

Canadian Churchman

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Family Newspaper

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

Vol. 40,

TORONTO, CANADA, THURSDAY, MAY 1st, 1913

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G. C. ANDERSON,
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Post Office Department,
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Ottawa, 18th April, 1913.



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G. C. ANDERSON,
Superintendent

Post Office Department,
Mail Service Branch,
Ottawa, 22nd April, 1913.



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G. C. ANDERSON,
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Post Office Department,
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Ottawa, 19th April, 1913.



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G. C. ANDERSON,
Superintendent

Post Office Department,
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Ottawa, 12th April, 1913.



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G. C. ANDERSON,
Superintendent

Post Office Department,
Mail Service Branch,
Ottawa, 19th April, 1913.



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G. C. ANDERSON,
Superintendent

Post Office Department,
Mail Service Branch,
Ottawa, 19th April, 1913.



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SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 6th JUNE, 1913, for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, over Rural Mail Route from Orton (via Marsville), Ont., from the Postmaster General's pleasure.

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G. C. ANDERSON,
Superintendent

Post Office Department,
Mail Service Branch,
Ottawa, 19th April, 1913.



Mail Contract

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G. C. ANDERSON,
Superintendent

Post Office Department,
Mail Service Branch,
Ottawa, 21st April, 1913.



Mail Contract

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(May 11th).

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Offertory: 187, 188, 189, 441.

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General: 186, 538, 594, 604.

The Outlook

Our New Bishop

We offer our hearty congratulations and good wishes to the Bishop-Designate of Kingston, Dean Bidwell, of St. George's, who has been elected Coadjutor-Bishop of Ontario. We sincerely regret the ill-health of Bishop Mills, and we are thankful to know that he is gradually getting stronger. It is hoped that a long rest will be the means of further improvement, and that thus his valued services may be continued to our Church and country. It is said that this is the first time that a Bishop has been elected on the first ballot of the Synod, and if this is the case we hope that it will be repeated in all subsequent elections as they arise, for nothing could be more satisfactory than that the mind of the Synod should be made definitely clear at first and without having any uncertainty, with all the inevitable and often objectionable consequences. Dean Bidwell is to be consecrated on June 24th, and will be followed by many prayers that Divine grace may be given to him in rich abundance for his new and high office.

A Remarkable Testimony

It can almost be said that the whole world has been impressed by the opening words of the will of the late Mr. J. Pierpont Morgan, and, although they were quoted in our issue last week, they are so important and ex-

ceptional that they call for further consideration:—

"I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

It may be questioned whether there has ever been so striking a testimony to the Atoning Sacrifice of our Lord from a man in the late Mr. Morgan's position, and his entreaty to his children to uphold "the blessed doctrine of the complete Atonement for sin through the blood of Jesus Christ" is particularly impressive. Mr. Morgan's words go to the very heart of the New Testament view of Christ, and as long as preachers and teachers take this line they are certain of blessing in their own souls and also in the lives of their hearers.

How War is Made

Germany is in the midst of a great upheaval, owing to certain revelations connected with the Krupp manufactory. It seems that this great German firm actually instructed its Paris agent "to leave no stone unturned" to persuade popular French newspapers to publish the statement that France intends doubling her orders for machine guns, the object being to persuade the German Government to give machine gun orders to the Krupp firm. One of the German newspapers of standing speaks with truth of "this fabricated war talk," and accounts for it as due to "the sheer lust of gold." It explains how societies have sprung up to preach war, financially helped by armour plate firms; how numbers of pensioned officials have gone through the country preaching war; how armour firms have subsidized newspapers to engage in campaigns of hostility against France and England, and how these same firms sold weapons to the German Government dearer than in the nations their press is paid to abuse. An enquiry is to be instituted into this scandal, the facts of which seem to be beyond all question. It is a fresh revelation of the hollowness and unreality of a great deal of newspaper talk, and shows how easy it would be to stir up strife between two great nations and plunge Europe into war. We are grateful for this exposure, and we hope the obvious lessons will be learned by all who are responsible for national welfare.

Unity is Strength

Canon Plummer, preaching at the special service of St. George's Society at St. James' Cathedral last week, made a strong plea for the unification of all Christian Churches. He pointed out that it is impossible for the Church to wage warfare against the forces of evil unless it is united and got back to the first principles of Christianity. This is the only way to convince mankind that the Church is, indeed, the Church of the Living God. The condition of the world to-day is such that unity must be had at any cost short of the sacrifice of truth. The circumstances of modern life show that the forces of evil are daily growing stronger, and, as these forces are united for the destruction of souls, so the Church in order to combat these forces must present a united front to the common foe.

With this hearty conviction of the need of unity in order to do proper work we desire to associate ourselves. As a modern writer has truly said, a divided Church means a weak theology, and, we may add, a weak theology means a futile witness and a fruitless work.

Churches and Charitable Work

One of the interesting points made by Canon Plummer in the sermon to which we have already referred was his conviction that the Church has failed to do its duty, and that one proof of the failure is apparent in the necessity for the formation of National Societies to care for the poor and needy. The preacher declared that the Church leaves too much of its charity work to the Benefit and Brotherhood Societies, who cannot give the requisite time for the proper supervision of the disbursements. Canon Plummer believes that one of the true reasons for the existence of the Church is this charitable work, and that there should be denominational connections in this regard, when moneys would be properly distributed and the right people benefited. This is a very suggestive point, and illustrates in a striking way the difference between a new country like Canada and an old country like England. In England, through endowments and other gifts, a great deal of charitable work has hitherto been associated with the Church, and the tendency is in the direction of severing the two tasks and putting charitable work into the hands of municipalities, because it has been found that so many attend Church and associate themselves with religion for unworthy motives. But in a community like Canada the matter is different, and there is much to be said for Canon Plummer's contention, especially if all the Churches can be united in this service. At present a good deal of trouble is due to overlapping of agencies, whereby the same people get help from a variety of sources. But the general principle is clear and calls for serious attention.

The Gospel of the Boy

Toronto had a most interesting visitor the other day in the person of Mr. J. A. Riis, of New York, who told the fascinating story of his slum fight in that city, where he has done so much for what has been called the "cut-throat section of New York." Mr. Riis has for some years been calling attention to proper methods for saving slum children, and he is particularly optimistic on the subject, very largely through the establishment of playgrounds. He urges that play is the safety-valve of childhood, and that as vacant lots give place to skyscrapers the children have nothing left but the street. In New York they have 222 playgrounds already, and the number is growing. Results have shown that playgrounds planted in a disorderly neighbourhood means the reduction of juvenile crime. Play also supplies a vent for youthful spirits and makes for better citizenship. To quote Mr. Riis: "You cannot make a whole man out of half a boy." His story was perfectly wonderful, and we are not surprised at his enthusiasm or the enthusiasm he engenders in his audiences. To quote one of his own epigrams, "A Lads' Club is better than a policeman's club." Toronto, and, indeed, other large cities as well, should take heed to Mr. Riis' moral. As cities fill up, more and more depends upon the childhood if future citizenship is to be what it ought to be. Whether we think of material, intellectual, or moral considerations, land for playgrounds is cheaply bought, even at a high price.

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The Danger of Muzzling

When there is peril of hydrophobia it is essential that dogs should be muzzled, but the matter is very different when we are concerned with newspapers, for, naturally, we expect from our press absolutely frank and honest criticism. This question has been recently raised in connection with some articles on the Canadian Banking System. About a year ago the "Farmers' Advocate," of London, published four articles on this subject, and, while up to that time the paper had been carrying an increased amount of regular display banking advertising, this ceased when the then existing contracts were completed. But more than this, it is said that the writer of the above articles publishes a weekly article for a syndicate, and that his work appears in over a dozen Canadian papers. One of these articles expressed his views on the banking situation, and, although the article was approved and sent out, not one of the fifteen papers which were supplied with it published a line of it. This is decidedly curious, whatever may be the explanation. We have no desire to take sides or make charges, but we do plead that at any cost we may have frank and courageous expressions of opinion in our newspapers. It is undoubtedly true that great corporations, if they wished, could easily silence many of our papers, but in these days of freedom such an action could not last long, and the reaction would be serious. We believe that the freedom of our newspapers is one of the greatest assets to the true life of the nation.

An Object Lesson

In connection with the recent Prohibition Campaign in New Zealand a great Temperance Demonstration was held at Auckland, and a procession three miles long paraded. A prominent feature in this imposing display was a magnificent stallion, beautifully groomed, looking the perfection of grace and beauty as he stepped along. Attached to him was a board bearing this legend: "I drink water." Leading him was a wretched specimen of manhood, ragged, dirty, broken-down, shuffling along, bearing on his sandwich-board the words, "I drink beer." Well might people ask as they gazed, "Which is the brute?" and wonder whether the horse or the man stood the highest in God's creation. When will men cease to ruin their health, degrade their manhood, and imperil their souls with alcoholic liquor? The question calls for urgent attention. The only safety lies in the cessation of so-called moderate drinking and the determination to follow the safe path of total abstinence.

Saying and Doing

A striking episode occurred the other day when Mr. Keir Hardie, addressing a Manchester audience on the agitation for Women's Suffrage, was irritated by frequent and rather senseless interruptions, although his sympathies with the Suffrage Movement are well known. He thereupon burst forth in these words:—

"You haven't the women of the nation behind you any more than we have the working men of the nation behind us, and if you would shout less and work more—"

An outbreak of cheering prevented him from finishing the sentence, but it was a splendid utterance so far as it went. The protest should be considered in all our Church life and work. It is so easy to talk and so difficult to work. As Mr. Keir Hardie says, we ought to "shout less and work more."

ASCENSIONTIDE

Ascension Day may well be called the neglected Feast. Traditionally, it has held rank in the calendar with Christmas, Easter, and Whitsun Day. But in practice it has not been so observed. Even as early as the fourth century we note that Epiphanius, as he proclaims the symbolism of the Feast to be related to the others, as is the head to the body, regrets the scant commemoration current in his day. It must be admitted as a possible explanation that the central truth of Easter and Ascension is but one in essence, and that in all probability the spiritual ideal of the latter is dearly and devoutly cherished, even where the objective fact is seldom recalled. Nevertheless, it is well to be reminded that the basis of our Christian religion is not mere acceptance of abstract truths, but of truth revealed in and inseparably one with the historic life of the Word Incarnate, Who is the Way, the Truth, and the Life. Christianity is the revelation of the Father in the Birth, Life, Passion, Death, Resurrection, Ascension and Session of Jesus; and it is this Gospel that has altered man's whole conception of his relation to God and the universe. To appreciate this Gospel in its fullness means the emphasis of every event in that historic revelation. At this season we seek not only to learn the meaning of the empty tomb and of the Resurrection appearances, but to see clearly the unique significance of the last appearance of our Risen Lord on Olivet and its special message to the Church.

Written testimony to this fact is ample. The Apostles' Creed is most explicit, "He ascended into Heaven, and sitteth on the right hand of God the Father Almighty." The Epistles are filled with allusions that can only be understood as implying the general belief in the objective fact of the Ascension; and, more than this, many familiar passages directly attest it. The First Epistle to Timothy contains what some hold to be an extract from an apostolic "Confession of Faith," "He was received up into glory." In the Epistle to the Ephesians St. Paul quotes the splendid words of the 68th Psalm about One who ascended up on high and then proceeds, "Now this, He ascended, what is it but that He also descended." While, to the writer of the Epistle to the Hebrews, our great High Priest is He "who has passed through the heavens"—language quite unintelligible if the historical Ascension be not presupposed.

St. Luke, however, leaves us his two remarkably frank and definite records. The first concludes his record of our Lord's earthly ministry; the second forms the account of the basis of the continued ministry of our Lord through His Church. The farewell on Olivet when He was "parted from them," nevertheless sends the disciples back to Jerusalem "with great joy"; they had seen the Ascension as crowning of Bethlehem, the glorification of Calvary, and the culmination of Easter morning. The account in the Acts gives the Commission and the Promise of Power that bade them wait for the Pentecostal baptism, as "the cloud received him out of their sight"—not to be absent, but just beyond the veil.

Which of the many Ascensiontide lessons are most practical for the Church to-day. Dr. Garvie, in his "Inner Life of Jesus," sees our Lord's own interpretation of His former word to the disciples: "It is expedient for you that I go away," in the two messages recorded by St. Matthew: "All power is given unto Me," and "Lo, I am with you always." His constant Presence and His ever-availing Power! Surely the history of the steady conquest of the Gospel and of the universal spiri-

tual experience of believers amply confirms both truths. Little wonder that Ascensiontide has become one of our great missionary seasons when its inner philosophy is thus revealed to the mind and heart of Christians!

"Lo, I am with you always." It is instructive to note that only by His being taken from them could He be ever present with them and with us. Christ's departure means a new dispensation; it means a Church with no visible head, with no external seat of authority and chair of appeal; it means much at which men have often raved and rebelled. It seems so much easier to imagine a local centre, to which pilgrimages might be made and from which a tangible answer to all questions might be brought. But what a catastrophe to the world would that have been! What crushing of the spirit, what exclusion of the multitudes who must ever remain unprivileged! But now, wherever two or three are gathered in His name there is He in the midst, and in the soul of the humblest He abides and speaks and works. Canon Liddon's illuminating sermon on "Our Lord's Ascension—the Church's Gain" will convince the most wavering that in this one way only could all men know the presence of the Risen Lord. Not to the farthest star, remote from earth and prayers of men, did He ascend; but the cloud has received Him, still our incarnate Lord, into that spirit realm unseen, yet all about us. So may we realize the nearness of the two worlds and the joyous possibility of a life lived "in Christ."

"All Power is given unto Me." His eternal Presence means triumphant Power. "He ascended into Heaven, and sitteth on the right hand of God the Father Almighty." St. Peter's sermon at Pentecost illustrates the fact as he proclaims: "Being, therefore, exalted, and having received of the Father the power of the Holy Ghost, He hath poured forth that which ye see and hear." We need this lesson for our daily confidence. The power of Evil is so apparent that we need to be reminded that not Satan, but Christ sitteth at the right hand of the Throne of the "Almighty." The "session" of our Lord has always been symbolic of triumph. Bishop Westcott notes three aspects of the power of Christ thus assured to us: "His accomplished work"—because the sacrifice for sin has been made and the fruits remain forever inexhaustible; "His Divine sovereignty"—since He shares in the fullness of God's majesty, bearing all things by the word of His power; "His efficacious intercession"—for the love that died is still the love that intercedes.

To the devout believer Ascensiontide brings not only a message of Divine Companionship and Enabling, but is as well a Pledge of our Lord's Return. "This same Jesus . . . shall come." The Sunday after Ascension, through its relation to Whitsun Day, has traditionally been called "Expectation Sunday." Ascension Day, through its relation to the "blessed hope," might, too, be called "Expectation Day." "From thenceforth, expecting, till He make His enemies His footstool." "From thence He shall come to judge both the quick and the dead."

While, however, we are wise to recall the objective fact and its spiritual lesson for all time, we must note that, like all spiritual truth, this teaching is a fact of faith whose inner meaning is for the faithful alone. "I cannot see colours like those in the clouds," said a would-be critic who was viewing a noble painting. "Don't you wish you could?" said the artist who stood by. The final guarantee of the fact of the Ascension is found in its relation to the whole story of redemption and in the response of the Christian heart to its message. Only as we pierce the veil of the cloud can we know His Presence and His Power, and await with joy His glorious return.

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THREE GOSPEL PICTURES

Illustrations of Holy Week from Jewish Life

By the Rev. Samuel Schor, Director of the Palestine Exhibition

I.—The Children's Welcome.

Matt. xxi. 5: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

We have, in Jerusalem, the strange anomaly of a royal city without a King. It was only for about 400 years that a Jewish king sat upon the throne in Jerusalem.

The Lord entered the royal city only to be thrust out again. He came, accompanied with palms and hosannas; He was thrust out again with a wooden cross. This is how He was received in His own city at His first Coming. Most capital cities of the world are made by the presence of the king. Foreign potentates, coming to London, come to see the king. In Rome they come to see the Cæsars. Those coming to Jerusalem, on the other hand, came to see the Temple, that was the great attraction. But a time is coming when the Lord will suddenly come to His Temple. In that day the people will go—not to see the Temple—but to see the King.

When our Lord entered Jerusalem in state, He rode upon a humble ass. "The Lord hath need of him." Our Lord did not say that of the Chief Priests, nor of His disciples, nor of the great ones of the earth; He said it of the poor ass. It is striking that our Lord should have chosen that despised beast. I always think there must have been something special about that ass. He evidently belonged to a disciple, for the owner sent him at once as soon as he heard that the Lord had need of him. It had never been ridden before. It may be that this disciple was keeping it for the Lord. Like Simeon and Anna, he may have been among the little company of expectant ones "that looked for redemption in Jerusalem."

The ass reminds me also of the story of Balaam. People sometimes stumble at the story, and wish it could be proved not to be true. But I always think that the animal there teaches us a Divine lesson. Balaam was a prophet, but he was so steeped in his desire for money, that when the Angel of the Lord came, Balaam had no eyes to see his Lord. But the ass—the most stupid of God's creatures—saw Him. Wherever we read of the Angel of the Lord in the Old Testament, I believe it is the Lord God Himself in the Person of His Son. If the ass recognized its Creator, should not man recognize his Redeemer? Man may sink so low that he sees only the fleeting things of earth, and passes by the Redeemer Who is so near.

The children cried in the temple "Hosanna to the Son of David." This was the highest form of salutation with which to welcome some one you love. In this manner these children were welcom-

ing their Lord and Saviour. It was the children who were shouting Hosanna, not soldiers and officers in uniform. Everything connected with this royal entry was poor, and humble, and meek. I am so glad it was the children who shouted Hosanna, because children are the best judges of character. Children always came to Jesus. The mothers brought their children, and here the children came to Him themselves. There was something very attractive in our Lord.



Rev. Samuel Schor, founder of the Palestine Exhibition, and his daughters, Frances and Dorothy.

The royal entry was through the Golden Gate. It is closed now, blocked in with great stones and walled round. Our Lord entered by that gate; but it is shut now, and will remain shut till the King comes again. Ezekiel had a vision of that gate, and it was shut. He wonders why it was shut; and an angel says, This gate shall not be opened, it shall be shut, it is for the Prince, He shall come in through that gate. How long it has been shut I cannot say, but for hundreds of years. The Turks know nothing of the prophecies, yet it is closed still and more closely barred than ever. Christ Jesus will come soon, and will enter through that gate.

When our Lord entered by that gate He was about to lay down His life for us. Are we reaping the benefit of that death—the mercy, the love, which that precious blood has purchased? Have we accepted it? If so, "Let this mind be in you which was also in Christ Jesus." Our Lord was willing to deny Himself, and give up everything, willing to become a man, a slave. A slave in the East is treated almost like a dog. Even that was not low enough. He became obedient unto death, even the death of the Cross. He was treated like a felon, a murderer, all for our sakes and for our salvation. If Christ did this for us, what are we prepared to do for Him? What is it costing us to be a Christian?

II.—The Anointing by Mary.

"And being in Bethany in the house of Simon the Leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on His head." Mark xiv. 3.

"Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment," John xii. 1-3.

The scene of this anointing was at Bethany. There is no contradiction between the two accounts, though the one says it was in the house of Simon the leper, and in the other it is at least implied that it was in the house of Mary and Martha and Lazarus. It is quite possible that Simon was the father of these three, and that on previous visits he was absent because he was a leper. That he was allowed to be in the house on this occasion is a proof that he was cleansed from his leprosy. His healing may have been one of our Lord's unrecorded miracles. Though healed, it is no cause for surprise that he was known as Simon the Leper. As surnames are not used, people of the same name are distinguished from each other by various epithets. There may have been a number of Simons in Bethany.

In anointing our Lord, Mary gave the best she possessed. She little knew she was doing it for His burial, it was simply out of the gratitude of her heart. Her father had been cured, her brother raised, and she would fain show her thankfulness. There were no Banks in the East; when people wanted to accumulate wealth they would do it in jewelry or otto of roses or some other sweet perfume. Such things would always have a marketable value.

This gift raised the jealousy of Judas. Mary gave of her best to the Saviour out of her love to Him. When we truly love Him, we, too, are ready to give Him all.

III.—The Passover Supper.

The next scene is of the Passover Supper in the Upper room. The famous picture by Leonardo da Vinci (Continued at foot of page 287, second column).

THE PROBLEM OF UNITY

Contributions from Churchmen

The Eastern Bishops.

Archbishop Hamilton authorizes publication of the following statement bearing upon the proposals for church unity recently put forward by certain Anglican clergymen in Canada:—

"The Bishops of Eastern Canada having given attention to a circular entitled 'An Appeal on Behalf of Church Unity,' and signed (among others) by certain clergymen within their jurisdiction, deem it their duty to make the following pronouncement:—

"1—While earnestly desirous of promoting the visible unity of the Church, they deeply regret the publication of the circular in question, believing that such unauthorized action will inevitably hinder rather than promote the cause of real and lasting unity.

"2—While recognizing the right of every Churchman to hold and maintain his own views on things non-essential, they regard the specific proposals of the circular as calculated to subvert the Church's historic order, to imperil her internal harmony and to retard the progress of her legitimate work.

"3—They admonish the brethren, clergy and laity alike, not to act precipitately, and to beware lest, in their anxiety to come closer to their brethren in non-episcopal communions, they weaken the bonds by which the Church of England in Canada is united to the Anglican communion throughout the world."

The document bears the signatures of the Primate and Bishops of Quebec, Algoma, Ontario, Nova Scotia, Huron, Fredericton, Montreal, Toronto and Niagara.

Canon Troop, Montreal.

As you are good enough to invite correspondence on the great subject of Christian Unity, I gladly avail myself of the opportunity to call fresh attention to Archbishop Usher's well-known convictions as quoted in Wilson's recent and most excellent book, "Episcopacy and Unity." "For myself," Usher writes, "I have ever declared my opinion to be that 'episcopus et presbyter gradu tantum differunt, non ordine, and consequently that in places where Bishops cannot be had, the ordination of presbyters standeth valid. . . . I do profess that with like affection I should receive the Blessed Sacrament at the hands of the Dutch ministers, if I were in Holland, as I should do at the hands of the French ministers, if I were in Charenton.'" Moreover Usher's proposed "Reduction of Episcopacy" is equal to anything in our own day in its grand spirit of Christian statesmanship. It would be no easy task to improve upon his remarkable combination of "the essential features of Presbyterian discipline with a modification and extension of the Episcopate." Surely we may well learn from the stormy experience of past ecclesiastical controversies, that if ever "our unhappy divisions" are to be healed, it can only be by an honest realization of our essential spiritual unity, that we already are one body in Christ Jesus. For my own part I have been profoundly impressed by the beautiful humility and self-effacing grace of Nonconformist ministers and people, who in their eagerness to unite with us waive all claims of equality, come into our schoolrooms, when we cannot invite them into our churches, and kneel at the Lord's Table to receive at our hands the Blessed Sacrament, when we cannot allow them to minister at our side. It is well for us to put ourselves in their place, and to look at this great question from their point of view. We may then come to the sane conclusion that just as we enjoy no monopoly of Our One Lord, nor of the Holy Bible, so we have no exclusive rights in the pulpit nor at the Table of the Lord.

Mr. J. R. Jackson, Ottawa.

The following observations formed part of a larger communication from me to another church paper about two and a half years ago. The article was not published. The present seems an opportune time for the appearance of the subjoined portion of it. I am convinced that our first business is to seek union with the Protestant denominations. The Anglican might unite with the Roman or Greek Communion and it would hardly cause a ripple upon the surface of Christendom. It would be a case (to change the figure) of the lamb lying down inside the lion. But if a union of the Reformed Churches and later Protestant communities could be effected it would constitute a body approximately equal in numbers and importance to the Greek and Roman churches, and it would probably meet with some difference and respect in its approaches to them on the subject of recognition and unity, instead of the prompt and contemptuous repulses which we have hitherto received whenever we have gone down on our knees to sue for favourable notice from those august bodies. I am sure that the day will come when the only surviving church or religion will be the one which has possessed and displayed most of the Spirit of Christ. I hope that surviving church will be of the form and order dear to our hearts, but in any case it will be a survival of the fittest.

A Layman.

This "tempest" over, Dr. Symonds having preached in a Presbyterian "place of worship," recalls to my mind a remark by the late Rural Dean Stewart, of Orillia, one who described himself as being "as high as the church, but not higher than the steeple." Mr. Stewart was preaching to his own parishioners, and said, (I quote from memory), "We have in other denominations many dear friends with whom we hope to have communion in heaven, why not begin that communion here on earth?"

Another Layman.

As the Holy Catholic Church consists of believing people, who are children of God by faith in Christ Jesus, and therefore brethren sharing the Divine love, how can any one branch of the Church claim any spiritual privileges or advantages over any other branch of the Church, when God the Holy Ghost deigns to show His approval of all alike who do His will? If any mere man affects to draw distinctions between branches of the Christian Church, thus provoking only acrimonious discussion, is he not assuming a tremendous responsibility without any Divine warrant for so doing, and is he not clouding the great issue of the continual conflict between right and wrong, between good and evil, between God and Satan? Unity is always essential, but uniformity never was and never will be.

A Lay Reader.

"The Canadian Churchman" is to be congratulated upon the way in which it has taken up the cause of Church Unity, not only in its editorial columns, but in encouraging correspondence on the subject. Theoretically we are all believers in unity, but it is wonderful how little unity there is over any practical suggestion for bringing it about! Stress has been laid, and rightly, upon the peculiar position occupied by the Anglicans, sympathizing as they do with both the Roman Catholic and Protestant churches. It is not too much to assert that understanding and mutual toleration of the differing views are the necessary foundations of any true unity. This being so are we not in need of these very qualities inside the bounds of our own Church? This letter is written in the hope that your paper may be the means of bringing about an organized effort to persuade High and Low Churchmen to more frequently exchange pulpits. The Bishop of London two years ago in an address said that his whole episcopate had been directed to making the two great schools of thought in the Church understand and love one another better . . . he wanted to try and interpret one party to the other, to get rid of suspicions and misunderstandings. We laymen know how much the Brotherhood of St. Andrew and the missionary zeal of recent days have helped to bring men of opposite views together as workers, but we do not understand one another yet.

Should not the High Churchman who sincerely desires unity be glad to hear periodically the truth presented from the standpoint of an exponent of a simple service, and equally the Evangelical to listen to the reasons advanced for an elaborate ritual?

(We can only print this week a selection of the letters received, but hope to publish others in subsequent issues. Our readers are again invited to express their views on this important topic).

THE WESTERN CANADA FUND

The Archbishops of Canterbury and York have drawn up for circulation the following statement as to the position and work of their Western Canada Fund:—

"Just three years ago we appealed to the Church and people of England for money wherewith to supplement the efforts of the Canadian Church in face of an unparalleled difficulty. The emigration into Western Canada is unprecedented in the history of the world. We asked for help to enable advantage to be taken of a boundless opportunity which, if not used, would soon be lost.

WHAT HAS BEEN DONE.

"We asked for men and money, and we undertook responsibility for the expenditure of the money in cordial co-operation with the authorities of the Church in Canada. We have received in all £78,000. We have ourselves sent out forty-two clergy, thirty laymen, and four women-workers. We have subsidized the Societies already at work in Canada, £23,000 being thus spent. We have established centres of work at Edmonton, at Regina, and in the southern part of the Province of Alberta between Lethbridge and the American border. We have further allocated funds for work in the Melfort district in the Province of Saskatchewan, and in the Athabasca country in the north of Alberta. The work goes steadily forward, and great opportunities have been opportunely seized. We are encouraged to believe that we were right in our original estimate that the critical period would be the next ten years. Three of these have already passed. We desire to emphasize this temporary character of our appeal, and the consequent necessity of its receiving adequate response at a juncture of supreme importance. We earnestly hope that subscriptions and donations will not be allowed to flag or fail.

WHAT MIGHT BE DONE.

"In response to an appeal made last autumn, at least five additional clergy are being sent out this year; each man costs the Fund from £150 to £200 per annum. Several London parishes now support a clergyman in Western Canada. Could not other parishes in London or elsewhere, or the Dioceses or Rural Deaneries from which these new volunteers come, guarantee £150 or £200 a year for one man? A very great number of people in this country now derive large dividends from Canadian land, railways, mines, and other industries. May we not appeal to them, as we should appeal to the landlord who considers it his duty to help to maintain church and clergy on his estate, to set aside a portion of these receipts for the support of the Church in the country from which they get their money?"

THE PRESENT OPPORTUNITY.

"A few years hence the Church in Western Canada will be standing on a firmer basis, and an appeal such as ours will no longer be needed to supplement the enduring efforts of those agencies—Canadian and English—on whom rests a permanent responsibility for the Church's work. Our wish to-day is to state thus simply what our effort has meant, and means. Not often among our world-wide calls can the Archbishops be justified in thus guiding to a particular point the thoughts and prayers and gifts of Churchmen. We believe that our endeavour so to do at a juncture of incomparable moment has not only been justified, but welcomed."

COMMENTS IN "THE GUARDIAN."

The earnest language in which the two Archbishops press upon the Church at home the claims of their Western Canada Fund, gains point from the figures of the Religious Census of the Dominion. A further examination of these figures makes it painfully clear that we are in danger of repeating in the Prairie Provinces the mistake of neglect and indifference which has produced such lamentable effects in Ontario. In Saskatchewan and Alberta, where, during the decade, the population has increased by 700,000, the Church has added only 105,340 to her ranks. In only one province, indeed—British Columbia—are we in an absolute majority. The figures seem to prove that whereas the Anglican Church loses heavily and seriously in the country and newer parts, she gradually gains when work in the cities is organized. There are gains in Ontario, Manitoba, and British Columbia, but they are probably almost entirely in the cities of To-

ronto, Winnipeg, and Vancouver. Of the nearly two million increase in population the Church can claim only 19.7 per cent., or 361,523, and yet during the ten years 653,257 souls went from the United Kingdom to Canada.

According to the calculations of the Missionary Society of the Church of England in Canada, 390,000 persons attached in some way to the Church of England have settled in Canada during the last ten years. Further, taking into consideration the due proportion of the increase due to surplus of births over deaths—14½ per cent. of 120,000, or 17,400—there should, if the Church of England had retained her own, have been an increase of 407,400, whereas the actual increase is only 360,000. Hence there has been a leakage of nearly 50,000. It is clearly on the prairies, in the Provinces of Saskatchewan and Alberta, the Dioceses of Qu'Appelle, Saskatchewan, and Calgary that the Church is barely holding her own. There has been an increase of only ½ per cent. for these two Provinces. The Church in Ontario is just beginning to recover from the policy of indifference in the Home Country during the first half of the nineteenth century, and there are now in Ontario 671,000 Methodists and 524,000 Presbyterians to 489,000 Anglicans. And it cannot be argued that the Mother's help to the Prairie Provinces is anything like adequate to the need, since, in consequence of the lack of that help for which the Archbishops plead, the Church is losing ground, as she did in Ontario in the earlier days.

HERE AND THERE

Thoughts of a British Columbia Churchman

Vancouver has lost her most distinguished citizen in the return of Sir Charles Tupper, Bart., to England. He is ninety-two years of age, but during the past year he has hardly missed a Sunday from attendance at Christ Church. He has not walked to church, it is true, but rain or shine he has been found in his pew, evidently interested in the whole service. Occasionally members of the congregation have witnessed the unique sight of four generations of the family sitting together. During his residence Sir Charles Tupper has set an example which many younger and less distinguished men might well follow.

Bishop Roper has completed his first year as Bishop of Columbia. He came as a comparative stranger with the reputation of being an extreme churchman and a scholar who might prove unpractical in his administration of the diocese. I venture to suggest that his first year has been a surprise to many, if not all of his people. He has not proved an extreme churchman. He has tried, and with very manifest success, to sympathize with all and take sides with none. He has done many things which he probably never dreamed of doing before he became Bishop, and to all sections has shown himself simple, straightforward and anxious to be a friend and helper. He has no love for "My Lord," and aside from the Synod and other official meetings, would rather be called plain "Bishop." He has declared himself as willing to preach on the steps of his cathedral or any other place where he can reach people. He is not afraid of the "trail," and is most anxious to show his sympathy with the lonely cleric or church member. He has shown a surprising interest in details and nothing affecting the welfare of his diocese is foreign to his thoughts and care. He may have a tendency to personally shoulder too many burdens, but time alone can cure this good fault.

I sometimes wonder that the W.A. in this province does not rise up in open rebellion against the strange variety of functions held under its auspices in various localities. Of course the W.A. in general is not responsible for the actions of individual branches, but there should be some way of controlling such functions and guarding the good name of the W.A. For instance, fancy dress balls, whist drives and boxing exhibitions advertised under the auspices of the W.A., must bring a blush to the cheek of every true W.A. member and lower the organization in the eyes of the world. No organization in the Church has done more faithful and consistent work than this one, and it should be protected from the follies of some of its branches.

It is not well that down-town mission work should be left to the discretion, or otherwise, of irresponsible mission workers who almost invariably develop into a sect controlled by some strong personality and guided by some pet hobbies. It is, therefore, very satisfactory to notice that some of our churches are beginning

down-town mission work. In Vancouver, Christ Church conducts a mission in the Majestic Theatre where the attendance has ranged from 80 to 200 men on Sunday evenings. St. Paul's opened services in Piper's Hall on Seymour Street, and met with gratifying success. Some people will not go very far to church. The church must therefore approach them. A good way is by means of a down-town mission. These churches seem alive to their duty in this regard.

The census returns for the province have caused some surprise. The principal communions number as follows:—Anglicans, 100,592; Presbyterians, 82,125; Romanists, 58,396; Baptists, 52,132; and Methodists, 52,122. The total population of the province is 392,480. Anglicans have 150 clergy, the Presbyterians 80, the Romanists 54, the Baptists 34, the Methodists 114. The number of adherents to each parson among the various communions is therefore: Anglicans, 660; Presbyterians, 1,025; Romanists, 1,080; Baptists, 1,630; and Methodists, 450. In proportion to the number of adherents Anglicans are fairly well supplied with clergy, though the scattered population makes the number of necessary workers much greater than in more settled districts. The problem of the Anglican Church in this province, as elsewhere, would appear to be to transform "census" Anglicans into working Anglicans. It gives one a shock to see the vast difference between the Synod returns and the census returns. The proportion returned through the various parishes is lamentably low. It simply means that thousands of Anglicans are content to be called such without doing much to justify the name. But it is well to face the facts and honestly strive to remedy existing conditions.—B.C.

"AS THY DAYS THY STRENGTH SHALL BE."

(Deut. xxxiii, 25).

Do thy weary footsteps falter,

Does the path seem steep and hard,

Dost thou long to drop the crosses,

And fly Home to thy reward?

Lift thy heart in holy courage,

Let thy faith the promise see,

For His good word never faileth:

"As thy days thy strength shall be."

Weak and faint, does life seem ebbing,

Does all hope of victory flee?

Fear not, O beloved toiler:

"As thy days thy strength shall be."

Does the mountain path grow rougher?

Still the Lord hath need of thee;

He hath trod the steeps of Calvary:

"As thy days thy strength shall be."

Does the tempest beat more fiercely?

Still shall stand His blest decree,

All the waves shall not o'erwhelm thee:

"As thy days thy strength shall be."

Hush thy heart in sweet abiding,

Let all doubt and sorrow flee;

Sink to rest upon His bosom,

All His strength shall be for thee.

—Carrie Judd Montgomery.

THREE GOSPEL PICTURES.

(Continued from page 285).

Vinci gives quite a wrong impression, with our Lord and the disciples sitting at a long table with table-cloths and knives and forks. The table would simply be a low stand with probably one of those large round brass trays upon it which we have seen in the East. The guests would recline on couches, all the feet towards the outside, and the heads close together. John on one side of our Lord could thus lean upon His breast. Possibly the traitor was on the other side. And there our Lord translated the meaning of that Jewish feast to His disciples. He dipped the sop and gave it to Judas. In the East, among the Bedouins, you would still see this custom to-day. The Chief spreads before you the best he has; and if he wants to emphasize the honour he wishes to do you, he will pick out the best piece with his fingers and put it into your mouth as his most honoured guest. Our Lord was thus picking out Judas as the most honoured of the company. It was as if He would say, "Judas, I know what is in your heart. I know you want to betray Me, yet I am prepared to be reconciled to you even now." He might have been reconciled even then. As far as the Lord was concerned it would have

made no difference. He was sold already and would have been killed. But as regards Judas, he had the opportunity of saving his soul. He refused. He seemed ready to burst with some kind of emotion, and he had to go out—he could not contain himself any longer.

Brotherhood St. Andrew

DOMINION NOTES.—A meeting of the Executive Committee of the Dominion Council was held in Hamilton on Thursday evening, April 24th.

A probationary senior chapter has been formed in St. Andrew's Parish, Sidney, B.C., largely due to the efforts of Mr. F. A. Williams, the Western Travelling Secretary.

A charter has been granted to St. Peter's Senior Chapter, Weymouth, N.S., after six months' probation.

Christ Church Senior Chapter, Chatham, has been revived and already some good work has been done.

Probationary senior chapters will be formed early in the fall, if not before, in Amherstburg, St. John's West, Brantford, and probably Walkerville. The chapters in Sandwich will also be revived in the fall.

Grace Church Senior Chapter, Brantford, members are making a specialty in Church-door work.

An assembly of the West End Juniors was held in St. Anne's Parish Hall, Toronto, April 14th. The same evening a joint meeting of the chapters of St. Matthew's Parish and St. James' Cathedral was held in connection with the Junior Brotherhood. Good results will come from both these meetings.

The latest report from St. John's Junior Chapter, Moose Jaw, is that the chapter is getting on splendidly. There is now an average of 20 boys at each meeting.

The forms for making their annual report to the Head Office have been sent out to all chapter secretaries with the April monthly letter. It is important that these reports be returned not later than May 31st.

Trinity Senior Chapter, St. Thomas, Ont., have adopted the plan of discussing some subject at each chapter meeting and find that the members have become more interested and have been better fitted to carry on their work in the parish.

There is a large supply of this year's Scripture Union Cards at the Head Office, and it is hoped that many of the chapters which have not yet ordered a supply will do so at once; the cost is 35c. per dozen.

News has been received of successful Noon Day Lenten Services held in Victoria and Fort William.

The Churchwoman

THE WOMAN'S AUXILIARY.—A most interesting programme is being carried out at the twenty-seventh annual meeting of the W.A., Toronto Diocese, in session from April 29th to May 3rd, inclusive. Among the speakers are Revs. W. W. Craig, of Ottawa; A. D. Green of the Columbia Coast Mission; T. D. R. Westgate, of German East Africa, and A. L. Fleming, of the Arctic Mission, and M. M. Abraham, of India. On Thursday afternoon, May 3rd, there will be a departure from the usual W.A. work and a series of addresses will be given by representatives of other kinds of Christian work carried on by women. All Church workers are cordially invited to attend this meeting at St. Anne's Parish House, at half-past two o'clock. Full reports of the meetings will appear in our next issue.

HAMILTON.—The convention of the W.A. of the Diocese of Niagara opened its proceedings in the I.O.O.F. Temple on 23rd inst. Mrs. (Bishop) Clark read the address of welcome, which was responded to by Mrs. Cook, of Milton. The report of the recording secretary showed nine meetings held since last convention, with an average attendance of 64. Three life members died during the year, and twenty new ones were added. There are now 99 branches, of which seven were organized last year. The membership is 2,733, an increase of 252 since last convention. The treasurer's report showed receipts of \$6,402.21, which, with a balance from the previous year of \$1,358.80, makes a grand total of \$7,761.01. The expenditure was \$5,172.04, leaving a balance of \$2,588.97. The organizing secretary reported two additional senior, two junior, and five girl branches in excess of the number in existence last year.

Church News

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—Bishop Farthing preached the annual sermon before the members of the St. George's Society on Sunday evening, April 20th.

STANBRIDGE EAST.—ST. JAMES'.—OBITUARY.—The village of Stanbridge East has suffered a very great loss in the death of Philip C. Moore, one of its most worthy and best loved citizens. In the congregation of this church the loss will be particularly felt for none were more regular in their attendance at the services. From a financial standpoint, though, the deceased and his wife are still among those who maintain the Church, for in "disposing of their property Mr. and Mrs. Moore made provision for the continuance of their contributions by adding to the endowment funds, both of St. Paul's, Philipsburg, and St. James', Stanbridge East. Mr. Moore's death occurred on Saturday, April 12th, at the home of Mrs. D. H. Moore, where he lived since the death of his wife in August, 1911. The funeral services were held in St. James' Church, on Monday, the 14th, being conducted by the former rector, Rev. R. Y. Overing, assisted by Archdeacon Naylor, Rev. H. Plaistead, and Rev. H. A. Naylor.

ONTARIO.

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

KINGSTON.—NEW BISHOP COADJUTOR.—On the tenth anniversary of his sailing from Liverpool, England, for Canada, Dr. Edward John Bidwell, Dean of Ontario, and rector of St. George's Cathedral, Kingston, was on Tuesday, 22nd, elected Coadjutor Bishop of the Diocese by the Synod, which met in special session. Dr. Bidwell was chosen on the first ballot. Of the lay vote, 23 being necessary to election, Dean Bidwell received 27 votes, and of the clerical, 30 being necessary, he received 33. Other candidates were: Rev. Dr. Powell, Principal of King's College, Windsor, Nova Scotia; Rev. J. Paterson Smyth, Montreal, 3; Rev. Prof. Boyle, Toronto, 2, and Rev. Dr. Llwvd, Halifax; Canon Tucker, London; Rev. W. F. Fitzgerald, Kingston, and the Bishop of Nova Scotia.

Bishop Mills, in his charge, said he hoped to be still able to perform the duties of Bishop. It was his intention to assume financial responsibility by giving over his whole salary to the Coadjutor after his consecration. All he would retain would be the See House, Bishops Court, for he did not wish to entirely sever his connection with the duties which he greatly loved. The title of the Bishop-elect will be Bishop of Kingston and Coadjutor Bishop of Ontario.

Dr. Edward John Bidwell was born in England and spent the major portion of his life in that country. As a scholar the Dean stands in the front rank of the clergy of his Church in Canada. He is a late scholar of Wadham College, Oxford, attaining his B.A. and M.A. degrees in 1887 and 1894, respectively. He is a D.C.L. of Bishop's College, Lennoxville, a D.D. of the same school of learning, and a D.D. of Trinity College, Toronto.

Dean Bidwell was ordained deacon in 1891 and a priest the following year in the Diocese of Worcester, England. He was formerly Assistant Master of Leamington College for four years, and then succeeded to the position of Head Master, which he held from 1894 to 1897. For six years following he was Head Master of King's School, Peterborough, coming to Canada in 1903; for six years he was head of Bishop's College, Lennoxville, Que., and was inducted Dean and rector in St. George's Cathedral, Kingston, in February, 1909.

OTTAWA.

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

OTTAWA.—ST. BARNABAS'.—The report submitted at the vestry meeting showed a credit balance of \$125. It was decided to increase the rector's stipend by \$300 and, if finances permitted, a further increase of a like amount would be made in six months. The new vestry, chancel and parish hall cost \$8,500.

OTTAWA.—ST. LUKE'S.—The annual meeting of the Parish Guild took place on Thursday afternoon, April 17th. All the reports were most satisfactory.

WESTBORO.—ALL SAINTS'.—Rev. F. J. Lynch, who has since January first, occupied the pulpit of this church, was the recipient of two pleasing presentations on April 16th, at the home of Mr. and Mrs. Fred Heney, where the A.Y.P.A. of the congregation held their weekly meeting. On behalf of the members of the Young People's Association, a gold handled umbrella suitably engraved, was presented, accompanied by an address made by the secretary. The second presentation took the form of a purse of gold, and was presented by Miss Nora Heney on behalf of the gentlemen of the congregation. A suitable accompanying address was read by Mr. E. R. Eastman. Mr. Lynch was the recipient of four different presentations from the various organizations of the church, including a pair of gold cuff links and ebony hair brushes from the Ladies' Guild, inscribed as follows: "To link us to your memory and to brush all cares away." Mr. Lynch's ministrations, both in the pulpit and in the home, has been most acceptable and helpful. During his short visit he has visited every family in the parish, and universal regret is expressed at his departure, it being felt and recognized by all that a great work has been accomplished during his short stay.

CORNWALL.—TRINITY.—The vestry meeting was held April 14th. The financial statement showed receipts \$3,697.99, and disbursements \$3,655.44. In addition to this the Girls' Auxiliary, Sunday School, W.A. and Parochial Guild raised in all \$1,111.79. G. A. Stiles was elected delegate to Synod. Plans were discussed for renovating Trinity Hall at a cost of \$2,000.

NEWINGTON.—The financial report for the year showed a grand total raised for all church purposes within the parish, of \$1,112.92. The new rectory, which was started about three years ago, has been finished, and is now paid for, at a cost of about \$2,600.

TORONTO.

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

ST. ALBAN'S CATHEDRAL BUILDING FUND.—Diocesan Sunday.—Rev. Canon Morley will preach next Sunday at All Saints', King, at 11 a.m., and 7 p.m., and at St. Stephen's, Maple, at 3 p.m. If as a Diocese we "set our affection to the House of our God," If we forget our differences, our jealousies, or prejudices, our personal predilections and are caught, as it were, in the strong current of love to God, which sets towards glorifying Him by building a holy and beautiful house for His sanctuary, faith and love will triumph over every difficulty, and ultimate success is sure, and when we pass away, and our place knows us no more, we shall leave behind the beginnings, at any rate, of a noble Pile, which, by its impressive grandeur, will witness for God, and which, by its manifold uses, will help to spiritualize the life of a great community, and to preserve "the faith as it is in Jesus," to our children's children.—Adv't.

PALESTINE EXHIBITION.—Much interest is being aroused in the forthcoming exhibition of "Palestine in Toronto," to be held in the Transportation Building, Exhibition Park, from May 12th to May 31st. Great preparations are being made. There will be at least 1,500 voluntary workers, and it will practically be carried out on the same elaborate scale as the great "Palestine in London" at the Royal Agricultural Hall at Islington, which was attended by hundreds of thousands of people, astounding all England by the fact

PALESTINE

IS COMING TO TORONTO

This wonderful Exhibition, after a most successful tour of Canada, visits this city

MAY 12th—31st

In the Exhibition Grounds

KEEP DATES CLEAR

that, in spite of its being in religious interests, it attracted more people to the same hall than even a great social function patronized by Royalty. Owing to the great crowds which are expected, the Exhibition is to remain open for three whole weeks. All the churches of every denomination are combining in its inauguration. The Rev. Samuel Schor, who was born in Jerusalem, and is making this his life's work, will personally supervise the presentation in Toronto.

ST. JAMES' CATHEDRAL.—At the Parish House on April 21st, Mr. Jacob H. Riis, of New York, gave an address before a combined meeting of the ladies of the Social Science Study Club, the University Women's Club, and the Canadian Women's Club. The subject was "Neighbours."

TRINITY.—On Monday evening, April 21st, this Branch of the A.Y.P.A. gave a free concert which was well attended, several hundred responding to the invitations, which were in dodger form, and the school hall was packed.

THE BISHOP has issued an earnest invitation to clergy and laity to be present at the annual service in connection with the Toronto Church of England Sunday School Association to be held in St. Alban's Cathedral on Monday, 5th May, at 8 p.m., at which Dr. Renison, rector of the Church of the Ascension, Hamilton, will be the special preacher. The clergy will robe in the crypt at 7.45 p.m.

CHURCH OF EPIPHANY.—The members of Men's Bible Class, Men's Club, and the Boy Scouts, numbering about 200, attended service last Sunday evening, when Rev. Dyson Hague preached to them on the words, "Lead us not into temptation, but deliver us from evil."

ST. PAUL'S.—Members of the Second Toronto Troop of Boy Scouts held their 3rd annual church parade at this church last Sunday evening. It being the Sunday immediately following St. George's Day each Scout wore a red rose to mark the occasion. Archdeacon Cody, chaplain of the troop, preached an eloquent sermon dealing with the life of Caleb, whom he termed "A Scout of olden times." The tendency of Canadian boys, he said, was to be always on the lookout for "soft snaps," and in this connection he urged the boys to follow Caleb's example and aspire to bigger things; to be always ready to take up the most difficult enterprise and to live in trust of the promise of God.

WYCLIFFE COLLEGE.—On Thursday, April 24th, the annual commencement exercises were held in Convocation Hall, before a large audience. Dr. Hoyles presided, supported by Bishop Reeve, Principal O'Meara, Archdeacon Cody, Dr. Thomas, Dr. Law, Knox College; Dr. Wallace, Victoria College; Rev. T. W. Wallace, Trinity College; Canon Greene, and Mr. F. C. Jarvis, Treasurer of the College. Reports were made by the Principal on the general work of the college during the year, and by Professor Cotton on the examinations. A gratifying feature of the latter was that though the standard of requirement has been raised in the various examinations yet the list of first-class honours was the largest for some years: Dr. Cody, as public orator, presented the candidates to the President, his felicitous and humorous introductions enlivening what might otherwise be a very solemn part of the programme. The class is a large one and will be represented in various fields of the Dominion. F. V. Abbott, in Athabasca; J. A. Davies and R. Wilson, Qu'Appelle; A. D. Greene, British Columbia Coast; A. H. Howitt, Hamilton; R. D. Hurford, Shannonville, Ont.; V. Jarvis, G. F. Saywell, C. E. Luce, and C. S. McGaffin, Toronto; W. G. Latimer, Brantford, Ont.; J. D. M. Naughton, C. Swanson, and W. T. Townsend, Diocese of the Yukon. A particularly interesting feature of the class presentations was that of the Rev. Canon Dixon, who was made an honorary graduate of the College and member of the Class. Canon Dixon succeeded the present Principal as rector of Trinity East, and has been closely associated with the College for many years. The Rev. L. E. Davis, who has been resident tutor for three years, and is now about to leave for Brockville as rector of St. Paul's Church, was made the recipient of a handsome bag, a gift from the students of the College, as an appreciation of his work and an expression of their esteem. The special speaker of the evening was Dr. Law, of Knox College, who delivered a powerful address on Christian Unity, treating it under the heads of the objective spiritual fact of unity, the moral fact, and physical unity. It was a most masterly and interesting presentation of the case for a wider union of the Christian denominations.

ORILLIA.—Rev. J. Bennett Anderson will conduct services every Sunday during the next several months at Cooper's Hall, at 10.30 a.m.; North

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Orillia, 2.30 p.m., and Seamlet at 7 p.m. He will also hold mid-week Mission and Cottage Services. PORT HOPE.—ST. MARK'S.—Rev. Ernest Voorhis, M.A., Ph.D., has been instituted by the Bishop of Toronto rector of this parish, in succession to Rev. Henry Montgomery, who has removed to the Diocese of Calgary.



HURON.

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

LONDON.—At the annual meeting of the Diocesan W.A., the receipts for the year as reported amounted to \$6,620.50, an increase over last year of \$876.47, an item which brought forth loud applause. The thank-offering at the recent session was \$760. Canon Gould spoke on Mission work in Canada, and the foreign field, urging the present time as the turning point in the development of the actions. Rev. T. B. R. Westgate told of his work in German East Africa, among the negro tribes, in that dark continent. He emphasized the ready response to the Gospel and the eagerness with which the natives have accepted Christianity. He said the German Government was extremely kind to the missions and allowed mission goods to be sent into the country duty free. His field of work comprises a portion of land twice the size of Spain, with a population of ten millions. The work is a self-extending work, and in a few years Africa will be converted by Africans, the only possible solution of the problem. The Bishop closed the convention on April 17th.

PARIS.—ST. JAMES'.—Bishop Williams confirmed 26 candidates on Sunday morning, April 20th.

OXFORD DEANERY.—The Sunday School Association of the Rural Deanery is planning for its annual convention in new St. Paul's Church, Woodstock, on May 19th. A useful programme of addresses on the work of the Sunday School will be given. Missionary speakers will be present and a most helpful day is expected.

MILLBANK.—GRACE CHURCH.—The stipend of the rector, the Rev. F. K. Hughes, was raised \$200 per annum. Mr. Hughes had received an offer of another parish at \$900 and a rectory and rather than see him go and to show their appreciation, the congregation made this substantial increase.

ST. THOMAS'.—TRINITY.—The Rev. T. B. R. Westgate gave an interesting address on Friday evening, the 18th ult., in the schoolhouse, on German East Africa.

GALT.—TRINITY.—Mr. F. W. Robinson, A.R.C.O., London, England, organist of St. Andrews' Presbyterian Church, Lindsay, has been appointed organist and choirmaster of this church. He will enter upon his new duties on May 15th next.

BURFORD AND CATHCART.—A deputation waited upon the Bishop of Huron at Grace rectory, Brantford, relative to the appointment of a clergyman to succeed Mr. Horton, late incumbent, who has been appointed as rector of Kingsville. The Bishop suggested to the deputation the Rev. D. E. Cameron, of Brussels, if Mr. Cameron would accept.

BRANTFORD.—GRACE CHURCH.—The annual election of officers for the A.Y.P.A. took place on April 21st. Two presentations were made, one to Miss Hinsman, of an afternoon tea service, and a marble clock to Mr. Burnham, the sexton.

TRINITY.—The members of the Parochial Branch of the G.F.S. gave a very pleasant entertainment in the schoolhouse on Friday evening last, when a large audience was present.



ALGOMA.

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

FORT WILLIAM.—ST. THOMAS'.—The Junior Branch of the W.A. have presented this church with a very handsome brass alms bason, which was used for the first time on Easter Day. Steps are being taken, by a member of the congregation, to procure an oak font in memory of two former members of the church. The congregation have decided to build a parsonage, and have asked permission from the Executive Committee of the Diocese to sell part of the present church property in order to raise funds for the purpose. It is hoped to have the new residence ready by September 1st. About \$1,000 has been

raised by the congregation, and any one disposed to aid in this worthy object, can send contributions to the incumbent, the Rev. A. A. Adams, West Fort William.



NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—The Rev. Canon Howitt preached a memorial sermon in this church on Sunday morning last in memory of the late Rev. Canon Wade, in the course of which he paid a glowing tribute to his memory, as also to his work.

ST. MARK'S.—The officials of this church had a conference April 21st, with Bishop Clark, with reference to the appointment of a successor to Rev. Canon Sutherland. Several names have been mentioned in connection with the appointment.

THE LATE CANON WADE.—Following an acute illness which confined him to his room for a few days, the Rev. Canon W. H. Wade passed away early on April 24th, and by his death a well-known and popular clergyman has been removed. Deceased had been in failing health for some months past, having suffered from a stroke of apoplexy while attending the Pan-Anglican conference of 1908, in England. At the time of his first illness he was compelled to remain at the home of his son in England for several months, but improved sufficiently to return to his home here. For a time he improved, but of late had not been so well and was compelled to remain in his room. On Tuesday of last week he suffered another stroke, which was directly responsible for his death. William Henry Wade was born in England in 1851, and came to this country when a young man. He was ordained deacon by the Bishop of Huron in Christ Church, London, on November 29th, 1885, and priest the year following. His first charge was at Burford, where he was located from 1885 to 1887. He then went to Woodstock, remaining there until 1892. On November 14th, 1892, he assumed the rectorship of the Church of the Ascension, Hamilton, which office he retained until failing health compelled his retirement at the Easter vestry meeting of 1912. Since coming to Hamilton he was made a canon of Christ Church Cathedral. Rev. Canon Wade was a man of fine attainments, and was a more than usually genial companion and friend. He was an eloquent preacher and a hard worker, and during his ministry the Church of the Ascension prospered to an unusual degree. He was well known throughout the Diocese of Niagara, and greatly beloved, and a legion of friends will regret to learn of his death. Besides his wife, he is survived by one son, who is in the ministry of the Church of England, in England, and three daughters, one of whom is a missionary in China. The funeral took place Saturday afternoon from the Church of the Ascension. The service was conducted by the Bishop of Niagara, the Rev. Dr. Renison, and the Rev. Canon Howitt. The members of the W.A. of the church attended in a body. We beg to tender our sincerest sympathy to Mrs. Wade and the members of the family in their bereavement.

RUPERT'S LAND.

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

WINNIPEG.—ST. MATTHEW'S.—The annual vestry meeting was held April 27th. The rector, Rev. R. B. McElheran, presided after an absence of three months in Europe, Egypt and the Holy Land. The report of the wardens showed receipts for operating purposes of \$8,457.18, and expenditures on that account of \$7,928.42, while the total funds handled for building and other projects brought the amount up to \$32,561.78. The church supports two missionaries, Dr. Archer in India, and Miss Robbins in China, and for all mission purposes contributed during the year \$2,372.26. The Sunday School has an enrolment of 880. St. Matthews has so completely outgrown its present quarters that it is now erecting what will probably be the largest Anglican Church edifice in the west, the report of the building committee showed magnificent progress, and it is expected that the new structure will be ready for occupation in the early autumn. The lay delegates to the Synod are Messrs. Elvin, Hargreaves and Moran. A vote of thanks was tendered to Rev. H. A. B. Harrison

and his wife, who conducted the work during the rector's absence abroad.

RATHWEAL.—The W.A. of the Deanery of Dufferin met in Rathweal on April 15th and 16th. The opening service was held in the Masonic Hall in conjunction with the Rural Deanery meeting. Instructive and interesting papers were read by different members of the Auxiliary, and reports received from the various branches, both senior and junior.

MANITOU.—The annual deanery of the Pembina W.A. opened their meetings April 17th. Following the transaction of the necessary business, Mrs. Powell, of Pilot Mound, led a discussion on missionary literature, and Mrs. Armstrong, of Manitou, read a paper on Babies' Branch Work. Miss Millidge, of Winnipeg, organizing secretary for the diocese, gave a lecture on the Palestine Exhibition.

FORT ROUGE.—ST. LUKE'S.—At a meeting of the Rural Deanery of Winnipeg, which was held on Monday, 21st April, resolutions were passed. That a committee be appointed to look into all new localities with a view to securing sites for churches, also that a committee of ten laymen be appointed for the purpose of securing funds for the purchasing of sites for new churches and assisting struggling parishes in the vicinity of the city of Winnipeg. It was further resolved that every city parish in the deanery appoint a committee of laymen for financing the missionary purposes of the Church in their respective parishes and also to act conjointly with other similar committees when the work calls for united action.

At a recent vestry meeting which was held at this church, it was decided to proceed this summer with the building of a Parish Hall and rectory, to cost \$50,000, and subscriptions to that amount will be sought for among the parishioners. A number of the members of the vestry present pledged themselves to the extent of \$26,000. Plans are being prepared and the movement will be recommended to a parish meeting in the near future.



CALGARY.

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

EDMONTON.—The first meeting of the Archdeaconry of Edmonton was held during the last week of March last in All Saints' school-room. There was a celebration at 7.30 a.m., followed by a breakfast to all the delegates by the ladies of the church. Morning prayer and sermon at 9.30. Business session at 10.30 a.m. At this session Archdeacon Gray presided, and the Bishop with the secretary of the Synod was present. The Bishop explained the financial position of the diocese with reference to it becoming independent of the M.S.C.C. Strong speeches were made by some, both for and against the dropping of the grant from the M.S.C.C., and it was made quite apparent that delegates considered this should only have been done by the consent and sanction of Synod. In the afternoon a discussion on Church Union took place, and a quite lively debate ensued re the circular sent out to the clergy by Dr. Symonds and others; some wished to condemn the whole Union movement, but finally on motion of Canon Webb, seconded by the Rev. C. Carruthers, a resolution was passed expressing a desire for closer union with separated churches, and that everything should be done to hasten the time when we can all meet on a common platform. In the evening a reception was held in the school-room.

EDMONTON SOUTH.—HOLY TRINITY.—The largest number of communicants in the history of this church attended the different services in Holy Trinity on Easter last. A large number of new families are settling in this parish this spring, and the rector is kept busy looking up new arrivals. An assistant has been engaged, and a deaconess is expected to take up work presently. The rector's salary was increased by \$300 at Easter. The contract for the new church was let recently and work will start at once. The edifice is of beautiful Gothic design, and will cost \$40,000. The movement for the erection of this church was undertaken by the Rev. C. Carruthers when he took charge of the parish only a year ago. The contractors, one of the largest and best known firms in Edmonton, hope to have the building completed in the early fall. This makes the fifth important church that the Rev. C. Carruthers has undertaken to erect, besides three small prairie churches, in a ministry of eight years.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—At the annual meeting of the Christ Church Cathedral Branch of the W.A., April 14th, the election of officers resulted as follows:—Mrs. E. H. Hiscocks, president; Mrs. A. J. Douall, vice-president; Mrs. Niven, treasurer; Mrs. C. R. Brown, recording-secretary; Mrs. Meredith, corresponding secretary; Mrs. Chow, Dorcas secretary; Mrs. Dixon, literature secretary; Miss Dupont, thank-offering secretary; Mrs. Harvey, secretary of the Babies' Branch; Miss Ramden, superintendent of the Junior Woman's Auxiliary; Mrs. Dawe, Leaflet secretary; and Mrs. Middleton and Mrs. Berkley, delegates to the diocesan meeting. There was an excellent attendance of members. The Dean of Columbia addressed the meeting, congratulating the ladies on the excellent reports read by the secretary and treasurer. The annual report showed that bales of goods had been sent to Hay River Mission, Alert Bay Industrial School, Chemainus, and Rock Island Hospital.

VICTORIA.—ST. JOHN'S.—The election of officers for the ensuing year, which took place at the annual meeting of this Branch of the W.A., resulted in the complete return of all former officers. Encouraging reports were read from the Babies' Branch, the Girls' Branch, the Juniors' Branch and the Dorcas Society, while the report of the treasurer showed that the sum of \$273.25 was in hand.

CEDAR HILL.—ST. LUKE'S.—A most successful sale of work was held by this Branch of the W.A. The proceeds resulted in a net sum of \$42.80. This will be given over to the fund of the Junior Branch for its pledges, and for the work of the Auxiliary in the diocese.

CLOVERDALE.—ST. MARK'S.—The annual statement at the vestry meeting held April 21st, showed a change of the financial condition of the parish from a deficit of \$300 to a credit balance of \$175. Delegates to Synod were appointed.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

WOMEN ON VESTRIES.

Sir,—I quite agree with what "Lector" says, although the proposed admission of women has, as he says, a "flavour of right." The chief practical object, I see, is that the admission of women will make our men still more remiss in their attendance, and that the management of parochial affairs will fall largely into the hands of the women. Yours truly,

Eastern Churchman.

Sir,—With your kind permission I would venture to tell your correspondent "Lector" that his letter of the 10th instant tends rather to the confusion of one's mind than to its enlightenment. It reminds one somewhat of that article of supposed economical utility but of doubtful beauty, the reversible collar, which can be worn both ways, the side which shows looking right enough until you turn it over, and then it appears to be another article altogether.

Take "Lector's" opening assertion that the question of women in vestries "is not a new one," which, of course, it is not, for it was settled in the affirmative over twenty years ago in Niagara Diocese, over thirteen in Montreal; in Ontario, Ottawa and Nova Scotia somewhat later on, when the word suffragette had not even been invented. Then "Lector" turns the collar, and behold! it is a question of to-day, "the desire of one or two leading spirits in the general woman movement to bring it into the Church." Surely the actual fact contradicts the mere supposition, but if you want to wear your collar to suit yourself, the question of date may be treated as a matter of unimportant detail.

"Lector" then proceeds to classify the women of a parish into two types, separating, as it were, the sheep from the goats, thus: (a) Those who desire to vote, but who, in spite of certain qualities which are not without their value, are not to be trusted with the privilege; (b) those who, being "the great body of busy home-keeping wives and mothers" (here I would interject, and who should be more keenly alive to all the closely allied interest of their homes and their church?) "the retiring, modest, self-sacrificing, devoted women, who in their retirement, and devotion to home represent the strength and highest spiritual force of the parish, who have either no opportunity to come to vestry meetings, or no desire to take part with men (which seems to be their crowning virtue), in the proceedings of the vestry."

"Lector" omits altogether any mention of the third type of women to be found in every congregation, the widows and spinsters, those who have neither husbands, sons nor brothers to represent them, and who yet hold as dear all that concerns their church and parish as do those who desire to vote but who are not to be trusted; and those who might be trusted, but who, according to "Lector," "have no desire to vote." They equally would like to have a voice in the choice (when occasion calls for it) of the pastor, who is to shepherd the flock: the churchwardens, who have the spending of the money they have taken their part in providing for parochial needs; of the laymen who are to represent their parish in Synod; and even of the sexton, upon the careful selection of whom so much depends when the women singly, or through their organizations, meet from time to time, to carry out in detail the various branches of parochial service. Year in, year out, the three types meet and join hands in glad accord, even those who, according to "Lector," "deem it unwomanly" to ask for a seat side by side with the men once a year or so at the Easter business meetings of their parish, bravely facing (whatever deductions may be drawn therefrom), the somewhat similar and yet very reversed conditions of such a contact when the exclusive banquet has to be prepared for the men by the women and carried out by the latter from start to finish.

But I am wandering from our reversible collar. On one side of it "Lector," alluding to the "clever woman, the talkative woman," concedes to her "the gift of speech and reasoning powers of a superior order; we all know the type," he says, and then proceeds to inscribe upon the reverse side, in a manner most disconcerting, his utter distrust of her "discretion of judgment," which is, one might suppose, a kind of double-distilled quality of judgment confined to the ruling sex only irrespective of age, educational advantages, mental or spiritual fitness for the duty and honour of a seat in the yearly parliament of his parish.

"Lector's" concluding sentence with its flavour of epigram, leaves his readers in even greater bewilderment than ever. He says that when all the arguments pro and con have been sifted, it comes back to this in the mind of the average man, that "the type of woman he votes for, is not the woman who votes." If "Lector" had been gifted with even the faintest glimmer of humour he would discover for himself the almost impossible position in which his propositions and their respective contradictions would leave the whole question. It almost looks as if he would vote if he could only be sure of finding the type to please him, and that his allusion to the, at present, non-existent "woman who votes," is meant as a prophesy. So, may be, the differ-

ence of opinion upon the original subject is more apparent than real.

Meanwhile, might one not venture to ask that there should be no confusion of the main issue, but rather that a way may be sought and found by which every home in every parish should have its responsible representative on the vestry irrespective of sex? Until then women of all types must continue to stand at

Interrogation Corner.

Sir,—In replying to the letter signed "Interested," which appeared in your issue of April 17th, and which is evidently written by some one in the diocese of Huron, I would say that voting at vestry meetings by women in this diocese is not legal. No rector has the power to make it so, and that is why we have sought to bring before the Synod, through the special committee, the necessity of making women members of the vestry. There are rectors who feel obliged to call in women, even if it is illegal, in order to carry on the work of the church. It is for the Synod to free rectors and women parishioners from doing that, which is really breaking the present law on vestries in this diocese. In a recent letter from the Bishop of the Diocese of New Westminster, his lordship says: "Last Synod it was moved, seconded and carried unanimously, that the word 'male' be struck out. I assented to this change in our constitution gladly, and this year, our women vote at vestry meetings and elect lay delegates." In the other diocese, where women vote at vestries, the same elimination of the word "male" prevailed, so that women are now accorded like privileges with men, provided they are of the age of 21. Of course there is a financial obligation, as well as the spiritual one of baptism and the declaration that they are members of the Church of England, and of the church in their particular parish. These same obligations are required of the women of all dioceses where they have been made members of the vestry. We hope this may soon become the privilege of the women of the diocese of Huron.

I have just had the opportunity of examining the law on the vestry for the dioceses of Ontario, Ottawa and Niagara, and in each of these the words "male and female" occur, but in the diocese of Nova Scotia, it states "every" person, and in that of New Westminster it eliminates the word "male." Sincerely yours,

E. M. Tilley.

"THE WISDOM OF THE SERPENT."

Sir,—We are being strongly urged to support and recommend the Sunday School Magazine, "Our Empire." It is bright and instructive and in many ways deserving of our support. We may be thankful to the S.P.C.K. for responding to the call for a world-wide Sunday School paper. But—alas, that there should be a "but"—we must demand that the sweets it provides for our children should be free from poisonous colouring or flavouring. And unless this be the case, we had better not give it to them. There have been occasionally suggestions in "Our Empire" of doctrine not pure and unadulterated. In the No. 60, March 22nd, there is an article called "Christ's Body and Blood," of such a nature. The conversion of a piece of steel into a magnet is simply and prettily described, and the resulting "new power" correctly stated. This is compared exactly (!) to the change in the Bread and Wine by consecration! (See the article.) "After consecration it is equally true to say: 'This is bread and wine,' or 'This is Christ's Body and Blood.'" "A new power has come," etc., that is, into the bread and wine! Put this way before a child, as yet unable to weigh reasoning logically, it is accepted as undisputed and simple truth, and the child becomes an adult with the doctrine of transubstantiation stamped firmly in his creed. This fallacious parable of the magnet is summed up and sealed by a misleading reference to Jno. vi., 56, as referring to the Lord's Supper. Let us insist before we assist. Yours faithfully,

A "Feeder of Lambs."

[This letter comes from a prominent and representative Canadian Churchman, whose words would carry double weight if his name were given. But it will suffice to call attention to and express what we ourselves have heard from more than one quarter for several months past. "Our Empire" was intended to provide reading for all Canadian Church children, but it is impossible for Evangelical and Broad Churchmen to be satisfied with such one-sided and, in their view, erroneous instruction. From the first number the



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paper has been written on definite party lines which do not represent the entire Church of England, either at home or in Canada. This is manifestly unfair, and if the paper is to be circulated far and wide, as we desire it to be, it is time that a change was made. We hope the S.P.C.K. will give this serious matter their immediate and thorough attention.—Ed. C.C.]

Books and Bookmen

Knowledge of the history of the English Bible cannot be too thorough or widespread, for everyone ought to be acquainted with something of the way in which the **Book of Books** has come down to us. In "Our Own English Bible" (London, England: Francis Griffiths, 5s. net), the Rev. W. J. Heaton gives an account of the translators and their work during what he calls the manuscript period, which extends to the time of Wycliffe. In the course of twenty-one chapters, illustrated by a number of most interesting woodcuts and photographs, the account is given of what is rightly called "the greatest concrete force on the side of truth and righteousness which the world contains." This is the second edition, a fact which bears testimony to the interest and value of the work. It tells a fascinating story and its knowledge is equal to its interest. This is undoubtedly a book to be read and used by all who wish to know the story, we might almost say, the romance, of the English Bible. A second volume is about to be published called "The Bible of the Reformation," taking up the story of that period, and a third volume will complete the series. In spite of the number of works on this subject, Mr. Heaton has made a place for himself, and the book, which is adapted to young and old alike, would make a valuable gift. We strongly recommend it.

Anything that helps us to recall old days and the past work of the Church in Canada is sure of a hearty welcome from Churchmen, and for this reason we are glad to call attention to a little book, "Old St. George's," (Kingston; Uglow and Co., 75 cents), in which Canon Starr, of Kingston, has told the story of St. George's Church and Cathedral. The book is based on a paper read before the Historical Society of Kingston, and it is intended to give to the present generation an idea of the important place of Old St. George's, in the early days of the Dominion, and of the great work of those sturdy Churchmen who laid such sure foundations. The data are gathered from various sources, and Dr. Shortt, of Ottawa, writes a very appreciative "Foreword." There are several capital photographs, both of the building and of the various men associated with St. George's, including former Deans of Ontario, former assistant ministers, the first and the present Bishops of Ontario, and the present Dean. Canon Starr has written a most interesting and attractive little book which all Churchmen should read.

Beginners in the ministry are frequently told to give special attention to the best models of sermons with a view to greater proficiency in their own work, and no advice could be better of its kind. As a help in this direction "A History of Preaching," by Dr. Dargan, (Toronto: Upper Canada Tract Society, \$2 net), will prove of great service. This is the second volume, dealing with the period from the close of the Reformation to the end of the nineteenth century. The first was issued five years ago, and a number of instances have combined to delay the completion of the undertaking. In the course of its fifteen chapters the book covers a remarkably wide field, and attempts to treat, however briefly, the work of the preachers of note in Britain, France, Germany, and elsewhere in Europe, from the seventeenth century to the year 1900. The former volume traced the history of preaching from the time of the Apostolic Fathers to the death of John Knox in 1572. It is quite impossible to do more than call attention to these closely written pages, nearly 600 in number. It must suffice to say that no name of importance seems to be omitted, and many of the criticisms are at once appreciative, discriminating, and informing. No preacher could take up this book without deriving immense benefit from the survey, though, of course, the more recent men who lived and worked in the last third of the nineteenth century can only be dealt with in brief form. Dr. Dargan's conclusion is that it is impossible to avoid being impressed with the dignity and importance of preaching as a force in the development of modern Europe; that without making any extravagant claims the history is inspir-

ing and encouraging; and that men's highest gifts have been employed in the work of proclaiming the Everlasting Gospel. This is a book for every preacher's library.

The Family

SECLUDED PATHS.

Restless and unsatisfied,
"Of what use is life?" I cried;
"All my wishes are denied,

All my duties trivial seem;
I have energies, I deem;
What I could be—oft I dream;

Yet I cannot see my way
From this spot whereon I stay;
So hope fadeth day by day."

Then a voice was at my side:
"Let My conduct be thy guide."
'Twas His voice, the Crucified.

"Thirty years unknown I trod
Galilee's sequestered sod;
But my life was known to God.

Daily work at Joseph's call,
Daily life 'mid duties small;
Yet I was the Lord of all.

Loved one, if thy life be true,
Thou a blessed work shalt do,
Though unseen to mortal view.

I shall know it, I shall see,
When with willing heart and free
Thou obedient art to Me.

All thy quiet life I know,
For I planned it long ago.
Wouldst thou that it were not so?

I have given all for thee,
Live thy quiet life for me,
So it shall transfigured be."

Now on these sweet words I rest,
And have ceased my anxious quest,
For the Master knoweth best.

ANSWERS TO PRAYER.

Lord, Help Me.

Many of the inhabitants of Manchester, England, and the surrounding towns, will remember a singular old minister, with a red, round, pleasant-looking countenance, a bald head, and who often preached in a velvet skull cap. He was a man of very peculiar views, but almost unequalled in his description of Christian experience. This man once preached in Rochdale from the text, "Lord, help me." Having read his text, he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, saying:—

"Friends, by way of introduction, I will tell you how I got this text, and if you will allow me to speak for the first person, I can tell you easier by saying 'I' than 'he.'"

"Before I was fully devoted to the ministry I was in business, and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I was owing several sums of money; but much more was owing to me, so that I had no fear of being unable to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for the payment. I said to him, 'I will see what I can do for you next Monday.' He called on Monday, but I had not got the money. He was rather cross with me saying I had no business to promise except I intended to perform. This observation touched my pride, and I told him that I would pay him on the coming Monday. He went away in a rage, saying he hoped I would.

"I set out on the following day to see some of my debtors, not fearing but I could raise the twenty pounds, but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them. But to my utter amazement, I was mistaken. All of them could sympathize with me a deal better than lend me anything; and I began to find it out, that if a man wants to know how many friends he has, he had better try to borrow some money.

"The next day I made out another list of those not so well able to help me as the former; for I thought if I could get five pounds here and five

pounds there I would be able to raise it all. I traveled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, 'How is it that I, a respectable man, and as some people say, a popular preacher, can not, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I cannot find one that will trust me for twenty pounds.' My pride got a terrible shake, and I felt very little indeed.

"Saturday morning came, and I rose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings, that my wife asked me if I was poorly, or in trouble. 'Yes,' I replied, 'I am in trouble enough,' and I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith, I think you will need some yourself.' Having said this she arose from her chair and went rattling among her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends.

"My wife is a good Christian woman, but she thinks that works are the best evidence of faith, both in preacher and people.

"On Saturday I was in a state of torpor until evening: I then with a heavy heart went upstairs into a little room I called my study, for I had three times to preach on Sunday and no text; twenty pounds to pay on Monday, and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord, help me,' a hundred times, for I could say nothing but 'Lord help me, Lord help me.' While praying I felt an impression that these words might serve me for one text; and as Sunday came before Monday, I began to prepare as well as I could for Sunday work; but no other text could I think of but 'Lord, help me.'

"While preaching on Sunday morning, I had so many thoughts and illustrations, arising out of the subject, that I felt great liberty in preaching. One of my illustrations was about a man I knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and he died with the reputation of a rogue.

"Now, I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation, by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do—instead of losing the money, his good name, his peace of mind and perhaps his life, God would have heard his prayer, and saved him.' him."

"Noon came; but my sermon was not half done. I preached from the same text again in the afternoon, and in the evening; and I felt that I could have preached from it a week.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there who asked to see me in private. I took him into the vestry, and requested his errand, expecting it would be about his soul. For several minutes we were both silent, but at length he said, 'You know my mother, Mr. Gadsby.'

"I looked in his face, saying, 'Surely I do, but I did not know you at first.'

"Well, sir, when she died she left me some money—in fact all she had, except two small sums she wished me to give; one sum of five pounds, to a poor old woman of her acquaintance; and speaking of you she said, 'Our minister needs help, and you may give him twenty pounds.' I paid the five pounds to the old woman; but thinking no one knew, I resolved never to give you the twenty. But while you were talking about the roguish executor this morning, I felt thunderstruck, and I have brought you that twenty pounds. Here it is, do take it and do forgive me."

"It was now my turn to be thunderstruck. While the young man was putting the sovereigns into my hand, I trembled all over. God had heard my prayer; He had helped me through Sunday, and sent me the twenty pounds for Monday. I shook the young man's hand, and, without putting the money into my pocket, I went quickly home, spread it out on the table before my wife saying, 'Here it is! I now see how it was that I could not borrow the money. God knew where it was, and He sent me the twenty pounds, and delivered me out of my trouble. He had heard my prayer, and helped me, and I will trust him and praise Him as long as I live!' Oh! my dear friends, when that little prayer, 'Lord, help me,' comes from the heart of one of God's children in distress, neither men, nor devils nor angels can tell its power.—J. Ashworth, in "The Earnest Christian."

Personal & General

The Hon. S. H. Blake, though still in Wellesley Hospital, is improving satisfactorily.

Rev. J. G. Waller, of Ueda, Japan, is much better after his serious and alarming attack of bronchitis.

Since 1902 the Philippines have been buying Bibles for themselves at the rate of five thousand per month.

Rev. F. B. Müller, of Nottingham, England, an expert in Palestine lore, is on his way to Canada to take part in "Palestine in Toronto."

We cordially welcome the army of delegates of the Woman's Auxiliary to our city this week, and wish them godspeed in their splendid work.

The later report of the condition of the Duchess of Connaught is that a further operation has taken place. Canadians are anxiously awaiting every bulletin from England.

The General Convention of the Protestant Episcopal Church of the United States meet for their 43rd triennial convention in New York on Wednesday, October 8th next.

Among the Chinese delegates to the recent conference of the Anglican Communion, which organized the Holy Catholic Church in China, were an ex-Buddhist priest, an ex-Mohammedan and an ex-Taoist priest.

A report from Shanghai says:—Chang, the husband of a niece of President Yuan Shi Kai, who died recently, was baptized as a Christian with his daughters before his death. His widow has now adopted Christianity.

The model of a monument to King Edward VII., to be erected on Parliament Hill, prepared by Walter Allward, of Toronto, has been accepted, as recommended by the advisory arts council; S. Nicholson Babb, London, England, was second.

There was, from all reports, a truly wonderful response from all Christendom on Sunday last, to the request of the Chinese government

for the prayers of Christians for the guidance of the "Almighty" in the present crisis in China.

The first anniversary of the "Titanic" disaster was marked by bereaved families of Southampton by the publication of four columns of "In Memoriam" notices in the local newspapers. Many of the notices contained extracts from the hymn, "Nearer My God to Thee."

A memorial has recently been erected in Uganda to the three boy martyrs who, in the great persecution of 1885, were mutilated and burned by order of King Mwanga. The memorial is in the form of a chapel connected with one of the boys' schools. Much of the work was done by the Uganda Christians themselves.

"In the last few years the increase alone in the consumption of 'SALADA' Tea amounted to 2,314,026 pounds, or 200 carloads of Tea. Even after this enormous increase 'SALADA' has had a further increase in the first 14 weeks of this year of a little over a quarter of a million pounds, equal to 21 carloads."

Of the nations which flourished when Babylonia and Egypt were in their glory, the Chinese people alone survive, and after these long millenniums they are of surpassing vigour and have as well-grounded a hope of survival as the fittest nations of this modern age. Her youth, filled with the new spirit of the West, are learning the best—and the worst—that our civilization can teach them.

We extend to the Ven. Archdeacon Ingles and his family our sympathy in his sudden bereavement in the unexpected death of his sister, Miss Emily Chandos Ingles, while visiting Mr. John Ingles at Hagersville, Ont. The burial took place on Wednesday, April 30th, at All Saints' Church, Niagara Falls, of which her late venerated father was the rector many years ago.

Mrs. A. A. Adams, the wife of the incumbent of St. Thomas' Church, Fort William, left on Friday, April 18th, for England, accompanied by her sister, Miss Daw. Mrs. Adams

has been very ill since January suffering from a nervous breakdown, and it is thought the trip to her old home in Devonshire will be the means of restoring her to perfect health.

Inasmuch as Sunday, April 27th, was the 100th anniversary of the capitulation of the city of Toronto to the United States troops, there is on exhibition at the public library this week the original manuscript of the terms of capitulation entered into on the 27th of April, 1813, after the surrender of the Town of York, in Upper Canada, to the army and navy of the United States, and signed by Lieut.-Col. Mitchell, of the 3rd Artillery, U.S.A., and by Lieut.-Col. Chewett, of the 3rd Regiment of the York Militia.

Mr. Donald Maclean told a story the other day at a drawing-room meeting of the Friends of the Poor. The story related to a girl in whom one of the members of the society took an interest. The member brought her to the house of a lady friend of hers who needed a domestic servant. The mistress of the house asked the girl whether she had been confirmed. "Well," was the reply. "I'm not quite sure, ma'am; but I have a swimming certificate at the Lambeth Baths."

The teacher was addressing his pupils on the subjects of laziness and idleness. He drew a picture of the habitual loafer—the man who dislikes to work and who begs for "all he gets." "Now, John," said the teacher to a little boy who had been very inattentive during the lesson. John was instantly on the alert. "Tell me," continued the teacher, "who is the miserable individual who gets clothes, food and lodging, and yet does nothing in return?" John's face brightened. "Please, sir," said he, "the baby."

New Bond and Banking House.—A new bond and banking house partnership has been entered into by Mr. J. B. Ferguson, who has been engaged in the financial business for a number of years in Western Canada, and Mr. D. M. Sanson, who has been associated with the Canadian Bank of Commerce for twenty-three years and latterly manager at Dawson City branch. The firm will be known as Ferguson and Sanson. The offices are located in the Continental Life Building, corner Bay and Richmond Streets, Toronto.

A few weeks ago we spoke of the expedition led by Archdeacon Hudson Stuck which started from Fairbanks in an attempt to reach the summit of Mount McKinley, the highest peak on the American continent. They arrived in the Kantishna district safely, according to advices brought here Sunday by Dan Keller, a mining man from Eureka Creek. A letter to the Rev. C. E. Betterricher from the Archdeacon at Glacier, dated March 27, says the trip over the trails was much better than had been expected. By the by, Dr. Cook is not one of the party, it is stated.

In a mission in Southern Manitoba there is an outlying point which is served alternately by the Anglicans and Methodists. The Anglican minister is one of Wycliffe's keenest alumni, and he tells the following story on himself. A Belgian farm hand attended the Methodist service on one Sunday and on the next the Anglican service. The Anglican clergyman, who is clean-shaven, had forgotten his surplice that Sunday and conducted the service in his cassock only. The Belgian on his return home that Sunday, remarked, "Me like that priest better than the Protestant minister!"

Lord Stamfordham has succeeded Lord Knollys as private secretary to King George. As Sir Arthur Bigge he was well known for several years

as the private secretary to Queen Victoria, but when King Edward ascended the throne he retained his own secretary, now Lord Knollys, and so Sir Arthur Bigge transferred his services to the then Prince of Wales. When King George succeeded, he, too, availed himself of the wide experience of Lord Knollys, and Sir Arthur was made his chief assistant. The retirement of Lord Knollys some weeks ago, on account of advancing years, left only one possible successor in sight, namely, Lord Stamfordham, who will have as his chief assistant Colonel Sir Frederick Ponsonby, son of the former secretary to Queen Victoria.

A striking example of the value of politeness is told by a woman who was left to support herself and her child and who had never had any business training. Her husband had had an income of several thousand dollars a year, but it had all been spent on good living. After his death the wife applied for employment to a firm with which she had had an account. "What can you do?" she was asked. Partly in jest she replied she could write a polite note. To her surprise she was taken at her word, for the firm was badly in need of such

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

Capital \$1,000,000

5% Debentures
ISSUED
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Company's Building, 37 Yonge St. Toronto

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a person. She was told that it was difficult to find someone who could answer complaints in such a way that the friendship of the customer was retained. For several years she supported herself and her child by writing polite notes.

A terrible story of a father's desperate act in throwing his child to the wolves is related by the Astrakhan correspondent of the "Viedemosti." A peasant named Grusneijoff, accompanied by his wife and four-year-old child, it is stated, was travelling by sleigh to Volchuni. Towards dusk, when only a few miles from the town, he suddenly came across a pack of wolves. Grusneijoff's wife, in her terror, suggested that he should appease the famished beasts by flinging them the child. This, however, the man at first refused to do, continuing to belabour his horses. At length, however, seeing that the wolves were gaining on the sleigh, he flung the child into the road. His sacrifice was in vain, for the wolves, discarding the living bundle, flew to the attack with renewed fury, and at length dragged the peasant from the sleigh. When the horses arrived in the town the woman was found lying unconscious in the sleigh. The child, which had not suffered the slightest injury, was found lying peacefully sleeping on the road.

New Advertising Offices.—F. Albany Rowlatt occupies fine offices in Tanner-Gates Building, 28 Adelaide Street West. This company's offices occupy the entire rear half of the fourth floor, and are very well fitted to accommodate the increased business which forced them to move. Mr. Rowlatt, whose experience in advertising work is long and varied, planned every detail of the office before construction, so that the result would assist in the rapid and accurate transaction of business with least trouble and loss of time.

British and Foreign

The condition of the remains of the cloisters of Peterborough Cathedral has given cause for alarm, and the Dean and Chapter have procured expert assistance. The beautiful canopied and traceried recesses have been found to be seriously affected by time and weather, and timber shoring is being erected pending complete restoration. The cloisters are regarded as ranking high among the architectural beauties of Peterborough.

Members of the congregation of St. Margaret's Church, Westminster, held an enthusiastic meeting lately, presided over by Sir Henry Craik, to express their appreciation of Dr. Henson's ministry and their regret at its termin-

ation. They offered to the Dean of Durham and Mrs. Henson some valuable parting gifts. A grand piano, nineteen volumes of a valuable dictionary, a tall silver bowl on ebony pedestal, bearing a most eulogistic inscription, two quaint figures in ivory and silver of that Duke of Burgundy, who is said to have laid the foundation stone of this historic church, and his duchess, and a handsome Hungarian enamel pendant and chain.

BURNING LEPERS IN CHINA.

Thirty-nine lepers, men, women and children, were burned to death on December 14, 1912, by order of the president and Taku, of Kwang-si province, as the rejected of heaven—useless encumbrances of the earth. These unfortunate creatures were under the charge of the Catholic Mission, which had bought ground near the city of Nanking and began building a leper hospital. The plans of the Father in charge for gathering the lepers in one place for care and treatment were warmly approved by local merchants. When his priest applied to the authorities for their sanction he was curtly informed by letter, "Forbidden to Europeans to do good here." He learned also from a porter that the president of Kwang-si could not pay his soldiers, and the Catholic Mission had better help him instead of spending money on lepers. The officials perfidiously continued their negotiations with the devoted priest, but meanwhile, as related in the columns of the "China Press" (Shanghai) by an eye-witness, quoted in the "Literary Digest":—

"A large pit was dug on the parade-ground, the intended use of which we never suspected.

"One morning, later on, we were startled by the report: 'The leper-village was surrounded at daybreak, and all the inhabitants massacred.' The details of this atrocious deed are as follows: More than a hundred soldiers surrounded the village, so that none could escape. The lepers were then driven, at the point of the bayonet, to the parade-ground—to the pit that had been so carefully prepared. A thick layer of wood covered the bottom of the said pit, into which all were obliged to descend.

"One by one the poor women, carrying their babies, descended the lad-

NORTHERN CROWN BANK

Head Office .. WINNIPEG

Authorized Capital ... \$6,000,000
Paid-up Capital ... 2,746,000

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

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

Notice of Quarterly Dividend
Notice is hereby given that a Dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days inclusive.

Annual Meeting
The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,
JAMES MASON, Gen. Manager.
Toronto, April 16th, 1913.

By-law to Increase Capital
It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.
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Canada Life Bldg. - TORONTO

7½%
We offer subject to prior sale a limited number of First Mortgage Sinking Fund Gold Bonds of a well-managed, prosperous Industrial Corporation, operating in Western Canada, at a price to net the purchaser 7½ per cent.
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Ferguson & Sanson
INVESTMENT BANKERS
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We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

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Assets - - - 2,800,000.00
Total Assets - - - 2,800,000.00

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Head Office:
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BAY AND MELINDA STREETS TORONTO CANADA

The Hurry Habit

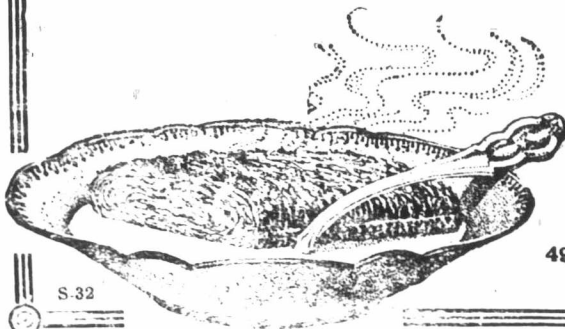
Hurry and Worry are the advance agents of Nerve Exhaustion. Avoid them. It is easy to get Johnny off to school or husband off to work in the home without hurry or worry where

SHREDDED WHEAT

is served at the morning meal. Shredded Wheat is ready-cooked and ready-to-serve. Two of the Biscuits with hot milk or cream make a warm, nourishing meal, supplying all the strength needed for a half-day's work or play.

For breakfast heat the Biscuit in the oven a few moments to restore crispness; then pour hot milk over it, adding a little cream; salt or sweeten to suit the taste. It is deliciously nourishing and wholesome for any meal with stewed prunes, baked apples, sliced bananas, preserved peaches, pineapple or other fruits. At your grocer's.

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A CANADIAN FOOD FOR CANADIANS



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Niagara Falls, Ont.

Toronto Office:
49 Wellington Street East

der and took their seat on the fatal pile; then the cry 'Cha, 'kill,' burst forth, rifle-fire was opened on the poor victims, a copious supply of petrol was poured over them, and a burst of flame announced to the town the victory of the literati!

"This is not all, however. 'Man-hunting' has begun; \$10 is the price laid on the head of every leper—\$5 for information leading to his cap-

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



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393 Hargrave St., Winnipeg

ture, and another \$5 for arresting him. This morning a young man was arrested at his home, among his family, conducted to the parade-ground, shot, and burned."

In issuing a proclamation in which these facts were duly stated, Tsan Hao Ming, the president, concludes with the words: "I assured myself of universal approbation."

Such an atrocious act will have a great influence in deciding the attitude of foreign nations towards the Republic, thinks the "North China Daily News" (Shanghai).

Boys and Girls

A LITTLE GIRL AND HER MISSIONARY JUG.

A STORY IN TWO PARTS.

"Father, what is a missionary?" asked little Lucy Gray, running into the house, with flushed cheeks and excited eyes.

Dr. Gray lowered his paper and

looked over his spectacles, as he answered shortly, "A fanatic, child, a fanatic."

"A—a what, father?" she asked with a puzzled air. "Is it nice to be what you say?" Lucy was a little doubtful from the tone in which it was spoken.

"As nice as to be a missionary, I reckon," replied her father, taking up his paper again.

"Then, father," with slow decision, "I wish I was a—a fanatic, 'cause I think a missionary is drefful nice."

Dr. Gray laughed, and laying aside his paper he drew his little daughter to his knee, as he asked, "What do you know about missionaries, little one?"

"O father," she replied earnestly, "a missionary man talked in Sunday School to-day and he was splendid! He told us stories about a country away 'cross the sea where he lives, and where the people are so wicked that they don't even love their little children, and they sometimes kill them."

"It must have been interesting," interrupted the doctor, with a slight sneer, which, however, was lost on little Lucy.

"But, father, wait," she said eagerly. "This is what they do before they know about Jesus; but when they love Him, they love the little children and everybody, and are not wicked any more."

"Oh!" said her father. "And did he ask you all to go to that heathen country to convert these interesting people?"

"Oh, no," Lucy replied, looking inquiringly into his face, for she did not quite understand the tone in which he spoke, as it was one rarely used to her; "but he said we could help to send somebody else while we are little, and I mean to try. Do you mind if I do, father?"

"Oh, no, child; do anything you like if it amuses you; but give me a kiss now, for I must go to see some sick folks. That is my missionary work."

Dr. Gray was the only physician in a small village. His skill in the profession caused him to be in the greatest demand, and his practice extended through all the country round about. Married late in life, all the love of his mature years was poured out at the feet of his pretty young wife; and although people shook their heads at what they considered a strange match they watched in vain for any evil to arise. Even the most prying eyes could discover naught but happiness in their pleasant home. We see many strangely matched teams in this world every day that nevertheless pull pretty heavy loads together; and the burdens of life seemed very light to Dr. Gray, as he journeyed on with his fair young yoke-fellow by his side.



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NA-DRU-CO Headache Wafers

They stop headaches promptly and surely. Do not contain opium, morphine, phenacetin, acetanilid or other dangerous drugs. 25c. a box at your Druggist's.

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NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.

CURE SKIN TROUBLES BY CLEANLINESS

Perhaps you would be surprised to learn that one of the most efficient methods of curing bad complexions, and some of our very common skin troubles, is by the use of simple pure water. Isn't it reasonable to suppose that if you remove the cause of bad complexions and skin troubles you will cure the disease? By applying ointments, pastes and powders to the skin you are not removing the cause, you are merely trying to cover up the effects. To remove the cause you must clear the system of the terribly poisonous waste that accumulates in the human body. This waste clogs in the lower intestines and generates poisonous matter, which is absorbed into the system, permeates the blood and displays itself not only on the surface of the skin, but in various ways that cause illness more or less serious.

This commonsense treatment we speak of is Dr. Charles A. Tyrrell's J.B.L. Cascade, now recommended by the best physicians and used by over 300,000 people. If you are a sufferer from any of these skin tortures profit by the experience of Wm. DeVoy, 703 Seventh Avenue, Lethbridge, Alta., who writes as follows: "I feel it my duty as a thankful patient to express my enthusiasm for the great blessing the J.B.L. Cascade has been to me. Previous to using it I could not go a day without a drug of some sort. Since using it I have not, on my word of honor, swallowed five cents' worth of drugs. I spent over \$300 in the two years previous to hearing of the J.B.L. Cascade. Would that all young men and women I see in this town with their faces covered with horrid, unsightly pimples might use it. They would soon get rid of them as I did."

In plain justice to yourself learn more about this simple and remarkable treatment. Write to-day to Charles A. Tyrrell, M.D., Room 561-9, 280 College St., Toronto, Ont., and he will send you free his book, entitled, "Why Man of To-day is Only 50 Per Cent. Efficient."

But one day she grew weary and lay down to rest, and the light and love faded from her sweet eyes and left him in darkness. Then he who had so often been instrumental in restoring the comfort to other homes when it had well nigh departed, was comfortless. Thus it remained through many weary months, until one day, as he looked on the face of his baby-daughter, he saw the likeness of her mother there. From that day the tendrils of her young love twined themselves around his heart and bound up the bleeding wounds, and he was comforted. Oh, it was a rare love that encircled the heart of little Lucy Gray, as she grew more and more in the likeness of that dear dead mother, so that she did not miss the mother-love that she had never known.

Dr. Gray was a Christian. That is to say, he had joined the church when quite young, and was for years an active member, rarely missing a service. But in later years, as his practice increased, it grew to be quite the natural thing for him to start on a long drive into the country to visit his patients as the church bells were calling others to the house of God, so that now he was seldom seen in church. His life was upright and conscientious, and he felt rather gratified than otherwise that his name, fair and clean, could be seen on the church roll; but as to any active service for the Master, he knew nothing. In dealing so much with ma-

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ROUBLES INNESS

rised to learn that hods of curing bad very common skin le pure water. Isn't if you remove the l skin troubles you plying ointments, kin you are not re-erely trying to cover he cause you must oly poisonous waste n body. This waste d generates poison ed into the system, ys itself not only on various ways that ous.

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TORONTO-ONT.
WINNIPEG MONTREAL

terial things, he neglected the spiri- tual; and in the study of these human bodies of ours, that are so fearfully and wonderfully made, he forgot the divine Creator.

After her father left her that Sun- day afternoon, Lucy sat down and thought of all the missionary had said. How terrible, she thought, to live in a land where they had no Sun- day Schools and never heard of Jesus! It seemed to her that the sun could not even shine so brightly as in this Christian land. She wondered how she could send missionaries to teach the people to be good. No one

would be likely to go away over there just for the asking of such a little girl as she, and she could think of no other way to send one. True, there was Miss Lewis, her Sunday School teacher; she was so good, she might be willing to go. But what would her class do without her? They could never love another teacher as they did her. No, indeed; it would never do to ask Miss Lewis. They could not spare her, and someone else, who was not so nice, would do quite as well where they did not know her dear teacher. You see little Lucy, in her ignorance, argued very much as some people do who are neither so young nor so ignorant. But whom could she ask to go, and how could she send anyone? Her small head ached as she tried to solve the mys- tery; and at last she rose from her chair with a sigh, and decided to ask Miss Lewis the next Sunday, for the more she thought about it the more puzzled she became to know what the missionary meant.

The next Sunday Miss Lewis told her class that she was going to have a missionary society, and she wanted them all to be members; and if they would come to her house the next afternoon she would tell them what a missionary society was, and what they had to do to belong to it. When the appointed hour came, there were ten little girls with bright, eager faces, seated around Miss Lewis's parlour. She told them they would have three things to do in their so- ciety. The first was to learn all they could about the missionaries in the different countries; the second was to pray for them and their work; and the third was to give their money to pay the expenses of others, for that was the way they could send them if they could not go themselves. "Girls," said she, "I want to call our society the Thanksgiving Society. Don't you think that is a nice name? I'll tell you why. We all have so very many things to thank God for every day that I thought whenever we had anything come to us that made us feel thankful to Him, we would give a penny to help to send the news of His love to those who do not know

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Whether working for oneself or for others, no man or woman can do efficient work unless the health is in good condition.

Competition is keen these days, and success goes to those who are strong, energetic and ambitious.

From a purely financial standpoint you cannot afford to neglect the warnings given by headache, neur- algia, sleeplessness, indigestion, loss of energy, mental vigour and physical strength.

Most workers, whether their work is manual or mental, find themselves

hand-capped at times by a run-down condition of the system.

For all such we have a message that will bring joy and gladness into their lives. We want you to know about Dr. Chase's Nerve Food, the great restorative, which forms new blood and restores feeble, wasted nerve cells.

By using this food cure you can in- stit new energy and strength into every organ of the human body. Pains, aches and physical weakness soon disappear, and health is brought up to high-water mark by

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Him. I am going to give you each something to put your pennies in; and you can keep it where you can see it every day, and it will help you to remember."

Then she gave them each a little round terra-cotta jug, with a slit in it that looked very much like a wide mouth, and a little round knob over the slit that was intended to be orna- mental, but made one think of a pug nose. She told them that she hoped they would give what was really their own, what had cost them some effort or sacrifice, for that is what makes a gift acceptable to God. "For," she said, "we must live up to our name, and make our money a real thankoffering to Him. We will not have any entertainments, but give only so much as the Spirit of God prompts us to; and I feel sure that He will open our eyes to see how we can get this money by our own pri- vate efforts and sacrifices, which will make the gift great in His sight whether it be little or much, and I know it will please Him best." She then told them, with a smile, that if any other members of their families should wish to put any money in their jugs—it would be perfectly fair and right.

A more enthusiastic missionary meeting never adjourned. As they separated to their several homes, each with jug in hand, their small heads were full of schemes for rais- ing all the money they could, and I fear the other rules of their society were forgotten for the time being. Not entirely, however; for when they left her Miss Lewis had gone to her room, and as they walked away she was pouring out her whole heart in prayers for the work they were about to undertake; and in a few days they each received a copy of the Children's Missionary Magazine, which this zealous young teacher sent them.

When Lucy Gray entered her father's sitting-room she found him sitting before the fire, having just returned from a long, cold drive.

"Well, little girlie, where have you been?" he asked with a smile. No matter how cold and tired and anxious Dr. Gray was, he always had a smile for his little daughter.

"I've been to Miss Lewis's, father," she replied, "and we are go- ing to have a missionary society to

meet at her house every month. We are going to learn all we can about missionaries, and give all the money we can send to them, and she gave us each a jug to put our money in; and we are going to put in a penny every time we feel thankful for any- thing, 'cause our society is named the Thanksgiving Society."

(To be Continued).

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