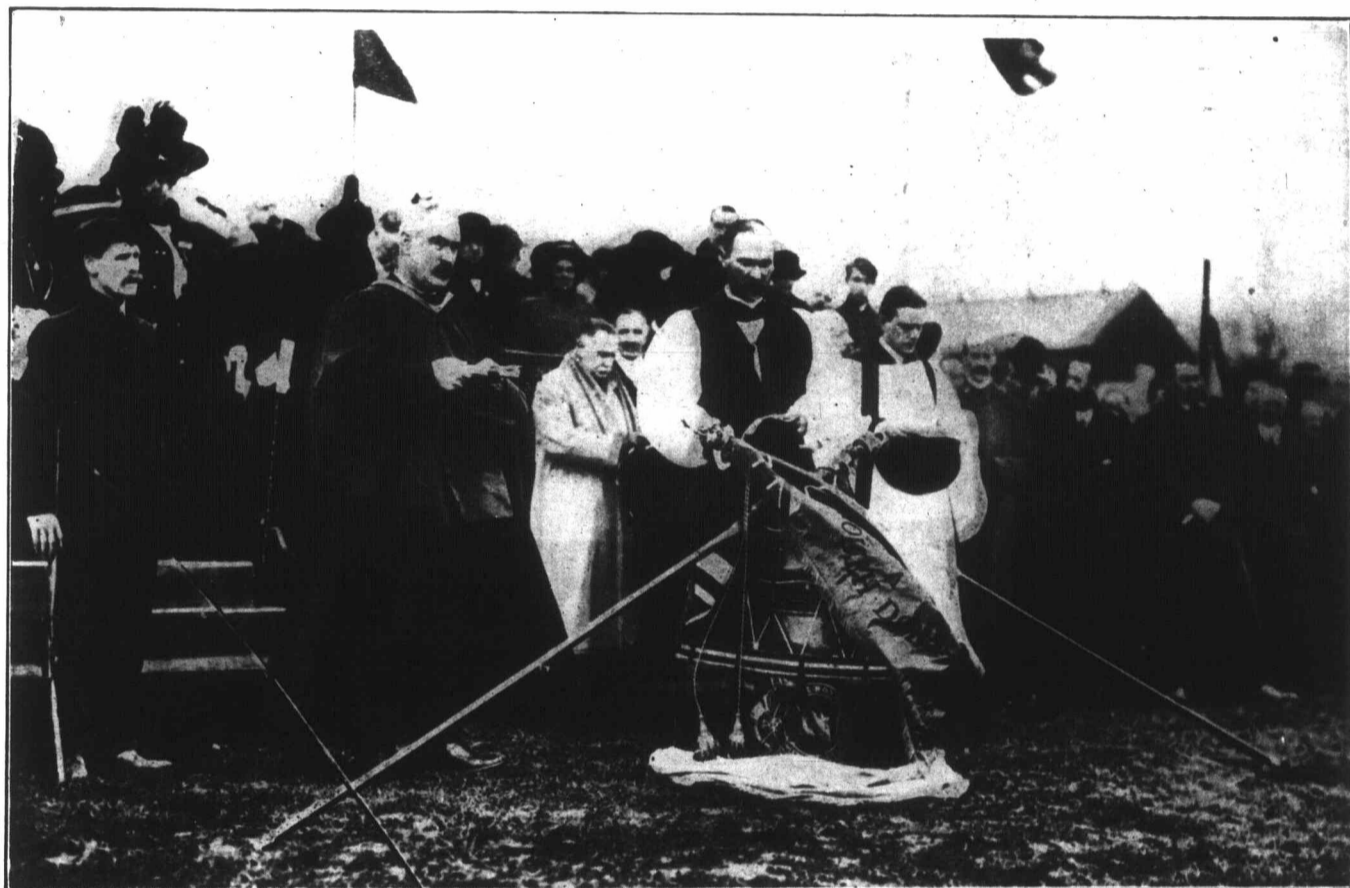
It will spoil you, to follow any wisdom which leaves God and His judgment unconsidered and uncared for. It will spoil you because it is vain deceit, this wisdom of the world. Hear it speaking at the first in the garden—even then as now. Even then as now holding itself above the wisdom of God, holding the bidding of God unnecessary. "Ye shall not surely die." Such was the promise of the world in its own wisdom and the promise of the world had its way. God was ignored, but has not man surely died? Have not all the generations since, with their unresting current of sorrow

and mourning, borne witness to this, that with disobedience comes death? The wisdom of the world has proved a bitter deceit to man, and the throb of grief and the weary smart of pain have been its fruits ever since first it "brought death into the world and all our woe."

It has spoiled man's lot through all time and it will spoil man now. This wisdom of the world, which makes selfishness a virtue, has made this world a place of want and care, of hopeless sorrow and burning enmities of consuming shames and of vain regrets. It will lead man astray and land him in a morass of all disappointment and want. It cheats, for it persuades men that it alone can show the way to honour, wealth, satisfaction, happiness—to all that is worth having. And behold, its honours are hollow, its wealth is but for an hour, and an uncertain hour at that, and satisfaction and happiness it has no power to give. It claims to be the highest power, the power to uplift and the power to overthrow, the power to kill and the power to make alive. It leads men with a show of triumph after its own wisdom and not after Christ. But it could have no power at all, unless it were permitted it from above. Its power is empty and uncertain, liable to be crushed in a moment by Him Who is the All-powerful, even Christ.

"For in Him dwelleth all the fullness of the Godhead bodily." And God is Almighty. God is not only powerful over all things but the source of all power. Christ, Whom the world would bid you ignore, has all the power and apportions it

THE BISHOP OF DOWN AND THE ULSTER QUESTION



Following our recent article, this photograph shows Bishop D'Arcy dedicating the colours of the Second Battalion, North Down Regiment of the Ulster Volunteer Force, on January 31, 1914.

as infallible, Christ's authority as final. That there can be no wisdom, no truth, no real power that is not based and grounded upon, and in accordance with the wisdom and word and power of God. But if he were led by what he hears and reads and sees in the world around him—(unless he were patient and far-seeing enough to trace the course of things down to their results)—if he were guided only by the opinions and actions which he saw most common and most applauded about him, would he not think that there was no use in allowing for the presence of God and the approval of God? Would he not think that the surest way to prosperity, happiness, honour and all things desirable was by listening to the world's voice alone and following the world's course? Would he not think that although God might be highly respectable as an idea or tradition, yet God's wisdom was hardly fitted to concern itself in matters of this world, that the principles which God represented could be permitted little practical interference with, little practical effect upon the actual doings of men?

Such would be the teachings of the rudiments of the world. And we meet them everywhere. Do I mean to say that they prevail? No. They are prominent. The world always makes itself prominent. They are so prominent that they often crowd out of sight other principles. They have the appearance of prevailing. But I do not think that they can be said truly to prevail. And this is the reason—for the last 1,800 years they have been gradually but greatly modified—forced to

as He will. His reign is not waning. His Kingdom is not decreasing. He is the same now as ever and always. All knowing, All powerful, All present, He has never lost or lessened His power, but is the same yesterday and to-day and forever. "The fullness of the Godhead" never diminishes—never becomes emptiness. The power of the world is empty. It exists only by His sufferance. It is suffered only to go so far as will eventually work His will. He suffers the world to vaunt its hollow wisdom against Him, only because He would rule men's hearts by love and not by force. Because He would draw them to Him through faith, in willing obedience, and not coerce them.

And it is only He that can give honours that are untainted, wealth that is everlasting, satisfaction and joy that have the enduring quality of peace. Only the wisdom that is based on His is a safe guide to follow. Only the power which is grounded on His is a sure rock to depend on. Do not be deceived. There is nothing which can compete for wisdom, for strength, or for safety with the fullness of the Godhead.

And it will spoil you, this philosophy based on the rudiments of the world, because it will warp, pervert and stunt the best faculties within you. It will prevent all those powers which Christ has given you to make you the best of God's work, from growing into their best.

For ye are complete in Him. "In Him" ye are made perfect. Made for Christ, redeemed by Christ, the best faculties, the best qualities, the best dispositions you have, grow into their best only when you have placed them in Christ, dedicated them to Him.

Ye are complete in Him. Christ is the home of the soul. So long as the soul of Man has not found its rest in Christ, is not surrendered entirely to Christ, it must be incomplete and it must feel its incompleteness. The wisdom of this world can never develop man's soul. Its rudiments can never train those faculties which we have direct from God, which we share with God, and by which we may grow towards God. They can only dwarf them, draw them downward, further from what God meant them to be.

Do we not all feel that we have lost much, missed much of growth, lost much even of what God has given us to improve, by hearkening to the teachings of the rudiments of the world? Is not the lack of peace in our Christian lives due to this? Is not the lack of strength in them due to this? Is not the uncertainty of our conflicts with temptation due to this? Are not the many, many falls, when we have been tempted unawares, due to this? It is only in Christ that these gifts can be gained. It is only in Christ that these dangers can be escaped.

Remember, "We are complete in Him," and that the act of surrender to Him must be renewed and ratified every day.

Then, "beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him."

NOTES AND QUERIES

A Column of Answers and Enquiries

WHAT is the meaning of (1) the Eastern Church? (2) the Western Church? (3) What is the difference between the Lutheran and Anglican churches?

(1) The Eastern Church is a general name for the several independent churches of the East, each under its own Patriarch, including the Russian, Greek, Syrian and others. There is a valuable article in the Protestant Dictionary, by Professor Margoliouth of Oxford on the Eastern Churches and another by Professor Herkless of St. Andrews on the Greek Church. The subject is, of course, treated in several books of Church History. (2) The Western Church is generally regarded as meaning the Church of Rome, after the severance from the East in the 11th century. (3) Lutheranism (in Germany) differs from us mainly on the subjects of the Ministry and of the Lord's Supper. Circumstances prevented Episcopacy from being retained in Germany after the Reformation, though it was (and is still) in Lutheran Sweden and Denmark. The Lutheran doctrine of the Holy Communion teaches what is known as **Consubstantiation** (a Presence attached to the Elements) which our Article 20 rejects. But on the subject of Justification by Faith and the general attitude of opposition to Rome, our Church and the Lutheran are essentially at one. Many of our Articles were directly taken from or influenced by Lutheran Confessions of Faith. The Lutheran use of the vestments does not imply anything sacerdotal.

Can you supply me with, or tell me where I can obtain, a (critical) review of a book entitled "Freedom in the Church," by Alexander V. G. Allen—published 1907? Is this book recognized as an authority in the Church? And if not in the Church of England as a whole, is it so recognized in the American branch?

The writer is usually regarded as a Broad Church scholar. He was well known through several works. The book to which you refer was reviewed at the time in various papers, but it would probably not be incorrect to say that it is not regarded as of any special authority. An enquiry of an American Churchman, like Professor Wallis, Virginia Theological Seminary, would elicit an opinion from within Dr. Allen's Communion.

What book would you recommend as a safe and popular guide to the subject of the Future Life?

You could not do better than try "The Next Life," by J. Reid Howatt, obtainable at or through the Upper Canada Tract Society. This is at once popular and true to the New Testament.

Are the works by Dr. Tennant on the subject of Sin trustworthy?

Not if Article 9 is correct. Tennant's view is essentially Pelagian and has been criticized severely even by men whose theological position would be called broad and critical. Then, too, Dr. Simpson's "Fact and Faith" has some searching words about Tennant's view. So also, from the standpoint of an extreme High Churchman, has Dr. F. J. Hall of New York. The best books on the subject are Orr's "God's Image in Man" and "Sin as a Problem of To-day."

THE PROBLEM OF CANADA

By the Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh.

(The following, taken from the "Scottish Chronicle," is the report of an address recently delivered at the Annual Missionary Meeting at Edinburgh. We have left it as it stood in the report, but the reference is obviously to Western Canada, not to Canada as a whole.)

THE Bishop said that Canada was very dear to him, partly through having friends there, and partly through all the associations which his visit to that country naturally had given to him, and also because he felt that the great work of the evangelization of China and Japan must really depend upon Canada and the United States. They all knew that Canada and the United States were nearly 4,000 miles from China and Japan, but it really did not seem very far. People at Vancouver did not seem to be far from Yokohama or Vladivostok. Therefore what they felt was that if they could only make Canada a missionary country, there would go forth from that country hundreds of missionary men and women who would carry the Gospel of faith to China and Japan. They would always have enough on their own hands in India and Africa, which were nearer them, and had very special claims on them; and if, as they might think, that at the end of this century there would be sixty or seventy millions of people in Canada, then surely out of that number, if only the Canadians were full of missionary zeal, there would go forth many missionaries to carry the Gospel to China and Japan. Of course, they might say that if they lost their present opportunity they could not wait sixty or seventy years; but at the same time they felt that in making Canada a missionary country they were really doing the best for that great empire of China and also of Japan. Visitors to Canada all realized its wonderful and extraordinary potentialities, and these potentialities were likely to be very well worked by that strong race of men and women who were growing up in Canada. The Canadians, as those of them who were becoming acquainted with them knew, were a very fine race of people, and the climate had all those advantages which made for hardihood and strength and courage. They were a delightful people, and their characteristics were expressed in two sayings of which they were very fond.

CANADA'S TWO COMMANDMENTS.

One was a negative, and the other was a positive—they might say the two commandments of Canada. The negative one was "Thou shalt not knock," which meant that "thou shalt not criticize." The Canadians, like most people in a young country, were very sensitive to criticism. The positive saying was "Thou shalt Boost." "Boost" meant thou shalt crack things up. They were not to criticize; they were to crack everything up. That, he thought, spoke for the temper of these people, and the nation of Canada, which, ten years ago, numbered only five millions and totalled now between eight and nine millions.

Every year he believed a quarter of a million of people were crowding into it. He felt there was only one great need of religious faith there. It was not that the Canadians were ungodly, but that God was crowded out of their lives. There was so much to be done that it seemed impossible to find place for prayer or for church-going. Both housewives and men were always very busy. They might say that the men in Canada had plenty of time at their disposal during the winter, but they must remember the conditions under which such men lived. There were five months of winter, in which everything was frozen up, where if they left tea in a pot it would be so much frozen that by the morning the pot would be burst.

REDUCTION OF HOUSEWORK.

The Canadian did as little housework as possible, by limiting the number of plates in use until at last he had one plate and one knife, and possibly he dropped the fork altogether. That had a strange effect upon the mind, and the man naturally, it might be said, became very dirty, and as he became dirty in body so there was the tendency to become dirty in mind. These men were away from churches and from people who prayed and read, and away from everything that suggested God, and so at last they might arrive at that horrible condition, which was very briefly put by one man who said, in tones of agony, "My life is a piggery and my soul is Hell." That was what they had to strive against lest they should find in Canada something worse than they found in a heathen country—white heathen instead of black heathen, and men who were practically apostates; and yet, when they regarded their lives, and the extraordinary difficulties under which they lived, they wondered that it did not happen more often. As to how these difficulties were being met, he explained that there were Canadian clergymen there who did most excellent work, but there was the great danger of loneliness. And so the Archbishop's Mission had sent out two kinds of Missions. One was where there was a central home for the clergy, such as at Edmonton, and from which they went out to live in these out-of-the-way places for three months at a time, after which they were called in and refreshed. There was the other method, one clergyman taking a very large district and having young students working under him. The difficulty was how to reach these people separated from one another by twenty or thirty miles. Their part in that work was to see that every man and woman who went to Canada was a missionary. They should all see to it that those who left their shores were so full of the Gospel of the Lord Jesus Christ that they naturally became centres wherever they went. He hardly understood how they could overtake the work unless the spirit was infused into them. They should also see that any of their friends who went to Canada were at once put into touch with the clergymen there. In conclusion, he said they were bound themselves to do their very utmost, not merely by keeping up their own missionary spirit by reading missionary literature, but by becoming

CENTRES OF MISSIONARY ENTHUSIASM.

These were strong words of St. Paul which they might do well to think of. "If any man have not the Spirit of Christ he is none of His." They must feel that the work of Christ was within them, and must feel His Divine impulse. If there was no missionary impulse within them, then "he is none of His." The Bishop of Kensington recently told a story of a man who was being appealed to for financial aid in missionary work, and he replied that he took no interest in it at all. When the collection was made, the churchwarden, on receiving this reply, said, "Then will you take something out of the bag, because it is for the heathen?" That exactly expressed the position. If a man was not a missionary, then it would be difficult for him to explain why he was not a heathen. It was through prayer, knowledge, and such meetings as the present that they would be able to do so much for Missions among their countrymen in Canada.

March 19, 1914.

KIKUYU

More Echoes of a World-wide Discussion

WE append the latest deliverances on this subject in order that our readers may be kept informed of the progress of the discussion. It will be seen that the two newspaper comments refer to the Bishop of Zanzibar's reply to the Archbishop of Canterbury.

THE GUARDIAN.

The outstanding characteristic of the Bishop of Zanzibar's reply to the Primate is its lack of proportion. Matters of the first moment, matters of minor moment, and matters of no moment at all are jumbled together and treated as though they were all of equal importance. Some of the points he raises are so large that they can only properly be dealt with by a Lambeth Conference representative, not merely of the Church of England, but of the Anglican Communion regarded as a world religion; others relate to mere details of private devotion. Dr. Weston is especially concerned that the Archbishop should have described non-Episcopal bodies of Christians as "branches of the Church of Christ." He thinks that the phrase implies an admission of the "validity of the ministries" of those Communions, and that its use "justifies the Bishops of Mombasa and Uganda in all that they proposed and did at the Kikuyu Conference." These are very large deductions to draw from a phrase that we may be sure was carefully considered, and expresses no more than Christian charity and admiration of the evangelistic work of other religious bodies requires. All this is a little querulous, and will disappoint the very large number of those who keenly appreciate Dr. Weston's work, and sympathize, to a greater or less degree, in his anxiety to have doubts set at rest. They had hoped that he would afford substantial help to the Primate and his Assessors in their deliberations, but when he declares that the Consultative Committee is a prejudiced body, and that its President, the Archbishop of Canterbury, is "both Judge and foreman of the jury," he uses language so unhappy that we can only conclude that his "Reply" was written with a degree of haste which precluded careful revision. In his rejoinder the Primate expresses a hope that agreement, in whole or in part, between the three Bishops concerned may still be possible, although, he adds significantly, such an agreement would not relieve him from the responsibility he has undertaken of securing "a full and official consideration of the large questions which are at issue." The minor matters mentioned by Dr. Weston ought to be capable of inter-Episcopal accommodation. Questions which affect the whole Church can hardly be settled in that way.

CHURCH OF IRELAND GAZETTE.

With the rejoinder of the Bishop of Zanzibar to the Archbishop of Canterbury we have probably, for the present time, seen the last of an unfortunate controversy. Bishop Weston is deficient in common-sense. His ideas of heresy and schism are mainly confined to points of difference between himself and others who have at least as much right to form a judgment. He has no objection to charging the Archbishop of Canterbury with partiality, looks upon the proposed Consultative Body much as one might look upon a packed jury, and asserts that the Archbishop is both "judge and foreman of the jury," a singularly disrespectful and infelicitous manner of pleading his case. Bishop Weston is further annoyed because the Archbishop has described non-Episcopal bodies of Christians as "branches of the Church of Christ." He thinks that the phrase implies an admission of the "validity of the ministries" of those Communions, and that its use "justifies the Bishops of Mombasa and Uganda in all that they proposed and did at the Kikuyu Conference." This kind of complaint shows how difficult is to reason with the Bishop of Zanzibar. Dr. Weston has either not read the last encyclical of the Lambeth Conference, or he has forgotten it. In charging the Archbishop of Canterbury with determining vexed controversies by the use of a current phrase, the Bishop is equally an accuser of the Bishops of Anglican Christendom. On pages 75 and 78 of the proceedings of the last Conference, there are references to "Presbyterians or other non-Episcopal Churches." It is somewhat absurd to argue that the use of the term "Churches" indicates that the "federal system" is necessarily accepted by the Church, or that some Bishops of the Anglican Church are precluded from giving a reasonable verdict on the issues raised by the Archbishop of Canterbury.

because they have employed the phraseology which Dr. Weston calls in question.

SIR ROBERT EDGCUMBE.

A correspondent asks us to insert this letter sent to the London (England) "Daily News and Leader":—

Your admirable special article, published on Saturday, well sums up the issues raised by the Kikuyu Conference. As Zanzibar is a little off the beaten track, and as I have been there more than once, you may perhaps allow me to say one word. Zanzibar is one of the centres of the work of what is known as the "Universities' Mission"—a name which should mean much, and indicate that it is a soberly-conducted outpost of the Church of England. In the absence of definite knowledge it is probable that many take this view of the conduct of this particular mission. Is it such?

The first time I was in Zanzibar, when Sunday came I enquired our way to the English church. My wife and I found the church to which we had been apparently directed, but on going inside we beheld priests in magnificent vestments, acolytes, swinging thuribles, and found a service being conducted with full Gregorian music—to all appearance we had entered a Roman Catholic church. "We must have been misdirected," I said, and we accordingly left. On the voyage home in conversation with a leading English official resident in Zanzibar, who was on board, I remarked, "What a fine church the Roman Catholics have in Zanzibar." "Where do you mean?" he replied. So I described the church, and he said, "Oh, that is not a Roman Catholic church; that is the English church of the Universities' Mission."

It is the Bishop of this church of Zanzibar who now accuses two other Bishops of heresy, because they join in communion with the ministers of non-Episcopal churches.

Touching the hostility of the Bishop of Zanzibar and his supporters to non-Episcopal churches, it should be always borne in mind that by the 55th Canon of Canterbury (1603) every preacher is directed before his sermon to read the Bidding Prayer, and in that prayer are the following words:—"Ye shall pray for Christ's holy Catholic Church, that, is for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland." I have heard this prayer read in church by a high-church parson, and he omitted "Scotland." Why? Because he would not pray for a non-Episcopal Presbyterian Church. When the Canons of Canterbury were settled in 1603, there was then no Anglican Episcopal Church in Scotland; it was for the Scotch Presbyterian Church, as a sister Church, that the Canons of 1603 with true charity and breadth of view direct us continually to pray, and communion with whom is anathema to the Bishop of Zanzibar.

The New Bishop of Chelmsford and Methodism

THE Rev. J. E. Watts-Ditchfield, who has just been appointed the first Bishop of Chelmsford, spoke at the anniversary of the Manchester Methodist Mission in November, 1911, and gave some interesting autobiographical details. He said that it was rather a daring thing for him to come, because he was a Lancashire lad and all his ministry had been in London. He was a Methodist lad, and all his ministry had been in the Church of England. But he ventured to think that he knew something about the Manchester Mission, and something about its origins. As he looked at that vast crowd his mind went back to that wonderful and extraordinary service, the last ever held in Oldham Street Chapel, and he could never forget that wonderful figure of the immortal—as far as Methodism was concerned—that immortal figure of Charles Garrett. He remembered that grand old apostle of love giving out his text—"The Lord our God be with us as He was with our fathers. Let Him not leave us nor forsake us." And then Mr. Garrett went on to speak about the fathers of Methodism. He spoke of their faith; he spoke of their zeal; he spoke of their love, and he spoke—he could not help it—of their joy; and then he went on, as he always did, to preach Jesus—he would never forget it—and with a quivering voice and with a tear in his eye he burst out—

"My God I am Thine, what a comfort Divine,
What a blessing to know that my Jesus is mine,
In the Heavenly Lamb, thrice happy I am,
And my heart it doth dance at the sound of His Name."

And he (Mr. Watts-Ditchfield) could not help thinking that if that saintly figure were to be seen on that platform that night, his voice would quiver, and he could imagine him saying, "What hath God wrought!" So he (the speaker) came amongst them as one who knew something. He noticed on their programme that among their Mission stations there was one designated Bridgewater Hall. He remembered years ago, as a local preacher, preaching there, and shortly after he heard of the evil times that had fallen upon it. Whether there was any connection he did not know. And he remembered again, if they would pardon the reminiscences, when he was quite in his "teens," going out to a little chapel at Barton Moss, where he took for his subject the parable of the Sower of the Seed, and spoke of the ploughing and the reaping. He remembered that he had an idea that he had done fairly well. And then the good old farmer who was planned to take the preacher to tea, walked very slowly up to him and laid his hand upon his shoulder and said, "My lad, if tha ever preaches that sermon on farming agen, preach it in the town, where they know nowt about it." He never preached that sermon again.

As he had said, he stood there as a clergyman of the Church of England, and he was sure we should call him a humbug if he did not say he was proud to be such. But he trusted he had got that true spirit of Churchmanship which characterized the great founder of the Wesleyan Church, and made the world his parish. He had come there for two or three reasons. First he wanted to publicly acknowledge the debt, the unpayable debt, that he owed to Methodism. His parents were Methodists. He was baptized by a Methodist minister. He was a Sunday School scholar in a Methodist Sunday School. He was converted at the age of twelve-and-a-half in a Methodist building. His first Sunday School class was in a Methodist Sunday School, and the first time he ever spoke in the open-air was under Methodist auspices, and, therefore, if by the blessing of God he had been able to do anything to spread the story of Christ, he owed very largely the doing of it to that story that was told him in his childhood in Methodist places of worship. He was there also because he wanted to say how proud he was to stand shoulder to shoulder with one whom he looked upon with admiration and with love, one who he believed, by the blessing of God, had done one of the greatest works in England during the last twenty-five years—their great leader, Mr. Collier.—The Methodist Recorder.

Laymen's Missionary Movement

The Church Finances.

To pledge or not to pledge! That is the question.

Whether 'tis nobler in a man to take
The Gospel free, and another man foot the bill,
Or sign a pledge and pay toward the church
expenses!

To give, to pay—ay, there's the rub—to pay!
When on the free-pew plan a man may have
A sitting free and take the Gospel too,
As though he paid, and none be aught the wiser
Save the vestry committee, who—
Most honourable men—can keep a secret.
To err is human; human, too to buy
At cheapest rate. I'll take the Gospel so;
For others do the same—a common rule.
I'm wise; I'll wait, not work; I'll pray, not pay,
And let the other fellow foot the bills.

—J. D. McMillan, in Men and Missions.

Mr. L. A. Hamilton, who so generously, at his own expense, is visiting the Mission field in the interests of the L.M.M., sails via the "SS. Empress of Asia" on the 10th March. Mr. Hamilton has just heard from Canon Gould, writing from Aden on the Red Sea, who reports having made all connections on his missionary tour up-to-date successfully, and expects to connect with Mr. Hamilton at Shanghai about April 1st from which time they travel together on their tour of inspection of the great Mission fields. From Shanghai they go to Hankow, then to Kaifeng in Honan our own Canadian diocese, afterwards to Peking, and then via Manchuria to Korea. After staying in Korea and noting its wonderful advance in Christianity they leave for Japan early in May, returning to Canada in June.

Brotherhood St. Andrew

TORONTO.—A very successful Lenten meeting of the Junior Local Assembly was held in the School House of St. John's Church, Portland Street, recently. There was an attendance of over 80. The president, Mr. John Maughan, Jr., took the chair and conducted the opening devotions, offering congratulations on the good attendance. The Rev. T. R. Haughton welcomed the meeting to St. John's, and expressed the hope that as a result the Chapter in the church might be revived and join in the good work that was being done. The first speaker was Harold M. Smith of St. George's Junior Chapter, who gave a short talk on "What is Brotherhood Work?" He emphasized the rule of service as given in the Handbook and urged upon all the need for a careful living up to the standard it set. The offering of one's self for the manifold duties in the Church and Sunday School was a primary duty and a readiness to fill in the gaps left sometimes by unfortunate accidents was peculiarly a Brotherhood privilege. The address was followed with a short talk on "How to do Brotherhood Work" given by two members of St. Anne's Chapter. The first section, taken by Mr. Mason Forgie, dealt with the worker. Faithfulness in all things was the keynote. Mr. J. B. O. Kemp dealt with the work itself and emphasized the importance of doing what we have to do promptly. Love for fellow-men and boys and a willingness to sacrifice one's self should be the characteristics of all wearers of the Brotherhood button.

Mr. Joe. James of St. George's, dealt with "When to do Brotherhood Work?" The speaker used the popular expression, "Do it now," and thought that the saying was apt as applied to the subject.

Mr. Turner Lawrence of St. Stephen's, dealt with the final subject, "Why we should do Brotherhood Work?" He stated that we were bound by our Baptismal vows as Christians to do this work and by our feeling of loyalty to God. To give in return to God and the Church some measure of service for the many blessings we receive was only fair and we would be wanting in our duty did we fail to do so. This was followed by an illustrated lecture on China and Japan, given by the Rev. G. L. Ingles of St. George's. The speaker gave some interesting accounts of his experiences in these countries, which proved most entertaining.

A special meeting of the Toronto Assembly will be held in St. Luke's Church parish house, March 19th, to which every member is earnestly invited. Special addresses will be delivered concerning the future welfare of the Brotherhood.

The Churchwoman

HAMILTON.—Mrs. J. Sutherland, corresponding secretary, reports that the monthly meeting of the Niagara branch of the W.A. was held in St. Thomas' Church on March 4th. It was well attended. The Rector, the Rev. E. J. Etherington, celebrated the Holy Communion and gave a most interesting address on the clause in the members prayer, "Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee." This is a righteous, most needful and beautiful petition. We are all acquainted with that adversary discouragement. There are various degrees of discouragement, "Be not weary in well doing," weariness often discourages us. George Whitfield says, "Lord, I am weary in Thy work not of it." We say, "We have lost heart." Discouragement sometimes causes people to throw up their hands, drop work, and quit in a state of collapse. We may presume that this idea prompted this petition. There are hard places in all our lives. But after all what would our work be worth without difficulties? If all were smooth and easy-going there would be no call for effort. Difficulties must be necessary, they act as a stimulant to effort, they become means of self revelation. What effect have they on you? We don't really know a person until we see them under difficulties. Some are stimulated to action, some collapse. Difficulties show us what we are, they make us tender and compassionate, gentle in judgment of others. If met bravely they make us more patient, less distrustful of God. He is Almighty and able to care for His own. The president opened the business meeting with Scripture reading and prayer. The recording secretary reported two new life members from St. George's Hamilton branch, Mrs. Kemp and Mrs. Marsden. The corresponding secretary told of a very successful

meeting for girls held at St. George's Church, when addresses were given by Miss Waller and Miss Sadlier. The Dorcas secretary reported the shipment of seven bales and nearly \$500 expended on church furnishings. The collection at the Girls' meeting had been given to Miss Waller for church furnishings in Mid-Japan. All bales for the North-West should be sent to the Central room early in April. Contributions to Foreign bales early in June. The Junior secretary had sent one bale. She reported generous donations towards the pledges and thank-offering from the Junior branches. The Literature Committee secretary said that 35 branches are taking up Mission study. Secretary of E.C.D. Fund reported 77 new subscribers and large receipts this month. Each branch is requested to send the address of their secretary for literature to Miss Woolverton, Grimsby. The editor of the Leaflet would like a Leaflet secretary appointed in each girls' branch. The Babies are doing nobly. There are 58 new members for February and the funds growing proportionately. The Diocesan Treasurer feels very happy this month, her receipts are \$495 over last year. She advises that in making plans for next year, that we make a solid foundation of pledge money. Mrs. Hobson and her sister were given a hearty vote of thanks for the capable manner in which they have handled our funds and their unflinching kindness and courtesy in explaining business matters to branch treasurers. Motions of sympathy were passed with the Diocesan Branch of Ottawa on the death of their president, with Mrs. Clark (secretary of Babies' Branches), on the death of her husband, and the following resolution on the death of Miss Gaviller: "Since it has pleased our Heavenly Father, to close the earthly pilgrimage of Henrietta Gaviller, we give Him humble thanks for one whose life was a ministry of kindness, gentle thought, and silent benefaction. A member of this society from the beginning, she brought to it a wide knowledge of Missions and a love for the cause which has been of inestimable value. We desire to record our sense of loss and that a copy of this resolution be sent to Mrs. and Miss Gaviller." Several letters were read from missionaries. Rev. J. Fuller, wrote of the happy release from financial difficulties at the Shingwauk Home. They have a balance to their credit for the first time on record. \$75 was voted for the relief of the Sarcee Home. \$58 was voted for appeals and \$25 for Miss Wade in China, who has sent an emergency appeal.

NANTICOKE.—The annual meeting of the Nanticoke Branch of the W.A., was held at the rectory on January 21st. Over 40 of the 51 members were present. The past year was the brightest in the history of the branch. The receipts amounted to \$150. The pledge money was increased. A greater interest is taken in Missions. An address of appreciation was presented to Mrs. Brett, the president.

WINNIPEG.—At the last meeting of the Diocesan W.A. Board, the treasurer reported a balance of \$1,866. Dynevor Hospital has 13 patients now. 19 complete outfits and 8 bales have been sent out. Rev. H. L. Roy gave the devotional address.

Church News

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

PREFERMENTS AND APPOINTMENTS.

MALTBY, Rev. H. V., Incumbent of Fort Frances, to Archdeacon of Keewatin. (Diocese of Keewatin.)

GIBSON, Rev. J. H., Rector of St. Alban's, Kenora, to be Honorary Canon of St. Alban's and Rural Dean.

LOFTHOUSE, Rev. J., Incumbent of Rainy River, to be Honorary Canon of St. Alban's and Rural Dean of Rainy River.

WIMBERLEY, Rev. F. H., Curate of St. Alban's, Ottawa, to be Rector of South March. (Diocese of Ottawa.)

Splendid chance for young people to make money. We want canvassers in every town in Canada. Use your spare time in getting subscriptions for this paper. Write us at once for particulars.

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—On March 9th, Canon Powell, president of King's College, gave the second lecture in the Lenten series on "Types of English Churchmanship." His subject was "The High Churchman." The truth which High Churchmen specially emphasize is the fact that the Church is a divine organism with life in itself, planted here by our Lord Jesus Christ. Dealing specially with the great leaders of the Tractarian movement, such as Keble and Pusey, the lecturer explained their position with reference to baptism, confirmation, Holy Communion, absolution and the ministry. He also showed that they emphasized the position of worship in the service of the Church. As a result of the movement wonderful improvements had been effected in the character and beauty of the Church building and the Church services. The Holy Communion had been restored to its proper position in the services of the Church and the services generally greatly dignified. The great appeal, however, had been for lives for personal holiness and self-sacrifice. Dealing with the problem of reunion, President Powell emphasized afresh the value of the position represented by the famous Lambeth quadrilateral—namely, the Bible, the Apostles' and Nicene Creeds, the two Sacraments of Baptism and the Supper of the Lord, and the Historic Episcopate as the basis of reunion.

At the first meeting of the new board, a suitable resolution was passed, placing on record the Institute's appreciation of the generous legacy of \$1,000 left the Institute by the late Robert Pickford, who was a life member. A resolution was also passed expressive of regret at the death of F. P. Outram, for many years a member of the Institute.

HALIFAX.—"Go to Church" Sunday will be Palm Sunday. The members of the committee appointed to make arrangements, met at the City Hall recently, when Mayor Bligh presided. Canon Vernon was appointed secretary, and a decision was reached to request each congregation to appoint a committee of three to assist in the enterprise, and to attend a meeting of the executive committee, to be held March 17th. The newspapers are to help in the movement and a special form of invitation is being prepared.

ST. PAUL'S.—On March 8th, Archdeacon Armitage, preaching here in the morning on the "Heart of Christianity," delivered a clear and forcible sermon on the "Offence of the Cross." The Archdeacon related the singular experience of missionaries of the Moravian Church among the natives of Greenland, an experience which went to show how sadly Christianity fails in its mission when the doctrine of the cross is given no place. He preached again in the evening upon the "Providence of God," the second in the series of sermons on "The Christian Certainties."

ALL SAINTS' CATHEDRAL.—Rev. F. C. Ward-Whate, Rector of Liverpool, preaching here last Wednesday, enumerated some of the things which to him seemed to hold the Church back: (a) The dry-rot of officialism. The services of the Church are not sufficiently free, spontaneous, warm-blooded and human; (b) the spirit of Caste or snobbery; (c) the critical spirit or the critical doubt of our times. Preachers are not frank and open with the critics; (d) unpractical preaching. The message of Sunday is only worth while when it makes a man live better on Monday; (e) lack of good fellowship in the churches.

DARTMOUTH.—On March 6th, the Bishop delivered a lecture to the Dartmouth Literary Society. Taking for his subject, "Three Poets of the Nineteenth Century," he described the characteristics of Wordsworth, Hood and Coleridge and told in an interesting way of the habits and hobbies of these three great poets.

QUEBEC.

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

SILLERY.—ST. MICHAEL'S.—The second of the series of missionary meetings held under the auspices of St. Michael's Branch of the W.A., took place at the Mountain School House on March 9th, when the Dean of Quebec addressed a crowded room on Mission work in the Canadian diocese of Honan. The Dean gave a graphic description of the characteristics and customs of the Chinese, and, with the help of lantern slides, introduced his audience to Bishop White and his little band of faithful workers.

MONTREAL.

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

SYNOD OFFICE.—The Bishop, in a letter to members of the Church within the diocese, has outlined the needs of the many newcomers to the city, and declares that an increase in staff is necessary if the Church is to minister to the thousands coming into the city. In St. George's Church on March 8th, he made a plea for support to this, maintaining that there were ten parishes that ought to have more clergymen working in them. Neglect now would mean that the ground lost would never again be gained, he said. The problem of the newcomer was a staggering one. The first thing that was needed was to secure church sites all over the island. Then it would be necessary to help the people coming in to erect churches, as most of them were poor and had homes to establish. Sums amounting to \$30,000 had already been expended for this purpose in the last five years, but a large fund was needed.

MONTREAL.—ST. GEORGE'S.—The plans for the new church have been completed and accepted by the congregation. They provide for one of the finest structures in the city. The interior length is 185 feet, the breadth, including the side aisles, is 50 feet, the chancel is 52 feet in length, the height of the nave is 65 feet, while the main tower will rise 120 feet above the ground. In the chancel the main and solo-organs will be placed, with the echo organ over the gallery at the west end. The church will be connected by cloisters to the school house and rectory. It will be constructed of Indiana limestone. The church will be on the western portion of the old Mussen block on Dorchester Street West, but the nave and tower are on the axis on Bishop Street.

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. PAUL'S.—The Bishop of Kingston confirmed 15 candidates here on March 8th.

KEMPTVILLE.—ST. JAMES'.—The Lenten Mission conducted by the Bishop of Kingston in this church last week, came to a close with the Sunday evening service. An informal reception was given to the Bishop on the evening of his arrival in Leslie Hall. All the Mission services were well attended and notably the services especially for women only and for men only. The church was well filled at the closing service Sunday night. The Bishop's addresses were most helpful, being eloquent, practical, forcible and inspiring. The effect of the Mission will, without doubt, be wholesome and permanent. At the close of the last service the Rector warmly thanked the Bishop for the honour and benefit conferred on the parish by his visit.

OTTAWA.

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

OTTAWA.—SUNDAY SCHOOL WORK.—Miss Hyman has been delivering interesting and instructive lectures during the winter months on "The Training of Sunday School Teachers." She will continue them until May. Miss Hyman has also visited some of the outlying towns for the purpose of organizing Sunday School classes.

ST. ALBAN'S.—Archdeacon Bogert, M.A., D.C.L., who has been Rector here for the last 32 years, has resigned. He is almost 80 years of age, and although in good health, his physician advises retirement from active work. Previous to his long rectorate here, he was at Brampton, Prescott and Napanee. His resignation takes effect in May. No successor has been appointed as yet.

CARP.—The W.A. held their annual meeting here, February 24th. At the Corporate Communion, Rev. R. B. Waterman preached. Miss Parmelee of Ottawa spoke on Junior Work in the afternoon. The treasurer reported \$141 total receipts. The secretary reported a membership of 42.

SOUTH MARCH.—Rev. F. H. Wimberley, Curate of St. Alban's Church, Ottawa, has resigned his incumbency and has been appointed Rector of this church in succession to Rev. W. H. G. Stiles, who has resigned. Mr. Wimberley was formerly at Alberni, B.C.

TORONTO.

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

SYNOD OFFICE.—The Bishop returned to Toronto last week, after paying a visit to Allandale and Painswick. Whilst staying in the latter parish, the Bishop held a conference with the members of the congregation, regarding the building of St. Paul's Church, which was recently destroyed by fire.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop preached last Sunday morning from James 2: 8. He spoke of the difference between Divine and human law. The Divine law was summed up in the decalogue, which was the basic principle of all human laws. The duty of the Church was to uphold and maintain that law, which was immutable and unchanging. The wretched standards set up by society were based on conventionalism that was always changing. Under the latter there was one law for the rich and another for the poor; one standard for the classes and another for the masses. The crimes committed by the high and mighty, the so-called social leaders and those in affluence, were condoned, but for those in the lower walks of life any departure from the strict path of rectitude was met with ostracism and punishment. Society set up one law for man and another for woman. It failed to protect the helpless and fallen woman, but helped the brutal and lustful man to maintain his position and freedom. The purity law of the decalogue applied equally to men and women, not only in its strictly prohibitory sense, but in all that it enjoined.

ST. PAUL'S.—Archdeacon Cody preached the annual sermon to the Irish Protestant Benevolent Society last Sunday evening in this church. Esther 4: 14 was the text, recalling the story of Queen Esther's heroism in using her influence for the Jews. Dr. Cody argued that people should always speak when in speaking they were serving the cause of right. The temptation of expediency should never be allowed to still the tongue. Cowardice was the besetting sin of the age, and should be combated even as Esther had fought and overcome her fear. The text contained four great principles, the first of which was this necessity of speaking when the interests of right demanded it. The second was that it was not trust in God that was regenerating the world, but God himself; while the third was that retribution followed neglect, and the fourth that every opportunity is a sacred one. At the conclusion of the sermon, Dr. Cody said:—"I am not so optimistic as to believe that civil war in Ireland is an impossibility to-day, but it is almost inconceivable that any Government will allow the shedding of blood in an attempt to force upon the loyal hearts of a million peace-loving, industrious and law-abiding people a domination to which they object. I believe there is some other way, that some other relief will come. I hope and trust that the Home Rule issue will not be made a mere football between the political parties in England, but will be treated as a problem of the whole people and solved with regard to the best interests of Ireland." It was not a time, he said, to discuss the pros and cons of the issue, but he would venture to say that the unwavering determination of the men of Ulster must not be lightly regarded or treated with scorn and laughter. The Protestants of Ireland had fought hard for their liberty and they wanted every possible safeguard for that liberty. The men of Ulster were organized into a solid body, and in that solidarity was strength and grim determination. "Let us all hope and pray, that brother may not lift up his hand against brother and that this question may be settled in an amicable way."

ST. AIDAN'S.—On March 9th, Canon Plummer of St. Augustine's, addressed the A.Y.P.A. on Church music. He urged that perfection should be the aim in even the simplest matter. Congregational singing is the ideal. The choir is only the provision for leading. The Canon deplored the attempting of anthems and responses when the hymns and canticles were not properly rendered. On March 10th, Controller Church addressed the Men's Club on the Harbour Scheme of Toronto.

ST. STEPHEN'S.—An "Irish Night" was given at the Men's Club on March 2nd, when there was a large attendance of members. Irish songs and recitations in character were given.

ST. ANDREW'S.—On March 12th, the congregation of this church held a meeting to consider the advisability of separating from the parish of St. Barnabas', Rev. F. E. Powell occupying the chair. A resolution was carried unanimously that a petition for separation be presented to the Bishop.

HOLY TRINITY.—The regular monthly service of Intercession for the Jews, was held at the Mission, March 9th, when the Rev. P. L. Berman gave an address on "The Second Coming of our Lord in relation to Israel." The return of our Lord depends upon the completion of the Church His bride. We may be the ones to give the message of salvation to the Jew. God will give them an understanding heart, and they will carry that message to the nations. Now is the time to pray that through the power of the Holy Spirit the Jew may be filled with God's redeeming love.

CHURCH OF THE RESURRECTION.—The Men's Brotherhood in connection with this church, was addressed last Sunday afternoon, by the Rev. M. N. Abraham, B.A., a native minister from India. Mr. Abraham is an eloquent speaker, and his address on Church work in India proved very interesting. He also preached at the evening service. Mr. Abraham has been pursuing a special course in theological study at Wycliffe College.

DEACONESS HOUSE.—The annual meeting will be held in St. Peter's School House to-night at 8 o'clock. The usual reports will be presented and addresses will be given by Canon Dixon and Rev. L. E. Skey, M.A.

ST. MATTHEW'S.—Under the auspices of the Junior Auxiliary of this church, a Mission exhibit was held in the parish house recently. Addresses were given by Rev. E. J. Peck, superintendent of Arctic Missions; Rev. Dr. Renison, of Hamilton, who spent many years among the Indians at Moose Factory, James Bay; and Archdeacon Cody. There was a large attendance, and many curious native articles were shown in the exhibit from the Mission field.

ST. LUKE'S.—Last Sunday over \$600 was given as a special collection in response to an appeal by the wardens to wipe off some old debts of two or three years' standing, amounting to about \$500. All the current expenses are being met by the envelope weekly collections and the officials feel that the church is now in a splendid financial condition. This special effort enables the wardens to start the new year free of all debt, except the mortgages on the school house and rectory.

CHURCH OF EPIPHANY.—Rev. Dyson Hague, Vicar of this church, is holding classes in preparation for a confirmation to be held before Easter. Membership in these classes is strictly limited to adults. A confirmation for younger persons is expected to be held next autumn.

PRAYER BOOK REVISION.—The work of the different sub-committees in connection with Prayer Book revision, adaptation and enrichment, has been practically completed. The Central Revision sub-committee has been called to meet in Toronto, April 25th, in order to deal with the work of the last meeting at St. Catharines, which requires adoption before final acceptance. The Psalter sub-committee finished its work last September. The Special Services committee completed its work in January, and the Calendar and Lectionary sub-committee at the same time. The general committee will meet on April 28th, at 10 a.m. All the meetings will be held in the Church of the Redeemer school house. The secretary, Archdeacon Armitage of Halifax, advises us that the Draft Book has been in the hands of the Cambridge University Press since the first week in February, and he expects that it will soon be in print, and in the hands of the members of the general committee in good time for careful study on the part of the members before the April meeting.

WEST TORONTO.—ST. JOHN'S.—An illustrated lecture entitled "The Light of the World," was given in the parish house on the 9th inst. This lecture was the first of a series of weekly Lenten lectures, under the auspices of the A.Y.P.A. Controller Church addressed the Men's Club of this church on Tuesday evening last on the Harbour Scheme.

BRAMPTON.—CHRIST CHURCH.—Canon Walsh, the Rector, has arranged for a series of special services throughout Lent on Tuesdays and

Thursdays. The Bishop opened the series with a sermon on "What is Lent?" What is Lent? A time of withdrawal from the world, a time of remembrance, a time of refreshment, a time of return to God, a time of revival, but lastly, and greatest of all, it is a time of rising with Christ, a time of rising from the death of sin into the life of righteousness, a time of rising and ascending into communion with Him, a time of thinking about heavenly things with the Lord of life, with the Lord of glory, a time of self-examination and meditation, a time to pray and seek the presence of God, that we may obtain from Him showers of blessing and life everlasting.

PORT HOPE.—TRINITY COLLEGE SCHOOL.—The friends of this school will be glad to learn of the establishment at the school of a bursary for "the study and practice of reading in public." The principal object is the promotion of expressive, intelligent and effective reading of a chapter of the New Testament. The donor, Mr. J. A. Culverwell, Port Hope, has deposited a capital amount for a nine-year bursary. The prize is to be awarded yearly on the judgment of the headmaster, the Rev. F. Graham Orchard.

INNISFIL.—The district church of St. Paul's, Painswick, situate in this parish, was burned to the ground on March 8th, the fire spreading from an overheated furnace. The church was a commodious one of brick and stone and the loss, though partly covered by insurance, will be heavy. The building was opened in 1875 by the late Bishop Bethune, the then Bishop of Toronto. For many years the Rev. Canon Murphy was rector, and recently the Rev. R. J. W. Perry was appointed.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—On March 9th, Canon Howitt lectured in the parish hall on his recent trip to Palestine. The lecture was illustrated with stereopticon views. The entertainment was given under the auspices of the Daughters of the King. On March 16th, the lecturer will be Archdeacon Davidson, of Guelph, who will describe the streets of London, England.

HURON.

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

THORNDALE.—ST. GEORGE'S.—A sacred service of song entitled "Won by a Gipsy," and illustrated with lantern views, was rendered in this church on March 4th. The story was read by Rev. W. H. Dunbar, the Rector. The music was well rendered by the church choir.

LAKESIDE.—CHRIST CHURCH.—On March 11th, the men of the church met at the rectory, to see what could be done toward wiping out the \$1,000 debt on the rectory. A subscription list was opened. In a very short time the amount was all subscribed and nearly all paid in, which reflects great credit upon the few families of the parish.

ALGOMA.

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

PORT ARTHUR.—ST. JOHN'S.—The Chinese Class gave a complimentary banquet to their teachers and others in the parish hall on March 7th. The tables laid for 130 guests were far from Lenten in appearance, with their floral decorations. A number of leading citizens were among the guests and speeches were made by the Mayor, the President of the Board of Trade, and the chairman, Canon Hedley. A programme of Bible readings and hymns sung in both Chinese and English, by members of the class, made quite a unique evening's entertainment and reflected great credit upon Miss Mansell, the teacher, and her assistants. The work has grown from small beginnings to one of considerable importance and the need of a Chinese instructor to prepare members for baptism and Confirmation is urgent. The Rector baptized two Catechumens recently, but had to postpone the baptism of five candidates for lack of adequate preparation. St. Paul's,

Fort William, has now taken up the work, beginning with a large class on Quinquagesima Sunday.

FORT WILLIAM.—The three churches of this city, St. Paul's, St. Luke's and St. Thomas' are holding unitedly a ten days' Mission for the deepening of Spiritual Life, under Rev. Timothy Rees, of the Community of the Resurrection, commencing March 15th.

PARRY SOUND.—At the recent confirmation service here, the Bishop confirmed nine candidates.

MOOSONEE.

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

COCHRANE.—HOLY TRINITY.—The Rev. Dr. Renison, Rector of the Church of the Ascension, Hamilton, has again shown his interest in this Northland, by the gift to this church of a quarter-cut oak prayer desk and seat.

KEEWATIN.

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

KENORA.—The Executive Diocese of the diocese of Keewatin met at Bishopstown, Kenora on March 5th, with Bishop Lofthouse in the chair, and the following members present:—Revs. J. H. Gibson, Kenora; J. Lofthouse, Rainy River; W. C. Allison, Dryden; A. J. Bruce, Ignace; J. H. Atkinson, Sioux Lookout; and Messrs. Capt. H. A. C. Machin, Jos. Johnson, C. Pope and J. A. Kinney. The finances of the diocese were reported to be in excellent shape, and the reports from the various parishes, in every case exhibited progress. Owing to the absence of the Bishop in the North, there will be no meeting of the Synod this summer. The Bishop announced that he proposed to make the Rev. W. V. Maltby, of Fort Frances, the Archdeacon of Keewatin, an admirable choice as Mr. Maltby is the senior clergyman in the diocese, and has done faithful work in the parishes of which he has been in charge. It was also stated that there would be two Canons appointed at the same time, but their names were not then given. (Later it was announced that Revs. J. H. Gibson and J. Lofthouse were the two.)

ST. ALBAN'S.—An attempt is being made in this parish this Lent by means of self-denial offerings to place the parish in a good financial condition. At present there is a rather large overdraft to meet current expenses.

RUPERT'S LAND.

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

WINNIPEG.—ST. STEPHEN'S.—This church started only 13 months ago has developed rapidly. Over 150 families are enrolled. The Sunday School averages about 100. The W.A. has 30 members and the A.Y.P.A., 40. The basement has just been completed and furnished as a Sunday School.

ST. MICHAEL'S.—The Rev. J. C. Fitzgerald of the Community of the Resurrection, Thirfield, has just concluded a ten days' Mission at this church. The Rev. F. A. Rees, who has been to Australia with Mr. Fitzgerald, conducted a similar Mission at St. Cuthbert's, Elmwood.

MISSION STUDY.—A great step forward has been taken in the city churches this year, when in almost every parish there has been a Mission Study Class during Lent. The majority of the classes, which are being held under W.A. auspices, are taking up "Our Opportunity in China." The class at Holy Trinity has been so fortunate as to secure Miss Jones, of Havergal College, as leader.

HAVERGAL COLLEGE.—The parents and friends of scholars at Havergal College were given an opportunity of seeing a most interesting demonstration of gymnasium work by the pupils, March 10th. The performance was one to reflect much credit upon the school. Miss Jones had the arrangements well in hand, and a delightful evening was spent

QU'APPELLE.

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

SWIFT CURRENT.—ST. STEPHEN'S.—Rev. W. A. Fyles, organizing secretary for Sunday Schools in Rupert's Land on his recent visit here, preached on Sunday School work, and on the Monday evening gave a lantern talk on "Early English Church History." Some fine slides of the cathedrals were shown. The Sunday School sent \$38 to missions, \$20 to the Sunday School Association, and \$20 to St. Chad's College.

CALEDONIA.

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

The following telegram has been received from Bishop DuVernet:—"Please correct mistaken inference in your issue of March fifth, no Metropolitan will be elected in this province until the Bishop of Kootenay is consecrated."

Correspondence

THE CHURCH IN MONTREAL.

To the Editor:—

Though I have not seen it, I am informed that a statement has appeared in a Toronto Church paper to the effect that we have closed churches in the diocese of Montreal for lack of money to keep them open. This writer, like certain others, who have sought to inform the Church public through the Toronto papers, has been drawing largely upon his imagination. There is absolutely no truth in the statement. Not a single church has been closed through lack of funds, nor is there likely to be. One church was closed at Milton because there were no English-speaking people left to attend it.

Far from the above being the case, we have built four new churches in places where there were none before, and two where there were older ones, making six new churches in the country parts within the last five years.

When we come to the city and Island of Montreal we have within the last six and a half years built sixteen new churches, eleven of which are in new places, and five have been necessary to replace smaller ones no longer sufficient to accommodate the increasing population. In addition to this four other churches have been enlarged. We will have, after the approaching ordination, 22 more clergy on our roll than we had five years ago. Then we are now paying the clergy in our Missions \$100 a year more than we were. We are also about to increase the amounts paid to the superannuated men and to the widows of the clergy \$100 more than we are now doing. It is true I made an appeal for more support, and if we are to carry on our growing work, and meet the conditions which confront us we must get a more liberal support. I have no doubt about getting it. We are asking God for it, and I am sure He will send us what is needed for His work in this city and diocese.

I hope your correspondents will be more accurate, as these misleading statements not only discourage our people, but give a wrong impression to others.

Yours truly, John Montreal.

[We are very glad to publish this communication from Bishop Farthing so clearly setting forth the condition of affairs in the diocese of Montreal. The facts given were taken from the Montreal papers, not from Toronto sources, and the errors were theirs, not ours. We are delighted to note the very satisfactory state of the diocese shown by the Bishop's letter.—Editor Canadian Churchman.]

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and mission house at Carmacks, Yukon diocese, in memory of Bishop Bompas:—Previously acknowledged, \$168.95; E. L., Toronto, Ont., \$15; Mrs. (Dean) Crawford, Halifax, N.S., \$5; clergyman, \$5; friend, \$1; total, \$194.95. Subscriptions may be sent to me, Rev. T. G. A. Wright, 95 Maple Street, London, Ont.

SOME WEIGHTY CONSIDERATIONS.

Sir,—One of the penalties we pay for the liberty of thought which we enjoy in the Anglican part of the Catholic Church, is, that inevitably differences of opinion do and will of necessity exist amongst us. This is really no great evil. Free discussion and differences of opinion is one way of preserving truth, and it is by debate and discussion that the truth is maintained and established. To talk of forsaking the Anglican part of the Church because other persons exercise their privilege of entertaining different views from those which we happen to hold concerning questions of doctrine, or discipline, seems childish. It is like the infantile wail, "I won't play with you any more," which ill becomes the lips of sensible men and women. Let us rather debate our differences in a friendly and charitable spirit, giving our opponents credit for honesty of purpose, but let us not exaggerate our differences or our difficulties.

The recent incident in Kikuyu has given rise to what appears to me to be a quite needless alarm. For my part I realize that the Anglican part of the Church owes a duty to the rest of Christendom, and particularly to that part of it which like itself rejoices in a historic continuity. We have no right to make light of the Episcopate. We ought to prize it as a more effective means of preserving unity than any other system which has been devised by men. We have seen by practical experience, that Presbyterian and Congregational principles have had a wholesale disintegrating effect on the Christians who have adopted them, and it must be patent to everyone who considers the matter that the non-episcopal part of the Christian Church is chiefly remarkable for the multitude of sects into which it is split up. But it seems to me we may exaggerate the virtues and merits of Episcopacy. It has not been a preservative from error; for we must remember that it is an episcopal part of the Church which has committed itself to all the false statements of the Creed of Pius IV., and it is a very large and influential part of the Christian Church. Then again, we are apt to adopt theories from Romanism which have no better foundation than has the Creed of Pius IV. Among these is the theory that the Holy Communion cannot be validly administered by any one but a priest in the Apostolic Succession of ministers. One ancient writer very distinctly affirmed that both Holy Baptism and the Lord's Supper might be validly administered in case of necessity by laymen, and that lay baptism is valid is pretty generally conceded even by theologians; but be that as it may, it appears to me that those who regard the maintenance of Episcopacy as a very essential feature in the order and discipline of the Church, have no right to feel that a departure from Episcopacy is equivalent to Apostasy, or a deprivation of Holy Communion. It may involve ecclesiastical irregularity, but can we affirm any more? We ought to remember that among English-speaking Christians, Nonconformity has been more a question of politics than of religion. The intervention of Parliament in the affairs of the Church has not always been wise. The Act of Uniformity was a blunder, passed against the advice of the Bishops, but the laity of the Anglican Church in Parliament were responsible therefor. When it was seen that it could not be enforced without making martyrs of its opponents, instead of repealing it, Parliament passed an Act of Toleration under which no one need observe the Act of Uniformity unless he chooses. To a certain extent, therefore, by blundering legislation Churchmen may be said to have been the promoters of schism from the Anglican part of the Church.

But it is untrue to say that those who resorted to schism rather than yield to legislative compulsion in matters of religion, were also heretics. For the most part they have continued to hold the Faith.

These difficulties which our forefathers created in the old land are bearing their fruit in the new. They are everywhere visible in Canada, and in the mission field are perhaps most keenly felt. To overcome the difficulties thus created we can well believe to be the sincere wish of those engaged in the mission field, and the tentative effort at Kikuyu ought to be regarded with favour, rather than adverse criticism. Those who took part in that service all professed their Christian faith in the terms of the Nicene Creed, but some who took part were schismatics, and had not been confirmed. The Anglican Church has distinctly said that only two of those Sacred Ordinances which we call Sacraments, are "generally necessary for salvation." It has not included Confirmation. Why should any of her children as-

sume to be wiser than she is? Professing as did the communicants at Kikuyu, the Catholic Faith of Nicea, what right have we to impose on our Christian brethren any additional term of communion? Ought we not rather in every way to show a disposition to meet them more than half way in any effort to restore communion and heal schisms for which our forefathers in the faith were in part responsible by perhaps insisting with too much stiffness on unessential things as though they were essentials?

Time is helping us to solve in a spirit of tolerance and forbearance our own internal differences of opinion, and the same tolerant attitude must be extended to those without our borders. If we want to make friends and establish communion with those who are at present separated from us, let us show them that we do, and be ready to meet with cheerfulness all attempts to bring about that Godly union and concord which ought to exist between all Christian people, so far as we can without any yielding of that which is not ours to yield, viz., the Faith and Order of the Catholic Church.

Among the things we cannot yield even for the sake of union are those set forth in what is called the Quadrilateral. We ought not to accept non-episcopal ministry, not because it is invalid, or because the Sacraments administered by it are invalid; for of these matters we have no assurance; but rather, on what seems to me a more potent, and more incontrovertible ground, viz., that the Presbyterian and Congregational system has proved itself an utter and complete failure as a preservative of union, and on the contrary has demonstrated itself to be a fruitful cause and means of separation and the setting up of so-called "New Churches" by Christians who nevertheless profess to believe in "One Catholic and Apostolic Church." Let us rather offer to give them the Episcopate, not with any suggestion or pretence that their ministries are invalid, but because their system has proved itself by the logic of facts to be faulty and provocative of disunion.

Geo. S. Holmsted.

THE JUVENILE COURT OF TORONTO.

Sir,—The Juvenile Court is not merely or principally a Court for the correction of boys and girls who have gone wrong. It is rather, as I understand it, a Court for the adjustment or readjustment of relations between parents and children and, in many cases, also, between the parents themselves. Children go wrong in most cases, undoubtedly, because the parents have gone wrong, and the parents go wrong when one or both are addicted to drink. I take it that one would not be far wrong in assuming that in most cases of juvenile depravity one or both parents are addicted to drink. Reform the parents and a long step is taken in the direction of reforming the children. The question arises, however, How can drinking by parents, be stopped? In many cases, doubtless, an impressive warning from the Court may be all sufficient to effect this, but, as a medical man, I would venture the assertion that in many, if not in most of these cases, the crave for drink has actually got beyond control. The victim can not stop the drink however honestly and desperately he may try. In these cases then, the situation is virtually this—namely, no treatment, no relief of the drink crave, no reformation of the home, no reformation of delinquent children.

The late Commissioner Starr realized this before he was taken from us, and, I understand, at the time of his death six cases sent by him from the Juvenile Court were under treatment by the Ontario Society for the Reformation of Inebriates. This step, doubtless, would have been taken much earlier had his attention been called to the work of the Society referred to. When, however, his attention was specially called to this work, he made particular enquiries with reference thereto, and upon learning that Prof. Wrong of Toronto University was the President, he said to the Probation Officer of the Society in a jocular way, "Very good, very good, we will adopt the Wrong treatment." Of course, had he not been joking, he would have said, "We will adopt the Prof. Wrong treatment."

In the search for a worthy successor of the late Commissioner, let us hope and pray that one may be found having for the position, the rare qualifications of head and heart such as were possessed in a pre-eminent degree by the late Commissioner Starr. If such a one can be found, none other should be appointed. M.D.

SOCIAL SERVICE.

Sir,—Canon Plumtre is quite right, the result of the great Social Service Congress at Ottawa must be the awakening of the Church to a realization of the part which she must take in the regeneration of the moral and social conditions. We have been too long indifferent. The Diocese of Toronto now has its Moral and Social Reform Department, we need a Department of Moral and Social Reform for the whole Church in Canada, or what I would rather call a Social Service Department. The Church of England in Canada can no longer afford to allow others to take the leading place in this work, while she simply comes in to show her approval of the action taken by others, however right and proper that action may be. There is a Committee on Moral and Social Reform of the General Synod, how difficult it is to get this committee to act, its members know. An attempt is made at meeting twice a year, but scarcely a quorum can be got together. The need is for a man who will make this his life work, and who by degrees will draw about him a band of experts who can lead us in social service for the uplifting of humanity in the betterment of moral and social conditions. This will cost money, the Church must consider the cost. Is it worth while?

Already in the part which the Church takes as a unit in the Social Service Council of Canada expense is involved. A short time ago you allowed me to appeal through your columns for contributions towards the Church's share towards the work of the Social Service Council of Canada amounting to \$250.

After the appeal appeared in your columns, communications were sent out to about 1,200 clergy, enclosing copies of the programme of the Social Service Congress at Ottawa, amendments of the Criminal Code which are being asked for, and drawing attention to the need of funds, the only response I have had to this financial appeal is as follows:—

Table with 2 columns: Donor Name and Amount. Includes Diocese of Qu'Appelle, Diocese of Toronto, and Diocese of Algoma.

The cost to our General Synod Committee of sending out this budget of matter which has so far produced \$16, was as follows:—

Table with 2 columns: Expense Category and Amount. Includes Printing circulars, Stenographer's services, Postage, etc., and Stationery.

I am afraid that the Social Service conscience of the Church as a whole is yet dormant. Chas. L. Ingles, Archdeacon, Hon. Sec.-Treas., Committee on Moral and Social Reform, General Synod. March 9th, 1914.

Books and Bookmen

"The Latest Light on Bible Lands." By P. S. P. Handcock (London, England: Society for Promoting Christian Knowledge, 6s. net).

The purpose of this book is to give in a single volume a concise account of excavations and discoveries in the East in so far as they throw light on the pages of the Old Testament, so that readers may form some estimate of the inferences to be drawn from them. Coming, as it does, from a Lecturer of the Palestine Exploration Fund, its accuracy is undoubted, and Bible readers will find not a little useful material here for their studies. The illustrations add considerably to the value of the book. Unfortunately, the author is apt to take too much of the critical view for granted to be thoroughly satisfactory to those who on grounds of scholarship still maintain the conservative position. But if read with discrimination the book ought to prove useful.

"The God We Trust." By Professor G. A. Johnston Ross, Union Theological Seminary. Fleming H. Revell Company, Toronto. \$1.25.

The author feels that modern creeds are very meagre and unsatisfying. He, therefore, desires to take up one of the most ancient symbols of the Church, (The Apostles' Creed), to restate its eternal truths and to fill them to wherever possible

with what new content modern thought can add. He endeavours, first of all, to appreciate the actual experiences which the early Church was trying to express in the Creed. Such experiences, he finds, are still common to the religious consciousness, however we may express them, and he claims that the important thing for us is to link ourselves on to the religious consciousness of the past, whether or not we can use the words of the Creed in the sense which was originally intended. He concludes by saying, "I believe such a devotional use of the Creed to be both possible and desirable—a use which ought not to violate a conscience which is at once sensitive, humble and robust." The book will be of great value to preachers, teachers and others who have to give instruction in the Creeds of the Church.

"Northern Lights." This little paper (price 25 cents), published quarterly, has reached its 4th issue. It describes the work of Yukon diocese and especially the Chooutla Indian School at Carcross, Yukon. The first three issues were printed by the London Lithographing Company, London, Ont., but the 4th issue was printed at the school, and chiefly by two of the boys, Jimmie Wood and Alfred Ellis. Those who are interested in Bishop Stringer's self-denying work will greatly encourage him and assist the work by subscribing for this little quarterly; and the two boy-printers deserve every encouragement in their ambitious attempt to publish their own paper. Subscriptions may be sent to Rev. W. T. Townsend, Carcross, Yukon, or to Rev. T. G. A. Wright, 95 Maple Street, London, Ont.

The Huron Book Club has quietly and unostentatiously done a good work for younger clergy, Divinity students, and Church workers. More than 1,100 volumes have been given away already in free grants to clergy and others. Among the recent gifts to the Club were 17 volumes by one author, (Ven. Archdeacon Armitage, Halifax, N.S.), viz.: 5 copies "Cities of Refuge," 10 copies "Fruits of Spirit," 2 copies "Soldiers of the King." If other authors would remember the Club as this one has done, the good work would go on prosperously. Donations of books may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont. Free grants up to 10 volumes are made to deserving applicants.

"Schemes of Religious Instruction." By Rev. R. W. Balleine, M.A. Longmans, Green and

Company, (Renouf Company, Montreal), 1s. 6d. net.

This book of 136 pages contains a large mass of valuable material indicating in outline the various courses of Instruction in Religion followed in a number of Infant Day-Schools in England. The courses are based on the latest pedagogical methods, but in no case have the teachers been tied down to a stereotyped system. The outlines are, therefore, not the work of theorists, but of practical workers. Mr. Balleine, who edits the schemes is Diocesan Inspector of Manchester. He has issued a very valuable book for Sunday School and Public School teachers.

The Family

THE STAFF.

By Clinton Scollard.

I have a staff to prop my way
As I plod onward through the day;
And if by stony paths I fare
I lean on it—the Staff of Prayer.

If so be I must toil and scale
The heights that frown above the vale,
It aids my lagging footsteps there;
It buoys my heart—the Staff of Prayer.

It is my comrade and my friend,
And so shall be until the end
Of every mortal coil and care,
Staff of my soul—the Staff of Prayer.
—The New York Churchman.

A FUNERAL IN NAZARETH.

Each religious community has a separate cemetery, and the Moslems have two. A death in the household is immediately announced to the neighbourhood by the shrieks of the relatives who have been sitting around the deathbed. If a Moslem, the dying man is turned so as to face Mecca. No special religious ceremony is performed then; but if the last struggle seems to be prolonged, the "khateeb," or priest, may be summoned to invoke Allah that the spirit may quickly leave the distressed body. It is believed to be

the reward of a virtuous life to have a quick ending. The hands are lifted up at the very last, as a final adherence to the Moslem Creed. The moment that the death occurs the women scream, tear their hair, and rend their clothes, especially the covering of their breasts, and beat their chests. This frenzy brings all the neighbours, who crowd into the chamber of grief and add their voices to the tumult. Such a scene may last an hour, but sooner or later order of a kind is achieved. The older women lay out the corpse, putting on the best clothes, and crossing the hands, and then the formal wailing commences. The leader among the women, who are squatted close to the wall all round the room, sets the rhythm of the dirge. She begins to clap her palms together and the rest join in, until the roomful are clapping in unison. Then the leader may sing a line in praise of the departed, and the line is repeated by all in chorus. A new sentiment is sung by the leader and repeated in unison, and this performance may go on for hours. Burial must quickly follow death in this land, and presently a rough deal coffin covered with cloth is brought, in which the body is placed lying on its side. The colour of a Moslem coffin is frequently green. Borne by relatives and male friends it is taken to the mosque for ceremonious washing, after which the procession re-forms and proceeds to the Moslem cemetery. Headed by several priests, the Moslem creed is repeated again and again as a monotonous chant. Shoulder high the coffin is borne along by relays of the younger men, for it is a good act to carry a true follower of the Prophet to his last resting-place. So the edge of the coffin may be allowed to rest only a few seconds upon a man's shoulder before he is relieved of the burden by another. Meanwhile the women go straight to the cemetery, and form into a circle some distance away from the open grave. They resume their dirge, but add to it a slow ceremonious dance in which each dancing woman takes a handkerchief in each hand and waves them in tune with the motion of her body. The rest look on, and keep time by hand-clapping. As soon as the procession of men from the mosque appears in the cemetery gateway, the women's dance and chant suddenly stop, and gives place to shrieks and screams and the rending afresh of clothes and this continues until the body is finally interred. The position of the corpse is such that the face is looking to Mecca. Later on a long low mound of stones and mortar is built over the grave, whitewashed, and painted in various strange designs in brilliant colours.—Nazareth of To-day, by F. J. Scrimgeour.

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Personal & General

Icebergs from 30 to 50 feet high are spectacles to be seen on Lake Huron at the present time.

H.R.H. the Duke of Connaught is in Toronto to-day. The news of his departure from Canada in September is regretted everywhere.

Oxford University Convocation has conferred the honorary Master of Arts degree upon Mr. Robert Ramsay Wright, late vice-president of Toronto University.

We note with satisfaction the appointment of a Parliamentary Committee of fifteen to investigate the cigarette evil and to report their findings to the Government.

After encountering strong opposition from various religious organiza-

tions, the English Bisley ranges were for the first time on a Sunday opened for rifle practice recently.

The Right Rev. John Scarborough, D.D., Protestant Episcopal Bishop of New Jersey, died at his home in Trenton, N.J., last Saturday, after a short illness. He was in his eighty-third year, and a native of Ireland.

The House of Commons passed the preliminary resolution prohibiting the use of white phosphorus in the manufacture of matches, and a bill founded upon the resolution was introduced and read the first time. The bill, if finally passed, will not take effect until February 1, 1916.

The Church of the New Ideal in Liverpool has been founded by women who are dissatisfied with the churches conducted by men. All the preachers will be women and at some of the services there will be straight talks for

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young women only, but at other services men will be admitted.

The following epitaphs are interesting:—Maria Brown, wife of Timothy Brown, aged eighty years. She lived with her husband fifty years, and died in the confident hope of a better life. Here lies Bernard Lightfoot, who was accidentally killed in the forty-fifth year of his age. This monument was erected by his grateful family.

While in Ottawa early this month Mrs. R. M. Stephens, who our readers will remember as Miss Frances Schor, daughter of Rev. S. Schor, of the Palestine Exhibitions, told the writer that she will gladly give her services for lectures or exhibitions in aid of M.S.C.C. Jewish work. This is a generous offer that should be taken up.

Ohio is already moving to prevent a repetition of the floods of last year, the chief work thus far accomplished being in the Miami watershed. A system of dry reservoirs, to cost \$12,000,000, has been approved for the protection of eight principal cities—Dayton, Sidney, Piqua, Troy, Miami, Middletown, Franklin, and Hamilton.

"I would like to ship five thousand women directly to Klondyke if they were the right sort," declared Bishop Stringer, of Yukon, at the Mansion House last week. "A good many years ago I persuaded one woman to go to the most distant Arctic point. That woman happened to be my wife, and I consider her influence was more beneficial in that quarter than that of several men."

The committee of the newly-formed Canadian Association of Friends of Native Races, held a luncheon on Wednesday at which Rev. Dr. L. Norman Tucker, of London, gave an address, presenting to the gathering the very important stage now reached in the efforts being made by the "Friends of the Indians of British Columbia" on behalf of the twenty-five thousand natives of that Province.

A few days prior to his consecration as the first Bishop of Chelmsford, the Right Rev. J. E. Watts-Ditchfield had the Lambeth degree of D.D. conferred upon him by His Grace the Archbishop of Canterbury. The ceremony took place in the private chapel in Lambeth Palace. Dr. Watts-Ditchfield was presented to His Grace by the Dean of Canterbury, the Very Rev. Dr. Wace.

In the annual report of the Metropolitan Water Board of London, England, it is shown that the board has under its control subsidence and storage reservoirs of a capacity of some 15,000,000,000 gallons. The normal consumption of the 6,688,555 people within the board's area is more than 200,000,000 gallons per day. The usual daily allowance could be supplied from the reservoirs if they were all filled to their utmost capacity, for eleven weeks.

The valuable pictures in St. Paul's Cathedral have been removed from the nave and placed in a crypt until the danger of attacks on them by suffragettes has passed. It was announced, March 16th, in Governmental circles that no new steps would be taken to suppress suffragettes since the "cat and mouse" act was working so well that the mili-

tants were only able to command the services of seven women who were willing to commit outrages.

An interesting tour of Great Britain has been arranged under the auspices of the National Brotherhood Councils of Great Britain and Canada. The party will be composed of men who are particularly interested in Christian men's work. Other particulars will be found in our advertising column on the 1st page. Further information can be had from the secretary, W. M. Murdock, who should be communicated with at an early date if you desire to join his party.

Cardinal Gibbons, Bishop John G. Murray, of the Protestant Episcopal Church; Governor Goldsborough; Dr. Ira Remsen, of Johns Hopkins University, and B. Howell Griswold, Jr., have consented to form a preliminary committee to organize a movement to bring together in Baltimore in November of this year, an international peace conference designed to crystallize international sentiment behind the proposal of the British First Lord of the Admiralty, Hon. Winston Churchill, for a year's suspension of battleship construction.

Suffragettes last Sunday chanted prayers in Westminster Abbey, York Minster and the Brighton Parish Church for their imprisoned colleagues. Sylvia Pankhurst has written the Dean of Westminster, acquainting him with the intention of the East London Suffragettes to march to the Abbey next Sunday and participate in the evening service and pray for the success of their cause. In her letter she said she would be present personally and that she desired the Dean to adapt the service to a special occasion for the Suffragettes.

Sir Walter Scott was sitting in his library one day when a tall Highlander, who had been erecting an inn nearby, entered and said: "May it please you, Sir Walter, I am going to call my place 'The Flodden Inn,' and as ye've written a poem on Flodden field it struck me and the gude wife that you might gie us a line for a motto." "Have you read the poem?" Sir Walter asked. "No, sir; I'm nae a reader." "Well, I should advise you to read the poem and take a line from it." "And what'll it be?" Sir Walter, without a smile, replied, "Drink, weary traveller; drink and pray." "But," cried the Highlander, aghast, "my inn's no a kirk, and the more prayin' there is the less drinkin' will be, and I dinna want that." "Oh," laughed the poet, "I think I can alter the line. 'Drink, weary traveller, drink and pay.'" "The verra thing!" shouted the other in delight.

The amazing development of the motion-picture industry in the United States is indicated with fair precision in the latest available report of the National Board of Censors for motion pictures, covering the year from October, 1911, to October, 1912. The report estimates that 98 per cent. of all films exhibited in the country pass under the Board's inspection. The total number of sample reels inspected during the year in question was 4,460, or, at 1,000 feet of film to the reel, 4,460,000 feet. Out of 4,330 films presented for inspection, 33 were condemned altogether, and 240 were sub-

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jected to partial elimination, involving the destruction of more than 40,000 feet of sample film, at a cost to the manufacturers of nearly \$62,000. The activities of the Board extend to the programmes of nearly 16,000 moving-picture theatres, with a daily attendance, during the period cited, of about 7,000,000.

British and Foreign

The well-known Rev. Father Waggett, of Trinity College, Cambridge, has been appointed Hulsean Lecturer at Cambridge for the ensuing year.

The Bishop of Chelmsford has promised to preach the anniversary sermon of the British and Foreign Bible Society in St. Paul's Cathedral on Tuesday, May 5th.

Praiseworthy devotion has been shown by Mrs. Llewellyn, of Devizes, who, at the unanimous wish of the vestry in connection with St. Mary's

Church, Devizes, has accepted the post of churchwarden, rendered vacant by the death of her husband. The readiness with which Mrs. Llewellyn came forward, in spite of her great bereavement, has made a deep impression on the parishioners.

It is gratifying to be able to record that during the year ending at Easter last, Church people at home gave £135,000 more than in the preceding twelve months toward the support of the Church and its activities. Such an increase just now "The Guardian" thinks, is a hopeful augury of what may be accomplished by that reorganization of the voluntary finance of the Church which is now in progress. The total sum raised in the year was £7,900,000—a noble figure which speaks eloquently of the Churchman's appreciation of his privileges. Religious activities at home and abroad are, however, growing so rapidly that in the future it will be necessary to raise a much larger sum if the opportunities that are daily presenting

themselves are to be used to the fullest advantage.

On Sunday morning, December 21st, in the beautiful Royal Memorial Church of St. George, Cannes, a large and distinguished congregation of English people assembled to witness the unveiling and dedication of a monument to their late King. It was peculiarly fitting that such a tribute should be paid to the memory of King Edward in Cannes, which he loved so well, and where he had so many friends, and in the church which he had himself founded, and wherein he was frequently a worshipper. The monument which was unveiled by the Rev. Richard Tahourdin, Honorary Chaplain to the King (as he was to King Edward and Queen Victoria), consists of the Imperial crown over an inscription in bronze on a polished slab of white freestone recessed into the north wall of the church, surmounted by a richly-croqueted canopy in the style of the latter part of the thirteenth century. The memorial is not only in perfect harmony with its surroundings, but is eminently worthy of the occasion.

Boys and Girls A BIT OF ROYAL DISCIPLINE

The following story is related of a bit of insubordination on the part of King Edward VII., when a child.

One day, at Windsor Palace, he stood at a French window looking out upon the gardens, when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons, she would have to put him into a corner.

"I won't learn," answered the youngster; "and I won't stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window, and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back, he carried a Bible. "Listen now," he admonished the boy, "to what the holy Apostle Paul says to you and other children in your position." He then read Galatians 4:1, 2: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." "It is true," continued Prince Albert, "that you are the Prince of Wales; and if you conduct yourself properly, you may become a man of high station, and even after the death of your mother, you may become King of England. But now you are a little boy who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Proverbs 13; 23—'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'" At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your

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lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God."

THE ELEPHANT EATERS

Laura and Mary Anna are two dear little sisters who live on Euclid Avenue West, in the city of Detroit. Laura is three years old, and Mary Anna is exactly twenty months. It may be hard to believe that these two babies eat elephants and tigers and lions and bears, but it is the truth. They eat cows, too, and horses—heads, legs, tails, and all.

What may seem still more strange, their mother buys animals for them to eat; she buys Noah's arks full at a time. To be sure, these animals are not the size of circus animals, and every one who lives on Euclid Avenue West must know that there are bigger elephants in the jungle than the elephants Laura and Mary Anna like to eat.

One day, when the babies' mother had purchased for them a new ark, Laura was delighted to find that it was almost full of elephants, jamming and crowding against a few thin tigers and lions. She and Mary Anna were eating those elephants a bite at a time, first a leg, then a tail,

DEATHS

MARSH—On February 20th, 1914 at "Grange Grange," Clarksburg, Ont., Rosamond Matilda, widow of the late W. J. Marsh, of Clarksburg, and daughter of the late Rev. Francis Evans, of Woodhouse, Ontario.
SOFTLEY—At his residence, 87 Gladstone Avenue, on March 9th, 1914, Rev. Henry Softley, age 78 years.
Funeral was held on Thursday, March 12th, 1914, from St. Barnabas' Church.

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next a trunk and plump body, when the door of the ark opened and out rushed the animals. Laura and Mary Anna were in their gcart when the accident happened; and when they saw the animals tumbling out on the cement sidewalk, they began to cry. Auntie, who was pushing the gcart, felt sorry because the dear babies had lost their animals. This is what she


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This new system which is called the Numeral Method, is sold in Canada by the Numeral Method Music Co. of Canada, and as they are desirous of at once making it known in every locality, they are making the following special free trial and half-price offer to our readers.

You are not asked to send any money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and you will not have to pay them one cent unless you desire to keep it. There are no express charges to be paid, as everything will be sent by mail. Simply write a letter or post card to the Numeral Method Music Co. of Canada, 228A Curry Hall, Windsor, Ontario, saying "Please send me the Numeral Method on seven days' free trial." If you are satisfied after trying it, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price of these is \$10. You should not delay writing, as the Numeral Company will not continue this special half-price offer indefinitely. Later on, the Method and fifty pieces of music will be sold at the regular price.



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said:—"There, there, don't cry. We'll buy some more to-morrow." But the babies cried harder than ever until auntie asked, "Do you want me to tell you a story?" Laura always cheered up when auntie offered to tell a story, which is the reason she wiped her eyes and smiled. And to this day that baby likes to be told about who ate the elephants. Auntie said that before long a dog came trotting down the street, and when he saw the elephants he said, "Bow-wow, bow-wow-wow!" Straightway he tasted of one, and it was sweet, so doggie ate three. After that Mr. Simon Strong came walking along with his head in the air, and he didn't even know that he stepped on seven elephants and ground them to powder. As soon as he was gone, down from the trees came a flock of sparrows, twittering and happy—mother sparrows, father sparrows, and baby sparrows. They not only ate all the crumbs, but were pecking at whole elephants when a ragged little boy jumped off a pedlar's wagon and scared them away. The little boy snatched five elephants. A wee brown mouse with beady black eyes came creeping along from under a porch and ate three elephants legs before he had to run away and hide.

Let all who do not believe that this story is almost every word true go to a grocery store, buy a box of animal crackers, offer a few elephants to babies and boys, to English sparrows, and a wee brown mousey, and then see what will happen.—Frances Margaret Fox.

EVELYN AND A FORTUNE

Tony had big eyes and was always looking for the marvellous. He was continually picking up some wonderful tale from the newspapers and telling it very impressively for a ten-year-old. He looked up from his bread and butter and peach-sauce now to say:—

"There was a man died the other day who had thrown away five million dollars."

"Why, how had he done that?"

Even father was interested.

"It was in Australia, and he owned a mining lease, whatever that is, on a big mine. Only it wasn't working yet. And the man got discouraged and thought nothing would come of it, so he sold it for a hundred and fifty dollars. But the other people who bought it worked it, and they found out that it was most the richest mine in the country. They got five

million dollars out of it, and if he had hung on to it the five million would have been his."

"Oh, I wish I had such a chance," said Evelyn, her eyes shining.

She didn't know, nor did anybody else, that she was to have a chance that very evening of losing or holding on to something so very valuable that it was priceless. She doesn't know yet that it was anything but an ordinary occasion. It happened in this way:—

Just after she had opened her arithmetic and begun to figure, a rattle and a clatter was heard outside and gay voices began to call to her.

"Evelyn!"

"Evie!"

"Evie, Evie! Ev! Ev! Come out!"

Evelyn knew what it meant. The girls had come for her to go roller-skating. And it was such a beautiful night to skate. The moon was so bright, that even looking out of a lighted room, Evelyn could see the trees and walks and houses all silvery. She stepped to the window and threw it up.

"I can't go, girls, I haven't worked my examples."

"Oh, do them in the morning!"

"I can't. I have to help about the work. Mother is gone, you know."

"I should think that when your mother is gone would be just the time when you could do as you want to."

"Oh, come out for just a little while, Ev. You can study when you get in."

It was hard to resist. Only one who has been through a like temptation can understand how hard. For it was the voice of her dearest friend, Dora Hallock, that was coaxing, and to go anywhere with Dora was a delight. But Evelyn answered bravely:—

"No; I know I wouldn't do them when I come in. I must work these examples before I do anything else."

The joyous crowd rattled away a little more slowly and less noisily.

"Ev's good," said Dora. "I haven't worked my examples either. I believe I'll go in and study, too, girls."

"Let's all go in," said Hattie Kelly. "Miss Taylor is getting so fierce I don't know what will happen if we miss any more. We can skate to-morrow night, when there isn't any school to go to the next day."

And so every one of them went in. Miss Taylor was astonished and delighted at the good arithmetic lesson the next day, and decided that, after all, she would not put back the class, as she had thought of doing.

Some way, there was a new spirit in it. There is apt to be after a tussle

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and victory. Evelyn didn't know that she deserved any of the credit of it. But the recording angel who puts down earthly struggles and victories and defeats knew, I think, that a very great good was accomplished by that seemingly small act of Evelyn's. Knowledge is more valuable than a gold mine, and to throw away the chance of getting it is more foolish than to sell a five-million-dollar gold mine for one hundred and fifty dollars.—Journal and Messenger.

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