

Canadian Churchman

The Church of England Weekly Illustrated
Family Newspaper

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

Vol. 40.

TORONTO, CANADA, THURSDAY, NOVEMBER 20th, 1913

No. 47

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The Canadian Churchman

TORONTO, THURSDAY, NOV. 20, 1913.

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FIRST SUNDAY IN ADVENT.

(November 30.)

Holy Communion: 237, 241, 250, 257.

Processional: 58, 59, 63, 527.

Offertory: 65, 304, 413, 506.

Children: 635, 697, 702, 704.

General: 454, 460, 481, 548.

The Outlook

The Shipping Disasters

All hearts have been bowed with profound sorrow at the terrible results of the storm on Lake Huron. The extent of the loss will probably not be known for several days, but it is clear that one of the very worst disasters has occurred. Twenty boats or more have been destroyed, with the loss, perhaps, of 200 people. The financial loss amounts to nearly four millions of dollars. It has been the severest storm known in the history of Canadian navigation, and various Steamship Companies are feeling the terrible toll of death. The story is heartbreaking, and we can but commend the sorrowing and bereaved ones to the care and grace of our God and Father. We notice that suggestions have been made as to whether any part of the loss of life could have been prevented by better conditions for carrying on the shipping industry, and without reflecting in any way upon those noble men who are at work, it is thought that our Government might institute a thorough enquiry into the question of lake navigation, dealing with the problem of the best type of ship and all other matters connected with this important traffic. It is certainly remarkable that not a single man as yet seems to have come ashore alive from any of the vessels that foundered. It is almost

incredible that with comparatively short trips such disasters can occur. In spite of the nearness of the ports and other circumstances, the danger is as terrible as on the broad ocean. The horror of it has aroused the entire Dominion, and will assuredly lead to some action being taken, even though it may prove that nothing more can be done. Along with the terrible stories of suffering, bereavement, and death, have come stories of the robbing of the bodies of the victims for the sake of money and other possessions. It is to be hoped that such fiendish treatment will receive its due reward of condign punishment. It is almost incredible that human nature can descend to such awful depths.

The Consecration of Sorrow

The most perplexing question which comes to us at a time of great bereavement is, "Why has it happened?" And although we shall often be unable to find a full answer until "the shadows flee away," we fully believe that even the deepest sorrow can be over-ruled, transformed, and consecrated. In the new "Life of John Bright" there is a striking incident in illustration of this. When Bright was young and greatly dependent upon his wife, she was taken from him. Richard Cobden consoled him as well as he could, and then said: "There are thousands of houses in England at this moment where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief has passed I would advise you to come with me, and we will never rest until the corn laws are repealed." John Bright answered the challenge, and the history of the campaign carried on by him and Cobden is now very familiar. The broken heart of the solitary man poured itself out on behalf of the hungry multitudes, and so, while there was no explanation of his sorrow in what went before it, there was ample explanation in what followed. The deepest experience must have the greatest reasons, and although we may get no comfort in looking back, we shall often find inspiration in looking forward. We cannot see God's reasons behind us, but we may discover His reasons in the days that are before us. Let us, therefore, endeavour to consecrate our sorrow and keep our eyes firmly fixed on God. He will enable us to profit by every experience and to make life richer, deeper, and fuller through its darker experiences.

"Tuberculosis Sunday"

A little over a year ago a suggestion was made that Canadian Churches of all denominations should unite on behalf of the crusade against the ravages of consumption by observing a special "Tuberculosis Sunday." It was natural that the question of an over-burdened Church Calendar should at once come to the front, for the multiplicity of special days has been exceptionally pressing for some time past. And yet, when the date had gone by it was found that nearly 500 preachers had given their testimony in favour of enlisting the Church in the fight against the White Plague. During the present year the idea has gained in strength, and on November 30 the second annual "Tuberculosis Sunday" will be observed in more than 1,000 churches. The far-reaching effects of such a practical testimony are beyond accurate estimation, for excepting only the doctor, there is no one who is brought more sharply face to face with the misery wrought by consumption than the clergyman.

In his pastoral work he cannot help coming in contact with suffering, and he soon learns the part played by tuberculosis in bringing poverty and often destruction to entire families. It is the consciousness of this relation to the sufferer and also to the public which has led so many ministers of the Gospel to realize their personal responsibility in connection with "Tuberculosis Sunday." No appeal for funds is necessary, but simply a general call to the people for moral and material support. When the evil is thus brought home and given a local setting the need assumes a vividness which no amount of printed statements could ever give. Our advertisement pages will show something of the beneficial work of the National Sanitarium Association, and the call to Church people is increased by the fact that a large proportion of appeals for admittance of patients come from the clergymen of churches. It is only a few weeks until Christmas, and like most philanthropic efforts the Anti-Tuberculosis cause is compelled to rely in great measure upon Christmas bounty. This, then, is the time when the earnest words of the parish clergyman will do much to relieve suffering, and bring healing and blessing to lives and homes. "A word to the wise is sufficient."

A Word of Warning

A man of business who is in touch with much that is going on in Canada, has just expressed the opinion that the coming winter will be a terribly severe one for the poor in our large towns and cities. He is of opinion that something should be done by all our Churches to influence the Government to put out a warning on the subject of immigration. During the recent storm in Toronto there were 400 men crowded at the Union Station, and within two days some 300 men, mostly Englishmen, applied for work to an important firm, while yet another organization had no less than 600 applications in a short time. People in England ought to be told that the labor market in Canadian cities is overcrowded, and during the winter months immigration should be absolutely stopped. If our Churches will do all in their power to bring pressure on their Members of Parliament, and through them on the Government, it will be possible to prevent a good deal of the distress that otherwise must come to many of our poor this winter. As long as people are sent out from England, Steamship Companies and Railroads will receive and carry them. The supply must be stopped at the source if the remedy is to prove effectual.

Churches in America

At the recent General Convention in New York of the Protestant Episcopal Church a resolution was approved by a large majority in the House of Deputies providing for official recognition of the Federal Council of the Churches of Christ in America. But the resolution was rejected by the Bishops; and it has given rise to a good deal of comment. On the part of those represented by the "Living Church," the rejection is hailed with satisfaction, but in the columns of the "Churchman" of New York the action of the Bishops is described in very different terms. It is pointed out that the World Commission on Faith and Order will now be confronted with the necessity of persuading the Christian world that the Protestant Episcopal Church is "honest and sincere in promoting a world conference on unity," and it says that the resolution was harmless enough since it involved no compro-

mise of any essential principles, and it was championed by "the vigorous support of the ablest and sanest, and most influential members" of the House of Deputies. This is how the article in the "Churchman" closes:—

The Federal Council aims only to promote the spirit of fellowship and co-operation among those bodies which recognize Jesus Christ as Lord and Saviour. Is there anything in such a purpose with which the Protestant Episcopal Church may not sympathize? Its constitution precludes any attempt to formulate a common creed, or method of Church government or form of service. Our Creed, our polity, our liturgy are not endangered, and nothing is permitted which would in any way limit the autonomy of any body entering the Council. Certainly we could lose nothing by recognizing the Council, and—as Mr. Pepper and Mr. Parsons pointed out in their able plea in the House of Deputies—it would afford us splendid opportunity for the exertion of our influence in behalf of the enlargement and correction of the prevailing conception of Unity. We can only plead that our brethren of other names will be patient with us. The spirit of true Christian accord is spreading in this Church. We are not so arrogant as we appear—but we are excessively conservative.

A Serious Fact

We have just seen a list of wines and spirits, which was forwarded to a Canadian clergyman. As one of the recommendations of the articles found in the list, mention is made of customers numbering upwards of 14,000, out of which there are 2,658 clergy ("including ten Bishops"). The clergyman is invited to send an order and is offered a free sample of a certain liquor which can be recommended as "particularly fine." Of course it is impossible to blame the firm for endeavouring to call attention to their wares, but it is certainly sad to think that so many clergy can be adduced as purchasers of these wines and spirits. The firm says that some of their rivals actually publish the names and titles of their clients, but that they themselves do not think this can be appreciated or regarded as fair. Probably not; and we should be very sorry to see a list of names of Bishops and clergy in this connection. While we are quite ready to recognize the right and duty of personal liberty, even on the subject of intoxicating liquor, yet it is impossible to doubt that in view of the circumstances at the present day the clergy are on the safest side, and certainly the side most likely to influence their people, when they are total abstainers. The Apostle's words are as true to-day as ever: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak."

Crisis in Religion

It has been pointed out that the place of decision in religion is much more widely admitted in the present day than used to be the case. Poets, patriots, statesmen have had their call and answered it. There was, in their cases, a great decision with no possibility of going back. It is exactly the same thing in religion, for a man must pull himself together, look his life straight in the face, and surrender everything to God. Any drift or unreality is certain to prove fatal. One great aim of the Christian Church is to summon men to such decision, and Sir John Seeley, in *Ecce Homo*, went to the heart of things when he said that the Article of Conversion is the Article by which the Church stands or falls.

The Captain of the Lord's Host

It must have been a startling apparition to Joshua when he saw standing over against him a man with a sword in his hand, unsheathed and ready for use. It was the time of war. But Joshua, too, was ready. He went to him and said, "Art thou for us or for our adversaries?" The moment chosen for this appearance was significant. It was not just when the people had crossed the river whose waters had been stayed by the power of God, nor immediately on planting their feet on the soil of the promised land. It was only after the rite of circumcision (neglected throughout the forty years of journeying in the wilderness) had been observed, and when the reproach of Egypt had been rolled away at Gilgal; when the manna had ceased; and when they had eaten of the old corn of the land. This was the moment selected by the mysterious warrior to present himself to Joshua.

Now, strictly, Canaan does not typify to us that aspect of heaven where there is absolute rest and glory. It speaks rather of the heavenly places mentioned in the Epistle to the Ephesians—places distinct, indeed, from earth, but not exactly that heaven into which no enemy can intrude, and where the sword of conflict is sheathed forever. In the heavenly places there is conflict, dire, terrible, Satanic. Every inch of ground is contested by the subtle foe, and "the whole armour of God" is necessary that the invader, "having done all," may "stand." Do we know anything of this kind of conflict? It is not that of Romans vii., where deliverance from bondage is earnestly desired, and where the renewed soul is learning its utter impotence, apart from the Spirit of God, to accomplish His will; discovering not what Satan is, so much as what the flesh is, in its incurable vileness and opposition to God. Neither is it the struggle of Galatians v., where, if "the flesh lusteth against the Spirit," "the Spirit lusteth against the flesh," in order that there should be power to overcome its workings and produce fruit exquisite with the beauties of the life of Christ. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—this is the fruit. The conflict of Ephesians vi. is different from both of these. For this conflict it is not enough to know that we are sheltered from judgment by the blood of the Paschal Lamb, and that, in crossing the Red Sea, we have died with Christ. Nor is it sufficient to know that we are pilgrims bound for glory, sustained on our journey thither by daily food from heaven. We need also to know that we have crossed the Jordan in the resurrection power of a risen Christ, and are "risen with Him," and "seated in Him" in these very heavenly places, which are now to be our theatre of war, and place of conflict with Satan. Now, (to use typical language) we are circumcized with Christ; we are in the land; Egypt's reproach is gone, and we feed on the old corn. But the question is, Are we in the conscious power of this divine deliverance? Have we understood spiritually the truth of Romans vi. and Galatians v.? Are we now in the living power of Ephesians vi.

The six hundred thousand men under Joshua possessed all the outward equipment of a conquering host, and were regarded as such by their commander. They were ready, externally, to take the field under him and march to victory. Hence he asks, "Art thou for us?" Alas! how large that "us" appears at times! How much we are inclined to make of the vessel, the mere instrument which may or may not be used by the hand of God. It is only when the vessel is deemed as nothing that "the power of Christ"

rests on it. "For us or for our adversaries?" is a question which betrays a measure of self-occupation, however true the facts themselves. It remains unanswered. "Nay, but as Captain of the Lord's host am I now come," was the reply. He had come actually to supersede Joshua. Wherever that host can be found here is the Leader. Joshua falls on his face, acknowledging the supreme authority of Him who thus replied. Here was one who soared far above such distinctions as "us" and "our adversaries." The eye of Joshua was turned from them to the glorious Captain. The "we" and "they" sank under this all-absorbing vision. The led are nothing to the Leader. "What saith my Lord unto His servant?" said the now prostrate Joshua. What followed? "Loose thy shoe from off thy foot," said the Leader, "for the place whereon thou standest is holy." That place was neither the land of Egypt nor the sand of the desert. It was the Lord's land, and therefore holy ground. Hence Joshua had to walk with unshod foot and in a spirit of dependence and humility. What a preparation he here received for the struggle which lay before him. He saw, face to face, the Captain of the Lord's host, hearing His voice, and receiving His command. And for how long did this host retain that character? It was led of the Lord in great triumph all the days of Joshua. Then, alas! it lost all the moral features of such an army, and soon broke up into the chaos of the book of Judges, and fell under the heel of the oppressor. The mighty host of Gilgal became the impotent, weeping crowd of Bochim! Dark has been the history of that people ever since, in spite of repeated revivals and restorations, and dark it will continue to be until the glorious day shall come when (as we read in Isaiah), "I have given Him for a leader and commander to the people." Here, again, when the Jordan, (so to speak) is once more crossed by the nation and their heart is circumcized, we find the Captain of the Lord's host in His proper place as leader.

That which is true of Israel is in measure true of Christians. Think of the six score disciples in Acts ii. filled with the Holy Ghost. How unitedly they bore witness to the great foundation truth of Christianity—a risen Christ and a present Spirit. Possessed of this, in living power, they were assuredly the Lord's host. They carried all the moral insignia, all the spiritual features: holy separation from the world, profane or religious, and mutual love, as followers of Christ. How long did such a triumph continue? Alas! we have only to read the second and third chapters of the Revelation to find Church history given in brief from Ephesian activity to Laodicean confusion. The failure is lamentable. We bow our heads and shed our tears. But let us remember the word in Hebrews. "It became Him, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." That Captain is on high, and the many sons of God shall be brought safely to glory, in spite of all failure and the power of the enemy, through the atoning sufferings of the Son of God and His unfailing intercession for them in heaven. It is well for us to see in this Blessed One the Captain of the Lord's Host, and, while thinking nothing of ourselves, to cherish exalted thoughts of the grace that has made us the sons of God, although once dead in sins and alienated from Him. This vision will lead us, in like manner, to fall on our faces as we behold His glory. That glory can ever be seen, whether the day be bright or dark. It remains untarnished in its splendour, and assuredly the only power of recovery and of steadfastness is a true heartfelt apprehension of the "Captain," who is so faithfully leading all the sons of God to glory.

THE CHRIST OF HISTORY

By the Very Rev. J. ARMITAGE ROBINSON, D.D., Dean of Wells

A Paper read at the Church Congress, Southampton, England

WE must begin by considering what is the meaning of this phrase. The contrast between the use of the name *Jesus* and the use of the name *Christ* is a marked feature of St. Paul's Epistles. Almost invariably when the name *Jesus* is used alone, or with the prefix *Lord*, the Apostle is referring to the earthly life of the Saviour; whereas the name *Christ* designates Him in His Post-Ascension glory. Of this the Apostle's great phrase "in Christ" is a notable example. He does not—perhaps we may say he could not—speak of us being "in Jesus." Even the passage which in our version is rendered "them that sleep in Jesus" is not a literal translation of the Apostle's Greek. Together with this contrast we may also note how limited is St. Paul's reference to the earthly career of the Lord. He has nothing, or almost nothing, to say of His teaching or His miracles. They are no doubt assumed as part of the historical background, but they are not dwelt upon. The facts on which St. Paul rests everything are the Death, Burial, Resurrection and Ascension of the Lord. It is these facts which have made Him for St. Paul the *historical Christ*. With the *historical Jesus* before the Passion he is not directly concerned.

It is otherwise with St. John. For him Jesus is the Christ from the outset. The teaching and the miracles proclaim Him as the Christ, no less than the Passion and the Resurrection. Spiritual experience in either case has led to this difference of grasp and expression. Herein St. John stands midway between the other Evangelists and St. Paul—a true, if not a conscious, reconciler.

The Synoptic Evangelists are properly concerned only with the earthly career of the Lord. This is most conspicuously seen in St. Mark, who sets the type for the rest: it is nearly as true of St. Luke, who has his later volume in mind, in which he will tell of the Ascended Lord and of His action through His Church: it is somewhat less so with the writer whom we call St. Matthew, who writes with a later experience of Church life.

WHAT DO WE MEAN?

When we speak, therefore, to-day of the Historical Christ, we must ask ourselves what we mean. The phrase "Back to Christ," which we used to hear, was generally intended to signify "Back to the Gospels," and specially to the Synoptic Gospels. Then it was narrowed to mean Back to the earliest substratum which literary criticism could discern in the Synoptic Gospels: back even behind St. Mark, by a process of conjectural discrimination, which was often influenced by a desire to reduce the supernatural element of the narrative to the smallest compass, if not to eliminate it on principle altogether.

The history of this process, with its issue in the modern conception of the "liberal reformer" in Galilee who met his fate in Jerusalem, has been brilliantly sketched and criticized by Albert Schweitzer, who declares that his countrymen have been fashioning a Christ out of their own social ideas, and who somewhat harshly reminds them that they have forgotten the apocalyptic or eschatological element which ruled the Master's outlook, formed the core of His teaching, and determined His career. So all is to begin again with a fresh understanding of the central motive.

This search for the human Jesus, fruitful as it has been in many points of detail, has come up perpetually against a barrier of baffling mystery. The life so treated will not yield to reasonable interpretation. But, we on our part "have not so learned the Christ," or "truth as it is in Jesus." We have all of us practically begun with the Creed, which declares Him to be "the only-begotten Son of God" and "our Lord;" with the plain statements of His wonderful Birth, His Death and Burial, His wonderful Resurrection and Ascension, and His future Return to Judgment. We have seen Him whole from the outset. In the light of all this we have read the Gospels—read them as the Church reads them and has always read them in her most solemn service, as complementary the one to the other, and with no attempt to distinguish between them. That has been our method of approach, and it has ruled our criticism. We have never felt under an obligation to discover a merely human Jesus. In the main, though not in every detail, it is true to say summarily that we have begun with the teaching of St. Paul, with the pre-incarnate Christ

and the great redemptive facts. We have come to the Gospels in the light of the Epistles. And so we have found in the Gospels the mystery which we have learned to expect, and our surprise has been that the Life should after all be so truly and simply human as it there appears.

Now if "Back to Christ" means this, then the *Historic Christ* is a phrase which conveys a much-needed lesson to-day. We shall not solve our problems in the Gospels if we neglect to study first of all that prevailing conception of the Lord Jesus Christ which was certainly full in the view of everyone of their writers. If the New Testament were bound up in the order in which the books were written, and not in the order of their subject-matter, you would realize every time you opened it that all the Gospels are later in date than any of the indisputable Pauline Epistles. St. Paul is the earliest of our writers; and the first of the Evangelists, St. Mark, as well as the next in time, St. Luke, was a companion and fellow-worker of St. Paul.

A MAXIM OF HISTORICAL STUDY.

It is a maxim of historical study that we must endeavour to know the writer if we are to appraise the writing; that we must, if we can, place him amongst his contemporaries, and see what his surroundings were, what atmosphere he breathed, and under the stress of what convictions he set about his work. St. Mark, for example, was a Christian missionary who travelled with St. Paul once, and was ready to travel with him again had St. Paul been willing to take him. It may be that he did not fully share St. Paul's wide outlook on the Gentile world, and like others of the Jerusalem believers he had doubts as to the acceptance of Gentile converts without their submission to Jewish ordinances; but before he came to write his Gospel he had seen how God had indeed opened the door of faith to the Gentiles, and had won His way back to the heart of St. Paul. So he writes a Gospel for Gentiles as much as for Jews, and the Jesus whom he portrays is the Christ of the larger hope; and it is only his simple adherence to the facts as he gathered them that keeps him true in his historic perspective and prevents him from colouring his whole portrait out of the resources of later experience. As it is, he has given us a Life which we to-day can recognize as truly human, while we know, just as he knew, that it was the Life of the Incarnate Son of God. He does not say, as St. John does say, "He was not yet glorified;" but the distinction is there, it is implicit, though he does not put it into words. His care is to be true to what was seen and felt by those first disciples who knew not at the time the full wonder of the Master Whom they followed.

When we realize the limits which the earliest Evangelists set upon themselves, how little they intended to tell us of all that as members of the living Church they had come to know, how they concerned themselves only with Jesus of Nazareth as He was seen by His disciples in the earthly period of His Ministry, we are confirmed in our confidence in their narrative, we recognize more than ever its sobriety and truthfulness. If we believe as they believed, that Jesus is the Christ, the Son of God, our Lord, then their narrative is intelligible to us: we do not wish to minimize the supernatural element which seems to fit in so naturally as to be its own corroboration. We must indeed wonder that a human life could be lived with such supernatural forces at its free disposal, and not be utterly demoralized by the consciousness of limitless powers. They were not disturbed in writing by this thought, because they knew who He was: we can read what they wrote, wondering but not distrustful, just in so far as we share their knowledge of who He was.

But if we are to isolate the Synoptic Gospels and try to read them as if they were a history in themselves, apart from the issue of that history which is found in the experience of the early Church: if we reduce the Central Figure to a religious genius springing out of later Judaism, round whom a mythology and a theology quickly grew, but who was in sober fact a prophetic reformer quickened by an apocalyptic hope and a religious teacher proclaiming the Fatherhood of God and the brotherhood of all men—then we are making for ourselves a problem which we shall never solve.

THE CHRISTIANITY THAT CONQUERED THE WORLD.

For what, after all, was the Christianity that conquered the world? Was it the religious and moral teaching of the Sermon on the Mount, enforced by the example of a Great Martyr's death? Or was it the Christianity of St. Paul—the redemptive power of Christ crucified and risen and ascended, the mission of the Holy Ghost, the expectation of Judgment to come and the hope of eternal Life? There is no doubt about the answer. The more elaborate thoughts of St. Paul did not indeed find a response for many generations; but his central beliefs, which he shared with all the Christian teachers of the first age, the belief in the Risen and Glorified Son of God, the belief that He came down from heaven and was made man for us men and our salvation, and that He was crucified also for us, the belief that He was perpetually at work in the Church and would come again to judge the world—that was the Christianity of the whole of the early Church, and that was the Christianity—and not any refined philosophy of Providence or elevated system of morals—which conquered the world and actually set the Cross of Christ on the standards of Rome.

Lastly, those who persist in separating the Jesus of the Gospels from the Christ of St. Paul are creating for themselves two insoluble problems at once. Not only does "the Jesus of the Gospels" become so unintelligible that little by little every historic trait is eliminated, and men doubt at last if any historical Jesus ever existed at all—for, incredible as it sounds, that is a view which is said to be gaining ground, but also "the Christ of St. Paul" has to be somehow accounted for and explained. This last is the fascinating task of some highly-trained and eager investigators in the German Universities at this moment. They are on the road to discover in the Greek mysteries and the philosophical expositions of them in Hermetic writings and magical papyri a whole world of pre-Christian thought which penetrated the later Judaism and produced the sacramental teaching of St. Paul and his mystical conception of the Second Man from heaven. If any of you has studied Reitzenstein, and gone beneath the surface of his quotations, and analyzed the materials from which they are drawn, he will know how eager is the search and how entirely unconvincing the result. But for the moment Reitzenstein is a name to conjure with.

Such work must indeed be done, if only to exhaust the possibilities of explanation. Hope lies for the future of historical theology in the ultimate recognition of the impossibility of solving the one great problem without the other. The practical lesson to be learned from the present confusions, is this: If we read the great historical documents of our Faith in the order in which they were written—first the Epistles of St. Paul and next the Synoptic Gospels, we receive an impression of unity. We wonder at both, for both involve mystery beyond our comprehension; but the marvel of the one is in harmony with the marvel of the other. In both alike history is all the while offering to us something more than history can by itself explain. But that *something more* is just the secret of the life of the Christian Church throughout the centuries. And that life is itself a fact to be accounted for: its process belongs to history to trace and attest, if not to explain; and the first stage of the process is what we mean when we speak of the Historic Christ.

"BEHOLD THE MAN!"

How lookest thou upon His marred Form?
In silent awe
That Hands, Feet, Side, were pierced for thee,
And thy soul's sins have borne?
In wondering love
That at the Father's Throne He pleads for thee,
Prepares a place, and waits to welcome as His own?
In thankful praise
That His Spirit still abides to comfort thee,
And daily strength supplies?
In holy fear
That thou must see Him face to face:
Confess the usings and mis-usings of His grace?
The Man of Sorrows stands!
With wreath of love, or thorns of sin,
Still crownest thou His Brow?
Christ-ransomed one—How lookest thou?

Ethelle Renault.

With the Jewish Mission Workers

BY "A VISITOR"

It is a hot, sultry summer evening. The sort of evening when it seems an impossibility to exist indoors. The sort of evening when everyone, rich and poor alike, seeks the open air; some to their gardens and verandahs, others to their doorsteps. It is Sunday evening, and upon the heavy, sultry air comes the sweet peal of church bells calling men to worship.

It is nearly 7 o'clock, and in a back room of a small and unpretentious building in Toronto's "Ward" a little group of men and women are gathered. Formerly the building had been a store, but now across the large pane of glass, once a shop window, are to be seen the words, "Church of England Mission to the Jews." A red felt curtain screens the window from the interior, and in front of the curtain, wide open and easily to be read, by all passers-by, are Bibles, Testaments, tracts of all sorts in the Yiddish language. The main room of this store, neatly papered and scrupulously clean, is arranged as an assembly hall, with a number of benches and chairs, a platform at the back with a small reading desk, an organ, and perhaps, most important of all, a rolling sheet for limelight views.

The men and women in the little room at the back are the workers here. Reverently they stand with heads bowed, while the clergyman in charge asks God's blessing on the work they are to do this night. Then two young men lead the way, the little portable organ between them. A third follows with the chair which serves the double purpose of the organist's seat and the preacher's platform! The rest follow, and out into the warm summer evening they go to wrestle with the powers of darkness, to strive to beat down the strongholds of Satan with the story of the Crucified Christ.

Along Edward Street they go, then down Ter-auley and they stop at the corner of Agnes. All along the streets are lined with men, women and little children trying to get a breath of fresh air. As we look at the sidewalks and doorsteps, we wonder if any can be indoors to-night.

The little organ is opened. The workers form a circle around it, and soon the sweet strains of "Come to the Saviour" are heard. One by one the people on the doorsteps and sidewalks turn to listen. The tired, weary faces light up with interest as the hymn proceeds. The children draw near the organ. What little Jewish child does not love music! Windows are thrown open and heads appear. (Evidently some are indoors after all.) Far away up the hot dusty street the sweet words are wafted:

"Come to the Saviour, Make no delay,
There in His word He's shown us the way,
Here in our midst He's standing to-day,
Tenderly saying 'Come.'"

The words are unintelligible to many of the listeners, but who shall say that the message does not stir some of those Jewish hearts. Love needs no language, and the message of invitation, sung with fervour and earnestness by Christian men and women whose souls are yearning over their Jewish brethren, must be felt in some way by them. Surely He "Whose Word shall not return unto Him void, but shall accomplish that whereunto He shall send it" will interpret the message to these listening ones.

Another hymn is sung, then another and another and slowly the crowd gathers. A short prayer is offered and then the Missionary mounts the chair and begins to speak to the assembled crowd in their own tongue.

Some have been drawn there by idle curiosity. Many have been attracted by the singing, but there are faces there that are not unfamiliar to the preacher or the workers. Faces that have been there Saturday after Saturday, Sunday after Sunday. Eager faces. Hungry faces. They have listened once to the wonderful story told so simply and earnestly in the language they can understand, and they long to hear more. How eagerly they hang upon every word of the speaker! Unconsciously they press nearer to him. A look of annoyance crosses their faces as passing wagon or motor car partially drowns his voice. Can it be possible that some say it is useless to preach the Gospel to the Hebrews! One look at this hungry, listening crowd should silence them forever.

But they are not all listening eagerly. Look yonder at that little group of men on the outskirts of the crowd. Notice the hatred written

on their faces. Only the fear of a blue-coated policeman nearby prevents them from doing violence to the missionary and breaking up the meeting. Were they not faces such as these, dark, evil, Jewish faces that looked with hatred upon our Lord when "they took up stones to cast at Him." Faces such as these that looked upon the dying Stephen, when "they gnashed on him with their teeth."

Here is a woman listening intently. A dark wig covers her shaven head and proclaims her an orthodox Jewess. She has only recently come from Europe. It is very sweet to her to hear her own tongue spoken thus from the street corner. She was only passing, and stopped for a moment to listen. The words she hears are good words. It is a story she has never heard before. Can it be true? She wonders. Then as she presses closer to the speaker a heavy hand is laid upon her arm and a harsh voice in Yiddish roughly orders her to come away from the "impostor." Quietly she follows her husband from the crowd. She would not dare to disobey, but the good seed has been sown in her heart. Shall it not bring forth fruit?

The speaker's message carries conviction. He is speaking of something he knows. He himself has come out of the darkness of Judaism into the marvellous light of Christ's gospel. No wonder his hearers feel the power of his earnest words.

The meeting closes with a hymn and benediction. An invitation is given for any who wish to ask questions to follow the workers to the Mission Hall.

To-night no one follows. Though sometimes there are several who eagerly come to learn the Way of Life more perfectly. It is hard not to feel discouraged when the efforts seem fruitless, but "God seeth not as man seeth." He knoweth the hearts and perhaps only Eternity will show the fruit of this night's service.

It is less than two years since this work commenced, and already three have confessed Christ publicly by Baptism. How many more are disciples secretly, like Joseph of Arimathea, for fear of the Jews, we do not know. Nor can we judge them too harshly for their cowardice. It is well nigh impossible for the Gentile mind to conceive the bitterness of the persecution endured by a Hebrew Christian, when he publicly acknowledges his Master before his brethren. Shall we not rejoice and thank God for these three courageous ones. There is joy in the presence of the Angels over one sinner that repenteth—how much more over three.

But the open air preaching, though the most important and most central, is not the only feature of the Jewish Mission work. There is the Tuesday afternoon sewing class for little girls, where every week from 12 to 15 Jewish children gather to learn to sew. The class is opened always with a children's hymn, and they are taught to repeat after their teacher this simple prayer:—"Dear Heavenly Father, bless us this afternoon and all our little brothers and sisters. Bless our parents and help them to learn to know Thee as their true Messiah. Bless our class and our teachers and our Minister. Help us to be good and to grow more like Thee for Jesus' sake. Amen."

This is followed by the Lord's prayer. Then the sewing is taken out. Some of the wee tots can hardly hold a needle, but with the teacher's help they outline a dog, a bird, or a kite on a piece of cardboard with bright coloured wool. Older ones hem handkerchiefs, or make little bags, and the more advanced ones learn to make useful garments for themselves.

A few minutes before the closing hour the work is put away. A big picture card is placed before the children, and then very simply the teacher tells the Bible story that the picture illustrates. No matter what the picture or story, she does not fail to bring in the sweet Gospel message in her few minutes talk. There is another hymn, the same prayers used at the opening of the class are repeated, then with a noisy clatter they rush out, just the way all children do, with promises to be back next Tuesday.

Another department of the work is the English classes held three evenings in the week where Hebrews who have only recently come to our land gladly avail themselves of an opportunity to learn the English language. Here they come, and are taught by earnest Christian men and women the language which will help them in business, and

make them better citizens. But they are also taught that which will make them "wise unto Salvation," the language of the Better Country.

Nor should the house to house visitation be overlooked. This perforce, must be done by the lady missionary, for as a rule only the Jewesses are at home during the day. Here she gets into touch with these people as she can in no other way. The children who attend the Sabbath school and the sewing class have carried home stories of their kind "teacher," and through the love of the children she has the key to the hearts of the mothers. Do not imagine that she is welcomed with open arms into every Jewish home! Far from it, but she is, into many. The great need is consecrated Christian women to help in this department of the work.

It is the great crying need of every department of this Mission. More helpers, more helpers, more men, more women—the need of men is the greatest. One of the strongest criticisms brought by the Hebrews upon Christianity is the lack of men to help in the Mission work. Said a Jew recently to the missionary in charge. What is the good of your preaching Christianity to us—you are only doing so because you are paid for it, and those who help you are mostly women. Men won't help because they do not believe in Christianity."

It has been said that this is a direct challenge to the men of the Church of England. It is a great work; it is God's work. Were not we commanded to give the Gospel to the Jew first? Did not the great Apostle to the Gentiles fulfil this Divine command as he journeyed to and fro? Into whatever city he went, we read that before any missionary work was done among the heathen, he went first to the synagogue.

This is foreign missionary work at our very doors. In the name of Him who was called "The King of the Jews" let us rise up and minister to His brethren.

WINDOWS

A Column of Illustrations

BLESSINGS IN DISGUISE.

During the siege of Sebastopol a Russian shell buried itself in the side of a hill outside the city, and opened a spring. A little fountain bubbled forth where the missile of death had fallen, and afforded to the weary troops encamped there an abundance of pure cold water during all the rest of the siege. What enemies mean shall do us evil often becomes a spring in the desert of privation and persecution?

SPIRITUAL PERSPECTIVE.

One of the most striking impressions you receive in ballooning is the gradual loss of the dividing lines between farms and hedges, streets and fences. The higher the balloon soars, the less noticeable are these lines of division. At last all the landscape is one exquisite though vague picture. Is there not here a parable of the spiritual life? When we are of "the earth, earthy," we magnify divisions and accentuate differences. But as we rise higher, these become less important, and we learn the lesson that nearness to Christ brings a spirit of unity and peace.

THE GOAD OF PAIN.

Michelet points out that in hot countries the furious insects which attack the wild cattle, in reality save their lives by driving them to the high lands. The flocks become feeble and sickly in the swampy, feverish lowlands, but, trembling and bleeding, they fly from their stinging persecutors to the fresh air and living waters of the hills, where their persecutors leave them. Thus did the famine in the land of Canaan and the troubles in Jacob's household drive the family at last into Egypt, where, in the providence of God, they were saved and prepared for their future ministry in the world at large.

LITTLE THINGS.

An interesting fact has been reported in connection with the construction of the Panama Canal. It seems that for certain delicate instruments used by the engineers threads are used from spiders' webs. Six fine large spiders are spinning their wonderful webs in a room, and the tiny threads from them are of great utility. Link the spider with the vast Canal, one of the triumphs of engineering, and one has a new appreciation of God's providence. Even the threads of a spider's web are of value to mankind. They are taking the

place of platinum, and doing work which no man-made thread can perform so well. We learn slowly what a marvellous world of nature is around us. Nothing is purposeless or useless.

YOKED WITH CHRIST.

"One day when I was at Northfield, Mr. Moody took me to Mount Hermon School. He had a yoke of beautiful white oxen, and he told me that when one of these oxen was being yoked in, if the other happened to be on the far side of the farmstead it would come trotting up and stand beside the other until it was yoked in also. Jesus stands to-day with the yoke on His shoulder, and He calls to each one, and says 'Come and share My yoke, and let us plough together the long furrow of your life. I will be a true yoke-fellow to you. The burden shall be on Me. Only keep step with Me, and you shall find rest to your soul.'"

PROVIDENCE IN SMALL EVENTS.

An interesting experience was related recently to the writer by a working man. He said that he and his wife after their marriage, paid no heed to religion. They went to no place of worship, and troubled in no way about their souls' needs. Then one day the wife noticed an announcement of an adult school for men, which was to be held on Sunday mornings. She suggested that, as it was only "across the road," her husband might as well go one Sunday, "and see what they did there." He went, was fascinated by the Bible lesson and the frank discussion that followed. He soon became a regular attendant. Next, his wife joined a service held for women. Both became Christians, and are now earnest workers at a church. "I little thought what we were in for when I crossed the road that Sunday," said the man. "You crossed the road in more ways than one," was the reply. "Indeed, I did, and I thank God for it."

FOLLY OF IDOLATRY.

A missionary in India made a company of Hindoos one day ashamed of their idol-worship by a very simple device. When travelling through the country he came one day upon a number of people waiting near an idol temple. He went up to them, and as soon as the doors were opened went in with them to the temple. Seeing an idol on a pedestal, he walked boldly up to it, held up his hand, and asked for silence. He then put his finger on its eyes and said: "It has eyes, but it cannot see; it has ears, but it cannot hear; it has a nose, but it cannot smell; it has hands, but it cannot handle; it has a mouth, but it cannot speak; neither is there any breath in it." Instead of being offended, the natives were all surprised and ashamed, and an old Brahmin was so convinced of his folly by what the missionary said that he cried out: "It has feet, but it cannot run away." The people raised a shout, and, being ashamed of their stupidity, left the temple and went to their homes.

MATERIALISM INSUFFICIENT.

A writer on the advance of science claims too much for its power. He says: "In science we shall find the solution of the human enigma; the bearer of our burdens; the giver in full of the satisfactions which the old religions have failed to secure. . . . Man will find in the new régime all he needs for happiness." Will he? Of all the melancholy men in the world, some of the saddest have been great scientists. At the end of all their discoveries they have turned away weary of their work. It is altogether a mistake to imagine that science can take the place of religion. One who says, "Come unto Me," meets human needs that no inventions can satisfy. This talk of the advance of science reminds one of the speaker who, in Dr. Parker's presence, claimed that the invention of gas had done more for the human race than Christianity. Dr. Parker, in reply, said with fine sarcasm, "I suppose when the speaker comes to die he will send for the gas man to comfort him." Science may add to our material well-being, but only God can answer the deepest needs of the human heart.

NOTES AND QUERIES

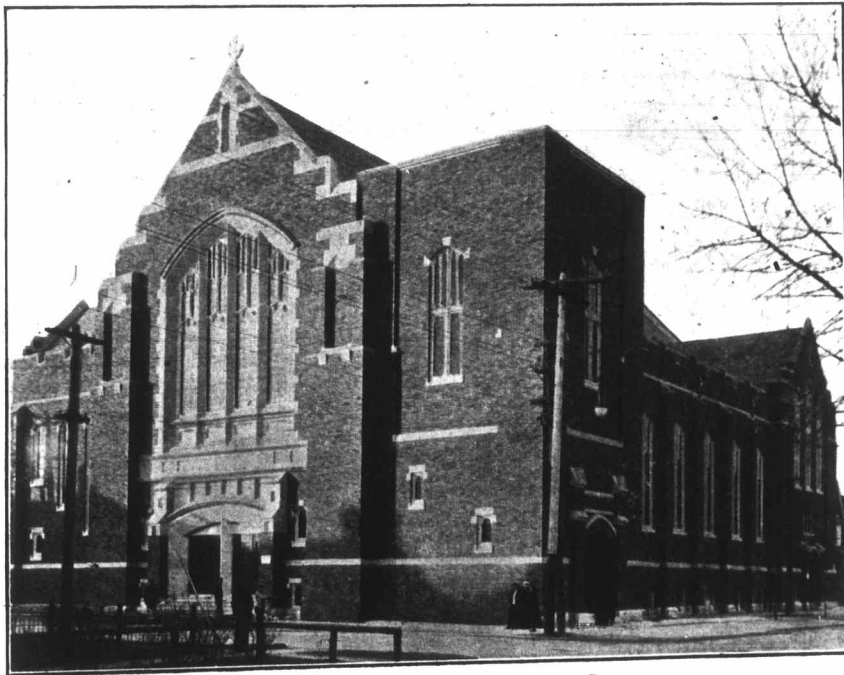
From time to time we receive enquiries, on matters affecting Church life and work, and as many of these are of general interest we have opened a column to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address "N.B." at the office.

"What is the correct phraseology when Psalms other than the ordinary ones are used? Would it be right to say on the occasion of a Harvest Thanksgiving, or similar service, 'The Proper Psalms for this morning's service,' etc.?"

There seems to be a good deal of confusion



Rev. R. B. McElheran, M.A., Rector.
(See page 755.)



THE NEW ST. MATTHEW'S CHURCH, WINNIPEG,
Opened November 9th, 1913, costing \$100,000.

between the words "proper" and "special." The Prayer Book prescribes "Proper" Psalms for six days in the Christian Year, and only on these occasions should the word "Proper" be used to describe them. At all other services, Harvest Thanksgiving, and the like, about which the Prayer Book says nothing, the word "special" should of course be used.

"What do the Jews do at the present time in place of offering a sacrifice for sin, and using the scapegoat, and without the Holy of Holies?"

Absence from Jerusalem and the destruction of the Temple have of course prevented all Temple worship. At the annual Passover celebration we believe that the Jews have the bone of a fowl on the table as a reminder and symbol of the ancient sacrifices. You doubtless know

that the Jews are divided into different sections of belief, some still retaining as much as possible of the orthodox faith in the Old Testament, while others are more or less rationalistic, almost even to the point of what we should term Unitarianism or Theism.

"What is the meaning of 'purge himself from these' in 2 Timothy 2: 21?"

We think the reference is to the vessels already described as "vessels unto dishonour." The figure suggests that in a household there are two kinds of vessels; those for the parlour or library, places of honour; and those for the kitchen and scullery, places of service. It is the latter that are referred to as "vessels unto dishonour." Not that they are sinful, because they are just as necessary as the others. It only means that they do not occupy the highest places. There are all kinds of opportunities in the universe of God, and the Apostle would encourage Christians to aim at the highest possible attainments and not to be content with rendering only a second-class service.

"What I meant in my last enquiry was that the Confession in the Communion Office should be said aloud by the minister alone, as the rubric speaks of the Confession being made 'in the name of all those that are minded to receive.' So that it is just like the General Thanksgiving."

We disagree entirely with your interpretation of the rubric. You have only quoted half of it, for it goes on to say, "Both he and all the people, kneeling humbly upon their knees, and saying" The fact, too, that the "Amen" is not printed in italics, but in the same type as the Confession shows that the whole is intended for use by all. In this respect it is quite different from the General Thanksgiving, which has the "Amen" in italics. The opening of each sentence with a capital letter is another proof of our contention, and the same is seen in the Daily Confession. You are, of course, well aware that universally among Churchmen of every school of thought, this Confession, like that at Daily Prayer, is repeated by the whole congregation. We have never heard of a church in which this Confession is taken by the minister alone.

"What is the Scriptural, doctrinal and festal significance of the different coloured stoles, as used by the clergy of our Church?"

There is of course nothing in Scripture about the stole, whether black or coloured, for it is an ecclesiastical vestment much later than the days of Holy Scripture. The colour is changed by those who adopt this method, according to the Festival, or Feast, or Season that is being observed. In an able and scholarly article by Dr. C. H. H. Wright on this subject, the important point is noted that the stole is entirely distinct from the scarf, and that the latter should never be described as a "stole." As one of the mediæval vestments, the stole was discarded in 1549, and on that ground it was pronounced illegal in the case known as the Purchas Judgment. In the Roman Pontifical in the form of degrading a priest, the stole is taken away with words implying the removal of the dress of the sacerdotal office. Canon 74 of 1603 describes hoods and scarves, or (to use another word) tippets. The stole is generally explained in Roman Catholic Manuals as representing the cord by which Jesus Christ was led along to be crucified. According to the law of our Church there is no difference whatever between black and coloured stoles for no stole of any colour is prescribed by law. Many clergymen seem to think that while coloured stoles are illegal black stoles are quite proper, but this is inaccurate. Dr. Percy Dearmer in "The Parson's Handbook" has these words, which are particularly worthy of note:—

"There is no known authority for confining the use of the tippet to Dignitaries and Chaplains . . . the tippet should be worn by all the clergy. . . . There is no authority, English or Continental,

for the use of the stole in choir, while the black scarf or tippet has come down to us from before the Reformation, and the authority for its use is unmistakable."

"What is the meaning of the 'Invocation' now often used before a sermon?"

It seems to be quite a modern practice, and apparently a modification of a Roman Catholic custom of using the words together with the signing of the Cross before and after a sermon and on other occasions. Some weeks ago there was a valuable correspondence in the "Guardian" in which writers took different sides. The words are obviously not an "invocation" at all, because the Name of God is not "invoked" or sought in prayer. The meaning will doubtless vary with those who use it. Generally speaking, the phrase is regarded as showing that the preacher speaks in the name of God, without claiming any credit for himself, but desiring to glorify his Master. Many will doubtless be inclined to agree with the closing words of a leading article in the "Guardian" dealing with preaching:

"We have belief in the use of the prayer before the sermon. It brings preachers and hearers into the right frame of mind, and the right relation to one another. If the pew were praying for the pulpit, and the pulpit for the pew, something of the Grace of God would rest on every discourse."

LAYMEN'S MISSIONARY MOVEMENT

The many meetings and County Conferences now going on throughout the country must add a great impetus to missionary activity. The following additional reports have reached us:—

MONTREAL.—One hundred and twenty-five church workers were present at the banquet of the Laymen's Missionary Movement of the Anglican Church held on November 10th in the schoolroom of St. James the Apostle's Church. Addresses were given by the Bishop of Mackenzie River, the Rev. Dr. Archer and Bishop Farthing.

GODERICH.—Huron County conference in connection with the Laymen's Missionary campaign met here November 7th, when representatives to the number of about 200 were present. Rev. H. M. Langford, of Listowel, Rev. Gillies Eadie, of Honan, and the general secretary of the M.S.C.C., Rev. Canon Gould, gave addresses. Principal Hume, of Goderich Collegiate, acted as chairman. In the evening a banquet was held when about 300 men sat down, and addresses were given by Rev. Gillies Eadie, Rev. C. E. Manning and Rev. Canon Gould.

ST. CATHARINES.—Nearly 300 attended the banquet, November 11th, following the Laymen's Missionary conference for St. Catharines and district. In the afternoon at the conference the question of "the every member canvass" was dealt with from various standpoints by able speakers. Rev. Dr. Murdoch Mackenzie recalled some of his missionary experiences in Honan, China, at the conference and also gave an address at the banquet. Rev. C. E. Whittaker of Herschel Island told of his work among the Eskimos and Mr. John Gundy viewed the question from the standpoint of a business man.

KINGSTON.—Men of Frontenac County gathered in large numbers, November 14, for the big missionary conference in the Y.M.C.A. building, and for the banquet in the City Hall Thursday night. There were 400 present at the latter. Addresses were delivered by Bishop Bidwell, T. F. Harrison, Rev. S. J. M. Compton and Rev. A. P. Shatford of Montreal.

LONDON.—Keen interest was felt in the visit to London of Rev. Murdoch Mackenzie, D.D., missionary to Honan, China, who was speaker at the banquet which closed the Laymen's Missionary conference last Friday. His lordship, Bishop Lucas, of Mackenzie River diocese, and Mr. S. J. Moore, chairman of the Canadian Council, L.M.M., also delivered addresses on this occasion. In the afternoon Dr. Mackenzie related some of his experiences in the province of Honan to those present. He was in China at the time of the Boxer Rebellion and told many stories of the atrocities committed during that strenuous period. The work in the far north lent to Bishop Lucas, of the Mackenzie River district, a subject that was particularly adapted to the speaker. Of the great

work among the Eskimos, Bishop Lucas spoke at length. He deplored the disgraceful conditions existing when he and the other workers first went into the district. Unscrupulous sea captains would ply the Eskimo with drink and then get him to bring into them a whole head of whale-bone worth about \$2,000 and give in return a soda water bottle full of vile whisky. With the acceptance of Christianity the Eskimo has given up not only the liquor but tobacco. The reason for the latter is that they used to inhale the smoke, which produced a sort of intoxication. What the world needs, declared the speaker, is an enlargement of heart. Bishop Lucas mentioned a number of incidents, which, he said, illustrated the fact that this was being accomplished. He told of many men of different denominations who had all helped him in the work in which he is engaged.

Dominion Council A.Y.P.A. A New Paper Suggested

That the Anglican Young People's Association is making splendid progress was abundantly evidenced at a meeting of the Dominion Council, which took place in the Synod Office, Hamilton, on Saturday afternoon, November 8th. President A. W. Langmuir, of Toronto, occupied the chair. There were members present from Toronto, Hamilton, London and other points. The Secretary reported that since the recent Dominion Convention a very widespread interest was being shown in the work, letters being received daily from points all over Canada. One particularly encouraging letter was received from Rev. W. A. Fyles, of Winnipeg, dealing with the growth and expansion of the Association in the West. The Secretary was instructed to write and thank Mr. Fyles for the work he is doing, and to empower him to hold a local convention in Winnipeg or such other Western city as appears best to him. Another interesting letter was received from Mr. Thomas Scott, of Calgary, in which he tells of the organization of several branches in that city.

Many important items of business were disposed of, including the appointing of a committee to draft amendments to the Constitution, made necessary by the change in status of the Association, and its continued expansion, such amendments to be presented to the next meeting of Council for ratification.

A number present from both Toronto and Hamilton asked authority to organize Local Councils in their respective cities, and proposed that such Councils should be established in all centres of A.Y.P.A. activity. The proposition was well received, but could not be acted on until provided for in the amended constitution.

Mr. Clarence Bell, of Toronto, a former President, explained the necessity of a better means of communication between the branches, stating his opinion that the Association had reached such a stage that it would be advantageous to publish a small paper in its own interests. This is a subject that has long occupied the minds of members of the Council, and, after considerable discussion, a committee was appointed and instructed to make the necessary financial arrangements for the publication of such a paper, edit and issue the first edition. Permanent arrangements as to editorial staff, etc., will be made at a later meeting.

The Churchwoman

OTTAWA.—The regular monthly board meeting of the Woman's Auxiliary of the Ottawa diocese, was held on Monday, the 10th inst., in the Lauder Memorial Hall, the president, Mrs. George Greene, in the chair. The devotional services were conducted by Rev. W. W. Craig of St. George's, who gave a helpful address on the relationship of Christian work to the daily life. Mrs. Code becomes corresponding secretary, on account of Mrs. Capp's removal from the city. Mrs. George becomes recording secretary, Miss Annie Low, second vice-president. The Dorcas secretary reported donations to the Christmas bazaar from five branches. The treasurer reported receipts for the month of \$138.78 and expenditure \$86.80. Donations were reported to the travelling fund, which will be used to assist in defraying expenses of delegates to the next triennial meeting to be held in Vancouver next year. The E.C.D. treasurer reported \$37.50 on hand; this will be assigned at the next meeting. The secretary of the Babies' branch reported \$28.68 on hand, and several new members. The literature secretary recommended "The Island Empire of the East," and the last report of the M.S.C.C. to those who desired information on Japan. Interesting re-

ports of the meetings of the general board in Toronto, were given by delegates, and reports were also made on behalf of Carleton and Lanark deaneries. Two new life members were reported from Wales.

TORONTO.—MOTHERS' UNION.—About 25 members of the Toronto branch met at St. Anne's on November 11th for the regular monthly meeting. Mrs. Fielding spoke on the practical side of Discipline in the Home and Mrs. Scott Raff on the ideal side. At a special meeting, held November 4th, there was an enthusiastic discussion on the question of the independence of the Canadian Branch. By 22 to 6 it was resolved that there should be a Canadian Mothers' Union. The Secretary is communicating the decision to other diocesan branches.

DEACONESS ASSOCIATES.—The annual meeting of the Toronto Branch of the Associates of the Church of England Deaconess House will be held in the House on Wednesday, November 20th, at 3 p.m. Bishop Reeve and Bishop Lucas will address the meeting. Principal O'Meara, Miss McCollum, and Miss Newbury will also speak.

HAMILTON.—The monthly Board meeting of the Niagara W.A. was held at All Saints' Church on November 5th. Archdeacon Forneret celebrated the Holy Communion at 10 a.m. He afterwards addressed the business meeting in the schoolroom on the members' prayer. An ancient heretic had said, "Women have no souls." We Christians know that they have great souls. This is clearly proved when they are called on to work for Christ and His Church. The speaker then went on to illustrate from Scripture the services our Lord had accepted when on earth from faithful women, and that He still accepts these services, be they given by men or women. There are no distinctions with Him.

The Dorcas Secretary, in the officers' reports, said there was a great need of church furnishings. The Treasurer requested that all funds sent to her in the future be either in cheques, money orders, or express orders. She reminded them of their thankoffering. Two new life members have been added, Mrs. Dice, of Milton, and Mrs. Wooley, of St. Luke's, Hamilton. The editor of "The Leaflet" said that the annual subscription to that paper was raised to 25 cents. The Literature Committee have been invited to attend Deanery meetings. They are doing their utmost to arouse interest in missionary reading. They gave a ten minutes' dialogue, illustrating the use of mission study and reading, and strongly recommend the reading of a little sketch called "Carried Unanimously" for arousing interest in missions.

The Deaconess employed in work among the Jews gave an account of her work, and aroused a prayerful interest in the many cases she mentioned. The President remarked that it was very necessary that the right person should be found to work among the foreigners in this city. The necessary funds were in sight, but now the right person was needed.

Miss Slater gave an interesting synopsis of the last General Board meeting in Toronto. A general life membership was then presented from this diocese to Mrs. Clark, wife of the Bishop of Niagara. The meeting closed with prayers for the Jews in this city.

YUKON.—The diocese of Yukon meeting of the W.A. was held in Christ Church, Whitehorse, Yukon Territory, on August 8th-9th. Bishop Stringer was present at all the sessions. Miss Naftel of Carcross was appointed leaflet editor. It was resolved that a life member may have the privilege of designating her own life membership fee. The W.A. has sent out appeals on behalf of the church and mission house at Carmacks and Little Salmon. A pledge of \$50 was undertaken to support an Indian child at the Carcross school. The treasurer's report for 1911-1913 shows \$336.89 receipts and \$331.23 disbursements. It is encouraging to see that even with such clamouring needs at home, the Yukon W.A. sent donations to Honan, Nagoya, Kangra.

The Junior Branches, numbering four, with total membership of 52, have undertaken six pledges, missionary and educational. They give \$50 to Carcross school yearly.

DAWSON.—The St. Paul's branch has a membership of 23. By dint of hard work they raised over \$800 at a sale of work. The year's total receipts were \$1,015. The branch gave \$330 for painting the church, \$150 for fuel and \$200 for the rector's stipend. Sums of money were sent to foreign mission stations and M.S.C.C.

The Junior Branch of St. Paul's here is also an active group of 14 members. They raised \$229 at sales and socials. They paid \$75 for church furnishings and \$30 towards the church bell, besides sending their mite to Honan, Japan and Kangra.

Church News

PREFERMENTS AND APPOINTMENTS

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

WHALLEY, Rev. C. K., incumbent of Oromocto, N.B., to be curate of St. Mark's, Halifax. (Diocese of Nova Scotia.)

SNELGROVE, the Rev. W. H., rector of the Church of the Ascension, Windsor, Ont., to be Rural Dean of Essex, Ont. (Diocese of Huron.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—The Men's Club of the Cathedral entertained the remainder of the congregation at an exceedingly enjoyable musicale in St. Luke's hall, November 6th. Addresses were given by Dr. A. Stanley McKenzie, president of Dalhousie University, and president of the club, and Dean Llwyd.

GENERAL MISSION.—20,000 announcements and letters are being sent out for the Mission which begins on November 22nd. The Dean and Archdeacon Armitage are to arrange for special meetings for students. Rev. R. P. McKim, of St. John, will have special charge of the open air work and the services at the Argyle and Albatross streets missions in St. Paul's parish. Mr. R. H. Hadden, the well-known Brotherhood of St. Andrew worker of New York, will assist in the work among men at the Cathedral and also hopes to meet the local assembly of the Brotherhood. On Saturday, November 22nd, a united service of intercession for the Mission will be held at the Cathedral from 3 o'clock until the time of evening prayer. The same evening at 8 the Bishop will conduct a special service for the reception and benediction of missionaries.

At a recent meeting of the Religious Work Committee of the Halifax Y.M.C.A., it was decided to close the Sunday afternoon meetings during the Mission from November 23rd to 30th, in order that there may be no division of interest. The committee wrote the secretary of the Mission committee, "It is the wish of our committee that the Mission for which you are preparing may be fruitful in spiritual results beyond your highest hopes and that in all our common Lord may be glorified."

TRINITY.—On November 16th the 25th anniversary of this church was celebrated. On Saturday evening there was a preparatory service in the church, followed on Sunday by an early celebration of the Holy Communion, at 11 a.m. Bishop Worrell preached. A children's service, with special addresses, was held in the afternoon. In the evening Bishop Courtney of New York preached, who is well remembered for his eloquence during his episcopate here. At a mass meeting in the parish hall on Monday, addresses were given by Bishop Worrell, Bishop Courtney, Archdeacon Armitage, rector of the mother church of St. Paul's, his Worship the mayor of Halifax, Rev. Dr. Forrest, ex-Moderator of the Presbyterian Church of Canada, Rev. Dr. Bond, president of the Methodist Conference of N.S., Rev. A. B. Cohoe, pastor of First Baptist Church of Halifax. Mr. J. M. Donovan gave an historical sketch of the parish on Tuesday. An entertainment in the parish hall was given by the children. On Wednesday, November 19th, 8 p.m., a congregational social was held with a very large attendance. Exactly 25 years ago last Saturday Bishop Courtney signed the documents making Trinity Church a separate and independent parish.

SYDNEY.—ST. GEORGE'S.—The Mission in the Diocese of Nova Scotia opened on November 6 in Cape Breton with a special service for the reception and benediction of the missionaries, which was held by the Bishop in St. George's Church, Sydney, the mother church of the Island of Cape Breton. The Mission commenced in most of the parishes on the Friday evening. The list of missionaries in Cape Breton is as previously announced, except that owing to Rev. T. B. Clarke being laid up with influenza, his place as missionary at Whitney Pier has been taken by Rev. Francis Sanderson.

SYNOD OF THE DIOCESE OF FREDERICTON

JOHN ANDREW RICHARDSON, D.D., Bishop

ANNUAL SYNOD.—On Monday, November 3, a Quiet Hour was held at the Cathedral, preparatory to the 45th session. The Bishop of Huron conducted the service. On Tuesday there was Morning Prayer and Holy Communion, with a large attendance of clerical and lay delegates. After prayers and roll-call the Bishop read his charge as below:—

All the visitors spoke in praise of the appearance of the restored Cathedral, the opinion being that the work has been well done and one of which its founder, the late Bishop Medley, would feel proud. In the evening the anniversary service at the Cathedral was held beginning at 8 o'clock, with the Bishop of Huron as special preacher.

THE BISHOP'S CHARGE began with memorial paragraphs regarding Rev. T. W. Street, Sub-Dean of the Cathedral, Mr. George E. Fairweather, a member of the "Stone Church," St. John, and Mr. Ernest Sheperd, a Divinity student at King's, who held the W.A. Bursary. The Bishop proceeded to speak about the British and Foreign Bible Society. He said in part:—I am amazed to meet sometimes members of the Church who seem to be under the extraordinary impression that the Church of England has no duty to perform in relation to this great society. It is assumed by them to be an organization in which the Presbyterians, the Methodists, the Baptists and the other Protestant communions, are rightly interested, but, which has nothing particular to do with the Church of England. It is a strange misconception. So far from the British and Foreign Bible Society having nothing to do with the Church of England, it has everything to do with it. There is abroad, I know, the idea that the Society for the Promotion of Christian Knowledge is the Bible Society of the Church, and that our entire duty in this respect lies in that direction, but is it true? Is the S.P.C.K. the Bible Society of the Church? The Anglican Communion is doing missionary work in about 180 foreign languages. What is our source of supply in that respect? The Society for the Promotion of Christian Knowledge publishes the Scriptures in less than 20 different tongues, and for all others we are dependent upon the British and Foreign Bible Society. In other words, the Bible Society makes it possible for the Anglican Communion to carry on its missionary propaganda amongst peoples speaking 160 different languages and dialects. The question immediately suggests itself, Is this a connection which we can possibly ignore? The Bible Society not only prints the various editions, and bears the loss involved in their sale at prices far below their cost, but even pays the carriage of the books to mission stations in all parts of the world.

But the connection with our own Canadian Church is very close, for the M.S.C.C. is compelled to look to the Bible Society for its translations. Some time ago the Bishop of Algoma applied to the S.P.C.K. for some Chinese scriptures to be used in a certain part of his diocese; but what happened? The S.P.C.K. forwarded the Bishop's application to the British and Foreign Society, by which it was in turn forwarded to the Canadian agency, and from that source the required copies were supplied free of charge. The Blackfoot Indians, again in the diocese of Calgary, needed the Scriptures in a larger print, and the Bible Society presented the diocesan authorities with a new font of type and sent it out from London free of all cost. So, when an outbreak of smallpox in the Yukon compelled Bishop Stringer—that great missionary of the far north, whom we all love and admire—to destroy his entire stock of Scriptures in Tukudh, it was the Bible Society which immediately came to his rescue with a new supply. Once more, when the Bishop of Keewatin needed the New Testament in the Ojibway tongue, it was in the Bible Society that he found his help.

But, for another reason, I want to see the diocese take a warmer interest in the Bible Society. It furnishes a platform of common Christian effort upon which we can meet our separated brethren in a perfectly natural and effective way. I would not deal lightly with principles and practices that are bound up in the bundle of the Church's history, and belong almost to its very life. That is why I felt it to be my duty to resist with all my power certain proposals that were recently put forth in the name of Christian unity. Here, however, I see no such imperilling of principles, but, on the contrary, the strong assertion of a profoundly important principle—the principle

of Brotherhood and common Christian love. For my own part, I do not know how we can preserve that principle in substance as well as form, unless we are willing to sometimes, at least, give to it a formal and corporate expression in some such way as this. I go farther than that. I do not know how we can consistently say that we are catholic in character as well as catholic in claim, if exclusiveness is at all times to be our attitude and aim. If everywhere and always, we are to maintain an attitude of proud aloofness, it seems to me idle and almost worse than useless to talk of Christian unity as though it were our deep desire. My dear brothers, there are some things, also, which we cannot refuse to do without disloyalty to our Lord. We cannot refuse to recognize and act upon that essential unity of life by which we are bound to all baptized believers in Jesus Christ; and, because of that unity of life we must be willing always to acknowledge and rejoice in the fruits of the Spirit manifested in their lives and labours. We cannot refuse to recognize and act upon the abiding unity of faith that underlies all passing diversity of form; and, because of that unity of faith, we are bound to break down, so far as we can, every accidental and incidental barrier that separates us from our fellow-Christians.

In speaking of the Religious Training of the Young, the Bishop said in part:—It is plain that there are only two directions in which the Church can look for help in this important matter—the machinery for education provided by the State and the Sunday Schools. The possibility of enlisting the aid of the public schools is sometimes dismissed in a summary fashion by the easy assertion that the State, as such, has nothing to do with the teaching of religion. But that is, to my mind, an altogether unreasoning and unreasonable claim. As I pointed out to you upon a former occasion, the public schools of the province must not be regarded as irreligious. To assume that they are that is to do them a grievous wrong. But, on the other hand, they can scarcely be considered as anything but secular. Very gladly one bears witness to the, generally speaking, distinctively Christian character of those who are teaching in the public schools. But when that is all said, it still remains true that the teacher's desire to mould the child's character along definitely Christian lines can only be exercised within very narrow limitations. In answer to this, it will be urged that at least some provision has been made for the reading of Holy Scriptures every day, and for the repeating of the Lord's Prayer. That is quite true, but the provision is one of privilege, and not of duty—a very different and a much less forceful thing. But Holy Scripture is so subordinate a subject in connection with the school that its recognition is left entirely to the discretion of the teacher. What are the results of this practical abolition of the Bible from the public school curriculum? It is quite clear that one immediate result is an increasing ignorance of even the most elementary truths of Holy Scripture. There are also, I believe, not wanting signs that the practical abandonment of the Bible by the public schools is having a fatal effect upon the moral life of the community at large.

But the urgent need of putting the Bible upon the daily programme in our public schools may be shown in another and an almost more serious way. There are certain sections of the Province, chiefly those, perhaps, where for one reason or another the work of the churches is less effective than in other sections, in which there is a deplorable tendency to ignore moral standards upon which our very social life is founded. I do not suggest that any one cause is sufficient to account for them, but at least one may be sure of this, that this unhappy lowering of moral standards has its beginning in an imperfect understanding of the Word of God. It seems almost incredible that the Protestant Churches of the Province will not unite for this important purpose. If the Protestant Churches of the Province of Quebec have been able to find a common platform, we ought to be able to do the same. Let us at least see what we can do. Let us send to the various churches a strong memorial upon the subject, inviting them to meet with us in conference—a conference to which we shall all come with open minds, and a frank readiness to surrender anything and everything that belongs to denominational likes and dislikes alone, so only the Word of God may be more honoured in the hearts and lives of the children of our land.

Since the last meeting of the Synod, the returns of the recent census have been published. The figures seem to show that the Church of England has been forging rapidly ahead. But we know that the total increase was not due to natural causes only, but largely to the unprecedented immigration. The real significance of the census figures, therefore, can only appear in the light of that fact. If there has now come to us this added population, it brings with it, not a stimulus to self-satisfaction, but a challenge to more self-respecting effort. Our stewardship has been tremendously enlarged, and our responsibility correspondingly increased.

In close connection with what I have been saying, the census returns point very clearly to the necessity of increasing our staff of clergy. I am glad to be able to tell you that there are at present only four regular missions without resident clergymen, and I hopeful that one, at least, will be occupied within the next six weeks.

The Bishop went on to say:—It is a satisfaction to know also, that several more candidates for Holy Orders have gone to King's College to begin their training. Next spring I hope to have two candidates for deacon's orders from that college. There are several students, also, in training for the diocese at Wycliffe College.

Regarding finances the Bishop drew attention to the increased apportionment of the M.S.C.C., partly on account of Jewish work. \$6,427 for M.S.C.C. and \$339 for Jewish work is asked from our diocese. With the tremendous calls of the West, this must be fully met. The Bishop also strongly urged the increase of clerical stipends.

The Bishop mentioned the New Brunswick law which allows the calling of banns of marriage in one place only twice. He hoped the clergy would give publicity by adhering to the Prayer Book.

The Cathedral was an occasion of grateful remark. Through the gift of Mr. James H. Dunn, a magnificent set of chimes has been placed in the tower. There is a deficit of \$5,500 on the restoration work. The Cathedral congregation have subscribed \$4,000 spread over three years. They have done splendidly, but outside help must be given. The Bishop also commended the work of the W.A. and Brotherhood St. Andrew.

QUEBEC.

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

HEMISON.—The congregation here thoughtfully presented their organist, Mrs. Hibbard, with a purse of \$30.00 before the morning service recently. Mrs. Hibbard has officiated for a number of years.

MAGDALEN ISLANDS.—GROSSE ISLE.—At Holy Trinity Church here, which has stood for the last fifty years on a barren, hilly prominence open to the Atlantic, and preserved some old-fashioned furnishings, one of these, a wooden pillar and bason, which has served for a font, given by Admiral Coffin many years ago, has been replaced by a white Carrara marble font donated by G. Sandford & Sons, of Halifax. The old pillar, by the ingenuity of a local carpenter, has been turned into a lectern.

MONTREAL.

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

MONTREAL.—CHURCH OF THE ASCENSION.—To the great joy of the parishioners, the rector, Rev. J. L. Flanagan, is enabled to renew his activities in the parish after his illness. During the rector's absence, the Rev. T. W. Ball ministered most acceptably. At a recent meeting of the Men's Association, a purse of gold was presented to him as a mark of appreciation.

CHURCH OF THE ADVENT.—An unusually interesting series of lectures will be held in Victoria Hall, Westmount, during the winter months, under the auspices of the Women's Guild. Rev. Allan P. Shatford will give a lecture on "Canada from Coast to Coast," illustrated by limelight views. Mrs. F. Waycott has chosen "The Awakened Civic Conscience" as her subject, followed by the Rev. Dr. Symonds on "Kingsley's Water-Babies," Mrs. Bannell Sawyer on "Great Myths and Modern Art" (illustrated). Dean Moyses will give an il-

lustrated lecture on "Dartmore," and Dr. T. Patterson Smyth will close the series with an address on "The Social Service Idea."

DIOCESAN COLLEGE.—The Missionary Society of this college has sent \$100 to Bishop White of Honan, towards the preparation of a native candidate for the Sacred Ministry. \$35 was sent to the "Tokio Student Fund," to help in paying the expenses of a Japanese student.

EAST BOLTON.—The church here is very much out of repair. So much so that the services during the winter must be held in the schoolroom. The parishioners have collected \$50 towards repairs.

At Bolton Centre a new set of concrete steps, chiefly the result of the boys' work, has been placed at the entrance of St. Patrick's.

OTTAWA.

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

CORNWALL.—TRINITY.—The opening meeting of the Young People's Guild for the season of 1913-14 was held recently in Trinity Memorial Hall. It was also the formal opening of Trinity Hall after the extensive alterations and improvements which are just about completed. In its remodelled form, Trinity Hall is in every respect very commodious and convenient for such gatherings, and from the large turn-out of members and friends, it looks as if they fully appreciate the large expenditure in their behalf. Nearly 100 were present.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Right Rev. Dr. Scadding, Bishop of Oregon, U.S.A., was the preacher at this Cathedral on Sunday morning last.

ST. MARY MAGDALENE.—The Bishop of Oregon, Dr. Charles Scadding, preached in this church last Sunday evening and Bishop Reeve preached in the morning. Dr. Scadding has been visiting his brother, Dr. Crawford Scadding.

ST. PETER'S.—At a meeting of the congregation on November 10th, after a full discussion of the matter, it was determined by a vote of 23 to 4 to introduce a surpliced choir at an early date.

ST. EDMUND'S.—The usual weekly meeting of the Men's Club of this church was held on the 10th inst., when a paper on "The Naval Question" was read by Mr. Woods. Full discussion followed.

ST. LUKE'S.—A new organ is being installed in this church by Edward Lye and Sons, and Windler Brothers have put in an up-to-date electric lighting system suited for church illumination. The lights were first used on the 16th inst. and the organ is to be ready for Christmas. The parish hall has been supplied with new seats and electric lights and is now complete. A new asbestos slate roof (in grey colour) will be put on the church and parish hall early in the spring and the whole property, including church, parish hall and rectory, will be enclosed with a wrought iron fence. Recently the rectory was thoroughly overhauled and electric lights installed.

ST. MARK'S.—A very happy gathering took place on November 13th, at 148 Dowling Avenue, where Mrs. Alfred Minister and Mrs. R. W. Braithwaite held a "shower" in aid of St. Mark's Woman's Guild.

CHURCH OF THE EPIPHANY.—Last Sunday was the 26th anniversary of this church, and the rector, Canon Bryan, preached at the morning service from the text Ezekiel xxxvi: 11, "And I will settle you after your old estates, and will do better unto you than at your beginnings." The rector in a thoughtful sermon pointed out how God had settled the beginnings of the parish in Parkdale and so blessed the work done, that in every detail the opportunities and the accomplishments had increased, and God was wonderfully fulfilling His promise, "That better things were being done than at the beginning." Canon Bryan is the first and only rector of the Epiphany.

A special service for the Boy Scouts of the church was held in the afternoon, at which Bishop Scadding, of Oregon, dedicated the flags of the troop, who were present in uniform one hundred

strong, after which the Bishop preached an intensely practical and interesting sermon to the Scouts and a large congregation, from the words of the boy Samuel, "Here am I." His theme was worked out from the following:—

Soberness	} The Scout's answer, "Here am I!"
Courtesy	
Obedience	
Usefulness	
Truthfulness	

At the evening service the vicar, the Rev. Dyson Hague, preached an eloquent sermon from Hebrews x: vs. 22-23-24, "Let us draw near," etc. Mr. Hague pointed out the beautiful teaching of the Church of England, of the direct approach to Christ not through priestcraft, but each individual direct to the Great High Priest Himself. Then he dealt with the many other exhortations to "Let us," "go on," "run," "work," "hold fast," and finally in a special appeal to the men of the Church he urged his hearers to be regular in attendance at all services, "not forsaking the assembling of ourselves together as the manner of some is," but to come to the house of God "to talk to God and to hear Him talk to you."

CHURCH OF THE REDEEMER.—The first England S.S. Association took place on Monday evening last in the schoolhouse of this church when there was a large attendance. The Bishop of Toronto gave an address on the first Sunday School Commission in the West, during the course of which he gave an interesting account of what took place at the meeting which was recently held in Saskatoon, which his Lordship attended. The Bishop heartily endorsed the objects and the work of the Association. The Bishop's address was followed by a conference which was led by Mr. Thomas Mortimer and the Rev. C. V. Pilcher.

ST. JAMES' CATHEDRAL.—At a largely attended and enthusiastic meeting which was held in the Parish House on Monday evening last the first branch of the Church Unity League in Toronto was formed, and the following resolution which was proposed by the Rev. W. J. Southam, the rector of All Saints', Toronto, and seconded by Mr. Charles Moss, was carried unanimously: "That in accordance with clause six of the constitution a Toronto branch of the Church Unity League be formed." Addresses were delivered by the Revs. W. J. Southam, R. J. Moore, rector of St. George's, Toronto, and Professor Wrong, of Toronto University. The following were the officers elected:—President, Rev. Canon Plumtre; secretary-treasurer, Professor Oswald Smith; executive committee, Rev. R. J. Moore, L. Skey, E. A. McIntyre, F. H. Cosgrave, and Messrs. J. D. Falconbridge, C. A. Moss, W. T. Rogers, and George T. Lea. Hon. J. K. Kerr, K.C., presided, and among those present were Professor Adam Shortt, Principal Auden, and Dr. Myers, as well as a large number of clergy.

JEWISH MISSION.—The first of a series of prayer meetings was held at the Jewish Mission, Monday, November 10th. Rev. R. J. Moore gave a very helpful and instructive address on "The Jew in relation to prophecy." Among those present were Archdeacon Ingles, who opened the meeting with prayer, Rev. Dean Duckworth, Rev. Prof. Haire Forster, Rev. G. R. Bracken, Rev. J. E. Gibson and Rev. P. L. Berman as chairman. The W.A. was represented by several officers of the Diocesan Board and members of various branches. The next meeting will be held December 8th, at which the Bishop will give an address on "The second coming of our Lord in relation to Israel."

STREETSVILLE.—The Bishop of Toronto held a confirmation service at Streetsville on Sunday morning last. In the evening he officiated at Christ Church, Brampton.

NIAGARA.

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

HAMILTON.—ALL SAINTS'.—Public school cadets, to the number of 700, attended Divine service at this church on Sunday afternoon last, when they were addressed by Archdeacon Forneret, the rector of the parish.

CHURCH OF THE ASCENSION.—On November 11th a congregational social was held in the schoolroom. Rev. Dr. Renison presided over the meeting and told of the advancement made by the church during the past year, including the

complete redecoration of the interior of the Sunday School, and the installation of electric lights. He announced that every department of the church was in first-class condition, and on Sunday, November 30, the choir rooms and cloister would be used for the first time. On that date the surplices for the choir would make their initial appearance. An unexpected visitor was Bishop Clark, who gave a few words of congratulation.

ST. PHILIP'S.—Another outrageous sacrilege was discovered November 11th. It had been committed some time during the latter part of the previous week. Earlier in the week vandals entered the church, turned things topsy-turvy and decorated the walls with obscene writing. They also took away much of the Communion wine. When Rev. C. B. Kenrick, the rector, was celebrating the Holy Communion, he found that the wine had been contaminated with lubricating oil, secured from a motor in the basement. It was evident that the vandals had a key to the church. The rector can ascribe no reason for the outrage.

HURON.

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

BRANTFORD.—Rev. Hubbard Miller, rector of St. James' and St. Paul's churches for some years, has resigned the pastorate, and it is understood will assume charge of another parish in the diocese. No appointment of a successor has as yet been made in the parish which has had a splendid growth during Mr. Miller's incumbency, particularly at St. Paul's Church in the Holmedale.

BRANTFORD.—ST. JUDE'S.—The wardens of St. Jude's Church are pleased to announce that Rev. C. E. Jeakins, B.A., B.D., of Clinton, has accepted the call extended to him by the parish, and will commence his pastorate at the beginning of the New Year. Rev. Mr. Jeakins graduated from McGill University in 1901, being also the gold medalist from the Diocesan College, Montreal, 1902. In 1902 he took his B.D. degree under the regulations of the provincial Synod. Mr. Jeakins has held charges at Arundell and Huntingdon, Quebec, at Wingham, London and Clinton in Ontario. In London he was a teacher in Huron College. For the last two years he has been chairman of the Collegiate Institute board in Clinton.

LISTOWEL.—CHRIST CHURCH.—The annual convention of the Listowel branch of the Sunday School Association was held in the parish hall November 13th. The afternoon session included addresses by Miss B. Laine of Toronto and Mr. I. Adolph, county treasurer of the association.

PARIS.—ST. JAMES'.—The new parish hall was opened on November 13th by Bishop Williams. Rev. C. C. Purton, the rector, Archdeacon Mackenzie, Canon Ridley, Rev. J. W. J. Andrews, Rev. T. J. Charlton, Rev. M. Woodhouse took part in the ceremony. The hall has been built at a cost of \$8,000, of which \$4,000 had already been provided for and judging by the enthusiasm which all societies in connection with the church have taken up the matter, it will not be a hard task to finance the remainder.

WINDSOR.—CHURCH OF THE ASCENSION.—At the Elgin Archdeaconry Conference held here on November 12th and 13th, addresses were delivered by Rev. Principal Waller, of Huron College, London; Rev. B. A. Kinder, Leamington; and Rev. H. P. Westgate, of St. Thomas'. The Rev. W. H. Snelgrove, rector of this church, was appointed Rural Dean of Essex, succeeding the late Rev. G. B. Ward of Essex.

THAMESVILLE.—ST. STEPHEN'S.—It was with a deep feeling of regret that the people of Thamesville learned that Rev. C. K. Masters, M.A., B.D., has resigned the rectorship of St. Stephen's Church, and will leave early next month. He succeeds Rev. E. Geoffrey May. Mr. and Mrs. Masters and family came to Thamesville about two years ago from Halifax, and entered heartily, not only into the work of their own church, which has thrived splendidly during their residence here, but also into the life of the village. Mr. Masters was a good "mixer" and among other things took a keen interest in the bowling club, and was often on the green during the summer. Mr. Masters is an Honours graduate of the University of Toronto and recently gained his B.D. with first-class honours. Mrs. Masters will be much missed, not only in the

church work, but in musical circles in the village, and also in the Art Culture Club, of which she was a valued member.

DELAWARE.—CHRIST CHURCH.—On November 9th, a special service was held for the unveiling of a Holy Table presented by the members of Christ Church Girls' Chancel Guild. Rev. Charles Robert Gunne, M.A., rector of Christ Church, London, was the preacher and the services were conducted by the rector, Rev. F. Leigh.

ALGOMA.

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

BYNG INLET.—The rector, Rev. W. S. Weary, has received an appreciative letter from the White River Mission, thanking the congregation for the gift of a Holy Table, to be placed in the new church which is being built.

RUPERT'S LAND.

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

WINNIPEG.—HOLY TRINITY.—Archdeacon Fortin, in his sermon, November 9th at Holy Trinity Church, referred in particular to the 38 years of work that he, as pastor, together with the people, had completed. He expressed his gratefulness to the wardens and vestrymen for the unfailing interest they had taken in the services. His thanks were also extended to all the faithful workers who have so materially helped in making the church what it is. Preaching from John 6: 5, 6, he spoke of the great need of the starving unemployed in Winnipeg. The work called for self-denying sacrifice of church workers.

ST. JOHN'S COLLEGE.—The annual Commemoration Exercises in connection with this college were held October 31st. At the church service in the morning, Rev. Geo. Horrobin preached an interesting sermon. In the evening a conversation was held in the gymnasium. The Archbishop spoke with the greatest enthusiasm of the position and prospects of the college. Judge Curran gave an address in which he referred in an appreciative way to the splendid work being done in the field by St. John's graduates and to the efficiency of the Faculty. Special reference was made to the uplift given to the college by the personality and spirituality of Dr. Robinson, the Warden. During the evening, prizes won by the students in the College, and the boys in the College School, were presented.

ST. MARGARET'S.—This congregation held their anniversary services on November 2nd. The Rev. J. W. Matheson preached in the morning and the Rev. A. W. Woods in the evening. The most enthusiastic and optimistic spirit was characteristic of all the services of that day. The church has grown wonderfully and looks forward to a very prosperous year.

ST. THOMAS'.—On the occasion of the return of the Rev. and Mrs. T. Marshall from their honeymoon, the congregation tended them a reception. The Rev. J. J. Roy presided, and during the evening the rector was presented with a purse of gold and an illuminated address, expressing the devotion and loyalty of the congregation to Mr. Marshall, and their heartiest welcome to his bride.

ST. MATTHEW'S.—On November 9th, the third new church since its foundation, was opened in this parish (see illustrations page 751). The second church was planned to seat 500, but 700 was the average congregation. The present church is planned to seat 1,100 in the nave, 100 in the choir and 400 additional when the gallery is added. It has a pleasing exterior of dark red pressed brick with cut stone facings. The framework being of steel, it has been possible to secure an unusually wide nave and comparatively small pillars separate the aisles from the nave, so that practically all the congregation can see as well as hear. In the basement there is an auditorium which will hold 1,000. By the use of folding doors the individual class room is secured. Committee rooms, gymnasium and kitchen are part of the basement equipment. The edifice cost over \$100,000. The first estimate was \$83,000, but the inevitable extra made the additional. The old church and site was sold for \$33,000. A year ago

when the building was begun, over half the amount of the cost was subscribed. Now more than three-quarters is in sight. It is earnestly hoped that with God's blessing the building will be paid for in three years more. The secret of the success of St. Matthew's Church is that it is the people's church. The service is simple, congregational and hearty. The offerings are from practically all in the parish. With the exception of this special building fund, no special appeals for money are heard in the church. One third of all the contributions of the church goes to missionary work. No missionary envelopes are used. In spite of its special effort in building, the congregation continues to support Dr. Archer in India and the Sunday School, Miss Robbins in Honan. The rector and wardens are empowered to make grants from this missionary one-third, when any deserving object is presented. So a man knows that when he promises his best for the weekly envelope, that he will not be confronted with special appeals afterwards. St. Matthew's, which was a mission from Holy Trinity, has been mothering a mission, St. Matthias' in the south of the city for the last three years. The church has a very aggressive chapter of the Brotherhood. St. Matthew's might be called the church of the Glad Hand. All through the west men and women are found who have attended the church perhaps only once, but they have not escaped without the pressure of a friendly hand and a friendly greeting. Rev. R. B. McElheran commenced work here about eight years ago. He has the happy faculty of attracting good lieutenants for the work. His personality, under God, is the cause of large measure of the success. He is a member of the executive committee of the diocese and a representative of the Council of St. John's College. Dr. Griffith Thomas of Wycliffe College preached the opening sermons. In the morning about 1,500 people were present and in the evening fully 2,000 crowded into the edifice.

SASKATCHEWAN.

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

SASKATOON.—ST. GEORGE'S.—The opening of this fine new edifice on November 9th, marks another point in the history of the Church of England in Saskatoon. St. George's congregation was the first branch from St. John's church, but was situated in a portion of the city where until recently there had been little development. The church is a frame building with a seating capacity of 250. The building was erected at a cost of \$2,500. The congregation is growing rapidly and about 50 per cent. of the cost of the building has been paid. Rev. J. T. Tuckey is the rector.

Correspondence

"AS OTHERS SEE US."

Sir,—Under the above heading you give the comment of the Baptist, Dr. Gould, on the object lesson to Nonconformists contained in the lack of agreement among Anglicans in referring to the Southampton Church Congress. So much depends upon the point of view! It has long appeared to me that one of the very greatest lessons that such bodies as the Baptist can learn from us is that differences of opinion on many theological or ecclesiastical points are not sufficient to justify breach of unity. "Now we know in part," and because our knowledge is partial we must expect divergence of view on secondary matters. The various Nonconformist bodies are wont to emphasize the unity of the spirit. Surely we do so much more strongly and effectively when we admit all to our Communion on profession of the cardinal articles of the faith, with a promise or declaration of a resolve to live according to the holy requirements of Christ! At these very assemblies where our differences manifest themselves, do we not recognize one another as "one in Christ Jesus"? And is it not evident that reunion cannot be brought about until others are persuaded that the exhibition of our real unity of spirit to the world by our fellowship in one visible body is of greater importance than the insistence upon certain characteristic tenets of the several denominations?

R. A. Robinson,

Dorchester, N.B.

EVENING COMMUNION.

Sir,—With regard to the subject of Evening Communion, I venture to say that in nine cases out of every ten the failure to be present at the early morning Eucharist is due to sheer sloth and indifference. "The great duty of Communion," Canon Liddon has said, "is best complied with as early in the day as possible. When the natural powers of the mind have been refreshed with sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed: then is the time for those who would reap the full harvest of grace, to approach the Holy Table. Those who begin their Sundays with the Holy Communion know one of the deepest meanings of that promise, 'They that seek Me early shall find Me.'" Further, should we not come to our Communion in penitence? and is not one of the marks of penitence self-denial? But where is the self-denial if we refuse to rise early when it is at all possible to do so? And is not every celebration not only a Communion, but a memorial of our Lord's Passion and Death? And how can we enter with sympathy into those sufferings after, perhaps, a more or less idle day of feasting and gossip? God forbid that the Church should not meet "the practical needs of the day." But one of the great needs of the day is to get rid of our sloth and indifference.

Yours,
Robt. H. Ferguson.

Port Dalhousie, Ont.

[With all respect to our correspondent, we venture to deny the assertion that in nine cases out of every ten the failure to be present at the early morning Communion is due to "sheer sloth and indifference." He knows, of course, that early celebrations are as much outside the purview of our Church as evening ones, if the strict letter of the law is observed. We wonder whether Mr. Ferguson has ever read the striking letter of the late Dean Vaughan on this subject? We will gladly quote it in full if desired, but meanwhile we call attention to the following words, which, in view of the Dean's well known moderate and balanced Churchmanship, are all the more significant:—

"The introduction of Communion at unearthly hours of the morning (1) rests upon the idea, expressed or unexpressed, that there is something meritorious in inconvenience; and (2) is open to the risk of a scramble from bed, and perhaps back to bed, in place of a quiet and seemly preparation for Communion. The encouragement of such Communion often leads to a desecration of the rest of the day."

Further, it is impossible to say that a morning Communion necessarily means self-denial, or that evening Communion involves the opposite. Everything depends upon the spirit of the communicant, whether in the morning or in the evening. Nor had we any thought of communicants who had spent a "more or less idle day of feasting and gossip," for we suppose that such a description would be impossible, either in the case of a morning or an evening communicant. This is not our idea of Sunday observance by any sort of Churchpeople, though we know of cases where almost a whole day of Sunday pleasures follow early Communion. So we say again, quoting Dean Vaughan: "Everyone ought to be allowed and encouraged to communicate at that time of day which he finds to be for himself the most favourable for composure and collection of mind."—Ed. C. C.]

BOY CHOIRS.

Dear Sir,—The extract from a New York paper on the use of boys in the New York choirs, given by the writer "Cantor" in your issue of October 27, is somewhat confusing. The writer of the New York item "has long believed that the cause of the poor work in Episcopal choirs in the United States, is due to the use of boys." He then goes on to contrast the singing of the boy-choirs at the General Convention and the singing of the male choir of the Russian Cathedral. This contrast is apparently used by the writer to prove his statement about the use of boys. I had the pleasure of hearing the combined service at the General Convention, and the concert given by the Russian choir. The music given by the Russian choir was most delightful, and the singing was almost perfect, but it only goes to prove that the New York people do not get the same

results from their boys that the Russian choir-master gets from his boys. The Russian choir is as much a boy-choir as any Episcopal choir can be, the soprano and alto parts being sung entirely by boys. I must confess that I had an idea that boys were not used in eastern choirs, but at the concert which I heard in the Synod Hall, and at the service which I heard at the Russian Cathedral, about eighteen boys sang the soprano and alto. The boys' voices were beautifully trained, and had a very pathetic tone, and they sang with faultless precision, and without accompaniment. This goes to show that it is not a choice between boys and no boys, but between one system of training boys and another system. If any Church people, interested in Church music, happen to visit New York, they will find the Russian Cathedral on East 97th Street, off Madison Avenue. Vespers are sung on Saturday at 7 p.m., and there is service on Sunday at 10 a.m. The whole service is most interesting, and the singing very delightful. But, to use a common phrase, it is "a boy-choir." (Why do we speak of boy-choirs when there are men in such choirs?)

The writer of the New York article might have discussed this question, "Do the results justify the large expenditure of money which is represented by some of the Episcopal choirs in New York?"

Yours,
F. G. Plummer.

THE INVOCATION OF SAINTS.

Sir,—In reply to "E. H. M.," I was, of course, fully aware of the commentators who take the Bishop of London's view of the word "witnesses" in Heb. xii. 1. Indeed, I can present to him yet another name on his side, that of my honoured friend, the Bishop of Durham. Yet even so, I would still challenge the accuracy of using the Greek word for anything but "testifier." But I would like to point out that all I said, or intended to say, was that the Bishop of London should not have adopted a text which was not "absolutely convincing," and in reply to the enquiry of "E. H. M.," why I did not suggest a text that would be "absolutely convincing," my purpose was served in commenting on the Bishop's utterance, and not in treating the subject as a whole. If "E. H. M." wishes to study the matter further, I would recommend him to read the valuable book by Mr. H. F. Stewart, of Cambridge, "The Roman Doctrine of the Invocation of Saints," and the pamphlet by the late Bishop Wordsworth, of Salisbury, "The invocation of Saints and the Twenty-second Article." He would surely be a very rash man who would claim Scripture authority for the Invocation of Saints, and even a Churchman of Canon Liddon's type has expressed his opinion against the practice as tending to obscure in the minds of many the vast difference between an address to any created being and one to Almighty God. It is quite easy to cite instances of direct invocations from Church writers from the fourth century onwards, but as to Scripture, neither the Bishop of London nor "E. H. M." can adduce a single text. I am glad to hear from England that Dean Wace's article, to which I referred in mine, is to be issued in pamphlet form. Meanwhile, I will pass on the judgment of the late Archbishop Temple on this question:—

"The Church has a right to learn by experience, and experience has shown that the practice is dangerous, and that our Church is, therefore, justified in returning to the usages of the Apostles and of the Apostolic ages, when such practices were unknown."

Yours,
W. H. Griffith Thomas.

THE ARGUMENT FROM PROPHECY.

Sir,—I welcome C. H. A.'s letter in your paper of October 23rd. He says that "the faith of some in both the Old and New Testaments is not as strong as it ought to be, and that the study of Prophecy will confirm and strengthen our Faith, that Prophecy runs like a mighty chain from Genesis to Revelation, and that one of the most remarkable of the prophecies is that in the Book of Daniel describing the four universal world powers." But why does he stop there? Is there not now a greater world power than those four, also referred to in Daniel, and running all through the Bible, viz., the British Empire, and predominance of the Anglo-Saxon race? The other four powers died away. Will the fifth die away? No. Study prophecy and see why. The whole Bible, from Genesis to Revelation, is full

of it. As C. H. A. says, the study of it is fascinating, for here we are dealing, not with fiction, but with Divine truths. We are living in the middle of it. Not an iota of the Bible needs to be changed or explained away; it is all true, literally as well as spiritually. It establishes Faith beyond a doubt, it takes men back to the Bible as God's most marvellous Word. Let him that readeth, understand.

F. W. Godsall.

Cowley, Alta.

Books and Bookmen

In "God's Apostle and High Priest," by Philip Mauro (New York: Fleming H. Revell Co., 50 cents net), we have a study of the main teaching of the Epistle to the Hebrews, in which our Lord is set forth in a three-fold relationship to us, as the Apostle of God in the past; as High Priest in the heavenly sanctuary in the present; and as King-Priest of the age to come. The thesis does not seem to be quite convincing in the light of the entire Epistle, but the writer provides much food for thought, many valuable exegetical and practical suggestions, and not a little helpful teaching for the spiritual life. This little book will be distinctly useful for work on the Epistle to the Hebrews whether the interpretation of the theme is accepted or not.

A new publication is the "Harvard Theological Review" (Cambridge, Mass.: Harvard University Press, \$2 a year; 50 cents a copy). It is published quarterly, and the number for October contains several interesting articles. The first is by a German writer, and gives "A Study of the Religion, Theology and Churches of the United States" from the standpoint of the Fatherland. A former President of Harvard, Dr. C. W. Eliot, writes on "The Churches and the Prevailing Social Sentiment." Other articles are "The Teaching of Ernst Troeltsch of Heidelberg," "The Peril of a Safe Theology," "An Introductory Word on Nietzsche," "The Book of Isaiah: Critical Problems and a new Commentary." The articles are almost invariably of the critical or "broad" type, and their value will be adjudged accordingly. The Review provides an opportunity for reading what many thinkers of the broad school are saying.

A new edition has just been issued of a book well known a generation ago, and eminently worthy of reproduction. It is "Henry Moorhouse the English Evangelist," by Rev. John Macpherson (London, England: Morgan and Scott, 1s. 6d.). This edition contains a new preface, giving additional particulars of the life of this remarkable man. He was associated with Moody's early work in England and America, and on this account alone the book is worth reading. But it is also full of guidance for other Evangelists.

Missionary workers will be glad to welcome a cheap edition of "God's Fellow-Workers," by C. B. Keenleyside (London, England: Morgan & Scott, 1s. net). In nine interesting chapters the author presents the missionary cause in a most convincing and attractive way. Incident and illustration give point to the teaching, and all those connected with the Laymen's Missionary Movement and similar organizations in our midst will find this book a mine of wealth.

The current number of the "Hibbert Journal" (Boston: Sherman, French & Co., 2s. 6d. net) has its usual quality of valuable articles, together with its equally important sections of "Discussions" and "Reviews." Among the more important articles are "The Progressive Party," by Theodore Roosevelt; "Some Laymen's Needs," by Sir Francis Younghusband; "The Relation of Mystic Experience to Philosophy," by Sir Frederick Pollock; "The Free Man's Worship," by Professor Pringle-Pattison; "The Historical Trustworthiness of the Book of Acts," by Professor H. H. Wendt; and "The Moral Obligation to be Intelligent," by Professor John Erskine.

Received:—"Scribner's Magazine," "Canada Monthly," "On the Banks of the Besor." The last is a telling booklet (London: Morgan and Scott, 1d.), advocating with great effectiveness the importance of work at home for missions abroad. It deserves wide circulation.

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Personal & General

At the time of going to press, the terrible toll of human lives lost in the storm on Lakes Huron and Superior shows a total estimated death list of 266 lost, of which number so far 65 bodies have been recovered.

The Rev. H. D. Raymond underwent an operation for appendicitis on Saturday last, at the Western Hospital. We are glad to learn that Mr. Raymond is progressing most satisfactorily.

The Boy Scouts of the Church of the Epiphany attended in uniform a special dedication service on Sunday afternoon, when the Bishop of Oregon dedicated two handsome flags, the colours of the troop.

Among our noted visitors to Toronto last week was the Bishop of Oregon. Dr. Scadding is always welcome in the Church life of our city, being an old Torontonian. The Bishop preached three times on Sunday last.

This is the mildest November for 14 years in England because of tropical winds. Summer flowers are in full bloom and in some places the farmers have sown spring corn. In Covent Garden Market recently raspberries grown outdoors were selling at 9d. a basket.

The request for the meeting called for Wednesday night in the interests of Industrial Peace, and for the establishing of harmonious relations between employers and employees, was signed by, among many others, the Bishop of Toronto and Rural Dean Cayley.

Cigarette consumption in Canada during July, August and September reached the record total of 319,448,180, an increase of about 50,000,000 over the corresponding period of 1912. This figure shows an average of about four packages per head of population.

Here is an apple, Willie. Divide it generously with your sister. How shall I divide it generously, mamma? Why, always give the larger part to the other person, my child. Willie reflected for a moment; then he handed the apple to his little sister, saying, Here, Ethel, you divide it.

In the death last week of James Strachan Cartwright, K.C., the Church loses a most capable and valued son, an active and earnest member of St. Thomas' Church, and a delegate to the Synod of the Diocese of Toronto. Mr. Cartwright's familiar face will be greatly missed by his host of friends and fellow-workers.

Women hurled hammers at the Judge of the London Sessions Court at the Old Bailey last week, when he sentenced Miss Rachel Peace, a militant suffragette, to eighteen months' imprisonment after she had been found guilty by the jury of setting fire to and badly damaging a mansion at Hampton-on-Thames, near London, on October 4. Four of the disturbers were arrested after a hard struggle with the police.

The old church of Clairefortaine, just outside Paris, France, which, although it dates from the eleventh

century, was offered for sale some months ago for the modest sum of \$1, has just been sold to an official of the Public Works department for \$4.20. The old church was falling into ruin and the price of \$1 was put on it because the buyer would have to tear it down and cart it away, no easy job with the railway lines at some distance.

The Rev. Dr. Taylor and his wife have returned from the Hills (where their little boy Eric, died), bringing the body with them, and interring it next to that of his sister, Margaret, in the Cathedral Grounds, Shanghai. As Mrs. Taylor has almost entirely recovered from her operation, the doctor feels it would be a very serious thing for him to be absent from his work for a year, and therefore unless his wife relapses he will not avail himself of the permission for a special furlough.

The late Mr. G. W. Palmer was very proud of the great biscuit firm of which he was a director. He was staying at a country hotel, and after dinner was engaged in conversation by a well-known peer, to whom he was unknown. The peer expressed his desire to continue the acquaintanceship, and asked Mr. Palmer for a card. Mr. Palmer, failing to find one in his pockets, called to the waiter to fetch him a biscuit, which he gravely handed to the astonished peer, who read on it the legend, "Huntley & Palmer, Reading."

When the Prince of Wales goes to Oxford at the end of this week for the Michaelmas term he will be a second-year man, and will find an eager circle of old Oxford friends waiting to greet him at Magdalen. The Prince, by his frank and pleasant manner and entire absence of side, has really become very popular with all classes of undergraduates. "It is a pity he is the Prince," said one man to me. "He is a first-rate fellow, and a good sportsman, and I wish I had him for a friend." The nickname "Pragger Wagger," which his fellow undergraduates gave him last year, still endures, but his intimate friends call him "Eddy."

Regarding the situation in China, Dr. Taylor writes:—"There is still unrest under the surface, but the rebellion is over. The people do not want war. Two years ago the whole people were against an effete government. Now it is an uprising led by a few discontented and none too patriotic generals. The soldiers fight for a livelihood. It is hard to fathom Yuan Shai Kai, the President. He is powerful and politic, but none too sympathetic to the honourable ideals of the young, modern educated classes that form an important ruling element. One thing is certain: never did China need Christianity more and never was the opportunity greater."

If war were to be wiped off the face of the earth, Col. the Hon. Sam Hughes would still train boys in military discipline by the cadet system. "This," he told the members of the Empire Club last week, "is because I am convinced that, other things being equal, the military-trained boy develops into a better type of citizen than the civil-trained boy." The Min-



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ister of Militia expressed the opinion that the drill halls in Toronto have done more good—with the possible exception of the churches—than any single institution in the way of fostering a high ideal of citizenship. Speaking of the anti-militarist spirit, Col. Hughes was confident that Canada had been rid of prejudice in this regard. "We have 98 per cent. of the people, from the Atlantic to the Pacific, solidly at our backs," he said, "in supporting the cadet system."

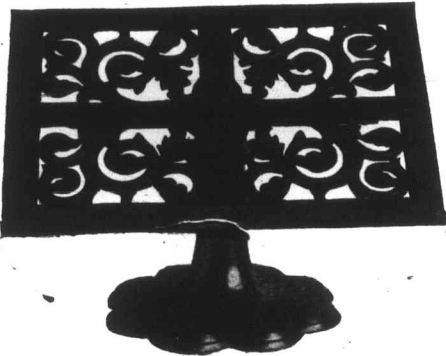
Canada's warmest sympathy goes out to Lord Strathcona in his bereavement. After sixty years of happy married life, Lady Strathcona at the advanced age of 88 passed away last Wednesday, November 12th, after a week's illness. Her death took place at Grosvenor Square in London. Lady

Cathedral. The object was not a sentimental memorial, but to raise funds to provide dining-rooms for working women and to teach methods of rearing children.

This year is the centenary of the Kendal Association of the Church Missionary Society, and a missionary mission is being arranged to take place in the old parish church at the end of November. A "Training Course for Women Workers" in the whole archdeaconry was held on a recent occasion. The speakers included Miss Gollock and Miss de Lasalle from London, and the Rev. Stanley W. Phillips.

During excavations on the part of a scientific society at Alise-Sainte-Reine, Paris, an immense religious edifice of the early Middle Ages was

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Strathcona was a woman who was greatly beloved and conspicuous for her charitable nature. She will be widely missed. One of her greatest gifts was 10,000 guineas to Queen Alexandra's fund for the unemployed, and the Imperial work that lay near her heart was revealed in her wish that the greater part of the money should be used to enable unemployed men, their wives and children, to emigrate to the Canadian North-West.

British and Foreign

Mothers' Day was observed in all of the London churches on Sunday, November 2nd, the Lord Mayor attending the service held in St. Paul's

discovered. In the centre of the main apartment was a large sarcophagus, around which were grouped a number of sepulchres. The discovery is believed to be the remains of the Sainte Reine Basilisk, one of the first Christian temples of the district, built in the sixth or seventh century.

The Rev. William Alexander Hunter Dunn, son of the Bishop of Quebec, has been inducted by the Bishop of Kingston as vicar of the new Church of the Holy Spirit, Clapham. It was announced during the ceremony that the entire debt on the church, amounting to £8,000, had been cleared off, and arrangements are being made to build a parish hall and schoolroom. The church has been erected to the memory of Canon Green, for many years rector of Clapham.

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The Bishop of London is the Bishop of the English in Sweden and visited Gothenburg and Stockholm recently and confirmed and consecrated churches in these places. At St. Andrew's, Gothenburg, he was told that "although they were all most loyal and enthusiastic, they had had to wait 190 years before their own Bishop had come to visit them." The Bishop said he was sorry they had to wait so long and really as he looked round he was surprised how they had managed to retain their youthful appearance.

A curious link with the past is to be seen in St. Bartholomew's Church, Great Gransden, England. It takes the form of a huge grappling hook, which, in the days of primitive fire appliances, was used for pulling the entire thatch off the roof of a cottage in the event of fire. The shape is that of a long bar with a turned down fork at the end, the length being sufficient for men on the ground to reach the top of the roof and the weight so great that the strength of several men was necessary in using it.

The Dean of the Cathedral in Fresno, Cal., in sending an offering of \$100 to the Church Missions House, New York, gave this account of how it came into his hands: "A young nurse had been slipping quietly into the church on Sundays, when her duties did not prevent, for some months. As my entire congregation was, during that time, new to me, I did not realize that she was a stranger in town. On Easter Monday she came to my house, told me of her appreciation of the Church's privileges, and asked if she might be permitted to make her Easter offering for missions. She seemed to get a great deal of happiness out of the writing of that cheque for \$100. Since then I have come to know her very well and to realize that this was but the natural manifestation of a consistently unselfish life."

With Chinese Boys and Girls

By a C.M.S. Missionary.

When Chinese boys and girls wake up in the morning they find themselves in surroundings very different from an English bedroom. Instead of sheets and blankets and pillows, they have only a blue wadded quilt, in which they are rolled up, and a hard pillow made of straw or wood. And the room has no carpeted floor and nice window curtains, but either bare boards, or, more often, a hard earth floor, and a window covered with paper instead of glass, and no curtains. Then, instead of a nice bath or washstand, they have only a little wooden bowl, with some very hot water; no soap, but only a cloth, something like a duster, which has to answer the purpose of sponge, flannel, and towel all in one. Their clothes, especially in the summer, do not take long to put on, and they soon run off to their breakfast.

No tablecloth, knives, forks or plates, but a basin of steaming hot rice, and some vegetables or meat chopped up into small pieces, and a pair of chop-sticks, something like two wooden skewers, which they hold in one hand, and with which they manage to put the food into their mouths very

quickly, and so make a good breakfast.

Now come and look into the school-room. See the boys with their little "pig-tails" on either side of their heads, tied up with red cord. They sit at the tables and learn their lessons in a strange way, for each boy sings out his lesson, often in a loud voice, until he knows it by heart. Such a noise! At the top of the room sits the schoolmaster, looking very learned in his large round spectacles, and brass pipe, and cup of tea. There goes a boy to repeat his lessons. He bows politely, gives the book to the teacher, turns his back to him, and says the lesson off so quickly that he scarcely has time to breathe. Most Chinese people think that girls don't need any education. They must stop at home and mind the baby, spin cotton, wash clothes, make braid, or in some other way make themselves useful. They cannot run about as well as English girls, because their feet are bound up tightly to make them small, and sometimes you can hear the little girls crying dreadfully because of the pain. But older girls like to follow this foolish, cruel custom because it is the

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English boys and girls know all about it, and sing, "Do you know what makes us happy?" and they don't think much about their brothers and sisters in China, whose hearts are sad. Had we not better all of us help to send the Glad Tidings to them, so that they, too, may be able to sing that hymn? I am so glad to know that some Chinese children do love the Lord Jesus, and they are really made glad, and their lives are so different from the others, because their hearts are washed white in Jesus' precious blood, and they are "little friends of Jesus."

Read The Round World magazine; it is full of pictures and of true stories about the Heathen and the missionaries in all parts of the world. Then pray this little prayer: "O God for Jesus Christ's sake, bless the poor Heathen, help the missionaries to teach them about Thee, and show me what I can do to help in sending the good news of my Saviour's love to those who do not know it;" and He will show you all sorts of ways of usefulness. Perhaps one day He will lead you to China or some other part of the mission-field, to tell the Glad Tidings to those who have never heard of Jesus and His love. Meanwhile, many of you could earn money for your boxes by running errands, picking fruit, chopping wood, doing needlework, etc. Each one of you could deny yourself sweets and toys, and give the pennies you would spend on them to God. Perhaps you belong to a Sunday-school where a box is handed round; drop your money into it.

"Little deeds of mercy, sown by youthful hands,
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ine historical celebrity. No other animal has cut such a figure in the development of the North American continent.

Before the white man came beavers were distributed over North America perhaps more widely than any other animal. The beaver population was probably densest to the south-west of Hudson Bay and about the headwaters of the Missouri and Columbia Rivers. Along the thousands of smaller streams throughout North America there was colony after colony, dam after dam, in close succession, sometimes as many as 300 beaver ponds to the mile.

The beaver population at the beginning of the seventeenth century must have been upward of 100,000,000, distributed over an area of approximately 6,000,000 square miles.

The majority of dams are made of slender green poles, which are placed lengthwise with the flow for the bottom, and set braced with the end upstream a foot or so higher than the downstream end. With these there are occasionally used small limby trees. The large end of the tree is placed upstream and the small bushy end downstream.

If in a current these sometimes are weighted down with mud and stones. Short, stout sticks and long slender poles are deftly mingled in the dam as it rises.

Beaver houses that are built in a pond usually stand in three or four feet of water. The foundation is laid on the bottom of the pond, of the size intended for the house, and built up a solid mass to a few inches above water level. This island-like foundation is covered with a dome-shaped house, the central portion of the foundation forming the floor of the low-vaulted room which is enclosed by the thick house walls. In building the house the beaver provides a temporary support for the combined roof and walls by piling in the centre of the floor a two-foot mound of mud. Over this is placed a somewhat flattened tepee or cone-shaped frame of sticks and small poles. These stand on the outer part of the foundation and lean inward, with upper ends meeting against and above the temporary support. The beaver then cover this framework with two or three feet of mud, brush and turf, and thus make the walls and the roof of the house. When the outer part of the house is

completed they dig an inclined passageway, from the bottom of the pond up through the foundation, into the irregular space left between the supporting pile of mud and the walls. And of this space they shape a room by clawing out the temporary support and gnawing off the intruding sticks. This represents the most highly developed type of beaver house.

The room is from one to three feet high and from three to twenty feet across. The room is a kind of burrow and this is without either door or window. Half buried sticks make a comparatively dry floor, despite the fact that it is only a few inches above water level.

In many localities the canals or ditches dug and used by the beaver form their most necessary and extensive works. These canals require enormous labour and much skill. In transporting trees for food supply, water transportation is so much easier and safer than land that wherever the immediate surroundings of the pond are comparatively level the beaver endeavours to lead water out to the tree groves by digging a canal from the edge of the pond to these groves. The felled trees are by this means easily floated into the pond.

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fashion, and they would be laughed at if they had large feet! It is not always right to do as other people do, either in China or England.

There is a great difference, you see, between children's lives in China and children's lives in England. But I have not yet mentioned the greatest difference of all.

"In that far-off land of China Myriad little hearts are sad; They have never hear of Jesus, Who can make the children glad."

Think what a difference that makes! When they go to bed at night and get up in the morning, they don't kneel down and pray, and they don't know the Bible, and never read all those lovely stories about Joseph, and David and Daniel, and the Lord Jesus; and they have no Sunday-schools, but go on day after day just the same all through the year. If ever they worship and pray, it is never to the true God, whom we call "Our Father," but to some ugly, dirty idol made of wood or stone, or just the name of the idol written on paper. Now, our Heavenly Father has prepared forgiveness of sin, and peace and happiness, and heaven for all the Chinese children and all the children in the world, and some

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