

Canadian Churchman

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The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, APRIL 23rd, 1914

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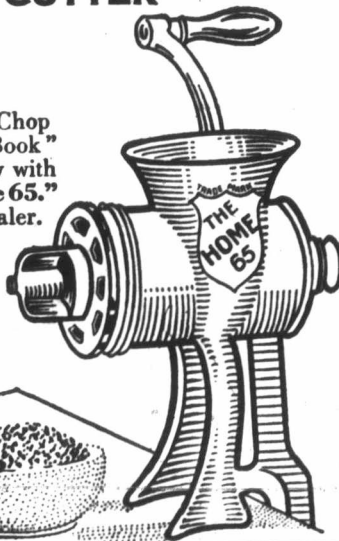
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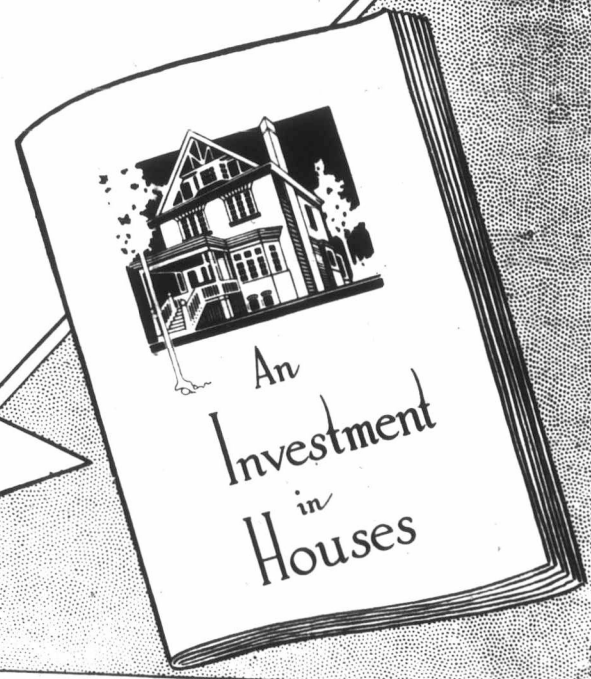
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The Canadian Churchman

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THIRD SUNDAY AFTER EASTER.

(May 3rd).

Holy Communion: 252, 257, 258, 259.
Processional, 384, 424, 601, 664.
Offertory: 387, 394, 422, 423.
Children: 688, 710, 714, 716.
General: 172, 174, 400, 642.

The Outlook

A Terrible Catastrophe

There seems to be little or no doubt that three sealing vessels have been involved in the awful wreck off the coast of Labrador, and the whole country, and, indeed, the whole world, feels intense sympathy with the sorrowing ones in Newfoundland on the loss of their brave men. The catastrophe is a fresh reminder of the risks run by those who "go down to the sea in ships," and the least we can do at such times is to express our sympathy in the most practical way. Many prayers have been going up to God for comfort, grace, and peace to enter the hearts and lives of those who have been so suddenly and terribly bereaved. Before such a mystery we can only bow in trust and hope, feeling assured, however, that the grace of God will be sufficient even for this mystery and sorrow.

Our New Archdeacon

We rejoice to hear that the Bishop of Mackenzie River, Dr. Lucas, has appointed the Rev. C. E. Whittaker Archdeacon of Mackenzie River. This is a fitting testimony to his splendid and heroic labours, and many prayers will follow him as he journeys back to his station in the Far North-West at Fort Macpherson. To hear the Bishop or Archdeacon Whittaker speak in public or private of their life and work is to realize that life in Eastern Canada is simplicity and luxury compared with the privations, inconveniences,

difficulties, and loneliness of these fields in the Far North. All the more reason, therefore, for our prayers and efforts to help our brethren as they endeavour to evangelize the "regions beyond" and bear witness to the Eskimos concerning Christ. We rejoice in the splendid heroism of our missionary brothers, and of our sisters as well, for we must not fail to think of the noble wives of these men. We notice that the Bishop of Yukon, Dr. Stringer, has impressed the British public with the need and importance of work in his diocese, and it is a great satisfaction to hear that his efforts to obtain money are being crowned with much success. We must continue to uphold these brethren in our prayers and by our definite co-operation in order that this truly missionary work of our Church may have ever-increasing success and blessing.

Unworthy Sensationalism

It is decidedly disheartening to see some of the methods adopted by religious bodies to make their meetings known. A short time ago in England a sermon was announced on "Will Mr. Lloyd George get to Heaven?" People came in force, but it turned out after all that the sermon was directed to show that only through belief in the Atonement could Mr. Lloyd George or anybody else reach heaven. It is nothing short of disgraceful that such announcements are made, and, while we of the Anglican Church are thankful that such irreverence is practically, if not wholly, non-existent in our midst, the facts constitute a warning, which we do well to heed, that nothing can make up for reverence in connection with religious work. The end does not justify the means, and every such method is certain to recoil with injury on the Church or Institution making it. Never had we greater need than to-day to remember that "Holy and reverend is His Name."

Spiritual Work

It is well known that in England there is a great movement connected with Men's Meetings on Sunday afternoons, which goes by the name of P.S.A., "Pleasant Sunday Afternoon." A leading American Sunday School authority, Mr. Marion Lawrance, has just written an "Open Letter," giving his impressions of these gatherings, and saying that so far as he has been able to judge they do not minister to increased attendance at other Services, or to any additional labourers in Sunday Schools or other forms of Church work. We are particularly glad that this notice has been taken of a movement which, while admirable in its original intention, has degenerated into a system of political, social, and often purely secular effort. The very word "Pleasant" is unfortunate, because it might seem to suggest that other parts of the Lord's Day are not "pleasant." Further, there can be no doubt that in many cases what men need beyond all else is not to have things made "pleasant" for them, but even "unpleasant," in the sense of reminding them of their sins and convicting them of their need of a true relation to God. On one occasion when the writer had to speak at a gathering for men he was told by a worker that while the meeting was called P.S.A. it did not mean "Perishing Sinners Amused." The greatest possible care must be taken lest meetings for men should degenerate into secular gatherings, which are all the more dangerous because held in a building connected with a Church. The finest model for men's meetings is found at St. James-the-

Less, Bethnal Green, where the new Bishop of Chelmsford, Dr. Watts-Ditchfield, has shown the power of attracting men by a spiritual service and the frankest Gospel message. The only way of "catching men" is the straight, definite way of our Master and His Apostles.

"With Audible Voice"

The old subject of "mumbled and muttered Services" has just been touched upon in an English paper by a well-known Anglican writer, who comments thus:—

"The other day I watched a girl pasting paper-bags. I understood the movements by which she prepared the paper for the pasting. But I could not have done it in ten times as long as she took. Long practice has made her fingers rapid. So, too, long practice makes a clergyman's tongue rapid, and long listening makes an educated man's ears quick at hearing. But most men are not very quick at speaking, and uneducated people cannot even understand what is said rapidly. . . . There is everything to be said for clear, distinct, and comparatively slow enunciation in delivering services which, if only for their literary beauty, ought not to be gabbled and rushed, and which, of course, have a yet more weighty claim for careful treatment."

There is a great truth in this contention, for familiarity is only too apt to breed indifference. Again and again clergy are guilty of manifest inaccuracies simply through the frequent use of phrases that are presumably known, but are read without proper consideration. How often, for instance, we hear the prayer for the King read thus: "We beseech Thee with Thy favour—to behold our most gracious Sovereign Lord." Nothing could well be more meaningless than this inaccuracy of pause. It was not without point, therefore, that the rubric ordered clearness and distinctness in reading of the Lessons, and a similar requirement in regard to the Homilies, that they should be read "diligently and distinctly that they may be understood of the people." We must not only read and preach in the mother-tongue, but so to use it as to make ourselves clearly understood.

"A Little Child Shall Lead Them"

A touching letter was received the other day by a Secretary of a Missionary Society, showing the value placed in some homes upon intercessory prayer for Missions. There was a new series of Prayer Booklets, and as the second was a little late in publication a prompt inquiry came from a little girl of ten, the daughter of a minister, who wrote thus:—

"When daddy read the book about Shan-tung to me I thought it was very nice, and we prayed for the missionaries there every day. Now, as February is come, I am writing to ask you if you will send on the next book. I came in to tell daddy good night, and when he looked at the Prayer Calendar to see who or what I was to pray for, it reminded him of the booklet, and he said I must write to you. I have made up my mind that if God is willing, I will go and teach the people about Jesus, and then, perhaps, my name will go upon the Calendar."

We trust that this beautiful testimony to the reality and power of intercessory prayer will find an echo in many hearts and congre-

gations. A careful use of the daily Collect and other helps to prayer provided by our M.S.C.C. will make our petitions intelligent, definite, and helpful to ourselves and to others. Prayer is power.

The Church in England

Some very depressing and disappointing figures appear in the new volume of "The Church of England Year Book." It is, of course, unwise to lay too much emphasis upon the returns of one year, and yet it is scarcely possible to avoid noticing the seriousness of the diminution in the number of communicants and the corresponding decreases in finance. Unfortunately, too, it coincides with a similar depression among the Nonconformist Churches, showing that everything is not quite right with religion in England. At the recent Free Church Congress it was stated that only about one-sixth of the sittings in the Methodist Church are occupied at morning services, and the same is true of other denominations as well. Churches are built in response to supposed needs, and while the locality grows the Church remains only half full. Even earnest, true-hearted men in the ministry find themselves overwhelmed with the power of indifference. Not for a moment would we gauge prosperity by numbers, and yet "the assembling of ourselves together" is ordinarily a fair test of our appreciation of the Gospel of Christ. It behoves us in Canada to heed these facts and to see that nothing is permitted to interfere with the spiritual life and work of our congregations.

Genesis and Evolution

From time to time statements are heard to the effect that it is impossible to reconcile Genesis with the modern view of Evolution. We have already seen that Evolution is by no means definitely proved and settled beyond question, so that a good deal depends upon interpretations, both of Genesis and Evolution, before we can say that they are beyond reconciliation. Perhaps a little more knowledge of what Genesis actually contains and a little more information about the facts of science might lead to another conclusion. But in any case the question is worth facing.

On one hypothesis there is no doubt that Genesis and Evolution are irreconcilable, namely, the belief that Evolution is causal, thereby ruling out a belief in a great First Cause. If we admit that the solar system has always existed it would, of course, be necessary to believe in the eternity of matter, but nothing in the universe more clearly points to a beginning than the solar system, and great scientists, like Lord Kelvin and Sir Oliver Lodge, are quite definite in their conviction that only by means of a First Cause can we account for things as they are. Whatever may be the precise method by which present arrangements have come to be, orderly succession suggests cause and effect, and this, in turn, implies and demands an intelligent and infinite First Cause. But we may dismiss this idea of Evolution as causal because it is plainly anti-theistic.

The other view regards Evolution as modal, as the method employed by God to produce the world and all that is in it. On this assumption Evolution cannot get further back than the condition of things mentioned or implied in the second verse of Genesis, the well-known nebular hypothesis, which assumes a mass of nebulous matter revolving with velocity and throwing off rings which formed the planetary system. This must obviously stop short with verse 2, because it presupposes sun, atmosphere and the power of rotation. This is all

that science can say, but it does not in the slightest degree explain how these things came to be. For this we must go further back still and concentrate attention on verse 1, which teaches that the universe was not self-originate, but was due to a First Cause. Once this is granted it can be seen that there is no contradiction between Genesis and science. No scientific error has yet been proved to exist in it, and the language is sufficiently flexible to allow of agreement with modern discoveries. If Genesis had been written in strict scientific language it would have been unintelligible for centuries. Thus there is only one word for the act of creation as distinct from that of making or moulding from materials, and it is significant that this word occurs three times only in connection with the three spheres of matter (ver. 1); life (ver. 21); and man (ver. 27). When it is remembered that Mr. Alfred Russell Wallace maintains that there must have been three interpositions of a Divine and supernatural power to account for things as they are, the agreement of science with Genesis is surely very striking. There is a gulf between matter and nothing; one between life and the non-living; and a third between man and the lower creation, and science cannot bridge any of them. Then again, the chapter has the same order of events as may be seen in scientific records to-day. Comparative anatomy tells us that types of life go up from the lowest to the highest, and are determined by the proportion of the amount of the brain to the spinal cord, the order being fish, reptiles, birds, mammals, man. This is exactly the order of Genesis, and it would be interesting to know how the author of that chapter came to be familiar with facts which were only discovered by science just over two centuries ago. Further, the chapter is clearly marked by indications of development, progress, and change in harmony with much modern teaching on Evolution, and there are also points of contact with biological and anthropological teaching about man's nature. Man is seen to be at once united with nature and yet separate from it. This unity of animate and inanimate nature is exactly in accordance with scientific thought. Even a materialistic scientist like Haeckel bears his testimony to this remarkable fact, and the late Professor Romanes and others speak in the warmest terms of the way in which Genesis has anticipated the order of events as recorded by science. It is, therefore, marvellous that, although not allowed to set down scientific truths in scientific phraseology, the writer of Genesis was prevented from setting down anything inconsistent with scientific results. The oldest book in the possession of man has wonderfully anticipated some of the latest discoveries of science. Of course, it is necessary to distinguish carefully between Geology and Genesis, the one being for students and the other for all men; the one being concerned with science, the other with religion. And yet there are striking analogies between them, as, for example, the fact that the material universe had a beginning and is not eternal; that light was in existence before the appearance of the sun and moon; that the earth was once covered with water; that vegetation preceded animal life; and that man only came when the earth was ready. And it is striking that many leading geologists, like Buckland, Miller, Dana, Dawson, Hitchcock, and others have expressed the opinion that geology is in harmony with the account of creation in Genesis.

In particular the question of man is important, as showing that there is no contradiction between Genesis and science. Anthropology, like Genesis, bears witness to man's complex nature, implying a complex origin. Physiology is not adequate to account for him; psychology must be predicated as well. The memory alone is a proof that both elements are required, physical and mental. Then, too, as

pointed out in our earlier article, the origin of species by favourable variations is not the entire explanation, for, as Sir Oliver Lodge rightly asks, "How is the appearance of these same favourable variations to be accounted for?" He goes on to say that it can only be by artificial selection. Given their appearance, their development can be explained, but that they arose spontaneously is an assumption which cannot be made. Here are the exact words of the great scientist: "Does anyone think that the skill of the beaver, the instinct of the bee, the genius of a man, arose by chance, and that its presence is accounted for by anything done and by survival? What struggle for existence will explain the advent of Beethoven? What doubtful instinct for earning a living as a dramatist will educe for us a Shakespeare? These things are beyond science of the orthodox type. Then let us be silent, and let it deny nothing in the universe until it has at least made an honest attempt to grasp the whole." These words are worthy of attention by those who are ready to set aside Genesis in favour of science. Then, too, how are we to account by evolution for three things in man: (a) The fact of mind; (b) the fact of language; (c) the fact of conscience? Evolutionists may be safely challenged to explain any of these by the process of development. It is simply impossible to express personality in terms of Evolution, for there are facts outside it and several gaps which prevent it from being regarded as an inductive science.

It is, therefore, high time that the truth were told in order that those who fear that the authority of Genesis is destroyed may be reassured. Evolution is a magnificent conception, but it is not an explanation, for it does not say anything as to how the primal impulse arose from which the whole movement proceeds. It does not explain the upward tendency of things. It does not explain the particular forms and laws in the universe, and it cannot bridge the gulf between mind and matter. All these have to be taken for granted at the start, and from the standpoint of Evolution Agnosticism is the only position, for they are unknown and apparently unknowable. They may be described but cannot be accounted for. So Evolution may describe, but only Theism can explain. It is well known that if any single cell of life, in plant, insect, or animal cannot take in from without the issue is death. There is no such thing as development merely from within, for development is also dependent on appropriation of force from without. If nothing is taken in from without there is no development from within, and it is this that Genesis specifically teaches. Thus, in spite of all the brilliant discoveries of science, the plain fact abides that we must come back to the Old Book for an explanation of the origin of life. Many people seem to think that Evolution is synonymous with Darwinism, and herein lies the whole difficulty, for the position has shifted so considerably since Darwin's day that it is unjust to imagine that every Evolutionist is a Darwinian. Even if we grant to the full the evolutionary method, it gives us no explanation of the origin. Evolution may explain processes, but it cannot say anything about the source. We would, therefore, beg those who may have been perturbed by any utterance on this subject to possess their souls in patience, and to remember that not every statement found in the papers is necessarily true, especially when it has to do with religion. There is no need to apologize for the first chapter of Genesis, and no need to be disconcerted when anyone declaims against it. Both Genesis and science come from God, and until science can give us a better explanation of how things have come to be than that which is found in the first two chapters of Genesis we shall be well advised in maintaining our position.

THE WORD OF LIFE

The Story of the Scripture Gift Mission.

THE Scripture Gift Mission was founded in the year 1888 for the purpose of supplying missionaries and Christian workers, chiefly in English dependencies and heathen lands, with free grants of attractively illustrated Scriptures. The reasons for its establishment were as follows:—Firstly: It was felt that there were millions of heathen, Mohammedans and others who were too poor to spare even the smallest coin to purchase a copy of the Word of God. Secondly: Millions more who would never get a copy if they had to wait until someone came to sell it to them. Thirdly: That millions were too callous to purchase, but would accept a gift of a beautifully coloured illustrated Gospel if offered to them with a word of advice as to its perusal. The special features of the Mission so commended themselves to the Christian public that it speedily grew, the income increasing year by year.

In 1897 the Crystal Palace Bible Stand (founded 1862) was amalgamated with the Scripture Gift Mission, and since then it has continued the work of distributing the Scriptures at all the chief Exhibitions, both at home and abroad. At the beginning of 1901, it was felt that (under the guidance and blessing of God) the work had assumed such dimensions that it would be wise to have all the property of the Mission vested in the hands of Trustees. The suggestion was readily complied with by the Committee, who lent their aid, and showed deep and practical interest in the work by forming themselves into a responsible body. Their names include some of the best known English Churchmen. The Trustees hold all the property of the Mission, including the original pictures, copyrights and electros. The Mission is conducted by the Committee, which meets at regular intervals. In 1909 the Committee of the oldest British Bible Society (the Naval and Military Bible Society, founded in 1780) asked the Committee of the Scripture Gift Mission to take over their work, and, under the supervision of His Majesty's Charity Commissioners, this was arranged. The three societies are now worked together.

OBJECT.

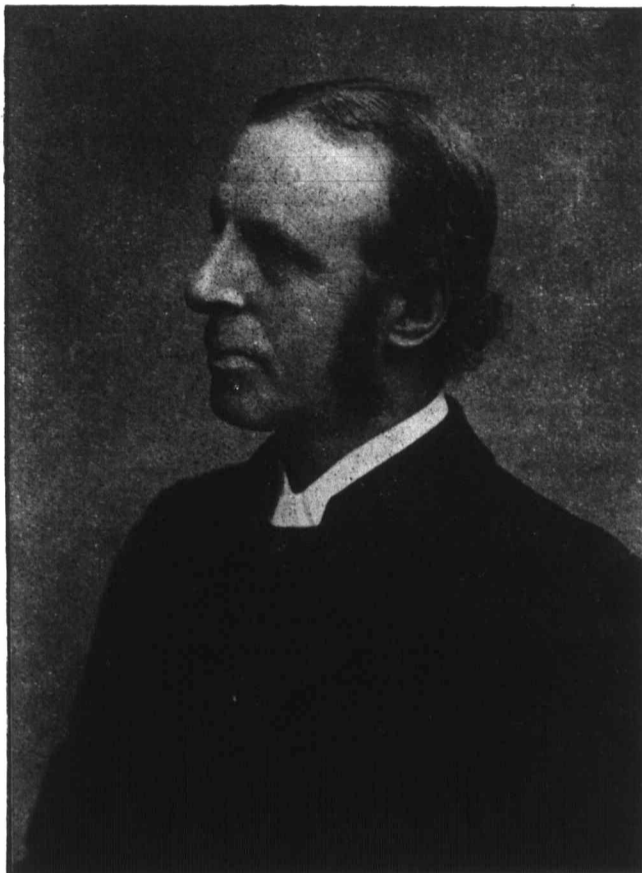
The Scripture Gift Mission seeks to extend the Kingdom of Christ by a wide circulation of the Scriptures. In order to throw light upon the sacred page, and, if possible, commend the Divine message to needy souls, the Scriptures circulated by this Mission are attractively illustrated with truthful pictures, which have been specially drawn in Bible Lands by James Clark, R.I., and the late H. A. Harper. In the illustrations the artists have not attempted to delineate our Lord or any imaginary scenes, their object being rather to represent the manners and customs of the East, to which reference is made in the Sacred Word. The landscapes, too, being faithful drawings executed on the spot, represent those holy scenes traversed by the feet of Him Who was nailed to the Cross for the Salvation of Sinners. The above is the distinguishing feature of the Mission.

The letters received daily from missionaries and Christian workers who circulate the portions, bear abundant testimony to the eagerness with which the people read and value the Word of God, printed and illustrated in this style. Many cases might be cited in which the careless and indifferent have been led to read the Scriptures in this interesting and attractive form, and also where whole Bibles have been purchased as the result of the circulation of these single portions.

METHODS.

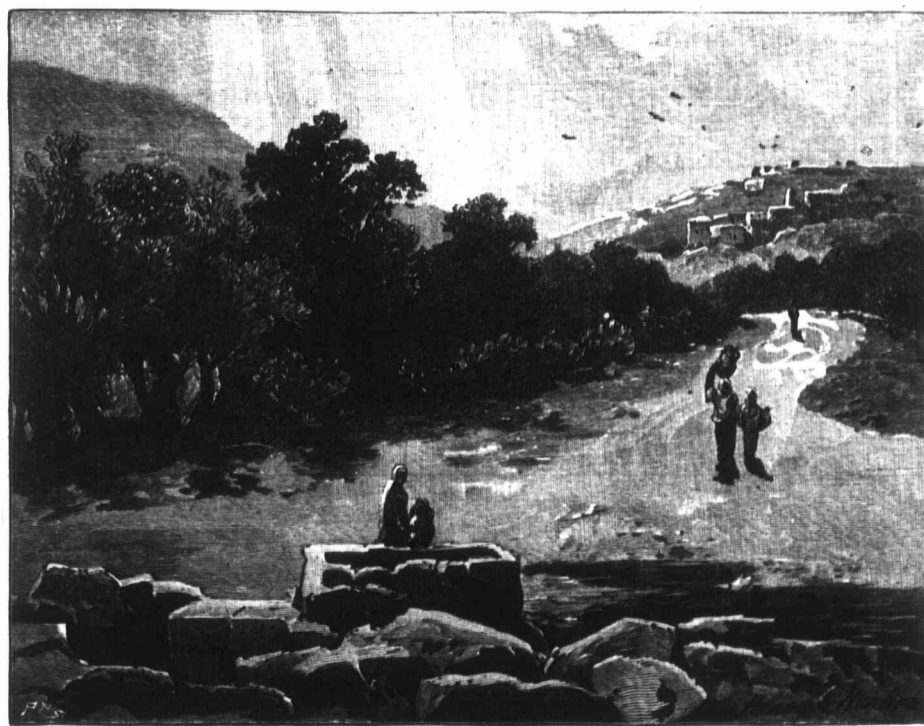
As the name implies, the primary method of dissemination is by free distribution. Since the Mission has grown, however, and brought many and varied applicants, the Committee has to use discrimination, and generally acts upon the following rules:—Free grants are made to missionaries and Christian workers who cannot afford to purchase, but who have abundant opportunities for circulating the Scriptures where the Word of God is little known, and who undertake to dis-

tribute them freely where needed. Foreign applications are always considered first. Part grants are made to those who wish to defray part of the cost or think it wiser to make a small charge for the Scriptures, and to other societies, when necessary. The Mission's publications can



THE RIGHT REV. THE LORD BISHOP OF DURHAM, PRESIDENT.

be purchased from the Office and Depository, 1st floor, 15, Strand, London, W.C., next to Charing Cross Station. This latter method has very largely increased in English since the issue of the Palestine Pictorial Bible, which the Mission has issued with the Oxford Press, and the surplus



CANA OF GALILEE.

from sales of these Bibles practically enables the Mission to cover working expenses, so that the subscriptions are used for free grants without deduction. This fact will appeal to all thinking people, and will induce gifts for the specific purpose of the dissemination of the Scriptures. Many thousands of these Illustrated Scriptures are bought yearly for Sunday School prizes, gift books, etc.

NEEDS.

This work is capable of development to any extent. The publication of the Illustrated Gospels and Epistles in German, Italian, French, Swedish,

Polish, Finnish, Russian, Judæo-Arabic, Portuguese, Icelandic, Hungarian, Greek, Arabic, Hindustani, Bengali, Japanese, Chinese, and Tamil, has created a pressing demand for the remaining Gospels and portions of the New Testament in each of these languages. A first edition of anyone of these portions costs from \$500 to \$750, and the Committee therefore need an increase of at least \$5,000 per annum to enable them adequately to respond to present needs. The Mission needs at least \$25,000 per annum in donations and subscriptions to be able to supply all the demands made upon its funds.

Scriptures are now issued in whole or in part (chiefly Gospels) in 75 languages. Some of the leaflets telling of blessing are full of interest. Before us are two referring to work in China and Japan. It will be of special interest to our readers to know that some translations of Scripture portions into the Eskimo language, made by the Rev. C. E. Whittaker, of Fort Macpherson, have been printed by this organization.

The Pocket Testament League is worked in England in connection with this Mission, and the valuable testimony given by the King over a year ago that he was in the habit of reading a chapter of the Bible daily was elicited by the Secretary of the Scripture Gift Mission, Mr. Francis Brading. It is worth while repeating this.



WINDSOR CASTLE,

November 18th 1912.

Dear Sir,

I have had the honour of submitting your letter of the 15th inst: to the King, and I am directed to inform you, in reply, It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.

Yours very truly,
Knollys.

Francis Brading Esq.

Those who have seen the dainty attractive books of Scripture, especially of the New Testament, published by this organization, know how acceptable they are as gifts. Visitors to the Continent of Europe taking with them a supply of Illustrated Gospels in the languages of the country, find an almost universal welcome for their gifts, and scarcely ever have a refusal. The Bishop of Durham is the President of the Mission, and its head office is at 15, Strand, London, England. Any of our readers who may be in the Old Country this summer are strongly advised to call and see the attractive stock presented by the Mission, and if they are thereby led to take a definite practical part in the work of this splendid organization, they will know that they are doing one of the best things possible in the spread of that Scripture truth which reveals Christ as the power of God unto salvation.

GOING HOME

A solemn hush is brooding o'er the moor,
The silent stars are gleaming through the door,
The light that's left of day is nearly o'er,
Ere I am home.

The moor-tracks wind into the pathless night,
Till they are lost at last upon the height;
But in the west there lingers all the light
To see me home.

The love that led me all the golden way,
Nor left me when my feet had gone astray,
Will hold me still, at dying of the day,
And bring me home.

—Charles Kingsley

What the Will of the Lord Is

Sermon by the Rev. A. W. ROBINSON, D.D.

(The following is the full text of a sermon preached in Canterbury Cathedral by the Rev. A. W. Robinson, D.D., Six Preacher in Canterbury Cathedral, and Vicar of All Hallows, Barking-by-the-Tower.)

"UNDERSTANDING WHAT THE WILL OF THE LORD IS."—EPH. v. 17.

IF asked to say what we thought the first and most essential qualification of one who is to do good work for Christ at home or abroad, we should all of us probably be inclined to answer zeal. Before all else we should put keenness, enthusiasm, devotion; and all the more if we had reason to fear that the love of many for the highest things was waxing cold. In any kind of business we value zeal; in the best of all causes we could scarcely have too much of it. We do well to pray for men and women who are "fervent in spirit" when "serving the Lord."

ZEAL NOT ENOUGH.

As to that we are not likely to disagree. But the more we are agreed about it, the more we need to remember that there is another side to the matter. Zeal is not everything. We can recall incidents in the Gospels which show us that our Lord when on earth was not content with zeal alone in those who were to be His followers. Nay more. He seemed to be distrustful of zeal when it was not combined with something else. Zeal by itself may be a source of mischief and danger—in a soldier, or an engine-driver, or in a social reformer. Bishop Westcott once said what for him was unusually strong, and was all the more impressive on that account—"Ignorance, combined with indifference," he said, "may be disastrous; but heaven defend us from ignorance combined with zeal!" Yes, we need to be reminded that more is required from us than zeal. The cause of Christ has been sorely hindered times without number, and souls have been hurt because zeal has not been joined with intelligence. Of course the great teachers, the great workers, have always known the need of combining the two. Here, for example, is St. Paul—himself the greatest of Christian teachers and workers, at the head of the list in both capacities—here is St. Paul urging, as he did constantly, the necessity for all who would make use of their opportunities of "understanding what the Will of the Lord is."

BIBLE STUDY CIRCLES.

The subject thus presented to us is so vast that it might seem impossible to deal with it effectively in a short space. Nevertheless I think it may be worth while to ask you to consider, as succinctly as can be, where more especially we ought to look to discover God's Will, and then what it is that we learn, if we do, in regard to certain matters about which even a little true and clear knowledge may make a very great difference to the value of our work. You will admit, I am sure, that there is no source of the knowledge of the Will of God, taken in the largest sense, that can be compared with the Bible. It is encouraging to hear of the increasing number of Bible Study Circles that are being formed over the country. Christian intelligence would advance with great rapidity among us if Christians would give themselves to study the Bible with all the help that modern knowledge and sober criticism have placed at their disposal. We are called upon to have a knowledge of a great many things at the present day; but it is no exaggeration to say that the more we learn of philosophy and history, of economics, and of the various sciences, the more we shall realize that the Bible can tell us much that none of them can tell us of the meaning of life according to the Mind and intention of its Maker. It is no exaggeration, also, to say that many of us might be surprised to find how different are the Bible estimates of the great facts of life from those which just now are generally accepted by popular thought and even by popular religion.

THE WORLD.

Let us take, to begin with, the fact of the world. How ought we to think of it and to deal with it? In particular, is our present-day attitude a right one? Partly as the result of an era of comparative peace and prosperity, partly as the result of

the acceptance of the doctrine of evolution, we are inclined to look favourably, hopefully, upon the world. We are willing to receive its overtures, to respect its verdicts, to advance its interests; even to make it a test of the worth of our religion that it promotes the civilization and general comfort of the world. Is that a right attitude? It is not possible, if we read the Bible carefully, to conceal from ourselves that its view of the world is extraordinarily different. The Bible, of course, says much to encourage us to labour most earnestly for the good and for the happiness of our fellow-men; but there is nothing in the Bible to suggest that a highly complex civilization is the objective of Christianity, or, indeed, to be very specially valued. And there is nothing to support the view that the world will steadily improve by a process of natural development until all its evils and miseries and discomforts have been gradually eliminated. When the poet wrote, "No glorious change we can conceive could make a home of earth" he was very accurately expressing the Bible doctrine. According to the Bible the truest sons of this earth are "strangers and pilgrims" upon it. They look beyond it for the satisfaction of their natures. The world is transitory; it is meant to leave much—yes, very much—to be desired. And it is not only transitory; it is hostile. There is evil in it; and there is nothing to prove that the evil grows less. The world is very clever at concealing its evil. It may seem less gross, but it is not on that account less dangerous. And it does not always remain in concealment. No; according to the Bible the world is not to get better and better. It is to get better and worse! The good will grow better, and the evil will grow worse. And a final crisis of trial will be the result. And the good may seem to go under. And, according to the Bible, the catastrophe is to end in the victory of the Best.

THE CHURCH.

And so we are brought to a question which has often been asked, sometimes wonderingly, sometimes despairingly—wherefore, then, serveth the world? If it contains so much evil, and is so quickly passing away, what is its purpose? For what does it exist? What cause, if any, have we to be grateful for it? The answer comes as we consider the next great fact of life upon which the Bible dwells. It is the fact of the Church. The importance of the Church is little suspected by the wisdom of the world. It finds small space in its philosophy. Yet, according to the Bible, the world chiefly exists to serve as the training-ground of the Church. "The field is the world." The Bible is full of the story of the calling and the training of the Church. The Old Testament tells us of the preparation in Israel; the New Testament points to the consummation in Christ. The meaning of His life and work is only intelligible when we understand that He as the Son of Man was gradually fitted, through long experience and sore trial, through death and victory over death, through the liberating and heightening of powers and faculties by means of Resurrection and Ascension, to be made the Head of His Body the Church, and so eventually to become the accepted Lord of Creation. It is "by the Church" that the eternal purpose is yet to be fulfilled, when in "a dispensation," not ours, but "of the fulness of the times," "all things" are to be brought into a final unity of harmony and peace.

THE WORK OF THE PRESENT.

If we are to trust the Bible, the work of the present age is the accomplishing of the number of the elect—of the selected representatives of the race who from all peoples and kindreds will answer to the call—in order that, this having been done, the King may hasten His Kingdom, for which we must ever work and pray. There is nothing in the Bible to lead us to expect that the whole world will be converted—there is very much to tell us that the whole world is to be evangelized. And that "for the Body's sake." For aught

we know, we are near to the striking of the last hour! The great majority of the Church's members may well have passed beyond this preliminary stage of their preparation. Fresh lands are being opened to the Christian Evangelist. His labours, far more than those of the politician and the financier, little as these may suspect it, are the determining factor in the evolution of the race. The present order will continue until his work is done!

THE INDIVIDUAL.

But there is yet another fact which it concerns us rightly to understand, and of which accordingly the Bible speaks with ever increasing clearness. If the world exists for the sake of the Church, the Church exists in very large measure for the sake of the individual. Some, as we know, have feared lest a marked emphasis on the body might lead to a minimizing of the worth of its component parts. But surely the opposite effect will follow. It is only as we realize our membership in a body that we can gain a full sense that each of us has his unique place and peculiar function. It has been strikingly said that "Christianity created personality." It is to Christianity that we owe our understanding of the worth of the single soul. In the light of Christianity it has a double value. It is to be prized for its own sake. And it is to be prized, even more, because it is necessary to the life of the whole to which it belongs. The one lost sheep must be sought and found for the benefit and the credit of the "beautiful flock." As a collector will go anywhere, and pay any sum, for the one specimen that will complete his collection, so the Christ-instinct in the Church makes her sweep the house of the world to secure the one silver piece without which her bridal bracelet will for ever remain imperfect. That is why our eyes turn with such expectant interest to China, and India, and the isles of Melanesia. It is possible that souls are more needed from these than from Europe, from which members of the body have been liberally recruited for centuries. That, too, is why we cannot be content to see our churches filled with people of any one social class. Under a ragged exterior the rarest of jewels may be waiting to be found. Perhaps you remember the lesson of Abraham Lincoln's dream. He seemed to be making his way through a crowd that parted to let him go by, when he heard a man say, "He is a common-looking fellow." "Friend," was the great President's reply, "the Lord prefers common people; that is why He has made so many of them!" But perhaps it is even more true to say that to the Lord none are common and unclean; because He sees deeper than we do, and judges far less than we do of the inward quality by the outward appearance. We are accustomed to think that in this democratic age we know a great deal about the value and the rights of individuals. We may have to learn that the Bible doctrine is still a long way ahead of ours.

ARE THESE THINGS SO?

But possibly some of us are saying to ourselves, Is it true that the Bible suggests and teaches things like these? To which the preacher is bound to reply, Take no man's word in such a matter; take and read the Bible itself. Put out of your mind the ordinary conventional interpretations and the dread of imaginary consequences. Search and see. And to that he may confidently add, You will be unlike other sincere and intelligent students if you do not discover that the Bible is the most original and surprising of books; and the most indispensable for those whose growing desire, as year after year comes to an end, is so to live and so to work that, when the outcome of all lives is revealed, they may be found, in ever so humble a degree, to have co-operated with the wonderful and blessed Will of Him Who, in order that we may help Him, has vouchsafed to show us some part of His meaning as the Maker and the Ruler of the universe.

The Kind Word.—Speak kindly in the morning; it will lighten the cares of the day, turn sorrow into gladness, make household business and all other affairs move along more smoothly, giving peace to the one who thus speaks and grateful joy to the one who hears. Speak kindly at the even hour, for it may be that before dawn of another day some tenderly loving one may finish his or her span of life for this world, and then it will be too late to retract an unkind word or even to seek forgiveness for an injury inflicted on the heart of a loved friend departed.

FROM DOUBT TO FAITH

A Personal Testimony
by Howard A. Kelly, M.D.

(Dr. Howard A. Kelly, of Baltimore, with academic, professional and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, holds a place almost alone in his profession. For some twenty years Professor of obstetrics and gynecology in Johns Hopkins University, his position has been beyond question the highest in America and Europe, and his published works cause him to be reckoned the most eminent of all authorities in his own field.)

I HAVE, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying to-day, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His Blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "Moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's long-

ings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.



A PALESTINE BOYS' SCHOOL.
(See Article on page 265.)

WINDOWS

A Column of Illustrations.

THE NEGLECTED RICH.

A very useful word is said in the Bishop of Chelmsford's book, "The Church in Action," on the duty of work among the rich who are liable to be overlooked and neglected. The Bishop pleads that the rich should not be visited simply from a social point of view, but that an effort should be made to do spiritual work:—

"Some time ago I called on a well-known peer to obtain his signature to a Trust Deed, and was told that he was laid up owing to trouble in his leg, but that he would see me. After we had transacted our business, and had had a little cheery chat, I rose to take leave. Then it occurred to me to say—"if your lordship were a working man in my parish, and were ill in bed when I called, I should pray that God might bless the means made use of for your recovery. May I pray with you?" For a moment he appeared astonished, and in rather a stammering voice said "Yes." I prayed, and when I rose from my knees I found the tears trickling down his cheeks, and he, with an English gentleman's dismay when he finds that his feelings have overcome

him, was trying to wipe them away as he said, "Do forgive me, but I am turned seventy. I have been a Churchman all my life. I am holding many offices in the Church, and I have been visited for years by the clergy, on all sorts of errands, but you are the first clergyman who has ever prayed with me, and oh! how often have I wished someone would do so."

JOSEPH GAINS NOBLER CHARACTER.

Psalm 105: 18, referring to Joseph's imprisonment, has a striking alternative rendering, "His soul entered into iron." Turn that about, and it reads thus, Iron entered into his soul. As a boy, Joseph's character tended to softness. He was a little spoilt by his father, was too proud of his coat. He was rather given to tell tales. He was too full of his dreams and foreshadowed greatness. None of these were great faults; only he lacked strength, grip, power to rule. But what a difference his imprisonment made to him! From that time he carried himself with a wisdom, modesty, courage and manly resolution that never failed. He acted as a born ruler of men, carried an alien country through the stress of a great famine without a symptom of revolt, held his own with the proudest aristocracy of the world. He promoted the most radical changes, and learned to hold his peace and wait. Surely the iron had entered his soul!

HONOURING PARENTS.

Dr. Dixon tells of a poor student who had a brilliant college career. He won every distinction and carried off every prize, and yet was quite a favourite among his fellow-students. When the day came for him to receive his degrees, and the gold medal for distinction in a special branch of learning, the theatre of the college was crowded with spectators. All admired his modest demeanour and the humble way in which he received and spoke of the honours which he had won. But when he came down from the platform and walked to the seat of a poor, homely looking old woman, and laid his medal in her lap and kissed her on the brow, saying, "There, mother, but for your sacrifices none of these distinctions would have been mine," the cheers and enthusiasm of the audience knew no bounds. By that act the young student proved that he was worthy of the distinctions won and the honours which his college had conferred upon him.

A "NARROW" PREACHER.

An American magazine, "Life and Light," has the following remarks upon the ministry of St. Paul in contrast with the multifarious engagements of pastors in the present day. The speaker who is evidently "a coloured person," says:—"You folks think the 'postle Paul was a wonderful man, but I don't. There ain't nothin' wonderful about the success that he had, as you call it. Just look at the facts. He, maybe, was an uncommon good Christian, but he didn't do nothin' else, according to his own statement. 'This one thing I do.' I say he was narrer-minded. Now look at my wife's preacher. He leads the choir, and is president of the singin' society, and holds office in two of our lodges, and he is a brother Mason besides. He takes an interest in the young folks and goes to the baseball and football games. Paul wasn't president of nothin' and didn't lead nothin' and didn't do nothin' but be a preacher. I guess I could be a pretty good Christian myself if I put all my time and strength to it. Anyone could, I reckon. If our preachers cared to bring themselves down to that kind of livin' they might have better meetin's."

A child is a precious trust, to be trained for God, and given the best possible means for mental and moral development. It is difficult to understand how any parents, even the poorest and least fortunate, can be indifferent to the future of their offspring. Yet we see or hear of many instances of positive cruelty to children, requiring the interference of the law for their protection, and we know of others where the children suffer no positive physical harm or cruelty, but where they are treated as though they possessed no souls, had no need of God, and were simply so many automata to be kept in running order with the least expenditure of energy on their behalf. Such cases of neglect of children are by no means confined to the poorer classes, for among the rich also are found many unnatural, embruted and neglectful parents.—Selected.

Brotherhood St. Andrew

THE NINETEENTH DOMINION CONVENTION.—The April meeting of the Convention committee was held in Winnipeg on the 6th inst. The transportation committee stated that standard convention rates will be available on all railways. The hospitality chairman, F. F. LeMaistre, states that ample hospitality would be provided for all who would require it and who notified the general secretary. The publicity committee reported through the chairman that over and above frequent reports in the religious press and Winnipeg papers good paragraphs had been sent to and largely printed by 70 rural papers in Manitoba and 90 papers in the leading Canadian cities from coast to coast. A letter from his Grace, Archbishop Matheson, to the men of the diocese of Rupert's Land, commending the Convention to their notice was ordered to be printed and sent with the invitations, of which about 5,000 will be sent out to the Brotherhood and some other Churchmen about April 27th.

TORONTO ASSEMBLY.—Arrangements have been completed for the Assembly meeting to take place to-morrow in Convocation Hall, Trinity College, commencing at 8 o'clock sharp. This meeting will take the form of a reception, at which speakers of the evening will be the Right Rev. J. A. Richardson, D.D., Bishop of Fredericton, and the Right Rev. J. C. Roper, D.D., Bishop of Columbia. Your council is most anxious to secure a record attendance. Will you see that every member in your Chapter is urgently requested to be present? All Churchmen are cordially invited.

The Churchwoman

OTTAWA.—The monthly board meeting met on April 13th. At the annual meeting, the Extra-Cent-a-Day money will be voted between the parsonage fund, Saskatchewan and the Mission house, Jack River, Keewatin. The life members' fees, between Kaifeng city church, church building fund Caledonia and new school, Hay River. Mrs. Wimberley and Mrs. Netten have been made life members.

The treasurer reported the proceeds for the month, \$1,529.77; balance from last month, \$1,324.51; total, \$2,854.28; expenditure, \$162.32; balance on hand, \$2,691.96. The united thank-offering for this year is \$1,038.14.

The Dorcas secretary reported 20½ bales, and 1 co-operative bale sent out amounting to \$608. A letter was read from Miss Strickland of Tarn Taran. Three warm appreciative letters of thanks were read from Western rectors who had been sent Communion sets, and still another from Archdeacon Pugh thanking the W.A. for a cassock.

The literature secretary reported an interesting meeting held, when a good paper was given on "North Africa," and readings on Keewatin and Moosonee. The receipts for the month were \$29. The Extra-Cent-a-Day reported the receipts to be \$167, balance now on hand, \$230. The receipts from the Junior secretary were \$78.72. The prayers of all members were asked for Miss Botterell who left for training on April 16th, in the Shingwauk Home, Algoma. Miss Botterell was introduced to the board.

All were urged to attend the annual meeting, this being a most important year. 1. The delegates to the Triennial will be elected. 2. As the first vice-president is leaving town to everyone's regret, her post must be filled. 3. Someone must be chosen for the important and responsible position of president. The travelling fund is growing slowly but surely.

Church News

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

PREFERMENTS AND APPOINTMENTS.

CRAREY, Rev., Wm., to be Incumbent of Masset, Graham Island. (Diocese of Caledonia.)

MAGGRAH, Rev. J. A., Incumbent of Griswold, to be Rector of Holland. (Diocese of Rupert's Land.)

WHITAKER, Rev. C. E., to be Archdeacon of Mackenzie River. (Diocese of Mackenzie River.)

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

ST. JOHN'S.—ST. THOMAS'.—Confirmation was held by the Bishop here recently, when 86 candidates were presented by the Rector, Rev. G. R. Godden, M.A. At the evening service, Rev. A. Clayton was the preacher, and after the service, a class preparing for Easter Communion was conducted by the Rector.

CHURCH OF ENGLAND ORPHANAGE.—At the annual meeting, after prayer by the Chaplain, Rev. G. R. Godden, the Bishop addressed the inmates. The secretary reported that 79 children, 40 boys, 39 girls, had been in the home through the year. "Under the will of the late Hon. Jas. S. Pitts, C.M.G., the Charity is to receive \$2,000, and under the will of the late Wm. A. Marshall, \$1,000. The late Mrs. Elizabeth Sloman left a legacy of \$218." Next year the Diamond Jubilee of the Orphanage will be celebrated and an effort is now being made to raise sufficient funds to erect a new building on a more suitable site.

NOVA SCOTIA.

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

STELLARTON.—CHRIST CHURCH.—The Bishop confirmed a class of 18 (12 men), prepared by the Rector, Rev. R. B. Patterson. Rev. F. Robertson of New Glasgow and W. Tupper of Westville assisted in the service. The Bishop dedicated the handsome Holy Table presented by Mrs. O'Dell Baylee in memory of her husband, the late Rev. O'Dell Baylee of Westville. An extension to the cemetery was consecrated. The Lenten offerings of the Sunday School go towards the support of a cot in the new Palampur Hospital of Dr. Archer.

MONTREAL.

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

STANBRIDGE EAST.—ST. JAMES'.—The Rector, Rev. Robert Atkinson, gave earnest and inspiring addresses on Palm Sunday and Easter Day. There was a large number of communicants. Miss Gwendoline Atkinson presided at the organ. The St. James' Guild raised \$100 for the endowment fund of the parish and the Willing Workers paid \$75 for the installation of the electric light and gave \$25 towards the Permanent Diocesan Endowment Fund.

The Bishop of Montreal will hold a quiet day for the clergy of Bedford Deanery at Stanbridge East on June 9th, and a Confirmation service at St. James' Church on the previous evening.

OTTAWA.

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

OTTAWA.—A missionary Sunday in all the churches is being planned for April 26. It is expected that about 15 speakers from outside points will speak in the various churches in the city, while a mass meeting will be held in St. George's Parish Hall on Monday evening. A general appeal will be made for the support of Missions both foreign and home. Among the speakers will be Bishops Bidwell, of Kingston; Mills, of Kingston; Roper, of British Columbia, and de Pencier, of Vancouver.

CORNWALL CHURCH OF THE GOOD SHEPHERD.—On April 15th, the congregation of this church presented the Rev. S. G. Poole with an address, referring in loving terms to his pastorate of 25 years among them, and extending to him and Mrs. Poole the sincerest good wishes for their future. The address was signed by the wardens, accompanied by a purse of \$100 in gold.

TRINITY.—The 22nd annual meeting of the W.A. was held April 14th. The pledges have been fully paid and several special calls were responded to. At the annual meeting, from the balance remaining, a generous contribution was made towards the repairs of a church at Fort Hoke, diocese of Moosonee. The actual receipts for the year, \$170; disbursements, \$139. The

receipts from boxes, Babies' Branch, \$20; receipts Juniors' W.A., \$69. The Junior W.A. presented Mrs. T. J. Stiles with a general or Dominion life membership, the \$50 in gold being sent by Mrs. Stiles, as is the rule, for use in the Mission field. A substantial bale containing a girl's complete outfit for one year, was sent to Lac La Ronge, Sask. The Rev. T. J. Stiles complimented the branch on the success attending their efforts during the past year.

WESTBORO.—ALL SAINTS'.—On Easter Day, a beautiful brass desk for the Holy Table was presented by the members of the Ladies' Guild, in memory of Eleanor Hyde, late wife of Mr. Samuel Hill, of Westboro.

ST. MATTHEW'S.—At the close of the Easter vestry meeting, Rev. E. A. Baker, the Curate, was presented with a gold watch and chain. General regrets was expressed by the men at his departure.

TORONTO.

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

TORONTO.—ST. THOMAS'.—The Bishop of Columbia, the Right Rev. Dr. Roper, preached in this church both morning and evening on Sunday last.

PETERBORO'.—An impressive service in celebration of St. George's Day was held at St. John's Church, April 20th, when the sermon was preached by the Bishop of Kingston. The service was attended by the Mayor, Sons of England, and officers of the 57th Regiment. The Bishop was entertained to luncheon at the Savoy in the evening, and incidentally ways and means were discussed and adopted for the establishment of a new Anglican mission in the south part of the city. It will be named the St. George's. Though one was opened two years ago, it is inadequate to accommodate the growing population of the southern part of the city. The new mission is the fifth Church of England centre in Peterboro'.

PETERBORO'.—ALL SAINTS'.—On April 16th work was begun on the completion of the church building. This includes chancel and vestries and the completion of the tower, which is at present carried as high as the roof and will entail an expenditure of over \$15,000. The original plan has been discarded, and a much more elaborate and complete design decided upon. Besides the chancel proper, the plan calls for a general assembly room for the choir, men and boys' robing room, ladies' robing room and clergyman's vestry. The building is to be of Stoney Lake granite throughout and when completed will be one of the finest structures in the diocese. It is hoped that the work will be finished in the autumn.

HURON.

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

LONDON.—ST. MATTHEW'S.—The Bishop confirmed a class of 15 on March 22nd. This is the second class presented by the Rector, the Rev. E. Appleyard, Rural Dean, during the past year. Last June the Bishop confirmed 16 candidates here. During the service the Bishop dedicated a set of brass alms basons presented to the congregation by Mrs. Margaret I. Ardiel, in memory of her late husband.

EAST MIDDLESEX DEANERY.—Rev. E. Appleyard, the energetic Rural Dean, is preparing a programme of exceptional interest for the coming meeting in May and many important Church topics such as Huron College, A.Y.P.A., W.A., Ember Pennies, church lectures, etc., will be committed to capable speakers with a view to aggressive work in each department.

MILVERTON.—The Rector, Rev. J. Deacon, expects to return to Ireland this year.

INVERMAY.—CHRIST CHURCH.—On April 8th a surprise party of all the members of the Young Helpers' League, visited the rectory and presented Mrs. Rainier with a nicely-worded address and half a dozen silver tea spoons, as a mark of their esteem and appreciation of her work.

RUPERT'S LAND.

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

SYNOD OFFICE.—At the last meeting of the executive committee of the diocese, permission

was given for the sale of the present site of St. Michael and All Angels' church, a new and better location having been secured.

WINNIPEG.—ST. JOHN'S CATHEDRAL.—The students of the college arranged daily services in the Pro-Cathedral during Holy Week. The students formed the choir, played the organ and took the services. The sermons were preached by Revs. Canon Jeffrey, H. A. B. Harrison, H. L. Roy and R. B. McElheron.

ST. MARGARET'S.—Bishop Morrison of Duluth preached a forcible sermon to a large congregation here on April 5th.

The Good Friday services were well attended in most of the city churches. In several cases the best services in years are reported.

DAUPHIN.—The new organ for St. Paul's Church here will be used for the first time on April 26th.

PORTAGE LA PRAIRIE.—The Archbishop visited this parish on Good Friday for the annual Confirmation. A good class had been prepared by Rev. D. T. Parker. On Palm Sunday the Archbishop confirmed large classes at Holy Trinity and St. George's.

ST. JAMES'.—The Rev. G. B. Nicholson is arranging for the removal of the Mission church of St. Patrick's to a more suitable site.

CALGARY.

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

SYNOD OFFICE.—The Bishop confirmed 18 candidates at St. Michael's Church, Calgary, on March 22nd, a large number at the Pro-Cathedral on Palm Sunday, and several at St. George's, Calgary, on Maundy Thursday. On Wednesday in Holy Week, Stainer's "Crucifixion" was sung at the Pro-Cathedral and on Good Friday at St. John's, East Calgary. Considerable progress has recently been made in Church music throughout the diocese. Easter Sunday saw the inauguration of two more surpliced choirs, at Christ Church, Calgary and St. Peter's, Okotoks, making over a dozen surpliced choirs in the diocese.

Beautiful weather prevailed throughout the province over Easter and good Easter services are reported from all quarters. The lateness of spring always renders Easter decorations rather a problem, but most of the city churches were bright with lilies, palms and cut flowers, whilst some of the country churches were able to decorate with wild anemones and creeper. The Calgary churches all had good numbers of communicants, the Pro-Cathedral well over 800, St. Stephen's 430, St. Michael's 195, Christ Church 152 and others proportionately high. The Bishop preached at the Pro-Cathedral in the morning and at St. Stephen's in the evening, where he confirmed 18 candidates. Good Friday services were fairly well attended both in Calgary and in other parts of the diocese, but it remains a matter of considerable difficulty to get people to realize the full significance of the day. The Bishop has appointed the Rev. R. Brandt, of Hudson's Bay Crossing, Saskatchewan, to the charge of the Rimbey Mission, in succession to the Rev. T. Mitten. The Bishop of Mackenzie River has been visiting Calgary and other points in the diocese.

EDMONTON.

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

EDMONTON.—ST. JOHN'S.—On Good Friday there was opened the newly-erected St. John's Church in the extreme west end of the city. This is the third Mission church to be built during the past six months in the parish of Christ Church of which Rev. C. W. McKim, M.A., is the energetic Rector. St. John's is the first church to be opened by our first Bishop of Edmonton, and his address to the large congregation was both able and helpful. The Bishop was assisted by Rev. C. W. McKim, the Rector, and Rev. W. H. Davis, his assistant. St. John's should, in time, be one of Edmonton's most important parishes.

It was only on January 28th that St. Peter's was formally opened by the Bishop of Calgary. Rev. W. H. Davis takes services regularly and the Mission is confidently expected to become a separate parish before the end of the present year.

MACKENZIE RIVER.

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

A telegram was received a few days ago by the Rev. C. E. Whittaker from the Bishop of the diocese, appointing him Archdeacon of Mackenzie River.

The many friends of the Rev. C. E. Whittaker will rejoice to learn of his appointment to the Archdeaconry of Mackenzie River by the Bishop. He and his devoted wife have spent 18 years in the most northerly outposts of the diocese, and have been largely instrumental in the evangelization of the Eskimos, peopling the Mackenzie River Delta. We extend our hearty congratulations to the new Archdeacon, and pray he may be privileged to see many more years of fruitful service among his native flock.

The Bishop of Mackenzie River left Toronto on the 7th inst., for the West, and upon his arrival at Chisleau he addressed the annual meeting of the W.A. in the afternoon, and preached in the church at the evening service. On Easter Day the Bishop was in Winnipeg, assisting the Rev. R. B. McElheran at St. Matthew's, in the morning, addressing the Sunday School in the afternoon, and preaching at All Saints' Church in the evening. He hopes to speak at Lethbridge on

have been very busy ones for us, holding meetings. The Bishop has been to the following places since the New Year, working and sight-seeing by the way. I have accompanied him in most cases: Southport, Wimbleton, Blackheath, Manchester, Bath, Rugby, Malvern Links, York, Ripon, Chichester, Bingley, Bristol, Gipsy Hill, Luton, Northwood, Brighton, Bromley, Hambleton, Maidstone, Ealing, besides a great many engagements in London.

"The Bishop has engagements to preach at the following churches:—April 5th, London churches; April 12th, Caterham; April 19th, Tonbridge; April 26th, Dublin, Ireland; May 3rd, Belfast and Armagh; May 10th, London; May 17th, Bedford; May 24th, Chester Cathedral; May 31st, Canterbury Cathedral; June 7th, Westminster Abbey; June 14th, Manchester Cathedral; June 21st, York Minster, York; June 28th, Edinburgh.

"You will have heard that my husband and I have had the honour of dining with their Majesties the King and Queen at Lambeth Palace. They were most kind and interested in the North and in Canada generally. We both had conversation with the Queen, and the Bishop had a long talk with the King. They take an interest in the outposts of their Empire. We shall indeed always look back upon this event with pleasant memories.

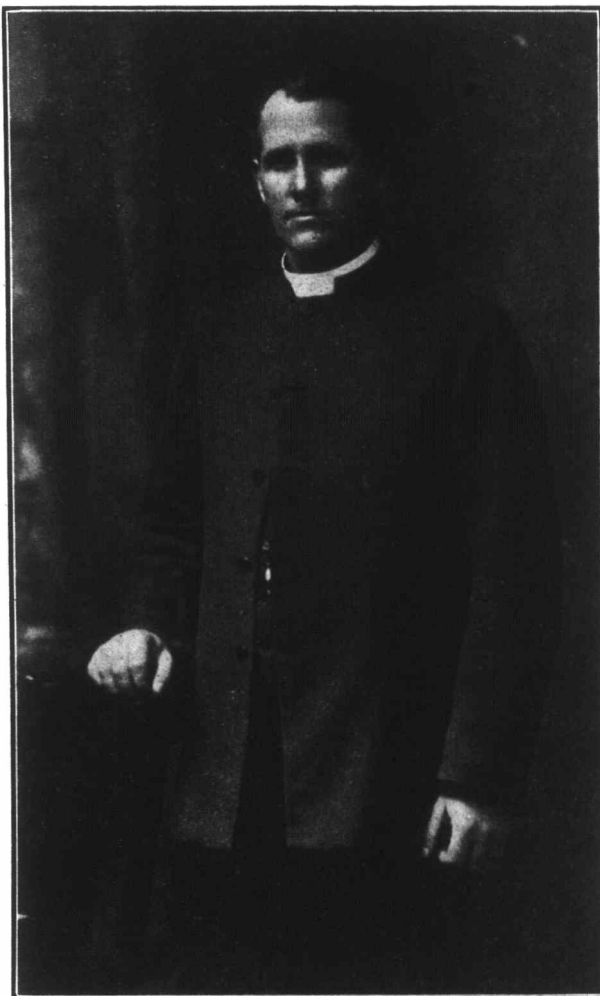
"The Bishop is meeting with wonderful success in this Old Land—a great deal of interest has been aroused in dear Old Yukon, and we shall go back with greater energy to take up our work."

KANGRA.

Visit of the General Secretary M.S.C.C. to the Kangra Mission, India.

CANON GOULD'S TOUR.—Rev. K. H. A. Haslam writes:—Canon Gould has been with us and gone. We looked forward with keen anticipation to his visit, at this time especially when all the work of our Mission is at its formative stage. We desired to have his counsel, and that he might have our vision of needs and possibilities. Our expectations have not been disappointed. We have already reaped from his presence with us. We shall estimate more fully the value of the visit when we have tangible results in men and women sent forth to redeem great opportunities for Evangelism as a result of his advocacy. We are impressed with the possibilities of such a visit. It is of the first importance to the missionary staff, in its relation to the home board. No amount of abstract correspondence can so convince the missionary, burdened with the opportunities and insistent calls of his own field, of the home board's problems in seeking to meet the larger calls, as a quiet half-hour with the secretary. He becomes to the missionary body what the "real live missionary" does to the home Church. When that secretary is a man with "the world in his eye" and is sufficiently large to protrude that vision, with its demands, to the toiling band on the fighting line, a relationship of sympathy and understanding is established between the missionary and the home board which is of great mutual worth. Furthermore, a secretary who steps into a foreign field with questions on his lips concerning local conditions, indicating that he is already conversant with them, inspires confidence and enlists further information. When a man of sound judgment he is capable of viewing situations with broader outlook than those who are struggling with details. When there is added to this, first-hand knowledge of missionary policy and problem, acquired, not by reading, but by experience, the counsel he can subscribe to the missionary body is truly valuable. Keen insight into actual conditions and problems; indefatigable energy in acquiring first-hand information; painstaking investigation for mastering details; concentration on the one purpose of his visit, marked all the secretary's actions. He will go back to Canada with a grasp of the Society's fields, that will enable him to present the massiveness of their needs and claims, their difficulties and encouragements, their present conditions and future hopes, that will lead to an intelligent response of prayer, means and men. Such is our impression and our hope. The Canon has gone on to China. We wish he might have had a stenographer with him. The work he is doing is strenuous. The tax on strength is great. He needs your prayers and ours.

Owing to the Easter reports, much Diocesan News has been held for next issue.



Ven. Archdeacon C. E. Whittaker, Archdeacon of Mackenzie River.

Thursday, 16th, and to preach in Calgary next Sunday, 19th. Letters may be addressed, c/o Rev. A. S. White, Athabasca Landing, till May 5th.

CALEDONIA.

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

MASSET.—The Rev. Wm. Crarey has been licensed by Bishop Du Vernet to take charge of the Mission of Masset left vacant by the death of Rev. Wm. Hogan. Mr. and Mrs. Crarey, with their little daughter, left by the G.T.P. steamer for Graham Island, April 6th.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

The Bishop and Mrs. Stringer are in England now. Mrs. Stringer writing from 25 Montague Street, Russell Square, London, England, says: "The months of January and February and March

Easter Vestry Meetings—Summary of Finances, and Lay Delegates

CHURCH	RECEIPTS AND DISBURSE- MENTS	LAY DELEGATES	CHURCH	RECEIPTS AND DISBURSE- MENTS	LAY DELEGATES	CHURCH	RECEIPTS AND DISBURSE- MENTS	LAY DELEGATES						
ST. JOHN—														
Trinity	\$15,870 15,456	M. G. Teed W. H. Harrison W. C. Rothwell E. E. Church	OXFORD MILLS—											
St. John's	6,323 7,212	W. M. Jarvis L. P. D. Tilley W. M. Bancroft R. J. Hooper	St. John's	L. Beckett	KEMPTVILLE—									
St. Paul's	Favorable	John Schofield J. Roy Campbell J. B. Cudlip H. S. Wallace	St. James'	Favorable balance	Dr. R. H. Patterson A. C. Armstrong S. Reynolds	WESTBORO—								
St. Luke's	8,870	J. K. Scammel W. A. Smith W. A. Steiper G. C. Jordan	All Saints'	Postponed to May 4th.	HINTONBURG—									
St. Jude's	3,000	E. R. W. Ingraham Chas. Coster W. O. Dunham	St. Matthias'	Favorable balance	Dr. J. S. Plaskett	BROCKVILLE—								
St. George's	Favorable balance, 600	S. D. Watters O. D. Turner	St. Peter's	\$4,593 4,084	Dr. W. F. Jackson Judge Macdonald Dr. R. A. Bowie	BARRIEFIELD—								
CHATHAM, N.B.—														
Christ Church	Vestry Meeting, April 27	Matthew Wilson, K.C. W. E. Rispin John Head	St. Mark	Favorable balance	G. V. Stuart	OTTAWA—								
St. Paul's and St. Mary's		Hon. J. P. Burchill F. E. Neale, G. Stead	St. Barnabas'	2,374 2,300	CORNWALL—									
ROTHESAY—	3,064 2,824	COLLINGWOOD—												
CATARAQUI—														
Christ Church	Favorable balance	B. Lancaster John Seaton, Colin Clark	All Saints'	4,256.59 3,266.82	W. A. Hamilton, F. W. Churchill, C. W. Tobey.	TORONTO—								
QUEBEC—														
Holy Trinity Cathedral		G. W. Parmelee W. B. Hinds W. H. Brown	St. Aidan's	9,983 8,571	Dr. W. F. Clark C. B. Watts W. Hanna	All Saints'								
St. Matthew's	Favorable balance	Dr. John Hamilton Col. G. Robt. White J. A. Sangster	St. Anne's	27,440	Vestry Meeting, April 27th G. T. Lea, A. Stanbury J. St. John	Ascension								
St. Michael's	Favorable balance	F. B. Rhodes	St. Augustine's	5,400 5,400	Thomas Langton, K.C. R. C. Bickerstaff Robert Kincade	St. Augustine's								
St. Peter's		E. G. D. Chambers	St. Barnabas' (Halton St.)	5,022	Dr. E. M. Clark W. H. Wilson L. H. Burford	St. Barnabas' (Chester)								
Trinity	Favorable balance	Hon. Rich. Turner C. Knowles, Sr. Robt. Ritchie	St. Barnabas'	5,687	W. G. Samson H. J. Cook W. H. Martin	Christ Church, Deer Park								
MONTREAL—														
Christ Church Cathedral	Adjourned to May 11th	St. Clement's												
Trinity	Adjourned to May 11th	A. Daile, J. Mitchell	St. Clement's (Eglington)	7,379 7,371	H. Waddington A. Worth W. T. H. Boyd	St. Cyprian's								
St. Edward's	Adjourned to May 7th	St. David's												
St. Mary's	Adjourned to May 4th	St. Edmund's												
St. Thomas'		F. W. Colson, P. B. Lyon	Church of Epiphany	16,000 15,750 (11 mos.)	A. C. McConnell R. D. Harling C. H. Burgess	St. George the Martyr								
Grace Church		Dr. H. B. Carmichael C. Manning	St. George's	8,707	T. Arnoldi, K.C. J. Maughan, Sr. Beverly Jones	Grace Church								
St. Margaret's		A. E. Long, T. Patterson	St. James'	41,431	J. S. Barber J. G. Ormsby E. Heaton	St. James' West Toronto								
St. James the Apostle	20,604	G. J. Crowdy, J. Pyke	St. John's	6,451 6,451	T. W. Murray T. Kinnear G. Cliff	TORONTO—continued								
St. Matthias'	12,593	J. J. Fiske, H. H. Ranson	St. John the Evangelist	\$8,534 8,280	A. R. Boswell, K.C. W. H. Hoskin H. Briscoe	St. John the Baptist								
St. Barnabas'		J. Horsfall, H. J. Webber	St. John the Baptist	5,421 5,251	F. V. Philpott A. E. Allen	St. Jude's								
Church of the Advent	8,709 8,600	A. P. Tippett, A. C. Pratt	St. Luke's	6,814 6,931	H. Robinson J. A. McMurtry C. C. Fimchard	St. Luke's								
All Saints'	4,500	W. H. Flawn	St. Mark's (Parkdale)	11,785	H. S. Strathy P. H. Drayton, K.C. George Gouinlock G. St. A. Sewell	St. Mark's (West Toronto)								
St. Cyprian's		J. McGillivray H. G. Goodfellow J. B. Haycock	St. Mark's (West Toronto)	2,648 2,648	Peter Laughton A. L. Pye F. D. Clark	St. Martin's								
St. Martin's		A. Hendry, C. F. Wallace	St. Mary Magdalene	7,939 7,555	George Hughes T. Curtis W. P. Johnston T. G. L. Barnes R. Burns	St. Mary the Virgin								
Church of the Good Shepherd	3,150	STANBRIDGE—												
Bishop Carmichael Memorial	Adjourned to May 18th	B. G. Lepage H. Galton	St. Mary's	8,527 8,525	G. B. Kirkpatrick W. Allworth W. A. Langton	St. Matthew's								
L'Eglise du Redempteur	Adjourned to April 29th	J. T. Cox, W. G. Knee	St. Matthew's	10,120 10,250	J. W. Jupp, P. E. Guest W. C. F. Dobson	St. Matthias'								
St. Simon's	Adjourned to May 4th	J. Stanley Stone James Elliott	St. Matthias'	4,662 4,365	H. Griffiths R. Clarke J. A. Ready John Patterson Mark Bredin H. Mortimer	Church of Messiah								
St. Luke's	Adjourned to May 11th	G. Drummond, L. Lewis	St. Michael and All Angels'	3,256 3,189	Dr. J. H. Tandy H. K. Goodman	St. Michael and All Angels'								
St. Jude's	Adjourned to May 11th	W. J. Wright, J. Wells	St. Monica's	3,051 2,897	R. Hardy A. J. Robinson J. W. Sangster	St. Nicholas'								
St. Stephen's	Adjourned to May 11th	TORONTO—continued												
St. George's	Adjourned to May 11th	St. Paul's												
STANBRIDGE—														
St. James'	1,807 1,272	M. S. Cornell, J. P. John Perry	St. Paul's	94,109	Hon. S. H. Blake, K.C. R. Millichamp J. R. Roaf	St. Peter's								
TORONTO—continued														
St. Peter's														
St. Philip's														
St. Saviour's														
St. Simon's														
St. Stephen's														
St. Thomas'														
Church of the Redeemer														
Trinity East														
St. Andrew's (Todmorden)														
Scarboro'														
Mimico, Christ Church														
Orangeville														
Earls Court, St. Chad's														
St. John's (York Mills)														
WESTON—														
St. John's														
HAMILTON—														
St. Mark's														

CHURCH	RECEIPTS AND DISBURSEMENTS	LAY DELEGATES
HAMILTON—continued		
Christ Church Cathedral	\$19,765	H. H. Champ
St. Peter's	19,454	Dr. G. Acheson A. Callaway
Church of Ascension	12,053	A. Brown
	11,819	J. Henderson
All Saints'	7,577	W. Nicholson
	8,318	
St. Thomas'	7,850	A. W. Brown
St. George's	3,156	W. Marsden, H. Sanders and D. R. McLennan
	2,965	
St. James'	1,500	Messrs. Nicholson, Chadwick and J. Sherford
	1,410	
St. Philip's	2,108	H. Clayson, W. H. Shaw
	1,830	C. H. Faggett
St. Luke's	2,075	R. Woolley, G. Hewson B. Walling
St. John's	2,779	Kerwan Martin
	2,779	
St. Matthew's	3,688	W. J. Atkinson
	3,637	J. Brandon, M. Daw J. Johnston
GEORGETOWN—		
St. George's	1,560	S. Young R. Thompson
St. Alban's	686	Jos. Beaumont
LONDON—		
St. Paul's Cathedral	1,7526	
Memorial Church	8,897	F. P. Betts, K.C.
	7,800	M. D. Fraser, K.C. A. H. M. Graydon
Christ Church	3,152	R. M. McElheran H. R. Franks
St. John, Evangelist	3,692	Col. C. H. Fisher
	3,240	Judge Elliott
St. James'	6,850	A. S. Nash, J. C. Judd R. E. Davis
St. George's	3,507	J. K. H. Pope T. F. Dexter
BRANTFORD—		
Grace	Favorable balance	W. F. Cockshutt G. Hatley E. L. Goad
St. James'	Vestry Meeting April 27th	E. Bland, A. J. Pickell
St. John's	1,751	F. C. Morrison
	1,720	
St. Jude's	Favorable balance	H. Noble, F. Belling
Trinity	Favorable balance	L. E. Kingerley
WINDSOR—		
Church of the Ascension	4,735	F. H. Daniel E. G. Howe
GALT—		
Trinity	9,616	Colonel Biscoe J. H. Hancock
ST. THOMAS—		
Trinity	5,202	
	5,202	
St. John	Meeting postponed	H. College W. W. Nelson
STRATHROY—		
St. John's		M. Rapley, L. H. Dampier
INGERSOLL—		
St. James'		W. C. Johnston J. C. Ellis. Meeting adjourned to April 27th.
TILSONBURG—		
St. John's	Adjourn'd to April 27	John Smith T. C. Waller
WINNIPEG—		
All Saints'		W. J. Tupper J. D. Baker W. M. Creighton
St. George's	4,615	E. W. Low
	4,400	W. R. Mulock, K.C. W. Coates
St. John's Cathedral		Sheriff Inkster E. L. Dewry F. J. C. Cox
St. Margaret's	Favorable balance	H. B. Lyall, Henry Bode S. C. Octon
St. Matthew's	29,994	J. M. Hargrave A. L. Moran J. I. Edin
St. Michael's		H. R. Welsford A. C. Frith W. A. Simister

Special Items of Interest from the Vestry Reports.

BRANTFORD.—Archdeacon McKenzie urged the building of a new Sunday School.

BROCKVILLE.—ST. PAUL'S. The Rector's salary was increased at the congregational meeting. ST. PETER'S gave \$120 to Missions. The special addition to the Rector's salary last year was made permanent.

CALGARY.—At the Pro-Cathedral on Easter Day there were over 800 communicants, at St. Stephen's 430, at St. Michael's 195, at Christ Church 152.

CHATHAM.—The Rector's salary was raised \$300.

CRANTON.—ST THOMAS' Women's Guild spent \$501 on rectory repairs. A.Y.P.A. cleared off the rectory account. The Rector was granted two months' leave of absence.

HAMILTON.—ST. LUKE'S. A substantial sum has been raised towards the building fund of the new schoolhouse. ST. MATTHEW'S. The schoolhouse is to be enlarged in the near future. ST. PETER'S. It was determined to proceed at once with the building of a new church to cost \$45,000. CHURCH OF THE ASCENSION gave \$3,081 to Missions.

HAYSVILLE.—The Rector's salary was raised by \$100.

HINTONBURG.—ST. MATTHIAS' wiped out a parish debt of \$2,000, and increased the Rector's stipend \$200.

KEMPTVILLE.—ST JAMES' Women's Guild raised \$1,000 last year.

LONDON.—ST. PAUL'S CATHEDRAL. A new organ to cost \$7,000 will soon be installed. Almost all the money needed has been already subscribed. ST. GEORGE'S. The Rector's salary was increased \$100. ST. JAMES'. Mr. J. Cree of Huron College has been appointed assistant to start work in June. ST. MATTHEW'S. The work on the erection of a new rectory is to be proceeded with at once.

MONTREAL.—ST. STEPHEN'S. The Easter offertories amounted to \$2,000. ALL SAINTS'. The stipend of the Rector was raised to \$1,800 at the Easter vestry meeting. ST. MARTIN'S. The Easter offertory was over \$1,000. CHURCH OF THE GOOD SHEPHERD. During the past year the number of the communicants had increased over 600 per cent. and the collections over 300 per cent. ST. JAMES THE APOSTLE. It is proposed to make extensions to the church buildings at a cost of \$40,000. 1,100 communicated on Easter Day. ST. LUKE'S. A new organ will shortly be installed. CHRIST CHURCH CATHEDRAL. 977 communicated at Easter. The special collection was \$2,001. Baptisms 203. Confirmed 115.

OXFORD MILLS.—ST. JOHN'S. The Rector's salary was materially increased.

OTTAWA.—ST. GEORGE'S. The Rector's salary was raised to \$3,000. HOLY TRINITY will erect a suitable memorial for the late John Lowe, treasurer of the church for many years.

PETERBORO.—ST. LUKE'S. \$350 was given at Easter.

QUEBEC.—ST. PETER'S. The Ladies' Guild gave \$200 to the endowment fund of the church.

ROTHESAY.—A \$2,000 pipe organ has been placed in St. Paul's.

ST. JOHN.—ST. PAUL'S.—Easter communicants 349, Easter collection \$1,140. Deficit of \$986 wiped out. MISSION CHURCH, ST. JOHN THE BAPTIST raised \$300 by Easter collections.

STRATHROY.—ST. JOHN'S reduced their debt from \$2,000 to \$400 and spent \$500 on improvements.

TILSONBURG.—ST. JOHN'S has successfully financed its first year of independent life.

TORONTO.—ST. AIDAN'S special offering on Easter Day was \$1,251, \$1,000 of which was for the parish hall fund. Rector's salary increased from \$1,600 to \$1,800. A committee was appointed to prepare plans for hall. ALL SAINTS' offertory on Easter Day was \$2,300. The Rector was warmly welcomed back after his long illness. ST. ANNE'S. \$4,402 was given to Missions. 1,460 communicated on Easter Day. The salary of the organist was increased \$200 and the salaries of the Curate and of the deaconess \$100 each. 132 were confirmed this last year. Sunday School attendance is 1,200. ST. BARNABAS', Halton Street. The sum of \$1,000 was paid off on the church debt. ST. BARNA-

BAS', Chester. The Rector's stipend was considerably increased. ST. CLEMENT'S. The new church will be opened on May 3rd. ST. JAMES' CATHEDRAL. Extensive repairs have been carried out on the building and the heating apparatus renewed. \$18,443 has been given to Missions. ST. JOHN'S, West Toronto. The stipend of the Rector was increased by \$400. ST. JOHN THE BAPTIST. The stipend of the Rector was increased by \$100, whilst an increase of salary was given to the organist. The Curate was granted three months' leave of absence. ST. LUKE'S. The congregation is increasing rapidly. Increase in the offertories over last year is \$2,646. A new organ has been installed and improvements costing \$3,500 have been made to the church and rectory. ST. MARK'S, Parkdale. It was decided to enlarge the schoolhouse. ST. MARY MAGDALENE. It was determined at the vestry meeting to appoint a Curate. ST. MARY THE VIRGIN. The basement of the new church is now completed and it is hoped that the church will be finished by Thanksgiving Day. It will cost \$90,000, exclusive of the organ and furnishings. 557 communicated on Easter Day. ST. MATTHEW'S. \$1,427 was contributed to foreign Missions. ST. MICHAEL AND ALL ANGELS. It was decided at the Easter vestry meeting to take steps to erect a new church. It was decided to devote the sum of \$50,000 to the erection of a new building. ST. PAUL'S. \$53,000 was raised for the building fund. \$17,524 was given to Missions. ST. PETER'S. \$3,422 was given to Missions. Choir vestry has been built and the choir has been surprised. CHURCH OF THE REDEEMER. \$8,000 was raised for foreign Missions. The salary of the deaconess was raised to \$720. The Easter offertory was \$1,200. The communicants numbered 600. This year will be the 50th, jubilee year. ST. SAVIOUR'S. \$1,100 has been obtained towards the clearing of a debt. ST. SIMON'S. \$5,159 was given to Missions. The stipend of the Rector was increased from \$2,400 to \$3,000. Easter offertory amounted to \$2,175, \$2,000 will be spent on decorating the church. ST. STEPHEN'S. The sum of \$720 was given to foreign Missions. The stipend of the Curate was recommended to be increased. ST. THOMAS'. Missionary offerings during the year showed an increase of 25 per cent. A balance of \$309.52 over all allotments was divided between the diocese of Algoma and Qu'Appelle. TRINITY EAST. Although the distress in the parish during the past winter was the worst in its history, the financial statement, with favourable balance, was the best ever presented. Foreign Missions received \$1,600 and a like sum was given to those in need in the parish. The Sunday School has 1,480 scholars and an average attendance is 1,035. The Rector was granted leave of absence for an ocean trip. GRACE CHURCH. The Rector's stipend was increased considerably. \$828 has been raised for missionary purposes. ST. CHAD'S (Earlscourt). A committee was appointed to deal with church enlargement. ST. HILDA'S raised the salary of their Rector by \$225. SCARBORO, by vote of the vestry, will become a self-supporting parish at once. HOLY TRINITY. \$1,183 was given to missionary objects. \$1,400 was paid towards the Jewish Mission work. A new \$10,000 organ is being installed, and the chapel has been refurbished. Easter communicants 425. Average attendance at Noon Day services, 250. CHURCH OF THE EPIPHANY. In the four years since the first sod was turned for the new church building, the congregation have contributed no less a sum than \$71,200, made up as follows:—On capital account (i.e., towards the building and furnishing fund, and subsequently in reduction of the mortgage debt), \$28,027; for current expenses, \$32,434; and for Missions and other extra-parochial objects, \$10,829.

WESTON.—ST. JOHN'S. The number of communicants have increased 70 per cent. and free-will offerings 68 per cent., since the appointment of the present Rector.

WINDSOR.—CHURCH OF THE ASCENSION. 326 communicated at Easter. Special offertory was \$654. The Rector's salary was increased by \$100.

WINNIPEG.—ST. GEORGE'S gave \$483 for Missions. The Ladies' Aid raised \$641. ST. MATTHEW'S Sunday School raised \$1,994 and the W.A., \$1,584. 934 communicated on Easter Day. ST. MICHAEL'S has secured a new site and the present church will be moved to it. \$300, Lenten offerings, were given to the building fund. The Rector's salary was raised by \$200. HOLY TRINITY Sunday School and Ladies' Aid raised together over \$1,500.

Correspondence

Sir,—Why is it that the working class of people are not called on by their clergyman in Canada, as they are in the States? The poor seem to be ignored in that way, and only the rich and the upper middle classes seem to have any attention from their clergyman. I have lived both in the United States and in Canada. A Member.

[We insert this letter because it expresses a definite experience, but our correspondent, we hope, has been in exceptional circumstances, for we know parishes in town and country where the clergy visit all their people without distinction.—Ed. C. C.]

PRESBYTERIANISM AND UNION.

Sir,—Your correspondent, "Anglican," takes objection to my remarks on the disintegrating effect of Presbyterianism, because he concludes that my observation was intended to apply only to those who call themselves Presbyterians; but I was thinking really of all those Christians who have adopted the Presbyterian system of perpetuating the ministry, no matter by what particular name they are known. Methodists, whether Episcopal or non-Episcopal, so far as they have any succession at all of ministers, have merely a Presbyterian ministry. If John Wesley is the priest of their order, he was but a Presbyter. In like manner Congregationalists, Baptists, Lutherans, and all the various sects into which they are split up have a Presbyterian ministry. If you examine a list of "the denominations," as they are called, you will find some twenty-five or thirty "Churches," all having ministers perpetuated on Presbyterian principles. And, of course, this multiplication of sects is only what might be reasonably expected. The moment you admit that each "Presbyter" is also a Bishop and may ordain others to the ministry, then a disgruntled "Presbyter" is forthwith able to set up wherever he pleases a "new Church" and provide it with a ministry; but the Episcopal system, as must be evident to all men, does not lend itself as readily to the multiplication of "new Churches." I think I am doing no injustice to my fellow-Christians who have departed from Episcopacy in saying that their system is a prolific source of disintegration, and it is a Reformation novelty, which in the interest of unity, would have to be given up.

Geo. S. Holmsted.

GAMBLING AMONG WOMEN.

Sir,—I was glad to see in your issue of the 26th March a reference to the growing evil of gambling among women, and I trust that the subject will be brought up again. I have lately been wondering whether it is possible that our clergy are unaware of the rapid increase of this vice among women. Not long ago a friend said to me: "I have for a long time resisted, on principle, the temptation to play cards for money, while others, who seemed as firmly opposed to the practice as I am, have, one by one, given up the struggle and joined the majority, who do not care to play unless they have the added excitement of winning or losing money. I am still resisting," my friend continued, "but I confess the temptation is very strong. If it is so very wrong to play for money, why does not the Church come to our assistance and denounce, with no uncertain sound, the evil of gambling? Why are the clergy, to whom we look for support, silent on the subject?" To this appeal I could make no answer. I can only ask, as my friend does, Why are the clergy silent? Pro Ecclesia Dei.

CONFIRMATION.

Dear Sir,—A reference to my previous letter, will, I think, make it clear that I have no intention of belittling Confirmation. In that letter I refer to my appreciation of the "Sacramental" value of Confirmation, and my desire to see it occupy its right place in the Church, as an independent rite—not tied to anything else. I am decidedly of the opinion that Confirmation cannot be ignored without loss to those who ignore it. But if people who want to receive Holy Communion, cannot see their way to being confirmed, the loss is theirs, and if they are quite honest in their opinions, shall we inflict a double loss on them, by refusing Holy Communion? When I read my letter in the "Churchman," and came across the question ending "a rite which He did not ordain," I wished I had put the question some other way, especially as I go on to

speak of the "Sacramental" value of the rite. I do not intend to suggest that Confirmation has Apostolic authority alone. I have no doubt our Lord taught the Apostles concerning it, or that the Holy Spirit guided them. I have tried to put my question again, and I do it with the following, which is rather a mouthful. "If a man wishes to receive Holy Communion, which he believes our Lord personally ordered him to receive, and which our Church ranks among things necessary to salvation—have we any Scriptural right to bar his way, by insisting on another rite, which our Lord does not directly order him to receive, which our Church does not rank among things necessary to salvation, and which (however important) was not directly ordered as a preliminary to Holy Communion?" What I really want to find out is—whether there is any Scriptural basis, on which the Church can insist on Confirmation as a preliminary. Mr. Lindsell asks, "Are we not bound to obey the rules of the Church of which we are members?" I think we are, but I also think that a living Body has a right to discuss whether those rules—made to suit certain conditions—ought to remain unchanged, while conditions are changing. The wisest men can only make rules to suit existing conditions, and later on, equally wise men may have to reconsider and alter those rules. He refers to the Order of Freemasons, and asks certain questions regarding initiation. I am not a Freemason, but I belong to the "Sons of England," and I would protest against anyone joining who was not prepared to accept our rules. It may be possible that a parallel between the Church and Freemasons is not a good one. One is a universal society, founded by God for man's salvation, and the rules of the Church must be in accordance with the principles laid down by the Divine Founder. The other is a human society, founded by men to further certain objects which they have in view; a society which is not universal, and not essentially necessary to mankind. But the parallel is fair to this extent, that if I thought that the rules of the human society needed amending, I do not consider myself disloyal if I say so, and I feel the same about the Church. We must keep it clear that there is a great difference between saying "I don't care for the rules of the Church, and I am going to admit anyone who wants to come to Holy Communion," and saying, "I want to obey the rules of the Church, but I think the time has come to reconsider those rules, and to see whether, without being disloyal to our principles, we can alter, or relax them." It resolves itself into the following:—

1. If Confirmation was not required in Scriptural times, as a preliminary to Holy Communion, it may be argued that the Church has no right to make such a rule.

2. If, however, we claim for the Church a certain amount of reasonable liberty in making rules, which, while not directly Scriptural, are not directly contrary to Scripture, we must allow that she has as much right to unmake or to relax them, as she has to make them.

There may be the third alternative—viz., that the Church's rule, requiring Confirmation as a preliminary to Holy Communion, is a Scriptural one, and therefore, unalterable. So far, all the evidence I have heard on that side, seemed to me to be largely surmise, and not of sufficient weight to justify the rule. But I am in the position of a learner, and a man can only learn by asking questions.

Yours,
F. G. Plummer.

Sir,—Several letters have appeared on this subject and one correspondent asks what Confirmation really is. I think the first of these letters was that of Mr. Plummer, in which he remarks that the rite is for the "Gift of the Holy Ghost," or that we generally regard it as such. Now that is certainly the opinion of a certain school of thought within the Church, based on their private interpretation of Holy Scripture. But the really important question is, "What is the doctrine of the Church in the matter," and there is no statement by the Church apart from the Office for Confirmation in the Prayer Book. A very careful perusal of that Office will suffice to show that its framers did not contemplate any such idea. The Preface and the formula at the act of imposition of hands, say not one word about the Holy Ghost at all, neither does the question addressed to the candidates. The Preface and the question consider only one thing, and that is the ratification of the Baptismal Promise. The confirmer—or person who confirms—is the candidate, not the Bishop, and our usual way of alluding to the Bishop as confirming is only a loose way of speaking. The Confirmation is the confirmation of the Baptismal vow. There is a prayer for the gifts of the Holy

Ghost, but not at the laying on of hands itself. Were the laying on of hands supposed to convey the Gifts of the Spirit, per se, would there not have been some mention of it as in the ordinal? But on the contrary the central prayer accompanying the central act is addressed to God the Father and prays Him to defend His Child with His Heavenly Grace. We must conclude from this that the doctrine of the Church of England is that Confirmation is a public confession of Faith, and therefore necessary before Communion. But at the same time one can quite understand the framers of that Office being satisfied with a public confession made in Scotland or in Germany without the same formulas as they themselves practised—public profession being the essential thing.

It is another question as to whether they were borne out in this stand by Catholic teaching and Catholic practice. But I venture to think that they were. The earlier rite of the English Church, on which our Office is based, also makes no claim to the Gift of the Spirit by means of the laying on of hands. It prays in the same words as our own Office for the Gift of the Spirit, but in the laying on of hands (if such it can be called, for he is directed to sign with the oil with his thumb making the sign of the Cross on his forehead), the Bishop says: "I sign thee, N., with the sign of the Cross and confirm thee with the chrisom of salvation. In the name, etc." He then prayed for the Holy Ghost again, and the Rubric continues: "And if his age demand it, the Bishop shall communicate him." This appears to be the order in the Western Church for many centuries, but when we come to the sub-apostolic days and the two or three centuries following, there is considerable confusion. We do not read of laying on of hands until nearly the third century, but we do read in several places through the second of unction. But unction in some cases preceded Baptism. In others it was both before and after. Sometimes we read of the "seal," which may have been Baptism itself and sometimes of "crowning" which may have been laying on of hands. The earliest writers don't mention it or anything like it. The Didache and Justin Martyr, who give full instructions for Baptism, do not even hint at the necessity for the laying on of hands.

What conclusion are we therefore to arrive at concerning a rite that in the earliest days was not written about, in later days had a great many different forms, and has been forced into prominence by the Reformers more than by their predecessors? Even the person to administer Confirmation seems not to be definitely fixed. Tertullian argued that it might even be administered by a layman. What is it then and what is the essential part of it? This, according to our Church, the "public profession of the Faith in which we were baptized."

E. W. Pickford.

Brighton, Ont., April 4, 1914.

Books and Bookmen

"The Poetry and Wisdom of the Old Testament." By Alex. R. Gordon, D.D. Edinburgh: T. and T. Clark. 20 cents.

One of a series of "Primers for Teachers and Senior Bible Class Students," and makes a handy little pocket volume of 110 pages, which one could easily read and enjoy in odd scraps of time. The standpoint of the writer is on the whole that of the advanced critical school, but there is nevertheless much in the book to inspire one to read again the poetry and wisdom literature of the Bible. Those sections which give the moral and religious outlook of the various writers are well done—brief, to the point, and as comprehensive as possible under the circumstances.

"A Vital Ministry." By W. J. McGlothlin, Ph.D., Professor of Church History, Southern Baptist Theological Seminary. Fleming H. Revell, Toronto. \$1.00 net.

This is a vigorous book on the aims and ideals of the ministry, and will set any one who reads it to thinking seriously. It is above all a book for ministers, but laymen will also read it with pleasure and profit. His main point is that ecclesiastical institutions and dogmas have had a constant tendency to usurp the place of man himself in the Church's interests; that according to Jesus the most ancient and venerable institutions had no value in themselves, but only as they conserved the life of man—even "the Sabbath was made for man and not man for the Sabbath." As a student of Church History he tells us: "No other phenomenon of these centuries has impressed him so deeply as the baneful effects of ecclesiasticism." The relation of

the ministry to the Modern World, to Truth, to Theology, to the Sermon, to Worship, to Architecture and Art, to the Bible, to the Church, and, last of all, to Social Questions, are taken up *seriatim*, and, while his point of view is liberal and modern, he says many things which are of great permanent value. The style is fresh and interesting and carries one's closest attention throughout.

"The Life Story of Madame Annie Ryall." By Her Husband (Mr. W. Bustin). Foreword by Dr. A. C. Dixon and Introduction by Mr. J. W. C. Fegan. Morgan and Scott, Limited, London. 50 cents.

This is a very simply told life story of a famous English gospel singer, Madame Ryall was at first a concert singer, but became converted and devoted all her gifts to singing the Gospel Message. She sang for seven years in South

London with great power and blessing, and afterwards was special singer at various missions in Manchester and other important cities, both in England and Ireland. In the midst of all her labours in the Gospel Madame Ryall has reared a family of nine children, two of whom, we notice, live in Toronto.

Received.—"The Mission Field"; "The Bible in the World"; "The Bible Champion"; "The Modern Churchman"; "The Christian Union Quarterly"; "St. Andrew's Cross"; "The Mothers' Magazine"; "The Church Intelligencer"; "The Churchman"; "Mormonism To-day and its Remedy." By J. D. Nutting (Reprinted from "The Missionary Review of the World"), a valuable and timely pamphlet (Utah Gospel Mission, Cleveland, Ohio, U.S.A., 10 cents). "The Defence of Canada." By Christopher West. The first of a series of pamphlets on International

Goodwill, treated in the light of Canadian history (Toronto: J. M. Dent and Sons, 10 cents). "Canadian Manhood." The first issue of the Quarterly publication of the National Council of the Y.M.C.A., Canada (Toronto: 15 Toronto Street). "The Sermon on the Mount." By Philip Mauro. A pamphlet discussing whether this is intended for Christian life to-day (London, England: Morgan and Scott, rd.).

"The People of God." We call attention to a special offer of this book in our advertising columns, previously reviewed by us in part as follows:—"It will do Evangelicals good to read a book so full of material, so instinct with careful scholarship, so loyal to what its author believes to be the true position, so thoroughly animated by sympathy with others who disagree with him, and so charged with devotion to one common Lord."

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Personal & General

The M.S.C.C. is in session to-day at St. James' Parish Hall.

Miss Wilgress, formerly of Hay River, was in Toronto last week.

Toronto is just full of Bishops this week; many important gatherings are being held.

Ven. Archdeacon Whittaker, Diocese of Mackenzie River, how proud the Eskimos will be!

Archdeacon Fortin, of Holy Trinity Church, Winnipeg, who has been ill, expected to be able to take duty on Easter Day.

Dr. W. H. Griffith Thomas and Mrs. Thomas left for England last Monday. They will be away till September next.

The half-yearly meeting of the Sunday School Commission was held in Toronto on Tuesday. Much business was transacted.

The Easter music was repeated in many of the churches last Sunday, and many sermons preached on the "Lord's Day" and its observance.

Mr. Miles Farrow, the organist of the Cathedral of St. John the Divine, New York, will accompany Dean Grosvenor to Toronto for the opening of the great new St. Paul's organ on the 29th.

Major-General W. H. Cotton, former Inspector-General of the Canadian Militia, died suddenly at the residence of his son-in-law, Mr. Alex. Rosamond, Almonte, on Monday night. Heart failure was the cause of death.

St. George's Society held their annual service in St. James' Cathedral last Sunday. Rev. Dr. Boyle preached to a packed church on the subject of "The Value of True Charity" from the story of "Dives and Lazarus."

Archdeacon Cody is to visit Winnipeg about the middle of May to give the address at the convocation of the Provincial University. Dr. Cody has consented to remain over a Sunday to preach in two of the city churches.

The Primate of All Canada and Bishop Roper will receive the degree of D.D. at the special convocation, to be held in Trinity College, next Tuesday evening, April 28th, which marks the closing of the session of the Faculty of Divinity.

The Government of British Columbia has decided to give to Kew Gardens, England, a flagpole of Douglas fir from Vancouver Island, measuring 225 feet in length, in one piece. It will, says the "Daily Mail's" Victorian correspondent, be the tallest flagpole in the world.

Wycliffe College holds its closing exercises for the year to-night. Diplomas will be presented, and reports by the Principal and Treasurer will be given. The Primate of All Canada, the Bishop of Fredericton, Archdeacon Armitage and Hon. W. J. Hanna will give addresses.

A flock of whistling swans spent a night on the marsh near Toronto on their way north. The great birds

floated down at sundown and remained well on into the following morning, attracting many of the residents. The last time swans were seen near here was three years ago, when a flock was noticed near Niagara Falls.

Sir Thomas Lipton is having two Shamrocks turned out. This accounts for the great secrecy which has been observed at the yards where they are being built. In June the new yachts will be tried against the present Shamrock IV., and the result of these contests will settle which one will be sent across the Atlantic to lift the America's Cup.

It is with deep sorrow that the news of the death of Mrs. Beatrice K. Jones, one of our faithful workers in the Diocese of Honan, China, has been received. Mrs. Jones graduated from the Church of England Deaconess Missionary Training Home in 1910 and went at once under the M.S.C.C. to the foreign field. Mrs. Jones was stricken with smallpox, from which she recovered, but developed tuberculosis. She was ordered to Switzerland, but without avail, then returned to England, where she passed away last week.

His Lead.—A clergyman, taking occasional duty for a friend in one of the moorland churches of a remote part of England, was greatly scandalized on observing the old verger, who had been collecting the offertory, quietly abstract a half-crown before presenting the plate to the parson. After service he called the old man into the vestry and told him with emotion that his crime had been discovered. The verger looked puzzled. Then a sudden light dawned on him. "Why, sir, you doan't mean that old half-crown of mine. Why, Oi've led off with he the last fifteen years!"

A communication has been sent to "The Times," signed by five of the principal Roman Catholic laymen of Prince Rupert. It flatly contradicts the statement made in a letter by the Bishop of Caledonia that he had celebrated at Prince Rupert an Easter Communion service at which Roman Catholics communicated side by side with Anglicans. The signatories challenge Bishop DuVernet to name one Roman Catholic who has participated at his Communion Table since 1906; before that date the town site of Prince Rupert was an unbroken and uninhabited forest. The Bishop will doubtless in due course deal with this quite satisfactorily.

Though experts have differed as to the causes of the threatened instability of St. Paul's Cathedral, it may now be regarded as an established fact that the amount of iron in the framework is largely to blame. This was indicated in the national appeal for \$350,000 for strengthening the fabric which has been issued by the dean and chapter. Recent discoveries show that the iron which Sir Christopher Wren used in large quantities has rusted and split the stone. A good deal has been removed lately, and some gun-metal has been put in. "Not until recently have its effects been so apparent," said Canon Alexander, "There is a good deal in the

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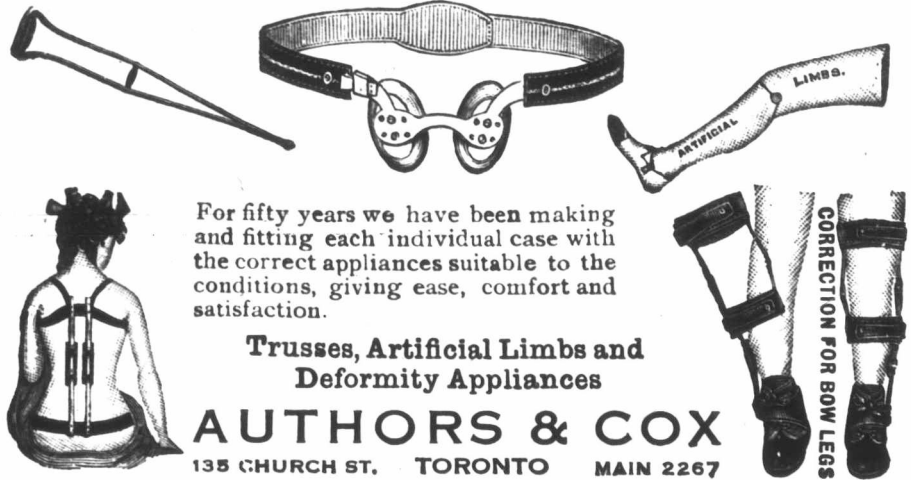
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stone gallery, but not much in the dome, which contains considerable woodwork."

There is an amusing story told by the Bishop of Yukon. He once made a long journey to visit a remote tribe of Indians, hardly any of whom had ever seen a white man before. One of the members of the expedition took with him a gramophone, thinking it would interest the Indians. It did! When it was set going they all gathered round it in wonder. They were rather frightened to go too near while it was talking and singing, but when the record was finished they crowded up to make a closer inspection. Finally an old chief, getting down on his knees and peering into the

It All Depends on the Liver

So important is the liver and so great is its influence on the other vital organs of the body that it may be said you have little to fear from the ordinary ills of life so long as the liver is in healthful working order. The digestive processes are so dependent on free action of the liver that any derangement of this organ soon brings trouble.

Biliousness and constipation follow, with headache and depressed spirits. Additional work is thrown on the kidneys, and soon the whole eliminating system is deranged and the blood carries poisons through the body. Careful eating is a great help towards keeping the liver right, but when it does get wrong there is nothing like Dr. Chase's Kidney-Liver Pills to restore the liver to healthful action.

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trumpet whence the mysterious voice had come, muttered: "Where him come from?" "Far, far away," was the reply; "from a place called Chicago." "Ugh!" grunted the chief. "Tinned white man!"

At present, in order to secure adequate forest fire-protection it is necessary to install lookout towers and telephone lines, so that the fire-rangers may early locate forest fires and rapidly assemble a force to fight them. A professor of physics has recently stated that "there can be no reasonable doubt as to the applicability of wireless telegraphy to the forester's problem of communication." An electrical engineer in a recent book on "Telephonology" supplements this statement by predicting that "in the near future the wireless telephone will not only progress far ahead of the wireless telegraph, but take its place." When instruments are perfected suitable for forest use, existing systems of forest fire-protection will be, to a large extent, revolutionized.

The dictionary defines a prairie as "a level or rolling tract of treeless land." Strictly speaking, then, the prairies no longer exist in Canada except locally, for there are no longer any large areas exempt from settlement, and the settlers throughout the West have already been supplied by the Dominion Forestry Branch with over 24,000,000 trees, all of which have been planted and are growing up in the form of woodlots and shelterbelts. So great has the demand for trees grown, that the Indian Head Nursery Station, which has an annual capacity of approximately three million trees, can no longer supply this demand and it has been necessary to establish a branch nursery at Saskatoon. The most probable cause of the treelessness of the prairies is man, not Nature. The fact that the Indians long ago were in the habit of setting fire to the forests and grass-lands in order to afford better grazing, and that in the fall, when these fires were usually set, the prevailing winds were westerly, seems to prove that from the arid plains of southern Alberta and the United States, the area of treeless land was

gradually extended by fire hundreds of miles easterly; but in Manitoba, since these fires have ceased, the western fringe of forest has begun to recover lost ground.

It may be a refreshing change from stories of "quiet times" to learn that in March of this year The Great-West Life Assurance Company wrote the largest business yet secured in any month of the Company's existence, applications being received for \$2,686,000 of Life Insurance. This is a new Canadian record.

Boys and Girls MILES OF PINS

A pin is a small thing. If you saw one on the walk, the chances are that you would not stoop to pick it up. And yet the wire made up into pins in this country in a single year would reach thirteen times around the world. Your eyes will stick out in surprise when you know that we use nineteen billion pins every twelve months. What a lot of them! Where do they all go? And besides these, there are all the hairpins and safety pins, and the hatpins and the pins used to fasten horse blankets on. Nobody knows how many miles more of wire is worked up into these pins. And probably no one could tell us the value of all the pins we need to hold ourselves together with, but the men who keep track of such things tell us that the common pins we make and use are valued at more than a million dollars. There are men and women who make it a rule to stop wherever they see a pin and pick it up. Did you ever hear the old couplet:—

"See a pin and pick it up,
All the day you'll have good luck"?

"CLEAN HANDS"

"See, papa, my hands are clean." Thus said a little boy of three years, as he came running to his father's study one day straight from the kitchen, where his mother had given him a thorough hand-and-face washing—as mothers alone know how to do. The little fellow was very proud, and held his hands up so his father could see for himself. After getting a little pat or two on the back, and his father's approval, the little lad went out again. His father began to think. "My hands are clean—clean hands!" Would that the boy could always say that. "Clean hands" is a symbol of clean conduct. How sad it is when boys soil their hands and their lives with bad deeds. Clean hands stand for an upright life, and the words are often used in the Bible in that way. The hand is the instrument with which we do our work, so clean hands stand for clean, honest work. Boys who keep their hands clean will never be ashamed of themselves, and their fathers will be proud of them.

EASTER ON THE INDIAN RIVER

(A True Story, by Jane Duncan.)

After a day of balmy sunshine, sailing along banks lined with orange trees and luxuriant palmettos, we

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landed at the picturesque Indian River pier just as the sun was casting its parting glow, a benediction, as it were, on the calm of Easter-Even.

Sauntering slowly up the winding walk leading to the hotel, we felt loth to enter and shut out the beauty of the scene, but our pickaninny pilot and bag-bearer evidently felt no such sentiment, as he trotted ahead of us, merrily whistling until he reached the steps of the hostelry, when turning with a low bow and broad smile, he proclaimed, "Heah we is, massa, dis

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River oranges for the refreshment of the guests.

At dinner I asked our waiter (who told me his name was Samuel), if there was an Episcopal church near. "Yes, missis, dey is, jes a mile or two up stream, beyond de big orange grove, you comes to a clearin', and dar you see de Piscolopian church. Yes, missis, we hab churches and all de 'musements down heah." My "bossful" companion hearing of all "de 'musements," inquired if there was good fishing in the neighbourhood. Sam fairly beamed at my liege lord, showing rows of gleaming teeth. "fishing! Yes, sah, yes, sah, shuah enuff fine fishing, de bes de Souf affords." "Well, Sam, I will look into this fine fishing in the morning." I murmured my disapproval, reminding Jack that the morning would be Sunday.

It has always seemed to me that the sun should shine its brightest on the day we commemorate the resurrection of our blessed Lord, and certainly that Easter morning on the Indian River was one of brilliant sunshine.

Hurrying through breakfast, regret-

The Meaning of a Name

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BLACK, GREEN or MIXED

054

ting that Samuel did not appear to give us more explicit directions as to the route to church, I stood waiting for Jack, when two ladies passed me carrying Prayer Books. I motioned to my good man to hurry. "Look, dear! all we have to do is to follow those Prayer Books." "Well, Jane, that helps the situation, but our chance acquaintance, Mr. Livingstone, wants to go with us." "Gracious, Jack! bring him quick or our guides will be out of sight." I felt absolutely happy to have two men to take to church, for in our part of the world the "genus homo" is not a big part of the congregation.

I wish I could paint that "mile or two" along the blue waters of the Indian River. The ladies of the Prayer Books walked slowly; so we timed our pace to theirs and revelled in the beauty of the scene. Winding through tropical growth, pineapples, oranges, olives, alternating with spreading palms, we came to the open Sam told us of, and a little wooden chapel, rude and plain, and over the doorway a cross.

This humble place of worship was filled with typical Florida crackers, and scattered among them visitors from the hotel and cottages. We found seats just behind the rustic choir—native lads and lassies with fresh, young voices. The modest little chancel wore its Easter dress of palms and branches of olive trees. A man wearing the badge of St. Andrew's Brotherhood was the officiating lay reader. He had just commenced the sermon, an Easter lesson, by Bishop Brooks, when we were startled by the click clack of footsteps, and looking around we saw approaching a tall, thin child of about twelve years old. Her calico frock was very clean, but very short, revealing long, bare legs; the bare feet, encased in rough leather shoes, making each step on the carpetless floor a resounding clack. Unconscious of her odd appearance, her pale, innocent face shone as an aureole of light as she carefully held in both hands an old-time tumbler filled with water, in which was one Easter lily. She never paused or looked about her, but walked up the chancel steps and handed her treasure to the preacher, then turned and sat down on the front seat. The reader paused, and, lifting the Easter offering reverently, placed it on the Communion Table. Tears filled his eyes, and fell unbidden from

many who took part in that quaint and solemn Easter service.

The giving of all she had, her one cherished lily, offered to her loving, risen Lord with the pure faith of a little child, gave to that Easter day a holy consecration apart from all others. We left the little chapel with lifted hearts. "A little child had led us."

At the Sunday evening tea Sam was waiting to serve us, his face wearing a very expectant expression. As he placed our order before us he said, "Please 'scuse me, Boss; I hopes you had good fishing this mawning?" My companion meekly answered, "I didn't try the fishing, Sam; I went to church." "Yes, sah, yes, sah." Sam's countenance fell. "I begs you 'scuse me, Boss," and looking apologetically in my direction, "I specs de missis was fearsome. Sometime, Boss, we sees a snake or centipede in de thick grass. I 'ciprocates de feelin';" and then apparently hoisting Jack back to the fishing pinnacle, he added, "'Scuse me, Boss, I 'ciprocates de feelin'; de missis she jes done tuk you." C. J. S.

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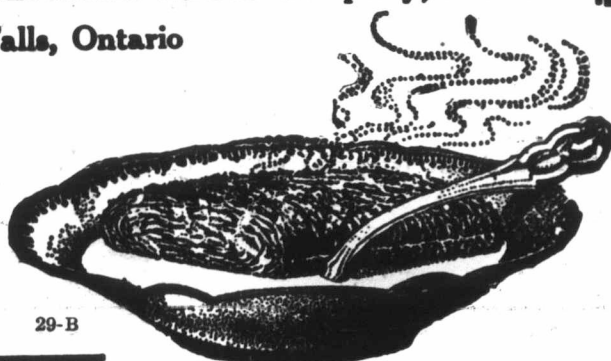
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